

The Gospel Witness and Protestant Advocate

Vol. 25, No. 42

130 Gerrard Street East, TORONTO, FEBRUARY 13, 1947

Whole Number 1291

The Hierarchy of the Roman Catholic Church

"The Catholic Hierarchy, or the governing body of the Catholic Church, consists of His Holiness the Supreme Pontiff, assisted by the Sacred College of Cardinals and by several Sacred Congregations, or permanent ecclesiastical committees, of which the Cardinals are the chief members; by the Patriarchs, Archbishops and Bishops; by the Apostolic Nuncios and Delegates, Vicars and Prefects, and by certain Abbots and other Prelates."

—From *The Official Catholic Directory, Anno Domini 1944*, (Page 1).

Published by P. J. KENEDY AND SONS, Printers to the Holy
Apostolic See, New York, N.Y.

READERS of THE GOSPEL WITNESS are familiar with the word "Hierarchy", for it is not possible to discuss the government and policy of the Church of Rome without employing that word. We wonder how many of our readers, however, are fully aware of the precise significance of that word in the Roman Catholic Church. Even the dictionary is not of much help in clarifying its technical sense in Romanist circles, to which, indeed, the word properly belongs. Its literal meaning, according to derivation, signifies rule by priests, and this is about as much as most dictionaries tell concerning the word. The narrow limits of the Roman Hierarchy are, however, concretely described in the above quotation taken from *The Official Catholic Directory*, and we reprint it here as a definition of a word that we dislike but are compelled to employ in connection with Romanism.

It is evident from the quotation at the head of this article that authority in the Roman Catholic Church is concentrated in the hands of a relatively small body of men who are either appointed by the pope or hold office at his pleasure. Yet even they are described in our official definition of the Hierarchy as merely "assisting the Supreme Pontiff". The Canon Law of the Roman Church is most explicit in asserting the absolute supremacy of the pope over the whole Catholic Church, both priests and people, extending to matters of faith and morals as well as to discipline and government of the church throughout the entire world. This is the way it is put in *The Code of Canon Law (Codex Iurum Canonici, Typis Polyglottis Vaticanis, 1936)*:

TITLE VII

Of the Supreme Authority and of Those Who Participate in It by Ecclesiastical Law.

CHAPTER I

Concerning the Roman Pontiff

Canon 218—§1. The Roman Pontiff, as the Successor to

the primacy of St. Peter, has not only the primacy of honour, but the supreme and full power of jurisdiction in the universal Church, both in matters of faith and morals, and in those things which pertain to the discipline and government of the Church throughout the whole world.

§2. This power is truly episcopal, ordinary, and immediate both over all and singular churches, and over all and singular pastors and faithful, being independent of any human authority.

Canon 219—The Roman Pontiff who is legitimately elected, immediately on his acceptance of the election, obtains by divine right full power of supreme jurisdiction.

Canon 221—If it should happen that the Roman Pontiff should resign, it is not necessary for the validity of his resignation that the Cardinals or anyone else should accept it.

The reason given by a leading Canonist for this last curious provision, is that the pope has no superior above him who could accept his resignation. The same Doctor of Canon Law goes on to say that neither the College of Cardinals nor the bishops as a body, nor the faithful, have any authority over the Supreme Pontiff, who is, "as his title indicates, supreme." Such, according to Canon Law, is the authority that the pope claims and exercises in the Church of Rome. No other dictator in all the world's history, we venture to say, ever presumed to arrogate to himself such supreme authority over his fellows.

But the next Chapter of Canon Law proceeds to restrict the authority of the other lesser members of the Hierarchy even more, seeing that human ingenuity could not exalt the papal authority to greater heights:

CHAPTER II

Concerning Ecumenical Councils

Canon 222—§1. It is not possible to hold an Ecumenical Council unless it is summoned by the Roman Pontiff.

§2. It belongs to the Roman Pontiff to preside over an Ecumenical Council either himself or by deputies; to

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

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

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

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choose and decide the subjects of discussion and their order; and to transfer, suspend, dissolve the Council itself, and to confirm its decrees.

Canon 226—To the questions proposed by the Roman Pontiff, the Fathers may add others which the president of the council has previously approved.

Canon 227—The decrees of the council have not the definitive force of obligation unless they were confirmed by the Roman Pontiff and promulgated by his command.
Canon 228—§1. The Ecumenical Council has supreme power in the universal Church.

§2. There is no appeal allowed from the decision of the Roman Pontiff to an Ecumenical Council.

Canon 229—If the death of the Roman Pontiff should take place during the celebration of the Council, then the Council is automatically suspended until a new Pontiff shall have commanded it to resume and continue.

The bare letter of the Ecclesiastical Law of Rome is more eloquent in exposing the tyranny of papal rule than any description of ours could possibly be. We have nothing to add to this, complete and detailed description of what is popularly called a "rubber stamp", for that is all that the highest members of the Hierarchy are in comparison with "the Supreme Pontiff". And the word Pontiff, incidentally, is a word of heathen origin meaning "A bridge builder", an office that was inherited by the Church of Rome, like much of the rest of the system, from its pagan predecessors.

How far removed from the spirit and from the letter of the New Testament are the restricting regulations of Canon Law. Those who are at home in one volume would not be at home in the other, for they are utterly contrary one to the other. Thank God that Christ hath made us free: "Blotting out the handwriting of the ordinances that was against us, which was contrary to us, and took it out of thy way nailing it to his cross" (Col. 2:14). Thank God that the Supreme Rule belongs only and solely to that mild and gentle Saviour, Who is holy, harmless and undefiled, and Who was crucified for our sins once for all, and Who alone can reconcile us to God.—W.S.W.

DOUBLE MINDEDNESS

IT was thus Jacob characterized his eldest son: "Unstable as water, thou shalt not excel". Such unstable characters are all too plentiful. Like water, they take the shape of the vessel into which they are poured. They are never the proverbial round peg in the square hole, not the square peg in a round hole, they are able to fit themselves into any shaped hole. They can be as true in their speech to the fundamentals of the Christian faith as the Apostle Paul, and yet find no difficulty with their consciences in approving of a Fosdick or a Faunce; they are like the weather vane, which turns to every direction the wind of the moment may determine. They are "children, tossed to and fro, and carried about with every wind of doctrine". Invariably they reflect the opinion of the last influential person with whom they have conversed.

When Reuben attends a gospel meeting, he can pray as fervently as anyone; it is not unusual to see tears upon his cheeks; and those who observe him would think he was soundly converted and firmly established in the truth. But if you should follow him from such a service to a meeting of a Board or a Committee to which he belongs, you would be surprised to see Reuben take an exactly opposite position. Amid different circumstances, subject to the influence of other persons, he appears to be an entirely different man.

Such a character is always a disappointment to his friends. We have in mind a certain brother; a man of amiable disposition and of many splendid qualities. He occupies a position of considerable influence; and is as nearly independent as a mortal man can be. But no one can ever be sure of him. One leaves him feeling sure of his sympathy and co-operation in a good cause, only to discover that the next visitor—taking an entirely different position—leaves with the same impression.

What is the cause of this instability? James says: "A double minded man is unstable in all his ways". His instability is due to his double mindedness. He is a ship without a rudder; he does not know how to steer a straight course; his opinions and his affections are divided; he is destitute of the "single eye". Wanting an eye that is single to the glory of God, he endeavours to please everybody, and succeeds only in disappointing all. What is the cause of such double mindedness? Again James gives us a clue when he says: "Purify your hearts ye double minded". Instability is caused by dual affections; it results from an attempt to serve God and Mammon at the same time. The only cure is to allow the heart to be wholly engaged with Christ; and to be "stedfast, unmovable, always abounding in the work of the Lord".

ROME AND THE MARRIAGE MARKET

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The Rising Tide of Anti-Romanist Sentiment

A Reply to Professor Watson Kirkconnell's article in *Saturday Night*, entitled "Tide of Anti-Catholic Propaganda Rising".

SEVERAL friends have called our attention to an article by Professor Kirkconnell in *Saturday Night*, with the suggestion that we should make some reference to it in these columns. We do so simply and solely because of the "news value" of this article and not because of the cogency of its reasoning. Had Dr. Kirkconnell's article been written by a Roman priest it would never have found any place either in *Saturday Night* or in any other English-language paper, except those published under the auspices of the Roman Hierarchy. Indeed articles of the same general tenor and of the same spirit are being published daily in the French-language Roman Catholic press of Canada, but they are not regarded as news outside of their own restricted circle.

There is a good deal of practical sagacity in the apothegm attributed to the Editor of the *New York Sun*: "When a dog bites a man that is not news, but when a man bites a dog that is news." When a Roman priest defends the principles and policies of his church that is not news, but when a Protestant takes up cudgels for the Roman Church that has a real news value both in the English-language press of Ontario as well as in the French-language press of Quebec. Dr. Kirkconnell's article has been received by the Roman Catholic press with the loudest acclaim. *The Catholic Record* of London reproduced it in full on the front page under headlines; the Roman Catholic *Canadian Register* of Toronto also gave the complete text on its editorial pages with a leading article commending it in the following words: "For his sizzling denunciation of anti-Catholic propaganda Professor Kirkconnell is to be congratulated . . . by the Catholics of the Dominion" *Le Devoir* of Montreal devoted a double column full length editorial to it, and then returned a few days later to commend it further with the announcement that the local Jesuit publishing house and propaganda centre had reprinted the entire article and was distributing it in leaflet form at the price of two cents per copy. The nationalistic *Le Devoir* has this glowing tribute to pay to *Saturday Night* and Professor Kirkconnell:

"*Saturday Night* (is) a weekly published in Toronto, edited by an English-Canadian who is a Protestant but who is eminently sympathetic to Roman Catholic French-speaking Canadians, Mr. Bernard K. Sandwell. . . .

