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NUMBERING THE YEARS

THE Psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom."

When the pockets of a spendthrift are full, and he has no consciousness of limitation, he spends his money freely. We remember seeing and hearing a drunken man in a London restaurant during the First War. He was a soldier on a ten-day leave in London. Already he had imbibed, not wisely, but too well; and he was in a particularly happy and jolly mood. He sat at a table alone, with a knife in his right hand, and a fork in his left. He had ordered his meal; and as he waited for it to be served, he talked aloud for the entertainment of everyone in the room. We recall his rapping the table with knife and fork, in perpendicular position, laughing aloud, and saying, "Think of it, friends! I have got eighty pounds to spend. Think of it! Eighty pounds, and only ten days to spend it!"

How foolish he was! There is little doubt that he would find plenty of people to help him spend his money. But in some such mood people begin a New Year, as though they had three hundred and sixty-five days to spend, even to throw away, as though there were no limitation of Time in human life.

At a garage one day we heard a man call an attractive little dog, "CAVU". We inquired, "Where in the world did you get that name?" The garage man said, "He is not my dog. His owner is an aviator, and he is away on war service. He gave the dog that name." We said, "Where did he get it?" He replied, "It is an aviation signal. It means, 'Ceiling And Visibility Unlimited'."

One might suppose, to observe the life of some people that they had named every day, "CAVU". But when the spendthrift gets down to his last dollar, he begins to count his pennies, and to see him spend them then, one might imagine that he had suddenly become a miser.

Oh, how soon the day's end is reached, when not half the day's work is done! How the hours have fled, until the sun drops down, and night comes, "when no man can work"! How foolish we are thus to squander Time! It is reported of Napoleon, whether apocryphally or not, we do not know, that as he saw the sun westering at Waterloo, apostrophizing the orb of day, he exclaimed, "What would I not give, O Sun, for the power of Joshua, to retard thy march but one short hour!" But the sun went down and Napoleon's hopes died in the darkness.

We have all wished that we could prolong the day, especially when we have made but little profitable use of its sunlit hours:

"Procrastination is the thief of time:
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

This little article will issue from the press on January 4th, when only four days of 1951 have fled. The proper time to begin economizing Time is at the sunrise. Why should we leave so many things we want to say and do, as we write our postcards, with a few lines in the first half of it, and then attempt to crowd a small volume into what remains?

"Time is eternity;
Pregnant with all eternity can give;
Pregnant with all that makes archangels smile.
Who murders Time, he crushes in the birth
A power ethereal, only not adorn'd."

Let us remember that He Who is our Saviour is also our Example; and though His life stretched from everlasting to everlasting, though He was made "after the power of an endless life," throughout the days of His flesh not a moment was wasted. Though "the Ancient of Days", He wrought as One Whose days were numbered. Said He, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." His final cry, ere He gave up the ghost, was a triumphant challenge to earth and hell, whose powers had sought to thwart Him in His sovereign purpose. But it was also a declaration of the triumph of a resolute spirit, over all the down-dragging and retarding pulls of the flesh. The day was done, but so was His work, and He cried, "It is finished!"

Oh that we could "give every flying minute something to keep in store"! As Oliver Wendell Holmes says:

"Old Time, in whose banks we deposit our notes,
Is a miser, who always wants guineas for groats;
He keeps all his customers still in arrears,
By lending them minutes, and charging them years."

There is but one way to "number our days" so as to apply them unto wisdom, and that is to make every day the Lord's Day, and every hour the Lord's Hour, and seek to live as one who would, as nearly as possible, spend one's life doing the will of God from the heart.

THE WEEK-END IN JARVIS STREET

SATURDAY, Sunday, and Monday, were great days in Jarvis Street. There was a large gathering and a great meeting of prayer Saturday night, a splendid service Sunday morning, at which Rev. H. C. Slade preached, to the edification and enjoyment of everyone. In the evening the Pastor preached the sermon which appears in this issue.

At 10.30 there was a great gathering in Greenway Hall for the Watchnight Service. The presence of the Lord was very real. Most of the time was spent in prayer, but a little time in testimony. The service was dismissed just past midnight.

The New-Year's Morning Service was a service almost out of this world. It was the Pastor's fortieth New Year's Morning Service, and it is his carefully considered judgment that it was the best New Year's Morning Service he has ever attended. Greenway Hall was filled. It might have been possible to crowd a dozen or so more in; but that would have been all.

But, gratifying as was the attendance, it was the marvellous spirit that lifted us into the "heavenly places". The presence of the Lord filled the Hall.

During the time of prayer two or three would be on their feet at once, and wait for each other. The same was true in the later testimony meeting.

The Pastor suggested, as a motto for the year, "Jesus Only".

Of course the usual Happy New Years were exchanged; but really the meeting was a foretaste of heaven itself.

JARVIS STREET FRIENDS WITHOUT

JARVIS STREET CHURCH has a very wide circle of friends made through the agency of THE GOSPEL WITNESS. Great hosts of our readers, many of whom have never seen Jarvis Street Church, feel that the Pastor of the church is their Pastor, and without solicitation, quite a good number have sent contributions, over and above renewals and subscriptions, to THE GOSPEL WITNESS Fund.

There is scarcely any limit to the money needed for THE GOSPEL WITNESS Fund, because of our enormously increased costs of publication; and when we say that many of our subscribers have been generous in sending us amounts up to one hundred dollars each, we do not fear that other subscribers will presume upon it, and think that we now have enough. The Editor earnestly wishes that he had many thousands of dollars to spend on the increased circulation of THE WITNESS, as well as to meet increased costs.

So if any of our friends have any of the Lord's money they can spare; and if you believe in the world-wide ministry of THE GOSPEL WITNESS, we should be glad if you would have fellowship with us. But we regard these unsolicited gifts as a distinct mark of the Lord's approval, and very definite answers to our prayer. During the last two weeks, we have received not far from two thousand dollars in unsolicited gifts for THE GOSPEL WITNESS Fund, including an anonymous gift from Regina, Sask., which we hereby acknowledge in the only way possible.

I find the will of God leaves me no time for disputing about His plans.—G. MACDONALD.

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LIGHT AT EVENING TIME

WHEN the noise and turmoil of the day are over, it is sweet to commune with God: the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time wherein man may find his Maker waiting to commune with him, even as of old the Lord God walked with Adam in Paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed, a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction; but the solemn pause, the deliberate consideration—these are means of grace and ensigns of an indwelling life. The tide of ocean stays a while at ebb before it resolves to flood again; the moon sometimes lingers at the full; there are distinct hedges in nature set between the acres of time—even the strike of the bell is a little mound of warning: men should not remove landmarks, but beat the bounds frequently and keep up with due interval and solemnity the remembrance of the passing away of days, and months, and years: each evening it were well to traverse the boundaries of the day, and take note of all it has brought and all it has seen.

The drops of the night come from the same fount as the dew of the morning: He Who met Abraham at break of day communed with Isaac in the field at eventide. He Who opens the doors of the day with the hand of mercy draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus and to sup with Him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping; but that the Lord's be-

loved may have such sleep given to him, it is needful that he should make a near approach to the throne, and unburden his soul before the great Preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood is the sure method to refine ourselves of earthly dross, and to renew the soul after exhausting service. The reading of the word, and prayer, are as gates of carbuncle to admit us into the presence chamber of The August Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden glory, then surely is the time when the solemn temple is lit up, and the worshipper is bidden to enter. If one hour can be endowed with a sacredness above its fellows, it must be the hour when the Lord looseth the bands of Orion, and leadeth forth Arcturus and his sons: then voices from worlds afar call us to contemplation and adoration, and the stillness of the lower world prepares an oratory for the devout soul. He surely never prays at all who does not end the day as all men wish to end their lives—in prayer.

In many households the gathering of the family for evening prayer is more easy than the morning opportunity, and in all the tents of our Israel the evening sacrifice should be solemnly remembered: Ere we cower down beneath the wings of the Eternal, let us entreat Him to deliver us from the terror by night, and give us safe dwelling in His secret place. It is blessed work to set the night warders in their posts by supplication, and then commit ourselves without fear to the embraces of divine love.

—C. H. SPURGEON.

ABOUT YOUR WILL

WE HAVE never apologized for being a Baptist, and at the time of our separation from the Old Convention, we revived the use of the term "Regular", in order to show that we at least lay equal emphasis upon both ordinances commanded in the New Testament, and that we believe in observing them in the New Testament order.

Among our readers there are, we are sure, some thousands of Baptists, who share that belief, as did the brother who some time ago gave us securities for the Seminary for ten thousand dollars, because we still insisted upon being "Regular" Baptists—not caring for the name, but for what it signified: insistence upon obedience to both ordinances in their scriptural order.

Now if you have made your will, leaving any portion of your estate, or your estate as a whole, to the Union of Regular Baptist Churches, so-called, of Ontario and Quebec, you had better revise your will, for by a political manipulation of a lot of little churches, some of them with memberships less than twenty-five, and a few less than ten, and securing from those churches each two delegates, a majority of delegates, which did not represent a majority of the members of Regular Baptist Churches, secured control of the Union. Those who are now in control of it, are not in any sense "Regular" Baptists. The nominal President has brought what he learned as a chaplain in the Army, back into church life, and can now fraternize with anyone, and everyone. In a letter signed by the present Secretary of the Union, Rev. John R. Armstrong, to Rev. W. G. Brown, he protested against the "regimentation" which consisted in insistence that Toronto Baptist Seminary should continue a

Regular Baptist institution; and among other things he said:

"The future of our Union looks like a blank wall as long as he (Dr. Shields) is on the scene. Unless the Lord removes him quickly, a little group of hard-shelled Baptists, as narrow as the narrowest P.B.'s that ever existed, will carry on the name and keep alive the controversies. I shall be associated with men who have an eye to the greater opportunity."

That is the man—and he represents the principles—now controlling The Union of Regular Baptist Churches of Ontario and Quebec.

We recommend the Regular Baptists among our readers not to entrust one dollar of their money to such administrators.

