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"IF WE FAINT NOT"

THE most casual observer of human character and conduct cannot have failed to notice that there are many people who run well for a while, but are soon hindered. Those who have had any experience of church life will have observed how easy it is to rally companies of people for the beginning of something new. If it be a new society within the church, or, perhaps, a new course of study, or a new form of activity, it is usually not difficult to gather a small army for the beginning. But before long the number diminishes, and after a while only a small, but faithful, number carry on. But it is the ability and determination to carry on to the end, which determines the usefulness of any movement.

The unfinished building is a monument to someone's hastiness, or want of perseverance. It is the last battle which determines the issues of the war. However bravely fought; however victorious have been the earlier battles, it is the last battle that marks the difference between defeat and victory.

One feels like apologizing for even suggesting such things, because the principle holds in all walks of life, in all relationships, in all the activities of life. There is no profit in ploughing and sowing if there be no reaping. And however fruitful the field, it will never be reaped by those who faint.

How imperative that Pastors should learn this lesson! There is no more difficult task in the world than that of shepherding the Lord's sheep. The sheep themselves are not easily managed. It is natural for them to go astray, and equally natural for them to turn "every one to his own way". The wolves are many. The enemies of the flock are legion. And sometimes a particularly stubborn sheep, of either sex, may give the shepherd more trouble than all the rest of the flock together.

The minister needs infinite patience. While engaged in the biggest and happiest task on earth, in association with the finest of saints, the preacher is seldom left without some "thorn in the flesh, the messenger of Satan to buffet (him)".

He may, perhaps, think of his church as a vineyard, or a garden. If so, if he is to be a successful vine-dresser, or gardener, he will need to be tirelessly industrious. And the more luscious and exuberant the

growth, the more inviting is it to every kind of blight and bug known to the religious entomologist. Religious pests seldom infest a modernistic, ecclesiastical wilderness. But the Devil will never let a well cultivated, flourishing garden alone, and unless the Pastor is constantly vigilant, the labour of yesterday will be consumed by the devourer to-day. And if, and when, he proceeds with his spray-gun to protect his plants against the blight, he is likely to have trouble with the advocates of "tolerance"; but he will soon find that the only things that will grow without cultivation in his garden, and without being molested by various parasites, will be weeds.

A man is not necessarily constitutionally indolent, or cowardly, who finds himself disposed, under such circumstances, to throw up his hands; and say, "It is no use. I must seek some other garden-patch to cultivate." But he would be foolish to reach any such conclusion, for he would find it no easier in another place than where he is.

After a morning meeting of ministers, years ago, when we had had but little pastoral experience, we were one of a group of ministers engaged in desultory talk, when one of them addressed the oldest minister of the company, and said, "And how are you getting along, Brother So-and-So?" The older man responded that he was just carrying on as best he could. "Any difficulties?" asked the other. "Many of them," said the older man. "Insurmountable difficulties?" "They seem to be so sometimes," said the older man. "But you have not reached the place," said the other, "where you feel it necessary to change, to move on?" Said the older one, "What good would that do? I should find similar conditions wherever I went. Human nature would be the same. The Devil would be the same. Circumstances would be no easier in any way". And, smilingly he said, "No, brethren, I have decided that it is wiser to 'bear the ills I have, than fly to others that I know not of'; and, incidentally, that resolution saves moving expenses." He was a very wise man. He was not, by any means, unsuccessful. He exercised a fruitful ministry. But he was not above acknowledging that any success he had was obtained at a great price.

Sometimes the last battle with the enemy is the most severe. Sometimes when a minister finds his work particularly difficult, he ought more firmly than ever to resolve to stay/and fight it through. He may be on the eve of a great revival. It may be that notwithstanding the varying ecclesiastical temperatures, and much bad weather, the best harvest he has ever known, unseen by him at the present, is germinating, and "in due season"—? It is useless to expect to reap in the winter time. If he faints not, if he can "stick it out" till summer, he may have the richest ingathering he has ever had.

Our Lord, Himself, recognized the danger, when "He spake a parable to this intent, that men ought always to pray, and not to faint".

We have heard Elijah criticized by theoretical doctrinaires, for being so cast down as he lay under the juniper tree; and we have heard him spoken of as having been terrified by the threatenings of Jezebel. Nothing of the kind! It was the natural and inevitable reaction from three, and a half years of stedfast pleading and waiting, and then the great experience of Carmel, and the abundance of rain, and then the juniper tree. And in nothing in all his life did Elijah show himself more clearly to be a man of "like passions with us". It is often so with the minister. It is not far from the summit of Carmel to the shade of the juniper. But let us not faint. Let us not run away from duty. The angels will feed us in such a way that we shall be able to go in the strength of that meat forty days unto Horeb, the mount of God. Then Elijah will be himself again, and terminate his career with a glorious flight into heaven.

If we had the ear of hard-pressed brother ministers, we would exhort them: Hold on a little longer. Wait on the Lord, and we shall find that "they shall not be ashamed that wait for (Him)".

FROM AUSTRALIA AND SOUTH AFRICA ROMANISM EVERYWHERE THE SAME

AFTER having done everything in its power to defeat the United States and The British Commonwealth in the last war, the Papacy is endeavouring to establish as many of its vassals as possible in the United States and in all countries of the British Commonwealth as Fifth Columnists to effect its nefarious purposes. We publish below some items from an Australian paper, *The Rock*, December 14, 1950.

ALARMING MIGRANT FIGURES

From time to time the Federal Government issues statements to the effect that there is no religious bias in the bringing of migrants to this country and that the same assistance is given to migrants irrespective of religious belief.

However, figures do not lie and the following, giving total numbers of D.P.'s received into Australia ending September, 1950, prove very interesting:

| | | | |
|----------------------|--------|------------------------|-----|
| R.C. | 67,395 | Jews | 386 |
| Greek Catholic | 14,563 | Moslems | 167 |
| Lutheran | 21,580 | Other Protestants | 854 |
| Orthodox | 18,120 | | |

Protestants should demand an inquiry into the appalling discrepancy and this threat to the future of Australia from a preponderance of Roman Catholic migrants.

Readers should also bear in mind that the figures are

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone, RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

for Displaced Persons alone, and that if the numbers for Italy and Malta were added, the Roman Catholic percentage would be staggering.

We have warned Protestants for years of the manner in which Roman Catholics were flooding this country but apathy apparently captured the imagination of the majority of Australians and our warnings were either ignored or forgotten.

However, now that it is rumoured that the Government intends to bring to these shores 500,000 Italians there is a gradual awakening of people to the danger of Australia becoming a Roman Catholic dominated country.

R.C.'s FORM NON-PUBLIC SCHOOL UNION

According to a report from Paris, France, representatives of six nations, the great majority of them being Roman Catholics, have decided to form an "International Union for Free (non-public) Schools."

The purpose of the Union is to "defend non-public schools and to make respected, in an effective manner, the prior rights of parents to select the kind of education they wish their children to have."

This right, it was pointed out, is recognized in Article 26 of the Universal Declaration of the Rights of Man, adopted by the United Nations.

Of course the fact that Human Rights are denied to non-Roman Catholics in any Roman Catholic country is conveniently forgotten by this newly formed "Union".

Parents of Roman Catholic children in democratic countries are not denied the right to send their children to the school of their choosing. In all democratic countries public schools are built and maintained for all children, irrespective of their parents' religious or political beliefs.

If Roman Catholic parents do not desire to send their children to public schools, but wish them to have the "education" as given by the "brothers" of the Roman Catholic church, that is their own business.

If the Roman Catholic community build Roman Catholic schools for the "education" of their children, that too, is their own affair, but where Protestants object is when the Roman Catholic church wants Protestants to pay for these schools by "State Aid".

For the "Union" to maintain that Roman Catholics are denied the right of giving their children "the kind of education they wish" is a deliberate lie and is only part of the propaganda circulated for the purpose of clouding the issue of "State Aid".

The Jarvis Street Pulpit

"Let Us Make a Little Chamber on the Wall"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, January 21st, 1951
(Electrically Recorded)

"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, what then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life." 2 Kings, 4:8-17.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it." John, 14:13-14.

