

The Gospel Witness and Protestant Advocate

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Dr. J. Frank Norris Visits and Praises the Pope

WE write this article with great reluctance, and deep sorrow. For some years this Editor supported Dr. Norris through thick and thin. We approved, without any reservation, his valiant defence of the faith, and his exposure of compromising, theological, middle-of-the-roads, who were attempting to "run with the hare, and hunt with the hounds". Dr. Norris has some qualities we have never seen duplicated in any other personality. Not one man in a thousand could do what he has done. The churches at Fort Worth and Detroit are proofs of his extraordinary gifts of leadership.

In 1924 Dr. Norris spent five or six weeks in Jarvis Street; and we have always been grateful for the help and inspiration of that visit.

We have never taken issue with Dr. Norris publicly until now. We have differed with him on many subjects, but always pleasantly. We never agreed with his views of Eschatology, but, tacitly, we agreed to disagree. Dr. Norris is good company. We have spent many a pleasant hour with him. But to some of Dr. Norris' positions we have been strongly opposed. We believe in contending for "the faith once for all delivered to the saints". We believe in contending, uncompromisingly, for principle. Sometimes when principles are incarnated in a man, it becomes impossible to discuss the principles apart from the man. It is always difficult wholly to eliminate personalities from polemical discussions. That we have proved in our own experience.

Mr. Spurgeon was censured by the Baptist Union because he contended against principles only, and would not name the men by whom the "Down Grade" principles were espoused. In our battle against McMaster we thought it fairer to name the chief Modernists than to put everyone under suspicion; and we were condemned for indulging in "personalities". From our own experience we know it is not possible, always, to avoid mention of, or refrain from dealing with, the person concerned on the opposite side of a controversy. We have never had any complaint to make of Dr. Norris on this score. Dr. Norris can preach gloriously. We have heard him preach as we have heard few men preach. But with Dr. Norris' views of national and international affairs, we have never been in agreement.

We wrote Dr. Norris on one occasion, telling him that

we greatly loved to hear him preach the gospel, but that when he ventured upon the discussion of national, or international, or world affairs, he could talk more nonsense in five minutes than any living man of our acquaintance. In these matters, however, we have never considered it necessary to take Dr. Norris to task, publicly, for the reason that we did not suppose any sane people would ever take him seriously.

We long regarded Dr. Norris as a comrade in arms. We fought side by side with him, and we have remained silent because we did not want to say any word which might enable his enemies to quote us as being in opposition to him. But his astounding action in visiting the Pope, and then publicly lauding him, and the Roman Catholic church, compels us to break our silence: first, because of Dr. Norris' action itself; and further, because newspaper clippings are pouring in upon us, some of them accompanied by letters asking for an explanation.

Here let us say we have no fellowship whatever with Dr. Norris in his views of the Papacy. We deplore his conduct. We repudiate his whole action as being, not only unworthy of any minister of the gospel, who calls himself Protestant, but as an outstanding example of the very principle enunciated in the remark in this article, that we know of no living man who could talk more nonsense in five minutes on world affairs than Dr. Norris. His action in Rome, while it will serve the purpose he had in view, namely spreading himself in the public press, in our judgment was the essence of folly.

Let us examine now the press report. It is reported that in their audience with the Pope,

"their Baptist spokesman told the Roman Catholic head he is 'the only power in Europe standing like Gibraltar against Communism'."

We have long been a student of the English language, and we have a copy of every dictionary we can buy, on our shelves. We have volumes of synonyms, and a thesarus or two, as well as the fruits of years of diligent perusal of them in our minds. But we have no language in which, adequately, to express the utter asininity of Dr. Norris' remark. Has Dr. Norris forgotten all the lessons of history? Does he know nothing at all of the action of the Vatican in instigating both the First and the Second World War? Does he not know that Hitler and Mussolini were both Roman Catholics, and were not

excommunicated for their unspeakable atrocities? Has Dr. Norris forgotten all the lessons of the Reformation, the funeral pyres that were started at the stakes of Smithfield, and Oxford, and scores of other places? Has Dr. Norris never read of the horrors of the Spanish Inquisition? Does he not know that Hitler and Mussolini both came to power by professing that they were the only Gibaltars against Communism, or Bolshevism? Did he not read that when, by Hitler's orders, hostages were murdered in France, and elsewhere, they were always murdered because they were "Communists"? So far from being "Gibaltars against Communism", there is no influence in the world at work to-day more potent in producing Communists than that of the Vatican.

We hate Communism, or, as we have said many times, Collectivism of any sort or by any name; but it is the reaction, as was the French Revolution, against governmental abuses. And there is no power in the world that does so much to corrupt governments, and to deceive whole nations by lying propaganda, as does the Vatican.

We had regarded Dr. Norris as a minister of Christ. We absolutely withdraw our fellowship from anyone who strikes hands with the bloody hand of the Papacy.

The second paragraph says:

"The special audience was regarded as one of the most important in church history, and part of an opening drive to weld Christian faiths in a joint crusade against 'atheistic Communism'."

Think of our erstwhile friend, Norris, participating in "one of the most important (papal audiences) in church history". And then this:

"part of an opening drive to weld Christian faiths in a joint crusade against 'atheistic Communism'."

Who are these tremendously influential clergymen?—Rev. J. B. Vick, of Detroit, as his assistant at Temple Church, is Dr. Norris' chief lieutenant, and, unless we are mistaken, his chief lieutenant in Michigan. Rev. Luther Peak, of Dallas, Texas, is one of his chief lieutenants in Texas. Who Rev. Wendell Zimmerman is we do not know—we never heard of him. But think of Dr. Norris heading "an opening drive to weld Christian faiths"—well, just think of it! It is no use talking about it. We are likely to have jet-propelled, daily return trips to the moon before Dr. Norris will succeed in such a campaign.

We do not know the ministers who criticized the recent exchange of letters between President Truman and the Pope, but we commend them, whoever they are. President Truman has a difficult task. He is a politician who happens to be called a Baptist. The present Pope's predecessor said he would make a concordat with the devil, if it would serve the interest of the church. We do not believe President Truman would think of such a thing; but he might just as well make a concordat with the devil himself, as with his chief agent on earth, the man whom they call "His Holiness".

Dr. Norris says that these men, whoever they are, would "prefer an alliance with Joe Stalin". We want no alliance with Stalin, but if we had to choose between Rome and Moscow, much as we would like to call for a plague upon both houses, as the least of two of the products of the pit, we would choose Moscow. Sovietism, in due course, will modify itself, as did the French Revolution. Stalin may die. So may his chief lieutenants. But the perpetual person of the Pope will go on, and the curse of Romanism will still be with us.

God has used ungodly men to effect His purposes be-

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fore now; and we can well believe that He may even use Stalin. So far from the Pope's being "the only power in Europe standing like Gibraltar against Communism", we believe Russia is the only power which has a clear understanding of the deadly virus of Romanism.

We think Russia ought to be watched. We think every precaution should be taken to avoid playing into her hands. But the one greater mistake than that of letting Stalin have his own way is the mistake that is now being made, of letting the Papacy have its own way. We say it again: if justice were done, the present Pope would have been arraigned with the chief war criminals at Nurnberg, as one of the bloodiest of them all.

The minds of nations like the individuals who compose them, are pendulous, and swing from one extreme to another. Russia is not in a position to wage war; but Dr. Norris joins the company of those who are continually pouring insults upon the Russian people. Any nation on earth treated as Russia is being treated by the Vatican-inspired press of the world, would be bound to resent it, and no nation more than that to which Dr. Norris belongs.

Dr. Norris' argument would lead us to suppose we have to choose between Rome and Moscow, between the Pope and Stalin. What nonsense! Could anything be more absurdly dangerous, or more dangerously absurd, than to argue that the supposedly civilized nations of the world must throw themselves into the hands of that institution which is the greatest curse that has ever rested upon this sin-cursed earth—the Papacy—that it may save us from destruction?

The dispatch appearing in the Toronto papers said:

"Truman was criticized here last week by another group of Baptist leaders, whose spokesman, Dr. Duke McCall, executive of the Southern Baptist Convention, said the recent exchange of letters between the President and the pontiff implied that our government is an ally of clerical totalitarianism."

We do not know Dr. Duke McCall, but whoever he is, we would stand uncompromisingly at his side in this matter, as against Dr. J. Frank Norris.

We could go on—and on—and on: we have written only to let our readers know that on this matter we are every whit as much opposed to Dr. Norris, as to the Pope himself.

Dr. Norris Speaks For Himself

One thing we have always admired about Dr. Norris, and that is that he likes to speak for himself. This we propose to let him do. When Dr. Norris was in Jarvis Street Church in 1924, he preached a series of Anti-Roman Catholic sermons. We have most of them in print. We could fill several WITNESSES with direct statements by Dr. Norris in condemnation of the Papacy; but we print on p. 4 a report which appeared in *The Sentinel*, of Toronto, on August 26th, 1924. We may have to print others later; but inasmuch as we did not write this, but it was reported by a reporter of *The Sentinel*, we allow *The Sentinel's* report to tell some of the things that Dr. Norris said in Massey Hall, Toronto.

(*The Sentinel's* report of Dr. Norris' address "The Doom of the Papacy" will be found on the following page.)

Before closing this article, we desire to say that we have nothing but the warmest personal feelings toward Dr. Norris. We would not do him an injury for anything in the world; but those who have known the record of this paper through the years, know that where principles of righteousness and truth are concerned, we spare neither friend nor foe. Hence this article.

POPE DISCUSSES RED THREAT WITH 4 PROTESTANTS

Baptist Calls Pontiff "Gibraltar Against Communism" in Unusual Audience; Truman-Papal Letters Endorsed

By MICHAEL CHINIGO
International News Staff Correspondent.

