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MODERN PROFANITY

WHEN we think of a "profane person", our mind conjures up the image of a man whose mouth is filled with cursing and bitterness, who indulges in the grossest forms of sensuality, and whose life is spent in nameless sins. But there is a profanity of the heart as well as of the lips and of the hands, and from a Biblical point of view this is the more deadly since it is the bitter root from which all manner of evil springs.

In the New Testament, Esau is described as a "profane person". Later Jewish tradition ascribed to him such crimes as theft, fornication, blasphemy, and recounted that he committed five heinous sins in one day. But all that belongs to the realm of tradition and not to the Scriptural account the Old Testament gives us of him. There, on the contrary, he is depicted as amiable and generous, decidedly more attractive in some respects than his crafty, scheming brother whose very name Jacob, the "heel", is suggestive of the tricks and stratagems he employed for his own selfish profit. What is there that is profane about Esau? Simply that "for one morsel of meat (he) sold his birthright" (Heb. 12:16). A seemingly trivial act betrayed the whole bent of his nature: he esteemed that one good square meal was worth all the invisible, imponderable blessings of the spiritual realm. The narrative in Genesis gives us a vivid picture of him as he cries out with intense desire, "Feed me, I pray thee, with that same red pottage; for I am faint . . . Behold I am at the point to die: and what profit shall this birthright do to me?" And then when his stomach is filled and his bodily appetites satisfied, like a contented animal, it is recorded of him "He did eat and drink, and rose up, and went his way: thus Esau despised his birthright" (Gen. 25:30 ff).

This is a pictorial representation not only of Esau's philosophy of life but of our own generation's unspoken philosophy. Indeed, it is becoming more and more popular to defend Esau and his numerous company of followers on grounds that are supposed to be religious and humanitarian. Is God not concerned with men's bodies, we are asked. Is it not God's plan and in the highest interest of mankind that they should be properly fed, well clothed, fittingly housed? Who would deny that the Creator who made us is indifferent to our physical needs? And who can deny that the Saviour, the Man of sorrows,

healed men's bodies as well as their souls? But let us not forget that He who made our bodies made our immaterial natures also. We are not mere brute beasts, but men with immortal souls for which we must each give an account before our Maker.

The world has a controversy with the spotless Son of God as He answers the Tempter with the statement, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The world, the flesh and the devil have always maintained that man shall live by bread alone. That unholy trinity finds many arguments to support their contention; they find powerful allies in human necessities and appetites to point their reasonings. A large part of our time is of necessity taken up with providing bread and clothing and shelter for ourselves and our loved ones, until these pampered bodies of ours assume that our spirits exist for them, and thus the cares of this world and the deceitfulness of riches spring up like thorns and thistles and choke out the spiritual aspirations and render the good seed fruitless.

Look at Esau as he wipes his mouth and goes on his way heedless of the blessing that he has despised. He lived to eat. Endowed by his Maker with a higher intelligence than the brute creation, able to look before and after, capable of thinking upon God and eternity, he is content to employ these infinite spiritual faculties as mere adjuncts to his body, delicate mechanisms that give him an advantage over the beasts of the field that seek their prey as does he.

"What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?"

The angels never crossed Esau's path, or if they did, he failed to recognize them. He never held commerce with the skies, he never made a covenant with God or wrestled with the Angel of the Lord. He belonged to the tribe of this world whose sole concern is with the market place, the farm, the shop, the things that can be touched and felt. He was of the earth, earthy. He did not deny God, nor is there any record of his cursing God, notwithstanding, of him it must be said, "God is not in all his thoughts". He was a practical atheist: one who lives

without God and without Christ and without hope in this world, and was perfectly satisfied that it should be so.

This is what the New Testament writer means by describing him as a "profane" person. Such a man stands before the "fane"—the temple—but he never enters into the holy place, the dwelling of God. He is profane, content to stand without in the court of the Gentiles trodden by the multitudes of those who are without a knowledge of the true God.

How infinitely sad to see men selling their eternal birthright for a morsel of meat. What a poor bargain they make. Eternity sold for the price of one meal, and not a good meal at that! They do not gain the whole world, but only a very small part of it, and still it is true: "What is a man profited, if he shall gain the whole world and lose his own soul?" (Matt. 16:26).

How different was the case of Jacob. The inspired historian is not tender in exposing his sins. How unlovely he is. Yet God loved him and on more than one occasion disclosed His face in time of need. We read, "He went on his way and the angel of God met him . . . And Jacob was left alone; and there wrestled a man with him until the breaking of the day" (Gen. 32:1, 24). Jacob did recognize the heavenly host, he did put a high value on the promises and the blessings of God and he set his heart to obtain them. In a word he took God into his life, and the divine power and grace were so strikingly exhibited in transforming the wretched supplanter into Israel, a prince with God and with men, that since then God has been described in Scripture as the God of Jacob, as if the Holy Spirit would say, "See, if My grace is sufficient to bear with the wickedness of Jacob, then it is enough for thee sinner, whosoever thou art!"—W.S.W.

THE EDITOR CABLES FROM BRAZIL

THE following cable was received on Sunday from Dr. Shields in Sao Paulo, Brazil, South America, where he is attending the Pan American Conference of the International Council of Christian Churches. We regret that we have no report of this conference for our readers, but we remind them that the distances are very great and those on whom the responsibility for the conference falls must be very busy men.

SAO PAULO,
JULY 15, 1951

JARWITSEM, TORONTO
RECEIVED LETTERS AND CABLES STOP CONFERENCE OPENS TUESDAY. DELEGATES ARRIVING EVERY DAY FROM ALL OVER SOUTH AMERICA AND SIXTY FROM NORTH AMERICA. WEATHER LIKE BRIGHT WARM OCTOBER. DEEP INTEREST AND GREAT EXPECTATION FOR CONFERENCE, NOTWITHSTANDING HOMESICK FOR JARVIS STREET AND ENGLISH TONGUE. MANY ENQUIRIES ABOUT MRS. KEGEL. WARMEST LOVE TO EVERYBODY.

SHIELDS

The reference in Dr. Shields' cable to Mrs. Kegel will be understood by all Jarvis Street members. Mr. and Mrs. Kegel of this church spent themselves in the Lord's service in Brazil for a number of years. Just a few months ago Brother Kegel was called home to higher service. He had literally worn out his body in penetrating hitherto unexplored jungle in order to bring the light of

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

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the Gospel to some of the most primitive of the pagan tribes in the interior. Mr. and Mrs. Kegel left behind them in Brazil a large number of friends and of those whom their preaching had led to the Lord.—W.S.W.

TWO GOOD WORKMEN

A RECENT train journey gave us the opportunity of making the acquaintance of two fine gentlemen, whose example proved to be a source of inspiration and encouragement to us. The two gentlemen were not millionaire travellers in the Pullman lounge, but two workmen who made a long, tiresome journey more pleasant to a weary traveller worn out by two successive nights in a railway car. When we awakened on the morning of the second day, we found our dusty and soiled shoes of the night before, polished almost until we could see our face in them. And we were to discover that the polish had been so applied as to last for the best part of the following week. Despite our weariness, we took a street-car home because taxi fares, like everything else, have gone up — so far up that they are out of sight. Inadvertently we went past the proper transfer point and the conductor of the street-car, seeing our bags, supposed that he had to do with a stranger in the city. He stopped the car specially for our benefit, gave very detailed and helpful instructions as to how to cross the street in the best place and get back to the transfer point. Did we say that he was a conductor: he was more, he was a human being, a true gentleman, a man who was not merely doing a job in order to receive his pay but who was intent on helping those who were in need.

The kindness of these two men not only lightened a long, tiresome journey, they reminded the writer that Pullman porters and street-car conductors are fellow-beings. These two men lifted up their respective tasks to a higher level because they invested them with a dignity that may not belong to the jobs themselves but that al-

ways belongs to men who do their everyday work with a conscience and so prove that they are not merely ingenious machines or well trained animals, but high-minded and warm-hearted human beings made in the image of God. The jobs they hold are not generally reckoned among the skilled trades and certainly they are not among the highly-paid professions, yet the comfort and the safety of countless travellers depend upon their unflinching attention and devotion to duty. Without them, thousands of people, perhaps some very important people, would not be able to live their daily lives in the accustomed way.

The porter and the conductor can scarcely expect or receive any extra pay in recognition of their extraordinary services, but their reward in the form of knowledge of a job well done is no small thing. We wonder how many of their passengers take the trouble to express their appreciation of the help they have received at their hands. We have noticed that public servants who are inefficient and slack in their duty frequently betray their own inward discontent by acting like cross dogs that are chafed by the leash that holds them back from biting people, and so indulge in snapping and snarling at all and sundry. How much better the satisfaction that comes from the approval of one's own heart in work well done whether it is rewarded fittingly by others or not.

Is this visionary and idealistic, and hence impracticable? Is human nature in our day such that it no longer cares for its own inward approval but solely for higher wages? Workmen too often assume such to be the case. And employers too often treat their men as though they were nothing but automata. Perhaps a great deal of our so-called labour trouble springs out of such assumptions as these. Certainly it is true that if we could get both workers and employers to labour together "as ever in their great Taskmaster's eye," they would solve many thorny problems.

Labour unions have done much to raise the wages of working men, and this is no small tribute to their effectiveness. There was a time in the history of the labour movement, if we are not mistaken, when it was considered to be an important part of their function to maintain the high standard of work its members did. Perhaps it still is, though we have not read of any strike that had this as its object. The strikes seem to be aimed chiefly at getting more money, or shorter hours, or some "check-off" concessions for the union treasuries. We wonder if men like our Pullman porter and our courteous street-car conductor would not welcome a movement in the ranks of their fellows to encourage them to follow the Golden Rule, to be workmen that need not to be ashamed. A similar revival in the ranks of the employers' union would not be amiss either.