A FEW years ago it was quite common, in the accounts of legal procedures, to read of "hypothetical" cases. One side or the other would state a case, assuming a certain thing to be, in order to illustrate the principles at issue in the case before the court. We do not hear so much of that sort of thing today, but I want to state this morning a "hypothetical" case:

Suppose some man of great renown, one who was as renowned for his wisdom as for his wealth, a man of position, a man of great influence and power—suppose some day he should stand at your door, and answering his knock, you should see him there. And suppose he were to introduce himself, and say, "I should like to come in and lodge with you," and you were to extend him the most generous hospitality of which you were capable, and he should become almost like a member of the family. Suppose you knew him, suppose you knew his potentialities, his vast wealth, his great wisdom, his unusual influence and power; and then suppose one day he should say to you, "I appreciate your hospitality." You would perhaps wonder that he had condescended to come to your home, knowing that he could well afford to provide himself with everything requisite to his comfort, but suppose he should say to you, "I appreciate your hospitality, and now I would like to ask you, what shall I do for you? Ask me for anything you need, whatever you desire, and I will give it to you." Wouldn't that be a great day? How many dreams would be revived in your memory; how many things you had desired would come in procession before you, and you would say, "Now is my great opportunity; all these dreams of

mine at last have become true, and I may have whatever I ask for." I said a "hypothetical" case, but it is not hypothetical. It is a parable, but a parable that historically and actually is true. If you are a Christian that has actually come to pass. There is One abiding with you, Who is ready to fulfill all your desires; if you delight yourself in the Lord He will give you the desires of your heart.

I have taken this Old Testament text to begin with because I think it so aptly, really beautifully, illustrates something of the privileges of the Christian life, of those of us who believe on the Lord Jesus Christ. I advert to it with the more confidence because our Lord Jesus instituted a comparison between His own ministry, and the ministry of Elisha, and by implication, at least, He referred to Elisha as a type of Himself, and his ministry as illustrative of His own ministry, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." We may see in Elisha then, the man of God, in whom the word of God dwelt, and on whom the Spirit—I had almost said, almost without measure—rested,—how fine, how exact a type of the Lord Jesus he is! He came to Shunem. To the place he came uninvited. He put himself within reach of a woman who was called "a great woman". I do not suppose she knew she was great—great in her simplicity, and in the fine qualities of her character.

Thus, my dear friends, the Lord Jesus puts Himself within reach of us. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." We love Him, do we not? But if we do, it is because He

first loved us. You say you have chosen Him? No. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." We are what we are by Divine choice, by the Sovereign election of the God of all grace, the old fashioned grace, of which the children sang to us this morning.

When he came she "constrained him to eat bread." She left him, I think, in no doubt as to the earnestness of her desire that he should tarry with her. Do you know how to give an invitation to anybody? I have received hundreds of invitations which I have never accepted. Maybe I have told you of a Pastor, whom many years ago I went to help in special services. I stayed in the hotel in the town, and when the service was over in the evening we walked down the street together, until we came to a certain intersection—his way lay in one direction, and my hotel in another. He would pause, scarcely hesitate, just pause and say, "I suppose you won't come down, will you?" I never went down. What a way to invite anybody! "How would you like to come and have dinner with me some time?" Is that the way to give an invitation? Do not invite me that way. I am not asking for an invitation, understand. But I would not accept one like that. Oh no, I want to be sure that I am wanted before I go. This woman constrained him. The margin says she "laid hold" of him. She said, "Do stay, we want you," and "he turned in thither to eat bread." Something like Ruth, you know, when she said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Naomi had no doubt of Ruth's desire to stay with her when she spoke after that fashion. Do you know how to offer hospitality to the Lord Jesus; do you know how to welcome—may I say it with holy reverence, and almost with reticence—the Holy Ghost to your heart, and say to Him, "Oh, do come; come and abide with me"? Are you like the two on the Emmaus road? They had met Someone from Whom they did not want to part, and yet they knew Him not. But as He came to the house "He made as though he would have gone further." He always does. He comes there, He joins you on the road, but if you do not bid Him tarry He will go on. But they said to him, "Abide with us: for it is toward evening, and the day is far spent." And He accepted their invitation, and went in to them, with what blessing you all know.

But that is my question—whether you extend to the Son of God, to the Spirit of God, a whole-hearted hospitality. Not merely in a perfunctory, formal way, saying, "Will you come?" I do not hear the radio very much, but occasionally I hear it. There is one of the most stupid questions I hear asked everywhere: "Won't you sit down?" Almost an invitation to say, "No, I won't." Why not say, offering the best chair, "Sit down, and stay with us a while"? Do not speak after that manner to your Lord. Because he knew he was welcome; as often as he passed by Elisha went in thither.

I have found a few places, in travelling, in small towns sometimes, rather obscure-looking eating houses, surrounded with motor cars from miles around. There is a place up in your town, Brother Adams. Why do they

go? Because they get a good meal, that is why, and if they are a few miles off they say, "We will go there for dinner; it is worth making the journey." Do the angels gather about where you live for your entertainment? Does the Lord, as often as He passes by, make Himself known to you? Does He come to see you as regularly as the postman, with a message from Heaven? Do you make Him welcome? If you do, He will come, and there will never be a day but you will have some correspondence with Him.

This woman wasn't satisfied with that. She said to her husband, "This is an holy man of God, but he doesn't stay long enough; he may think that his presence is an embarrassment. Let us, therefore, make a little chamber on the wall. He is a man of God, and I like to have him in the house; let us make a little chamber, and we will put in it a bed, and a table, and a stool, and a candlestick, and we will say to him, 'Now, this is your home in our home. Come as often as you can, and stay as long as possible.'" And they did so, and then Elisha had no doubt at all about his welcome; that room was reserved exclusively for him. Do you keep the best room in your house for your Lord? Is it furnished for His occupation? Do you make Him feel that He is just as much at home in your heart as in Heaven itself? No one could possibly be so welcome as He. That is what He wants. You remember how the disciples of John said to him, "Master, where dwellest thou?" Did He give them His address? No. He said, "Come and see." He never gives His address. You must follow Him, and He will lead you to where He dwells. Dwell with Him, and He with you. "Abide in me," said He. "If ye abide in me, and my words abide in you"—you see what I am approaching don't you?—"ye shall ask what ye will, and it shall be done unto you." But get the little chamber ready, and see that you have a place for God in your life. A place for God: That is what it is to be Godly, to be indwelt by the Divine Spirit, and never, never to be alone.

So when he had often tarried, and made use of his little chamber, he said to Gehazi one day, "Call this Shunammite." He called her, and she came and stood in the door. I do not know why he spoke through Gehazi to the Shunammite, but I am glad he did, because perhaps that is our Elisha's way of speaking to you, through me. But He does use human media for His divine communications. "Say to her," said Elisha; "I will give you the word, but you speak it; Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" That was going to headquarters, wasn't it? "Have you any request that you would like me to place before the king, or to the captain of the host, if you are harassed and tried, and need special protection?" Ah, yes, so does He speak, Whom we delight, I trust, to entertain. He comes to us, and says, "I have access to the throne; I can take your petitions and spread them before the Father; I can summon for your help more than twelve legions of angels if you need them." "Shall I speak for you to the king, or to the captain of the host?"

This was an extraordinary woman. I do not know that I ever met but one like her. There used to be a woman, when I was in London, who was one of the greatest saints I ever knew, chosen in the furnace of affliction. One of the greatest saints, and one of the greatest sufferers. One day when I was in her home a gentleman

came—I think he was an insurance agent, I am not sure—but he was a doctrinaire Christian, he was full of theories, and his words sounded to me as hollow as could be. When he came in he drew up his chair, and in the presence of such an authority I put mine back a little. “Well, sister,” he said, “what shall we pray for?” She said, “I don’t know; pray for what you like.” “But,” he said, “you are a sick woman. Shall we not ask God for your healing?” “You may if you are so inclined,” she said, “but I do not ask Him.” “But it is your privilege to have a perfect body.” She had been bed-ridden for twenty years, suffering from some kind of muscular contraction, and her poor hands were drawn out of shape, with rolls of cotton batting to prevent the finger nails from being drawn into the palms. Sometimes she was just on the rack, with not a part of her body that was not in pain. She smiled through her pain, and she said, “Mr. So-and-So, for several years I asked the Lord if it might please Him to heal me. I knew He could, but He did not see fit to do so, and He said to me, as He said to Paul, ‘My grace is sufficient for thee,’ and I have found it so now these many years.” “But,” he said, “what shall we pray for?” She said, “Really, I do not know; it seems to me that the Lord has given me everything that anyone could ask for, and if you do not know what to pray for, just please tell Him how thankful I am for His abounding grace.”

“Shall we speak to the king, or to the captain of the host?” She answered, “I dwell among mine own people. So far as I know, I have everything I need.” Have you ever been there? Have you ever been where Paul was when he said, “For I have learned, in whatsoever state I am, therewith to be content” and to thank God for all His goodness, but most of all for His own presence with you?

Do you know what to pray for? I do not believe that any prayer ever ascends to Heaven that does not come down from Heaven; no prayer is ever heard of the Father which is not inspired of the Holy Ghost. Gehazi said to him, “This woman has no child.” “Call her,” he said, and he called her back. He said, “About this season, according to the time of life, thou shalt embrace a son.” “I will give you a new life.” She said, “Nay, my lord, thou man of God, do not lie unto thine handmaid.” But it came to pass just as he had promised.

