

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 21

130 Gerrard St. E., TORONTO, SEPTEMBER 13, 1951

Whole Number 1529

## The Jarvis Street Pulpit

### "Whatsoever a Man Soweth, That Shall He Also Reap"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 9th, 1951

(Electrically Recorded)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

IT IS not always easy to command attention by the announcement of a familiar text. Few texts are more familiar to all of us than the one I have just read; notwithstanding, I think we may still examine it, and re-examine it for our spiritual profit.

I think perhaps it may help if I announce at the outset, as I do not often do, the propositions I shall submit for your consideration. The first is this: *that God is the administrator of His own laws.* He not only makes the law, but He executes it. Then to remind you of something that is self-evident, that *the decree which ordained that every creature should have its seed within itself, and should reproduce after its kind, is a law that is universally operative.* Then I would like to show you that there are two distinct spheres in which a man may make his life's investment: *he may sow to the flesh or he may sow to the Spirit.* And further, that *man's life in the flesh determines the destiny of the soul.*

#### I.

So then first of all our text suggests that GOD IS INSEPARABLE FROM HIS LAW; THAT HE IS NOT ONLY THE LEGISLATOR, THE LAWGIVER, BUT HE ALSO IS THE ADMINISTRATOR OF THE LAWS WHICH PROCEED FROM HIM. Therefore it is written that He "is not mocked"; He will have His way, and "whatsoever a man soweth, that shall he also reap."

In our system of jurisprudence the legislative and

executive branches of government are inter-dependent. In the United States they are more completely separated from each other. Though Congress may legislate, the Chief Executive may in some respect withhold his approval, and fail to enforce that which has been passed. On the other hand, the Executive may express his will, and it may not be endorsed by the national congress. The result is, that there is sometimes a conflict, and sometimes a period of legal stagnation. In our own system the legislative and executive branches of government, while distinct and separate, are yet inter-dependent, for the parliament which enacts the laws omits the officers whose function it is to interpret and enforce them.

Now in the Divine system God is a benevolent Despot. He does not take counsel with men as to what He should do. "Who hath directed the Spirit of the Lord or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge and showed to him the way of understanding?" Who of us may presume to instruct Him? Hence the laws which He has conceived in His own mind, and established by His almighty fiat, He Himself undertakes to enforce.

We live in a day when a mechanistic view of the universe very largely prevails, and we are supposed to be shut within the framework of a self-operating cosmos, a universe governed by inherent law that proceeds in-

exorably on its way without any personal supervision from anyone. That view, of course, would elbow God out of His universe. But I have frequently called your attention to the fact that the Bible was written in order plainly to declare the transcendence of God; that is, that He is above the created order. He is in it, but He is above it, and He is personally transcendent, and He is sovereign in all realms. Therefore He can break in even upon the course of Nature; He can suspend its operations at will, and cause the machine of His creation again to resume its course. That, I say, is set forth in the Bible from Genesis to Revelation, that God is still present in His world, that He "upholdeth all things by the word of His power," and that, notwithstanding we live in a universe of law operating within the framework of the Divine design, yet over and above it all there is a personal God to Whom our poor petitions may with confidence be addressed.

Now it is true that some of the laws of God's making are self-enforcing. It is suggested here that whatsoever a man soweth, that shall he also reap. That is to say that the fruit, the product of the thing sown is inherent in the thing itself. His seed, as it is said in Genesis, is in himself, and it will reproduce after his kind. The schoolboy knows that if you sow wheat you cannot reap oats, and if you sow oats you cannot reap barley. You must select the proper seed for the harvest you desire, and if you sow it there is a self-operating law within the seed itself which will bring forth after his kind, without any interposition from a Divine Ruler. But no science has ever made wheat to produce anything but wheat, or oats anything but oats, or barley anything but barley. You cannot change the nature of the seed so that it will produce something that is at variance with its own nature. Like produces like; that is the story of creation, notwithstanding Darwin's "origin of species". The line between the species is definitely fixed by the Creator, and science has yet to discover one single instance in which that law has failed to operate: always like produces like. And yet we are to remember that above it all there is a personal God Who has His eye upon His creation, and Who never fails to see that the laws of His making inexorably operate, for God is not mocked, and men are foolish to deceive themselves into believing they may reap anything but what they sow. The lines are fixed, the decree is issued: "Whatsoever a man soweth, that shall he also reap."

Well, if that were so, without Divine interposition there would be no chance for any of us, for this law operates in both ways. If you sow that which is evil, you will reap the evil; if you sow that which is good, you will reap the good. And inasmuch as we have all sowed that which is evil, sown to the wind we could only reap the whirlwind, for there is no good in us. Had it not been that God interposed by the gift of His Son, had He not brought to this degenerate world a new Seed, a second Adam, who should be a quickening Spirit, this law had obtained to the everlasting destruction of every one of us. But the advent of Jesus Christ into the world, the record of His life, death and ascension to the Father's right hand, and the subsequent manifest power of the Holy Spirit in the lives of men — these things are in themselves the greatest and most positive disproof of the whole theory of evolution. The law is there, but God is there to correct our folly, and to enable us to receive good, notwithstanding our evil.

## The Gospel Witness and Protestant Advocate

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

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

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

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

Two or three years ago I was flying across the Atlantic in a four-motored plane, every seat of which was occupied. We had fifty on board, in addition to the crew. Everything was calm and comfortable, when suddenly without a moment's warning, the plane began to nose-dive. People were thrown from their seats, and there were a few exclamations of fear. How long it lasted I could not say; it seemed to have lasted for some time, as you can readily imagine — out over the Atlantic. But it went down, and then suddenly it seemed to strike a rock, and straightened out. We got back into our seats, and all went well, but we discovered afterwards that the automatic pilot had for a moment ceased to function and control the ship. It was supposed to control it, but it failed for a moment, and the ship began to dive. But the manual pilot was immediately brought into play, the ship righted itself, and all was well. Now God has put into this universe a kind of automatic pilot; there are laws which operate themselves, but He is aboard the plane, and He can always, by the touch of His almighty hand, effect His sovereign will, the evolutionists to the contrary, notwithstanding. "God is not mocked: for whatsoever a man soweth, that shall he also reap."

### II.

I would have you observe that, because of this, THE TWO PLANES OF LIFE OPEN TO EVERY ONE OF US ARE TREMENDOUSLY IMPORTANT, WHETHER WE SOW TO THE FLESH OR SOW TO THE SPIRIT, for there is a moral quality in our thinking, and loving, and doing, which, like the vital germ within the external wrapping will burst its bands and reproduce its like. "His seed is in himself". We have our choice, whether we sow to the flesh, or sow to the Spirit.

What does it mean to sow to the flesh? Immediately you will think of men who are addicted to appetites, and who yield to all the baser passions of our human nature, and you say that it is perfectly evident that men

who sow to the flesh after that fashion, of the flesh reap corruption. That is self-evident, for instance in the case of the drunkard staggering along the street, or in the drunkard's home. You see it in the hospitals, and in the magistrates' courts, and in the jails, that it does not pay in that vulgar, vicious, sensuous way to live to the flesh. It is a bad thing to sow to the flesh after that fashion. That is not what this text means altogether; it does mean that, but it means vastly more than that. We are men and women of flesh, and we shall not live always. The span of life is limited, and how long we may live no one knows. But it is known to everybody that sooner or later life's end is reached, and we shall have done with things terrestrial. "The living know that they must die." While we are on this plane of existence it is quite possible for a man to say, "Let us eat, drink, and be merry, for tomorrow we die," and thus to live for carnal enjoyment, and to sow to the flesh, and consequently to reap only corruption. But I say this text means vastly more than that. A man may for instance be a very prosperous man, an eminently respectable citizen; he may be noted for his philanthropies, he may spend much of his amassed wealth in the amelioration of others' miseries — he may do all that, but he may do it from an unworthy motive; he may do it with a desire to have standing with his fellows, to be approved by the world, to receive the world's well done. We have all known many men who made money, who prospered, and who still made more money; they did not need it, but then they gave it away lavishly and ostentatiously with their name attached, and they did a measure of good; everybody will recognize that. But they did it with a view to their standing among their fellows; in other words, they were living for the things of this world, "the lust of the flesh, and the lust of the eyes, and the pride of life." And though not in any vulgar or vicious sense, though ranking among the most respectable members of society, notwithstanding, they spent their lives sowing to the flesh, to the things of time, to the things which are seen and which are temporal, without any thought of the life beyond.

Esau is an example of that principle. He is called in the New Testament a "profane person". And that word "profane" does not mean that he was a man given to verbal profanity, addicted to swearing. It means a threshold, something that is permitted to be trodden under foot, it is a word which was used to describe the land outside of the Temple area. Where the Temple stood was holy, but the land without was profane. And Esau, though characterized by many generous impulses, by many worthy qualities, yet, is described as a "profane person", by which we are to understand that he had no place whatever for God in his life: his life was trodden down by carnal interests. He lived for the material, for the carnal, for the temporal, and had no view whatever of a life beyond. Now there are many people who are, after that fashion, profane. With all their excellent qualities they are not sowing for a harvest to be reaped beyond the grave; they are sowing with a view to present temporal profit of one sort or another, whether of money, or of applause, or of fame, it matters not—they are essentially sowing to the flesh. A man may do the same thing in professional life. He may be a lawyer, or a doctor, or an artist, or an architect — anything you like — but he may live within the framework of this present life; he has no view whatever of anything be-

yond. He may not be a secularist, he may not declare that he believes there is no life beyond, but his motto is, "I live for the present, and let the future take care of itself." That is all he cares for. And essentially it is a carnal outlook on life; the spiritual eyes have not been opened, he is devoid of spiritual desire. He is sowing to the flesh.