And that brings us back to the chief moral of this personal rumination of pleasant little incidents of the past. And here it is: If even a coloured Pullman porter and a street-car conductor in the discharge of their ordinary duties can add some heavenly perfume to the humdrum business of everyday living, what about YOU? And the text of which we have already had the illustration is found in Paul's Second Letter to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2:15).

SOUTHERN BAPTISTS CONDEMN MODERNISTIC WORLD AND NATIONAL COUNCILS

THE Southern Baptist Convention meeting in San Francisco last month used strong language in voicing its condemnation of the modernistic World Council of Churches and the National Council of Churches. It was a bitter pill for these self-styled "ecumenical" bodies to swallow and one of their leading organs, *The Christian Century*, reported the matter in heatedly vehement style as follows:

"This statement, which was adopted without discussion and without audible opposition, is the most perverse, unbrotherly, and dangerous pronouncement made by any Southern Baptist Convention in many years. False, defamatory, and vindictive, it is a disgrace to the convention and to American Christianity. In direct contradiction to Baptist principles, it attempts to substitute a narrow creed for the New Testament as the basis of Christian fellowship, thus lighting a fuse which may in time blow the convention to pieces. In bland violation of the truth it accuses the World Council of Churches and the National Council of Churches of being totalitarian, of compromising the truth of the gospel, of violating the integrity of the co-operating denominations and the autonomy of their local churches, and of conspiring to form a 'Protestant ecumenical church'. It even denounces the Baptist World Alliance."

The same reporter describes the new President of the Convention, Rev. J. D. Grey of First Church of New Orleans as "a friendly sort of 'mixer' who can be counted on to get along easily with all sorts and conditions of men." The reporter in *The Christian Century* continues:

"Dr. Grey's own church withdrew from the New Orleans council of churches about two years ago even though it had been the largest contributor for many years. A visit from Bishop Oxnam to speak under the auspices of the council, Dr. Grey told me, was the final factor that sent him running for the nearest exit."

Bishop Oxnam is the leader in the ecumenical movement of these modernistic councils who blasphemously referred to the God of the Old Testament as a "dirty bully". Surely the presence of such a blatant sceptic on the platform would be enough to send any Bible-believing Baptist "running for the nearest exit". This is a free country—free for unbelievers and infidels as well as for Roman Catholics—but that ought not to blind the minds of the ecumenicalists to the obvious truth that they cannot mock at all the great doctrines of the Bible and still expect to have the support of men who believe it.

We have not the text of the Southern Baptist Convention resolution before us, but if it is any more "perverse, unbrotherly and dangerous" than the horrible pronouncement of Bishop Oxnam about the God of the Old Testament, it must be most exceedingly wicked beyond all thought and imagination. The World Council has taken to its bosom the Eastern Catholic Churches, it flirts with Rome, it welcomes the most open unbelievers to its councils. And then, strangely enough, it professes to be shocked and humiliated when a Baptist Convention that believes the Bible refuses to have either part or lot with its unbelief. Is the surprise of the World Council real or is it strictly for publicity purposes?

The reporter who writes in *The Christian Century* does not know very much about Baptists when he refers to a doctrinal statement as a "direct contradiction to Baptist principles". Ever since Baptists have been Bap-

tists they have been writing creeds and subscribing to them, and those who decry creeds do so because they are afraid to say what they believe, or rather, to admit what they do not believe. We hope that the new president of the Southern Baptist Convention is as good as he is reported to be. We are afraid of "good mixers", especially when they are highly placed in Baptist conventions, but we hope that this man is an exception. And we trust that the mighty host of Southern Baptists—seven millions of them now, reporting more than a third of a million converts last year, will remember and not forget that the devil of unbelief can leap over, or even through their deep waters to cause havoc in Zion as easily as he has invaded the "drier" paedo-baptist bodies!—W.S.W.

ANOTHER FRENCH PROTESTANT GROUP IN QUEBEC MOLESTED

THE Province of Quebec, "Our Catholic Province", as it is proudly described by its nationalist Prime Minister, Mr. Duplessis, gives unceasing evidence of its intention to pursue with dogged determination its policy of the persecution of religious minorities. Two young Baptist missionaries are now in jail in Northern Quebec for having dared to preach the Gospel in French on a street corner of a mining town. A month or so ago a Pentecostal group of French-speaking believers were the subject of another outbreak of violence. In Longueuil, a suburb of Montreal, a meeting under the leadership of Rev. E. L. Lassègues were disturbed by a crowd that threatened the safety of the worshippers, broke the windows of the meeting-place and were not dispersed until after several hours.

Although this unfortunate incident took place more than a month ago, the victims of this mob violence have yet to receive an expression of regret or any payment of damages from either the civil authorities or the ecclesiastical authorities of the dominant church in the province.

The Montreal and Ottawa Synod of the United Church of Canada voted an unanimous resolution protesting against this piece of persecution and calling upon civil and religious authorities to declare their opposition to such acts.

We are convinced that such attacks are not merely the result of spontaneous acts on the part of irresponsible mobs. They bear every mark of being deliberately planned by responsible leaders and executed in collusion, or at least the tacit consent of the civil authorities. And then, worst of all, the very powers that are charged to prevent such attacks on life and liberty, are ominously silent after they take place. The Church of Rome is essentially the same to-day as it was in the Middle Ages. It resorts to force and violence in place of reason and persuasion whenever it has the opportunity of doing so. This same intolerant power, however, in other provinces and states, where it is in the minority, raises a ceaseless clamour for special privileges from the state, and if it does not receive them proclaims that it suffers persecution. In Québec, street-meetings of Protestants are banned, their places of worship have been wrecked, so-called "Jehovah's Witnesses" are mobbed and jailed; but in Ontario and in British Columbia, the persecuting power turns from arrogant intolerance to assume the mendicant martyr's rôle so as to receive millions of dollars of public money for its sectarian schools!

—W.S.W.

THE PRIEST, THE WOMAN, AND THE CONFESSIONAL BANNED IN AUSTRALIA

LEST the above title prove to be misleading, we hasten to explain that *The Priest, The Woman, and The Confessional* is the title of a book by Rev. Charles Chiniquy, a former priest, and that what is banned by the Australian government is not priests nor confessionals, far from that! but rather the book of that name which exposes the evils of the confessional as practised by the priests of Rome. Readers of THE GOSPEL WITNESS will be specially interested in this as we have published the same book here in Canada, running it through several editions. It has also been published in England. There is nothing offensive in the book, unless it be the plain speech which this ex-priest employed to describe the workings of the Romish confessional as he knew it.

Archdeacon T. C. Hammond, a leading Anglican minister and theological professor of Australia has made a very vigorous protest against the government ban on the importation of this book into Australia. Speaking by radio from station 2CH he said:

"We are a patient people largely because the great body of the community are not as yet vitally interested . . . but I would point out that history shows that where arbitrary actions of this kind are taken, it leads very frequently to violent outbreaks of popular hostility, and then the sectarian issue would be raised with a vengeance."

The Rock, a well-known Protestant paper of Australia, outlines the history of the banning in the following words:

History of the Banning

A consignment of the first book, *The Priest, The Woman, and The Confessional*, was seized by Customs when it arrived in Australia in 1948. At the time Senator Courtice was Minister of Customs.

On our protest, he promised to have the book read by the Literature Censorship Board. (Apparently it had been banned by someone before it had even been read by that body of men).

However, before this took place an election changed the government and the new minister was Senator O'Sullivan.

We took the matter up with Senator O'Sullivan, and after much correspondence and delay for the next 12 months, Senator O'Sullivan upheld the ban.

During this argument, we made applications to import the other book, *Fifty Years in the Church of Rome*. (We could not risk importing it without first applying for permission, because we had lost financially over the other book).

After months of official dickerings, we were informed that *Fifty Years in the Church of Rome* had been placed on the "banned" list.

Our appeal to Mr. Menzies was unavailing. The last official letter from him informed that Senator O'Sullivan's ruling was final.

That is the history, very briefly, of a long and costly struggle on our part to keep these books in circulation in Australia.

The flimsy pretext that Rome and its tools generally seek to use as a shield in such cases is that the banned books are immoral. The real reason is that they are contrary to Roman Catholic interests and teaching. Canadian, American and British readers of THE GOSPEL WITNESS may judge of the contents of this book for themselves by obtaining a copy of *The Priest, The Woman, and The Confessional* at this office for \$1.00.

The Jarvis Street Pulpit

The Way of Life Made Plain

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 17th, 1951
(Electrically Recorded)

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Timothy 2:5.

THE great things of life, generally speaking, are simple and plain. A motorist, I fancy, would not appreciate greatly a quotation from Shakespeare on a sign at a cross-road, when he is going somewhere, and he wants to know how to get there. Above everything he would rather have an arrow pointing—if it is Toronto—"To Toronto". A physician may be justified sometimes in telling you, in Latin, what is the matter with you. He may call your disease by a name you do not understand. But it is very important that the directions on the medicine bottle should be so simple that you can read them for yourself, and know how to take the medicine.

Some years ago I was in a waiting room of a large station in the United States somewhere, and an announcer was calling the trains. There were some cities with whose names I was familiar. No matter how he rolled his tongue he could scarcely disguise "New Yak"! One could pick it out somehow. But the less familiar names, for the life of me I could not understand. I did not know whether I was to sit still, or get up and look for my train. I observed that others, after hearing some train called, picked out a man in uniform, and said to him, "What did that man say?" He was not a very good announcer, was he?

Now the preacher is just an announcer. His business is to tell people how to find the road that leads to eternal life, how to get to heaven; how to be prepared for arrival there. That is the all-important thing. And if he speaks plainly, and makes people understand, he is doing his full duty. That is what I want to try to do this morning—just to speak as plainly as the English language, or my knowledge of it, will permit.

Here is a simple text, and yet how profound! It comprehends everything: "There is one God, and one mediator between God and men, the man Christ Jesus".

I.