ROME, Sept. 5.—Four American Protestant ministers called on Pope Pius XII today and their Baptist spokesman told the Roman Catholic head he is "the only power in Europe standing like Gibraltar against Communism".

The special audience was regarded as one of the most important in church history, and part of an opening drive to weld Christian faiths in a joint crusade against "atheistic Communism".

The Rev. J. Frank Norris, Ft. Worth, Tex., lashed out at other Baptist ministers who had criticized the recent exchange of letters between President Truman and the Pope. He said: "They prefer an alliance with Joe Stalin."

Mr. Norris made his statements after the special audience with the Pope in which the American clergyman endorsed 100% the Truman-Pope letters. He added:

Pontiff Called "Most Cordial"

"The issue—with Communism sweeping the world—is church or no church, state or no state, God or no God. Furthermore, in this world's greatest crisis, Catholics and Protestants are allies, and neither Catholics or Protestants are compromising their own distinctive beliefs in their common war against atheistic, materialistic Communism.

"If Communism should prevail, there would be neither Catholics nor Protestants."

The other American Protestant ministers received in the long special audience at the Castel Gandolfo, summer home of the Pontiff, were: Rev. J. B. Vick of Detroit, Rev. Luther Peak of Dallas, Tex., and Rev. Wendell Zimmerman of Kansas City.

The ministers said they found the Pope "most cordial", and they discussed for a long time the significance of the exchange of letters between President Truman and the Pontiff.

Myron C. Taylor, special presidential representative to the Vatican, delivered the President's note which denounced the "chains of collectivist organization", and called for a "renewal of faith" throughout the world.

Taylor Confers With Pope

The Pope, in his letter, said man would be reduced to a slave condition "once the state, to the exclusion of God,

makes itself the source of the rights of the human person."

Mr. Taylor has conferred this week, too, with the Pope, amid reports that the exchanged letters mark a joint American-Vatican rallying of the world against "Communist repression of freedoms, including that of religion."

The Pope himself is expected to make a speech of international importance when he addresses 50,000 Catholic Action followers next Sunday in St. Peter's Square.

Mr. Norris said that a few days ago several Baptist clergymen issued a statement in Rome criticizing the exchange of letters between the President and the Pope.

"This was issued in Rome," he declared, "to give it importance and in the hope of having the American people swallow it. They pulled a very narrow, underhanded, stab in the back. They didn't even have the courtesy to call on Myron Taylor."

—From *Buffalo Evening News*.

BAPTIST CLERGY RECEIVED BY POPE

Rome, Sept. 5 (AP).—Four Baptist clergymen today were received in audience by the Pope, and reported afterward they had upheld the policies of a fellow Baptist, President Truman.

Truman was criticized here last week by another group of Baptist leaders, whose spokesman, Dr. Duke McCall, executive of the Southern Baptist Convention, said the recent exchange of letters between the President and the pontiff implied that "our government is an ally of clerical totalitarianism."

Dr. J. Frank Norris, Detroit and Fort Worth pastor, was spokesman for the group received today. He said he read the pontiff a statement saying:

"The Baptist preachers attacking President Truman in his efforts to stop communism are certainly doing the bidding of Stalin, whether intended or not.

"They talk of Truman lining up with the Pope. But they are lining up with the Communist regime of Moscow.

"The issue for America in the world is not the union of state and church, but whether we will have a church or no church, a state or no state, God or no God."

Dr. Norris said that when he banteringly suggested that the other Baptists feared the Pope "would convert Mr. Truman to Catholicism," the pontiff threw up his hands and laughed.

SHAME ON TORONTO BOARD OF CONTROL

ON September 3rd, the Toronto Board of Control decided as follows:

"the *Daily Tribune* be not permitted to place on the streets of the City boxes for the sale of the said publication, unless authentic information is presented to the Board to the effect that this paper has a circulation of at least 150,000."

We know nothing about this new Toronto paper. We have never seen a copy of it. It is reputed to be a Communist paper. If it is so, we have no sympathy with its principles. But Canada believes in freedom of the press, and the *Daily Tribune*, whatever its principles, if it does not preach sedition, has a right to publish, and should be treated as all other newspapers are treated. It is worthy of note that the one Roman Catholic member of the Board of Control, Controller Balfour, was the moving spirit in this outrageous decision. Controller Balfour went further, and said that if he had his way he would suppress the paper altogether.

It is for just such matters as this, the Roman Catholic Controller has been elected to the Board, so that the Hierarchy will have a mouthpiece to express its will.

We are of the opinion that the City Council, meeting on September 15th, should veto this decision.

In so saying, we want it to be clearly understood that we hate Communism as cordially as we hate the totalitarianism of which Controller Balfour is the mouthpiece.

THE DOOM OF THE PAPACY FORETOLD IN WORD OF GOD

Rev. Dr. J. Frank Norris Makes Powerful Exposure
of Romanism to Audience of 4,000 in Massey
Hall, Toronto—Roman Catholics
Converted

(From *The Sentinel*, Toronto, August 26th, 1924)

ROMANISM is a political menace and an unscriptural religious superstition, and the doom of the papacy is plainly foretold in the infallible Word of God.

These are the firm convictions of Rev. J. Frank Norris, Baptist minister, of Fort Worth, Texas, who, in a series of addresses in Toronto, has made the most powerful and convincing exposure of Romanism that has been heard in this city for a long time. Dr. Norris has been fittingly described as "the Texas Tornado", for while he is sane, logical and Scriptural in his utterances, he is so emphatic and convincing that he stirs his hearers to a point where they feel as if they ought to be real Soldiers of the Cross and join in a great Christian crusade against everything that is evil, superstitious, idolatrous and unpatriotic.

His church and manse have been burned, and his life has been threatened by lawless and Romanist elements in Texas, but he is triumphant over all, and gives all the glory to God for the success he has had and the service he has been in proclaiming the gospel and advancing the Protestant cause. He is now pastor of a congregation of seven thousand people, has the largest Sunday School in the world, and is editor of *The Searchlight*, a powerful and widely circulated Protestant weekly paper. All of which shows that while weaklings and compromisers fail and talk to empty pews, a faithful messenger of "the whole counsel of God" and valiant exponent of Protestant truth can depend upon the support of good people while he accomplishes great things.

Series of Protestant Sermons

"The Menace of Roman Catholicism" was the theme of a series of addresses by Dr. Norris in Jarvis Street Baptist Church, where he is preaching every afternoon and evening during the month of August. Following were his subjects for the week, beginning August 11th: "Papal Infallibility versus the Bible"; "The Confessional of the Priesthood versus Our High Priest"; "Romanism and Modernism versus Fundamentalism"; "The Seven Sacraments of Romanism versus the New Testament"; "The Saint Worship of Romanism versus the Bible".

The climax to the series was on Sunday night, when he addressed an audience of over 4,000 people in Massey Hall, hundreds more being unable to gain admittance, when his subject was, "The Doom of the Papacy, as Foretold in the Word of God".

The Massey Hall Meeting

It is recorded in Holy Writ that when the sons of God went up to worship that "Satan came also among them." There were three Romanist hecklers at Massey Hall. They probably hoped to disturb the meeting or provoke the speaker into saying something in haste. Dr. Norris confesses that he is "a timid person", but he squashed the would-be disturbers in short order, and the vast audience applauded him.

Dr. Norris read the Ninth Chapter of Hebrews, on Christ as the perfect sacrifice "once offered for all", and the Seventeenth Chapter of the "Revelation of Jesus Christ", which God gave unto His servant John, depicting the woman arrayed in purple and scarlet, "and upon whose forehead was the name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth" — "drunken with the blood of the martyrs of Jesus". His text was from the Eleventh Chapter of Revelation, relating to "The two witnesses" killed by the "beast that ascendeth out of the bottomless pit."

A Right to Protest

Dr. Norris made it plain that he was devoting his attention to the papal system and not individual Romanists, and contended that as a "watchman upon the walls of Zion", he had a right to warn the people and to protest against Romanism. If the Presbyterian, Baptist, or any other Protestant Church set up an ecclesiastical autocracy claiming to be supreme over all nations and people, and infallible and unalterable, he would protest against the blasphemous presumption just as readily as he denounced the aspirations of the papal system. The Roman Pontiff made these and many other outrageous claims, to which no Protestant or self-respecting man or woman could consent.

"Pope of All Nations"

Dr. Norris quoted from a book by Father P. Ryan, a well-known Roman priest in the United States, page 96, in part, as follows:

"The temporal power of the Pope is, in the present order of things, required for the good and free government of the church. The Pope is the teacher and director of the whole Catholic world. Catholics then have a perfect right of free access to him, but this could be interfered with if he were not a SOVEREIGN, AN INDEPENDENT RULER. . . . THE POPE IS THE POPE OF ALL NATIONS."

He quoted from Cardinal Gibbons' book, "The Faith of Our Fathers", to the same effect: "THE HOLY FATHER MUST BE EITHER A SOVEREIGN OR A SUBJECT. THERE IS NO MEDIUM. . . . The vicar of the Prince of Peace should possess one spot of territory which would be held inviolable, so that all nations and peoples could at all times, in war as well as in peace, freely correspond with him." He quoted Cardinal Gibbons again, one of the greatest Romanist authorities, page 123, on papal infallibility:

"The Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith and morals." Dr. Norris also read extracts from the same eminent Roman authority to show that the Roman Church claims to be unalterable — always and everywhere the same.