Do you say that you do not know what to pray for? May I be like Gehazi and offer you a suggestion? Have you any spiritual children? Can you think of a man or woman, or of a boy or a girl, whom you have been instrumental in leading to Jesus Christ? Can you say of anybody this morning, “I know he will be in the glory because it pleased God to use me as His instrument in his salvation?” What of you Sunday School teachers, how many of your scholars are Christians? Will you ask our Elisha to give you every one of them? That is a great word of Paul’s addressed to the Galatians: “My little children, of whom I travail in birth again until Christ be formed in you.” That was the measure, that was the character and the quality of his desire—travailing until Christ should be formed in them, till he should be assured, beyond all peradventure, that they were born again. Will you take that to heart, and say, “I have something to pray for now; I have asked the Lord to give me spiritual children, who shall be born of the Spirit, because He uses me in their salvation.”

II

TURN TO THE NEW TESTAMENT. “Whatsoever ye shall ask in my name, that will I do.” Do you actually believe in the Divine inspiration of Scripture? I know you do theoretically, but actually, are the words of Scripture to you the very words of God? Do you believe that Jesus ever said this? Do you believe that He says it to you now? “Whatsoever ye shall ask in my name, that will I do.” I do not think any of us have actually proved the possibilities of prayer; I do not believe any of us have what we ought to have, and could have for the asking. Does Jesus Christ live with you, or is He a remote figure of history, a character in a book, a theological conception? Or is He a real Person who lives with you every day, more real than your husband, or wife, or children, or anyone else? Do you abide in Him? Does He abide in you? Are you so closely knit as to be inseparable, one from the other, so that wherever you go, He goes; wherever He goes, you go? A member of His body, His hand, His foot, His eye, His ear, His tongue? Are you really one with Christ? That is my question. I ask you Jarvis Street members, are you one with Him? Do not live in a book but live in the presence and power of the Holy Ghost. “Keep yourselves in the love of God . . .” “Praying in the Holy Ghost.” That is our privilege. Very well then, if that be so, does He say this to you: “Whatsoever ye shall ask in my name, that will I do”? My dear friends, that is either true, or it isn’t true; there is no half way measure. It is possible, if we are thus abiding in Him, for us to ask, and receive. I am not preaching a sermon so much. Oh, I have earnestly asked the Lord to help me to get at heart and conscience this morning, that we all may recognize our high privilege in Christ Jesus. “Whatsoever ye shall ask in my name.”

Perhaps you go to the store, and somebody waits for you outside, and you say, “I will be only a minute,” and you go in and out. Sometimes your wife goes to the store with a long list, and she isn’t coming out in just a minute. If it is one of these serve-yourself stores she is going to walk all around to see what she needs, and it may take her a long time to complete her list. What do you say—“I have just got to say my prayers, and I’ll only be a minute. Now I am ready.” Is that how you pray? Not if you really believe what the Lord says: “Whatsoever ye shall ask in my name, that will I do.”

What does it mean to ask in the name of Christ? Only to say at the end of your prayer, “We ask it in Jesus’ Name.” Is that it? I do not think so. It is that, but it is very much more than that. What is the Name of Jesus Christ to you? I know many of you would say, “Why, Pastor, His name is everything to me; more than everything else in life.” Just what do you mean? “Well, I believe I know a little about what you were saying just now, that He lives with me, and I live with Him; He talks with me, and I talk with Him; He is a part of me. Really, I haven’t any thought apart from Him; I never make a plan without consulting Him; I lean upon Him all the day, and most of the time live consciously in His presence. He enables me to breathe the very atmosphere of Heaven, and I know what that Scripture means that you quoted just now—‘Praying in the Holy Ghost’. He is the atmosphere of my life. The name of Jesus represents all that to me.” As a child, bearing his father’s name, dares to ask for what he wants because he bears his father’s name, because he belongs

to him,—see that you so pray in the Name of Jesus. That is what it means to pray in the name of Christ, not merely to repeat His name as though He were a stranger, but to plead His merits, His life, His death, His resurrection, His ascension—to cast yourself before God—"I am here in the name of Jesus Christ." "Well," saith He, "what shall be done for you then? If ye shall ask any thing in my name, I will do it." Do you say, "I believe that"? But do you? It may not be true of every one of you, but it must be true of some—if you really believed it you would have been at prayer meeting last night; if you really believed it you would be at prayer meeting at six o'clock this evening; if you really believed that Heaven was wide open, and we could have whatever we ask for, you would lose no opportunity of appearing before God to ask for the things you need. No, do not say you believe it if you don't; but if Jesus Christ is so real to you that His promises are like coupons on a bond, if you have any,—it may not be a very big one. I saw a woman put down a coupon on a counter the other day, for only a dollar fifty, it wasn't a very big one, but she had cut it off the bond which guaranteed that that piece of paper was worth a dollar and a half, and she presented it with confidence that the bank would accept it for a dollar and a half. Do you clip your coupons? Do you really believe the Word of God, Who cannot lie? "Whatsoever ye shall ask in my name, that will I do." There is no limitation to His power, my dear friend; no limitation whatever to His wisdom: We pray best when we pray like that Shunammite, when we say in effect, "We do not know what to ask for, we cannot pray of ourselves, but the Holy Spirit can tell us what to ask for." And He will, and when He does, and we present it, then we are sure to ask for something that it is His will to give us: "I will do it."

I will tell you how you may test it. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." That is the mission of Jesus Christ, and whether it is the salvation of the soul, or whatever it is, it is that the Father may be glorified in the Son. You all read this morning, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts or pleasures". Somebody comes and prays, "Lord, give me a lot of money." Perhaps it is the worst thing that could happen to him. "Give me this, give me the other thing." What for? That I might have a good time. Then the preacher prays, "Lord, give me the power of the Holy Ghost." What for? "So they will think I am a great preacher." What do you ask for? What do you want it for? What are you going to do with it when you get it? Remember, dear friends, that every answer to prayer, coming direct from the hand of God, becomes to every one of us a sacred trust, and it is for us to acknowledge that it came from above, and is to be used for His glory. Is that how and why we pray?

I find the newspapers today very distressing, don't you? No matter where you look, no matter what you read, trouble and disaster are in every direction, and sometimes—I do not know how you feel—I am almost afraid to take the paper in my hand. I say, "What next?" But I find in my heart an increasing desire that God should break in upon us, somehow or another, somewhere or another, and make bare His arm, and glorify Himself. I am sure that when I pray to Him, and say, "Lord, I do not know what shall be, I do not know what will be most glorifying to Thee, but do, for Thy Name's sake,

glorify Thyself." That is what He did in Israel's day, you know. There was no reason at all why God should regard His people. He came to them and said, "I do not this for your sakes, O house of Israel, but for mine holy name's sake," and then He said—what a strange expression!—"I had pity for mine holy name." "Nobody cared for it, nobody honoured it, nobody made use of it; and so, for mine own name's sake, I will arise, and they shall know that I am God."

I am sure, dear friends, that if we pray thus God will hear us, and somehow or another, the Father will be glorified in the Son. Let us pray.

We thank Thee, O Lord, that it is written that the Holy Spirit makes intercession for us with groanings which cannot be uttered. We live in days when we can only lie before Thee and groan, because we do not know how to put our desires in words. We remember how the children of Israel, of ancient time, groaned by reason of the bitterness of their bondage, but so far as the record tells us, there was not a single articulate cry, not a prayer, only the groan of slaves beneath the taskmaster's whip. O Lord, hear the groanings of our hearts, begotten in us by the Divine Spirit, groanings which cannot be uttered. As Thou didst arise for the deliverance of Israel, so do Thou come to our help. We know Thou wilt in Thine own way, for the Spirit knoweth what is the mind of God, and maketh intercession for the saints, according to the will of God. Hear, we pray Thee, the Divinely inspired prayer, the prayer of the Spirit, through the Son, with Whom we are identified, because we are members of His body. Arise, O Lord arise, into Thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy. For Thy Holy Name's sake. Amen.

"THEY DID EAT OF THE FRUIT OF THE LAND OF CANAAN THAT YEAR"

ISRAEL'S weary wanderings were all over, and the promised rest was attained. No more moving tents, fiery serpents, fierce Amalekites, and howling wildernesses, they came to the land which flowed with milk and honey, and they ate the old corn of the land. Perhaps this year, beloved Christian reader, this may be thy case or mine. Joyful is the prospect, and if faith be in active exercise, it will yield unalloyed delight. To be with Jesus in the rest which remaineth for the people of God, is a cheering hope indeed, and to expect this glory so soon is a double bliss. Unbelief shudders at the Jordan, which still rolls between us and the goodly land, but let us rest assured that we have already experienced more ills than death at its worst can cause us. Let us banish every fearful thought, and rejoice with exceeding great joy, in the prospect that this year we shall begin to be "forever with the Lord".