THERE IS NO DOUBT ABOUT THERE BEING ONLY ONE GOD: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." God does reveal His presence in many ways. Surely it would be difficult to walk abroad in this world of beauty, and of order; without being impressed with the tremendous truth that behind it all there is an Architect and Builder, a Designer with infinite wisdom and skill, and with incomparable power, to bring these things to pass. The Bible says that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." It is well that we should go to church. It is well that we should read the Bible. But the man

who never goes to church, who has eyes to see, and ears to hear, is left without excuse at the judgment day.

When the different designs of some kinds of cars were not so numerous as they are to-day, I used to notice how little boys would look for the maker's name, and say, "That is a Ford," or, "That is something else."

Who made this earth? The great Henry Ward Beecher was once presented with a beautiful sphere, a porcelain globe, with a map of the world on it. It was so beautifully wrought, and so delicate, that he was afraid to pack it and ship it home, so he carried it openly in his hands in a railway car. Sitting in the car was Colonel Robert Ingersoll, the noted infidel, who said there was no God. Ingersoll knew the great Beecher; so he went to him, and said, "That is a beautiful thing you have there. May I look at it?" "Yes; if you will be careful." He took it in his hands, and examined it.

He returned the globe to Mr. Beecher's hands, and said, "What a lovely thing! Who made it?" "Nobody," said Beecher. Do you see the point? The infidel knew somebody made *that*. And Somebody made this world, this universe, with its myriad stars: "There is one God"; "The God of the whole earth shall he be called." "One God"! The Father, the Son, and the Holy Ghost—we say three Persons in one God; three Subsistences in one Substance. Ask me to explain it. I cannot. If I could, I could not believe. How can a finite mind comprehend the Infinite? A vaster Mind than yours or mine created this universe. He is above and beyond all, blessed forever. But He does make Himself known in the Bible. This is His Word. I am not going to argue the point: but this is a very old Book. After all the centuries it has not changed. It is just the same. It bears the imprint of everlastingness: the Word of the Lord, which abideth forever.

We used to have a deacon in this church who was a great book-man. He read widely, and he presided over a book-selling concern. He told me once that he was in London, and went to a great publishing house, interested in books that he had to order. He went up to one of the upper floors in that great warehouse, and he saw men taking hundreds of well-bound books to a hole in the floor that went right down to the basement—a chute. They wheeled these books to that chute and upset them. He went over and said, "What are you doing?" "Sending them back to the paper-mill to be ground over again and made useful." He picked up one of the books: it was *Colenso on the Pentateuch*. Bishop Colenso was one of the earlier Higher Critics, or Modernists as we call them now. He had written much, tearing the Bible to pieces; but nobody wanted to read his books any more. They called them

"dead books". They were being thrown down the chute, and sent back to the paper manufacturers.

My good deacon said, "I went from there to The British & Foreign Bible Society, and the presses were humming everywhere. Doing what? Printing the Bible in English, in French, in German, in Italian, in Spanish, in Chinese. And there, either on the presses or on their shelves they had the Bible at that time in more than six hundred languages. I think it is more than a thousand now. This Book is still the best seller in all the world. Why? Because it is a living Book. What is it? It is the Word of the living God, and it is written to tell you about God. I know it is full of poetry, and history, and philosophy, and biography—you can classify its contents in a hundred ways. But what is it all for? The end of it all is to tell us about God. That is what the whole Bible is for. It tells us about God. He is the Father, the Son, the Holy Ghost—one God.

Perhaps I have said it before, but I shall say it again: suppose a sunbeam were shining through these windows, and I have a prism here, and I put a piece of white paper down here, and let the sun shine through my prism. You say, "What is that?" That is a sunbeam. "It is blue." Yes. "It is orange." Yes. "It is crimson." Yes. "It is yellow." Yes. So I could point out all the colours of the solar spectrum. My prism would break up that white light into all these colours. "What are they?" Just elements of a sunbeam. "God is light, and in him is no darkness at all." Yes; He is the Father; He is the Son; and He is the Holy Ghost. But there is one God—not many. That is the emphasis here—one God!

The heathen had many gods. They worshipped the sun, the moon, the stars; they "changed the glory of the incorruptible God into an image made like unto a corruptible man"—they made an image of a man and worshipped it—"and to birds"—they made Him like an eagle, and worshipped that—"and fourfooted beasts"—ugly creatures—"and creeping things." They tried to imagine what God was like, and made for themselves ugly representations of many gods. But there are not many gods—"there is one God"—only one.

II.

"And ONE MEDIATOR between God and men." If there are many roads to take you may become a little confused, and you ask, "Which road should I take?" But if there is only one road, if you are to make progress at all, you must take that one. "There is one mediator"—not many.

Our Roman Catholic friends tell us there is one God, but if you want to get to Him, you have to go to Him through the Church. The Church is in possession of all the graces, and if you would get to God, these things will be mediated to you by the Church. "What is the Church?" Oh, the priest. Do you want to have your sins forgiven? Go and confess to a priest, and he will forgive you! You would pray? Well, pray to the saints, especially to the Virgin Mary, and she will intercede for you!

They had rather an interesting ceremony in Rome a couple of weeks ago, when they exhumed the body of a pope, Sarto, who died in 1914. They put it on exhibition at St. Peter's in Rome, and by the living Pope he was beatified, elevated to the ranks of "the blessed"—a dead pope! Thirty-seven years after his death he gets into the ranks of "the blessed"! I don't know what he has been doing in the meantime. But that is the teaching. And then the living Pope prayed to the dead pope, and invoked "the new blessed" to intercede with God in behalf of this

troubled world! We are pretty hopeless if that is all we have.

Is it not amazing? Is it not a certain sign that men are spiritually deluded, when any man in his senses can believe such humbug as that? There is not a word in the Bible to support such nonsense. "There is one God, and one mediator between God and men"—only One.

III.

Well, if there is only one God, I have to deal with Him. If there is only one Mediator, I must know Who that Mediator is, so that, through Him, I may get to God. Who is the "one Mediator"? "The man Christ Jesus." He is a Man? Yes! He is a man. God became Man: He wrapped Himself in human flesh, so that He might reveal Himself to us.

If you want to make a little child understand what you say, what do you do? You become as child-like as you can. You may even stoop to "baby talk". This is not the place for your profound philosophy, when you are talking to little children. You must tell them plainly what you are talking about, so that they will understand. God, the Infinite, stooped that we might understand Him. He wrapped Himself in human flesh. He was born in Bethlehem as a human Babe; and He became a man. We read this morning: though "He thought it not robbery to be equal with God" yet, "He took upon him the form of a servant, and was made in the likeness of men". Why was He made in the likeness of men? Because He came to take your place and mine. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons". He became a Man. He fulfilled our life's day for us.

I have sometimes put it in this way: here is a man, I will call him, John Thomas. He is a wastrel, an idler. He does not like to work. He is due to report at a certain place of duty to-morrow morning; but he will not do so. A friend who knows him, knows that he is not going, so he goes in his place to that factory; he takes his name, punches the clock in his name; fills out all the hours of the day, and puts in a good day's work. He does the same on Tuesday, Wednesday, Thursday, Friday, and Saturday. He does the same the next week; never loses a minute. He does full duty for every hour of the whole period until pay day arrives. At the end of the time someone says to John Thomas, "Go down and get your pay." He says, "But it is of no use." "Why not?" "I have not worked: I have been absent all the time from the place of duty. I have not done one hour's work. Why should I receive pay?" "Go and ask for it." "But it is of no use." "Well, go and try."

John Thomas goes to the office of the paymaster. "What is your name?" "John Thomas." He goes and looks, and pulls out an envelope, and hands it to him. And there he finds the full two weeks' pay. He says, "But, sir, there is something wrong here. I did not work." The paymaster looks over his books, and reports, "Full time registered, every day shows full duty done. There is the pay. Take it." The man says, "I can't understand it." It is the pay for two weeks of faithful duty. It is a gift to him. But somebody else earned it for him.

But that is not all. The poor fellow is in debt beside, up to the eyes in it. "I don't deserve that pay, and I cannot pay my debts." "Well, here is another envelope. Take it." He opens the envelope, and there is enough in

it to pay everything he owes—pay off the past. He is a free man.

That is the gospel—"made under the law, to redeem them which were under the law, that we might receive the adoption of sons". Christ fulfilled our life's day for us. Listen: "He took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient"—for the two weeks, and beyond that—"unto death, even the death of the cross." And there He paid your debt and mine, the Man Christ Jesus: "Wounded for our transgressions"; "bruised for our iniquities"; "the chastisement of our peace was upon him; and with his stripes we are healed."

You say, "Do you mean to say, sir, that I have not to do penance? I am not to be saved by any works that I do?" You are saved by grace. God does it all.

But what about the next two weeks? Is that man going to be an idler the next two weeks? Let us suppose the man who did his work for him could put his own spirit into the man, so that he will no longer be an idler, but an industrious man. Let us suppose he could put his own skill into him, so that he is not only industrious, but competent, and skillful to do the task required of him: "What the law could not do, in that it was weak through the flesh"—the law was an objective standard: "This do and live"—"What the law could not do"—because I could not keep it, and you could not keep it—"God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit". He blots out our sins, and He imputes to us His own perfect righteousness, robing us with His righteousness, so that we stand before God as though we had never sinned; and He puts His Spirit within us, to enable us to walk with God, and do the will of God from the heart. "One mediator between God and men, the man Christ Jesus."

It is just as simple as that: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "God is a Spirit: and they that worship him must worship him in spirit and in truth." You cannot see a spirit. "A spirit" said the resurrected Jesus, "hath not flesh and bones as ye see me have. Handle me and see."

I got a letter last week from a lady in Illinois. She told me of her little girl, Myfanwy. She said, "She is six and a half, and she has heard my husband and me talk so much about you that she said, "Mamma, what does Dr. Shields look like? I wish I could see him." I know that is a poor illustration! Philip said, "Lord shew us the Father, and it sufficeth us. Jesus said unto him, 'Have I been so long time with you, and yet thou hast not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?' If you want to know what God is like, you must construe God in terms of My revelation." He is "the express Image" of the Father's Person. Because the world needed to know what God was like, God sent His own Son in the likeness of men. He went about doing good, healing the sick, forgiving sinners, opening the eyes of the blind, making the lame man to leap as an hart. And He said, "If you would know what God is like, look at Me. What I am, God is." He was God Incarnate. Are you not glad He is come?