Supreme, Infallible, Unalterable

The Roman system, Dr. Norris pointed out, claims to be supreme, infallible and unalterable! *The only difference between Romanism to-day and Romanism in the dark ages is that she does not now, on this continent at least, possess the civil power to enforce her persecuting decrees.*

From the Seventeenth Chapter of Cardinal Gibbons' book he quoted extensively to show that Rome teaches that the Pope has the right to "STAMP OUT HERETICS" — PROTESTANTS.

Monopoly of Salvation

The Pontiff claims to be the teacher and director of the whole world — "the Pope of all nations". The Lateran Council of the Roman Church decided and decreed that "the civil power is judged by the spiritual" — i.e., ecclesiastical, and "the spiritual", or papal power, is not subject to the civil power, and can only be judged by God. "Whoever resists the decree of the Pope resists the power of God," declares the Lateran Council decree, which is infallible and unalterable to all devout Romanists, and which continues as follows:

"ALL HUMAN BEINGS ARE UNDER THE ROMAN PONTIFF AS AN INDISPENSABLE CONDITION OF THEIR SALVATION."

Rome not only pretends to be infallible, supreme and unalterable, but denies salvation to all who refuse to unite with the superstitious system.

"Priest Equal to Christ"

Quoting again from Cardinal Gibbons' book, "The Faith of Our Fathers", Chapter 29, Page 387, Dr. Norris read the following "infallible" teaching on the sublime dignity of the priesthood:

"The exalted dignity of the priest is derived not from the personal merits for which he may be conspicuous, but from the sublime functions which he is charged to perform. To the carnal eye the priest looks like other men, but to the eye of faith he (the priest) is exalted above the angels."

At Page 389, Cardinal Gibbons, not satisfied with placing the priest above the angels, blasphemously places him on an equality with Christ:

"I CAN SAY OF EVERY PRIEST WHAT SIMEON SAID OF OUR LORD, 'THIS MAN IS SET FOR THE FALL AND THE RESURRECTION OF MANY IN ISRAEL'."

The Confessional Box

Dr. Norris went on to discuss the Roman confessional box, which he denounced as one of the vilest devices of the papal system. He attributed to the confessional domestic troubles, national disturbances and wars between nations. State secrets have been extracted by priests from penitents in the confessional box. By means of the confessional the priest gets between husband and wife. He injects evil thoughts and extracts secrets from innocent but sincere Romanists who are deluded enough to confess to him. He extracts from the purest girls secrets that she would not whisper even to her mother. If the peril of Romanism was fully known the world would rise and abolish the system from the earth, declared Dr. Norris. Rome teaches that Protestants are not married, and that their children are illegitimate. "Have I not a right to protest against such an abomination?" he asked.

Rome is a foreign political system, and ought to pay taxes on her property. He thought it quite proper to exempt churches from taxation, but would tax any church that owes allegiance to a foreign power. A Presbyterian or Baptist Church would be taxed in Spain. Why not tax the Roman Church in this country?

Dr. Norris mentioned Roosevelt's visit to Europe a few years ago. The ex-President of the United States intended to visit the Methodist College in Rome, and also call at the Vatican. The Pope let it be known that if Roosevelt called on the Methodists he could not call on the Pontiff. When he heard about it, Roosevelt decided

to scratch the name of the Pope off his visiting list. This was one of the many incidents mentioned to show the intolerant spirit of the papal system. The Roman Church is still dominated by the spirit of the dark ages and the days of the Inquisition.

Pope, Kaiser and the War

"The Great War was instigated by the Pope and the Kaiser, who were intimate friends," said Dr. Norris. "The Roman hierarchy everywhere were in sympathy with Germany. Subjects of the Pope in Ireland helped the Germans to sink your boys and our boys off the Irish coast."

"Why was the United States so late entering the war?" he was asked by a heckler. "Because of Roman Catholic influence," he answered. "The United States would have been at Britain's side two years earlier if it had not been for papal propaganda and papal influence exerted by prelates and priests in United States politics."

"Petting the Rattlesnake"

Some people may think it proper to pet a rattlesnake, but Dr. Norris said he knew enough about them to apply a different treatment. "Has Rome changed? No." A hundred thousand Protestant Huguenots were slain because they believed the Bible. Rome claims to be the same to-day. She never changes. The crimson river of blood would still flow if Rome had the power. "Only for the Union Jack we would not dare to meet here to-night," he said. "Every Protestant church would be burned and every Protestant preacher would be slain if Rome had the power to carry out the doctrines she still teaches."

Roman Catholics Converted

Dr. Norris appealed to all to take the infallible Word of God as their guide rather than the blasphemous traditions of fallible men. The time has come for all who believe the Word to come to the side of truth and freedom. The beast and the false prophet will be cast into the bottomless pit. "I have an unshaken faith in the God of David, of Joshua, of Daniel, in the God of Luther, of John Wycliffe, of John Calvin, of John Knox, of John the Baptist, and all the other Johns, and that Christ will come again and destroy all evil with the brightness of His coming. Look to Him for salvation, not to any false tradition of men."

In response to a fervent evangelistic appeal forty or fifty people confessed their faith in Christ for the first time and went "up the trail" towards the platform, among them two Roman Catholics—a man and a woman—and a young lady who has an uncle in the Roman priesthood. This smashes the foolish notion that you must be gentle, compromising and pussyfooting in order to make converts from the Roman fold to the Protestant faith.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

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ONE PROTESTANT

An Editorial in *The Christian Beacon*.

THE Rev. W. O. H. Garman, secretary of the American Council of Christian Churches and the representative of the American Council on the tour of Europe of 14 American clergymen on the invitation of the Secretary of War, was the only minister who declined to visit the Pope. When the itinerary of the trip was set up by the Government, it included a visit to the Roman pontiff. Three Roman Catholic representatives were among the 14 clergymen, one Jewish, and the remainder were Protestant. Mr. Garman informed the Chief of Chaplains before leaving the United States that he did not desire to go in and pay his respects to the Pope. He was assured by the Chief of Chaplains that he was at perfect liberty to follow his conscience, that throughout the entire trip he was free in every respect, and that when he returned to the States he would be perfectly free to say anything he desired.

When the ministers reached Rome, a meeting was held between the Protestant members of the delegation and the Protestant pastors of Rome. Mr. Garman, writing from Rome on June 25, said: "This afternoon at their request, the Protestant members of our group met with the local Protestant preachers. They revealed that they were being discriminated against and persecuted in a most shocking way. They have received most shameful treatment at the hands of the Roman Catholics. They also declared that they would be very much disappointed in us if we accepted an audience with the Pope. One Baptist missionary stated it would react against their work. In view of the treatment they had received, and the fact that the Roman Catholic Church publicizes such audiences, it was my expressed feeling that we should support the local Protestant preachers, and declared that, knowing these things before I left home, I had already indicated to General Miller that I could not accept this audience."

Dr. Harold John Ockenga, representing the National Association of Evangelicals on the tour, went in and paid his respects to the Pope. In his article reporting his visit to the Pope in *United Evangelical Action* of August 1, he calls attention to the fact that a meeting was held with the Protestant pastors of Rome, but he does not indicate that when they met these Italian Protestants they requested the American Protestants not to go in to see the Pope. Dr. Ockenga writes: "Protestantism is very weak in Italy. We had an extended conference with all the Protestant pastors of Rome and were vividly reminded that the Vatican has not ceased its persecution of Protestants in any way. Religious liberty does not exist in Italy." Though Dr. Ockenga reports the visit to the Pope using the words "our commission", he does not indicate that the American Council's representative refused to go. The implication is that all went.

The payoff, however, came when the three Roman Catholic delegates declined to go and visit the World Council. Dr. Ockenga himself writes: "The Roman Catholic members of our commission refused to visit the World Council, tarrying in Rome and taking special transportation so as to join the party when the World Council interviews were over."

In view of this report concerning Roman Catholics and their refusal to visit the World Council, why does he not report that the American Council representative refused to visit the Pope?

Mr. Garman indicated that Dr. Alfred Carpenter,

representing the Southern Baptist Convention, at first was very outspoken and declared that they should not go to visit the Pope and that nothing would be accomplished by going. Dr. Stewart M. Robinson also indicated that he was going to give the matter considerable thought, and Rabbi Heller said that when he first heard of the proposed audience he protested in Washington. However, after discussion, it was decided that no incident should be made of it, and all decided to go, with the exception of Mr. Garman, who stood his ground as a true Protestant.

What kind of Protestantism do we have? Who is the Pope anyhow?

Concerning Dr. Ockenga's attitude Mr. Garman wrote: "Ockenga, prior to this meeting (meeting with the Protestant pastors of Rome), when I acquainted him with what the Catholics were doing to Protestants in Rome, declared that he was going anyway, and that he was not going to let the protests of Protestants here influence him. This was on the plane coming over. After arriving here he sprouted the idea that he was going to make the visit to the Pope a missionary call and put him on the pan with questions." In Dr. Ockenga's article in *UEA* he indicates something of the questions he asked: "Consequently when our commission was granted an interview with Pope Pius XII in the papal chambers, I asked him, 'Can there be any reconciliation between the church and communism?' The reply in substance was: 'Communism is materialistic, Christianity is supernaturalistic. These can never harmonize. It is necessary for the church to do all it can to help the common people so as to offset communism.' I then asked, 'Are they absolutely irreconcilable?' Pope Pius replied, 'Yes, do you not think so?' And I agreed."

But who is this man, the Pope? He makes the presumptuous claim to be the vicar of Christ. It is blasphemy! Who is this Roman pontiff that down through the centuries has presumed to bind the consciences of men, to interpret the law of Christ, and to issue his infallible bulls? Who is this man that the Protestants of America should consider it a high privilege and honour that they should be ushered into his presence and *given an audience*?