A part of the host will this year tarry on earth, to do service for their Lord. If this should fall to our lot, there is no reason why the New Year's text should not still be true: "We who have believed do enter into rest". The Holy Spirit is the earnest of our inheritance. He gives us "glory begun below". In heaven they are secure, and so are we preserved in Christ Jesus; there they triumph over their enemies, and we have victories too. Celestial spirits enjoy communion with their Lord, and this is not denied to us; they rest in His love, and we have perfect peace in Him; they hymn His praise, and it is our privilege to bless Him too. We will this year gather celestial fruits on earthly ground, where faith and hope have made the desert like the garden of the Lord. Man did eat angels' food of old, and why not now? O for grace to feed on Jesus, and to eat of the fruit of the land of Canaan this year!

—C. H. SPURGEON

"The Prodigal and His Brother"

Following is the First Sermon in volume entitled as above

How He Became Independently Rich

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."—Luke 15:12

LIFE is itself a great adventure. None of us has a choice respecting the port from which he sails, but each may determine the haven in which he will drop anchor at last. Life, moreover, is full of adventures all the way along. I like to watch the surging multitudes in a great city and wonder whence they came and whither they are all bound. Sometimes the story of a life is written—generally of some man or woman more or less conspicuous in the public eye. But what a tale the ordinary life would make were it written! How the frail ship battles with the storm! What a struggle often merely to live! And as the eyes of the mind are opened and new realms dawn upon the consciousness, and life's correspondences are enlarged and multiplied, how intricate become the problems of life! The elements of mystery multiply; the cross-currents of subjective and objective affection, and, by and by, the children enter, and other lives are joined—and beyond the far horizon the lights of another world begin to twinkle, and time is colored by eternity, and earth and heaven meet, as the soul moves forward toward its destiny. What material for stories might be found in the lives of ordinary men and women in Toronto. Here all worlds meet; and from here souls sail forth toward a land that lies beyond the horizon's union of sea and sky.

I have sometimes conducted a funeral service where the end of a long life had been reached—a life that had been inconspicuously lived, a life that had no great thing to its credit. And yet it had been well lived—well lived in relation to the will of God, well lived in relation to the man's human obligations. And I have said again and again to myself, "That is in itself the greatest of all achievements." I recall conducting the funeral service of an aged member of Jarvis Street Church. She was just two weeks or thereabout, I think, past her ninety-sixth birthday—a life that had been lived wholesomely, sweetly, and usefully; and she came to the grave at last like a shock of corn fully ripe. What a monument to God's grace! Ninety-six years over perilous seas, and—safe at last!

And I suppose all of us have dreamed our dreams of the kind of life we should like to live. How many different elements enter into our human experience! How many different lives are touched by ours! To how many influences are we all subject! How far are we, any of us, the masters of our own fate? How far does it lie within the power of a human will to determine what his life at last shall be? We have dreamed our dreams; and I suppose one element in the dream has always been that of independence. We should like to be independently rich; we should like to feel that we are able to shape our own course independently of the direction or control of other people. We should like to be relieved of the necessity of daily toil; not that we are indolent and do not want to work; we flatter ourselves that we should be more industrious than ever and that our work would become play if we were not driven to it. Some-

where I have read of an Irishman who was asked by a friend what he would do if he were suddenly to come into the possession of a million dollars. He said, "I would go and buy the biggest and loudest alarm-clock that money could buy." "And what would you do with that?" inquired his friend. He replied, "I would set it for five o'clock in the morning." "And what then?" He answered, "When it went off, I would say, 'Aw, shut up! I don't have to get up.' And I would turn over and go to sleep again." He wanted to be absolutely independent, even of the clock.

But some of our dreams are inarticulate: they are dreams without words. There are feelings that defy all human expression. Few of us, I suppose, could faithfully picture even our own countenance on paper or on canvas; but we can look into a mirror and see there an accurate reflection of ourselves. And few of us could express our dreams or write out our desires. But if we come to this Book, we shall find that it is a mirror in which the deepest things of life find the most accurate expression: your life and mine are written in this parable of the Prodigal Son.

I make no apology for selecting the most thoroughly worn passage in the entire Bible. When the water in the well is good, the path that leads to it is likely to be well trodden. When the well is empty, the path soon becomes overgrown with weeds. And the passages of Scripture that have been so well worn through the centuries have been used because they clearly define for us the things that we cannot define for ourselves. When Charles Dickens was once asked to name the finest passage of all literature, he instantly named the parable of the Prodigal Son. Here all the emotions of the human soul find expression; all the desires that occupy the human heart are represented.

I

Here was a YOUNG MAN WHO BECAME RICH IN HIS OWN RIGHT, INDEPENDENTLY RICH—a man endowed with powers that enabled him to do just as he liked. He said to his father, "Give me the portion of goods that falleth to me. And he divided unto them his living."

Here is an expression of an *instinctive sense of a right of inheritance*: he was his father's son; and instinctively he felt that his father was under a certain obligation to him, that he had a right to a share of his father's property. He had no choice as to his entrance into the world. But he was here; and being here, he said, "There ought to be somewhere a portion of goods for me, something that belongs to me; and I should like to have it for myself, to use as I myself desire." And he was right in that. Children have an inheritance in their parents, an inheritance no father can afford to disregard. He is under a certain moral obligation to the child who owes his or her life to him; and what he has ought to be shared with his child. And the son has a right to expect a portion of some sort—whether it be of worldly goods, of instruction, the counsel of

wisdom, the influence of a godly life—he has a right to expect his portion of goods from his father.

Now, may I say reverently that the same principle holds in respect to our relationship to God: there are certain inalienable human rights which are ours by virtue of our creation. Presently I shall speak—on a later occasion at least—of the use this young man made of his endowments. But this evening I speak of the fact that he instinctively felt that he had a right to it; and his father recognized that right. And so I say in the soul's relationship to God, there are certain inalienable human rights which God Himself, according to the teaching of this Book, never fails to recognize and respect. A man has a right, a certain instrument says, "to life, liberty, and the pursuit of happiness." But a man has a right to the development of his own personality: he has the right to think, the right to his own moral judgment, he has a right to independent action; which the Bible—the religion of Christ—always respects.

My subject this evening is really the freedom of the human will, the divine endowment of the human soul to whom is given his portion of goods. I am not speaking of redemption now, but of our right in God as our Creator, to receive from Him our portion, and to be permitted to exercise our independence. I have been made a distinct individual, for whose conduct I am myself responsible; and instinctively I know that I ought to be permitted to do my own thinking, to do my own choosing. I ought to be granted the power of will to choose what I will do and what I will be. So let us have no controversy with the man who says, "I have by right of creation a portion of goods: I did not choose to be created; I did not choose to come here; but being here by a power not my own, there are certain rights which inhere in that fact which I believe even the Creator Himself will respect."

II

Now, let us take the second point: This young man CLAIMED THE POSSESSION OF THAT TO WHICH HE BELIEVED HE WAS THE HEIR. He said, "There is a portion of goods that falleth to me. Let me have it." He wanted to be independent; wanted to be able to administer his estate, little or much, for himself.

A passion for independence is instinctive to the soul. When God said, "Let us make man in our image, after our likeness," He determined to make someone like Himself; not a machine, but a man; not a puppet, but an individual to whom He should give, in due course, his portion of goods. Let me find a very simple and natural illustration of this great principle. "Nature itself," the Apostle Paul suggests, is a great teacher: "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (If women lose the sense of what Nature teaches, it will be a great loss. I hope you ladies will let your hair grow again! Be sorry for yourselves until it is grown. That is just a little serious pleasantry, by the way. You "bobbed" your hair in ignorance; but let Nature teach you. If God wanted you to have short hair He would not have made it natural for your hair to grow long. Let Nature teach you that God did not intend that you should go to the barber.)

The Lord Jesus taught the profoundest truths in the simplest fashion. He talked about the sparrows, and about the lilies of the field, and about the grass, about the mustard seed. And He was the profoundest teacher the world has ever known. Look at that little child! Let Nature herself teach you. Its eyes were made for the sunlight. It is right that the eye should be satisfied with seeing—it ought to have light; its ears are attuned to the realm of harmony—it ought to hear music; its little feet were made to walk—it has a right to learn how to walk; its hands were given that they might become skilled in many arts—it has a right to learn how to use them; its tongue was given to speak; by Nature endowed with the powers of speech—it has a right to learn how to speak; and a right to the free exercise of that power. It has a right to develop its own personality; it has a right to the full unfolding of all its powers of body and of mind. It has a right to claim the portion of goods that falls to it.