"The article written by Mr. Kirkconnell in its entirety is of an inestimable value to us in the eyes of an English-Canadian Protestant public, such as the readers of *Saturday Night*. We offer our thanks to this sympathetic professor, to this honest Baptist."

We have quoted enough from the Roman Catholic press to indicate the extreme satisfaction that Dr. Kirkconnell's article affords them: It is not every Protestant professor to whom the Jesuits pay the signal attention of reprinting his writings for general distribution as a tract. So far as we are aware THE GOSPEL WITNESS has not thus been honoured. But we do not envy our Baptist professor the tributes of praise that the Jesuits have showered upon him, any more than we envied the warm greetings that the Pope sent to Maréchal Pétain when he embarked on his career of collaboration with the enemy. Any other Frenchman who would have sold his

fatherland for thirty pieces of silver would also have received similar honours. We venture to say that if THE GOSPEL WITNESS were seeking applause it could easily obtain instant recognition from the priests of Quebec by professing a change of heart. And the Roman Church takes good care of its press, much better care than is taken of Protestant papers. But we have no desire for such fame: our principles are dearer to us than either the enemy's gold or his plaudits. We do not mean to impugn the motives of Professor Kirkconnell in writing his article, we merely wish to emphasize what the Roman Catholic press has already pointed out: that it is the news value of his article that lends it importance, the fact that he writes as a Protestant in defense of Romanism, and not the weight of its arguments. Dr. Kirkconnell himself seems to be aware of this, for at the very outset he writes: "As a Baptist layman, I represent a position, in theology and polity at the farthest possible remove from that of the Roman Catholic Church" That phrase explains the reason why the article did not reach the waste paper basket of *Saturday Night* as it would have if it had been written by a Roman Catholic.

The Rising Tide

Professor Kirkconnell begins by deploring the "rising tide of anti-Catholic propaganda, some of it apparently organized and financed by the major Protestant denominations." For our part we have seen little evidence that the major Protestant denominations are in the least concerned over the menace of Romanism; indeed so far as we have been able to observe almost the only attention they give to the Church of Rome is to assure the Hierarchy of their good will. We should be most happy to know that we are wrong in this and that the McMaster professor is right.

But we ask, why does one who calls himself a Protestant and a Baptist lament what he is pleased to call "a rising tide of anti-Catholic propaganda"? Neither Luther nor Calvin, nor Knox nor Latimer, nor Wycliff nor Tindale, nor any of the old Baptist worthies would have deplored criticism of Roman Catholicism either on its theological or on its political side. If the sensibilities of the McMaster professor are unduly pained by the "rising tide of anti-Catholic propaganda", he would do well to direct a petition to the Hierarchy of Quebec to desist from their imperious directives to the civil government to enforce the ecclesiastical ban they have placed on the so-called "Jehovah's Witnesses". Even the theologically pacific and "sympathetic" Editor of *Saturday Night* wrote in the number preceding the one containing the article under discussion: "The proceedings in the courts have not greatly agitated public opinion, but the action of Mr. Duplessis in cancelling the license of a Montreal restaurant owner for putting up bail for accused Witnesses has created quite a storm."

Tens of thousands of Protestants who love the Bible were stirred to the depths of their souls when they learned through the pages of THE GOSPEL WITNESS that the late Cardinal-Archbishop of Quebec had publicly ordered the burning of copies of the New Testament in French. The excesses of Romanism have in all ages

called forth from its own bosom men who have proved to be its most effective and destructive critics. It is unfortunate for the reputation of one who boasts in the name of Protestant and Baptist if he deplores criticism of Rome without deploring the causes that give rise to that criticism.

South America and Quebec

Dr. Kirkconnell gives a few specific examples to illustrate what he calls the "intolerant spirit with which fact and fiction are being mobilized with the zeal of a lawyer for the prosecution." In his subsequent discussion it is evident that this Baptist professor takes upon himself the rôle of lawyer for the defense. His first example is a consideration of the claim that the high rate of illegitimacy in South American countries is due to their being Roman Catholic. Without denying the high rate of illegitimacy in South America, Dr. Kirkconnell turns to Quebec and points out that the rate of illegitimacy in Quebec is the lowest in the Dominion of Canada. It is clever to turn the argument from South America to Quebec, for which statistics are quoted, apparently based on the government figures. Dr. Kirkconnell, however, overlooked the following introductory note to the figures on illegitimacy printed in *The Canada Year Book, 1946* (p. 144):

"The steady increase of illegitimacy since the collection of vital statistics was begun is due, in part, to the more complete registration of children born out of lawful wedlock. This has been brought about by the co-operation of social welfare agencies and provincial registration officials and by an intelligent human approach on their part to the problem of illegitimacy."

It doubtless also escaped the notice of the attorney for the defense that the registration of births in Quebec is generally performed by the priests, a relic of the old French régime. Quite apart from the question of the accuracy of the returns made by the parish priests, there is a strong possibility that unmarried mothers would prefer not to register the birth of their children rather than register them with a priest. It is clear, moreover, that the official government handbook from which we have quoted above, intimates that the statistics of illegitimacy are not an accurate representation of the actual state of affairs in Canada. And now what about South America, the continent which the counsel for the defense avoided with such agility? Would he contend that the Roman Catholic Church which has enjoyed an exclusive monopoly in education and religion for more than three and a half centuries is not in large measure responsible for the present backward conditions in that land?

From the pen of one who has devoted his life to raise the people of South America from spiritual and mental degradation we reprint the following statement:

For over 3½ centuries, the Roman Church had uncontested privileges as the spiritual guide of all Latin America.

Has its exclusive occupancy resulted in the social fruits of Christianity? And again—has its spiritual ministry been of such a nature as to satisfy the people and keep their adherence and devotion? May we with clear conscience scratch Latin America from the slate of mission fields? On each count the answer is NO.

The picture in Brazil is the characteristic picture of all Latin America. Ignorance and illiteracy predominate. The Church, demanding and receiving education as her province, failed utterly. In rural areas such as the State of Goiaz, 9 out of 10 can neither read nor write. Even in the nation as a whole, taking into account those large centres of culture and progress which catch the tourists' eyes—as Rio de Janeiro, Sao Paulo, Belo Horizonte, Bahia, Pernambuco,

Belem—still two out of three in the nation are illiterate. Rome's schools have served the élite only, and the masses remain in ignorance. Superstition goes hand in hand with ignorance. And superstition enslaves and degrades.

Hand in hand with ignorance and superstition go disease and poverty. Infant mortality runs close to 50 per cent.

(See last week's issue of THE GOSPEL WITNESS, page 11, "Mission Work in Brazil", by Rev. A. C. Archibald, Missionary to Brazil.)

Even Dr. Kirkconnell's Jesuit publishers in Montreal recognize that South America is an exceedingly poor advertisement for their church. In one of their publications they wrote regarding the mixture of races there:

"That is the reason for the many revolutions, the laziness, the backwardness and the difference between the very rich and the very poor. A Brazilian explained the intermixture of races: The great difference between the two Americas is that you in North America brought your wives with you,—while too many Spaniards married native women.

"In many districts the people are 'miserably poor on a soil that is fabulously rich.' . . .

"And these countries are Catholic. In many places there is a lack of priests and teaching communities. Our Quebec is turning the eyes of its missionaries there. A number are already there to counterbalance the Protestant attack."

We have often thought that if certain enthusiasts for Russia could be sent there to live for a while, their enthusiasm would cool off considerably. For the same reason we wish that Dr. Watson Kirkconnell could be sent to South America for a while to see Romanism at first hand.

"Allegedly" Clerical Assistance in Immigration?

The second point of the defense is that "the re-entry into Canada, allegedly with clerical assistance, of a few score French Catholic families who had once left Quebec for adjacent New England is represented as a conspiracy."

We wonder why the word "allegedly" was inserted in that sentence. Does the writer mean to suggest that the Hierarchy had no hand in such a scheme, or in any other movement to oppose British immigration and to foster a large birth rate? Anyone with a modicum of information on Quebec knows that the influence of the Hierarchy in all these matters is not only "alleged" but actual.

The petition presented to Parliament a few years ago, signed by tens of thousands of French-Canadians under the auspices of the clerical *Saint-Jean Baptiste Société*, is but one example of the Roman Church's anxiety to prevent British immigration. It is notorious that while comparatively few French immigrants have entered Canada in the last century, the Roman Church has received at least its full quota of Roman Catholic immigrants in proportion to the population of Canada. We wonder why this professor who boasts that he is a Protestant and a Baptist does not take the Quebec Hierarchy to task for its opposition to British immigration.

French Separate Schools in Ontario

The third example cited by Dr. Kirkconnell is what he refers to in these words: "The frontal attack in Ontario today is on the attempt of the French Catholics to develop a system of French separate schools, sought in part on the alleged equal status of the two languages in Canada." His argument is that the birth-rate of French-Canadian Roman Catholics is so much greater than that of Anglo-Protestants that the former are simply overflowing into the provinces adjacent to Quebec

to occupy "the vacuum left by the latter's race suicide".