I have known ministers like that. "What!" you say, "ministers of the Gospel?" Yes. If I were to try to preach this evening so that you would think well of me, I should be sowing to the flesh; if I were to try to preach this evening for my own personal profit, I should be sowing to the flesh. I knew a man, a somewhat famous man, a great preacher, eloquent, much sought after, popular in his way, and evangelical and orthodox as could be. And I saw a great Convention make him Vice-President, and immediately he lowered the flag. He struck his flag thereafter, but he went on trying to maintain his orthodoxy, and yet to keep on good terms with Modernists who had abandoned belief in the Scripture. And then he gave up his pastorate and became an evangelist, but he became money mad. He wanted more and more money. He had set a goal, he told someone, "and I am bound to have it." And he got it. He built his house, and in due time retired. I met a man in South America who said he was in the city which this man had chosen for his retirement, and he heard of his being there, so asked him to come to see him. He went to see him, and this one-time famous preacher said, "I am the loneliest man on earth. Nobody trusts me. Modernists will have none of me, and my evangelical brethren have no confidence in me, and I am left now in the evening time all alone." Of course. He had sown to the flesh, to time and sense. I told him long ago to his face that he was doing it, and told him that I was heartily ashamed of him, notwithstanding his prominence, and I was not at all surprised to hear what happened in the closing chapter of his life.

My dear friends, there is a lot of religion nowadays that is of a carnal order, sowing to the flesh — anything to get people to come to church, anything to get people to give their money, anything to win popular applause. But it is not of God; it is sowing essentially to the flesh. And a man — do not misunderstand me — may seem to be completely immune to temptation on the lower plane of life — he does not get drunk, he does not do any of the things that would be socially disgraceful; all that he does, he does respectably. But notwithstanding, he is sowing to the flesh. The apostle Paul said, "For if I yet pleased men, I should not be the servant of Christ." You cannot serve God and mammon; we cannot please God and please everybody else at the same time.

*What is it to sow to the Spirit?* Of course first of all it is to receive Him Who was Divinely begotten, and to yield all there is of us to the incoming of the Son of God, and to receive the Divine Spirit, that we may no longer walk in the flesh, nor fulfill the lusts of the flesh, but walk only in the Spirit. That is the privilege of every Christian, so that every day we may then sow to the Spirit. You remember when the great question of eating flesh, and circumcision, and the rest of it, was submitted to the first church council in Jerusalem, James, reporting on it, said, "It seemed good to the Holy Ghost, and to us." The first consideration was, "What is the will of God? What is the direction in which the Spirit of God would lead us? What is the will of God as expressed in

this Divinely inspired Word?" And that is the question that you and I must ask all the time and every day, and every hour of the day. What am I to sow? I must sow to the Spirit. My thoughts, my emotions, my acts of will, whatever I am, whatever I do, it must all be done under the guidance of the Holy Ghost. That, dear friends, is the only way by which any of us can sow to the Spirit.

But under His sovereign direction we may from day to day in business seek the highest prosperity, seek the largest measure of influence — what for? It depends on the motive; it depends on what you get it for. If you get it for yourself, for time and sense, you are not sowing to the Spirit. But if all this is but a means to an end that you may be the better instrument in the hand of God for the accomplishment of His purpose, you may become a multi-millionaire, and still always be sowing to the Spirit. The Bible does not say that money is the root of all evil; it says, "The love of money is the root of all evil." A man may have only a hundred dollars and be a miser, or he may have a hundred million and be no miser. The amount does not count; it is the purpose for which it is accumulated, and the end to which it is directed, the use to which it is put. That is the thing which determines whether, in the counting house, at business, in the bank, wherever he is — that is the thing which determines whether this man is sowing to the flesh or sowing to the Spirit. And so of all the vocations of life. I said the professional man. Yes. The preacher. Yes. What is the preacher's business? I often hear in my memory a sermon I heard my father preach many years ago on this text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." I can hear him now — he was preaching to a great company of preachers — telling them that the minister should be a servant; it was the highest honour that God could confer upon anyone. And I heard him ring the changes on that phrase, "Your servants . . . your servants . . . your servants . . ." "But," said he, "remember, 'for Jesus' sake.' But for Him we wouldn't be bothered with you." That is true. We are everybody's servant "for Jesus' sake." His will, as expressed in His word, His honour, His glory, the extension of His kingdom — all that must enter into our consideration, and all that we do must be done in harmony with the Divine Spirit, whose special function it is to glorify Jesus Christ. For when we are seeking to glorify Him we may be sure that the Holy Ghost is on our side, and we are sowing to the Spirit.

### III.

Well then, that being so, THE FRUITS OF OUR SOWING ARE ABSOLUTELY CERTAIN. "He that soweth to his flesh shall of the flesh reap corruption." What does that mean? Well, as I have said, those addicted to appetite, the abuse of the body, "receiving in themselves that recompense of their error which was meet." They speedily reap corruption in the corruption of their own physical frame. But those who sow to the flesh in a more respectable way, who live for this world and the things of the world, whose outlook upon life is wholly the outlook of the natural man, the carnal mind — how do they reap corruption? They prosper, and perhaps leave a considerable amount of money behind them in some cases, and leave their wealth to others. But so far as they are concerned they reach the end of life, they

brought nothing into this world, and they can take nothing out of it, and though the harvest ordained for such may not here appear; they reap corruption. The body is sown in corruption, but for the believer it is not raised in corruption. One of the most terrible sayings I think of our Lord, repeated on more than one occasion, was His word respecting the Pharisee, when He said, "Verily I say unto you, They have their reward." It is one of the most ironical, sarcastic, of all the sayings of Jesus. They lived for time and sense, for the favour of men, in utter disregard of the favour of God. And said Jesus, "They have their reward; all they are ever going to get of good they have received. The time of reaping is by and by." They that sow to the flesh, and live only for this life, shall of the flesh reap corruption.

I unloaded my morning duty upon Mr. Slade at short notice, this morning, because I had one of those wretched colds that would hardly let me speak. So I sat at the radio and listened to a sermon this morning. There were many good things in it, but among other things the preacher said that democracy is predicated upon the assumption that we are all the children of God. We are not all the children of God; they only are the children of God who have been born of the Spirit: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Born of the flesh, men live for the flesh, and sow unto the flesh, and die unto the flesh at last with no hope of any better reward beyond. To listen to much of modern teaching one might suppose that the principle of retribution was entirely eliminated from the Divine government, and that a man may do anything he likes, live as he likes, play the devil all his life, and then go to Heaven. The Bible does not say so. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still." There is a "bottomless pit" in which unregenerate spirits, having sown to the flesh, will reap a harvest of corruption forever more. It does not pay, dear friends, so to live.

But if we sow to the Spirit, by first of all receiving the Lord of life, and then walking in the power of the Holy Ghost, and by the principles of this inspired Word, saying like Abraham that we desire a Heavenly country, confessing that we are pilgrims and sojourners — we do not live here, but we belong to something better beyond — even in his day Whittier said:

"The church, to place and power the door,  
Rebukes the sin of the world no more:  
Nor sees its Lord in the homeless poor.  
Everywhere is the grasping hand,  
The eager adding of land to land;  
And earth, which seemed to the fathers meant  
But as a pilgrim's wayside tent,—  
A nightly shelter to fold away,  
When the Lord should call at the break of day,  
Solid and steadfast seems to be;  
And Time has forgotten Eternity."

But this text admonishes us to live for eternity, to sow to the Spirit. What does that mean? Just to receive Jesus, to obtain forgiveness of sin, to be able to say in truth, "I am now a child of God"? Oh, that is a great beginning, that is tremendously important. But do you want to be a baby through all eternity? Do you want to go to Heaven without an instructed and a mature mind? Our Lord Jesus said, "I am come that (ye) might have life, and that (ye) might have it more abundantly." He did not come that we might live at

this poor dying rate; our love to Him so cold and faint, and His to us so great. He did not come that we should grovel here below, fond of our earthly toys, so that our souls could neither fly, nor go to reap immortal joys. He came that we might live abundantly. What is it to live abundantly? What do you mean by that? A utilitarian notion has invaded the field of education, and if some young man goes to college, and afterwards to university, and perhaps takes a few post-graduate courses, somebody says, "Why his father has plenty of money; why should he bother to do all that. What is he doing it for; what is he going to be?" Well, my dear friends, education is designed to make a man at home in God's world, and the more we know, the more the correspondences of life are multiplied. Familiarize yourself with history, and you push back the boundaries of your life and live with the great men of days gone by. Open the doors of literature, and you walk amid the splendours of great minds of past ages. And so, little by little, you learn how other men have lived, and you augment the furnishings of your own mind by appropriating the furnishings of other minds, until by and by though you may live in Toronto as to the flesh, you really live in the whole world as it now is, and in the world that is past, and in the world that is yet to come. You live abundantly in this present life. That is what the Lord Jesus meant as applied to the spiritual world; that is why He gave us this Book, that we might know something of the possibilities, the potentialities of the Christian life. He did not call you to be a Christian that you might be in doubt about it, and that everybody about you might question the reality of your profession. He called you that you might be a plant of the Heavenly Father's planting that would grow up into Christ in all things, that the fruit of your life should be so abundant that everybody who knows you would say, "There is a Christian if ever there was one. You can see it." "Do men gather grapes of thorns, or figs of thistles?" our Lord said. He recognized this law, "By their fruits ye shall know them." And if we are Christians we must glorify God by an abundant life. "Herein is my Father glorified" not that ye bear fruit, but "that ye bear much fruit," much fruit, making it evident to everybody that that man is a man who walks with God, and that the Spirit of God is within him. That is what it is to sow unto the Spirit, even in this life. Even in this life we reap life. Yes, we have eternal life, life that in its very nature and essence can know no termination, life that is in its very nature eternal, and not subject to death — like our great High Priest, "Who is made . . . after the power of an indissoluble life." We are given an indissoluble life upon which death has no power; we have eternal life.