If your will stands in favour of The Union of Regular Baptist Churches, change it at once, and substitute The Emergency Missionary and Educational Committee of The Union of Regular Baptist Churches for distinctively Regular Baptist missionary and educational work. Or, if you prefer it, leave it to The Trustees of Jarvis Street Baptist Church, to be used by them exclusively for Regular Baptist educational and missionary work. But we do exhort you, **CHANGE YOUR WILL AT ONCE!**

THANKS FOR SEASON'S GREETINGS

Dr. and Mrs. Shields, Rev. W. S. and Mrs. Whitcombe, THE GOSPEL WITNESS, and its staff, have received many kindly greetings for Christmas and the New Year from near and very distant places. We are grateful for every one of them. We should like to write to each a cordial letter in reply; but our friends will recognize the impossibility of undertaking the labour involved, and so we take this means of saying, Thank you most heartily, to all our friends throughout the world, and in return most earnestly, and prayerfully, we wish you all A Happy New Year.

A WORD TO THE MEMBERS OF JARVIS STREET

WE ARE happy to pass on to our membership the report of the office that the Jarvis Street budget for last Sunday was altogether the largest on record. Records have been examined for some years past, and the weekly offering receipts exceeded anything recorded. But our interests are many, the Seminary, THE WITNESS, and our missionary interests in addition to the needs of the church itself. Let us continue and increasingly bring in our tithes and offerings to the Lord's storehouse, and the overflowing blessing will surely come.

TO EVERY GOSPEL WITNESS SUBSCRIBER

WE BELIEVE there is probably not one of our thousands of WITNESS subscribers who could not, by a little effort, secure another subscription beside his own to THE GOSPEL WITNESS.

We are not going to plead with you, but simply remind you that this is one of the great missionary enterprises blessed of God to the salvation of souls, to the edification of believers, and to the maintenance of the cause of Christ in many places where but for the ministrations of this paper, there would be no testimony. Having thus reminded you, we ask you to co-operate with us most earnestly, and send us a new subscription.

THE "BENEFITS" OF "THE HOLY YEAR" EXTENDED

ELSEWHERE in this issue we publish an excellent article by our good Deacon, Mr. P. J. Jones, entitled, "The Holy Door".

No doubt the so-called "Holy Year" brought millions of dollars into the coffers of the Roman Catholic church. That ecclesiastical "refuge of lies" is like a circus — always on the lookout for some new monstrosity, in order to inveigle the public to throw away a little more money. But though the "Holy Year" is ended in Rome, and the door closed, the alleged "benefits" are to be extended for another year. And so every Catholic church in the world is made a collecting agency, still further to impoverish the poor dupes of this hellish system. And why not? The only "benefits" accruing from the "Holy Year" were the increased revenue to the ecclesiastical horse-leech, which never says, "It is enough."

We publish below a recent press dispatch, followed by our comments thereupon:

EXTEND BENEFITS OF PILGRIMAGE TO ALL CATHOLICS

Vatican City, Dec. 26 (AP).—Roman Catholics will be required to say more prayers, especially for peace, than did the pilgrims to Rome in the 1950 Holy Year to gain the benefits of its extension through 1951 to the whole world.

Bishops will promote extraordinary missions to prepare Roman Catholics for the jubilee.

The papal bull extending the Holy Year, now concluded in Rome, through 1951 to the world outside Rome was published to-day in L'Osservatore Romano, the Vatican City newspaper.

The 4,000,000 pilgrims to Rome in 1950 could acquire the spiritual benefits of the jubilee by reciting three times the prayers "Our Father, Hail Mary and Glory Be to the Father, besides saying each one of them for the intentions of the pope and reciting the credo. The intentions of the pope are the particular benefits to the world which he outlined as the purposes of the Holy Year, including peace.

Jubilee prayers during 1951 will consist of repeating the Our Father, the Hail Mary and the Glory Be to the Father five times, saying three additional Hail Marys along with the invocation, Queen of Peace, for Us, and the Salve Regina.

Finally, though it is not obligatory, Roman Catholics are exhorted to recite the special prayer composed by the pope for the Holy Year.

Otherwise, the regulations for acquiring the jubilee indulgence promised by the pope—pardon of temporal punishment for sin—are the same as those followed in Rome, with local variations. As during the Rome jubilee, Roman Catholics must confess and take communion to acquire the Holy Year indulgence.

Catholics will visit designated churches. Wherever possible the visits will be to four different churches, including the archdiocese cathedral.

Here we are told Roman Catholics will be "required to say more prayers." Yes; that is what it is, the saying of prayers, on the assumption that people are heard for their much speaking.

But let us see what they are to do:

They were to acquire the spiritual benefits for nineteen hundred and fifty, by reciting three times, "Our Father, Hail Mary and Glory Be to the Father, besides saying each one of them for the intentions of the pope, and reciting the credo."

Surely people must be quite mad to believe this kind of bunkum. They are to say the same prayers that the pilgrims to Rome said, and then "three additional Hail

Marys along with the invocation, Queen of Peace, for Us, and the Salve Regina".

What a horrible caricature of the God and Father of our Lord Jesus Christ, Who heard the simplest, and briefest, requests of blind men, and lepers, and the Syro-phenician woman, and even the alleged first pope, who, essaying to walk on the water to go to Jesus, "beginning to sink" cried, "Lord, save me!" If that first pope, as is alleged, had had to recite three times, "Our Father, Hail Mary and Glory Be to the Father", and then saying them over again, each for his own "intentions", in addition to reciting the creed, and then if he had to say "three additional Hail Marys along with the invocation, Queen of Peace, for Us, and the Salve Regina", the first pope would have been drowned before he could have got his prayers half finished.

But what are all these extended benefits of the pilgrimage to Rome? What is to be the reward for the saying of all these prayers? Just this: the Pope promised a certain "indulgence". Now an "indulgence" is not a permission to commit sin. Rome teaches that the death of Christ availed only for sins committed before baptism, and that after baptism, which in most cases is administered in earliest infancy, a man must atone for his own sins by suffering temporal punishment in purgatory. An "indulgence" is a shortening of that term of punishment, a remission of sins, which logically teaches that the Pope can forgive sins, and save people from purgatory entirely apart from the merits of the blood of Christ, since Christ's blood has no value in the mitigation of temporal punishment. But nobody knows how long the soul is to be confined in this alleged purgatory. We read in the paper sometimes of a man's being sentenced to many months "definite", and so long a time "indeterminate". Apparently temporal punishment in purgatory is "indeterminate".

Somewhere we read in a Catholic work that a certain bishop had already spent six hundred years in purgatory. That may have been an "indeterminate" sentence. But it strikes us as a pretty long time to be in such a hot place, which is said to be hotter than hell itself.

The fact is, there is no such place as purgatory. It is one of the inventions of Popery, which one priest called, "The priest's Klondyke". So now, in order to avail themselves of a promised "indulgence" by the Pope, a reduction of the period to be spent amid the awful flames of purgatory, people will visit designated Roman churches throughout the world, while repeating these preposterous prayers; and will pay their money to the church, with absolutely no guarantee of immunity to purgatorial flames after all.

Surely the Devil never did a cleverer thing than to inspire his chief agent, the Pope, at some time to invent the notion of purgatory. Not content with the additional prayers, wherever possible, they will have to visit four churches, including the archdiocese cathedral.

We can only say that the people who are seduced by such silly promises, are spiritually of all lunatics, the most insane.

You cannot refuse to give God a penny who gives you all good things, even eternal life, and turn around and give the devil, the giver of all evil and death eternal, pieces of gold, and not be punished for it.

—MARTIN LUTHER

The Jarvis Street Pulpit

God Requireth That Which Is Past

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 31st, 1950
(Electrically Recorded)

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:14, 15.

IT pleased God, by His grace, to bring me to a knowledge of Christ when I was yet in my teens; and I recall that in the first year of my Christian experience I was attracted, strangely, perhaps, to this Book of Ecclesiastes. It then seemed to me one of the most attractive of all the Books of the Bible. This "Preacher", as the writer of this Book calls himself, had got a glimpse of another world beyond this. Notwithstanding, he exceeded all who had been before him in Jerusalem in wealth and in wisdom, yet he had learned lightly to regard the things of earth; he had been lifted up, and his wider knowledge had engendered in him a kind of holy cynicism, issuing in a holy contempt for all things "under the sun". He had found a new standard by which to measure and appraise the value of earthly things. Notwithstanding the fact that his position and possessions enabled him to drink to the full of every fountain of pleasure this world could provide, so that whatsoever his eyes desired he kept not from them, and withheld not his heart from any joy—incalculably rich, he was able to advantage himself of all the comforts and luxuries of life,—yet, when he had weighed these ponderable things in his superior spiritual balances, his ultimate verdict was, "All is vanity and vexation of spirit," and "there was no profit under the sun." We all come to that sooner or later, but some are long and late in arriving at that appraisal of things.

I do not know that I could select any text from this marvellous Book that would more clearly lead us to the heart of it, and help us to share the writer's conception of life, the relation of the material to the spiritual, of time to eternity, of earth to heaven, of man to God, than these verses: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now;"—this is the last day of the year, and I suppose many of us are in a mood that is jointly and alternately retrospective and prospective, looking behind us and looking before us—"that which hath been is now; and that which is to be"—tomorrow, next year—"hath already been; and God requireth that which is past."

I.

In this saying you get a glimpse of this writer's apprehension of THE INFINITY OF THE DIVINE. He has been lifted up above earth's time limitations; he sees things on a wider scale, and with a longer perspective, and he knows that there is Someone in this universe who is not like ourselves, who are "ever learning, and never able to come

to the knowledge of the truth," ever trying, and never wholly succeeding, building our towers and destroying them, doing the same things over and over again, and never getting them done—he is tired of all that and he says, "I know that, whatsoever God doeth, it shall be for ever."