Dr. Ockenga seems very proud of his accomplishments. He writes: "Modern air transport made possible an unusual achievement—interviewing Pope Pius XII, titular head of the Roman Catholic Church, and Dr. Visser 't Hooft of the World Council of Churches at its headquarters at Geneva on the same day. The U.S.A. Clergy Mission were received at 9.00 a.m. at the Vatican in Rome and at 4.30 p.m. at the World Council buildings in Geneva, Switzerland. Pope Pius addressed us and answered questions in the morning and Dr. Visser 't Hooft addressed us and answered questions in the evening."

"The Roman Catholic members of our commission refused to visit the World Council . . ."

Perhaps the saddest part of the whole affair came when it was clear that the American Protestants were determined to go in to see the Pope, regardless of what the local men felt or suffered. Several of the Italian Protestants reversed themselves. Mr. Garman wrote: "When so many of our group insisted that they were calling on the Pope regardless, several reversed themselves, and the spokesman for their group finally declared that if he were in our position he would go, too. It made me heartsick to hear him say this. He was one

who at the beginning was most anxious that we should not go. I am afraid that they did not want to cut themselves off from represented American support. It is deplorable how lacking in spirit local Protestant leaders are." We can understand that; they are tied up with the World Council work. They work with it and solicit funds from the Federal Council of Churches back in the States.

How different it would have been, had the American Protestants stood with these Italian men, and encouraged them in their stand, rather than being a party to helping break their spirit and their resistance. Surely it is a commentary on what is happening the world over under the influence of modernistic American Protestantism, as represented especially in the Federal Council.

We had no idea, when Mr. Garman was included in the trip to Europe, that he would be the only Protestant who would dare stand his ground honestly, reasonably, for the sake of his Christian testimony and the testimony of the American Council of Christian Churches. The Roman Catholics would not go to visit the World Council of Christian Churches! Mr. Garman reports that, after they rejoined the party, the Roman Catholic representatives were most cordial to him in every possible manner.

Dr. Ockenga was forced to agree with the Pope while he was in his presence, according to his own written statement. Then he returns and in his articles reporting his journey attacks the Pope and his whole system.

It is the kind of Protestantism represented in the position of the Rev. W. O. H. Garman which gave the Reformation, the glorious liberty of the children of God, which is found in justification by faith and an infallible and inerrant Bible, interpreted to believers by the Holy Spirit alone.

Only one Protestant—thank God for him!

CARDINAL NEWMAN AND THE ROMAN CHURCH

THE following letter by the Secretary of the Protestant Press Bureau, Ilford, appeared in the *English Churchman* of 3rd March, 1910.

Sir,—Roman Catholics point to the perversion of J. H. Newman as that of a remarkable man and a thinker, but seldom, if ever, tell us what he wrote about their Church. May I make good the omission? In 1834 he said: "The Roman Church I will not blame, but pity—she is, as I have said, spellbound, as if by an evil spirit; she is in thralldom." In 1837 Newman penned these striking words: "In truth, she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or rather, she may be said to resemble a demoniac, possessed with principles, thoughts, and tendencies not her own." In his "Lectures on the Prophetic Office of the Church" (1837), p. 101, he says: "We must deal with her (Rome) as we would towards a friend who is visited by derangement; in great affliction, with all affectionate, tender thought, with tearful regret and a broken heart, but still with a steady eye and a firm hand." Further, in a letter to Dr. Jelf, dated March 13, 1841, Newman wrote: "As to the present authoritative teaching of the Church of Rome, to judge what we see of it in public, I think it goes very far indeed to substitute another Gospel for the true one.

(Another Roman teacher, H. E. (afterwards Cardinal) Manning, has told us that "Acting on this rule, the Church of Rome, at the Council of Trent, added to the

Nicene or Constantinopolitan creed many doctrines which cannot be proved from Holy Scripture, e.g., transubstantiation, purgatory, invocation of saints, veneration of images, indulgences," etc. (The Rule of Faith, Appendix, 1838, pp. 82-83). Intelligent Protestants readily endorse the verdicts of both prelates.)

"Instead of setting before the soul the Holy Trinity, and heaven and hell, it does seem to me, as a popular system, to preach the Virgin Mary and the Saints and Purgatory. If there ever was a system which required reformation it is that of Rome at this day, or in other words . . . Romanism or Popery." In an essay on miracles, republished in 1850, the future Cardinal ridiculed Roman Catholic miracles and placed them on the same low level as "the miracles of the Romish Breviary. Popish miracles," he said, "as has often been observed, occur in Popish countries, where they are the least wanted; whereas, if real, they would be invaluable amongst Protestants." While in the Church of England Newman wrote as follows on the Confessional:—

"Here Rapine's son, with superstition pale,
Oft thro' the grated lattice told his tale;
Here blood-stain'd Murder falter'd, tho' secure
Of absolution from a faith impure."

In 1845 he joined the Church of Rome, but found much within its pale to anger him. We are told that that Church alone possesses unity! Newman was a suspect at headquarters, Rome. Manning and Newman were not bosom friends. The latter wrote to the intriguer in 1869: "My dear Archbishop—I can only repeat what I said when you last heard from me. I do not know whether I am on my head or my heels when I have active relations with you. In spite of my friendly feelings, that is the judgment of my intellect." Lord Acton, whose orthodoxy was beyond suspicion, described Newman as "a sophist, the manipulator, and not the servant of truth." Need more be said?

—Issued by the Protestant Press Bureau, Ilford, England.

GOSPEL TRIUMPHS IN FRENCH CANADA

By Rev. J. R. Boyd, Sudbury

A LONG and interesting struggle came to a happy climax at Lavigne on Sunday, August 17th. On that occasion, members and friends of Grace Regular Baptist Church met to witness the baptism of two more French believers who had recently trusted the Lord.

One of these, a young man, had undergone great trials and had emerged from very dark days of difficulty into the joy and light of God's salvation.

The other candidate, however, was the one upon whom the local community looked with greater interest. She was a mother of six children who with her husband and family have been torn painfully and long between the power of the Gospel and the clutches of Rome. Many months ago these people showed very definite interest in the Word of God. They attended a few Gospel meetings, enough to enable them to realize that French Christians had something of joy and power which they in the Catholic Church had never experienced or known. So more than a year ago both the husband and wife resolved to follow the Lord, but when they notified the priest of their decision, he determined to use all the devices and powers at his disposal to prevent the fulfillment of their resolution.

So with deliberate, well-considered determination the forces of Rome and the little church of Jesus Christ agreed to pit their powers in deadly combat for these

precious souls. The priest lavished his blessings on them and earnestly and faithfully wrestled in prayer. He gave what indulgence and power he could so that they were most happily favoured with attention and privileges such as perhaps no others of his parishioners had enjoyed. We had only two weapons: the Word of God's truth and the proof of His presence in those that were saved. So the Church of Rome thought that her triumph was sure until Mr. Appéré, the man whom God sent us from France, got access again to this home and the hearts that had tried once again of all that Rome had to give, broke down and wept with disgust and deep disappointment because they said one taste of the joy to be had in the Lord was worth more than all Rome's boasted riches could lavish upon them.

Thus a new series of studies was opened and they day and night searched the Scriptures with hearts crying out to God to direct them. Week by week our workers found pleasure in acting as guides to direct them to such revelations of God as were needed to settle their fears and to strengthen their faith.

The priest, of course, heard of these meetings which lasted on into the early hours of morning, so he publicly called on his people to pray. His prayers and the prayers of the saints were not quite sufficient for this great emergency. The wolf, said he, has imperilled some of our dear people and we must pray that he will not prevail. Yes, they prayed, and they threatened. They called it a scandal and strongly insisted that the elder members of the family must immediately leave to escape the reproach that God and men would heap on their household.

Ah, those were tense days, but God won. The wife first stepped out boldly for Christ, and the husband, stirred up by God's Spirit and by the Word which makes men what a man ought to be, determined his wife would not outrun the Spirit of God which was in him, so he, without pressure from any, tore down all the images, pictures and hideous symbols of Rome and gladly destroyed even the most time-honoured relics they had. He it was too who bearded the priest in his lair and calmly gave notice of what they had done and gave well-founded reasons for doing so, too.

Once again the old serpent concealed the tongue of poison and cleverly tried to induce to retractment. Amusing and yet so pathetic are the means that this agent of earth's greatest system employed to recapture one little soul from God's mighty Son. If only the husband would stay in the Church, he need no longer be bound to his wife. The Church would unloose him to live as he liked and with priestly sanction he could employ any measure his heart or his lusts might see fit to engage to accomplish his ends. But the longer he talked, the more he pulled out of the bag of tricks Satan had furnished, the shabbier Rome and her bribery looked in contrast with that which the one week old Christian had found already in Christ.

So Lavigne has been stirred. The people are asking if the well-forged old weapons of priestcraft are after all useless. Of course, some are quite angry to think that these evil Baptists and that Book which their priest so strongly denounced as the work of the devil, have so stubbornly worked and refused to submit to the pressure of prayers and of curses so sincerely offered and assuredly imposed.

Do we boast in reply? Yes, of course, but we glory only in Him who having felt the heel of oppression once at the cross now sovereignly grinds the determined de-

fiant under the foot that was pierced on the tree. We glory in Him, in His power which permeates all of His Word, in His presence that goes with His workers to war, in His promises which all in Christ are amen and secure.

But the end is not yet, for some who fought well and prayed much on the side of the priest have come asking wherein lies the secret of power, and seeking, I think with real hunger of heart, to receive that Almighty One against whom they battered their heads long in vain. So, may you who are Christians whose prayers are not useless, unite with us now for these who have recently found Christ, and ask that God will widen the gap and bring many more willing prisoners of war into this Lavigne camp of His people.