But it is more than that. It is life for the future, and life in abundance. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Why are we saved by grace? Listen: "That in the ages to come" (not now) but "in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Not here and now shall we reap the full fruit of our sowing if we sow unto the Spirit, but if our whole life is attuned to the will of God, controlled by the Spirit of God, instructed by the Word of God, if through the eyes of Jesus we behold the city which hath foundations, whose Builder and Maker is God — if thus we grow in grace, and in

the knowledge of our Lord and Saviour Jesus Christ, we shall enter Heaven by and by, and be given — listen: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." I know some people who seem to like a back seat in church; I wish they didn't, but I do not think you will want a back seat when you get to Heaven, will you? I do not want one; I do not want to get just inside the gates, and be saved "by the skin of my teeth", as Job would have it. I should like to be sure that I have sown to the Spirit, and have lived only for that. The apostle Paul said, "But with me it is a very small thing that I should be judged of you, or of man's judgment — or man's day." "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." Then will He say, "Well done, good and faithful servant."

I have read that in Clarendon Street Church, Boston, when the famous A. J. Gordon was its Pastor some generations ago, there was a certain man who never missed a Prayer Meeting, and like some other people, he prayed pretty much the same prayer, and always finished his prayer something like this: "And grant Lord that in the end we may hear Thee say, 'Well done thou good and faithful servant. Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.' Amen." And on this occasion, when he sat down, Dr. Gordon is reputed to have said, "Now Brother, I have heard that prayer often enough, and I do not want to hear it any more, because it is of no use your praying like that, and asking the Lord at the end to say, 'Well done thou good and faithful servant.' You do not need to pray that prayer; all you need is, by His grace to be good and faithful. That is all. You be good and faithful, and never mind the rest. The Lord will see to it that if you are good and faithful you will enter into the joy of your Lord, and if you are not, all the prayers in the world will not help you." That is true. "He that soweth to the Spirit shall of the Spirit reap life everlasting." That means more, I repeat, than endlessness of duration. I can conceive of life being too long, under some circumstances. A man came to me in the vestry some years ago, and said, "Pastor, you know the promise: 'With long life will I satisfy him, and shew him my salvation.' A good promise, isn't it?" I said, "Yes." Then he chuckled, and said, "Sometimes I feel like telling the Lord that I am pretty nearly satisfied already." Haven't you felt like that,—as though you had enough? You are not in bad company if you do. Elijah felt like that one time. He said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." A man, who in the doldrums, in his reaction from the great service he had rendered was ready to die, never died at all; the Lord sent His private carriage for him, and took him home in a chariot of fire, there to carry on his larger and fuller acquaintance with the Lord. And then when the Lord Jesus came, and He went up to Mount Tabor, and there were two men from the unknown appeared, one was Moses, identifiable as Moses, still Moses, — not lost in the crowd; and the other was Elias, the same Elijah who had gone to Heaven in the chariot of fire. And they talked with Him of His exodus, as our version has it—or of His decease—which He should accomplish

at Jerusalem. But what a compliment that was ere He went to the cross, to summon two of His mature saints, Moses and Elias, to come and visit Him, and talk things over with Him. Have you ever thought about that? Well some day when we get to glory, I have often said to you that I hope to be able to talk things over with a great many people, and especially with those of whom we have read so much, the Lord Himself of course first of all, and then after that the saints in glory, the apostles, the martyrs, and others when

"With the morn those angel faces smile  
Which I have loved long since, and lost awhile."

When we gather at last before the Throne, with all death, all suffering, all limitations of every kind forever excluded, and we are shut in with God and the angels and the redeemed, then I think in that larger life,

"There from the music round about us stealing,  
We'll learn at last that new and holy song  
And find at last beneath His trees of healing  
The life for which we long."

Let us seek the largest life which the grace of God may make possible to every one of us. And as for any here this evening who may not even have begun to sow to the Spirit, if until now you have lived for time and sense, will you not make choice of the Lord Jesus, receive Him, and with Him also, the Spirit of God, and live that spiritual life. — though living in the flesh, yet walking in the Spirit, and no longer fulfilling the lusts of the flesh. That is the blessed possibility that opens before every one of us. May the Lord help us to make that choice this evening, for His Name's sake. Let us pray.

We thank Thee, O Lord, for Thy superintending, interposing grace, that in the experience of many of us, has turned our feet from the paths of the flesh to walk in the Spirit as Thou hast taught us. We beseech Thee, O Lord, to bless our meditation, and help us every one to be better Christians, more like the Lord Jesus. Help us to set our affections on things above where Christ sitteth at the right hand of God, that so we may be ready for that abundant entrance which Thou wilt give to those who have sowed to the Spirit. We ask it in Jesus' Name, Amen.

### THE EDITOR IN THE WEST

As announced in these columns several weeks ago, Dr. Shields plans to preach the Anniversary Services in Bethany Church, Winnipeg, this coming Sunday, September 16. He will also preach there on Monday, Tuesday and Wednesday evenings, and then hopes to spend Thursday and Friday evenings with the friends at the Fort William Church of which Rev. Walter Tompkins is pastor. He will be accompanied by Rev. H. C. Slade. The pulpit at Jarvis Street will be occupied in the Pastor's absence by Mr. Whitcombe. Dr. Shields and Mr. Slade hope to be home for Sunday, September 23.

We pray for rich blessing upon the ministry of Dr. Shields and Mr. Slade in the West and know that they will look forward to meeting many members of the large Western branch of our GOSPEL WITNESS family.—W.S.W.

"It is a usual observation, that many parents go to hell in getting an estate for their children, and their children go to hell afterward in spending the estate."

—THOMAS MANTON.

### CHURCHES IN FRANCE MAKE PROGRESS

In the course of the last month letters have come to hand from several pastors of churches of the French Bible Mission and, knowing the interest of a large number of our readers in the progress of this work, we share news gleaned from these letters.

#### The Gospel Light Shines in Paris

Pastor Edmond Itty, pastor of the church of the rue de Sévres, in downtown Paris, writes as follows:

"Our church continues to develop and rejoices in the Lord. You know something of how difficult it is to preach the true gospel to a population such as that of Paris where pleasure and indifference are masters. People do not want to hear anything about sin and conversion. There are in Paris a number of free thinkers and atheists who are enemies of religion solely because of the excesses of the Roman Catholic Church. You will be interested to know that through my book *Religion et Incrédulité* (Religion and Unbelief) I have made contact with a number of groups of sceptics. Many of those who until the present have known nothing of religion except Romanism, have been favourably impressed with our doctrine. A leader of French sceptics wrote me that 'we should need to have a good many believers such as those you speak of . . .' At least many have had an opportunity of knowing the truth of the Gospel and of comparing it with the counterfeit of the truth. And for those who know the sceptical and argumentative French mentality, that alone is a triumph for the Gospel."

#### Another Needy Part of France

A faithful and heroic pastor who has laboured for more than a quarter of a century in a church in Northern France that was established by his father, writes to tell of the need of his vast field and how he is entering into the opened door. Pastor Maurice Mafille of Lille writes as follows:

"I give these details of our work so that you may know how to pray for us here in the North of France. In this department there are 1,918,000 inhabitants, spread out in 665 towns and villages, of which a great number have never been evangelized. Truly 'the labourers are few.' We labour in a district that was the scene of the activities of some great saints of God in the last century. The beginnings of the work in this region go back to 1815 when some English soldiers who took part in the Battle of Waterloo were encamped in the little Roman Catholic village of Nomain, near here. Among the soldiers were some faithful Baptist believers who gave their testimony to the truth of the Gospel and so, in part, laid the foundations for our present work.

"For some time past the Roman Catholic bishop of Lille has been made anxious by our activities in preaching in the open air markets of that great city and has taken steps to attempt to counteract our testimony. We do not love controversy for its own sake, but we are ready to correct those who contradict themselves with the truth of the Word. During the course of the summer God sent us *Maranatha*, the missionary truck of the church of Colombes, Paris, sponsored by Pastor Emile Guedj. With it came Pastor Edmond Itty of Paris, Mr. Wilfred Bauman of Toronto, and Mr. Marc Huser, a cousin of your present student-professor at Toronto Baptist Seminary. These missionaries were aided by members of our church at Croix-Lille in going through this great district-preaching the Gospel in the open air markets. The preaching and singing were broadcast by

the loud speaker on the truck. Brother Wilfred Bauman helped us greatly by his accordion which added a joyous note and attracted much attention. Many Bibles and New Testaments were sold to Roman Catholics in the course of these 36 open-air meetings. All the friends from our own church who helped were former Roman Catholics who had passed from darkness to the marvellous light of the Gospel.

"One immediate and peculiarly happy result of this work was that a number of the believers in our own church were revived in their own souls."

#### The Conference in Switzerland

Dr. Dubarry, pastor of the great church at Nimes in the South of France, writes to Mr. Paul Bauman, Canadian Treasurer of the French Bible Mission, to thank him for a remittance of more than a thousand dollars forwarded from the Jarvis Street and Sudbury churches. In passing, he adds the following report of the recent conference held at Tramelan in Switzerland:

"Our conference was admirable and surpassed all expectations, which is another fresh indication of the unceasing favour of the Lord. What progress we have seen! We are never sufficiently grateful and never sufficiently vigilant. Reports of finances and of all other activities show advances all along the line. The same Executive Committee was elected, enriched with two additional members assuring a balanced representation from our churches. One of the most striking things about the sessions was the evidence of the rare quality of our pastors, especially among the younger men.

"Here at Nimes we are greatly encouraged and rejoice with thanksgiving to God for the fine building that He has given us. All our friends set to work with enthusiasm giving liberally of their substance, their hands and their prayers. We feel that the spiritual level among us has been raised, especially among the ones who bear the weight of responsibility. But our ambitions are far from being satisfied, and in any case, we have no reason to be proud of what comes from nothing but the goodness of God."