The rapid rate of natural increase among French-Canadian Roman Catholics is well known. Dr. Kirkconnell says that it is the result of "sheer fidelity to the home and to the cradle". He says nothing of the influence of the Roman Catholic Church in this connection. Yet he surely cannot be ignorant of its scheme which French-Canadian Roman Catholics, not the Protestants, call the "Revenge of the Cradles". No less a personage than His Eminence the late Cardinal-Archbishop of Quebec uttered in Notre Dame Cathedral, Quebec, the following sentiment:

Is it not by their courage that the *Canadian miracle and the revenge of the cradles* was achieved? Is it not thus that while others are gradually becoming extinct through sterility that our people are taking their place and attaching themselves to their lands that they succeed nevertheless in making grow enough to feed *ten or twelve or even fifteen and sometimes twenty boys and girls?* (Emphases ours.)

There is good reason for Anglo-Protestants to be concerned over the comparative fewness of children in their families, but surely one who calls himself a Protestant and a Baptist would not recommend the French-Canadian Roman Catholic method of having the priests preach and write incessantly on this subject, substituting natural generation for spiritual regeneration as a means of saving the church and the race. As one who speaks the language of French-Canadians and has talked to a good many of them, this writer can assure the McMaster professor that many French-Canadians are growing increasingly resentful of the interference of priests between husband and wife to dictate the size of families. Protestants will not submit to that sort of thing, and even Roman Catholics are growing restive of priests who, under the guise of religion, are seeking to exploit their supposed spiritual powers in the interests of political domination by sheer force of numbers. Urbanization and an increased educational level are also bound to have the effect of lessening the French-Canadian birth rate, as the government statisticians point out and as the priests are fully aware.

The French Language: "The Guardian of the Faith!"

In discussing French Roman Catholic Schools in Ontario the counsel for the defense completely misses the essential point of the argument. He speaks of the French language in Ontario as though it could be completely divorced from considerations of religion. That is not true. The rallying cry of the French Roman Catholic Church in Canada is: "The French Language is the guardian of the faith!" This tongue is one of the Roman Church's chief instruments in erecting a *cordon sanitaire* by which French-Canadians will be kept from contact with English-Canadians so that their faith may be kept pure and undefiled. Is this deliberate isolation of the races an example of the national unity of which we hear so much? Canon Labrecque of Quebec even refers to French as "a Catholic language" and to English as a "Protestant language". We have not suffered any change in our religious faith by learning French, though we might have done so had we learned it as a child from French priests, in a Romanist school, isolated from contact with "les maudits anglais", and kept from reading classical French authors such as Pascal, Hugo, Lammenais, not to mention such disparate elements of French literature as are found in the words of Calvin,

Montaigne, Voltaire, Rousseau and others, who, though they wrote French, were not by any means wholly in accord with the Roman Church.

Why should English-speaking Protestants be taxed to support schools whose prime purpose is to keep little French-Canadians good and loyal sons of the Roman Church by permanently isolating them from their fellow-citizens? It is exceedingly difficult for even Dr. Kirkconnell to make out a case for Romanism on this score and he skilfully avoids it, though in practice that is where his argument necessarily leads.

Behind the Dictators

Our author finds it easy to disprove that "In the late war Catholics were everywhere on the side of our enemies." Stated in such a convenient form as this, the proposition proves to be another straw man that yields him an easy victory. We do not know of anyone who ever thought or said that Catholics were everywhere on the side of our enemies. It is true, as Dr. Kirkconnell points out, that the Pope uttered sharp criticism of both Hitler and Mussolini; it is also true, as Dr. Kirkconnell does not point out, that both of these late and unlamented dictators signed treaties with the Pope which greatly increased their prestige at critical moments in their careers. Neither of them were ever excommunicated, though Italian editors who dared to print criticisms of priests and hierarchy were recently excommunicated forthwith.

Spain and the Pope

Dr. Kirkconnell attempts to defend the record of Romanism in Spain by quoting *Encyclopaedia Britannica* to show that "for deliberate atrocities, the Republicans must be allowed to have the blacker record." We do not suppose that Dr. Kirkconnell subscribes to the doctrine of the verbal infallibility of *Encyclopaedia Britannica*. We, at least, do not accept it as being the final word on this matter. A Spanish Baptist pastor of our acquaintance has told us that he has seen with his own eyes machine-guns mounted in church towers, worked by berobed priests and firing on the crowds below. Little wonder that such churches were burnt! We recognize that the Spanish question is far from being simple, and that there were undoubtedly deplorable excesses on both sides, but we should not like to find ourselves making a plea that could be construed as argument in favour of the bloody Franco, not even in the distinguished company of the professional contributor to *Saturday Night* and Jesuit publications!

The counsel for the defense of Romanism puts these words into the mouths of Protestant "propagandists": "Catholics everywhere are by nature intolerant and tyrannical."

We doubt whether Dr. Kirkconnell could show one shred of evidence to indicate that any Protestant writer ever made such a ridiculous statement. Certainly THE GOSPEL WITNESS denounces it in the most unequivocal terms. But it serves as another convenient straw man for the doughty Protestant and Baptist protagonist of Rome to knock down with a stroke of his lance.

Roman Catholics are not intolerant and tyrannical by nature, but please note, Dr. Kirkconnell, that *by dogma*, that is by the infallible utterance of the Supreme Pontiff, they are commanded to be such. We quote our authority for this statement in the following papal utterance:

From what has been said it follows that it is in no way lawful to demand, to defend, or to grant, uncon-

ditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man.

—*Libertas Praeantissimum*, Leo XIII.

Further quotations and statements of anti-liberal and anti-democratic papal utterances are readily available, if required.

Rome and Moscow

The fifth point of the article in question sets out to refute the claim that "criticism of Soviet Russia is a plot engineered by the Roman Catholic Church." It is easy to demolish this man of straw also. Dr. Kirkconnell does it in an indictment of half a dozen points consisting in references to official Soviet publications. Russia's record in the matter of individual liberty and democratic government leave much to be desired, as THE GOSPEL WITNESS has pointed out on many occasions. The unsocial and un-neighbourly acts of the Russian bear give reason for the rest of the world to have serious doubts as to whether it is yet fully domesticated and prepared to live a peaceful life with the other nations of the world. But if it is not true that all criticism of Russia is inspired by Rome, it is true that Rome's policy is to criticize Russia and that the press inspired by her is continually at it. Let us have the truth about Russia, we have been fed too many lies about her, too much propaganda emanating from Rome. And let us also have the truth about Rome; let us have it from the Protestant and Baptist professor of McMaster, let us have it in the socially and financially élite pages of *Saturday Night*, for we shall never get the truth about Rome from the lips or the pens of the Jesuit Fathers who have undertaken to broadcast in tract form the writings of the Protestant and Baptist Professor Kirkconnell!

Rome's Interference in Foreign Affairs

As a parting shot, Dr. Kirkconnell lets go this barbed shaft:

"It is rumoured that 'research' will presently be undertaken into the alleged influence of the Roman Catholic Church on Canadian foreign policy. If it is carried on with the same animus and indiscriminate zeal as the 'research' into the school question, the results will only bring discredit upon the sponsoring bodies."

We thank Professor Kirkconnell for the warning, and note with gratitude his "alleged" (to employ one of his favourite words) concern for the reputation of Protestantism. We respectfully suggest to this Protestant and Baptist propagandist for Rome who is on such good terms with the Jesuits and other members of the Hierarchy, that he would do well to warn them also of the likelihood that Protestants will persist in believing that the Roman Church is guilty of attempting to influence Canadian foreign policy, especially when they read such statements as the following, made the other day by a distinguished Roman Catholic professor in the Universities of Montreal, Fordham (Jesuit, U.S.A.) and Warsaw. We translate from *Le Devoir*, the same journal that praised Mr. Kirkconnell so highly. The thesis of the speaker is that "Our participation in international life must be based on fidelity to Catholic principles." He then proceeded to say:

"Catholics must remember that they can act efficiently on the international plan only if a programme on the national plan permits them to send delegates of the same faith as that of the majority of the inhabitants of their respective countries. It goes without saying that they

must work in absolute submission to the directives of the Hierarchy inspired by the Vatican." (Emphasis ours).

We do not wish to call down Professor Kirkconnell's indignation upon our head by commenting on that passage, so we leave it to the judgment of our readers whether or not there is any suggestion that the "alleged" influence of the Roman Catholic Church on Canadian foreign policy" is anything more than a mere allegation unsupported by facts.—W.S.W.

GOOD NEWS FROM QUEBEC

IT is heartening to read in our daily press that a judge of the Superior Court of Quebec has reversed a decision registered against a so-called "Jehovah's Witness" in a recorder's court. We are happy to learn that even on the bench of the Superior Court of Quebec there is at least one judge whose good sense and legal acumen have not entirely deserted him because the Romanist press has demanded that an opposing sect should be suppressed. Incidentally, this judge refers to the official mouthpiece of the Hierarchy in his written judgment in these words: "I hope this doesn't displease *L'Action Catholique* . . ."

In finding that the recorder acted without authority and that "justice had not been done," Judge Oscar Boulanger wrote, among other things:

I must say with all possible deference that I cannot understand by what effort of imagination the recorder's court was able to apply by-law 192 to such a set of facts. The by-law prohibits disturbances but it does not prevent bothering. For example, the by-law would apply to a vagrant who is holding on to a lamp post, yelling and screaming and cursing or serenading the moon.

It should be applied, also—but it is not—to wedding processions composed of a couple of dozen imbecilic drivers who toot their horns in union until they split your head, not to mention the travelling loud speakers.