That principle is observable in the material world in the works of God's hands. But you say, "Nature wears out, and the seasons pass, and the summer is succeeded by winter." "Change and decay in all around I see," we sing. Yes, but this same shrewd observer remarked, "One generation passeth away, and another generation cometh: but the earth abideth for ever." So it does, so it will, purged, regenerated at last, but it abideth forever. Marvellous powers of recovery and recuperation are everywhere stored in the works of God so that as the sun rises and sets, and "all the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again," their endless, their everlasting circuits, the face of the earth is renewed; and I say, that even in the material world we can see something of the infinitude, the immeasurability of the powers and processes and wisdom of God. What He does He does for ever.

The timelessness of it! I have sometimes stood at Niagara Falls, and listened to the music of its roar, and I have said to myself, "If Abraham had been near enough to hear he might have heard that music. That organ has been playing for centuries and millennia." Have you not been impressed as you have looked at the works of God, by their stability, their agelessness, how they renew themselves again and again, and again so that "whatsoever God doeth, it shall be for ever"? People speak colloquially about foresight and hindsight; most of us are chiefly expert in the latter. We learn something today of the folly of our yesterdays; we began to build and we were not able to finish; we made something, but it was not perfect, and when someone came to inspect our handiwork, we had to acknowledge that it was susceptible of a good deal of improvement.

I have had something to do with building, this building and other buildings, and I have always been interested in that sort of thing. When this building was in course of construction there were over five hundred separate plans on it. One night I was lying awake in my bed studying one of the plans. It was dark, but the plan was photographed on my mind, and I traced it up and down and round about; I came to a certain place, and I said, "Surely he hasn't a door there; there ought to be

a door." So the next morning I called the architect, and I said, "Look at plan number so-and-so, will you?" Presently he said, "I have it before me." I said, "How do you think we are going to get through that corridor on the South there? Why haven't you put a door for us to get through?" "Why, there is." I said, "Look at it." I do not know who George is, but he said, "By George, but you are right." He said, "There is no door there." I said, "You had better correct that, don't you think?" He laughed and said "I will." But when they were all perfected as we supposed, when we came to build we found that we had not been possessed of the necessary prescience, fore-knowledge, or foresight, and there were some things we had not anticipated, so we had to amend them here and there. There never was a building I suppose in the history of architecture and construction that went up exactly as the architect planned it. He got wiser as he went on and learned by experience. Not so of Him of Whom it is said, "He who made all things is God." He saw the end from the beginning: "O Lord, how manifold are thy works! in wisdom hast thou made them all."

We read this evening something about the human body, how the Psalmist said, "I am fearfully and wonderfully made." I can never understand how a Doctor could be anything but a devout man; it seems to me he ought to see the wisdom of God in the human frame that he is trained to study, that he may heal. You do not want to be improved upon, do you? Two hands are enough, aren't they? I know of some who have more. I heard of Mr. Spurgeon saying once that some people had three hands—a right hand and a left hand and a little behind hand. I suppose most of us have. Evolutionists tell us that we have in these bodies of ours some "vestigial remains". That is, vestiges of what we used to be, when our remote ancestors lived in trees, or else wallowed in the slime, or perhaps could be discerned only through a microscope, when what there is now of us began as an amoeba. That isn't my record. But anyway, that is what they tell us.

I once had a sore throat, and went to see the doctor, who was then my physician. "I'll take you downstairs," he said, "to the best throat man in the city. He's pretty rough," he said, "but he is a good man." So I went down, and he looked at my throat—"You should have a tonsillectomy at once, get those tonsils out, they are horrible." I said, "Thank you." As I came back to my own doctor he said, "You were not impressed?" I said, "Not a bit." He said, "You do not think you can spare them?" I said, "Not until I am sure I cannot keep them." "No," he said, "I rather thought that your anti-evolution idea would not regard your tonsils as being vestigial remains." I said, "If medical science doesn't know what they are for, so much the worse for medical science; He who made me put them there for something, and they are going to stay for the present." I went in to see him a couple of months afterwards, just on a friendly visit, and I said, "Take a look at my throat, will you?" He looked at it and he said, "Perfectly healthy." I said, "I was wiser than that great throat man downstairs, don't you think?" He smiled, and said, "I rather think you were." "Vestigial remains!" There are no superfluities in these bodies of ours. There are reserves of power, of recuperative energy, but when God made man, He made him, and if you please, I will abide by the original pattern so far as I am concerned. That enters into everything, wherever you see it.

Then look at the completeness of God's work. Nothing shall be put to it, nothing shall be taken from

it. O yes, you should cast out your eye if it gives you offence, there is a necessary surgery, physical and moral, but as we come from the hand of God no addition or subtraction is necessary. God never lays His handiwork by without having perfected it according to His will.

I was in the hospital once with a broken arm, and a nurse was preparing me for an operation on it. She said, "I suppose, Dr. Shields, I ought to apologize to you." I said, "What for?" "The color of my nails," she said. I said, "Don't apologize to me; I do not care what color you paint them, black or white or yellow or blue. But," I said, "I cannot help thinking that if the Lord had wanted you to have nails of that color He would have given them to you without your painting them." I don't say that there is anything morally wrong in it, it is just stupid, that is all. But if you want to go around looking as though your fountain pen had overrun your nails, that is all right with me; I am not going to complain. But let us see things from God's point of view. We do not need any additions or subtractions.

What is true of the material world is happily true of the world of the spirit. "Whatsoever God doeth, it shall be for ever." This universe slumbered in the mind of the Eternal before His Almighty fiat spoke it into being. His plans were made for you and for me. Is not that indicated when He said, "Let us make man in our image, after our likeness"? When God set out to make man He knew what He was doing. Well, my dear friends, that is equally true of spiritual matters. There are many people in this world today who seem to think there was no religious wisdom in the world until they were born, and so they busy themselves trying to correct what God has ordained. The pope takes a crack at it once in a while. The unchangeable church is changing all the time. *Semper eadem* is its motto, always the same. It is never the same. Its canon law is built up on authoritative definitions. Two or three months ago if you had been a Roman Catholic you would not have needed to believe that Mary was assumed into heaven, as to her body. You might have believed it, many did foolishly, but if you didn't it would not have made any difference. But when once "His Holiness" has proclaimed it, and declared it to be a dogma, you must believe it or be damned! How utterly silly it is, isn't it? "Whatsoever God doeth, it shall be for ever." In any event if God made man in the beginning I do not know of anyone who would be so likely to know how to re-make him but God Himself, do you? So, if you please, I will go to Headquarters.

The covenant of grace between the Father, Son and Holy Ghost is even older than the material world; it antedates creation, and by its provision the Lamb was slain from the foundation of the world. The covenant is an everlasting covenant between Father, Son and Holy Ghost, which could never be broken. The revelation of it was fore-ordained. I heard the Messiah last Wednesday, did you? I hadn't heard it for some years, although I used to hear it every year if I had the opportunity. When I got home last Wednesday evening my wife said, "Are you at all tired?" I said, "No, I would like to go back and begin all over again right now." I never tire of it. And did you notice that a very large part of that marvellous Oratorio is based upon the Old Testament? That thrilling, delightful solo, "I know that My Redeemer liveth," is taken from the oldest of all Books of the Bible, from the Book of Job. "He was wounded for our transgressions, he was bruised for our iniquities. . . ." All

that is in the Old Testament. Yes, the provision for the coming of the Messiah was made, and you notice how Jesus came at the exact time—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The birth of Jesus in Bethlehem was known from all eternity, and that disclosure of the Divine Nature in the person of Him was the express image of God. It was all arranged, and you cannot improve upon it.

The same is true of the proclamation of it. I was almost preaching on another text this evening, but it was a little too big for me; I will come back to it another time. You remember Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Then he goes on to say, "We have also a more sure word of prophecy." That certifies to the Old Testament and the New, and this written proclamation of the completed work of redemption is here—"whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." It was finished in the beginning. We had better not try to improve upon the Gospel.

II.

AND ALL THIS WAS DONE THAT MEN SHOULD FEAR GOD, "and God doeth it, that men should fear before him." Do you see that contrast? Whatever God does is forever; you cannot add to it or take from it, it is finished and complete, and He does it that His frail human creatures might fear before Him, as we study the completeness, the wisdom of His works. Nothing humbles human nature like the disclosure of Divine independence. When we learn how well God can do without us then we are humbled before Him. Nothing inspires reverence like a view of the Divine perfection in the Person of Jesus Christ. Who are we that we should be proud before God? "Why should the spirit of mortals be proud?"

How, therefore, should the Gospel, in all its completeness, challenge the heart and the intellect of men? I had a volume at my side the other night and I read some marvellous lectures by a great English lecturer, who was also a preacher. The volume contained both lectures and sermons, but he was a better lecturer than he was a preacher; I did not enjoy much of the preaching, and at some points I was actually conceited enough to think I could do as well myself. But study the Gospel of God's grace, the philosophy of salvation, the marvellous fulfillment of all the principles of righteousness and truth in Him Who was the Word incarnate. You cannot help asking, "How could it be?" No one but God could do that.

I have been annoyed sometimes, when going through the Rockies by train in an observation car, with a lot of human parrots or magpies, exclaiming about this, that and the other thing, and I have felt like pointing to some of these towering mountains and saying, "Isn't that enough to silence your senseless tongue?" Even the wonders of God in nature by their awfulness, if you have eyes to see, reduce us by comparison to humility, but when we come to the Gospel of God's grace we are humbled before Him, and we repent in dust and ashes.

III.

Now just very simply, if I can speak with sufficient clarity for you to follow me, I want you to see HOW THE FINITE AND TEMPORAL ARE CHAINED TO THE ETERNAL. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." My yesterdays are today; my tomorrows were yesterday. There is no new thing under the sun. And from our little, limited, stunted view of things we are just given a glimpse into things as they appear in the visions of God. We sing sometimes,

"Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on,
Thine undisturbed affairs."

What about your yesterdays? When talking to someone about a certain matter the other day, he said, "Oh, all that is water over the dam." I saw the heading of an article on some religious subject: "We must forget the past, and look forward." Yes, there is a sense in which we may forget the things that are behind, and press forward to that which is before, but on the other hand, there are things that cannot be forgotten. The record of your yesterdays is indelible, it is written: "That which hath been is now." That is very simple isn't it? If you owe some man something go and tell him, "That was last year, that is my yesterday; that is past; it is water over the dam." He says, "It may be to you, but not in my books." "It is now." That is the meaning of that.