#### Fifty-Years Pastor of the Same Church!

In a letter to Mr. Etienne Huser, Dr. Dubarry remarks:

"I am grateful for my good health which surprises me in view of my age. I recognize that this privilege is given me only for the cause that I serve and I am attempting to husband my strength for the tasks that seem left for me to do. In any case, I shall have the great joy of reaching on November 13 next, D.V., the fiftieth anniversary of my coming to Nimes, where it seems to me that I arrived only yesterday . . ."

Surely this is close to a record for length of service, and we extend to our beloved and honoured friend in France, the sincere congratulations of the entire GOSPEL WITNESS family, praying that the goodness of God may crown his long and fruitful ministry with still greater blessing in the days to come. What incomparable riches are added to the life of a church, of a denomination, of a city, of a nation, by the faithful, devoted ministry of a godly minister of the glorious Gospel of Christ such as Dr. Robert Dubarry. Surely such men are the gifts of the Risen and Ascended Lord to His church, and we thank God for them.—W.S.W.

"There are no crown-wearers in heaven who were not cross-bearers here below."—C. H. SPURGEON

## SEMINARY ACTIVITIES

By W. S. Whitcombe

**D**URING the summer months the activities of our students have been reported upon from time to time under other rubrics but with the near approach of Seminary opening, we revert to the familiar heading as above in order to share some bits of personal news from members of the Seminary family with a host of our friends who by their prayers and gifts render this great work possible.

#### A Missionary Graduate in French West Africa

Miss Joan Jackson, R.N., a graduate '49, writes of her work in a dispensary in the Niger Colony:

"The Word of God goes forth at the dispensary two or three times a day and our numbers, which sometimes decrease in the wet season, have not fallen off to much extent. There is much satisfaction in seeing many of these sick people restored to health but there are also those cases which fail to respond to medicine. We had a little girl brought in this week in convulsions and, after working with her for 24 hours, she died. The parents are Moslem from Tsibiri and hardened against the Gospel. We tried to comfort the mother from the Word of God but she gave a bitter laugh and said, "It doesn't matter, we know nothing but death and God has caused it." They think of God only as a cruel power. Many others are open and warm toward the Gospel especially the village people who are more or less un-influenced by the Moslem leaders.

"Yesterday we went through the town and visited several compounds. In one we had 26 children gathered around and we've been invited back for a service.

"It is now over a year since I came to the field. They say the first is the hardest year so, if that is true, the future looks bright to me. Possibly in October I will go to Miango Rest Home for my month's holiday."

#### Reaching Slavic D.P.'s With the Gospel

Rev. Clifford Rogers of Tilbury, who has been the means of reaching a number of French-Canadian families in his neighbourhood with the Gospel of Christ, is now lengthening his cords to bring the Good News to a number of families of Slavic origin who have recently immigrated from Europe. A service in their own language is now being held in the Tilbury Church and one of the Deacons of the Sudbury Church who speaks Ukrainian has promised to spend part of his holidays with Mr. Rogers in this work. There is a great opportunity in meeting the spiritual needs of these fine people whom the fortunes of war have brought to our land.

#### A Former Student-Professor of French in Geneva

We have heard indirectly that Mr. Guy Appéré, who left us only a year ago, is now installed in Geneva, Switzerland, where he and his wife are taking up the leadership of a new cause established there. The prayers and good wishes of his many Canadian friends will follow him there.

#### Former Students Attend Conference in Switzerland

Among the former students of Toronto Baptist Seminary attending the recent conference of the churches of the Evangelical Association of Baptist Churches held at Tramelan, Switzerland, we are happy to note the

names of the following, in the order of their seniority as student-professors of French: Rev. Frédéric M. Buhler of Mulhouse, Alsace; Rev. W. H. Frey of Tramelan, the pastor of the entertaining church; and Messrs. Guy Appéré, now of Geneva, and Wilfred Bauman who is soon to return to Canada after a year and a half spent in France and Switzerland. Their names evoke many pleasant and blessed memories of fellowship in the things of God and of the French classes in the Seminary together with their fruit in the evangelization of French Canada.

#### The Seminary Dining Room

Well in advance of the school year, and without any special reminder, we have already received two substantial gifts of foodstuffs for the Seminary Dining Room. From faithful friends in Brantford have come a number of well-filled cartons, and from the Tilbury Church there has come a fine contribution that has been fitly described by our judicious caretaker as "beautiful, lovely, and a remarkable gift on their part." Thank you most heartily in the name of all our hungry students who would not be able to continue their preparation for the work of the Lord without such help. And we trust that the power of good example will multiply the gifts from other faithful friends!

#### R.C. PRIESTS DISTURB FRENCH POLITICS

**F**OLLOWING this brief note we reprint an editorial from *The Toronto Star Weekly* describing the way in which the demands of the Roman Catholic Hierarchy for separate sectarian schools is disturbing French politics and "slowing the whole march of the great international events", as that paper puts it. We call attention to this because it is precisely the same strategy that the Church of Rome has employed in Canada and is still employing here. The priests of Rome have fished in the troubled waters of Ontario politics offering their alleged political influence to whatever party happened to stand in special need of it. The consideration they demand is millions of dollars of public money for their private schools. The same astute ecclesiastics are now busily engaged in raising the familiar issue in British Columbia, knowing full well that sooner or later some

political leader will require the balance of Romanist votes to put him into office, and then the priests will buy him over.

The brazen effrontery of the Hierarchy in France is all the more amazing when one remembers that the notorious Vichy régime that collaborated with Hitler also multiplied its favours to the Roman Catholic Church and its schools. Only such a protean organization as the papacy could win favours from the clerically minded collaborators of Vichy and then turn around and squeeze the same favours out of a republican government of free France. Their clever manoeuvring in Europe ought to put us on guard against the similar tricks they seek to play on this new continent. —W.S.W.

#### FRANCE SPLIT ON EDUCATION

From *The Toronto Star Weekly*

It is hard to credit, in these times, that a quarrel over education in one country could slow the whole march of great international events. Yet that is what happened this summer when France was without a government for more than two months, chiefly because her politicians could not agree on the question of state aid to Catholic schools. The civil service carried on routine affairs, but the lack of an authoritative voice to speak for France held up planning for a Western European army, caused postponement of a decision on German participation in European defence, and retarded integration of the French and German iron and coal industries as set forth in the Schuman plan.

The educational issue is by no means settled with the formation of Rene Plevin's Third Force government (so called because the parties composing it lie between the Communists on the left and the DeGaullists on the right). In fact, it remains a constant threat to the life of that government.

This question which so agitates France today was supposed to have been decided permanently in 1905, when church and state were separated and religious orders expelled from France. Complete secular education prevailed up until World War I when, in the interests of national unity, Roman Catholic schools were permitted to reopen and operate at their own expense. On this basis their existence has continued ever since. After the recent war, leftist parties gained the majority and proclaimed "free and secular" education for all, but found it impossible to carry out the policy due to shortages of school buildings and lay teachers. Closing of the Roman Catholic and private schools would have meant virtually cutting off instruction for one-quarter to one-third of French children.

The grave financial plight of the Catholic schools, plus the fact that straight "secular" deputies were reduced to a parliamentary minority in the June elections, brought the issue to a head. Catholics demanded state funds to keep their schools going. The Socialists, without whom the Third Force cannot govern, resolutely opposed any recognition of financial obligation by the state towards religious education.

The Plevin government proposes to appease both sides by paying a subsidy to all school children. In the case of Roman Catholics it would go to their parents' association, and in the case of others it would be used to build more secular schools. While the coalition ministers have tentatively accepted this solution, there is no assurance it will be carried out. The nation and its representatives in the Assembly are so evenly divided on the issue that any slight change in position, even by a small group, could upset the new government.

#### 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.

#### PRAYER

Question 98—What is prayer?

ANSWER—Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

—THE SHORTER CATECHISM



# Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 13 September 23, 1951

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

## JESUS CONDEMNS HYPOCRISY

Lesson Text: Matthew 15:1-20.

Golden Text: "He answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."  
—Matt. 15:13.

### I. The Hypocrites Are Disobedient: verses 1-9.

Read also Mark 7:1-13.

The scribes and Pharisees in their self-righteous pride charged that the Saviour's disciples transgressed the law by failing to wash their hands before meals. The reference is not to the ordinary cleansing of the hands for reasons of health, but rather to the performance of a ceremonial washing of the hands which the scribes and Pharisees practised. It seems clear that these men were directing their criticism to the Master Himself, rather than to His disciples.

Our Lord did not entertain this charge against His followers, nor did He rebuke them, for the law of God contained no such requirement. On the other hand, the critics themselves were the ones who were transgressing the commandments of God with their traditions. They were confusing the law proper with their private and unwarranted interpretations of the law. They were adding their traditions to the commandments, investing these man-made laws with authority such as belonged only to the true word of God. These traditions often contradicted the plain teaching of the law. For example, God commanded men to honour father and mother (Exod. 20:12; 21:17; Eph. 6:1-3). But when a Jew found this to be inconvenient, the scribes permitted him to bring a token cash donation into the temple, and this offering would absolve him from the obligation of providing for father or mother. The money which would have been of profit to the parent was designated as a "gift" (Corban, "offering"—Mk. 7:11) and could not be used by the needy father or mother. Thus, the scribes and Pharisees nullified the commandment concerning parents by this cleverly-conceived scheme.

Our Saviour charged further that the scribes and Pharisees were hypocrites, a word which in the original Greek denotes an actor. The religious leaders were playing a part, assuming the guise and behaviour of pious men, worshipping in full view of the populace to be seen of men (Matt. 6:2, 5, 16; 23:14), making an outward show of their religious observances, while in heart they were at enmity with God, His word and His ways (Isa. 29:13; 2 Tim. 3:5).

The scribes and Pharisees were wrong in their doctrines and in their practices. Their teachings had the effect of contradicting the word of God, and their worship was formal, insincere and unacceptable (Matt. 7:15; Col. 2:20-22; Tit. 1:14).