In all sincerity and humility it seems to me beyond reason that the by-law can be applied to a peaceable individual who in broad daylight, without insistence or force or commotion, rings at people's doorbells to offer them with politeness and courtesy an article.

If the by-law must be applied in this way, insurance agents, brush salesmen, subscription salesmen, persons selling bingo tickets, raffles, etc., would make it pretty broad.

While we do not expect that either the Roman Hierarchy in Quebec or its tool the Duplessis Government will allow the decision of this one judge to stand in the way of their avowed war upon "Jehovah's Witnesses", so-called, it is heartening, as we have already said, to know that there is at least one judge upon a Quebec bench who exhibits some sense of justice and liberty in spite of the thunders of the Roman priests against them.—W.S.W.

"The Catholic State has the right and the duty to defend its religion . . . and to impede the diffusion of every other dissident faith, and to banish all that concerns their public manifestation. And for this purification the penalty of death may become necessary."

—"Father" Oldra.

RUSSELLISM or RUTHERFORDISM

By Dr. T. T. Shields

Fourth Edition—25c a copy.

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

The Jarvis Street Pulpit

"What is Sanctification?"

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Morning
(Stenographically Reported)

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Corinthians 1:30.

MY subject this morning is "sanctification". What is sanctification? I hope you have your Bibles with you. I am going to refer you this morning to a number of passages. My reason for taking this subject is, that a number of students and others have been giving this subject special study; and have requested me to speak on the subject of sanctification.

Regeneration and Justification Defined

I want first of all to define to you two other words: "Regeneration". What does that mean? It is not frequently used in Scripture; but the truth it embodies is in many places taught. Regeneration simply means re-birth, being born again. "You hath he quickened, who were dead in trespasses and sins". Touched by the Spirit of God, we are brought from death unto life. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"—no longer in a state of nature, a child of wrath; but quickened by the divine Spirit, the soul is brought into vital union with the living Saviour,—regenerated, made alive by the power of the Holy Ghost.

Another great word of Scripture is "justification". What does it mean to be justified, as, for example, in the passage, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"? That was the great doctrine for which Martin Luther contended: "The just shall live by faith". What does it mean to be justified? We read that Abraham believed God, and it was counted to him for righteousness. A passage in the New Testament says, "Now to him that worketh is the reward not reckoned of grace, but of debt". If you are going to seek salvation on the ground of your own merits and pay your own way, then you must pay the uttermost farthing. "To him that worketh—who depends on his own works, the reward of eternal life is not reckoned of grace, but of debt. Pay for it if you can! Buy it if you can!" "But to him that worketh not—which does not mean to be careless of good works, but to have no confidence in the flesh and no reliance on any works of righteousness that he may do—but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness". The Apostle Paul says, "David also describeth the blessedness of the man, to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, whose sins are covered".

Now, justification means this, that while I am in myself a sinner, having broken God's law and forfeited His favour; and being unable to pay the debt I owe, Jesus Christ died instead of me: He paid my debt; and

when I believe on Him, His perfect righteousness is reckoned to my account. It is imputed to me; and I am reckoned in God's sight to be justified through faith in the Lord Jesus Christ. Justification, therefore, is an act of God, a reckoning over to the believer's account, to the account of one who repents of his sins and believes—a reckoning to the account of the believer of the perfect righteousness of Christ. And just as one of the soldiers who crucified Jesus received the robe of the Crucified—when lots were cast upon His vesture, for when they came upon the seamless robe, they said: "Let us not rend it—if we tear it apart it will be no good to anyone—but cast lots for it, whose it shall be", they therefore cast lots,—and one of the soldiers received that seamless robe of Christ. And very likely he put the robe on; and whatever he had under, it covered it, from head to foot. Jesus was not a little man: He was as big as the biggest man. And when that man put on the robe of Jesus it covered him up, hanging from his shoulders in graceful folds, covering all his defects, until looking upon him one might have said, perhaps, "Is not that Jesus? No, it is not; but he looks like Him. He has His robe on."

Jesus worked out a perfect righteousness; and when we believe, we are clothed with the garment of His righteousness; and all our natural defects are covered from the judicial view of God. He looks upon us in Christ as though we had never sinned.

Imputed Righteousness

Now remember! Let us have a very clear view of this—the perfect righteousness of Jesus is absolutely essential to salvation. He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". What did He mean? We have an example in the Apostle Paul—Saul of Tarsus as he was—and who said, "Touching the righteousness which is in the law, blameless". He had kept every precept of the law, in the letter of it, that is, outwardly; but in the spirit of it, he had broken it, as all have done. Our righteousness must exceed the righteousness of the scribes and Pharisees, to the extent that it equals the righteousness of Christ. There is no salvation for anyone—no one will ever pass the gates of pearl with a lesser righteousness than the absolutely perfect righteousness of Christ,—no matter how good you may be. If there are any self-righteous folks here this morning, disposed to measure yourselves by other church-members, and say, "I am just as good as they are"—perhaps you are a great deal better—but though you are as good as Saul; though your righteousness so far as its outwardness is concerned is absolutely flawless, there is no chance that you will ever come into the presence of God with a

righteousness like that. It must be the righteousness of Christ. And remember—mark this—don't forget it! We shall never attain to a more perfect righteousness, even in the eternal ages of the future we shall never attain to a more perfect righteousness than that which is imputed to us the moment we believe. The moment a poor sinner trusts in Jesus Christ he is covered, clothed; his sins are blotted out; and in the sight of God he stands with a righteousness that is the righteousness of God Himself, which cannot be improved upon.

Therefore, sanctification—whatever progress we may make—*sanctification will never give to us a righteousness of our own which is superior, nor in this life equal to, the flawless righteousness of our Lord Jesus Christ.* Never forget that your standing before God, your acceptance with Him, is based not upon your sanctification, but upon the righteousness which is in Christ; and which is imputed to you. Therefore, this Word says, that Christ is made unto us wisdom and righteousness.

Justification and Sanctification Contrasted

What is the difference, then, between "justification" and "sanctification"? I did not read the argument, but someone put into my hand last night a paper bearing on these matters, in which I read a line saying: "I cannot understand where justification ends and sanctification begins". Whoever asks that question does not know the alphabet of the gospel. Justification, blessed be God, never ends here or hereafter.

"I stand upon His merit;
I know no other stand,
Not e'en where glory dwelleth
In Emmanuel's land."

We have justification by faith. What is sanctification? I want you to refer to some passages this morning. I want you to examine them. There is a passage in First Peter, third chapter, and the fifteenth verse, where we are admonished, "Sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear". Now the word "sanctify" means to make holy; the word which this word "sanctify" translates in our version is a word which means to set apart, to dedicate, to set apart, presumably, for holy use. Here the word is used as an exhortation, and as an admonition. We are to sanctify the Lord; but we are not to make the Lord holy! He is holy—but we are to set Him apart; we are to exalt Him in our hearts as an object of worship. We are to set the Lord always before us, in agreement with the principle, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else". He is to be sanctified in our eyes; set apart by Himself, —reigning in solitary splendour and grandeur; in a majesty which He shares with none other. "Sanctify the Lord God in your hearts".

Scriptural Uses of the Word "Sanctification"

There is another use of the word in First Corinthians, seventh chapter. I want you to follow me this morning—whether you have thought this thing through or not—and let us see what the Word of the Lord has to say. Read at the thirteenth verse: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified by the husband: else were your children unclean; but now are they holy". What does that mean?

Does it mean that a believing husband can really make an unbelieving wife holy? or, that a believing wife can make an unbelieving husband holy? Surely it cannot mean that. It is not in the power of any mortal to make another holy; and yet we are told that the unbelieving person is sanctified by the one who believes. What can it mean, but that through the influence of such a life, he or she may be separated unto God? Read the sixteenth verse, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife"? But surely we know that a husband cannot save his wife by his own power; or a wife her husband, as the case may be; but through the influence of a godly life, he or she may be God's instrument in the salvation of the other; and so, through the influence of a life that is separated unto God, the believing party to the marriage may be used of God to call the unbelieving one to Himself; and thus He may use that person for His own glory.

Let us take another instance, in First Timothy, the fourth chapter, verses four and five: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer". He is speaking of forbidding to marry and the abstaining from meats. "Which God hath created to be received with thanksgiving of them which believe and know the truth". Everything is good, "for it is sanctified by the word of God and prayer". What can it mean but that everything which God gives to us—if it be received with thanksgiving as from God; and used in harmony with the teaching of God's word; and in answer to prayer, is blessed of God—is sanctified, separated unto God for holy use. Thus our money, our time, our talents—whatever we may have—may be separated unto the service of God.

There is another passage in Matthew twenty-three, verses seventeen to nineteen, where the Lord corrects those who regard the gold as greater than the temple. He says the gold does not sanctify the temple; but the temple sanctifies the gold. Or, in the nineteenth verse: "Whether is greater, the gift, or the altar that sanctifies the gift"? How does the altar sanctify the gift? Just in this way: that when the gift is put upon the altar it is by that act separated unto God. It becomes a dedicated, a devoted thing; and by so much it is sanctified to the service of God.