No, we cannot divorce ourselves from our record; we cannot say that 1950 is done now and we will begin with 51. We are bringing 1950 into 51 with us. "And that which is to be hath already been." Men are not severed from their habits, divorced from their gradually developed characters by the calendar. We take our miserable selves with us. You have heard the story of the Quaker, who was met by a traveller on the brow of a hill. The man with a pack on his back said to the Quaker, looking down into the valley: "What sort of people live down there in that village?" The Quaker said, "What sort of people did thee leave behind thee?" "Oh, they were bad people," and he described them. "Aha," said the Quaker, "and friend thee will find the same kind of people down there." You always do. You carry your yesterdays into today, and into tomorrow, and you cannot get rid of them, not one of us. I do not know whether you keep a diary or not; it isn't a very safe thing to do, but though you cast it into the fire, still you haven't destroyed the record of it. "That which hath been is now; and that which is to be hath already been." There is a continuity in life, a chain which no human power can break.

Do you know what that means? It means not only that what we have already thought and said and done is recorded, but that which shall be, which is to be, it has already been. Did you notice that Scripture we read tonight, did you see the import of it? "Thou understandest my thought afar off." Not far off from God, but far off from me. What a man plans, what he aspires to be; his motives, the thing within, his aims, his objective ideals for the future—it hath been already. Man is going to be what he is planned to be, and it is all written in the present tense.

Then there is this dreadful word: "God requireth that which is past." Oh, it is all over now. We are shocked when we read of some dreadful crime. The newspapers are full of it for a couple of days, then it gets to the

second page, then the middle page, and then it is forgotten. The public memory is short. Politicians trade upon that—we shall soon forget. I have been trying to remember where I was this time last year. Somewhere in Indonesia, and I thought I would keep a diary so I would be able a year hence to say, "I was in so-and-so at such a time," but I didn't. I kept it for a little while, and then forgot all about it. What does it matter where we were? It is all written down; Somebody else keeps a diary. During the days of the Inquisition someone was being interrogated, and he was encouraged to speak freely, and to have no fear. There was a curtain hanging in the room, and as he paused between sentences he heard the scratching of a pen, and he knew that behind that curtain everything that he said was being written down. Job found comfort in that. Exasperated by his friends' accusation he said, "My witness is in heaven, and my record is on high." So it is, yours and mine. The Bible speaks about God's opening His books. John says: "And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things which were written in the books." "God requireth that which is past," what you have done, and what I have done, what we have said, what we have been, and what we are: for these we must give an account.

Well, then, if that be so, what can we do? A hopeless prospect, is it not? There is nobody here who would welcome the publication of his whole life's record. "I do the best I can," you say. Sometimes, but not always. No; dear friends, if God requires that which is past, it is a very dark outlook for all of us. We cannot get away from what is past.

IV.

HOW CAN THE SHACKLES WHICH BIND US TO THE PAST BE BROKEN? How can we be so divorced from our yesterdays and set so completely free, that we may have no past of which to be afraid?

I remind you that *the covenant of grace is older than your sin*. Our gracious God anticipated all our weaknesses and wickednesses, and provided a complete salvation for us. By the terms of that covenant we are blessed "with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: wherein he hath abounded toward us in all wisdom and prudence."

All this is true, because *the Lamb was slain from the foundation of the world*. All our sins were taken account of, like the members of our body, when as yet there were none of them; and in His Book they were written, and so provision was made for their cancellation.

The sins of the Old Testament saints were covered by the blood of Christ, before the blood of Christ was shed. There is a remarkable text in Hebrews: "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." And another to the same purport in Romans: "Being justified

freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." There we learn that by the forbearance of God, He "passed over" the sins of our past. That is to say, the punishment of sin was remitted on the ground of the promise of the covenant that it would be atoned for later. And Christ was manifested to "declare his righteousness" for having so done.

Then it is said, "To declare at this time his righteousness (that is to say, now that Christ by His death and resurrection has rendered full satisfaction to the divine law) that he might be just, and the justifier of him which believeth in Jesus"; which is to say that the work of redemption in Christ, not only justifies the sinner, but justifies God also. Thus we see that grace has provided a way to break the perpetuation of our moral enchantment to the past by the covenant's anticipatory promise of the atonement for, and the ultimate cancellation of, all our sins. He only Who liveth and became dead, and is now alive forevermore, can deal with "that which hath been (and) is now". And He only Who is without beginning of days, nor end of life, but, like Melchisedec, abideth a priest continually," can satisfy divine justice in respect to "that which is to be (but) hath already been".

And thus the God of grace, as well as of justice, which justice is included in His grace, and Who requireth that which is past, has in the past, provided for all that His holiness requireth.

So, my dear friends, that is the truth I bring you. There is only one way by which we can get rid of 1950 with all its sin. You will recall how Peter quoted from the Psalms, when he said, "Thou wilt not leave my soul in hell (Hades) neither wilt thou suffer thine holy One to see corruption". The grave of Joseph of Arimathea, in the plan and purpose of God, was occupied before it was later vacated, and really vacated before it was occupied; and thus a place was provided in which we could bury the sins of the past. As Bunyan has it, when he came up to the cross his burden loosed from off his shoulders, and fell from off his back, and as he turned, he saw it roll down the hill until it rolled into the empty sepulchre and he saw it no more.

It would be a hopeless future for us all if the God of grace had not anticipated it, and then made provision for us to erase the record of the past, and give us grace to write a cleaner record in the future. That is our hope in Him Who, from everlasting to everlasting, is God, even Jesus Christ.

Let us pray:

We thank Thee, O Lord, once again for Thine abounding grace; and we pray that we may every one lean afresh upon Thy promises, and may look again to the Lamb of God, Who taketh away the sins of the world, for Thy name's sake, Amen.

A GLORIOUS PRIVILEGE

It is a glorious thing to preach the unsearchable riches of Christ! We do not value it aright till we are deprived of it. Then Philip Henry's saying is felt to be true—that he would beg all the week in order to be allowed to preach on the Sabbath day.

—ROBERT MURRAY MCCHEYNE

THE HOLY DOOR

By P. J. Jones, Deacon of Jarvis Street Church

"Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth . . ."—John 10:2, 7.

"He that openeth and no man shutteth: and shutteth, and no man openeth."—Rev. 3:7.

"**I**LL devil-porter it no further," exclaims the door-keeper in *Macbeth* as he turns out, reeling, to the knocking at the castle gate in the dawn, after the powers of evil and darkness had had their way in that horrible house. "If a man were porter of hell-gate, he should have old turning of key"—another way of saying, "wide is the gate and broad is the way that leadeth to destruction and many there be which go in there at"—"Ay, my good fellow" one critic comments with beautiful insight, "that is precisely what you are." We conceive that the more simply and economically we produce the impression aimed at, the better workman we may call ourselves, and lest any reader think we have, or should express ourselves lightly, in introducing a comic and fictional character, presented with such striking skill in this marvellous drama of the doom that awaits, and overtook, one who appointed himself under "supernatural solicitings" to the principle of "evil be thou my good", he is much mistaken, for we write with all the indignation we can and with no more than we ought. Hence with Scripture to drive home the indictment, we brand the Pope of Rome, the porter of hell-gate, we fasten this identical badge of servitude to demons on his forehead, we gibbet this carion on this very eminence, from which he may never easily be taken down, except by betrayal, and distortion of the ever blessed and glorious Son of God, and His Word. Falsehood has ever been the Papacy's sharpest weapon. He who alone is Shepherd, and Door to the true fold,—for

"There was no other good enough to pay the price of sin,
He only could unlock the gate of Heaven and let us in"—

said, the Devil was a liar from the beginning,—father of lies. Now, Pope Pius XI said he would compound with the Devil himself, so long as Rome were profited. So let us again on the principle that half of all artistry is to make one stroke better than two, set down that a man, especially a man in great place who has made a statement to such effect, deserves, on either side of the grave, the worst he can get, which is to have it repeated. These considerations, and with the assurance that we are in the good company of those master-spirits of the Reformation who resorted to God's Word for their authority, have prompted us to begin our discourse as we have done, for we now read, after a full year in Rome of ushering pilgrims through the doors of Rome's basilicas, Pope Pius XII, in that baleful succession of liars, which he calls apostolic, but is not, is about to close these portals with masonry, picking the pockets of the "faithful" for the cost thereof, at so much a brick. It will be recalled that a year ago he approached in his own person or in the person of his deputies, the cardinals, knocked with a silver mallet, and the massive doors swung inward on the concealed hinges—a piece of chicane so typical of all ecclesiastical manoeuvres. Before the end of this year of grace, he will light a candle, toss about a little holy water, enter himself and pronounce that avenue to particular sanctification closed for twenty-four years. What saith the scripture?—

"Therefore thy gates shall be open continually: they shall not be shut day nor night" (Isaiah 60:11).

So in 1974 this mountebank or his successor, God permitting, will, with pomp and fanfare, re-open these fast-bound doors and republish his plenary indulgence, which is nothing more nor less than a spurious, forged certificate to heaven at his price, namely,—enter that which he has opened, attend to some further mummery and—"I pray you remember the porter." Oh friends, let us all be suppliant at the throne that the wheel may have come full circle ere that time, and call upon Him, our Father in Heaven to bring to foolishness the devices of these demi-devils, and grant that they ensnare no more, nor make merchandise of, the souls of men, and "devil-porter it no further". It rests with our God and Deliverer,—it hangs upon His goodness and His severity.

"Woe to the rebellious children, saith the Lord, that take counsel but not of me: that cover with a covering, but not of my spirit, that they may add sin to sin" (Isaiah 30:1).