### II. The Hypocrites Are Defiled: verses 10-20.

Read also Mark 7:14-23.

The Saviour rebuked the Pharisees for their hypocrisy in nullifying the word of God, while claiming to cherish and teach it. He also exposed their hypocrisy in substituting their own ideas for the principles laid down in the word of God (Matt. 23:23). The rite of washing the hands before meals, as practised by the strict Pharisees, arose from the belief that ceremonial impurity of some sort might be transferred to the food, rendering it unclean. It was true that God had commanded His people to abstain from certain foods, that they might remember that He was holy (Lev. 11), but also that He might teach them by these material matters the meaning of true spiritual purity of heart. He would have them know that defilement was not a matter of outward material food of which a man might partake, but that it was rather an inward spiritual quality or state, manifesting itself in what a person might say or do (vv. 11, 17-20; Acts 10:14, 15; Tit. 1:15, 16). To refrain from washing the hands was no mark of sin, but rather to speak evil words and commit evil deeds which spring from within the heart (Matt. 12:34-37; 23:25-28; Gal. 5:19-21).

Our Lord described these Pharisees and scribes as plants which had not been planted by His Father, and hence, were doomed to destruction (Job 8:13; 20:4, 5; 27:8; Matt. 3:7; 22:33; 24:51). As the tares, to which He likened the children of the wicked one, might in appearance resemble the true wheat, which symbolized the children of the kingdom, yet, in the end they would be detected for what they were, and would be destroyed. The children of the kingdom would be saved, whereas the children of the wicked one would perish.

The scribes and Pharisees claimed to be teachers of the law, and authorities in the matter of its interpretation and application, but actually they did not understand its principles (Matt. 5:19, 20; 1 Tim. 1:5-7; 2 Pet. 2:12-17), nor did they follow their own teachings (Matt. 23:1-5, 13, 16; Rom. 2:17-23). They were spiritually blind (Matt. 7:5), even although they attempted to lead others, who were as blind as they (2 Pet. 2:1-3). Disaster to leaders and followers would be the inevitable result.

### FOR YOUNGER CLASSES:

The main truth of the lesson stresses the difference between the true child of God and the man who merely acts like a Christian, but who at heart is not a genuine believer. They are different in nature and in destiny (Job 13:16). This fact may be illustrated by showing to the children objects such as a plastic apple with a real one. Although they may look alike and be equally attractive in appearance, the real apple alone will give pleasure, satisfaction and nourishment. Explain that God, Who sees the hearts of people, knows when we are speaking and dealing truthfully; we cannot deceive Him, although we may fool others and sometimes fool ourselves (Gen. 16:13; 1 Sam. 16:7; Gal. 6:7). The Lord requires that we be sincere, honest, open-hearted and upright before Him in all that we think, say or do (Psa. 51:6; Prov. 12:22).

### DAILY BIBLE READINGS

Sept. 17—The Doctrine of Devils ..... 1 Tim. 4:1-8.  
Sept. 18—Form Without Reality ..... 2 Tim. 3:1-7.  
Sept. 19—Known by Their Fruits ..... Tit. 1:10-16.  
Sept. 20—Woes Due Hypocrites ..... Lk. 11:39-44.  
Sept. 21—"Flee These Things" ..... 1 Tim. 6:11-21.  
Sept. 22—Make Your Calling Sure ..... 2 Pet. 1:1-11.  
Sept. 23—Sanctify the Lord God in Your Hearts ..... —1 Pet. 3:8-16.

### SUGGESTED HYMNS

True-hearted, whole-hearted. Yield not to temptation.  
Jesus bids us shine. I wandered in the shades of night.  
I was a wandering sheep. My hope is built on nothing less.

### CAN YOU AFFORD TO DELAY?

Choose yourself as to which is the best time. Perhaps it is better to put off this matter of religion for ten years. If so, drop the whole subject now. Just as a judge in court sets down a trial for three months ahead, and does not bother himself about the trial until that day comes, so set down a day for your conversion, ten years from now. If you can keep the world all these ten years and at the close of that time can take Christ, will it not be better than to take Him now? Decided, then, let it be that ten years from now you will attend to it. Or, if you be in robust health, and your prospects are very fair, then put it off twenty years. But I hear some one say: "How if an accident should take me off before that? How if I should lose my reason before that? How if my day of grace should end before that? How if the Holy Spirit should leave my soul before that? How if the avalanche of my transgressions should crush me before that? How if I should lift my eyes on hell before that?" Oh, I see the point you make. You mean to say: "I think that it may be now or never." I think you mean to say that of a millions souls lost, 999,999 are lost through procrastination.

—T. DEWITT TALMAGE

## INFALLIBILITY AND THE ASSUMPTION

*Substance of an Address given by*

**Rev. Henry Townsend, M.A., D.D.**

*Principal Emeritus, Manchester Baptist College*

At the Protestant Convention, Memorial Hall, London  
On Friday, 29th September, 1950

**T**HERE is abundant evidence that the Vatican is becoming disturbed over its waning authority in the modern world. The attacks on the claims of Papacy are being made from many sides and are causing alarm to the Romanist hierarchy. I may go so far as to say that signs of panic are not absent from Papal Headquarters. This re-emphasis of old dogmas and the assertion of new dogmas, are attempts to tighten up the weakening authority of the Vatican. You may read the Pope's encyclical of 12th August, 1950: there he condemns lax opinions among the younger priests: he utters a warning against books which are circulating freely, and amongst current errors which are expressed in meetings of monastic clergy, the laity and the teachers in Catholic schools: he enumerated doctrinal heresies which are spreading among Roman Catholics throughout the world: and he called the bishops, the heads of the Orders and of religious convocations to resist the errors which are creeping into the whole body of Roman Catholic teachers, seminaries, monasteries and schools. The Universe newspaper was recently deploring the drift of Roman Catholic graduates from attendance at worship and Mass. Whether you turn to the best thinking in the realm of philosophy, ethics, theology, politics or economics, the modern world is revolting against the mediaeval ideals of present-day Romanism. The Papacy has lost its political power in Poland and the Balkans and has its back to the wall. Hence the new Dogma, and the new Inquisition to hunt down heretical tendencies inside its own membership.

Another indication of failing authority is the attempt to create myths concerning the Papacy which will impress credulous Romanists and strike the imagination of the unthinking outsider. It is an old trick. You remember Goebbels; how he laboured to create the myth of Hitler's omniscience and infallibility, repeating it in one form and another, until the Germans believed it, and until many non-Germans swallowed it.

There is the myth of the 400,000,000 Roman Catholic population throughout the world. They cannot prove this figure. Take the Roman Church in Italy. The last census in Italy was in 1931; 996 out of every thousand Italians declared they were Roman Catholics: but in his book on the "Rebuilding of Italy," M. H. H. Macartney says only one-fifth are practising Catholics, three-fifths are indifferent, one-fifth are militantly anti-clerical. In 1940 the Archbishop of Palermo lamented that 66 per cent of Italians did not attend Mass and that only twelve per cent received Mass on Easter Sunday. Counting the population is no substitute for strict statistics of Church membership.

Further there is the myth that the Roman Church is the greatest bulwark against Communism. Then how is it that the Communist Party in Italy is the largest in Europe. But the myth is frequently repeated. As a matter of fact, Romanism is mainly responsible for the Communism in the Balkans. I detest Communism, but bad religion has done much to create its atheism. Communism is a revolt against poverty, injustice, oppression,

political and economic slavery. So there is an explanation of the present policy of Rome to retain its authority in the middle of the 20th century. We must see the new Dogma of the Bodily Assumption of the Virgin Mary in the light of the failing authority of the Vatican. The Dogma must be accepted and believed without argument. Rome fears the thinking man who refuses to accept dogmas which have no basis in Scripture: and the people who read the New Testament and sit at the feet of Jesus and do their own thinking are not impressed by the propaganda of men who still live in the mediaeval world and are under the influence of mediaeval forms of thought.

Again we must set the Dogma of the Bodily Assumption of the Virgin in relation to the Dogma of Infallibility. Have you ever considered why the Infallibility of the Pope was only defined in 1870? Why was it never formulated earlier? For a thousand years not one question of doctrine was settled by the Bishop of Rome. On 18th July, 1870, there were 537 members of the Vatican Council, many had gone home before that date. Think of it: 537 fallible men and these 537 fallible men gave their vote and 535 create the Infallibility of the Pope. And the Pope proclaims that, from that vote, when he speaks ex cathedra he utters infallible truths and dogmas. The Dogma of the Bodily Assumption of the Virgin will be pronounced on 1st November. We are told that many Roman Catholics have long believed that Mary is in Heaven in bodily form, but the Dogma must now be believed as an Article of the Faith of the Roman Church. The Jesuits have been working up the evidence from Tradition: and the new Dogma crowns the earlier Dogma of the Immaculate Conception of the Virgin.

The New Testament affirms that our Lord was born of the Virgin, but it also affirms that our Lord had brothers and sisters, Mark 6:3. We know that James the brother of Jesus was a pillar of the Jerusalem Church and presided at the Jerusalem Council. Acts 14:13. Yet not many years ago a woman in Spain was imprisoned for quoting the passage in Mark's Gospel. There is not a word in the New Testament to indicate that the tomb of Mary was found empty or to authorise the claim of her bodily assumption in heaven. Yet, on the ground of the Dogma and the Infallibility of the Pope, the bodily presence of Mary in heaven must be believed.

The first reference to the bodily resurrection of Mary was made at the end of the sixth century. But there is strong opposition to the Dogma within the Roman Church. In a pamphlet issued in 1947 a Romanist scholar thinks the claim of the bodily assumption is crude and marred by stress of its physical emphasis. This scholar declares that the Dogma lacks scriptural and historical evidence, and he thinks it is dangerous to impose such a dogma as binding on the members of the Church.