We shall get to the heart of this subject in a moment or two; but I am now endeavouring to show you some of the uses of the word *sanctify* in Scripture. It is applied, then, just to rehearse, to the influence of the believing husband or wife upon the unbelieving partner; it is used to signify the setting apart of God in our own hearts when He is said to be sanctified; it is used respecting the altar which is said to sanctify the gift; of the temple which is said to sanctify the gold of which the temple is constructed. It is also applied to Christ. John ten and thirty-six reads: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God"? What does this mean, when we are told that God sanctified the Son? Does it mean that He made Him holy? It cannot mean that, for He was always holy! "Holy, harmless, undefiled, separate from sinners". When we are told that God sanctified the Son, it means that God set Him apart to the office of His eternal priesthood; that He sent Him into the world,—that He dedicated

Him to a particular service. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". He sanctified His son—separated Him to the work of redeeming the lost world. There is another passage in the seventeenth chapter of John and the nineteenth verse, where our Lord Jesus uses the word of Himself. He says, "For their sakes I sanctify myself, that they also might be sanctified through the truth". What did He mean by that? Did Jesus sanctify Himself by cleansing Himself from evil; by purifying Himself; by making Himself holy? Not at all! There was no evil in Him. He needed no such process of sanctification as you and I need. But when He said, "For their sakes I sanctify myself", He meant, "For their sakes I set Myself apart; I dedicate Myself to this redeeming ministry, that they also may be sanctified through the truth."

Sanctification is in Christ

Let us now come to the heart of the matter. What is the meaning of this term as applied to believers? In First Thessalonians, fourth chapter, and the third verse, you have the familiar word: "For this is the will of God, even your sanctification". Now one thing is sure, that God wills our sanctification—not merely our justification, but our sanctification. That is the purpose of God in bringing you into fellowship with Himself, that you should become a sanctified person. Does it mean that instantaneously—by an instantaneous act of God—all sin should be removed; and you should be absolutely perfect? "This is the will of God, even your sanctification". God wants you to become a sanctified person. Sanctification is said to be in Christ—the text has it, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption". Paul wrote to the Corinthians of sanctification—to those who were "sanctified in Christ Jesus"—as a present experience, as a present possession. Sanctification is something that may be had here and now. Therefore, we must find out what that sanctification is. Christ is made unto us wisdom and righteousness; and, as I said to you, that righteousness is ours by an instantaneous act of grace—imputed to us the moment we believe. Whatever sanctification is, it is in Christ. There is no sanctification apart from Christ. First of all, it is the will of God for me; and whatever it may be, it is to be had in Christ. He is made unto us sanctification.

Three Uses of the Word

Look now at three other passages in this connection. Keep in mind the ones I have quoted: "For this is the will of God, even your sanctification". Keep in mind the opening verses of the chapter we read, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". We must dedicate ourselves to the Lord in order that we may, for ourselves, prove what is the good, and acceptable, and perfect will of God. We must know within ourselves what is the will of God. Then, will you turn to a great passage in the tenth of Hebrews, beginning at the ninth verse. It is a very profound saying, which I cannot exhaust by any means. "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And

every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool". We are told here that for the weak will of humanity there is substituted the omnipotent will of Christ. "Then said he, Lo, I come,—everyone else has failed, now I am come,—to do thy will, O God. He taketh away the first, that he may establish the second. By the which will—by His sovereign will, by His sovereign purpose of grace, not by your will, we are sanctified"—by one offering which He made once for all. There is something in the offering of Christ, in the absolute surrender of His will to God, in the absolute perfection of His obedience—there is something in that offering that becomes mine, when I appropriate His sanctifying grace. "He is made unto us sanctification". Poor, weak, beaten, bankrupt as I am—by His will, not mine—I may be sanctified, separated unto the gospel of Christ. He is made unto us sanctification. What can that mean? What sort of a man or woman ought you to be? Perhaps some boy says, "I want to be a man like my father". I hope you will be a better man than your father. Or a girl says, "I want to be a woman like my mother". I hope you will be a better woman than your mother. You need to be better than either of them to satisfy God. I wonder by whom I shall measure myself; to what goal shall I direct the purpose of my life; where shall I find God's pattern-man; where shall I find an example of one who is entirely sanctified, separated, dedicated to the service of God? Christ is made unto me sanctification. I have no right to copy anyone else. I shall show you that He is more than an example, even in sanctification: but He is that. He left us "an example that ye should follow His steps". Not only did He die for my sins and pay my debts; but He left me an example of sanctification. He exemplified it, setting before me the divine ideal—the goal to which, by His grace, I must seek to attain. Remember there is no blessing that comes to any one of us that does not come through Christ.

The Immeasurable Word "Redemption"

Let me turn aside from that word for a moment, because it is important to teach by contrast as well as by comparison. Christ is more than sanctification. "He is made unto us redemption,"—"REDEMPTION". What is redemption? That is the big word. It is more than wisdom. The pen of divine inspiration never puts the superlative before the positive or comparative. Christ is more than wisdom; more than justification; more than sanctification, is in that important word. It is as deep as hell; it is as high as heaven; it is as wide as the whole universe. There is given to us the earnest of the Spirit. What is that? Just a foretaste, an advance of what I am going to have by and by. The earnest of the Spirit until—when? "Until the redemption of the purchased possession, unto the praise of his glory". He has bought something; He has redeemed something by His precious blood. Like Boaz, who redeemed not only Ruth, but bought back the inheritance of the dead and made it his own, claiming Ruth as his wife; and all her lost inheritance with her. Jesus died. What for? To make possible the forgiveness of sins? Much more than that. That is justification. He died that I might be transformed into the image of Christ;

He died for my complete redemption—for the redemption of the whole man and of the whole creation. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Redemption is for the whole man.

Is Physical Healing in the Atonement?

I saw a tract by a teacher, for whom I have great respect. On the outside of the cover it was declared in large type that physical healing is not in the atonement. I think the writer is wrong. Every blessing that you and I can ever receive—have received, do now receive, may receive in time or eternity—is in the atonement. Everything is there: but does that mean that I may now have, that true faith may demand a perfect body because it is in the atonement? Let us think a little on this matter. The resurrection of the body is in the atonement: "I declare unto you . . . Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". "But now is Christ risen from the dead, and become the firstfruits of them that slept". And because He conquered death, I know this poor body will one day be even like His in glory. I believe that He can heal us now: I believe He does heal us when it is His will. I believe we ought to pray for healing. But I believe it is contrary to Scripture to say that the Scripture justifies our demanding immediate healing as being the invariable will of God for the believer, just as it would be to say we may in prayer demand the immediate resurrection of the body. The resurrection is in the atonement, for Christ is made unto me redemption; but have I got it in its completeness? Can I now appropriate physical healing instantaneously, and have an absolutely perfect body? Is that invariably God's will for the believer? God's plan stretches into eternity, and in His appointed time I shall be like Him, for I shall see Him as He is. But I must submit my little mind with its imperfect judgment to the mind and will of the Infinite, and accept His will for me as the best His love can give. I must view the whole scheme of salvation and see it in the light of God's Word.

Now, to come back to the word sanctification. May we have it instantaneously? Yes, in its beginning. But study the Word of the Lord in the following passages: Second Thessalonians, two and thirteen: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"; and in First Peter, one and two: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied". We are said to be sanctified through the Spirit. Elect by God's foreordaining grace, I have been sanctified by the Spirit, separated, and set apart unto Him—"unto obedience and sprinkling of the blood of Jesus Christ". There is a relationship between the words "saint" and "sanctification". A saint is one who is separated unto the Lord. All believers are saints; we are "called to be saints". It does not mean that we are perfect. There is a sense in which all believers are sanctified, set apart for the Lord's purpose. "And such were some of you:

but ye are washed, but ye are sanctified; but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God".

Sanctification a Continuous Process

What, then, is sanctification? Let me gather it up in a few words. First of all, it is a setting apart. We read this morning that we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. In the sixth chapter of Romans we are admonished to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God; to reckon ourselves dead indeed unto sin, but alive unto God. There is an important passage in First Thessalonians, 5:23: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". That does not mean sanctify us merely physically. It refers to the whole man. "I pray God your whole spirit and soul and body be preserved blameless—entire—unto the coming of our Lord Jesus Christ". When it is said, "The very God of peace sanctify you wholly", it means not merely sanctify your intellect, so that you will think God's thoughts and be engaged in worshipful meditation; nor merely to sanctify your spirit, that God may be supreme in the realm of the Spirit; but to sanctify, or set apart, your spirit and your mind and your body—the whole man, as an entire burnt offering unto the Lord; recognizing the sovereignty of God, the lordship of Christ, in every realm of your nature—spirit, soul, and body. In the story of the temptation of Jesus, you will find there was a triple assault made upon Him: He was tempted in the realm of the spirit, and of the mind, and of the body; and because He was a whole man, the mind re-inforced the spirit, the spirit re-inforced the mind, and the spirit and mind re-inforced the body, and the body re-inforced the mind and the spirit. When, therefore, the enemy came knocking at every door of that great Citadel, he found all doors locked, and no one within to unbolt them and give him entrance into that life. Jesus said, "The prince of this world cometh, and hath nothing in me". But from that day to this, there has never lived anyone else who could say with truth, "The prince of this world cometh, and hath nothing in me". He has something in you. He has something in me. There is an enemy ever awaiting an opportunity to open the gates to the enemy without; and only the Spirit of the Lord can keep the doors locked against him. Jesus is made unto me sanctification. You will be wise never to dare to assume that you have come to a place where the devil can find nothing in you. Until this corruptible shall put on incorruption we shall never be wholly devoid of a capacity for evil. I shall show you in a moment that it is blessedly possible to live victoriously in the Spirit—albeit in remote and, as yet, inaccessible fortresses, the Canaanite is still in the land. Let me try to make it very simple. Our Lord said, "For their sakes I sanctify myself, that they also might be sanctified through the truth". "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it, by the washing of water",—by blood? Oh, no. That is done instantaneously,—"The blood of Jesus Christ his Son cleanseth us from all sin";—"That he might sanctify and cleanse it by the washing of water by the word". You remember Peter when Christ washed the disciples' feet? "Peter saith unto him, Thou shalt never wash

my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit". There is a cleansing that is accomplished by the blood of Christ—that is justification. The washing of water by the word is sanctification. The washing of the blood of Christ is done instantaneously, by God's sovereign grace; the washing of water by the word is a process that begins at the moment of conversion, and continues until we are presented faultless before the presence of His glory with exceeding joy. The truth is, there is so much in us all of which we have no knowledge until we see ourselves in the light of God's Word, until that light penetrates our hearts and illuminates our minds—our imagination, the memory; discovering our motives; and bringing the inner man out to light. And the cleansing of the Word should be continuous; the teaching of the Word should be applied day by day, month by month, and year by year; that we may grow up into Him in all things Who is our head, even Christ.