IMPORTANT MEETINGS IN SEPTEMBER AND OCTOBER

Toronto Baptist Seminary Convocation . . .
Thursday, October 9

The above meeting is open to the public and we cordially invite all friends of the Seminary to meet with us in Jarvis Street Church for this official opening of another school year. A large enrollment is expected this session. Note that Registration will take place on September 29, at 2.30 in the afternoon, and lectures will begin on Tuesday, September 30.

We wish to remind all friends and regular supporters of Toronto Baptist Seminary that our expenses in this missionary work continue throughout the year but are greatly increased when the school sessions commence. Please do not forget this hungry child in our family. Twentieth Annual Convention of Union of Regular Baptist Churches . . . October 7, 8, 9.

The meeting place is Jarvis Street Baptist Church and sessions are open to the public.

Sixth Annual Meeting of the American Christian Council of Churches . . . Detroit, October 16-19.

Speakers and places of meeting will be announced later.

ORTHODOX SNIPPETS

1. Protestants of all kinds are eternally "damned."—Father Muller, *Catholic Dogma* (endorsed by Cardinal Gibbons), p. 67.

2. "The Anglican Church was established by man and Satan together."—Father A. op Broek, *Search the Scriptures* (published with the approval of Cardinal Manning), p. 339.

3. Acts x 36 (note) in Roman Catholic Bible (in 1914—and after): "For since none but the true [Roman] religion can be from God, all other religions must be from the father of lies, and therefore displeasing to the God of truth."

4. "Protestantism isn't a religion, it is a disease."—Father H. Lester, S.J., in the Pope-blessed *Universe* of 9th March, 1923.

5. "There is no Christianity outside the Catholic Church."—Archbishop Bagshawe.

6. "The Catholic Church is the only true Church of God."—Cardinal Vaughan.

The number of similar utterances could easily be multiplied, but let the foregoing suffice.

Will ministers of religion—"impostors"!—who hobnob with Roman Catholic priests, appearing on their platforms and chasing that will-o'-the-wisp, reunion, take notice?

—Issued by the Protestant Press Bureau, Ilford, England.

The Jarvis Street Pulpit

The Spirit of the World and the Spirit of God

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 24th, 1947
(Stenographically Reported)

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."
I Cor. 2:12.

WE are frequently admonished in our day to be positive in our proclamation of the truth; to be content to proclaim that which we ourselves believe, without concerning ourselves with the opposites of these things. We must be positive: not negative. But I doubt whether it is possible, in any sphere of human thought, to teach the positive, except in contrast with the negative.

So sure am I of the divine inspiration of Scripture that to me it is the highest authority upon all subjects, even subjects which concern the constitution of the human mind. I do not believe there is a more useful text book on the science of teaching than the Bible. It is a teaching Book. It was given to us that we might know the truth. And it is well for us to study the divine method of communicating that truth to the human mind.

Of all teachers, the world has never known a teacher comparable to our Lord Himself. By the record of His teaching we observe that He invariably contrasted the positive with the negative. He not only told us to lay up treasures in heaven, but He told us not to lay up treasures upon earth. He not only told us how to pray: He told us how not to pray, telling us how the Pharisees, the hypocrites, prayed. Then He said, "Be ye not like unto them." He told us how to give: He told us also how not to give. We were not to give our alms to be seen of men, as some did. We were admonished to be as unlike them as possible. Again He said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." When He would set forth the satisfactoriness of the bread of life, He contrasted it with that bread which if a man eat, he shall hunger again. When He spoke of the water of life He contrasted it with the water which if a man drink he must drink again to quench his thirst. And so, learning from their Master, being taught of the Spirit of truth, the Apostles pursued the same method. They were not content with presenting the positive: but always, or nearly always, the negative: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." We are not saved by works of our own righteousness: but according to His mercy.

When we were children, learning geography in school we were not first of all taught the mysteries of longitude and latitude. We were told that a certain country was bounded on the north by another country, on the south by another, on the east by another, and on the west by another. In other words, we were told that this was this country, and not another. So all the way through, we had to learn to set places one against another. I can remember some of the things I was told not to do, when

I was small, as well as the things I was told positively must be done.

In our text this morning we are told what has not been given us: "We have received not the spirit of the world". But in contrast, we have received "the spirit which is of God". The reason is very simply and plainly indicated, "that we might know the things that are freely given to us of God." We are to "prove all things; hold fast that which is good." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world".

I.

Let us look at that sphere of existence, dominated by a spirit with which we, as believers, are to have nothing to do. **WE ARE NOT GIVEN THE SPIRIT OF THE WORLD.** You know, without definition, what is meant by the world, that composite, collective, life of the mass of people, who are not of God. They are without the pale—they belong to this world, not to that which is to come. They belong to the field of the temporal, material, visible, not to that other world of whose riches this chapter so strikingly speaks.

What do we mean by the "spirit that is in the world"? John summarizes all that is in the world—the lust of the flesh, the lust of the eye, and the pride of life. These are not of the Father, and we are told that whosoever would be a friend of the world, is an enemy of God. There must be a clear line of demarcation, and we must, as believers, be separate from that which is contrary to the divine will, and forsake that over which the Holy Spirit does not preside.

"The Lust of the Flesh"

Look at these three things: "The lust of the flesh": that does not mean in any vulgar, vicious sense merely, but the covetings of the natural mind, the things which, untouched by the Spirit of God, we should all desire. In Ephesians it is said that before we were quickened into newness of life by the divine Spirit, we fulfilled "the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others". We are all tempted to yield to the covetings of our natural dispositions—called elsewhere in the Scriptures "the old man", the unrenewed nature, the fallen nature of man. I know that sometimes these things may have a vulgar aspect, where people are given to the indulgence of the body, of the flesh, but that is not what it means here. It means just the plain ordinary desires of the natural man; and we are all subject to that.

I once heard a professor, in the days when it was not

impossible to find a professor who still believed in the things of God, address a company of ministers. He said, "One of the greatest enemies of the progress of the gospel is our own natural love of comfort. And he said, "Do not spiritualize that, brethren. Take it literally. I just mean our love of being comfortable, our indisposition to disturb ourselves, to put ourselves to any inconvenience or discomfort. We like the easy chair, and the hammock. We like to be as comfortable as we possibly can." That is true. I suppose "the old man" does get a little tired sometimes. I have seen Christian people manifest the characteristics of "the old man", when, as to the passage of years, they were still young. And I have known young people, scarcely having reached their twenties, to display all the characteristics of the octogenarian—they did not want to work.

We are all occasionally troubled with an indisposition to work. But that is characteristic of most of us, and falls within the category of these things coveted by the natural man. There are many things. I could spend the rest of my time, and very much more, in an analysis of that single categorization. Let me just remark that these are among those things dominated by the spirit of the world, in which "the old man" has the ascendancy, and the natural man is the controlling factor in human life.

"The Lust of the Eyes"

"Truly life is sweet, and a pleasant thing it is to behold the sun." I hope, as you look upon the glories of nature, you find time to give thanks to God for the eyes with which you are able to see. Pity the blind man who has lost that priceless faculty. God has made everything beautiful in His time. I think He intended us to use our eyes for the enjoyment of the things with which we are surrounded. But there is a medium in all things. We are to learn moderation, and we are not to allow ourselves to be dominated by the coveting of the eyes—just to want everything we see.

It is pretty difficult, sometimes, to discipline the eye, as it is to discipline the ear, or the tongue. But as Christians we need to bring all our faculties under divine discipline, and to remember that we are not to allow the covetings of the eye to run riot in our lives.

I am almost afraid to go to the Exhibition. If I should go, I know where I should naturally gravitate. I should go to the automotive building, and you would find me standing beside the latest convertible Buick. You would find me looking at it with longing eyes. Well that is "the lust of the eyes". We like to have the best; but the fact is, we cannot have it, when we cannot afford it. So we must not yield to that spirit which would lead us on to desire those things which are beyond us, and engender within us a spirit of discontent, and of covetousness, which would develop into cynicism, and many unworthy qualities. The eyes must be kept under control. That, too, belongs to the category of the things which are seen, and are temporal.

I love beautiful things, big houses. There never was a house built, that was too big for me. I had an Associate years ago, a very small man physically. He bought a house, a lovely little place, the nearest thing to a doll's house I ever saw. I went to see him one day, and he said, "This is the kind of place you ought to have." I said, "Is it? How could I put my coat on in here?" But I cannot have the things I should like, and I must do without them. I have not been given the spirit of the world, where the covetings of the eye dominate the

life. We must say, "No!" to a thousand things, if we are Christians; and be content to do without them.

"The Pride of Life"

And then there is "the pride of life". I was sitting in the vestry this morning, and I removed my coat for a moment or two. When Mr. Whitcombe came in, he said, "Are you going to preach without your coat this morning?" I said, "I should like to." But here I am wearing it!

How much are we ruled by "the pride of life". How milady dresses herself up! almost as much as her husband. Why? Sometimes I think some people ought to have an extension on their hat, of a mirror, so that they could see themselves, as they walk, and admire themselves. But that is not why they do it. It is just simply "the pride of life". We are all disposed to it. I think of some who have beautiful houses, beautiful gardens, plenty of money, and servants. Occasionally they give a garden party. Sometimes it is not for the enjoyment of their guests, but in order that they may show off their possessions, "the pride of life". I have seen people travelling in a first class carriage in England, who seemed to enjoy first class, because so many had to travel third class. I like to travel first class, but if I had my way I should like to see everyone else travel the same way. But let me remind you that, as Christians, we have received not "the spirit of the world".

II.