Further, not only does the Dogma lack Scriptural authority, it is contradicted by the whole tone and theology of New Testament teaching. In Scripture the deity of our Lord is unique and uncompromising. Christ's authority to forgive sins derived from His Father in heaven. He does not need the appeals of Mary to incline His heart toward sinful men. This doctrine of the mediation of Mary within the Godhead is polytheism: the papacy has exalted Mary to a 4th place in the Godhead. Not only is the Dogma repellant in the physical sense, it is offensive and heretical theology; it raises a serious issue

in relation to the doctrine of the Trinity. The immaculate conception led to the worship of Mary as a divine mediator: the Dogma of the Bodily Assumption affirms her bodily presence in heaven and gives her the place and privilege of mediatory efficiency with Christ. The Dogma crowns Catholic practice of prayer to the Virgin, and implies that Christ cannot or will not refuse her pleadings. And all the time the New Testament rings out the affirmation that there is only one mediator between God and sinful man and that is Jesus Christ our Lord.

We welcome the repudiation of this Dogma by the Anglican archbishops, but the Vatican replies that Infallible Dogma is not limited to what is revealed in Scripture. Do you see how the Papacy, having forged a weapon of Infallibility, uses Dogma for the practical aim of conserving and enhancing its own authority? The aim of this Dogma is political and practical; to bring the mind and submission of Roman Catholics under still firmer control. It is the attempt of the priestly rulers to forge more fetters on the Roman Catholic worshipper. I do not hesitate to say that there is the subtle practical policy of this new Dogma to advance ecclesiastical commercialism. For long years past, vast sums of money have flowed into the Roman Catholic treasury from Masses for the dead. Now they are told that the Virgin is bodily in heaven, credulous Romanists will pay vaster sums than ever, that the Virgin may mediate the compassion and favour of Christ to release the suffering of loved ones in purgatory. I know this commercial value of the Dogma has not been mentioned in anything I have read, but it is there. Every Romanist priest knows it is there. It is Tetzels all over again in another form. What value has this Dogma for ethics, or for promoting good government, or for removing poverty and feudalism in the Balkans and Spain? It has no value. But for draining poor credulous peasants of their earnings the Dogma has practical values for the Roman hierarchy.

One further matter. I said we welcomed the repudiation by the Anglican Archbishops of this Dogma of the bodily assumption of the Virgin, but what of the Anglo-Catholics? We trust the Archbishops will show the same firmness of action toward any Anglo-Catholic tendencies to accept the new Dogma. In 1920 the Lambeth Conference sent forth its Appeal to all Christian People. And in 1922 upwards of 4,000 members of the English Church Union issued a Declaration of Faith to the Patriarch of Constantinople: it affirmed the sacrificial character of the Eucharist "which may be offered for the living and the dead," Transubstantiation and the worship of the Virgin Mary.

The Archbishop of Canterbury invited a group of Anglo-Catholics to present their views on his proposals for inter-communion between the Church of England and the Free Churches. I give this quotation from their answer: The Papacy "is at once the strongest bulwark of the historic tradition of Christian civilisation in Europe—above all, it has never wavered in its adherence to the central Christian truths of the Trinity, the Incarnation and Redemption; if such an institution as the universal Church is to exist as more than a sentiment and an ideal—as a concrete substantial reality within human history, then the Roman Church is at least a pragmatic necessity, as is shown by the obvious temptation of the modern ecumenical movement to try to provide

a substitute for it." There we have the Anglo-Catholic conception of the Papacy.

What is to be our answer to these dogmas and these claims of the Anglo-Catholics that the Roman Church has universal claims on our gratitude and veneration? The obvious answer is the Word of God as revealed in the Scriptures; it is the answer of Protestantism, that the Church cannot create any creature as an object of our prayers and worship. It is unscriptural to worship the Virgin even though she was a creature used of God for the giving of the Saviour to the world. After all, there is only one Jesus, one Lord and Saviour, and there is only one Book which is the ultimate authority concerning our faith and worship. And I do not know how we can get rid of dogmas, superstition, and bad religion, unless we can persuade men to read the New Testament, and to sit at the feet of Jesus and do their own thinking.

## BOOK REVIEW

### Another Book of Sermons

GREAT PULPIT MASTERS, VOL. VII: T. DEWITT TALMAGE, Fleming H. Revell Co., New York. Price in U.S.A., \$2.25.

Until the advent of this series it was difficult to obtain sermons of the great preachers of past generations. We have already reviewed in these pages volumes by Moody, Spurgeon, Torrey, Sam Jones, J. H. Jowett, and there are also collections of sermons by F. B. Meyer and A. J. Gordon. Here is abundant material for preachers who believe that apart from the Book and Divine Grace, the only way to learn their art is to practise it and to read the sermons of others who have done so.

Talmage lived in a day when there were giants in the land. He was a contemporary in Brooklyn with the great Beecher and three times fire destroyed his church buildings. It was said that "neither the eloquence of Beecher nor the fury of the elements could successfully challenge his pulpit authority." He was also famous as the editor of various Christian journals, and at one time his sermons were published in hundreds of newspapers and other publications throughout the English-speaking world.

What was the source of his greatness, for he undoubtedly deserves a place among Great Pulpit Masters? Dr. Daniel Poling, who writes a brief introduction to this volume, says that "more nearly than any other preacher of his century, he had the method and material of a popular columnist." In our view this is faint praise, though it may explain, in part, his success. More important in our mind is the fact that his preaching was Biblical throughout and warmly evangelical. Without being as theological as Spurgeon, or as intensely direct in his evangelistic appeal as Moody, yet he preached consistently on the great themes of salvation and never failed to aim his preaching toward an appeal for decision for Christ. If he does not run through the diapason of the great doctrines of grace in each sermon, yet he succeeds in repeating and reiterating such resounding chords on the same theme until it goes on ringing and echoing in his reader's mind. Perhaps his greatest natural gift was that of dramatizing each incident of the Bible and each illustration, unhappily much of this escapes through the cold type of the printed page. Yet there is still enough fire left to make these sermons well worth studying.—W.S.W.

### TIMELY AND NEEDED HELP

**N**EEDED! Time of need! Every hour we live is a time of need; and we are safest and happiest when we feel our needs most keenly. If you say that you are rich, and increased in goods, and have need of nothing, you are in the greatest destitution; but when you know yourself to be wretched, miserable, poor, blind, and naked, then the traveling merchantman is already standing on your doorstep; knocking (Rev. 3:17-20). It is when the supply runs short, that Cana's King makes the vessels brim with wine.

Have you been convinced of your need? If not, it is quite likely that you will live and die without a glimpse of the rich provision which God has made to meet it. Of what use is it to talk of rich provisions and sumptuous viands to those already satiated? But when the soul, by the straits of its necessity, has been brought to the verge of desperation — when we cry with the lepers of old, "If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also" — then we are on the verge of discovering the rich provision that awaits us (II Kings 7:8): all spiritual blessings in the heavenlies (Eph. 1:3); and all things that pertain to life and godliness (II Peter 1:3). There are two causes; therefore, why many Christians are living such impoverished lives: they have never realized their own infinite need; and they have never availed themselves of those infinite resources which hang within their reach, like fruit from the stooping boughs of an orchard in autumn.

Our needs are twofold. We need mercy.—This is our fundamental need. Mercy when we are at our worst—yes, and at our best; mercy when we are covered with foliage, flower, or fruit; mercy when we are broken and sore vexed — yes, and when we stand on the paved sapphire work upon the mountain summit to talk with God. The greatest saint among us can no more exist without the mercy of God than the ephemeral insects of a summer's noon can live without the sun.

*We need grace to help.*—Help to walk through the valleys; and to walk on the high places, where the chamois can hardly stand. Help to suffer, to be still, to wait, to overcome, to make green one tiny spot of garden ground in God's great tillage. Help to live and to die.

*Each of these is met at the throne.* — Come, let us go to it. It is not the great white throne of judgment, but the rainbow-girt throne of grace. "No," you cry, "never! I am a man of unclean lips and heart; I dare not face him before whom angels veil their faces; the fire of his awful purity will leap out on me, shriveling, and consuming. I exceedingly fear and quake; or, if I muster courage enough to go at once, I shall never be able to go as often as I need, or to ask for the common and trivial gifts required in daily living." Hush, soul! thou mayest approach as often and as boldly as thou wilt; for we have a great High-Priest, who is passed through the heavens, and not one who cannot be touched with the feeling of our infirmities.

—F. B. MEYER, *The Way Into The Holiest.*

The above extract from F. B. Meyer's book of expositions of the Epistle to the Hebrews is reprinted here as a sample of the rich veins of gold that await readers of that valuable book. It has recently been republished by the Baker Book House of Grand Rapids, Michigan, at the price of \$2.50 in the United States.

### THE JAMAICA HURRICANE

**W**HEN we read in the daily press of the hurricane that swept over the Island of Jamaica causing great damage and loss of life, our thoughts turned to Rev. John Knight who has laboured in the highlands in the interior of that island for many years. We are glad to learn that there were no deaths caused on his field by the storm, though there was considerable material damage done. In a personal letter written on September 6, Mr. Knight, who is not given to exaggeration, gives this brief account of his present situation:

"You will have heard of the hurricane that tore through Jamaica on August 17, leaving 150 dead, thousands homeless and bringing destruction on the crops. We came very near to having another this week. It was heading straight for us, and the whole Island had battened down to the best of its ability, when suddenly it lost its force and veered to the south, and so the Island was saved. Thousands are saying that it was a direct answer to prayer, for the first one had wrought such havoc, that they know not how the Island could stand another storm.

"Though the centre of the storm did not pass over us, it took off our sixty foot veranda and blew down our windcharger and destroyed or damaged a number of homes about here and also about our other two churches. Yet considering what happened in other parts of the Island, our losses are comparatively light. We have heard that many other churches, mission houses and schools have been damaged or destroyed."