Had not such a large segment of the nominal church departed from the Great Shepherd of the sheep and His Word, and had not Rome turned the key in the door that shuts out information such as mankind might receive from an unmuzzled press, men might have the knowledge so sorely needed. The Bible is a prohibited book in the Roman Catholic World, its warnings are unheeded by much of Protestantism, or the Roman Church would never be described as a branch of the Christian communion; hence the impious ceremonies and implications are not seen for what they are, with the Pope claiming along with all his sacerdotal serfs, spiritual corpses, to be "other Christs". Praise God for true and faithful witnesses wherever they may be. The stupendous hoax called Roman Catholicism draws its power first from those powers of darkness and spiritual wickedness in high places, then from the natural mind of man, enmity against God and affined with Hell, and then from the superstitious reverence in such hearts for the priesthood,—a credulity that invites imposture, and confidence in the efficacy of gifts and deeds to expiate offences. "Holy Year" has ever been a money gathering device: it began in 1300 A.D. in order to fill the treasury of Boniface VIII and was a great box-office triumph. History records that priests, in shifts, day and night stood before an altar dedicated to Paul, with rakes, raking in the visitors' offerings* and this kind of trading has gone on in 1950 in several basilicas for the whole year, and to what end? to bless, and heal and save through Christ's atonement? to bring souls to the feet of Jesus Christ? Not at all! It is designed to induce sinners to plead with saints and others, more securely to shackle the souls of men to the persons and offices of sacrificing priests in every Roman temple, and at every Roman altar in every quarter of the globe, to lay up "much goods",—"elementary my dear Watson,"—to all with but a fragmentary historical and scriptural knowledge; and because—let us lay it to heart,—something must be said, some new dogma must be proclaimed, promises must be kept to consolidate infallibility, palpable ocular performances must be acted, the hell-broth must be made to boil and bubble, the Papal coffers must be replenished, the congealed blood of "Santo Anno" must liquefy again, and the eyes of the poor sheep must be kept in gaze.

"There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening for prey: they have

devoured souls: they have taken treasure and precious things: they have made her many widows in the midst thereof. Her priests have violated my law and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening for prey, to shed blood, and to destroy souls, to get dishonest gain" (Ezekiel 22:26, 27).

Rome loves to carry on its nefarious work in Latin, and we offer her an appropriate motto to be graven on every Romish edifice, on every Romish altar, on every Roman Bishop's signet—it is:

"Si flectere nequeo Superos, Acheronta movebo."

(If I cannot bend the gods above, I shall move those below).

* Papa innumerabilem pecuniam ab eisdem recepit, quia die et nocte duo clerici stabant ad altare Sancti Pauli, tenentes in eorum manibus rastellos, rastellantes pecuniam infinitam. (Muratori)

THE ROMAN CATHOLIC CRUSADE OF THE FAMILY ROSARY

By a Montreal Lawyer

AT the Forum in Montreal on Sunday the 24th September last the promotion of the above worship in the Roman Catholic families was put forward.

A twelve-paged pamphlet in English was published under cover of a letter of "The Most Reverent Paul-Emile Legee, D.D., Archbishop of Montreal". 100 days indulgence was granted for repeating the Crusade Prayer in respect of the Daily Family Rosary Pledge.

That letter states—"as the Bishops of our Province have pointed out in their Collective Letter, we expect from this Crusade of Prayer a deep renewal of Christian life."

At this public meeting open to Protestants who cared to attend, the following doctrinal statement as made by one Bernice Burns (a food editor) is reproduced by these Romish Priests of high office:—

"Who is she to whom we say the Rosary? Nineteen centuries have not been sufficient to recount the magnificence of Mary: Human as you and I, she became the Daughter of the Father, Bride of the Holy Spirit, and Mother of Christ. A girl who walked most humbly on the earth and was crowned the Queen of Heaven."

On this it is sufficient to say that the Bible nowhere calls Mary "The Daughter of the Father". God has never said so in His Word. The definite article used is to distinguish her from all others. Neither has the Holy Spirit, who has inspired the Scriptures of truth, ever alleged or taught that He is the Bridegroom of Mary and that she is his Bride, that is, that the Third Person of the Holy Trinity is married to her. Whereas it is His inspiration that tells Christians that Christ is the Bridegroom and that His Church is His bride. Psalm 45 shows the Church of Christ (not Mary the woman) as the Queen in gold of Ophir. No other crowning of some Queen of Heaven is to be found in the Bible.

In this way the Romish doctrine seeks to elevate the human woman into the Divine Union of God the Father, God the Son, and God the Holy Ghost.

The Lord Christ in St. John's Gospel, chap. 16, verses

13 and 14:—"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine and shall shew it unto you".

But the pamphlet takes away the glory from Christ and seeks to confer it on Mary, in contradiction of the Scripture of Truth.

The writer quoted is again reported as saying of Mary that she was Bride of the Holy Spirit and Mother of Christ. She was in truth the Mother of Jesus, as distinguished from Christ, the human side and not the God-side of the Second Person of the Trinity. The theological distinction is obvious.

But more follows that is open to condemnation, to wit:—

"The link that all men seek, the answer to the eternal mystery, she is our mediatrix at the Throne of God for ever."

Not a single Scripture ever shows her in that situation and office. The statement is a perversion of the Scripture. In the Vulgate Bible the Latin word used is the masculine one—Mediator. It occurs a number of times always of Christ alone as in Galatians 3:19 and 20, and in the Epistle to the Hebrews always of Christ (8:6; 9:15; 12:24). As the one God, so the one Mediator implies the extension of the saving purpose to all.

One recalls here the apostolic condemnation:—

"there be some that trouble you, and would pervert the Gospel of Christ, but though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:7, 8).

The result of this false doctrine is appalling. Christ came to set aside for Himself by His death upon the Cross the right to occupy the position of the sole mediator between God His Father and Mankind for whom He shed His precious blood.

He is now openly robbed of this office and we are offered in His stead Mary, who was never crucified and never was appointed as our Saviour—"Jesus hominum salvator".

On another page we read the following:—

"the reputation of our Blessed Lady, given to her by God's Angel was "Blessed among women" and the Mother of God.

"Blessed" in Holy Writ merely means "happy". The phrase "The Mother of God" never passed the angel's lips in his annunciation to Mary (Luke 1:28). It is a pure fabrication.

Here is what the R.C. Bible in its Vulgate sets out:—

"Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus".

Note the "tu": no capital is given to her but only a small "t".

How sad it is that a Church as large as the R.C. one has never found the only true and one "link", the Divine Redeemer in and by whom God is reconciling the world unto Himself (1 Tim. 2:5; Heb. 8:6; and 12:24). Our blessed Saviour has always stood in that relation, as well before as since His manifestation in the flesh. He is the Angel of the Covenant, by whom all the Divine communications were made under the several dispensations. Of the new covenant He became the surety as well as the Mediator, sealing it with His blood. The errors and

absurdities into which many are betrayed who reject this doctrine for another are without number. On the one hand He is identified with the infinite Jehovah, Whose honour and glory are to be maintained, and Whose favour is to be secured; while on the other hand He is the self-offered, atoning sacrifice for sin, and as the Friend of sinners, He invites them to come to Him in faith and penitence and receive the boundless blessings of God's grace, secured to them by His own prevailing intercession. The natures of the offended and of the offending parties meet in Him—God's fellow and man's brother.

Along with the Archbishop the following names appear—His Excellency Bishop Lawrence P. Whelan, D.D.; Auxiliary Bishop of Montreal, as presiding; The Honourable Mr. Justice Frederick T. Collins, Chairman; and Dr. Magnus Seng and Mr. J. J. O'Toole, Associate Chairman, and Father Peytone CSC. Speaker.

Let us pray for these men: they need it.

ROMAN CANON LAW HOLDS SWAY IN EIRE

Mgr. Ronald Knox, the most recent R.C. translator of the New Testament, said some years ago:

"A body of Catholic patriots entrusted with the government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen."

Though Mgr. Knox has translated the New Testament, the principles of the New Testament do not govern his sentiments.

We can see the spirit of so-called patriotism, of which he speaks, at work in the Republic of Eire, for example in the recent Tilson case. "The Banner of the Truth in Ireland" (quarterly organ of the Irish Church Missions) referring to the Tilson case states:

"In the High Court (in Dublin) it has been decided that the pre-nuptial promise, required by the Roman Church under the 'Ne Temere Decree,' is legally binding, and must be upheld. For while in the Supreme Court the later decision made in this case was based on *civil law*, by a majority judgment in which four Roman Catholic judges concurred and one Protestant judge dissented, yet the decision of the High Court based on *Canon Law* was not specifically set aside. Thus in Eire's twenty-six Counties Rome has won a fifty years' struggle, and the 'Ne Temere Decree' has been recognized as a binding contract having the status of civil law. So Canon Law has been declared to be part of the Law of the Irish Republic."

The Roman Catholic population of Eire is now 2,786,000 or 94.3 per cent of the whole; the Protestant population has declined by 25,426 and the Roman Catholic population has increased by 12,113 since the last census. The Protestant population is fast dwindling. "The Irish Times" says that if present trends continue the Protestant population of Eire will almost vanish within the next fifty years.

—The Irish Evangelical

TEMPLE-BUILDERS' LOT

If you are made use of by Jesus Christ, no wonder that Satan desires to have you that he may sift you as wheat. . . . If we will be temple-builders, we must have temple-builders' lot; I mean hold a sword in one hand, and a trowel in the other. The Lord make us faithful Nehemiahs, for we have many Sanballats to deal with."

—GEORGE WHITEFIELD

ECUMENICALIST INSISTS THAT THE DOOR TO ROME IS STILL OPEN

THE great Reformers saw in Rome an apostate church, the scarlet woman, the mother of harlots, drunk with the blood of the saints, and in its pope they recognized the features of the Antichrist as described in the Bible. They were happy to quit her pale and to come out of her in accordance with the Divine command, fully recognizing that light could have no communion with darkness, and Christ no concord with Belial. But in this advanced age of the world, some Church leaders who have fallen heir to the rich inheritance of the reformers, have taken upon themselves the task of reversing the process and of making overtures to Rome with a view to eventual union of some sort with her. Again and again such advances have been made to the papacy, and again and again the papacy has dallied with them a while and then repulsed them. A few months ago we noted in these columns that the pope had officially recognized the efforts of various ecumenicalists by permitting, within well defined limits and subject to all sorts of conditions, a certain measure of co-operation on the part of Roman Catholic priests. It is evident that the papacy intended nothing more than to exploit for its own advantage the unionist dreams of the ecumenicalists, in which the modernistic World Council of Churches plays an important rôle.