THERE IS ANOTHER SPIRIT WHICH IS GIVEN TO US, "THE SPIRIT WHICH IS OF GOD". The true Christian is differentiated from his fellows, not by his mental concepts, not merely by the furnishing of his mind—he may be, intellectually, as orthodox as Paul, and yet indistinguishable from the worldlings about him. The true Christian is distinguished from others by the Spirit which is given him of God. If we are Christians we have received the Spirit of Christ, which gives us a different outlook, a different temper, a different disposition, which determines our friendships, our fellowships, our tastes, our desires—all the objectives of life. If we have received the Spirit which is of God, it will not be difficult for people to recognize us as being possessed of something which differentiates us from our fellows.

I have known some people who imagined that a Christian may be known only by the utterance of the lips. I should be the last to recommend that we open our hearts to a dumb spirit, that would seal our testimony, and forbid the redeemed of the Lord speaking of the goodness of God: we must speak. Our mouths should be filled with His praise. But after all, there is more than the utterance of the lips; and in the last analysis, it is not what we say, but what we really are which determines our influence upon our fellows. It is what we are, essentially, at the very core, in the very fibre of our being; and that is determined by the power, by the grace of the indwelling Spirit. It is the Spirit of God that makes a man different. "He that is spiritual judgeth all things, yet he himself is judged of no man." That is, He is rightly appraised by no man. He is called "a fanatic", "an extremist", "an intolerant bigot", and all sorts of things. But the power and grace of the indwelling Spirit makes him a different man.

Have we that Spirit? Do the people with whom we mingle, know that we have that Spirit? Is there something about us which corresponds with what the Scripture speaks of as "the savour of Christ"?

I dropped into a Mission Hall once, and heard a great address by a very distinguished speaker. In the course of his address, he said, "I came to this hall by street-car. Back there a dozen blocks or so, a lady got on the car, in evening attire. She carried about with her some very delicate exotic perfume, which was very pleasant. It seemed after a while, quite unostentatiously, to pervade the whole car. When she left the car, the atmosphere of the car was different. It was very delightful." And the preacher said, "I could not help thinking that that is what should happen when a Christian passes by. They should carry a savour of Christ with them, and leave a heavenly atmosphere behind them, causing people to say, "That person is different from the rank and file. I wish there were more like him."

We have received the Spirit, which is freely given to us of God. And that Spirit is come to make us different.

III.

He has come, too, THAT WE MAY KNOW THE THINGS THAT ARE FREELY GIVEN TO US OF GOD. I am constantly trying to tell you that we are all inestimably richer than we know. We have not scaled the heights, nor plumbed the depths, nor appraised the infinite dimensions of the Christian life. We live lives, cribbed, cabined, and confined. We do not live spiritually as luxuriously as we ought to live, because we have not learned the things that are freely given to us of God. That is the distinctive ministry of the Holy Spirit. He has given us all things that pertain to life and godliness. And there is no reason why we should not live richly; for while it is true that of the wealth of this material world, He has given us all things richly to enjoy, it is particularly true of the heavenly places in Christ, that there are storehouses, like Joseph's, so full that the Storekeeper has left off numbering. Their contents are like Himself—infinite; and they are all for us. The Spirit has given them to us that we may know the things that are freely given to us of God.

Shall we just accept it as an axiom of the Christian life that belief in the Lord Jesus, and appropriation of the cleansing of His blood, the forgiveness of sins, and adoption into the divine family are but the initial benefits of the Christian life? It is with these things we begin with God; and He then brings us into a place of wealth, and gives us a divine knowledge, which says, "Now you are made to stand in this grace to which I have brought you, and wherein you now rejoice in hope of the glory of God." Your divine Lord will lead you day by day, and hour by hour, first to see, then to desire, and then to appropriate, and then to experience something of the unsearchable riches of grace. None of us have any idea how rich we are. The Holy Spirit which is given to us, to be our Guide, will interpret our Lord's Will and Testament. He will tell us something of the wealth of our inheritance. Let us follow Him and we shall find ourselves becoming richer, and richer, every day.

There is one place in the Canadian National Exhibition to which I always go—when I go. I like crowds in church but I don't like to get into crowds anywhere else. But when I go to the Exhibition, I always go to the Horticultural Building. Those miniature gardens, with their floral displays, beautifully laid out, are very attractive. You have said, as I have, "I should like to have a garden like that!" But it would not last. Those gurgling brooks have no relation to the inexhaustible rivers that flow to the sea. They will dry up, after a while. And those

waterfalls will soon cease, and the flowers soon fade. It is laid out for only a week or so, and after a while, all withers away.

The Devil is a great horticulturist. He began the study of it in Eden. He knows how to lay out beautiful gardens. You remember how the supposedly wise man said: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

The things which are seen are temporal, and soon vanish away. But the estate to which the Holy Ghost introduces us, is full of natural wonders, natural in the supernatural sense. They belong there. There is wealth untold. Can you imagine the contrast between such a place as these horticultural show places, and perhaps contiguous to such a place, there is the beginning of a wide expanse of land, rather rough brush on the surface; a good many rocks here and there; and here and there a rushing mountain stream comes down from the hills. As you look at the two, you say, "I should like the quiet and peaceful garden." But in the garden you will find nothing under the surface. Go the other estate, and begin to dig, and you will find gold that cannot be counted, rubies, diamonds, emeralds, and precious stones of all sorts—vast wealth hidden beneath the surface there, awaiting your exploration and appropriation.

I read the other day of a farmer in Alberta who came to this country as a poor Polish immigrant. He went out to the West, and took up some farm land. He had been laboriously cultivating it for fourteen years. All he got out of it was a bare living. He had had to work hard, so had his wife, and his children. It was a life almost of slavery to get a living from the land. One day some men of science came, and said, "We should like to explore this farm of yours, and we will pay you for the privilege." He gave them permission. They sank a well, and by and by another well. And that man, who had been living on the top of inestimable wealth, getting a mere existence, suddenly discovered that he was rich, and now they are pouring into his treasury hundreds of dollars a day.

Someone said to his wife, "Are you still going to work?" "No, not I. We are going to the city, and we are going to buy a nice house, and going to have some comforts in what remains to us of life."

My dear friends, there are a great many Christian people living like those poor Polish immigrants. They are on the Lord's property. They have taken up their section of land. They have a title to it, and they are

living there—not of the world, but living after all at a poor, dying rate. They might well sing:

"See how we grovel here below,
Fond of our earthly toys;
Our souls can neither fly nor go,
To reach immortal joys."

But there comes One Who is a great Prospector, the Supreme Mineralogist, the great Assayer. He says, "I have come to be your Guide. I want you to come and dig with me, to find out what lies beneath the surface. I have been sent of God to show you the things that are freely given to you of God." And when you begin to dig beneath the surface, and find the treasures of grace laid up for you, after a while you come forth to say, "I had no idea there were such luxuries in the Christian life. I thought it was all hardship. I thought there was no pleasure in it, but I have learned that the Christian life means infinitely more than I thought it did."

I wish I had time to go further into this study. I have not; but you can do so at your leisure.

"That we might know the things that are freely given to us of God." Let the divine Prospector lead you over His estate. And when He says, "Stop, and we will sink a well here", you watch to see what wonders He performs. "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Let us learn to "dwell deep", as we are admonished, beneath the surface, and then we shall be rich indeed.

D. R. DAVIES ASKS, "IS THE WORLD ENTERING ON THE LAST JUDGMENT?"

NOTHING so clearly shows the blindness of much of the thinking of the Church during the last seventy or eighty years as the shock of surprise that was felt about the atomic bomb and its implications. The blast of its explosion not only killed thousands of Japs, but also stupefied millions of professing Christians in Europe and America. It caught them unawares. It overtook them as a thief in the night. The atomic bomb suspends the civilized existence and probably the physical existence of mankind upon a thread finer than a spider's web. The future of man upon our planet now depends upon the possibility of political agreement between Powers which, on the one hand, reject every Christian value and purpose, and those Powers, on the other hand, which still acknowledge Christian standards of judgment. That agreement may be realized, but only deluded fools can think it is inevitable. In the melancholy history of Europe—2,000 years of it—even Christian Powers have hitherto failed to preserve the peace for little more than a few generations. Does the failure of Christian Powers encourage the hope of permanent peace with Powers that despise Christian faith?

The atomic bomb shattered not only Hiroshima. It also shattered the modern, secular gospel of Utopia and inevitable progress. It dissolved into vapour the rosy humanist dream of an earthly paradise as well as that steel tower in the desert of New Mexico. Vapour clouds the vision, but that will clear. When it does, the ruins will be visible and they will be seen as the ruins of the proud hopes of self-sufficient man. The Vision of history as a steady progression to a man-made Utopia,

which has been the real gospel of the modern man, dissolves in the blast of the atomic bomb. Man's future in this world is in deepest shadow. Let the reader note this. It is man's existence in *this world* that has become problematical. Not the next world, which the man of to-day has altogether discounted. This present world, on which our generation staked its ace-card for yielding paradise, is now hanging on a thread above an abyss. The march of science has led man to the edge of doom. The secular dream of history as an evolution into perfection now emerges as the most gigantic delusion in the entire history of human thought.

The Christian View Restored

Now against this grim and sombre background, the New Testament vision of history as an advance into Final Judgment begins to appear less fantastic. Protestant Christianity, at least for the last century, has either ignored or rationalized the New Testament view of history, which the New Testament summed up in two affirmations — the Last Judgment, the Day of The Lord, and the Return of Jesus Christ. Modern science, we were told, had completely invalidated the Christian view of history. In the irony of Providence, it is modern science, much more than modern theology, that is restoring the Christian view of history, making it respectable once again. Science is making it possible for timid Christians, with an exaggerated respect for the latest idea, to believe in the Second Coming of Christ and to believe it with a minimum of inferiority feeling — that Freudian patent! It fits the facts of modern history far more nearly than the delusive hope of Utopia. It is worth while to look closely at what the New Testament affirms about history.