The passion for independence expresses itself in many ways. When the child grows a little older, and father wants the boy to continue in school, the boy says, "I want to be independent." And he leaves school that he may have a few dollars in his pocket of his own, without asking his father for money. There are men here, perhaps, who have wrecked their whole careers through that folly—because they insisted upon exercising their independence before they were ripe for it.

You find that in married life, too. Of course, for the first few days after the wedding, they both surrender their independence. And she thinks it is a lovely thing to have her husband pay the bills; she does not want to carry the purse; she likes to be taken care of—for a while. But after a while, she wants an allowance; and he—if he is wise enough to hand over to his wife a large part of his earnings—he likes to retain a little, so that he may be measurably independent, too.

The fact is, we have to live our lives as individuals; to exercise our own control of the portion of goods that falls to us; and to give an account of our stewardship at last to Him by whom we are thus endowed. What is the political history of the world but an expression of this innate passion for independence—a throwing off of the yoke of despots; and the determination of men to live their own lives?

In the religious realm men have a right to claim their inheritance. When a young man comes to me and says, "Sir, God gave me a mind to think; and when you talk to me, you have to allow me to think," I am not going to dispute his contention—he is perfectly right. There is nothing irrational in the Christian religion: God wants us to do our own thinking; He puts upon every one of us the responsibility of doing it. You must not accept your religion second-hand. You are personally responsible to Him who has endowed you with the faculty of understanding which will enable you to understand the thoughts of God, as, by His Spirit, that understanding may be illuminated.

It is no excuse for you, my friend, to say, "I was brought up in such a school; I was trained in such a church; I was taught to believe certain things." God did not make you to be a machine; He made you to be a man; He made you to do your own thinking; He gave you a mind capable of thinking God's thoughts after Him. And He will hold you responsible for the proper

exercise of the faculties with which you are endowed. So when some of us contend for the old faith, and insist that the faith of the gospel was "once for all delivered unto the saints," we are not putting a premium upon ignorance or upon mere credulity. We refuse to admit, as some of the moderns would tell us, that our minds are "static," that they know no development, that they are not alert and open to the reception of truth from all quarters. But more of that presently. I want you clearly to understand that the portion of goods that falls to you—your inheritance from the hand of God, as a moral agent, as a man who can think, who can discern that which is good—that an inheritance of judgment, and conscience, and will imposes upon you a personal obligation to exercise that tremendous power in the sight of God; and to think—to think—to think—to think as God wants you to think His thoughts after Him. We are not irrational, as later I hope to show you. Faith does not involve the stultification of the intellect; it does not mean the surrender of our mental powers: faith is not reason in its infancy, but reason grown to be a man. You have a right to claim your inheritance; and the man who says, "I must understand the thing that I am asked to believe" is perfectly right. "How shall they believe in Him of whom they have not heard?" There is, of course, a spiritual understanding, of which I shall speak by and by. But my point is, that we are independently rich in this respect—that as God thought before He acted; as He conceived the universe in His own mind before He flung the stars into space, and created the material world; as He thought before He spoke, and before He acted; so have we a right and an obligation to act as men and women of moral intelligence.

Furthermore, we not only have the right to reason, but we have the right to choose. The father did not dispute this young man's claim. When the son said, "Give me the portion of goods that falleth to me," there is nothing to suggest that the father objected to the exercise of that young man's independence. Does any father here object to his son's independence? He wants him, of course, to exercise his powers wisely, to choose that which is best, but does it not fill a father's heart with satisfaction and pride when he sees that son of his, who yesterday was but a boy—indeed, it seems to his father that it was but yesterday that he was a child in the cradle—growing up to manhood's estate? How he astonishes his father sometimes by his thinking and by his sage counsel! And as his father sees that young man growing up and taking his place in life as a man—does he object that the boy has become a man? Certainly not! Nor, my friends, does God object to our insistence upon our spiritual independence as men! He made us in His own image and likeness; and He wants us to exercise the powers He has given us.

"Thou seemest human and divine,
The highest, holiest, manhood Thou;
Our wills are ours, we know not how;
Our wills are ours to make them Thine."

III

Then this last word: THE FATHER GRANTED THE SON'S REQUEST, "He divided unto him his living." Now, don't you old theologians begin to quarrel with me. Though not very old, I am rather an "old theology" man myself. I have much to say to you to complete my argument. I am dealing this evening with the simple facts of human

experience. And I ask every man and woman here this evening—If it be not true to your experience, and to universal human experience, that God has divided unto you His living; that He has shared in some measure His powers with men; that He has endowed you with a moral faculty, enabling you to recognize the thing that is right as distinct from that which is wrong, the faculty that recognizes good as being something different from evil, that recognizes light as being forever separated from darkness? Now, don't fall back upon your training; and say, "I don't know the difference." You do know the difference. He divided unto you His living: He made it possible for you to know the difference between good and evil, between right and wrong, between light and darkness, between righteousness and unrighteousness. There is not a man here who does not know that to be a fact. He has endowed us also with the power of will. Alas! alas! I shall show you later that we have made a wretched use of our powers. We have squandered our fortunes; we have made a pitiful exhibition of our independence. I grant you all that; but it is there,

"For man, as man, retaineth yet,
Howe'er debased, and soiled, and dim,
The crown upon his forehead set—
The immortal gift of God to him."

You made a choice, did you? You answer affirmatively. It was your responsibility, was it? "Yes, it was mine." And you know that if you chose evil, you might have chosen good; that if you deliberately walked in darkness, you had the power to choose to walk in the light; that if you turned your back upon God, and went into a far country, you were under no compulsion to do it! He divided unto you His living; but you chose to leave home.

I know of no more solemn reflection than this: *God has given to every one of us this awful power of choice.* I wish I could find some man here who has been trying to explain the failure of his life on the ground of his circumstances, on the ground of some hereditary taint—because of certain evil companions, because of many misfortunes over which he had no control, who has indulged in a world of self-pity; who has been excusing himself, saying, "I know I am not what I ought to be; but I am not to blame." I want to bring home to you, my friend, this great truth: if you are not God's man, if you are not washed in the blood of Christ, if you are not saved by His redemptive grace, you are responsible; and nobody else is. You had the choice. This young man carried with him, even to the far country, that terrible endowment, that terrible power of going farther away or coming back home again. I should like to send every man and woman home from this place tonight, feeling in his inmost soul, "When I at last stand before the judgment seat of God, I shall have to give an account for what I have done with the portion of goods that God gave to me; how I have used the powers of body and of mind with which I have been endowed."

And so I might close; but some of you may not be here next Sunday: some of you may not be in any place of worship; some of us may not be living. It may be too late for me to preach the gospel to you next Sunday. So I must not let you go, even at the risk of anticipating what I shall say with further elaboration in a later address. Notwithstanding our powers of will, they have all been used in the wrong direction; notwithstand-

ing the mental faculties with which we are endowed, they have all been biased against God; and instead of using them to get nearer to God, we have used them to pay our fare to a far country. And were it not for His abounding grace, my friends, we should all be hopelessly undone. When this young man came back at last, he brought none of his portion of goods with him: he had squandered it all. Thus have we used our independence, only to forfeit it.

If you have used your power of will by yielding it to another, "unto whom ye yield yourselves servants to obey, his servants ye are"; if you have brought yourselves again into bondage by the wrong use of these divine endowments, I preach to you the simple truth of the abounding grace of God in Christ, who comes to pay your debt, to cancel your obligation, and to bring you back again into fellowship with God the Father, God the Son, and God the Holy Ghost. As I have been speaking to some of you this evening, you have said, "I know, sir, I have a will of my own; but somehow or another that will has always led me in the wrong direction; I have a memory, but it has always remembered the things that I should have forgotten, and forgotten the things that I should have remembered. I have a capacity for affection, but I have always loved the wrong things. I have a capacity for understanding, but I have always been hospitable—mentally hospitable—to evil rather than to good. These splendid endowments have, always been used to lead me to disaster, and almost to despair." Hear this gospel:

"Jesus paid it all!
All to Him I owe:
Sin had left a crimson stain;
He washed it white as snow."

There is another portion of goods that comes to us, not by nature, but by grace: the inheritance that is in Christ. Although we have forfeited the inheritance which was ours by creation, yet we can have a share in Jesus Christ the Son; although we have failed, we may yet succeed; although we have been defeated, we may yet be victorious; although ruined on the natural plane, we may be redeemed by God's abounding grace. May He help us this evening to turn our faces toward home!

I hope you will continue with me in these studies in this fifteenth chapter. Follow this young man into the far country; consider what it means. "His Trip Abroad" will be our subject next Sunday evening. But tonight, will you come home? Let us sing,

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home."