Therefore, while sanctification in one sense—in the sense of yielding ourselves wholly to God, by His grace, submitting, spirit, soul, and body to the control of the Holy Spirit—in that sense, sanctification is a present experience; although sanctification is not completed. To the measure in which I have obtained, or ought to have obtained, I am sanctified. A little boy comes home with his diploma—I think they give them in the primary department—and the mother says, "My little boy got one hundred per cent. in every subject." Very well, then, he has completed his education, has he? "Oh, no; only in the primary department." After a while the boy passes the examination for entrance to High School with honours—again, in everything, one hundred per cent. He has finished his education now, has he not? "Oh, no. We are sending him on to High School." Next he attends the University; there he becomes gold medalist; and distinguishes himself in a score of subjects, so that all the professors are proud of him. Yet in talking to him—you will generally find such an one of a very humble spirit—if you say, You are finished now? he will probably say, "I am just beginning. I have learned how very little I know." And when he is an old man, grey-headed; and has spent all his life in the attempted mastery of certain subjects, he says, "If I had my life to live over again I might learn in some small measure how to use my mind."

Stages in Sanctification

Sanctified? Yes, in the primary department. Sanctified? Yes, in the lower grade, in the higher grade, in the university, each in its order. We are babes in Christ. Go to school! Go to school, my brother, and stay at school! And in the measure in which we submit ourselves to the teaching of God's Word, as it is interpreted, and applied, and made effective by the Holy Spirit, we are being sanctified every day. Sanctification in its beginning, and in respect to our part in it is an act; but it is an attitude, too. Many a boy goes to school for a little while and then stays away; and thus falls behind. Perhaps some of the angels are engaged in acting as truant officers to the school of Christ, just looking after a lot of scholars who are playing—what is it they call it in this country—"hookey"? A lot of Christians play "hookey". They have not learned this day's lesson, nor

yesterday's lesson. They will have to go back to school again. The Holy Spirit waits to implant within us a love of spiritual learning, so that we shall delight to go to school and continue at school. As long as we submit to Him as our Teacher, we are being sanctified. But, my brother, that does not mean the eradication of evil; it does not mean that "the old man" is entirely dead. Crucifixion was a slow death. When the Roman soldiers came to take the bodies from the cross, Christ was already dead; but the thieves were alive, and they had to break their legs. And "the old man" in you and me dies slowly, even though crucified; and we therefore need to mortify the deeds of the body. But we need not be defeated. "Sin shall not have dominion over you". We had it in our class this morning. Read the tenth to the twelfth chapters of Joshua, how one king after another goes down in utter defeat before Joshua. Thus it is possible for us to live victorious lives. God wants us to be victorious, to come into the triumphant experience of the eighth chapter of Romans; to ride upon our high places; to be always victorious, but never ceasing to fight. Remember, there is always the possibility of our allowing ourselves to become spiritually indolent; not of our falling away from grace in the sense of losing our salvation, for that is eternal; but of our ceasing to press toward the mark for the prize of our high calling of God in Christ Jesus.

Notwithstanding Peter's experience of the Holy Spirit's power on the day of Pentecost; after a long-continued ministry, marked by extraordinary evidences of divine grace and power, his native cowardice which made him deny his Lord, showed itself again in later years. Paul tells us in the second chapter of Galatians, verse 11: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews"?

The Apostle Paul was the Spirit's instrument in writing the greater part of the New Testament. If any man ever knew the possibilities of life in Christ Jesus, he did. Other men have in their measure exemplified the possibilities of victory. But a Biblical biography is superior to all others because it is written by the pen of inspiration. Therefore we turn with confidence to the Scripture stories of the heroes of faith, because, notwithstanding they were men of like passions with ourselves, the divinely inspired record of their lives is unique as a true interpretation of the limitations of corruptible human nature, and the limitless power of divine grace. And Paul tells us, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, lest I should be exalted above measure". He was no doubt delivered from all known sin; that is, grace delivered him, as we all may be delivered, from all deliberate sin. Very probably he outgrew all his contemporaries in spiritual stature. Yet there re-

mained even in him a capacity for spiritual pride,—that sin which is likeliest to that by which the angels fell. There was in him a tendency to be “exalted above measure”. Hence there was sent to him a messenger of Satan—as though the Good Shepherd permitted a wolf to bark at His sheep, and keep it from straying. Notwithstanding even in this the valiant Apostle was victorious; for when he had besought the Lord thrice that it might depart from him, He answered, “My grace is sufficient for thee: for my strength is made perfect in weakness.” “Most gladly therefore,” said Paul, “will I glory in my infirmities, that the power of Christ may rest upon me”.

Watch and Pray

Therefore the lesson is, my dear friends, that we must be always watching: “Watch and pray, lest ye enter into temptation”. That word of caution had never been given had it not been needed by us all. Temptation will come to us all, and may come even in the highest realm of the spirit, and even “abundant revelations” may become an occasion for sinful exaltation. “Wherefore let him that thinketh he standeth take heed lest he fall”. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. There is therefore victory for everyone who will yield himself wholly to God as one who is alive from the dead. Being crucified with Christ, and risen with Him, we may live by the power of His resurrection. Let us pray.

A CALL TO CONSERVATIVE BAPTISTS

THE following “Call to Conservative Baptists in the Northern States” will give some idea of the present state of affairs among Baptists in the United States. This call arises out of the action taken at the Grand Rapids Convention last year when Northern Baptists officially refused to guarantee that their missionaries would be required to believe and teach the great verities of the faith such as the Deity of Christ, His Atoning Work, and His Bodily Resurrection, while at the same time this convention penalized Baptists who do believe those Scriptural doctrines in such a way as to render their future influence of no effect in the denominational councils. The result is that many sound churches and pastors have been compelled to seek their fellowship outside of the Northern Baptist Convention. This is somewhat the same situation that Canadian Baptists faced more than twenty years ago when the Union of Regular Baptist Churches was founded. In the intervening time the Lord has abundantly blessed our testimony and we are eagerly expecting still greater things as we go on in the work of preaching the saving Gospel of Christ. We wish our American brethren the same blessing in their work.

The group of old-fashioned Baptists in the Northern Convention who are known as “The Conservative Baptists” now report that 1,270 churches contributed to their funds last year a total amount of \$400,008, and that they now have 114 missionaries on seven different fields in Europe, South America, Africa and Asia. This is a fine record of achievement in the space of three years and is a striking proof that Evangelical vigour is still to be found in many Baptist Churches in the

United States, in spite of the forces of unbelief that have been busy in pulpit and classroom for many years past. Now that the lines are clearly and unmistakably drawn in the Battle for the Book, there is every reason to believe that a great host of other Baptists will join their ranks from officially “Modernistic” churches. It takes an earthquake to waken some Baptists up to the true state of affairs in their churches and denominational councils, but the Grand Rapids Convention provided just such an upheaval. It is now apparent that Baptists who believe the Bible are not wanted in the “Northern Baptist Convention” and for them to remain there would mean that they would stay where they are not wanted or that they would compromise their theological convictions.

In addition to the comparatively new fellowship of the “Conservative Baptists” which issues the call below, there is also the “General Association of Regular Baptists”, led by Dr. R. T. Ketcham and others, carrying on an aggressive work at home and abroad. Their ranks are being rapidly increased by the addition of churches which have already withdrawn from the “Modernistic” Convention because of its open opposition to the truth as it is in Christ. In order that our readers may follow the progress of Evangelical Baptists in the United States we reprint the following “Call” from *The Conservative Baptist*.—W.S.W.

To the Conservatives of the Churches of the Northern Baptist Convention
Brethren:

WHEREAS there is manifest unrest among great numbers of Northern Baptists due to the official resistance toward reform in the Northern Baptist Convention, and

WHEREAS there is wide-spread dissatisfaction over the “inclusive policy,” regimentation, centralization, and persecution practised by the administration of the Northern Baptist Convention, and the limiting of representation as a penalty for refusing to support the “inclusive policy,” and

WHEREAS the integrity of the Christian faith was questioned and even denied without rebuke from the platform of the Grand Rapids Convention, and

WHEREAS the Conservative Baptist Fellowship passed a resolution with a view to preserving the pure testimony and the conservation of our fellowship, calling for a Committee of Fifteen to explore the situation and devise recommendations for the consideration of Conservative Baptists, which shall be presented in three area conferences, and

WHEREAS the Committee is now ready to present its findings and recommendations it now issues

A CALL

to the Conservatives of the Churches of the Northern Baptist Convention to assemble in conference at

Tabernacle Baptist Church, Chicago, Illinois, February 6-7, 1947

Baptist Temple, Brooklyn, New York, February 11-12, 1947

First Baptist Church, San Francisco, California, February 19-20, 1947

for the purpose of considering its recommendations.