When the Definition of the Dogma of the Assumption was announced, general consternation reigned in the ranks of the ecumenicalists for it was at last evident to many of them that Rome was settled upon her lees, that she was more than ever determined to follow the reactionary road that led away from the Bible, Christ and reason and towards superstition and bigotry. We then ventured to prophesy that those who had already dared to court a church that was guilty of so many and so grievous offences against the Word of Truth would not be discouraged by this latest addition to Rome's antisciptural and antichristian blasphemies. A fulfillment of that prophecy is to be seen in the accompanying article by Pastor Marc Boegner of France, one of the vice-presidents of the modernistic World Council of Churches. It is a strange composition that defies all laws of logic and of Scripture. It admits that there is every evidence that Rome's latest Dogma has slammed the door shut in the faces of would-be workers for unity with it, and yet it persists in continuing to hope and to work for union with Rome. It confesses that Rome has turned from the Bible and even from the early fathers of the church and has sought its guidance in popular superstition, and yet this ardent ecumenicalist persists in believing that Protestants may have fellowship with Rome.

What is the meaning of this preposterous medley of contradictions? Whatever else it means, it is apparent that it gives the clearest possible expression to an unswerving determination to continue to work for eventual union with Rome. And the reason for this is not far to seek: the great desideratum of the ecumenicalists is that every church that bears the name Christian should be organically united one to the other in a great world-wide organization. This they conceive to be the fulfillment of the Lord's prayer, "That they may all be one." Actually such an interpretation is but a parody of the prayer of the Saviour for His own. Union of outward organization is not to be scorned, but of infinitely greater importance is that unity of the Spirit, based on loyalty to the Great Head of the Church and loyal acceptance of His Word as the supreme and final authority. It is impossible for those who believe in the Deity of Christ,

His all-sufficient Atonement, His Glorious Return, the Inspiration of the Bible and all the other great doctrines of grace to walk in the counsel of those who deny them all. Believers are enjoined to rebuke the unfruitful works of darkness and to have no fellowship with them. Union with sceptics and unbelievers, whatever polite terms they may employ or whatever exalted positions they may hold in ecclesiastical bodies, is a thing to be abhorred and not to be sought after. So far from being the fulfillment of Christ's prayer it is the negation of it. Yet the members of the World Council of Churches and of the Federal Council of Churches and its successor the National Council, is based on lip-service to the Lordship of Christ so interpreted as to allow Greek Catholics and Unitarians to find fellowship together within its bosom. In other words, doctrinal considerations are less than nothing to the leaders of the ecumenical movement. They recognize that differences of opinion exist but for all practical purposes they are willing to neglect the doctrinal distinctions and in no case to allow them to hinder organic union of their various religious organizations. Having given up so much among themselves, these so-called Protestants have become habituated to minimizing the importance of doctrinal matters and of making them subsidiary to those which have to do with actual union of organizations, hence they approach the question of union with Rome in the same spirit. They assume that some vague religious experience draws them together with men in other communions even though the old "official" theologies separate them. For this reason theology is glossed over or forgotten, or what is more dangerous, made of secondary importance as that which is relative and not absolute, partial and not final, human and not divine. There is something very closely approaching this strange attitude of mind in the Roman Catholic teaching about "implicit faith". The faithful of the Church of Rome are not required to reason or to understand, or even to seek to grasp that which their doctors lay down for them to believe; they are merely required to accept it blindly. In practice this accepts a kind of external official assent in the place of an unreserved belief voluntarily given. Can it be that ecumenicalists are counting on Rome's indulgence of their unbelief in return for external assent to its strange dogmas? One would have to suppose such to be the case in order to understand the persistent determination of a so-called Protestant who continues to hope and to work for Union with Rome even after the definition of the latest papal dogma.

What else than this can explain the almost childish eagerness with which Pastor Boegner grasps at the straw of hope he sees contained in the papal permission for Roman Catholics to recite the Lord's Prayer in unison with Protestants, even though it be hedged about with restrictions and authorizations of all sorts. "Is this," exclaims the French ecumenicalist, "not the essential thing?" Roman Catholics reject the sole mediatorship of Christ, they teach that our good works commend us to God, that the Virgin, the angels, and the saints are to be invoked as so many ways to God, they deny the doctrine of justification by faith. Yet, would affirm this leading member of the World Council of Churches, all these Romish denials and dogmas fade into nothingness when seen in the light of a common repetition of the Lord's Prayer. It is evident that Romanists mean one thing, Protestants mean another, but no matter, they repeat the same words therefore must work together in order to bring about a union of Rome and Protestantism! What utter lack of logic! What dismal failure to grasp the real significance of our Protestant position! Did the

Inquisitors not repeat their Paternosters in the torture chamber, did they not hold the cross before the eyes of the martyrs as they expired in the agonies of the burning stake? Such repetition of words is not prayer and offers no real basis for unity whatsoever. We grant that it may lead to union with Rome, though we venture to believe it will be of the sort achieved by Henry IV of France who is reported to have said, 'Paris is worth a mass!'

Whatever may be the explanation, we have in Pastor Marc Boegner's article a clear declaration that he has no intention of giving up the cherished task of achieving "Christian Unity". We do not know how far he speaks in this article for the World Council of Churches of which he is one of the officers, but we have no doubt that he expresses the determination of that body, and of all ecumenicalists in general, to strive at what he is pleased to name "a common labour to which we know that we have been called by a constraining exigency of God." We do not believe that God constrains any true believer to work for union with a church that has closed the Word of God and turned to old wives' fables, that has put Mary in the place of Christ, and that is committed now, more than ever before, to the systematic pursuit of the diabolical work of blinding the eyes of men lest the light of the glorious Gospel of Christ should shine upon them. We are reminded, when we see this obstinate determination of modernists to arrive at some understanding with Rome, that at bottom all unbelief is composed of the same stuff. Our Lord bulked together the diverse sects of the Pharisees and the Sadducees—the traditionalists and the sceptics of the ancient religion—and warned His disciples against "the leaven of the Pharisees and of the Sadducees". We earnestly hope that the persistent flirtation with Rome being carried on by ecumenicalists will reveal their true motive to many genuine Protestants who have not hitherto been aware of it.

—W.S.W.

THE MARKS OF A TRUE CHURCH

"The English Churchman" of November 3 has the following paragraph among its notes:

"The late Albert Mitchell, a short time before his death, said that the London diocese (of the Church of England) was becoming an Anglo-Catholic preserve. He saw what was happening under Dr. Wand. Recently the Bishop (Dr. Wand) visited the restored church of St. Peter's, London Docks. On his arrival Dr. Wand sprinkled the new West end and Vestry with 'holy water.' He went on to sprinkle and cense (with incense) the interior of the West end. As in cope of cloth-of-gold and jewelled mitre he proceeded Eastwards the people knelt to receive his blessing. More incense and then the bishop said he believed that the Church of England was nearer to the New Testament than any other church."

The reformers of the 16th century (Calvin and Bullinger, for example) gave the marks of the church as:

- (1) the true preaching of the Word, and
- (2) the right administration of the sacraments.

Some of them added a third test of the church, namely, the faithful exercise of discipline.

The Bishop's diocese is outstanding for lawlessness and the Bishop himself leads the way in Romish practices. Tried by the Scriptural tests given above, his church, as far as these practices prevail, is greatly removed from the New Testament ideal.

THE DOOR IS STILL OPEN

By Pasteur Marc Boegner, Vice-President of the
World Council of Churches

Translated from "Figaro", Paris, December 21, 1950

The solemn closing at Rome of the three doors which were opened last December marks the end of The Holy Year. Has not another door, that of the ecumenical hope, already been closed?

We might think so as we read certain documents emanating from spiritual or doctrinal authorities of various Christian confessions. How far we seem to be from the *Appeal for the Grand Return* that Pius XII addressed to schismatic or heretical Christians in his consistorial allocution of Christmas Eve, 1949! Nevertheless, something of the warmth of his accent is still in our hearts. Even as we made a negative reply, we had the confident assurance that a door had just been set ajar, and that beyond it could be seen a road in which Christian disciples, united in the pain of their separation, could make their way towards the restoration of Christian unity.

Since then, other words have come to move us, alas, in quite a different fashion! And the anxiety that they have caused to Catholics and Protestants has been so profound that one could believe that the ecumenical dialogue between Rome and the Churches of the Reformation had been finally broken off.

The Instruction of The Holy Office *de motione oecumenica*, the announcement made on the 15th of August of the definition, set for the First of November, of the Bodily Assumption of the Virgin Mary, the encyclical *Humani generis*, the bull *Munificentissimus Deus* and the dogmatic definition of the Assumption; there, indeed, is enough to shake the strongest confidence in the possibility of fruitful ecumenical contacts between the Roman Church and the Churches of the Reformation.

It is easy to understand how these documents, succeeding each other with a disconcerting rapidity, have become so many reasons for anxiety for all those in whom the *Call to the Grand Return* had, in spite of all their reserves, raised a great hope. Did we not see the Instruction of the Holy Office establish a rigorous control on groups for ecumenical study whose spontaneity and disinterestedness were of such importance, submit them to authorizations and make them an object of reports? And does not the encyclical *Humani generis* show the determined purpose to restrain any tendency to depart from the strictest thomism? It is not merely philosophies reported to be dangerous which are condemned. An undeniable movement toward a more independent study of the Fathers of the first centuries and towards a more direct investigation of Scriptural revelation is also denounced. I do not need to say whether, within the Roman Church, that reaction was required. However, we cannot pass over the fact that it comes at a time when a more and more intimate communion in the study of the Holy Scriptures seemed to bear in it magnificent promises.