A practical denial of God is worse than a verbal, because deeds have usually more of deliberation than words; words may be the fruit of a passion, but a set of evil actions are the fruit and evidence of a predominant evil principle in the heart. All slighting words of a prince do not argue an habitual treason; but a succession of overt treasonable attempts signify a settled treasonable disposition in the mind. Those, therefore, are more deservedly termed atheists, who acknowledge a God, and walk as if there were none, than those (if there can be any such) that deny a God, and walk as if there were one.—STEPHEN CHARNOCK.

R.C. SPOKESMAN WELCOMES ECUMENICALISM

François Mauriac, of the *Académie française*, replies to Pastor Marc Boegner's assertion that the door to Rome is still open.

A FEW weeks ago we translated in these columns a statement by a leading French ecumenicalist, Pastor Marc Boegner, entitled "The Door Is Still Open" (See issue of January 4, 1951). In commenting on that strange document, we remarked that so-called Protestants in our day who sought union with Rome were reversing the work of the Reformation. It is interesting for us to note that François Mauriac, noted Roman Catholic author; emphasizes the same points as we did. In an article in *Figaro* of Paris, January 2, 1951, M. Mauriac says:

"When Reformed pastors deplore the promulgation of the new dogma, which, according to them, will make the union of churches more difficult, their sorrow touches me, and far from scandalizing me, it edifies me, for it testifies to a profound change in high Protestant circles regarding the Catholic Church. Our correspondents ought to recall that not long ago for millions of Lutherans and Calvinists, for the Puritan masses, it was the Church of Rome which was described in the seventeenth chapter of Revelation under the title of "The great whore . . . with whom the kings of the earth have committed fornication." It was the "woman arrayed in purple and scarlet colour . . . having a golden cup in her hand full of abominations and filthiness of her fornication." Thus we may measure the distance they have already come; henceforth Protestants and Catholics who for so many years have attempted to bring the different Christian confessions together, are assured of not having laboured in vain, since the "great whore of Babylon" has become, in the eyes of the best among our separated brethren, the old Mother Church toward which their eyes are turning with an unconquerable hope, a hope unceasingly disappointed, it is true, and which, in my humble opinion, cannot but be disappointed . . ."

Rome Adds to the Scripture

M. Mauriac goes on to say that the definition of the new dogma did not create the chasm between Protestants and Roman Catholics, though it did make it more evident. He then remarks:

" . . . No possible accord exists between Christians who profess that nothing can be added to what is written and us for whom the Kingdom of God is a grain of mustard seed which has become, little by little, a great tree which never ceases putting forth new branches and blossoming and bearing fruit without end. While a dogma is defined, it was already a living reality within the hearts of the faithful for centuries past. Catholic Christianity is a continuous, uninterrupted revelation, and not a text, a letter around which sects carry on their disputes. . ."

"A Protestant Christian conceives of the union of Churches I suppose, as a kind of reconciliation where each one would add his contribution to attain the desired unity, would make concessions, would renounce prerogatives. That is to lose sight of the fact that the Catholic Church would no longer be the Catholic Church if it could even conceive that other churches exist outside of her which have received the power of binding and loosing: she might as well deny herself . . . Her desire is not that Christians of different confessions should come to an agreement with her on certain controversial points, but that the heretics and the schismatics should fall at the feet of Peter to receive the kiss of peace. . . Churches are not converted. Conversion is a drama for an individual not for a collectivity."

Backdoor Reconciliation With Rome?

While M. Mauriac warns his readers that he speaks for himself, as a "simple layman", yet it is not difficult

to see that he expresses authentic Roman Catholic principles when he emphasizes, as did our article, that Rome is not primarily concerned with agreement on doctrinal points but with total submission to the papacy. Moreover, it is evident that the definition of the new dogma only continued Rome's reactionary, anti-Biblical movement, and that those who were striving for union with her before last November first, are not likely to be deterred by what happened then. Apparently the noted French writer feels, as does THE GOSPEL WITNESS, that the folly of ecumenicalism will lead to nothing but to individual conversions, like that of Newman and Manning, to the Church of Rome.

We cannot help asking ourselves whether these inveterate ecumenicalists like Pastor Boegner are really ignorant of Rome's true attitude or whether they are hoping for some backdoor reconciliation with Rome in which they will gain and Rome will not lose.

The candid assertion by the French Roman Catholic spokesman that Rome is ever evolving, that new doctrines may be added to the original revelation, will shock French-Canadian Roman Catholics and even their English-speaking fellows, but the religious atmosphere of France is not that of the Anglo-Saxon world. When the Bible is not in the hands nor the minds of the people, it may be possible to make a vague appeal to some popular philosophy of evolution to support the shaky foundations of Romanism. We are certain that the ecumenicalists of the modernistic World Council of Churches would heartily agree with the Roman Catholic publicist when he decries those who "profess that nothing can be added to what has been written . . ." Modernism and Romanism have more than one point in common and we should not be in the least surprised to see more than one of them end up at the feet of "Peter".—W.S.W.

THE INQUISITION BANS ROTARY

ANOTHER example has been brought to public attention that illustrates how little the average person knows of Roman Catholicism as it really is. And in saying this, we mean not only Protestants but Roman Catholics as well. Great amazement and even consternation has been caused by the recent decree of the "Holy" Office in Rome banning the Rotary Club. All our newspapers carried the "story" on their front page and continued for several days to comment on the news with the greatest surprise. Had they only known it, the ban is already written into Canon Law and expresses the inmost genius of the Roman Church. Only one Rotarian among the many quoted by the Toronto newspapers knew that "it had been on the books a long time". Even some of the Roman clergy professed pained surprise and stated that they would do nothing until they received official word from Rome.

The most interesting comment that was made on this papal ban comes from Toronto's Roman Catholic controller, Mr. David Balfour who was quoted in *The Toronto Star* as follows:

"Mr. Balfour said that the report amazed him and that he could not believe Pope Pius referred to the Rotary Club in North America. 'There is probably some specific club in Italy he was singling out,' Mr. Balfour said. 'We don't know what may have happened over there. I'm a Catholic and I live up to the tenets of the church, but my private life is my own concern. No one will tell me how to run it.'"

Is Controller Balfour An Anti-Pope?

We do not know whether to commend Mr. Balfour for his anti-clerical sentiments here expressed, even though it be at the expense of calling attention to his sad ignorance of the real teaching of his own church, or whether we should take such an utterance as the unprincipled equivocation of a Roman Catholic politician seeking Protestant votes by portraying himself as an indifferent Roman Catholic. We are strongly inclined to think that it is the former. We have no doubt that Mr. Balfour has paid so much attention to Toronto politics that he is almost totally ignorant of the politics of the Italian prince to whom he is religiously obliged to give blind obedience, on whatever matter he pleases to speak.

Think of a Toronto Roman Catholic who has never held any higher office than that of controller, venturing even an implied criticism of the "holy" father who allegedly speaks as the voice of God. "The pope would never do that," says Mr. Balfour. How does he know what the pope would do? Must the pope consult Controller David Balfour before he puts into operation the machinery of the church to apply a well-established policy? Really, our good controller is daring to do just what THE GOSPEL WITNESS has been doing for a long time, namely, submitting the autocracy of the pope to the light of common sense and reason. If Mr. Balfour would shine the light of God's Word upon the papacy he would find infinitely more to criticize than he does now that it happens to touch his membership in Rotary. The fact of the matter is that neither Mr. Balfour nor any other Toronto Roman Catholic is free to "run . . . his own private life." The infallible pope lays down the rules and regulations for that, and will see to it that they are enforced, what is more.

Cast-Iron Regulations for Roman Catholics

We have already "scooped" the news, as journalists say, by discussing this very principle in a recent issue (See page 8 of issue of January 11), but we note here that the question has been submitted to the "Holy" Office as to whether Roman Catholics may join the Rotary Club, a well known "service" organization. Gathered in solemn conclave the "most reverend Lords Cardinals in charge of safeguarding faith and morals" made the following response:

"Members of the clergy may not give their name to Rotary club associations or attend their meetings; laymen are to be urged to comply with provisions of Canon 684 of the Canon Law."

A week later the pope, "after hearing a resolution of the most eminent fathers approved it and ordered it to be published." All of which was much ado about nothing, seeing that it is merely a particular application of the explicit rule laid down in several places in the Code of Canon Law, which is absolutely binding on all Roman Catholics, including Controller David Balfour of Toronto. Canon 684 referred to in the above papal decree reads as follows:

Canon 684.—The faithful are worthy of praise if they give their name to associations promoted by the church or at least recommended by it; let them beware, however, of associations that are secret, condemned, seditious or suspect or that attempt to escape from the legitimate supervision of the church.