The daily press informs us that plans to aid hurricane-ravaged Jamaica are being laid with the formation of committees in Toronto and in Montreal headed by the presidents of two of the largest Canadian chartered banks. Both groups were formed in answer to an appeal launched by Sir Hugh Foot, governor of Jamaica, who made his request shortly after the hurricane of August 17 had left in its wake a toll of 150 dead, about 250,000 homeless, and property damage estimated at between 40 and 50 millions of dollars.

The managing director of one of the leading daily papers published in Jamaica said that the appeal was an effort to bring immediate relief to the thousands who have been left propertyless, homeless and without any visible means of subsistence. The greatest need is for foodstuffs and then for emergency building materials. He said that 25,000 victims of the hurricane were to-day being housed in schools, since no homes were available. Almost as many more had found temporary shelter with families and friends but would need further aid. Thousands of houses have been wiped out completely, and even more destroyed in part. Crops such as bananas have been destroyed for the entire year, while the coconut industry has been set back for years.

We are happy that Mr. Knight has the Christian fortitude to make light of his own losses. But even the damage sustained by his own property is not small, while it would appear that there is considerable suffering among the people of his churches. We note that the daily press is appealing for special help for Jamaica Relief, a most needy cause, we have no doubt. We know of no better man to administer such needed help than Rev. John Knight and shall therefore be glad to forward to him any special contributions that may be sent for that purpose.

—W.S.W.

## HUGH LATIMER, 1480-1555

One of a Series of Lectures on *Eccentric Preachers*  
By C. H. Spurgeon

POPISH historians have not hesitated to describe Latimer as extremely eccentric. Lingard says, "His eloquence was bold and vehement, but poured forth in coarse and sarcastic language, and seasoned with quaint low jests and buffoonery." This accusation is evidently made for the purpose of whitewashing Popery and blackening the Reformation. It is with pleasure that we read it, because it enables us to enrol the bishop amongst the noble army of the slandered servants of God. We have no wish to deny that Latimer was exceedingly quaint, and intermingled flashes of pleasantry with his earnest exhortations and serious arguments; but it was always with the view of confounding error and reaching the hearts of his hearers.

Here is an example of his shrewdness. Dr. Buckingham, one of the Black Friars, undertook to confute Latimer, and in his sermon said among other remarkably wise things that the reading of the Scriptures in the vulgar tongue would cause people to leave their vocations, and run into all sorts of extremes. "Thus," said he, "for example, the ploughman, when he heareth this in the gospel, 'no man that layeth his hand on the plough and looketh back is meet for the kingdom of God,' will peradventure upon this cease from his ploughing. Likewise the baker, when he hearèth that 'a little leaven corrupteth the whole lump of dough,' may perchance leave our bread unleavened, and so our bodies be unseasoned." Latimer heard this sermon, and engaged to answer the arguments, which he did from the same pulpit in the afternoon, Dr. Buckingham sitting opposite to him with his Black Friars' cowl upon his shoulders. After discoursing upon the figurative phrases of Scripture, Latimer said that such metaphors were commonly used and were well understood in all languages, "as for example," observed he, looking towards the place where the friar sat, "when the painters represent a fox preaching out of a friar's cowl, no one is so weak as to take this for a real fox, but only as a figure of caution to beware of that hypocrisy, craft, and dissimulation which lie hid many times under those cowls."

The general preaching of Latimer before and after he became a bishop was very plain and homely, and exactly suited to the manners and tastes of the people to whom he spoke. His sermons should be read by every lover of racy English. We have only space for one extract, which will show how very plain and colloquial he could be. "A good fellow on a time had another of his friends to a breakfast and said, If you will come, you shall be welcome; but I tell you aforehand, you shall have but slender fare, one dish, and that is all. What is that? said he. A pudding, and nothing else. Marry (said he), you cannot please me better; of all meats, this is for mine own tooth; you may draw me round about the town with a pudding. These bribing magistrates and judges follow gifts faster than the fellow would follow the pudding." Latimer wanted his words to be remembered so as to work reform, and he did well to put them in such a shape that they would ring over the land. We will warrant that this pudding story of his did more for justice than a dozen refined orations. His was practical preaching, and it dealt with the sins of the great as well as with those of the common people, in tones too honest to be very polite.

The dauntless courage of this noble servant of God was seen in his conduct towards Henry VIII. One new year's day, instead of carrying, according to the custom of that age, a rich gift to the king, he presented him with the New Testament, a leaf of which was turned down at this passage, "Whoremongers and adulterers God will judge." This might have cost him his life; but bluff Hal, instead of being angry, admired the good man's courage. Upon a certain occasion, when preaching before Henry, Hugh, as was his wont, spake his mind very plainly, and the sermon displeased his majesty; he was therefore commanded to preach again on the next Sabbath, and to make an apology for the offence he had given. After reading his text, the bishop thus began his sermon: "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease! But then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all present! and who beholdeth all thy ways! and who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sabbath, but with considerably more energy. The sermon ended, the court were full of expectation to know what would be the fate of this honest and plain-dealing bishop. After dinner, the king called for Latimer, and with a stern countenance asked him how he durst preach in such a manner. He, falling on his knees, replied, his duty to his God and his prince had enforced him thereto, and that he had merely discharged his duty and cleared his conscience by what he had spoken. Upon which the king, rising from his seat, and taking the good man by the hand, embraced him, saying, "Blessed be God, I have so honest a servant."

Under Edward VI. Latimer had great influence, but the return of Mary soon called him to severer conflicts. Dauntless, honest, and simple-hearted, Latimer rejoiced when he was called upon to lay down his bishopric; and when he was summoned to be tried for his life the old man hesitated not to appear and defend our holy faith to the death. His words at the stake were characteristic of the man. Addressing Bishop Ridley, who was to die with him, he said, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out." *And by God's grace it never shall be.*

### AMUSINGLY INTERESTING

"Odd names your American towns have," said the Englishman flying across the Atlantic on a TWA Skyliner the other day to hostess Mary Boyle, of Philadelphia.

"Yes?" she said.

"Like Oshkosh, Weehawken, Hoboken, Walla Walla," he said.

She agreed diplomatically, then asked: "Do you spend most of your time in London?"

"Oh no," he replied, "I'm only there about half the year. The remainder I divide," he continued without a smile, "between Bigglewade-Snorkon and Leighton-Bizzard-on-Upper-Little-Topping."

## SHOULD PROTESTANTS UNITE IN ONE CHURCH?

By the late L. H. Lehmann in *The Converted Catholic*

**A** UNITED Protestantism, with no divisions or denominations and acting as a unified force in religious and social affairs, seems to be, at first glance, a most desirable ideal. It would make Protestantism, with its forty-six million communicants (not counting children), a tremendous power in America. In place of the often fruitless results of individual denominational action, the combined force of Protestantism's 250 denominations brought to bear upon any particular public issue would seem to insure the most successful results. This is the dream of many Protestant leaders today, who spare no effort in planning to make it a reality.

So far, Protestant denominations have been endeavouring to work together by a system of free co-operation through the 712 state, county and city Councils of Churches that have been established throughout the country. These function as co-operating agencies among the different Protestant churches for joint action in social and welfare work, where no surrender of denominational differences in doctrine or individual church polity is involved. But these *co-operative* efforts are not considered sufficient by the advocates of complete Protestant unification. They aim to have all Protestant denominations in the United States merge into one *corporate* organization. Opportunity, they say, would be afforded for doctrinal diversity, but the denominations as such would disappear and give place to one great united Protestant church.

It is said that this could be made sufficiently effective even if the major denominational groups alone could be merged into one corporate group: It is estimated that 80 percent of the Protestants in the United States belong to eight denominational families. These are: the Episcopalians, the Lutherans, the Presbyterians and Reformed, the Baptists, the Disciples and Evangelicals, the United Brethren, the Congregationalists, and the Methodists. These, if united into one Protestant church, would outnumber Roman Catholics by nearly two to one.

Apparently, the practical advantages of such a merger of Protestants into one great church would seem to more than justify it. Protestant "disunity" would disappear. United Protestant action could be had on all matters of vital interest to the cause of Protestantism. An adequate number of churches and Sunday Schools would be provided in urban areas where they are now lacking, and unnecessary churches eliminated in small rural communities where they are no longer needed. Most important of all, for the first time in American history, there would exist a united Protestant force more than sufficient to offset the disproportionate influence exerted by the Roman Catholic church in religious, political and social affairs.

### What Price Unity?

In spite of the many tempting advantages that apparently would accrue to the Protestant cause from such a corporate merger of all Protestant groups, the obvious danger to the entire heritage of Protestant faith and freedom would seem to outweigh them all. Following are some of the reasons why this kind of Protestant unity is not desirable, or even possible:

### 1. *It would endanger religious freedom:*

Religious freedom, as we know it in America, is based upon the Protestant principle of the right of the individual to seek and worship God according to the dictates of his own conscience. The First Amendment to the United States Constitution protects this right of the individual against the State itself and powerful church groups. This right, however, is not *given* to us by the United States Constitution, or by any charter of government. Its existence depends upon the *exercise* of it by the individual. But to exercise it, it is not sufficient for the individual to claim it only for himself. He must defend and even fight for that same right for others with whom he does not agree. In fact, by defending this right to religious freedom for those with whom we disagree, we can best preserve it for ourselves.

If the eight Protestant denominations mentioned above that comprise 80 percent of all Protestants in the United States were to merge into one church organization, the individuals who would form its vast membership would no longer be free to assert their private beliefs and opinions in opposition to the unified action, mode of worship and religious beliefs as formulated by the leadership of that one church. This is the price they would pay for the advantages to be gained by being members of a powerful church of nearly 40 million adherents. They would no longer need to defend their rights as individuals, since they would enjoy the assurance and protection that membership in such a powerful organization would assure for them. Neither would they be as concerned as before in defending the rights of those outside their organization with whom they disagreed. This would place the remaining 20 percent of dissident Protestants at a great disadvantage.