Fear and Trembling

Whichever part of the New Testament we turn to, Gospels or Epistles, we find that the Christian Hope stands out a mile, like a pyramid on a plain. It is impossible to get away from the vision of a Final Judgment in which Christ, the Crucified One, reappears once again on the stage of history, in its closing scene, but with this difference: that the Cross has been transformed into a throne, a platform of judgment and power. "They shall look on Him whom they have crucified." In the Gospels according to Mark, Matthew and Luke, that vision is dominant. So also in the epistles of St. Paul and Peter. History ends in a catastrophic, apocalyptic climax, not in any easy ascent into fulfilment and harmony. In the New Testament, the end is not pictured in terms of six acres and two cows, but of fear and trembling and chaos and terror. The vision is not of a world enjoying plenty and basking in sunshine, but of masses appealing to the rocks for shelter and mercy.

With that vision of the end, the New Testament view of the development and progress of history is absolutely consonant. As events unfold, their baleful, catastrophic meaning will become plainer and plainer. History, says the New Testament, will become more violent as it approaches the final scene. Life will become more insecure, existence more difficult and tormented. Society will become more deeply and bitterly divided. Suffering and tragedy will become so colossal and universal, that, for the sake of the saints, God Himself will cut it short. Accompanying this crescendo of disaster will be a decline in the numbers of the faithful. "Shall the Son of Man, when He comes,

find faith on the earth?" That doesn't sound like a continuous increase in the numbers of truly Christian souls. According to the statistics, there are 400,000,000 Christians in the world to-day. The development of events will weed them out. That process is already in operation. The weeding has begun. Here, then, is the apostolic New Testament teaching about History and its emergence, through mounting tragedy and accumulating contradictions, into the Day of the Lord and the Second Coming of the Lord Jesus Christ.

A Crazy Obsession

Now the fact is that the vast majority of Christian people don't believe in this New Testament interpretation of history and its ending. We are, in fact, in the situation of pagan darkness described by St. Paul. The all-pervasive assumptions of modern secular thought have clouded the understanding and stupefied the minds of so many Church-people that they have no Christian comprehension. It is not even so much that they believe or disbelieve the New Testament vision of the end as that it seems so utterly remote or unreal to them. They have drunk in with their mother's milk the proud humanist idea of history as the scene of man's final destiny to such an extent that they cannot conceive the New Testament idea of history as anything but a fantasy. Only cranks like Jehovah's Witnesses or Seventh Day Adventists could possibly take it seriously. Their utterly crazy obsession with *the date* of the end of the world has made such an attitude easy to adopt. In their way, the sects who have enjoyed a monopoly of the belief in the Second Coming of our Lord have sinned just as much as the orthodox, respectable churches. By their crazy searching for an actual date they have ignored the warnings of Christ, who said that of the day and hour of His return only God Himself knew. Our Lord Himself confessed His ignorance of the actual date. It is not the date of our Lord's Coming that matters. For men to probe into that is pride of the most gigantic proportions. That is a secret locked in God's own mind. What matters is that believers should be prepared for His return, whenever it will happen. It is precisely that attitude of expectancy of which modern secular thought has made most of us incapable. So wake up! "So then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, *since we are of the day*, be sober . . . for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

A New Stage in History

"As a thief in the night" is a phrase which almost exactly describes the character of modern historical development. How does a thief come? Well! He doesn't ring the front door bell, does he? He doesn't advertise his coming. He comes unawares, during sleep, stealthily, silently, and surely, and wholly unexpectedly. Many of the outstanding events of modern history have exactly that character of unexpectedness. I can still recall the shock of amazement with which Europe woke up one fine summer day in 1914, to the news that German soldiers were on Belgian soil. The first world war broke on the world like a storm in a calm summer sea. There were those competitions of armaments; there was, it was true, all that trampling, drilling foolery in Germany—but war was unthinkable. Hadn't the nations become

too civilized? Hitler's accession to power in Germany in 1933 also came with the shock of surprise. What! That clown with the Charlie Chaplin moustache? Even the war that he unleashed, at last, came as a surprise. Up to the last moment, most people were certain it couldn't happen. Hitler was bluffing! Or threatening so that he might win another bloodless victory.

And now history has definitely entered upon the era of stealth and insecurity. We have witnessed the last declaration of war. If wars could not happen without a declaration, then peace would be sure and permanent; for never again will war be declared by any Power, be it a democracy or a dictatorship. The nature of the new weapons, *which are only in their infancy*, demands swiftness, suddenness, and complete surprise for their decisive use. Rockets can already travel at a speed swifter than sound. They can be charged with plutonium, nuclear energy. The bomb that fell on Hiroshima contained only 66 lbs. of explosive. Rockets can be charged with ten times as much, and in less than an hour of launching, say from Yugoslavia or Poland or Russia, every town and city in our island would be in ruins. In less than an hour! So you must not afford the enemy even a minute's notice. Get your blow in first—swiftly, devastatingly. Let your atomic rocket descend on the enemy like *a thief in the night*.

The Era of Judgment

So the new scientific weapons are a symbol of the manner in which history is now shaping and developing. They presage the quality or feature of finality, totality, irrecoverability. Historic events now produce disaster and destruction from which it is becoming increasingly impossible to recover. We are experiencing a foretaste of that condition even after the semi-total war that ended in 1945. In our blitzed towns and cities ruins still remain two years later and will for twenty years. In Germany, the terrible destruction will defy a century of labour. But imagine a thousand super-loaded atomic rockets all exploding at the same moment! Do not those terrible words of the Book of Revelation acquire a new and sinister reality? "And the kings of the earth, and the princes, and the chief captains, and the rich and the strong, and every bondman and every freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come: and who is able to stand?"

The world has entered on the era of Judgment, which may well be the Final Judgment. But be that as it may, the attitude which the New Testament bids men adopt is to be prepared for the return of Christ. The signs of the coming of the Last Judgment are visible in our tormented world. What, according to our Lord, are some of those signs? Wars and rumours of wars, famine and hunger, growing social strife, persecution, treachery, disloyalty, deception and delusion, and declining faith. What a dreadful, ghastly catalogue! But—let the reader ponder over this—*every one of these signs is visible to-day*. These signs, said Christ, do not mean Final Judgment in themselves. "But the end is not yet . . . all these things are the beginning of travail."

World Without Hope

The world is not heading for Utopia. Mankind has now entered upon an era of distress and intensifying contradiction. The contemporary situation of the world

is an almost exact fulfilment of the warnings of Christ in St. Matthew, Chapter 24. What are the prospects of world peace? Is peace discernible in Europe, in Palestine and the Near East, in India? Never has the world been so profoundly and bitterly divided. Mankind is being torn by racial and class conflicts. In Europe and Russia has arisen a new and terrible religion, the religion of Marxism, which denies all traditional, Christian values. So it is with all the other signs. Look, for instance, at the deliberate persecution of the Churches in Russia, Poland, Hungary and Jugoslavia.* But, above all, there is the decline in Christian faith. "Because iniquity shall be multiplied," said Christ, "the love of the many shall wax cold."

Quite recently, Miss Dorothy Thompson, the celebrated American journalist, visited Germany. Let me quote from an account she wrote of her visit: "The Berliners may be outwardly servile or arrogant. But the spirit beneath the surface is one of mockery. The mockery denies the validity of all systems—Communism, democracy, Christianity; for Communism has appeared as rape, democracy as loot, Christianity as an unctuous hypocritical judge. The Berliner has learned to live almost without food, almost without shelter; he has also learned to live without faith and without hope . . . and where there is neither faith nor hope there is no fear of death, for one lives in death already and in hell, too." That's what happens when faith vanishes. Men and women have endured such an apocalypse of evil in these lurid days that faith has emptied into despair. What can one say about such a world except that it is a world undergoing divine judgment? That it is experiencing the beginning of the end?

What Is Man?

The revelation of the evil in the heart of man afforded by the events of our time may perhaps mercifully spare us all further chatter about the fundamental goodness of human nature, every man a Christ, age of plenty, and history's march to Utopia. It is all "too white; for the rose of life is red." It is too much to hope that the vast calamities of our age will convince the modern, secular man that his trust in human nature is a delusion. It will, I fear, take still greater calamities to bring him to that point. History will produce those calamities. Let there be no mistake about that. They are already brewing in the cauldron of destiny. But what about the Church? Is it too much to hope that, through the cataclysm of civilization, the Church will begin to remember that the faith she professes is an other-worldly faith, that her hope rests, not in any vaunted powers of man, but wholly and only in the reappearing of the Lord Jesus and the judgment that He will bring? Will the Church at last begin to realize that it is not science but theology that has the last word? That the Second Coming of Jesus Christ is not a picturesque mythical survival, but a divine and dynamic reality which cannot be side-stepped? And if it cannot be escaped, as all the New Testament insists that it cannot be, hasn't the time come for the Church to see and evaluate our age and society in the light of the Last Judgment? Hasn't man's eternal destiny now become a more urgent and grim problem than his temporal bodily welfare? Isn't spiritual security a more fateful question than political or economic security? Is not the call to repentance at least as pressing as the call to greater production? Will not the Church display as much concern, at least as much concern, about the terrible issue of our Lord's impending

return, as a government's concern about greater coal production?