Finally, and perhaps this is the most troubling, the definition of The Bodily Assumption of the Virgin Mary as a revealed truth of God has provoked on the part of the Non-Roman Churches very lively denials and has given rise to anguishing questions in the minds of many Catholics. Is it true, the latter ask, that this "revealed truth" cannot invoke the testimony of one word of the New Testament nor any text from the Fathers of the first five centuries? Do the demands of popular piety and the assenting opinion of a great number of bishops justify such a solemn act of the infallible Pope? Does not the entire Catholic system run the risk of being shaken by a kind of counter action? Was it opportune, whatever may have been the opinion at the root of it, to make the walls between the Christian Churches still more difficult to scale?

How many times I have heard these apprehensions or these reserves expressed, and on the part of the churches of the Reformation, what an occasion to declare that there is nothing to do but to close the parenthesis opened by the first ecumenical conversations with the theologians or the faithful of the Church of Rome, and that the attempts of the last few years have been nothing but dreams or illusions.

The uneasiness is real and it is extremely painful. Never-

theless, I am convinced that in the end it will contribute to the progress of the labour of thought and of intercession to which so many Christians of different confessions are attached.

Henceforth, it is incontestable that Rome realizes the reality, the significance and the importance of the ecumenical movement. Each bishop is obliged to make inquiries concerning it or to have a priest capable of informing him on the matter. On the other hand no misunderstanding can remain: to the appeals of The Holy See, to its repeated declaration on the sole and only condition set by Rome for the restoration of Christian Unity, to wit, pure and simple submission of all Non-Catholics to the legitimate successor of Peter, the response has been given in the most explicit terms. There are, I am sure, some "nays" that it is not necessary to repeat.

But at least we know where each other stands: Protestants can no longer labour under the illusion that the Roman Church, to facilitate their return, will attenuate its doctrinal intransigence; Catholics will no longer be able to cherish the dream that the Churches of the Reformation will accept the pontifical infallibility of the Dogma of Mary. Our mutual honesty (*notre loyauté réciproque*) is the only solid foundation of the common labour to which we know that we have been called by a constraining exigency of God.

And then, even while we are saying our "nays" to each other, we are obliged to say a "yea" to each other which binds us more strongly than ever. The instruction of The Holy Office, which I have already noted, gives official permission to Catholics to unite with Non-Catholics in prayer — "Nothing but the recitation of the Lord's Prayer," someone will say to me! Well yes, but is not that the essential thing? That we Catholics and Protestants should say, "Our Father" with the same voice? Is it not, in its fullness, the affirmation that we recognize our brotherhood in Christ, and that our Father, the true common Father of all the faithful, obliges us to seek together the fulfillment of the ecumenical prayer *par excellence*. Whether we wish it or not, both the one and the other are pushed on to the road where we shall discover, according to the great word of Charles de Foucauld, that "Jesus is the Master of the impossible."

Three doors at Rome are being closed on the Holy Year. But the door of hope remains open for the workers of Christian Unity. Let them pass through it resolved to be faithful to the truth in Love!

"WHY WEEPEST THOU?"

The first words that ever Christ spake after his resurrection to them he appeared to, were, "Woman, why weepest thou?" It is a good question after Christ's resurrection. What cause of weeping remains now that Christ is risen? Our sins are forgiven, because He, our Head and Surety, hath suffered death for us; and if Christ be risen again, why weep we? If we be broken-hearted, humbled sinners, that have interest in His death and resurrection, we have no cause to grieve.

—RICHARD SIBBES

BOOKS AND BOOKLETS

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Beautifully bound in blue cloth with gilt letters, 280 pages.	
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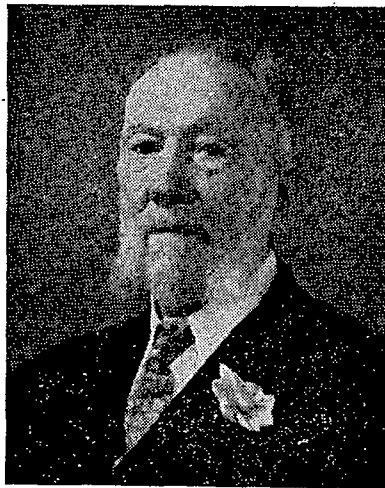
The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

THE TESTIMONY OF AN OLD FRIEND CHRISTMAS 1950

Some years ago we met Mr. Albert Ervine in Belfast, and we have met on several occasions since. We knew his brother also, the late Mr. Wm. Ervine, and was his guest on several occasions when he was an Elder in Spurgeon's Tabernacle, London.

We received a real blessing from this Christmas greeting with photograph attached. The record of seventy-six years of experience of the grace of God in "the midst of a crooked and perverse generation", is worth publishing.—Ed., G.W.



Albert Ervine

On my 91st Anniversary of the day I wish you a Very Happy Christmas and Prosperous New Year.

King David said, "I will declare what He hath done for my soul."

The Lord Jesus said to a man who had borne the dreadful name of Legion, "Tell thy friends how great things the Lord hath done for thee, and hath had compassion on thee."

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

Here Is My Story Briefly Told

I was born of healthy parents, in a farmer's home in County Down, Ireland, on 1st March, 1860.

I was born again of the Holy Spirit in the rooms of the Y.M.C.A. in Belfast on 28th April, 1874.

So I have had one hundred and sixty-six anniversaries of my birthdays.

In childhood I was urged to be good and promised that if I was good I would go to Heaven when I would die, and was warned that if I was bad I would go to Hell.

I tried to be good but couldn't, moreover I had no way of knowing how good I needed to be for Heaven, or what degree of badness would consign me to Hell.

I was convinced that existence in either place was, at death, fixed for ETERNITY.

I read the Bible through systematically three times before I was 13 years of age, and I sighed, and wept and prayed to God to do something for me. I knew not what to ask, but I had two dreads, first, that my soul would be forever lost; second, that I would lead a worthless life; and I could do nothing about it, for all was darkness. I never heard people say they were saved; never thought any one could be saved till after death; and then I might

find I was lost. I cried in language like that of a certain Hindoo, "O for the light! Give me the light, Is there no light?"

The first good news I can recall was when my brother told me of certain good men "who would talk to you, help you with your soul difficulties, and answer your inquiries." I said, "Who? Where? When?" He said men in the Y.M.C.A. every night, Monday through Friday. I said, "I'm going." I went, and found myself in the warm atmosphere of a Spiritual fellowship.

I heard young men give their testimony, that they were saved and happy. I said to myself, "If these fellows can be saved why not I?" I remained after the meeting to hear and ask questions. They gave me the good news that while my efforts failed and would fail Christ had died for me, and while they brought me "The light of the gospel," my soul gladly embraced it by faith and "The Light shined in," I know not how, but,

"When by faith I saw Him on the tree,
Heard His still small whisper, 'Tis for thee';
From my heart the burden rolled away,
Happy day! Happy day!"

The mist rolled off my mind, the burden off my heart. I sat up and said, "Thank God I see it and am saved."

I went home too happy to sleep. My bed-mate asked me why. I told him, "I am too happy to sleep for I have got to-night what I thought I could never get in this world, the forgiveness of my sins, and the salvation of my soul." He called me a D——— fool, but was I?

Seventy-six years have rolled by with their varied experiences, and the New, Divine, and Eternal life which God gave me with the new birth that night, has proved to be a divine gift, not a mere emotional experience. I received not only Salvation but a Saviour who ever lives to make good to me what He died to purchase.

Failure in devotion and service has marked every day of my life, but "Grace, Mercy, and Peace from God, our Father, and Jesus Christ our Lord" have been abundantly bestowed.

My enemies, "The World, the Flesh and the Devil" "have thrust sore at me that I might fall, but the Lord helped me." Also, "I was wounded in the house of my friends."

I give my testimony, and pray in the words of the Psalmist, "O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now also that I am old and grey-headed, O God, forsake me not until I have showed Thy strength to this generation."

"I fear not the wave of the gloomy grave
For I know that Jehovah is mighty to save."

My "expectancy of life" is very short, but death is not certain, for "We shall not all sleep, but we shall all be changed" at the second coming of the Lord Jesus which may be in my time.

"O that my Saviour were your Saviour too."

In the little time that intervenes I am privileged to have

"A little talk with Jesus,
How it smoothes the rugged road!
How it seems to help me onward
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's nought can yield me comfort
Like a little talk with Him."

"I tell Him I am weary,
And I fain would be at rest,
That I'm daily, hourly longing
For a home upon His breast!
And He answers me so sweetly,
In tones of tenderest love—
'I am coming soon to take thee
To My happy home above.'

"Ah! this is what I'm wanting
His blessed face to see;
And, I'm not afraid to say it,
I know He's wanting me;
He gave His life, a ransom
To make me all His own;
And He can't forget His promise
To me, His purchased one.

"I cannot live without Him;
Nor would I if I could;
He is my daily portion,
My medicine and my food;
He's altogether lovely,
None can with Him compare,
The chief among ten thousand,
The fairest of the fair:

"I often feel impatient,
And mourn His long delay;
I never can be settled
While He remains away;
But we shall not long be parted,
For I know He'll quickly come,
And we shall dwell together
In that happy, happy home.

"So I'll wait a little longer
Till His appointed time,
And glory in the knowledge
That such a hope is mine;
Then in my Father's dwelling,
Where many mansions be,
I'll sweetly talk with Jesus,
And He shall talk with me."

Tallahassee, Florida, U.S.A.

RELIGIOUS PERSECUTION AT VAL D'OR

We are happy to reprint here a letter appearing in *The Presbyterian Record*, to which a good friend called our attention. In discussing in these columns of October 26 last a news report entitled "No Persecution at Val d'Or, Synod Meet Told", we expressed the conviction that "It is difficult for us to believe that a Presbyterian Synod would accept and act upon such a tissue of self-contradictions as is contained in the aforementioned news report. We had hoped when we first read it that there would be some rectification of the blundering inconsistencies in the statements attributed to the Presbyterian minister." We are therefore most happy to welcome this correction of the news report so that our readers may judge of the matter for themselves. The writer of the following letter is indeed very slow in recognizing persecution, we hope when he does recognize it, he will "have more to say"—W.S.W.