In the Name of the Lord we press upon the consciences of our Baptist brethren the urgency of lending to this crisis their prayers and their lives in order to propagate our Baptist witness to the faith, and to promote the purity of our institutions and agencies.

THE COMMITTEE OF FIFTEEN OF THE CONSERVATIVE BAPTIST FELLOWSHIP.

When Lord Erskine was told that a certain rich man had left ten million dollars behind him, he replied: “That’s a poor capital to begin the next world with.”
How much do you have?

Cardinal Spellman Says "Catholics Should Read The Bible"

THE other evening I heard Rev. Frank S. Cook, a graduate of our Seminary, on furlough from Bolivia, tell a remarkable story of a young man in the capital of that country, who belonged to an aristocratic family of very strong Catholics. One day at a special service in the Catholic Church he heard the priest read a very beautiful passage. He himself has the soul of an artist, indeed his business was to make images and his products were works of art. At the close of the service he went to the priest and asked him from what book he had quoted the beautiful passage. The priest said it was from the Bible. The young man asked if he could read the passage. The priest loaned him a Bible. He read it with care, and the result was just what we should expect, the young man was converted, gave up his share in the image business, and, indeed, destroyed his part of the images, that he might follow the Word of God which forbids their use in worship. He was converted through reading the Bible.

Edition Too Small and Expensive

IN THE GOSPEL WITNESS a recent review of religious work in Brazil told how difficult Rome there makes it for Catholics to get Bibles. They are very expensive. When a few years ago a new translation of the New Testament was issued with Roman Catholic authority, there was a great deal of what really amounted to ballyhoo in the papers heralding the advantage of this Book which would aid Catholics to understand the true religion. The papers forgot to tell us that small editions of the new translation were brought out, and that they were priced far beyond what such an organization as the British and Foreign Bible Society charges. A certain Christian leader of our acquaintance said that, if he were given the task, he could issue the book at about one-third of Rome's price.

Cursing Bible Societies

When in the Middle Ages the Bible began to be issued in the popular language, Roman authorities resisted such a move. They sought to prove their point by quoting Scripture, as even the devil is said to be able to do for his purpose. Of course the quotation had to be in Latin: *Nolite sanctum dare canibus*, the English of which is, "Give not that which is holy to the dogs." Rome has cursed the Bible Society. Instructed Catholics will say that the reason is that our Version is different, which is not the real reason at all. The true explanation is that that Church does not want the people to read Scripture.

We shall be challenged at this point at once and be shown such a pamphlet as *Why Catholics Should Read the Bible*. The inside cover has this advertisement:

The Holy Bible
For the Catholic Home
THE

HOLY BIBLE

Translated from the Latin Vulgate
Diligently Compared With the Hebrew,
Greek, and Other Editions in Divers Languages

THE OLD TESTAMENT

First Published by the English College
At Douay, A. D. 1609
and

THE NEW TESTAMENT

First Published by the English College
At Rheims, A. D. 1582

WITH ANNOTATIONS, REFERENCES,
by BISHOP RICHARD CHALLONER
AND AN

HISTORICAL AND CHRONOLOGICAL TABLE

The last page has the *Imprimatur* of Francis Cardinal Spellman. An examination of this tract proves very interesting.

The Church Wants It?

The first reason Catholics should read the Bible is "because the Church wants it." We are told that at a certain Council the Bishops expressed the hope "that no family can be found amongst us without a correct version of the Holy Scriptures." We wish we had some way of checking to see how many Roman Catholics in this city have a Bible. We remember a friend telling us that he was boarding here in a Catholic home. He asked the lady to lend him their Bible, the advertisement for which we have quoted, to compare with his, which, we suppose, was the Authorized Version, as it is commonly called. She could not find it. Her son must have it. But when he came in, he declared that he did not have it. By and by she admitted that the family did not have one. She thought she would get one, it would be a nice thing to have around! How typical this story may be, one must judge for himself. We do wish that the hope of the Bishops were fulfilled.

But the same paragraph from which we have quoted suggests that for family prayers there be "a short reading of the Holy Scriptures, the 'Following of Christ', or some other pious book" (Pastoral Letter of the Archbishops and Bishops of the United States). Apparently the *Following of Christ*, which we take to refer to what is commonly called the *Imitation of Christ* by Thomas à Kempis, or some other pious book will do just as well as the Holy Scriptures!

Purgatory Shortened by Reading Gospels!

The second reason why Catholics should read the Bible is "because the Church has granted a special indulgence for reading it.

"Our late Holy Father, Leo XIII, on the 13th day of December, 1898, granted to all the faithful who will read the Holy Gospels for a quarter of an hour each day, an Indulgence of three hundred days; and to those who follow this practice for a month, a Plenary Indulgence on any day within the month on which they approach the sacraments and pray for the intention of His Holiness. These indulgences are applicable to the holy souls in Purgatory."

This is not a very good reason for reading the Bible, first, because there is no Purgatory to get out of, and second, because, if there were, reading the Bible here hardly could get anyone out more quickly, and third, because neither the Holy Father nor anyone else can govern the state of souls beyond death.

The Word of God versus The Tradition of Men

The third reason why Catholics should read the Bible is a good one, "because the Bible is the Word of God."

The fourth, however, seems to qualify this, "because the Bible is a Rule of Faith—The Church takes her teaching from the Bible and from tradition." Above, we had the Bible put on a level with Thomas à Kempis' famous work, or some other pious book; now we have the Bible put on a level with tradition. At this length of time from Christ and His apostles, tradition is bound

to be very much corrupted if it is oral, and when one compares what is supposed to be the written tradition, found in the works of the Church Fathers, with the Scriptures, it is only to find on many points hopeless contradiction among the Fathers and between the Fathers and the Bible. We are told that

"in the reading of the Bible you will find the basis of the various teachings, rites and ceremonies, devotions and practices of the Church."

This is most interesting. We have not much money, but we will borrow money and issue a cheque for \$100 to anyone who will give us a verse of Scripture that teaches any one of the following rites and ceremonies, devotions and practices of the Church. In fact we will go further and give \$100 to anyone for each verse which proves any one of the rites:

1. Prayers to Mary.
2. Prayers to Joseph.
3. Prayers to other saints.
4. Crucifixes.
5. Images of the Virgin.
6. Images of other saints to be revered.
7. Relics of saints to be revered.
8. Holy water.
9. The celibacy of the priesthood.
10. Convents.
11. The rosary; etc., etc.

"Every Household should have a Family Bible, and each adult member should have his own, at least a small pocket Bible, just as each member usually has his own prayer book."

A Bible Each

Apparently Romanists are accustomed to have each a prayer book. We certainly hope that this pamphlet and similar ones will induce every family to have at least a small Bible for each adult. Personally, we should begin with giving Bibles to children.—W.G.B.

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY
By W. Gordon Brown, Dean

La Sarre, Que.

Dear Mr. Brown:

Enclosed you will find \$10 towards the work of the Seminary. I would like to be able to add a few more zeros after the one in appreciation for the instruction I have received there and for the way it is preparing others for better service.

It is a long time ago that you asked me to send you something for THE GOSPEL WITNESS. Just to say I'm teaching school and helping with the work in LaSarre, does not sound very interesting, but I thoroughly enjoy it. I really rejoiced in my privilege during a recent visit of Rev. W. J. Wellington, when one of the youngest girls in the school professed faith in Christ. Since then she has shown us by her interest in the Scriptures and her testimony to others, that she knows for certain that she is saved.

Apart from teaching school, my duties are quite light. On Tuesday evenings there is a children's meeting which I conduct and to which some Catholic children come. When Mr. Trudel is away on Fridays or Sundays, it is my lot to conduct the prayer meeting or the Church service. Then on Sunday mornings we have Sunday School, of which I am superintendent and a teacher. Two evenings of the week are filled with an English class for any of the adults who are interested. At present travelling is too difficult to permit many visits being made, but when the warmer

weather comes, I hope to be able to aid in this, as the need is great.

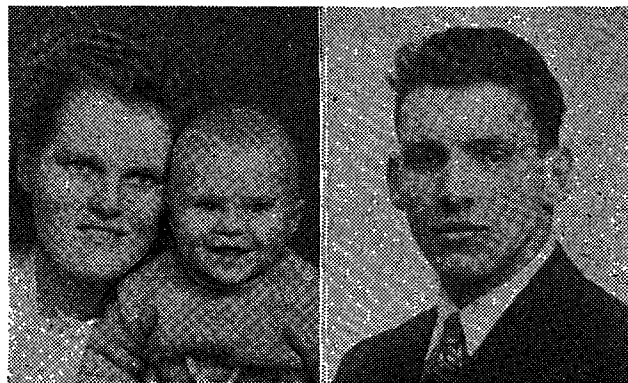
Trusting that all is well with you, and that the Lord is blessing your labours,

I remain,

Yours sincerely,

(Signed) Alice Moore.

Mr. and Mrs. Stuart H. Phoenix and their son Leigh are flying to Abyssinia, where Mr. Phoenix will teach in a Secondary School and instruct in Agriculture, a degree in which he holds from Ontario Agricultural College, Guelph.