"The world is very evil; the times are waxing late,
Be sober now and watchful—*The Judge is at the gate.*"

The Message for To-day

What, then, is the Gospel, which the Church is going to proclaim to our tormented world, to this generation which has become nearly insane through its frustration and suffering? What is the Church to tell men to-day? Is she merely to mount the secular band-wagon and say: "If you will be good boys and girls, and come to Church, cigarettes will once again become plentiful. The lassies will be able to acquire nylon stockings without having to queue for them. Repent, and you will be able to enjoy a shorter working day and more wages to kill the longer hours of your leisure! If you recover the old habit of saying your prayers and reading your Bible, you will be able to eat turkey without having to depend on the Minister for Food"! In short, is the Church to tell men that the Gospel of Christ is a device to ensure bread and circuses? Or hasn't the time come to announce that the game is up, that God is going to present the bill and that accounts have to be squared, at last, at long, long last?

What oppresses me is that, when our world is moving into the penumbra of the Last Judgment, men and women, whoever or whatever they are, shall be warned that Christ is coming nigh. Let the Church be faithful in her witness to that grim reality—and leave the rest with God, whose mercy at the terrible end will be the one and only hope both of Mr. Priestley and the Pope, both of the sinner and the saint. "Maranatha! Even so, come, Lord Jesus."—*The Record*, May 16, 1947.

*Note by the Editor of THE GOSPEL WITNESS: Reports of persecution of Roman Catholics in European countries ought to be regarded with reserve. It should be remembered that the Roman Church always represents itself as being persecuted if it is not given full authority to persecute all others who will not submit to its creed and dictation. Refusal to grant Romish priests a complete monopoly in the religious life of a nation and the exclusive control of education is regarded by them as persecution. It should also be noted that many reports of persecution in central Europe emanate from a Vatican source and are of the nature of propaganda rather than news.

SET OVER TRIAL OF STREET ORATOR Magistrate Grants Bail to Enable Rouyn Preacher To Get Counsel

ROUYN, Que., Sept. 9th—(C.P.)—Mr. Murray Heron, 22-year-old preacher at the Noranda Baptist Church, appeared in Rouyn Magistrate's Court before Magistrate Jules Gobeil, and had his case on a charge of holding a street meeting without permission, set over until September 29th.

Postponement was granted on application of Max J. Garmaise, Mr. Heron's lawyer, in order to allow time for Charles M. Cotton, a Montreal lawyer, to reach here. Mr. Cotton was retained by THE CANADIAN PROTESTANT LEAGUE to represent Mr. Heron and two girl parishioners, Eileen Veals, and Alice Moore, who were arrested at the same time as the pastor, some weeks ago.

Miss Veals, who lives in Malartic, and Miss Moore, who resides in La Sarre, did not appear in court. Bail of \$25.00 was continued for all three. They were charged with breaking a town by-law, which forbids the holding of street meetings without permission of the Mayor and the Police Chief.

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 38 September 21, 1947

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

SAUL AND EVIL SPIRITS

Lesson Text: 1 Samuel 28:3-10.

Golden Text: "Should not a people seek unto their God?"—Isa. 8:19.

Supplementary Reading: 1 Samuel 28:1, 2, 11-25.

I. The Silence of God Toward Saul: verses 3-6.

David had fled to Philistia, thinking that he would find refuge there from his pursuer and persecutor, King Saul (1 Sam. 27:1, 2). But the Lord had not given him any such command; and while his sojourn with King Achish of Gad rendered him safe for the time being, he was very soon placed in a compromising position (Gen. 12:10-20). Moreover, he had been pretending to help the king, while in reality he was destroying the king's friends. The one who endeavours to serve two masters will probably become kind to his enemies and cruel to his real friends (Matt. 6:24). Even so, as a bodyguard of King Achish, David was invited to join the Philistines in their battle against Saul and Israel, but the Lord intervened (1 Sam. 29:1-7). It is but a step from the fence to the field of the foe; neutrality in spiritual issues is an unsound and unsafe course (Lk. 11:23).

Saul was strong while Samuel lived (Josh. 24:31; Judg. 2:7). There are those in whose presence it is easier to have faith in God. As teachers and Christian workers let us aim to be helpful to those who desire to live for the Lord. In the days when Samuel flourished, Saul had obeyed the command of the Lord in putting away spirit mediums, for consulting of spirits and allied practices were expressly forbidden (Exod. 22:18; Lev. 19:26, 31; 20:6, 27; Deut. 18:10-12).

After the death of the prophet Samuel (1 Sam. 25:1) Saul became weak and fearful in the presence of his foes, since he had not learned to stand alone (Judg. 2:8-12). We dare not depend too much upon others; spiritual life and growth come as a result of the direct communion of our souls with God.

There is always a reason when God seems to be silent to the plea of a human soul. He may be waiting that He may have mercy (Isa. 30:18; 2 Pet. 3:9, 15); He may be waiting till the cup of iniquity is full and will then speak in wrath and judgment (Matt. 23:32); He may be testing the faith of His servants (Matt. 15:23).

It was Saul's sin which hindered his communion with God (Psa. 66:18; Isa. 1:15; 59:1, 2; Jer. 7:13-17). He called upon the Lord for direction and deliverance, but his heart was neither humble nor submissive. Probably he was already planning to ask information from a forbidden source. At any rate, God did not speak to him through any of the usual channels; through dreams (1 Kings 3:5); through the Urim and Thummim ("lights and perfections") in connection with the stones on the breast plate of the high priest (Exod. 28:30; Numb. 27:21; Deut. 33:8; Ezra 2:63), or through the prophets (2 Sam. 7:4, 5; Isa. 38:4, 5).

II. The Sentence of God Against Saul: verses 7-25.

One marvels that Saul should be the first to disobey his own legislation by patronizing a spiritualistic medium. No disguise could cover up his dishonourable conduct. Consistency of life must accompany our profession of faith, for if our deeds do not match our words, our influence will be nullified (Matt. 23:3, 4; Rom. 2:20-23).

Samuel appeared in person, but his coming was evidently not brought about by the power of the witch of Endor, since she herself was surprised and alarmed. God alone has power to bring back the dead. Evil spirits under the direction of Satan may impersonate the dead. The teachings of spiritism are doctrines of demons, who would seduce their victims by means of lies and hypocrisy (1 Tim. 4:1, 2). True Christians will want to have nothing to do with spiritism in any form (Acts 19:19, 20).

Samuel warned the king that if the Lord had withdrawn His face (1 Sam. 16:14; 18:12), it was useless to look for help from any other source (Psa. 124:1-8; 127:1). Those who have lost fellowship with the Lord are inclined to try

any other means of restoring their power rather than confess their sin and return to the Saviour, Who is ever ready to forgive and welcome His wandering children (Hos. 14:1-4).

Saul sought communication with Samuel for the sake of gaining comfort, but he received instead the heavy tidings of his own doom. In fact, his disobedience to the word of the Lord in this matter is stated as one of the causes of his rejection and consequent downfall and death (1 Chron. 10:13, 14). Similarly, Israel's unholy traffic in spiritism had disastrous results (Isa. 2:6). Satan would take advantage of the grief of an individual and persuade that one to attempt to have some sort of communication with the departed loved one, but such a practice brings only torment and deeper anguish. We are to look to the Lord alone for help, and shun all forms of necromancy (Isa. 8:19, 20). The attempt to pry into the future leads to no good, and such unlawful curiosity is likewise forbidden (2 Kings 21:6; 2 Chron. 33:6; Gal. 5:19-21; Rev. 21:8; 22:15).

DAILY BIBLE READINGS

Sept. 15—Samuel's message 1 Sam. 28:11-19.
 Sept. 16—Saul's punishment 1 Sam. 28:20-25.
 Sept. 17—Spiritism forbidden Deut. 18.
 Sept. 18—Doctrines of demons 1 Tim. 4.
 Sept. 19—Try the spirits 1 John 4:1-6.
 Sept. 20—To the law and testimony Isa. 8.
 Sept. 21—Guidance through the Word Psa. 119:97-112.

SUGGESTED HYMNS

Courage, brother, do not stumble. He leadeth me! Oh, blessed thought! All the way my Saviour leads me. Christian, seek not yet repose. What though the accuser roar. Abiding, oh, so wondrous sweet!

News of Union Churches

Treasurers, Please Note!

Our Convention year ends Tuesday, September 30th. Make cheques payable to the Union of Regular Baptist Churches and forward same before closing date.—M.R.H.

Twenty Years of Faith and Fellowship

At the Annual Convention in October, we reach the 20th milestone in the history of our Union. Twenty years ago, a great crisis was faced. Modernism was endorsed by the Baptist Convention of Ontario and Quebec. The hour came when we were forced to do one of two things: compromise with our convictions or withdraw from that Convention. Needless to say, we withdrew and organized as Bible-believing Baptists.

From the very beginning we have had keen missionary interests both in the home field and abroad. Like other Christian organizations, the receipts were much lower during the depression years, nevertheless the figures run close to the half million mark for funds contributed and expended in Regular Baptist missions during the past twenty years.

Since the war Toronto Baptist Seminary enrolment has greatly increased. Last year it reached 80 and a further increase is anticipated this Fall. As trained workers are available we endeavour to open new fields. This we have done of recent months as reports of our work from time to time have shown. Such projects incur added expenditures. For the past five months these have increased considerably.

An increase in our missionary givings is urgent if we are to close the year with a balance in our budget. It is not too late to take an offering for the Summer Students Fund. If some of you could visit the fields where these young people have been serving and see the fruit of their labours, you would gladly give an extra offering. They have done a fine job and the Lord has blessed their ministry. Many have professed faith in Christ and a number have been immersed.—M.R.H.

Mt. Pleasant Church, Toronto

REV. W. N. CHARLTON, pastor

Encouraging reports have reached us of the Lord's blessing in this church. On June 29, six were baptized and since April 20 some 21 have been received into membership. The attendances are increasing, especially at prayer meeting.

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