Side by side we put the canon we quoted in a recent issue:

Canon 2335.—Persons who have themselves enrolled in the masonic sect, or in other associations of the same kind, which plot against the Church or the legitimate civil powers, incur *ipso facto* excommunication reserved simply to the Apostolic See.

Rome Demands All or Nothing

The principle embodied in these canons is simple: it means that the Roman Church will not allow its members to form part of any association in which its priests have not the controlling authority. This is the reason that the clergy in Quebec have tried to replace Labour Unions in Quebec with "National" Unions, which are under the thumb of the priests. It is for the same reason that the Roman Church condemns public or "neutral" schools because they are not under the entire control of the priests. They may be forced to make concessions because of the pressure of public opinion, but the principle remains: We repeat what we said in last week's discussion: It is to be noted that a book, *A Practical Commentary on the Code of Canon Law*, Woywood, bearing the *imprimatur* of Francis J. Spellman, Archbishop of New York, and published in the year 1943, asserts that in the United States the decision as to which societies are forbidden is referred to a committee consisting of all the archbishops and that in case they are unable to reach an unanimous verdict the matter should be referred to the Holy See, that is the pope: "so that absolute uniformity of discipline might be had on this matter in all the dioceses of the United States." In other words a Roman Catholic citizen of the United States is not free to join any club or society until he asks the pope!

The same book also notes that the following societies have been forbidden: The Independent Order of Good Templars, the Odd Fellows, the Sons of Temperance, the Knights of Pythias. Under certain conditions, however, the Holy Office (i.e., the Inquisition) declared on January 19, 1896, that "passive membership" may be retained in such societies under certain conditions. All such cases, however, must be submitted either to the Apostolic Delegate, the pope's personal representative in this country, or the Archbishop. We presume that the same general rules apply to English-speaking Roman Catholics everywhere. But in Quebec it is different. In that Roman Catholic province the Hierarchy condemns all clubs and societies except those under the direct control of the priests. But even in Quebec, where nothing changes, it would seem that the Church of Rome has found it expedient to bend somewhat to the current of things, and to allow some of the more prosperous French-Canadian Roman Catholics to join the Kiwanis Club or the Rotary. It probably does so because it cannot prevent them. But it is still powerful enough to require abject submission.

Giant Pope Reduced to Desperate Straights

We note that the "Holy" Office spoken of above is the high-sounding name for that terrible system more familiarly known as the "Inquisition", which is now reduced to passing bans and censures on Masons, Rotarians and such like, instead of imprisoning or burning them alive as it did to such men as Huss, Savonarola, Galileo, and countless, nameless hosts of other sincere and believing souls. It is some comfort that Giant Pope is reduced in our day, at least in Protestant lands, to biting his nails and screaming at passers-by, "You will never mend till more of you be burned."

—W.S.W.

SOME SIGNIFICANT LETTERS

Dear Sir: Dec. 23rd, 1950.
I note from December 21st issue of THE GOSPEL WITNESS that my copy costs more than I pay for it, which is not as it should be. I enclose cheque for \$100.00 to help make up the deficit as you are doing a splendid job publishing TRUTH. More power to you for 1951.

Sincerely,

Colonel

Brockville, Ont.
January 11th, 1951.

Dear Sirs:
Please find enclosed cheque for One Hundred and Three Dollars and Thirty Cents. The \$100 is my donation to THE GOSPEL WITNESS and 15 cents for 1 copy of the last issue for 1951—I gave my copy to a prospective new subscriber—and Doctor Shields' message on the front page for 1951 won the new subscription.

I am sending this \$100.00 in memory of my mother who passed away nearly 13 years ago, and while she knew nothing about THE GOSPEL WITNESS, she did know she had a Saviour who was Christ her Lord.

Best wishes to all THE GOSPEL WITNESS Staff for 1951.
Yours sincerely,

London, Ont.
January 10, 1951.

Dear Dr. Shields:
It is with pleasure I enclose P.O. Order for five dollars for two years' rate for THE GOSPEL WITNESS, to which we look forward each week; it has been a spiritual uplift and blessing to my husband and myself. Would like to send more money for this great work if it were possible.
Yours sincerely,

Michigan
Dec. 22, 1950.

Dear Sirs:
Enclosed find a cheque for One Hundred Dollars. Now, please, no thanks; for this is the Lord's money and I am only handing it over with the prayer that it may fill some need. I like your paper very much as I am a "shut-in". My husband has recently gone home as you will see by the cheque.

May God bless the sending out of your students and supply all your needs as He has promised to do.
Yours truly,

Vancouver, B.C.

Dear Sir:
I wrote to you about three weeks ago to say I was discontinuing THE GOSPEL WITNESS, but I think I will have you send it on for another year. So I enclose the three dollars; hope you receive it all right. I have been missing it very much.

Yours in His Service,

Twillingate, Newfoundland,
December 26, 1950.

Dear Sirs:
Enclosed please find Post Office Order for \$3.00 for subscription to THE GOSPEL WITNESS for 1951.

I find your paper very informative on Roman Catholic aggressions as practised in Canada and elsewhere and take this opportunity of expressing my appreciation of your efforts in exposing all attempts of encroachments by that Church. I feel sure your paper will always defend the principles of the Protestant Religion. With the compliments of the Season.

Yours very truly,

Carleton Place, Ont.
January 18th, 1951.

To THE GOSPEL WITNESS

Dear Sirs:
I am enclosing cheque with money for \$10 to THE GOSPEL WITNESS, and am glad to be able to send this. I enjoy reading paper and to be able to send it to some of my friends. The sermons are a great comfort.
Sincerely yours,

What Every Evangelical Pastor Needs

WE HAVE received hundreds of letters from all parts of the Continent, asking questions on various aspects of Roman Catholicism. Many have inquired what books they should buy, by which to inform themselves. Our shelves are well supplied with authoritative works on the question of Romanism. But to answer some questions authoritatively in the words of the Roman Church itself, might require hours of research in historical works and encyclopedias. Few people have time for such investigations, and not a very large number, perhaps, would have the books to investigate. We have, for years, used two books which are practically always on the Editor's desk. One is entitled:

"A MANUAL OF ROMISH CONTROVERSY"

by Rev. R. P. Blakeney, D.D., LL.D., Rector and Rural Dean of Bridlington, and Canon of York. The other, by the same author, is entitled:

"POPERY IN ITS SOCIAL ASPECT"

Being a Complete Exposure of the Immorality and Intolerance of Romanism"

We have long desired to be able to put these two books in the hands of Protestant ministers; and because both books were out of print, we obtained permission from the publishers to reprint them in Canada. The first contains 316 pages, the second 326 pages—642 pages in all—which constitute a veritable encyclopedia.

Page 14 of this issue contains a reproduction of one Index Page of "A Manual of Romish Controversy," and two pages of the contents. Page 15 has a reproduction of one Index page of "Popery in its Social Aspect", and two pages of its contents. This will give our readers some idea of the contents of these books.

Another book that was out of print, and could not be obtained in any second-hand store, was Father Chiniquy's great book, "THE PRIEST, THE WOMAN, AND THE CONFSSIONAL". As will be seen in another part of this paper, this book is banned in Australia. It is a horrible book in many ways, although it contains a clear setting forth of the way of salvation through Christ alone. This book was also republished by THE GOSPEL WITNESS.

A fourth book is entitled, "THE PRODIGAL AND HIS BROTHER, or The Adventures of a Modern Young Man", and is a series of sermons by Dr. Shields. The book is now in its fifth edition. Ministers all over the world have purchased it, and have found in it suggestive material to "prime the pump"; and some have even used it for a series of sermons. One prominent minister in the United States wrote the Editor some time ago: "After hearing the last sermon on 'The Prodigal's Brother' preached at a Convention, you supplied me in that one sermon with material for a whole month's preaching."

The price of each of these books is \$1.00. The Blakeney books are splendidly bound in hard covers, so that they will wear as works of reference.

TO ALL NEW SUBSCRIBERS

to THE GOSPEL WITNESS we will give either one of these books as a premium, that is, it will cost you \$3.00 for 52 issues of THE GOSPEL WITNESS, and either one of these books. Nowadays in a good restaurant one can easily spend three dollars for a meal without being extravagant; but here are 52 meals for \$3.00, less than 6c. per meal. You could not buy a bowl of soup for that! We hope, however, that many will desire to have some, or all, of the other books. Select one as your premium, and either or all of the other books will be sent you for \$1.00 each.

You will find a subscription form on the last page of this issue. Please use the subscription form set out there, and you will see that the books are numbered. Please order them by number — your premium, and any others you may require.