Mrs. Phoenix is a graduate of McDonald Hall, Guelph, and will teach Domestic Science. She is also a graduate of Toronto Baptist Seminary, and upon completion of service as an officer in the R.C.A.F. Mr. Phoenix spent a year and a half in Toronto Baptist Seminary. These teachers will also do definitely missionary work.

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 8 February 23, 1947

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

A PROPHET WITHOUT HONOUR

Lesson Text: Mark 6:1-13.

Golden Text: "They went out, and preached that men should repent."—Mark 6:12.

INTRODUCTION

Confusion may exist in the minds of some with regard to the setting of this passage. Nazareth was the boyhood home of our Lord (Matt. 2:23; Mk. 1:9; Lk. 2:39, 51), and at the commencement of His public ministry He revisited the place, preaching in the synagogue. But they rejected His testimony, and sought means to destroy Him (Lk. 4:16-32), whereupon He made Capernaum His headquarters as He toured Galilee with His disciples (Matt. 4:13). This chapter tells of further witness in Nazareth, another example of the patience and grace of our Saviour (Rom. 2:4; 1 Tim. 2:4; 2 Pet. 3:9).

EXPOSITION

I. The Master without Honour: verses 1-6.

Parallel passage: Matt. 13:54-58.

The town of Nazareth was evidently notorious for its wickedness (John 1:46). The shadow of the cross lay athwart the early life of our Lord, and the sword began to pierce the heart of His gentle mother, when the gossips of the town put their own evil interpretation upon the holy Incarnation (Psa. 31:11; Matt. 1:18-20; Lk. 2:35).

Men of intellectual, scientific or artistic genius are frequently unrecognized by their co-patriots and contempora-

(See the Editor's Letter on the following page.)

THE GOSPEL WITNESS

130 Gerrard Street East

Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my contribution of \$ _____
toward THE GOSPEL WITNESS FUND in response to your Annual Letter.

NAME _____

ADDRESS _____

ries (Matt. 13:57; Lk. 4:24). The old saying is unfortunately true of some people, "Familiarity breeds contempt." But the blindness of the Nazarenes was inexcusable, and it was a very serious matter, one of eternal moment for them. What an opportunity had been given to them! As far as we know, that was the Saviour's last visit to Nazareth. When He preached in the synagogue of Capernaum and elsewhere, men marvelled at His words of grace and authority (Matt. 7:29; John 7:46), but His fellow-townsmen were now merely curious as to the origin of the wisdom and power which He displayed (John 6:42; 7:14, 15; Acts 4:13).

The minds of the Nazarenes were closed to the truth through their senseless prejudice against Him. Their darkness was not accidental, but deliberate (John 3:19). Because of their disobedience they were offended, and stumbled (Matt. 11:6; 1 Pet. 2:7, 8). In their estimation He was a carpenter, and nothing more. They wilfully refused the light which was available for them, and they remained in ignorance of the person and the teaching of the Saviour Who was in their midst. It is a serious thing to reject the truth of God, and the greater the privileges, the greater the condemnation (Lk. 12:48).

So great and so unreasonable was the unbelief of the people of Nazareth, that even the Son of God marvelled. It also had an effect upon His ministry. The Lord's opportunity to give blessing is at all times limited by the individual's capacity to receive blessing (Mk. 9:23).

II. The Servants without Honour: verses 7-13.

Parallel passages: Matt. 10:1-15; Lk. 9:1-6.

As Christ travelled about from place to place teaching and healing, He was accompanied by His chosen disciples. They had been commissioned by the Lord to be with Him, and to engage in a ministry similar to His own (Mk. 3:14, 15). On this occasion they were sent forth to certain places two by two (Deut. 17:6; Matt. 18:16), that they might prepare the way for the Lord's personal visit (Matt. 10:23).

The disciples were not to take extra provisions, since their errand was an urgent one, and there must be no extra weight to hinder their progress (Heb. 12:1). Let us remember that the King's business requires haste (1 Sam. 21:8). The scrip or "begging bag" had no place in their equipment, because the labourer is worthy of his hire (Lk. 10:7), and they would find shelter in the homes of the hearers (Rom. 12:13; 1 Pet. 4:9).

Just as God the Father sent forth the Christ, so did the Christ send forth His disciples (John 20:21). The Saviour came to earth to put away sin by the sacrifice of Himself (Heb. 9:25-28), while He sent forth the disciples to proclaim

the necessity of repentance and the possibility of forgiveness through faith in Christ (Lk. 24:46-48).

The Master was persecuted, despised and rejected at Nazareth and other places as He preached the message of salvation (Mk. 12:1-12), and the same treatment, to a lesser degree, would be meted out to His servants (Matt. 10:16-25). Not all the people to whom they spoke would accept the message; some would hear and heed it, while others would reject it. The same condition has prevailed since that time, and the Christian teacher must not be surprised that his testimony is not always believed (Acts 17:4, 32-34; Heb. 3:16).

That disciple, whose well-authenticated witness was refused, was to shake off the dust of that place as a testimony against the obstinate ones, his act symbolizing the fact that he had done his part, and that he was now free from responsibility (Ezek. 33:1-6; Acts 18:6). The teacher must take care what and how he teaches (2 Tim. 1:13; 4:2-4), and the hearer must take heed what and how he hears (Mk. 4:24; Lk. 8:18). The opportunity of hearing the Gospel message brings with it a solemn responsibility. Those who did not believe the testimony of the disciples laid themselves open to punishment more sure and more severe than that meted out to the inhabitants of Sodom and Gomorrah, notable examples of unrepentant sinners who perished (Gen. 19:24; Isa. 1:9; Matt. 11:20-24; Jude 6, 7).

APPLICATION

Let every teacher feel the responsibility which rests upon him of faithfully declaring the message given by the Lord through His word. But his responsibility is limited, since those to whom he speaks must answer to the Lord for the way in which they receive His message and His messenger (Gen. 24:49). Point out the crippling effects of unbelief, which frustrates the work of grace in the heart (Gal. 2:21; Heb. 3:18, 19), and which limits the power of God (Psa. 78:40, 41; Matt. 23:37; Lk. 19:41-44).

DAILY BIBLE READINGS

- Feb. 17 Christ rejected at Nazareth Lk. 4:16-32.
- Feb. 18 The cross at Nazareth Psa. 31.
- Feb. 19 The disciples rejected Matt. 10:16-42.
- Feb. 20 The gospel rejected Acts 17:22-34.
- Feb. 21 A warning rejected Lk. 3:1-20.
- Feb. 22 The necessity of faith Heb. 11:1-14.
- Feb. 23 The peril of unbelief Heb. 3.

SUGGESTED HYMNS

Begone, unbelief! Jesus, I will trust Thee. O for a faith! I am trusting Thee, Lord Jesus. Faith, 'tis a charming sound.

THE EDITOR'S ANNUAL LETTER

(For the information of some thousands of readers, who are not subscribers, but who buy individual copies, or read copies handed to them by others, and who, therefore, will not receive, by mail, a copy of the letter below, we print the letter herewith, believing that even occasional readers may desire to have a share in the great enterprise of publishing THE GOSPEL WITNESS.—T.T.S.)

The Gospel Witness

PUBLISHED WEEKLY

T. T. SHIELDS, EDITOR

130 GERRARD STREET EAST, TORONTO 2, CANADA

January 28th, 1947.

Dear Gospel Witness Subscriber:

This is, I think, my twenty-fifth annual letter to the members of our Gospel Witness family. But since year by year we have new subscribers, who receive the letter for the first time, it is always necessary, briefly, to explain why I write.

The Gospel Witness was designed to propagate the great doctrines of the gospel, and it has always taken an attitude of defence toward those who would deny the great principles of the Gospel of Grace. Being, therefore, a missionary agency, it can never pay its way as a commercial undertaking. If we were to seek revenue from advertising, our advertisement would be looked upon as a guarantee of the quality of the thing advertised, whether a book, or something else; and in order not to impair our testimony, we should have to examine into every advertisement; and the getting of the business, and the enquiries involved in it, would cost more than any profit we should derive from advertising. Therefore we have depended upon the annual gifts of our interested readers to supplement the revenue from subscriptions, so as to enable us to pay our way. The subscription price of \$2.00 a year never did cover the cost of publication, and only because the Lord has touched the hearts of many people, enabling them to recognize the need for such a paper as The Gospel Witness, have we been able to keep on until now.

The cost of publication has greatly increased during the war, and particularly in the last two years; but we have not changed our subscription price as very many periodicals have done. One daily paper, for instance, in Toronto has increased its price by two-thirds, from 3¢ to 5¢. We have no intention of changing ours.

I think you will recognize that there is no other paper in Canada which meets the present Roman Catholic menace as does The Gospel Witness. It is the only weekly distinctively Protestant paper in Canada. You will find in it from time to time translations from the French press, which have appeared in no other English-language paper in Canada. So, greatly daring, I am asking for your continued help in the form of a special contribution to our Gospel Witness Fund.

For your convenience we attach a contribution form on the reverse side of this page. We have all found that a duty postponed may be neglected and forgotten. The only safe way, therefore, is to do it now.

Our fiscal year ends March 31st, and I shall be greatly helped if you would send us what you can as soon as you can, so as to ensure that we shall be able to balance our books on March 31st.

I should not dare to write like this were I not convinced that every subscriber to The Gospel Witness feels himself or herself to be a partner in our great enterprise, of endeavouring to open the eyes of people to the dangers which threaten our civil and religious liberties.

With heartiest thanks for your help hitherto, and hoping to hear from you at an early date, I am,

Yours very gratefully,



(T. T. Shields)

(See contribution form on reverse side of this page.)