There was a certain great man in England who greatly objected to having his portrait taken, and he would never consent to having a cut made of himself. He wrote many

books, and his name was widely known. But no one knew what he looked like, except those who were near to him. Then an enterprising American firm pirated one of his books, and published it in America, and on the front page they put a photograph of somebody who was said to be the author. It was not the author at all, but an utter misrepresentation. When the author saw it, he said, "I don't care much about it, but I would rather have my own photo than anyone else's. So here you are."

They made God to look like birds, and fourfooted beasts, and creeping things. And the Lord said, "You shall not make any likeness of Me. I will give you a portrait." And He sent His Son in the likeness of sinful men, and yet the express image of the Father's Person—united in Himself the nature of God, and the nature of man; born of a human mother, begotten of the Holy Ghost, a dual nature, bringing heaven and earth together, and by His death removing every obstacle to a holy union.

That is what Jesus did. Now He says that if you believe on Him, just trust Him, you shall have everlasting life. You say, "Is it as simple as all that?"

The Roman Catholic system, a sort of religious system, appeals to some people. I remember a certain minister who always wore a gown. Talking to me one day in his vestry, as he threw off his gown, he said, "Aye, man, this commands respect." God help you if you need special clothes to command respect! The priest with his robes, and his bell ringing, and all that, is just bunkum! I don't object to the gown. I agree with a visiting minister who was asked, "Will you wear a gown?" He replied, "If I must I won't, if I needn't I will." "God is a Spirit: and they that worship him must worship him in spirit and in truth."

What do you think God, Who made this marvellously fabricated universe, cares about your mummery and your millinery? It is a libel on God. He is a Spirit! It is as simple as that. What do you do when you are thirsty? "Take a drink of water." Who taught you to do that? "Nobody." What do you do when you are hungry? "Eat a piece of bread." Who taught you that? "Nobody." What do you do to live? "I breathe." Who taught you? "Nobody." Who made it possible for you to do all these things? The God Who wanted you to live. He made life just as simple as that. It would be strange if He made that larger, longer, everlasting life, more complicated. No; He made it just as simple as that: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "One mediator"! One Priest! "The Apostle and High Priest of our profession, Christ Jesus"! He has power on earth to forgive sins. My hope is just on that simple text, and has been these many years: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is what God's Word said. Long ago I confessed that I was a sinner. Then God by His Spirit enabled me to say, "Having confessed my sins, either I am a Christian, or God is a liar—one or the other." I knew God could not lie. Then I saw that faith was just to take Him at His word, and rejoice in His salvation.

Let us pray:

We thank Thee, O Lord, for the fulness, the completeness, the simplicity of the way of life. May those of us who have already received Thee, rejoice in Thee afresh, and may any who have not yet received Thee, come this morning, and take Thee at Thy word, for Thy name's sake, Amen.

THE LOVE TRANSCENDENT

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

Preached in Jarvis Street Baptist Church, Toronto,

Sunday Evening, October 16th, 1932

(Stenographically Reported—Broadcast over CFRB, 690 k.c.)

"And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—2 Samuel 18:33.

Prayer Before the Sermon

O Lord our God, we recognize and acknowledge that we are commanded and commissioned to speak of those things which are beyond the comprehension of the natural mind. Thou dwellest in light which no man can approach unto. No man hath seen Thee, nor can see. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. No science can discover it; no school can teach it; no effort of the human mind can unveil, discover, or discern, the glory of the Lord. Only as Thou dost unveil Thy beauty to our view, only when Thou dost open the human heart, enabling it to attend to the things which are spoken in Thy holy Word, from heaven itself—only then can any of us understand.

But we do rejoice that those things which eye hath not seen, nor ear heard, God is pleased to reveal unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. O God, how terribly men have been deceived by the tempter! What falsehoods he has issued against Thy character, against Thy holy name! How blind men are to the realities of the spiritual world! How foolishly have we all set our affections on things below! Wilt Thou not condescend to open our blind eyes this evening. Open our understandings that we may understand the things which the Spirit of God shall speak to us.

We beseech Thee, O Lord, to give to every one in this place a sense of Thy presence, of Thy nearness, of Thy reality. We have no concern as to what men shall think of us, or of this place, if only they may be induced to think of God, to return to God, to believe God, to serve God, and to love the Lord their God with all their heart, with all their soul, and with all their strength. Come to us, we pray Thee, in this place. Visit every pew, and every person in every pew, so that we may know this is none other than the house of God and the very gate of heaven.

This we pray also for those who hear this evening whom we do not see. Little groups are gathered here and there. Some have been brought together by some zealous servant of Thine, in hope and expectation that the word of salvation may be heard and believed by some who hitherto have closed their hearts against Jesus Christ. May some of our radio hearers this evening—yea, may many of them—be soundly converted to God. Visit the solitary hearer, the one who is in pain. Visit, we pray Thee, the secret hearer, the one who hears, and would be unwilling to let it be known he hears. May the Lord's arrows be sharp in the hearts of the King's enemies whereby the people fall under Thee. Wound, Thou conquering Christ, that Thou mayest heal; kill, we beseech Thee, that Thou mayest make alive again. Oh, that many may be convicted of sin, of righteousness, and of judgment. May the gospel of Thy grace prove to every hearer the power of God unto salvation.

A like blessing we pray upon the testimony of Thy word everywhere, whoever shall preach it, wherever it may be preached; whether to the great congregation, or to but two or three; where the mother talks with her child this evening, ere the little one is sent to bed, about the things of Jesus Christ; bless the Bible story she tells; bless her as she teaches the little one to pray. May Thy word find entrance to the heart, so that it shall never be forgotten.

So we pray that the blessing of salvation for time and for eternity, the blessing of the Lord which maketh rich and addeth no sorrow thereto, may be the portion of all who bow in Thy presence this night. We ask it in the name of Jesus Christ our Lord, Amen.

THE story of Absalom is one of the most pathetic, one of the most tragic, to be found in the Word of God—or, indeed, I think, to be found in any literature. Absalom

was a particularly attractive man. It is said of him, "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

The first great tragedy that entered into the life of Absalom was when, at a feast which he himself provided, by his own instruction, his brother Amnon was treacherously slain. Having thus dipped his hand in his brother's blood, he anticipated the wrath of the king, and immediately he took himself to the neighbouring kingdom of Geshur where he found refuge from the king's anger. There he remained for some time. During his absence we are told that "the soul of king David longed to go forth unto Absalom". But he restrained himself, and permitted Absalom to remain in the far country.

Some time later, through the joint intercession of Joab, and the woman of Tekoah who prayed by Joab's inspiration, the king gave permission for Absalom to return. He stipulated, however, that he must live in his own house, that he should not see the king's face. So Absalom returned to Jerusalem, and lived in his own house; and for two years, though in his father's country, never came into his father's presence, nor saw the king's face. At the end of the two years he petitioned Joab again to intercede in his behalf, to which request Joab at last reluctantly responded. Absalom was permitted to come into the presence of the king. A reconciliation was effected, and the king kissed Absalom.

Then Absalom took up his station at the gate of the city, and whenever he found anybody who had a grievance, anybody who was out of sorts with the government of the day, he made friends with him—as traitors always do. He said to them, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Thus little by little he stole the hearts of the men of Israel. When thus he had wrought seditiously over a considerable period of time, and when he had reason to hope that the harvest of traitors would be sufficiently large to justify an open revolt, he commissioned certain men to go to Hebron, instructing them that when they should hear the sound of the trumpet, they should cry, "Absalom reigneth in Hebron." "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing." They were dupes of the traitor; they assisted him in his fell purpose.

When the trumpet sounded the rebellion began, and day after day men forsook the standard of David. Ahithophel, the king's counsellor, proved to be a traitor. Many of those upon whom David had depended, forsook him, and went over to the enemy's camp. It looked for a while as though David's day were done, for it was reported to him that "all the people" were going after Absalom.

At last David gathered a few trusted friends about him, and went out of his city. He went up Mount Olivet, weeping as he went up, like a Greater than he at a later day. He left his capital city behind him, and went out once again into the wilderness, despised and rejected of men. But Joab sounded the trumpet, and the king gave permission to number the men of Israel, and to set the battle in array. Those who were faithful to David went out under the command of Joab to do battle against Absalom and his fellow-traitors.

The battle was joined in the wood of Ephraim, and that day the wood of Ephraim devoured more than the sword; and when Absalom, riding upon his mule, was passing under the branch of an oak of the forest, his splendid locks, of which he was so proud, waving in the air, wrapped themselves about the branches, the beast from under him went away, and Absalom was left suspended in the oak. When Joab heard it he took darts in his hand, and, finding the rebel helpless, he pierced him to the heart and slew him.

Then two men set out to tell David the result of the battle. The one who came first had no particulars to give, and he was made to stand aside while Cushy told his tale. Before Joab went out to battle, David had commanded him, "Deal gently for my sake with the young man, even with Absalom. I know he is a traitor. I know he is a bad man. But he is my son. Deal as gently as you can with him." When David knew that the battle was being fought, he went up to the tower over the gate eagerly to await the news of the day. When this messenger came he asked not whether Joab had been successful or not, nor whether the rebellion was quelled and his throne made once more secure: one question leaped to his lips, for it was the uppermost longing of his heart. He said, "Is the young man Absalom safe?" As though he would say, "I care not much about the issue of the battle. Tell me, is Absalom safe?" Cushy, thinking to give good news, said, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." When David heard it he went up to the chamber over the gate, crying his heart out: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Surely one cannot read that story without being impressed with the strength, the wealth, the almost immortality of a father's love. And yet it has in it elements of pathos and of tragedy. I use it as an illustration, first, that I may show you *wherein the love of David resembles the love of God*, and then that I may show you *wherein the love of God transcends all human affection*.