There is no denying that to make such a unification of Protestant denominations effective, diversity of doctrine and worship would have to disappear with the denominations. For the denominations are caused by diversity of religious belief and practice. Furthermore, one of the greatest benefits to be gained by a united Protestant church would be the elimination of unnecessary churches and Sunday Schools in rural areas, and the providing of sufficient church accommodation in large cities. This would mean that all would have to conform to a common mode of worship and form of belief. Would such uniformity even be possible? Unless some kind of force or threat of sin were used, as in the Roman Catholic Church, it is difficult to see how, for example, Episcopalians would consent to worship and believe in common with Baptists, or Lutherans with Presbyterians, or even Missouri Lutherans with United Lutherans.

Unity of social action on a cooperative basis, without any interference with diversity of faith and worship, has been increasing among Protestant denominations through the various Councils of Churches. These cooperative efforts have united Protestants in defending human rights, in helping community projects, and in organizing their church membership for enlightened social and political action. But the amalgamation of the Protestant denominations into one church organization would go much further, and would involve the surrender of individual religious beliefs and practices. Those who would refuse to make such a surrender would be "excommunicated," and would either carry on the existing denominations or form new ones. Thus the number of

Protestant sects would be increased rather than diminished.

2. *It would tend to create another totalitarian church:*

Unification of all Protestant denominations would set up a vast Protestant church that would be more than a rival, as far as numbers are concerned, of the Roman Catholic Church in the United States. But to be a really effective rival in counteracting the political power and influence of Roman Catholicism, a united Protestant church would have to imitate the structure and methods of the Roman Catholic Church organization. Imitation, as Emerson said, is the highest form of flattery. But an attitude of mere negative opposition to Roman Catholic policies would not suffice. It would have to formulate its own fixed policies with regard to education, marriage, divorce, birth control, labor and racial issues, etc. It would have to establish its own hierarchy of governing powers to secure unity of action on these fixed policies.

There is great danger in placing too much power in the hands of church officials. History bears witness to this, especially in the development of the Roman Catholic Church where the abuse of power resulted in tyranny and ecclesiastical despotism. We would be faced with the same danger from the union of all Protestant denominations into one united church. So far, Protestantism in its divided state has been the great champion of freedom and democracy. But today the tendency in the world is away from individualism and democracy, and toward the establishment of authoritarian and totalitarian forms of government in Church and State.

Like attracts like, and the greatest danger of all would be the possible eventual merger of such a united Protestant Church with the Roman Catholic Church, either because of defensive necessity or to achieve "the ideal desired by many of "one church in one world."

3. *The Church, not the Bible, would become the final authority:*

This is what happened in the Roman Catholic Church. To sustain the power of its organization, the Bible was found to be insufficient, and as the power of its organization increased, the need to appeal to the authority of the Bible diminished. Tradition and church ordinances supplanted the Word of God in the Bible. In the end, only those parts of the Bible were used that could be interpreted to sustain the power of the church.

The Protestant Reformation remedied this, and set up the Bible as the sole rule of faith and the final authority in all that concerns Christian faith and conduct. The church was stripped of its unwarranted power and placed in its proper relation to the Word of God. It is to this work of the Protestant Reformation that we owe our religious freedom — as well as the denominational differences that have been characteristic of Protestantism ever since. It may truly be said that the Bible, which, on the one hand, unites Protestants on a solid basis of spiritual unity, has prevented them, on the other hand, from joining together in the corporate union of one Church.

Unification of all Protestant denominations would thus involve a shift back again from the authority of the Bible to that of the church. The need for private reading and interpretation of the Bible would be lessened and Protestants, like Roman Catholics, would be guided in all that concerns faith and Christian conduct by the directives of the church.

The strength of Protestantism is said to be in its diversity. Its great heritage consists in the greatest possible freedom of the individual coupled with a solid unity of all believers welded together by the spiritual power that comes from their faith in the Gospel of Christ—"the power of God unto salvation to everyone that believeth . . ." Its unity is formed from the bottom upwards, from millions of consecrated hearts and enlightened minds, not clamped down from above by the deadening and soul-destroying hand of hierarchical and dictatorial power. It is a unity of co-operative effort, without the sacrifice of hard-earned and cherished freedoms. It should be kept that way, and not altered to conform to present-day trends toward authoritarian control.

### "THE EXPULSIVE POWER OF A NEW AFFECTION"

THE object of the Gospel is both to pacify the sinner's conscience and to purify his heart; and it is of importance to observe that what mars the one of these objects mars the other also. The best way of casting out an impure affection is to admit a pure one; and by the love of what is good, to expel the love of what is evil. Thus it is, that the freer the Gospel, the more sanctifying is the Gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a man holds of God as a pensioner, the greater is the payment of service that he renders back again. On the tenure of "Do this and live," a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature striving to "be square and even with his Creator, is, in fact, pursuing all the while his own selfishness instead of God's glory; and with all the conformities which he labours to accomplish, the soul of obedience is not there, the mind is not subject to the law of God, nor indeed under such an economy ever can be. It is only when, as in the Gospel, acceptance is bestowed as a present, without money and without price, that the security which man feels in God is placed beyond the reach of disturbance—or, that he can repose in him, as one friend reposes in another — or, that any liberal and generous understanding can be established betwixt them — the one party rejoicing over the other to do him good — the other finding that the truest gladness of his heart lies in the impulse of a gratitude, by which it is awakened to the charms of a new moral existence. Salvation by grace—salvation by free grace—salvation not of works, but according to the mercy of God — salvation on such a footing is not more indispensable to the deliverance of our persons from the hand of justice, than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred of fragment of legality with the Gospel, and you raise a topic of distrust between man and God. You take away from the power of the Gospel to melt and to conciliate. For this purpose, the freer it is, the better it is. And never does the sinner find himself so mighty a moral transformation, as when under the belief that he is saved by grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness.

THOMAS CHALMERS

## IS PROTESTANT BLOOD PROMISED TO DEFEND THE VATICAN?

By W. M. Montano in *The Converted Catholic*

**D**ESPITE the many threats upon himself, "*The Holy Father will not flee*," reports Ace Correspondent Karl H. von Wiegand, famous Hearst correspondent. "He rejects every thought of transfer to some other country, however grave the danger to Rome and to himself might be," the (Catholic) *Register* of last March 25 states. In a recent meeting of the Cominform, von Wiegand says it was reported that "Pius XII and his Cardinals were denounced as the 'greatest spy organization in the world,' and, as such, the greatest danger and barrier to Communism." It was further ordered that Communists should make a great effort to gain possession of the pope and his cardinals.

The serious part of this Ace Correspondent's report is that General Eisenhower appears as having committed the Western Powers to defend the Pope and the Vatican. According to the (Catholic) *Register*, "The writer also noted that in his recent talks with Italian Premier Alcide de Gaspari, *General Eisenhower is said to have assured the Italian leader that, because of Rome and the Pope's influence as a spiritual leader, Northern Italy, Rome and the Vatican would be defended at all costs by the Western Powers.*"

This creates a very ironical and ludicrous situation in view of the Pope's refusal to see General Eisenhower during the latter's recent visit to Rome while on his inspection tour of defense potentialities of the countries in the Western Alliance. The refusal was made on the

grounds that "*it was preferable for the Pope, who has never ceased to plead for peace and who considers himself outside and above all 'earthly competitions,' not to meet him.*" As reported by the *N. Y. Times* of last January 19, 'Ike' "let it be known that he would have been happy to present his respects to the Pontiff."

If it is true that the Western powers are committed to "defend at all costs" the Pope's self-assumed domain, it is time for all Protestants and freedom-loving people to really protest and stop such unprecedented and undemocratic commitments.

### "GOD SO LOVED"

God is more earnest for me to be saved than I am to be saved! "He so loved the world that He gave His son." He loved not the saints, not penitents, not the religious, not those who love Him; but "the world," men, hardened, hopeless wanderers and sinners! He gave not a mere promise, not an angel to teach us, but His son—His only begotten! So much did God love the world, sinners, me! I believe this. I must believe it; I believe on Him who says it. How can I do then otherwise than rejoice?—

—LUTHER

**NEXT SUNDAY IN JARVIS STREET**

**REV. W. S. WHITCOMBE**

**11 a.m. and 7 p.m.**

**SEE ANNOUNCEMENT IN SATURDAY PAPERS**

# Premiums For New Subscribers

This paper is a printed missionary, and carries no advertisements. The regular issues contain 16 pages. The subscription price is \$3.00 for 52 issues. WITH EVERY NEW SUBSCRIPTION we will give one of the four following books as a premium:

1. **Blakeney's Manual of Romish Controversy**, by Dr. R. P. Blakeney, 316 pages.
2. **Popery In Its Social Aspects**, by Dr. R. P. Blakeney, 326 pages.
3. **The Prodigal and His Brother, or The Adventures of a Modern Young Man**, by Dr. T. T. Shields, 132 pages.
4. **The Priest, The Woman and The Confessional**, by Father Chiniquy, 144 pages.

All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by "THE GOSPEL WITNESS".

You may choose any one of the four as a premium. If you would like any or all of the other books, you may have them at one dollar each.

You may order the paper and one of the books sent you for a month's trial without sending any money. If you are not satisfied return the book or send us \$1.00 and we will charge you nothing for the paper for the month.

### ORDER FORM

- (a) Please send to the undersigned for one month's trial "THE GOSPEL WITNESS" and Premium No. \_\_\_\_\_
- (b) Please send "THE GOSPEL WITNESS" and Premium No. \_\_\_\_\_ to the undersigned for which find \$3.00 enclosed.
- (c) And also books (or book) numbered \_\_\_\_\_ for which find \$\_\_\_\_\_ enclosed.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_