A Letter in *The Presbyterian Record*

Val d'Or, Quebec,
November 1, 1950.

Dear Sir:

May I have space in your columns to set forth the facts regarding my recent statement to our Synod and the general situation here? Two points in that speech have brought forth accusations that I sympathize with "persecution." I stated, "This is a theological matter . . . because of their belief they have run into trouble." By this I referred to

the local Regular Baptist group's attitude to the State, which directed them into their present method of retaliation (refusal of Court privileges and reliance upon publicity to achieve their end). This is point number one below. Further, I did not state as reported, "the rest of us have permits"—rather, permission has been given verbally and included the Baptists, who were offered the ball park for their meetings. They rejected this offer and began their meetings which caused the following situation.

1. We must distinguish between two separate issues involved. The first is a question of method: what is the Christian way of dealing with laws which apparently discriminate against religious groups? Is not the Biblical method that of appeal through the Courts? Paul's example is classic; and in fact the case of Peter and John (Acts 4, 5) to which this group itself appeals, shows that they did not transgress laws, but were genuine victims of religious prejudice. Therefore their dictum "we ought to obey God rather than men" is out of context when applied in Val d'Or. Romans 13 might perhaps have some little significance too!

It is of the utmost significance that Dr. T. T. Shields, who began just such method of appeal three years ago in Rouyn, and being then asked to drop it by Rev. Murray Heron, has publicly declared his disapproval of the present "strategy" they are employing.

2. The second issue, whether or not our Town Council really is guilty of persecution, is and remains a matter of opinion until a more democratic approach has been made. Only then will the truth be known. At this very time, as President of our local Ministerial Association, I am negotiating with the Council toward a definite ruling regarding street meetings. Now every student of Church history knows that Romanist persecution is virtually the practical corollary of its theological position—therefore we in Quebec ought to be suspicious of all legislation regarding religious matters. But we ought not to decide beforehand that every "incident" must be persecution!

Our Town Council is using a traffic by-law (not, as many seem to think, a law prohibiting religious gatherings!) to stop the open air meetings. Are they justified in so doing or is their use of it merely an excuse for religious persecution? To what extent is any Council justified in dictating conditions (e.g. place of meetings) for such gatherings? These are the questions we are facing in Val d'Or, some of us by one method, some of us by another. Thus far I cannot in truth say "this is religious persecution". But if the Council proves unwilling to co-operate on behalf of freedom of religious expression, I rather think many of us here will have more to say!

Sincerely,

(REV.) J. C. McLELLAND.

DAILY BIBLE READINGS

Jan. 8—The Dignity of Man	Psa. 8.
Jan. 9—The New Creation	2 Cor. 5.
Jan. 10—The New Garden	Rev. 22:1-6.
Jan. 11—The Holy Bride	Rev. 21:1-8.
Jan. 12—The Marriage Supper	Rev. 19:1-9.
Jan. 13—The Creator and His People	Isa. 43.
Jan. 14—Christ and His Church	Eph. 5:22-33.

SUGGESTED HYMNS

The church's one foundation. Jesus the very thought of Thee. With harps and with vials. Abiding, oh, so wondrous sweet. Oh, what fellowship! Precious Saviour, I will praise Thee.

"WE WILL BE GLAD AND REJOICE IN THEE"

WE WILL be glad and rejoice in Thee. We will not open the gates of the year to the dolorous notes of the sackbut, but to the sweet strains of the harp of joy, and the high sounding cymbals of gladness. "O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation." WE, the called, and faithful, and chosen, we will drive away our griefs, and set up our banners of confidence in the name of God. Let others lament over their troubles, we who have the sweetening tree to cast into Marah's bitter pool, with joy will magnify the Lord. Eternal Spirit, our effectual Comforter, we who are the temples in which Thou dwellest, will never cease from adoring and blessing the name of Jesus. WE WILL; we are resolved about it; Jesus must have the crown of our heart's delight; we will not dishonour our Bridegroom by mourning in His presence. We are ordained to be the minstrels of the skies; let us rehearse our everlasting anthem before we sing it in the halls of the New Jerusalem. *We will BE GLAD AND REJOICE*: two words with one sense, double joy, blessedness upon blessedness. Need there be any limit to our rejoicing in the Lord even now? Do not men of grace find their Lord to be camphire and spikenard, calamus and cinnamon, even now, and what better fragrance have they in heaven itself? *We will be glad and rejoice IN THEE*. That last word is the meat in the dish, the kernel of the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bless have their source, aye, and every drop of their fulness in Him! Since, O sweet Lord Jesus, Thou art the present portion of Thy people, favour us this year with such a sense of Thy preciousness, that from its first to its last day, we may be glad and rejoice in Thee. Let January open with joy in the Lord, and December close with gladness in Jesus.

—C. H. SPURGEON

Bible School Lesson Outline

Vol. 16 First Quarter Lesson 2 January 14, 1951

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

THE CREATION OF MAN.

Lesson Text: Genesis 2:7-25.

Golden Text: "So God created man in his own image, in the image of God created he him."—Gen. 1:27.

I. Man and His Environment: verses 7-17.

The creation of man was God's crowning act. Man was created to bring glory and honour to his Maker (Isa. 43:7, 21), and he was in every sense superior to the whole vegetable and animal world. The Word of God states that man was created by the direct act of God (Gen. 1:26, 27), and thus the Divine record flatly contradicts the evolutionary theory that man was evolved from animal by a gradual process of natural selection and spontaneous generation.

Three separate words are used in connection with the creation of man: "create"—"bring into existence" (Gen. 1:27; 5:1; 6:7; Deut. 4:32); "make"—"do, perform or accomplish an act" (Gen. 1:26; 2:18, 22; 5:1; 6:6, 7); "form"—"mould" as a potter moulds the clay into the desired shape (Gen. 2:7, 8; Deut. 32:18). The three words are used together in Isaiah 43:7.

God created man in His own image (Gen. 1:26, 27), which would not refer to physical likeness, since God is Spirit (John 4:24). This expression "in his own image" suggests that we were made in the intellectual, moral and spiritual image of God (Eph. 4:24; Col. 3:10). Adam possessed all the elements of personality—intellect, emotions and will. He was created

holy, perfect, and morally responsible for his actions. As being a holy personality, he enjoyed full fellowship with God, spirit communing with Spirit. What sacred dignity God gave to human beings in creating them in His own image and after His likeness (Gen. 9:6)!

According to the sacred record, man's body was made from dust (Gen. 3:19, 23; Eccl. 12:7; 1 Cor. 15:47); that is, from the same material, probably, as the universe of nature, but on the other hand, from the very finest particles of that material. What is more delicate, for example, than the material of the human brain! The word "ground" (v. 7) is 'adamah' meaning 'red earth' and it is probably from this word that the proper name "Adam" ('man') is derived.

Then, when the body had been fashioned, God breathed into it "the breath of lives" and man became a living soul (Gen. 7:22; 1 Cor. 15:44, 45). The vision of Ezekiel may be used as an illustration to give some idea of this process (Ezek. 33:1-10). Likewise, in the new birth the Holy Spirit comes to dwell within the regenerated soul (John 14:17), and there is a new creation (2 Cor. 5:17).

The Lord designed that His creatures should be surrounded with order and beauty, hence He planted for them a garden (Gen. 13:10; Isa. 51:3; Joel 2:3). The garden was watered by rivers, the names of which suggest that the garden was situated in the table-land of central Asia. Adam was placed in the garden to keep it and dress it.

Two trees in the garden are specifically named; the tree of life (Gen. 3:24; Rev. 2:7; 22:2, 14) and the tree of the knowledge of good and evil (Gen. 3:2, 3). Adam was given the privilege of partaking of all the fruits save one (1 Tim. 6:17). In order to test him, God commanded that he should not eat of the tree of the knowledge of good and evil (Gen. 3:2, 3). It was not the will of God that Adam should have experimental knowledge of evil. Should he partake of that tree, he would experience sin and incur the penalty of death (Ezek. 18:20), physical death, which is the separation of the spirit from the body (Gen. 3:19), and also spiritual death, which is the separation of the spirit from God (Rev. 20:6; 21:8). We cannot understand the mystery of Divine providence, but if man was to be morally responsible for his actions (Rom. 14:12), he must be free to choose good or evil. God knew that Adam would sin, and He had already made provision for his redemption (1 Pet. 1:18-20), but the Lord's foreknowledge did not affect Adam's independent power of choice.

II. Man and His Helpmeet: verses 18-25.

God had already given Adam dominion over the whole animal creation (Gen. 1:26; 9:1, 2; Psa. 8:6). Higher critics, who imagine that Adam was an illiterate, wild cave-man, have not considered the record which tells that God gave to him the task of naming all the living creatures. This would require intellectual ability of a high order.

Adam was so far superior to the rest of creation that he experienced a great loneliness. His powers of mind and heart were such that he craved human companionship. In consideration for this need of fellowship, the Lord provided a helpmeet for him. God formed the woman from Adam (1 Tim. 2:11-13) and presented her to him. Adam recognized the physical union which existed between himself and his helpmeet Eve ('Living') the mother of all living (Gen. 3:20). This union is typical of the union of spirit which exists between Christ and His Church, called His Bride (Eph. 5:22-33; 2 Cor. 11:2; Rev. 21:2, 3), created for His glory, purchased by His blood (Acts 20:28) and destined to be presented to Him (Rev. 19:7-9). This union is also the Scriptural basis for the institution of matrimony (Matt. 19:5; Mk. 10:7; 1 Cor. 6:16; Eph. 5:31).

Adam and Eve were at first innocent, free from all shame, which came later as the result of sin (Gen. 3:7). Perchance they were at first covered with a garment of light (Psa. 104:2), but the radiance was lost when they sinned against God.

(See Page 15 for Suggested Hymns and Daily Readings)

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