I.

I say, there is A CLOSE RESEMBLANCE BETWEEN THE LOVE OF DAVID AND THE LOVE OF GOD.

His love was lavished upon a *wilful and wayward soul*. Absalom desired to be a law unto himself. He wanted to have his own way, to do his own will, to indulge his own pleasure. He was determined upon his own course, and, though his father's son, apparently he had made no contribution whatever to the weal of the kingdom. He had never been a dutiful subject of the king: he had been from the beginning—and was to the end—a rebel at heart. But in spite of his rebellion, in spite of his manifest antagonism to David and all the interests of his kingdom, his father, strangely enough, loved him. His love survived that tremendous test.

That is parallel to the conditions which obtain in the spiritual realm; for men are natively opposed to God, enemies in their minds by wicked works; their carnal minds are "enmity against God: for (they) are not subject to the law of God, neither indeed can be". We are amazed sometimes when we read, not only of the anti-Christian attitude of Russia, but of its antagonism toward, and its utter hatred of, the very idea of God, its desire to elbow God out of the world, and to reign in His stead. But the "old man" in every one of us is a

Bolshevist. Bolshevism is not new: it is native to the human heart. The "old man" of whom Paul speaks, is an anarchist. It is "not subject to the law of God, neither indeed can be."

Can you love people of that sort? Playfully the Irishman says he is "agin" the government. He may be a very admirable soul, and his opposition may be only theoretical. But this thing that hates all governments, and that insists upon being a law unto itself—what is it? You call it Bolshevism? You call it Communism? You call it Anarchy? Atheism? The Bible calls it by one name: it is simply sin. Sin in a pronounced expression perhaps, but that is what sin is, rebellion against God. And we have all rebelled against Him. "We have all sinned, and come short of the glory of God." Why should God love any of us? But He does, in spite of our willfulness.

The love of David *was not turned aside by blood-guiltiness*. Absalom had blood on his hands. He had been responsible for the death of his half-brother. His half-brother was not a good man, but instead of his being brought to judgment by due process of law, he had been treacherously slain. He had died at the hand of a murderer, and Absalom had instigated the murder.

Sin has death at its heart always. Sin kills. Sometimes you read in the paper of a young man who has done some dreadful thing, and has brought himself under the condemnation of the law. Everybody knows that he is bound to pay the penalty for his crime. People begin to wonder then what sort of home he came from, and who his mother and father were. They are not content until they have found some woman somewhere broken-hearted, cut to the heart by somebody's sin.

Sin always does that. It is but an illustration of its great crime, its capital offence, for I tell you, my friends, sin never stops until it comes to the place called Golgotha, which, being interpreted, is the place of a skull. It always drives its spear to the heart of Incarnate Deity. Sin is a bloody, damnable thing. Away with the damnable heresy of evolution, that which leads people to believe that they are to be excused for their fiendishness! No! Sin has made murderers of us all. We have admitted to our hearts the very thing that drove the nails through the hands of Jesus Christ, and put the crown of thorns upon His brow. Do not dress it up. Look at it for what it is; and never cease to wonder that the love of God is not turned aside even from the murderers of His own Son. "Ye killed the Prince of life," said Peter, "ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."

How could anyone love people like that? But that is your portrait, and it is mine. I say, the matchless marvel of the gospel is that it is the disclosure of a love that can survive a guilt like that.

The love of David *was a love that suffered long, and was kind, and was not easily provoked*. What a terrible man Absalom had been, with all his external, his outward, beauty! What an infamous liar he was! What a deceiver! There was no truth or honour in him. He actually kissed the king—as Judas kissed Jesus of Nazareth. He professed loyalty, while in his heart he was planning and plotting the overthrow of his government.

What a bad lot we are! A little while ago people were telling us human nature was rather a fine thing. There, are many of the "fine things" getting into penitentiary nowadays! Much of this last product of evolution is

unmasking itself. There is nothing lovely in human nature of itself, in its quintessence. There is not one of you who is not at heart a deceiver. You have deceived yourself. You have deceived others. There are men and women here who do not even deal frankly with God—and God knows they do not. The religious profession of multitudes of people is nothing but a sham — as was Absalom's. When he went to Hebron he said to the king, his father, "Let me go and pay my vow, which I have vowed unto the Lord, in Hebron."

This unmitigated scoundrel, this criminal of all criminals, this traitor of all traitors, *went to Hebron professing to worship God*, while really intending to overthrow the king's dominion.

I venture to say a daring thing, but I believe it is true—and it is no discount upon organized religion, nor is it uncomplimentary to the church. Properly understood, it is a high compliment. But you will find the sharpest, shrewdest, and most unprincipled men in the world among those who profess the religion of the Lord Jesus Christ. There are many Absaloms.

Can anybody respect them? Can anybody feel any liking for them? I do not know. Perhaps it is a good thing for our mutual peace of mind that we none of us know each other thoroughly. But I do know this, that in spite of all the evil of Absalom's heart, the love of his father never failed. He loved him in spite of it all.

I would remind you, too, that the love of David was like the love of God in this, that *it was not lacking in discernment or discipline*. It was not a maudlin sentimentality. I grow weary of the people who say, "We want more love," while their eyes flash, and their fists are clenched. I do not want you to love me with your fists! I do not want you to love me with your tongue either. "Let us not love in word, neither in tongue; but in deed and in truth."

David loved Absalom, and when he went yonder to Geshur, his heart would fain have followed him: "The soul of king David longed to go forth unto Absalom." But he was the head of the nation, and he said, "I must not. I must recognize his sin. I must make him feel it. I dare not call him back with blood upon his hands. Let him stay." It was only by the intercession and interposition of another that at last David gave permission for him to return.

The love of God, my friends, is not a mere soft sentimentalism. The wonder of it all is that while God recognizes our unworthiness, and recognizes our sin, and never for a moment condones it, but always deals with us as sinners, yet He loves us,—

"He saw me ruined by the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate;
His loving-kindness, O how great!"

The love of David was *a love that wept at the prostitution of great powers*. What a great man Absalom was! He was a born leader of men. He was not a weakling: he was a strong man. He was a man of dominating, forceful, personality. Wherever he sat was the head of the table in any company. In appearance, and in the potentialities of that marvellous personality, Absalom was a prince. What a servant of the king he might have been! What a comfort to his father he might have been! What a contribution he could have made to the welfare of the

state had all his great powers been consecrated to his father's service! But instead of that, they were all exercised in his own interests, even though it involved the destruction of the very kingdom itself.

And yet, although David must have been terribly disappointed in him, and looked back to the day when he was growing from boyhood to young manhood, when no doubt he said to himself, "What a tower of strength this young man will be when he grows up! How I shall be able to lean on him! How he will reinforce me in all the interests of my kingdom", he loved him still. Absalom turned out to be the worst enemy that David ever had, bitterer than Saul himself. But in spite of it David loved him.

I shall not discount the capacity of human nature. I go all the way with the principles which those vain-glorious orators voice when they delight to discourse upon such a text as this, "What is man?"—they usually take that, and leave the rest of the verse. I heard a man preach from that text. How he glorified man! How he pictured him as a superman! How he spread his wings and soared away to heaven! Man is such a clever fellow altogether. So he is! It would be foolish to discount human achievement. There are many Absaloms, men of incalculable potentialities. When I read of a man's building an empire of commerce, when I read of a man's heading a great concern with a capitalization of two billions of dollars or more, when I see him governing that empire as a village school master looks after his little school, I cannot help saying, "What a man!" If a man of these powers could have consecrated all his abilities to human service, and to the glory of God, what a public servant he could have been!

How many men there are to-day who might have been conspicuous before all the world for their distinguished service to their fellows, and to God above them! Instead of that, they have been like Absalom: they have lived for themselves. Some of them have come crashing down to ruin, others have not fallen yet; but I tell you the Absaloms who live for themselves, and who have no care for anybody but themselves, are not particularly praiseworthy. The powers of most of us may be very limited, but what we have we have used against God. We cannot throw stones at other people, because we have done the same thing ourselves. What a wicked lot we are!—

"Where every prospect pleases,
And only man is vile."

"Tone that down," says someone, "man is not vile." Is he not? You must give me another adjective then—but a stronger one—properly to describe human nature in its last development. You and I know that these hearts of ours, that were made to be the dwelling-places of God, with a capacity for all the enjoyment of heaven, have been so prostituted by the devil that they have fallen to the lowest levels of hell.

Read the newspaper if you do not believe it. Take it to your modernistic theological professor and say, "What do you think of that? Do you tell me human nature is not depraved? Do you tell me that it has not got hell at the heart of it?" The worst sinner of all is the man or woman who cloaks his or her selfishness with religion. I do not understand it, but David's love for Absalom still remained, even as God loves us in spite of our sin.

David's love *survived an attempt to destroy it*, for when Absalom went forth to the battle, he instructed his

officers to smite the king only. That is what Absalom was bent upon, and that is what sin is. It aims at the overthrow of the throne in the heavens. It aims, when it is finished, at the dethronement of God. And yet God loves us. One might have supposed that a thing like that would be enough to extinguish even the love of God. "But many waters cannot quench love", and the love that God has for us survives this barrier of our unworthiness, even as David's love survived the treachery and murderous intent of Absalom.

II.

Very briefly let me try now to show you WHEREIN THE LOVE OF GOD TRANSCENDS ALL HUMAN LOVE.

For a long time David did not know what was in Absalom, and when Absalom came and kissed the king, I doubt not that David hoped Absalom had come to repentance, that his heart was changed, and that now he would become a dutiful son and subject. If he had known how base he was at heart, could he have loved him still?