THE GOSPEL WITNESS is in its 29th year of publication, and every issue has contained a sermon by Dr. Shields, as delivered from Jarvis Street pulpit, and electrically recorded; and therefore carries the atmosphere of a great service. Very often two sermons are printed in one issue. Bible lectures, and articles on religious subjects also are found in THE GOSPEL WITNESS. In addition to that we receive communications from nearly all parts of the world, especially from United States, and we endeavour to give as much news of the religious world as our space will permit.

In this issue, in addition to the regular weekly sermon, we have printed the first sermon in the volume, "The Prodigal and His Brother"; so that our ministerial friends may have some idea of the contents of the book. The further titles are: 2. A Young Man's Trip Abroad; 3. The Use a Young Man Made of His Fortune; 4. A Young Man's Experience in the Far Country; 5. Getting Homesick; 6. Starting for Home; 7. There Is No Place Like Home; 8. The Prodigal's Brother.

Many who read this advertisement may say, "I must subscribe to that paper." But please don't put it off—do it now! Your subscription will be dated from the first issue after the receipt of your order, and whatever book, or books, you order, will be sent to you by the first mail.

We may add that the sermons of THE GOSPEL WITNESS have been copied in periodicals all over the world. *The Christian Herald*, of London, with a circulation of 260,000, for many years has periodically published a GOSPEL WITNESS sermon. Before the war we used to have a copy published in Arabic in Cairo. They have been translated into many languages, and have been found helpful to ministers and others all over the world. And, best of all, we could fill volumes telling the story of conversions and restorations by the hundreds.

Our regular issue contains sixteen pages. We have taken over three pages in this issue to advertise the paper, but ordinarily it contains only an order form on the last page.

"POPERY IN ITS SOCIAL ASPECT"

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Form of Curse Used in England in the 13th Century
Against Those Who Attempt to Remove a Nun
From the Cloister

The records of the diocese of Rochester contain the following curse, used in England in the 13th century, which is somewhat similar to that now given in the *Pontifical*. The curse has been verified in the archives of that diocese, by my reverend and valued brother in the ministry, Dr. Cumming:—

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets; and of all the apostles and evangelists, of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and holy confessors, and of all the holy virgins, and of all saints, together with the holy elect of God; may ——— be damned.

"We excommunicate and anathematize him; and from the threshold of the Holy Church of God Almighty we sequester him, that he may be tormented, disposed; and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, for we desire none of thy ways.' As a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen.

"May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

"May the holy and eternal Virgin Mary, mother of God, curse him! May St. Michael, the advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him.

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"May the praiseworthy multitude of patriarchs and prophets, curse him!

"May St John the Precursor, and St John the Baptist, and St Peter, and St Paul, and St Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our disciples, and evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God Almighty. May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of this world, damn him! May all the saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the waters, or in the church. May he be cursed in living and in dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting, in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his brains, and in his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach! May he be cursed in his reins, and in his groins, in his thighs, in his genitals and in his hips, and his knees, his legs and feet, and toe-nails! May he be cursed in all his joints, and articulation of the members! From the crown of his head to the sole of his feet may there be no soundness! May the Son of the living God, with all the glory of his Majesty, curse him! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction. Amen. So be it. Be it so. Amen!"*

Truly the language of the apostle is applicable to Rome, "Whose mouth is full of cursing and bitterness." "Their feet are swift to shed blood." "Destruction and misery are in their ways, and the way of peace have they not known." "There is no fear of God before their eyes." (Romans iii. 14-18.)

* These is evidence for believing that a Romish priest, named Hoggan, was denounced from the altar, a few years ago, in the United States, according to the form of this curse.

MANUAL OF ROMISH CONTROVERSY

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The Council of Trent says:

"Canon 1.—If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually,—let him be accursed."

"Canon 2.—If any one shall say that the substance of the bread and wine remains 'n the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation,—let him be accursed."

Lest it might be held that the elements of bread and wine remain in their natural substances *with* the body and blood of Christ, she hurls a curse at him who denies the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood! But she goes even still further. The same Council says,—

"Canon 3.—If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated,—let him be accursed."

Thus, if the consecrated bread be severed into a thousand parts, or into a million crumbs, each part or crumb is entire Christ! If the wine be divided into numberless drops, each

drop is entire Christ—body, soul, and divinity! The Church of Rome goes further still. The Council of Trent says,—

"Canon 4.—If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed."

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TRANSUBSTANTIATION

"12. If through negligence any of the blood of Christ have fallen on the ground, or on the boards, let it be licked up with the tongue, and let the spot be sufficiently scraped, and the scrapings burned, and the ashes laid up in the sacrarium. But if it have fallen on the altar-stone, let the priest suck up the drop; and let the place be well washed, and the ablution thrown into the sacrarium. If on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where the drop has fallen, be washed over the chalice, and the suds thrown into the sacrarium: but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the ablution thrown into the sacrarium: so also if on the foot-cloth, or on the carpet.

"14. If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless sickness arise: for then let the consecrated species be cautiously separated and laid up in some sacred place, till they are corrupted; and afterwards let them be cast into the sacrarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacrarium.

The Proba or Poisoned Host

So great is the uncertainty which exists in the Church of Rome as to the valid consecration of the Host, that the Pope himself does not venture to receive the wafer until it has been first tasted by an officer appointed for the purpose.

When his Holiness is a communicant, the following ceremonies, as described by the *Roman Catholic Calendar*, are used:—

"The cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He takes one of the three hosts, touches with it the other two, and gives it to M. Sagrista; he then takes another of the hosts, and touches it with the paten, and the chalice inside and outside, and gives it also to the Sagrista, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the Sagrista, who drinks from it. This ceremony is called the proba"—*Dublin, Roman Catholic Calendar*, p. 146.

A SUGGESTIVE LETTER

Florida, U.S.A.
 Jan. 16th, 1951.

Dear Dr. Shields:

In response to your appeal for subscribers to secure new subscriptions for THE GOSPEL WITNESS, I am pleased to enclose herewith \$10.00 for three new subscriptions. You will note that these are for three Baptist ministers, and, I am sure THE GOSPEL WITNESS will be appreciated, and that much good will be the result. I may say that I, personally, look forward to receiving THE GOSPEL WITNESS, as I receive much benefit from same.

Yours sincerely,

(This letter contains a useful suggestion — subscribe for your friends—The G. W.)

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ROME'S AGGRESSION IN MICHIGAN

(The following article was received from the Rev. D. H. Fylstra, Pastor of the Fairview Reformed Church, Grand Rapids, Mich., which we gladly publish.)

The Evangelical Ministerial Union of Grand Rapids, Michigan, recently found it necessary to lodge a protest with the county commissioner of schools over a violation of law by Roman Catholics in a public school north of the city. It was found that the Catholic catechism was being taught in a public school in school days, and that prayers and other supplemental reading of Catholic stripe were given in school hours.

The Ministerial Union appointed a committee of ministers especially concerned because of their proximity to the school in question. Upon investigation the committee learned that the violation in question was another instance of Catholic determination to infiltrate our American institutions. Some years ago the present school commissioner had to clean the school out of images and other paraphernalia of the Romanist religion. But the Romanists are not so easily or readily deterred. After the scene had quieted, they simply reinstated their violations gradually.

The Evangelical Ministerial Union, however, is aware of the need for constant vigilance in our free American institutions. Upon their protest the school commissioner ordered the illegal practices discontinued in the school in question upon pain of discontinuance of public support for the school.

LUTHER ON THE BIBLE

"There is no measure or limit to this fever for writing; everyone must be an author; some out of vanity, to acquire celebrity and raise a name. The Bible is now buried under so many commentaries, that the text is nothing regarded.

"The aggregation of large libraries tends to divert men's thoughts from the one great book, the Bible, which ought, day and night, to be in everyone's hand. Never will the writings of mortal man in any respect equal the sentences inspired by God.

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I was very indignant against the priest; and thought in myself that he was a very wicked man for having put to us such questions. But I was wrong. That priest was honest; he was only doing his duty, as I have known since, when studying the theologians of Rome. The Rev. Mr. Beoubien was a real gentleman; and if he had been free to follow the dictates of his honest conscience, it is my strong conviction, he would never have sullied our young hearts with such impure ideas. But what has the honest conscience of a priest to do in the confessional, except to be silent and dumb; the priest of Rome is an automaton, tied to the feet of the pope by an iron chain. He can move, go right or left, up or down; he can think and act, but only at the bidding of the infallible god of Rome. The priest knows the will of his modern divinity only through his approved emissaries, ambassadors, and theologians.

With shame on my brow, and bitter tears of regret flowing just now, on my cheeks, I confess that I have had myself to learn by heart those damning questions, and put them to the young and the old, who like me, were fed with the diabolical doctrine of the Church of Rome, in reference to auricular confession.

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