Another came to kiss another King. And do you remember that that other King had predicted his coming, and had said, "Verily I say unto you, that one of you shall betray me"? And when the disciples asked, "Lord, is it I? Is it I?" and John leaning upon His breast asked, "Lord, who is it?" He said "He that dippeh his hand with me in the dish, the same shall betray me." And Judas went out into the night to accomplish his purpose. When by and by they met Him in the garden, and Judas had given a sign to those who would apprehend Jesus of Nazareth, saying, "Whomsoever I shall kiss, that same is he: hold him fast," and when Jesus came saying, "Hail master," and kissed Him, Jesus Christ was not surprised. He did not call him by any bitter name, but redeeming love made its last appeal to him. He said, "Friend! Friend! Wherefore art thou come . . . Betrayest thou the son of man with a kiss? I have known all the time, Judas."

My friends, the wonder to me is that a love that is not blind, a love that can see us through and through, a love that is joined to perfect knowledge, the love of Him from whose eyes no secrets are hid—that a love like that can look into your heart and mine, know how base we are, how utterly ungodlike we are, how ungrateful, and love us in spite of it all. But He does. You cannot tell Him anything: He knows all about you before you begin.

I have told you the story before, but it crosses my mind at the moment, and I will tell it again because it illustrates my thought. Many years ago I heard a preacher tell of a man in the Southland who came of one of England's noble houses, who set his heart's love upon some lady of the South, the daughter of a wealthy planter. Ultimately they were betrothed, and the day of the marriage was set. When it had gone as far as that, an old coloured mammy that waited upon her mistress, who had known the family for many years, and held a secret that was known to but a few, decided she must apprise her mistress of the fact. She knew the Southern prejudice against all taint of coloured blood, and she took this young lady aside and told her that two or three generations back a dash of coloured blood had entered into her family, and that she had coloured blood, negro blood, in her veins.

The young woman was overwhelmed by the revelation, and brokenhearted with disappointment. She sent for her lover, and when he came she kept him at a distance. She had gathered together all his presents, and then, tak-

ing the betrothal ring from her finger, handed them all to him, saying, "I have sent to tell you that we can never be one, that the marriage cannot take place." "But why?" he asked. "I cannot tell you; it is a family secret, but there is an insurmountable barrier between my family and yours. I release you, and you must release me. Take all your presents back, and especially this ring." But this splendid young man was a regular Lochinvar, and was not easily dissuaded. He insisted on hearing the story. Expecting him to rush from her presence, she told him the secret which her nurse had told her the night before, and concluded, "It would be impossible for my family to be united to yours." He smiled, took the ring from the table and replaced it on her hand with a gentle violence and said, "That will stay there." "But it cannot." "Is that all you have to tell me?" he enquired. "All! It is enough, is it not?" "Perhaps so," he replied, "but I knew that long ago, before I ever asked you to be mine."

Sometimes the believer discovers depths within his own nature that fill him with alarm, and he says, "Surely, surely, the Lord Jesus could not have loved me had He known that." But when we come to Him confessing our sins He always says, "It is nothing new to me: I knew it long ago."

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed
through,
Ere He found His sheep that was lost:
Out in the desert He heard its cry.
Sick and helpless and ready to die."

And He went after it. *His was a seeking love*: "The Son of man is come to seek and to save that which was lost." David did not go to Geshur: he waited until Absalom came to him. If God had waited for you and me to come to Him, we never should have come. "We love him, because he first loved us." That is the philosophy of it. How great is the love of God!

With this word I have done. The love of God for us is a love that overcomes all obstacles, removes all barriers in the way of our reconciliation. David said, "Would God I had died for thee, O Absalom, my son, my son! I wish I had died myself instead of Absalom, that he might have lived." No plaintive, tragic, "It might have been," ever escaped the lips of the omnipotent God: "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

You read sometimes of terrible crimes of which men are guilty. With all the evidence in the newspaper as clearly set out as it could be in a court of law, yet you know there will be a trial. Everything will be done in perfect order. But you say, "It is a foregone conclusion. The man is guilty. He is bound to die. No power in the world can save him. No wealth can purchase his redemption. No influence of any sort can effect his release. The man is as good as dead already." How helpless are his best friends! A mother's love, a father's love, a wife's love, anybody's love—everybody's love—is impotent!

But such was the situation God faced. We were under the condemnation of the holy law of God, and neither seraphim, nor cherubim, nor angels, nor archangels, could effect our deliverance. But you remember how Joab put in the mouth of the woman of Tekoah, "Neither doth

God respect any person: yet doth he devise means, that his banished be not expelled from him." He has found a way to do it. He has found a way whereby He can be just, and yet the Justifier of him that believeth on Jesus.

"Oh, for this love, let rocks and rills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

"And all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a cry to the gate of heaven,
'Rejoice! I have found My sheep!'
And the angels echoed around the throne,
'Rejoice! for the Lord brings back His own!'"

There is no other love like that! That is the love I offer you in the name of my Master. I can say no other than this, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Let us pray:

O Spirit of God, we beseech Thee by Thy gracious ministry to heart and conscience, to the human will, to quicken us all in Thy fear, and save us every one from the folly of rejecting a love like Thine. Constrain many to come to Him Who is the Lover of their souls, Amen.

SEMINARY ACTIVITIES

By W. S. Whitcombe

While an almost unearthly quiet pervades the Seminary buildings these days, Seminary activities have not abated; they have merely moved to other fields of labour. Since lectures ceased the writer has seen a large number of our students at work in various places and in various capacities and with one consent they have assured him they are not working less than when school was in session.

An Accident

It is with joy and gratitude to God that we are able to report that Miss Doris Orrett, who suffered an accident in Sudbury, is now at home in Toronto, and after spending a few more weeks in bed, hopes to be able to move about on crutches. This is a severe disappointment to her and to all of us, for Miss Orrett was looking forward to spending the summer in carrying the Good News in French to those who had been deprived of it. However, we recognize that God's ways are not ours and give Him thanks that her life was spared. As it was, the wheels of a truck passed over her as she lay prostrate on the road after having tumbled from her bicycle! Our students must be made of tough materials!

A Student Bears Witness

The following lines from Brother Horace Wilkins, second year student, indicate that even those who are not able to devote their full time to the Lord's work are by no means unfruitful in His service:

"The Lord has been good to me and given me work of my own trade within the town. Working close to home provides an extra hour every day for study and also saves bus transportation expenses. Though I don't occupy a pulpit I find that here, among common workmen, there are intelligent people from all religions and races who look at me and say, 'So he is associated with Jesus Christ, is he?' What a dangerous position! I must watch lest I should bring reproach upon that holy name. And what a joy it is to sit at lunch hour and talk to some hungry soul of the Bread of Life.

"But carpentering isn't all my business here. I enjoy the fellowship of the Lord's people as we meet to study His Word. I am sitting under the ministry of one of God's most able servants and am having my soul filled.

"Of course, in Sudbury it is almost impossible to hide this knowledge of the grace of God under a bushel. Saturday night affords opportunity to present it to the multitudes in the Open Air Meeting. Here, the Christian heart cannot help but rejoice in seeing the many interested people drinking in the Word of God.

"I have the joy of delivering God's message to a group of boys every Thursday evening at Minnow Lake. But that's not all. I have the privilege of accompanying Etienne Huser on Saturday afternoons on his canvass of the French section. I don't know if I am to be his body guard or silent observer, but it does my soul good to watch him present Jesus Christ to these darkened souls."

Vacation Bible Schools

Since the first of this month, two teams of lady-students have been at work on D.V.B.S. projects, one in Essex, Ontario, the other a bilingual undertaking in Malartic, Quebec. This is exacting work, as those know who have attempted it, and yet one that often proves to be very profitable in after years as the seeds of the Gospel are sown in young minds.

Rev. B. R. Oatley-Willis writes that the first week of the Vacation Bible School at Essex saw an enrollment of seventy-four with a daily average of sixty. This is a good beginning.

Report on Mr. Dempster

Mr. Dempster continues to make satisfactory progress in the nursing-home and was very happy to have received a telephone call the other day from Student-pastor John Jones and student Reg. Brown in Courtland. The latest figures on the Dempster Hospitalization Fund are as follows:

Reported last week	\$2,851.64
Received to July 17th	81.00
	<hr/>
	\$2,932.64

Only \$67.36 to go to the \$3,000 mark. Who will put it over the top? Let us hear from you.

Again we thank all who have taken part in this fund.

Rally of Northern Churches

A number of our Northern Churches took part in a Dominion Day Rally held at the Lavigne Church. Several of our students were present and took part. We have not received a detailed report but understand that there were testimonies in French and a good time was reported by all. The offering was sent to the Dempster Fund.

Last week Mr. Huser spent preaching in French at a series of meetings conducted with Rev. Yvon Hurtubise at Malartic, Quebec.

Grace Baptist Church—Lavigne

By Rev. J. R. Boyd in *The Berean Ambassador*

Northern Ontario's only French Protestant Church has just passed another milestone. On June 28th the members of this little work at Lavigne met for their annual meeting. There was not much of sensational character in the reports, but cause for a measure of joyfulness and hope. Four French believers were baptized there during the year, and one more young man has requested that he should be accepted for baptism. In the same period the Church had the privilege of furnishing the bilingual Church at Malartic with a good and faithful worker. Perhaps most noteworthy was the fact that though the total membership is little more than twenty, they gave, through their regular offerings, more than \$450 to missionary works besides spending a very commendable amount of money in efforts to evangelize others in their own district. Such works as these established

and serving where blackest heathenism securely reigned. A few short years ago, surely prove that it is worthwhile to take God's Word to French Canadians.

Baptisms at Ironbridge

Student-Pastor Ken Burton writes from Ironbridge, Ontario:

"Last Lord's Day was another high time for the believer here, as three of their number followed their Lord through the water of baptism. Rev. D. Macgregor was here for the occasion and preached the Word.

"Other branches of the work are continuing with the blessing of the Lord. We plan a two week Vacation Bible School in the early part of August. As the summer speeds by, we press forward to make Christ known by all means. Continue in prayer with us that the Lord may crown the effort with success."

Progress at Essex

Rev. B. R. Oatley-Willis writes from Essex:

"In common with most churches, the summer months generally see a drop in attendance. However, we are happy to report that our attendance has kept up and our Sunday School has averaged around a hundred and twenty which is better than our average of a year ago.

"Our Junior Choir, which was formed recently, now sings at the morning service and has progressed remarkably well under the leadership of our pianist Miss Ruth Parker. Our Young People's Department has also been pressed into service, and recently took an evening service which was a blessing to all.

"Since our last letter we have commenced our D.V.B.S. with Miss Walker and Miss Rösene, two of our Seminary students.

"Our Sunday School visitation has had encouraging results, our teachers and others who have assisted in this necessary ministry all testify to the blessing to their own souls which they have received in this work as they go into the homes of the children.

"Still we cannot be satisfied. I was appalled recently to discover from a recent 'poll' I was able to do that out of a population of over three thousand only four hundred and four Protestants attended a church service. This is a challenge and we cannot be complacent."

OPEN-AIR PREACHING IN FRANCE

MMR. WILFRED BAUMAN, B.A., B.D., one of the members of the graduating class of Toronto Baptist Seminary in 1950 has been in France and Switzerland since graduation. We learn with satisfaction that he has received a "mention bien" on graduation from the course of study he was pursuing at La Sorbonne, the University of Paris. He is now engaged in visiting various centres in Northern France in company with Pastor Itty of Paris and Mr. Marc Huser of Alsace. The latter is a cousin of our Etienne Huser, present student-professor of French at the Seminary. The "caravan" referred to in the following letter is the Gospel Bus of the Church at Colombes, Paris, of which Rev. Emile Guedj is the pastor. The three missionaries have cooking and sleeping facilities in the truck, which is also equipped with loud-speaker for open-air meetings.

Mr. Bauman's letter begins outside of Amiens, France, on July 4, and is continued bit by bit throughout the whole of Northern France and Belgium where he is working with Pastor Maurice Mafille, pastor of the church at Croix-Lille. Mr. Bauman writes:

A Great Send-off in Paris

"Here we are on the road with the caravan of the Colombes Church with Marc Huser and Pastor Itty of Paris. We got off to a good start yesterday afternoon with a brief prayer-meeting with a group of ladies of the church at the home of the Guedjs. Last Sunday they gave us a great send-off at the Colombes Church. There was a wonderful spirit in the meeting. It was a thrill to be greeted at the door by all the saints wishing us godspeed. That will be a time long to be remembered. In the afternoon we had a similar service at the rue de Sèvres, Mr. Itty's church.

"One night we camped on Vimy Ridge, not far from the monument in memory of 60,000 Canadians who lost their lives there during the first World War.

Open-air Markets

"Since we have arrived here in Croix, Pastor Mafille has kept us very busy. It reminds me of the days when I was in the North with Mr. Boyd. We have had on an average of four open-air meetings each evening. Every night we go to a different place, turn on the loud-speakers and get out the accordion and begin our meeting. While we play and sing the young people of the church here give out tracts and offer New Testaments and Bibles. Sunday morning we were at Roubaix, a great textile centre. There were many people at the market and we sold several Bibles. Yesterday at the market at Tourcoing we noticed a marked difference. The people are very Roman Catholic and do not readily accept the tracts offered them. Last night we stopped at the market place in front of the Roman Catholic Church.

"We have had many opportunities to give out tracts, to witness, and to sell New Testaments and Bibles. Over here in France there are great market places: crowds of people come to buy, not only food, but dry goods, hardware, almost everything. We too have a table we dress up as best we can and sell Bibles. We have a big poster on the caravan door advertising the Bible. I play the accordion to attract the crowds and the young people from the church give out tracts and try to interest people in the Word of God. People here know very little of the Bible—just as in French Canada.

The other day we crossed over the border into Belgium for a brief visit. We had to remove the loud-speakers from the car. I do not know what we shall be able to do without them when we go to the great city of Bruxelles for meetings. Our passing through here appears to have been the source of blessing to the church. The young people are doing great work in giving out tracts. Some who were backward have been encouraged to take a bolder part in the work. May the seed sown bring forth much fruit. We have run out of New Testaments and shall have to buy some more as only two are now on hand."

We hope to have further reports of this missionary work from Mr. Bauman and his fellow-workers and assure them of our deep interest in their labours and our prayers for them.—W.S.W.

I feel right glad to meet with a zealous man nowadays, for zeal for God has become a rare quality in the land. You see plenty of zeal where politics are concerned. Fashion and art and society and literature each one evokes zeal of a certain kind; but we are not over-done with those who are zealous in the matter of religion.

—C. H. SPURGEON

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 4 July 22, 1951

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

HOW TO WALK BEFORE GOD

Lesson Text: Matthew 6:1-15.

Golden Text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

I. The Duty of Generosity: verses 1-4.

Many ancient manuscripts of the Bible read thus in verse 1: "Take heed that ye do not your righteousness before men." Deeds of righteousness concerning which instructions are given are almsgiving (vv. 1-4), prayer (vv. 5-15) and fasting (vv. 16-18).

The Christian is commanded to maintain good works, to perform deeds of righteousness (Eph. 2:10; Tit. 3:14; Jas. 3:18). Right actions must accompany right belief (Jas. 2:14-18), and they will do so, provided the Holy Spirit is allowed to have His way (Gal. 5:22-25; Phil. 2:13).

Giving to the poor and needy is an important duty (Prov. 19:17; Matt. 25:40; 2 Cor. 9:6-14; Jas. 1:27), but to parade one's deeds of charity spoils the grace of generosity. Those who give in order to be seen of men have already received the reward which they sought—praise and fame; they may look for no further recompense (John 5:44). The Greek word translated "they have" (vv. 3, 5) denotes possessing a receipt in full for a purchase. The Christian should be content to do good for the sake of doing good, for love of his brethren and to please the Lord. He knows that in the Lord's own time and way He will reward His servants.

When we give to those in need, we should not advertise the fact, lest we should embarrass them. Indeed, we are to keep it hidden, as it were, even from ourselves (v. 3), and let no desire for the praise of men influence us. Some are willing to give to help the needy when their names will be published, whereas others will give quietly, without ostentation.

The Greek word translated "openly" does not appear in the best manuscripts; it is enough for the faithful servant that the Master will reward him, whether openly or not (Col. 3:24).

II. The Duty of Prayer: verses 5-15.

The scribes and Pharisees entertained a false conception of prayer. In the first place, they regarded it as an opportunity to parade their own piety. Accordingly, the public synagogue or street, rather than the secret chamber, was chosen as a fit place for their devotions. True prayer is addressed to God alone.

In the second place, they conceived of prayer as a magic formula, the virtue of which lay in the number of times it was repeated (1 Kings 18:26, 29; Eccl. 5:2; Mk. 12:40; Acts 19:34). Heathen forms of worship provide many illustrations of these senseless repetitions. It was thought that the spell would be broken if any of the original words should be omitted, misplaced or changed. Our God, on the other hand, regards the yearning of the heart. He knows our every need; He understands our thoughts afar off (Psa. 139:1-16).

The prayer which is generally known as "The Lord's Prayer" was not intended to be a formula, to be repeated in vain repetition as some do, each repetition being counted, as they touch the beads of the rosary. Our Saviour was teaching the principles of true prayer (Lk. 11:2-4).

Prayer, to be acceptable, will be offered in the name of the Lord Jesus Christ Himself (John 14:13, 14; 15:16; 16:23-27). It will be addressed to God as our Father. The Gospel of Christ revealed God as the loving heavenly Father of those who believe in Him (John 1:12; Rom. 8:15, 16; Gal. 4:6). We may draw near Him in confidence (1 John 5:14, 15).

Our first petitions should be the expression of our love to God (1 John 4:10), as we pray that His name may be magnified, His kingdom extended and His will performed. As we thus pray, we shall find that we become increasingly desirous of glorifying Him, extending His kingdom and

obeying His will in our own lives and in the lives of others.

The last three petitions concern our personal needs. We require sustenance for each day; not merely the supply for our physical natures, but the strength from the word of God for our spiritual natures (Deut. 8:3; 33:25). Forgiveness of sin for which we pray will be provided as we confess and forsake it (1 John 1:9). An unforgiving spirit toward others will indicate a lack of fellowship with the Father, which is an indispensable condition of prayer (Matt. 18:21-35; Mk. 11:25, 26; Jas. 2:13; 1 John 2:9-11; 3:14).

The word "temptation" is used in two senses in Scripture: it may mean "test" or "try" (Gen. 22:1), or it may mean "entice into evil" (Jas. 1:13, 14). The petition regarding temptation (v. 13) implies that, conscious of our weakness, we would shrink from the place of testing; but if, by the Providence of God, we are brought into such, our prayer would be that we should stand true (1 Cor. 10:13; Jas. 2:2-4, 12), and that we should be delivered from the power and enticements of the Evil One (Matt. 26:41; Lk. 22:40, 46).

This model prayer, as every true prayer, begins and ends in the note of thanksgiving and praise (Psa. 25:2; 100:4; Phil. 4:6). All glory, praise and honour be unto our God (1 Chron. 29:11; 2 Chron. 20:6; Rev. 1:6; 5:12; 7:12)!

DAILY BIBLE READINGS

July 16—Prayer in the Name of Christ	John 16:23-33.
July 17—Prayer without Fainting	Lk. 18:1-7.
July 18—Prayer without Hypocrisy	Lk. 18:9-14.
July 19—Prayer without Ceasing	1 Thess. 5:14-25.
July 20—Prayer that is Effectual	Jas. 5:13-20.
July 21—Prayer in Confidence	1 John 5:13-21.
July 22—Prayer of the Saviour	John 17.

SELECTED HYMNS

God is here, and that to bless us. 'Tis the blessed hour of prayer. Lord, we come before Thee now. What a Friend we have in Jesus. Come, my soul, thy suit prepare. Hushed was the evening hymn.

THE CASE FOR THE ICCC Dr. McIntire's Last Letter from Europe

Prestwick, Scotland,
May 26, 1951

Beloved in the Lord:

I want to write one final word. I'll start it here and finish it as we go over the Atlantic to-night.

News from Edinburgh is that the Free Church General Assembly acted on the letter from the International Council of Christian Churches by referring it to a special committee, composed of a representative of each presbytery, for report at the next meeting. I think this is very good, and it means that the whole ICCC question will be discussed down through the church, and that, when the Free Church comes with the ICCC—if it does, and I believe it will—the whole church will fully understand the issue and the cause. It needs this.

A Free Church pastor said to me, just before I left Edinburgh for Belfast, that the difference between the Reformation in Scotland and in England was that in Scotland the Reformation came from the people up and in England it came from the Crown down. There is a real element of actual history there. John Knox gave the truth and the issues to the people, and the Reformation was thoroughgoing. The Twentieth Century Reformation movement in Scotland must be of the people, too. I believe that it will be and that God has some real leaders there who are ready to sacrifice for His truth.

In view of all the facts, I am thankful for the decision of the Free Church Assembly. It represents a true advance.

Wherever I have gone on this flying journey I have been most graciously and sympathetically received. It seems incredible that so much ground could be covered and so many contacts made in such a short time—Glasgow, Stornoway, Tain, Glasgow, London, Amsterdam, Utrecht, Geneva, Paris, Edinburgh, and Belfast, with meetings and conferences in each city—all from May 9 to May 26. I have seen the saints of the Lord, and the fellowship and blessing are among the treasures of the "heavenlies" in Christ. The ICCC has been commended by God to His people because of its loyalty to His holy Word.

I want to speak, in summary, of the over-all problems we face. The difficulty arises out of (1) inertia, (2) prejudice, (3) ignorance, (4) compromise.

Inertia

1. Inertia, I think, is the general effect of the apostasy upon God's people. Also, people are so frequently restricted in their view and vision by national boundaries and pressing, immediate burdens. Whenever I ride in a smoke-filled train car, my clothes absorb the smoke, even though I never smoke. I carry that odour with me for some time afterwards. The modernistic propaganda and atmosphere unconsciously affects God's people—and they should be alerted to this. "Because iniquity shall abound the love of many shall wax cold." The emphasis of "unity," "brotherhood of man," "peace," etc., of the modernist is a propaganda device to disarm opposition to these heresies. When one gets into this atmosphere it is difficult to realize that the anesthetic is taking hold. The remedy, I believe, is a closer walk with the Word of God and bolder preaching by true twentieth century prophets.

Prejudice

2. Prejudice is the direct result of the enemy's propaganda against the ICCC and its leaders. The men of the World Council of Churches are legion and are spreading their tales everywhere. But this backfires in a disastrous manner for them, for their tales are made of whole cloth. The greatest damage here, especially in France, has been by the men of the National Association of Evangelicals and those who desire to evade or compromise the issues of the hour. Prejudice can be overcome first by the truth and also by personal contacts.

Ignorance

3. Ignorance is, of course, the most prevalent enemy. The Lord's own simply do not know what is taking place. Very few have ever heard of the WCC and do not know that they are in such a system; their church officers have committed them to it. The remedy here is a world-wide campaign of information and facts. The giant of the WCC has feet of clay.

Compromise

4. Compromise is the most tragic of all—men who are informed and are alert have deliberately decided to turn away from the commands of Christ. There are many and various considerations which induce men to the expedient course rather than to that of implicit obedience to the great Head of the church. Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13, 14).

The men who are set on compromise actually turn and fight those whose conduct and position expose to the gaze of men their own course of expedience. Men who compromised rarely boast of the fact where questions of God's Word are involved. In fact, the compromisers are often the loudest in their verbal affirmation of orthodoxy. The remedy here is prayer, exhortation, love!

These four factors are all involved in the world-wide struggle to preserve the faith once delivered.

The case for the ICCC is simple.

Apostasy

(1) The apostasy is deep and great. "Whole denominations," the ICCC constitution stresses, "in their official capacity, as well as individual Churches, have been swept into a paganizing stream of modernism." The WCC, with 180 denominations and 150,000,000 members, is a threat to the whole world. Shall God's people remain dumb, while thousands are damned in believing a false Christianity? Do not the Scriptures demand a militant witness, world-wide, against this Babylon the great? The glory of God and eternity are the issues!

(2) The ICCC must be considered on the basis of its constitution and the Scriptural witness and functions stated there. Its doctrinal preamble lists 10 points, including the Apostles' Creed. The first one reads, "Among other equally Biblical truths, we believe and maintain the following: a. The plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life."

Thus neo-orthodoxy, or Barthianism, or neo-Calvinism—the new modernism—is effectively barred from ICCC circles. This latest heresy cannot accept the inerrancy of the Scriptures.

The authority of the Council is defined and limited. "The International Council of Christian Churches shall have no authority to act for any member in any matter that has not been delegated to the Council by that body. It may, however, offer counsel and advice to members and suggest opportunities for united action in matters of common interest. The Council does not seek organic union of its member bodies, nor will it trespass in any way upon their autonomy."

Meeting Criticism

(3) Criticisms of the ICCC can all be met fully, frankly, and factually. This must always be done to inspire understanding and confidence.

There are those who say it is an "American" organization. No; it is true that the ICCC was first initiated by the American Council of Christian Churches in the U.S.A. But the Bible with its demands is not an American book! The apostasy, world-wide, is not an American apostasy. All of God's people have a responsibility in the crisis, whether they are English, American, Dutch,

HELP TO CIRCULATE THE SPECIAL SEMINARY ISSUE

Send us the names and addresses of young people who have the Lord's work in view and of all who are interested in furthering the cause of the Lord by training able ministers of the Gospel.

Scotch, Brazilian, or Filipino. The fact that God's Spirit raised up the initiative in the North American continent should be, as it has been, a cause of thanksgiving to God.

The old argument that the ICCC's "method" is unwise abounds. Of course, the ICCC is made up of frail men, and it has erred at times, but its militant activity, its plan of attack on the apostasy, and its past activity in carrying the conflict to the enemy's camp—when his camp was set on encompassing a whole continent, or the Far East—is in true Biblical fashion. Amos went up to Bethel to Amaziah's stronghold—and Amaziah used every device to get him to leave, or to be removed. But God honoured and delivered Amos! And so He is doing today for the ICCC.

The Struggle for Deliverance

It should be said plainly, at this point, that, unless churches are ready to take an active part in contending earnestly for the faith, they should not come with the ICCC. Such influence in the ICCC would weaken its vigour and zeal. It is one thing not to go into the WCC; it is another thing to join in a struggle with it for the deliverance of souls.

One of the functions of the ICCC is stated, "To seek to awaken Christians everywhere to the insidious dangers of modernism and call them to unity of mind and effort against all unbelief and compromise with modernism of every kind, and against Roman Catholicism, in the hope that with the blessing of God this effort may result in a genuine Twentieth Century Reformation." There can never be a Reformation unless there is a call for God's people to forsake the evil of the apostasy!

Another function of the ICCC is listed, "To encourage all member bodies to foster a loyal and aggressive revival of Bible Christianity all over the world." There can never be an aggressive revival of Bible Christianity unless churches are ready to press for the same against the apostasy!

Other objections can be answered by anyone with the facts in hand. The ICCC has nothing to hide or to fear. It wants all the facts.

A World-wide Fellowship

(4) The ICCC's world-wide fellowship and program inspires action and affection among the people of God. Last night in Belfast it was glorious indeed to know that

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

our separatist churches in the U.S.A. were a help and encouragement to the Irish Evangelical Church and the company that gathered for the meeting. The churches in South America last night had an influence for Christ in Ireland that they would never have had, were it not for their fellowship in the ICCC. This aid across barriers of sea and nations is a constant contribution to the cause of Christ. The conference planned for South America, July 16 to 24, and in Manila, November 25 to December 2, the projected one in the Near East (Syria) in 1952, and the Third Plenary Congress in the U.S.A. in 1953, all contribute to the vision and strength of the churches. Yet, churches should not join the ICCC on the basis of "what can we get out of this?" but on the basis of "what can we contribute to the Twentieth Century Reformation movement?"

The ICCC has a vigorous, constructive, and far-reaching program. Its Commission on Missions, now with 31 boards, has won a signal victory for freedom and the Gospel in opening the closed door of Tanganyika Territory for the Livingstone Memorial Mission. So it goes!

I thank God for this trip. Only eternity will reveal what it has meant for the glory of our Saviour. The ICCC is being used, and in every centre we visited we have found men who love the cause, because they believe it is for the honour of the Lord Jesus Christ. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

In Christ,

CARL MCINTIRE.

THE FALSITY OF GLOOMY FOREBODINGS

Oppression brings out the heavenly manhood of the saints and lets the devil see what strength God can put into the weakness of man. There have been times of heresy too—such as the age of rampant Arianism, but saints have outlived it. God has provided for such an emergency brave defenders of the faith. What a man was Athanasius, when standing upright and alone he said, "I know that Jesus Christ is very God, and if all the world believe the contrary I, Athanasius, stand against the world." Sardis may have a name to live and be dead, but the Lord saith, "thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." Is not this an encouraging truth, for as it has been in the past it is in the present, and it will be in the future. Do not give way to gloomy forebodings as to the church's future welfare. Whine not with those who deplore these evil days, and prognosticate overwhelming ills. We are told that we are passing through a crisis, but I recollect that it was a crisis twenty years ago, and our grandsires could tell us of a crisis every year of the last fifty. The fact is there is no such crisis as is talked of. *The crisis* is past, for Christ said, "Now is the crisis of this world, now shall the prince of this world be cast out." When Jesus went to Golgotha and bled and died, the crisis of the church and of the world was over; the victory of truth and of Christ was secured beyond all hazard. Even if times should darken and the night should grow thicker and thicker, rest assured that he who has the conies for the rocks, and goats for the high hills, and flocks for the forests the stork, will find for every age a suitable form of Christian life that shall bring glory to his name.

—C. H. SPURGEON