

The Gospel Witness and Protestant Advocate

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"THROUGH DEATH'S DARK NIGHT"

LAST Sunday evening's service in Jarvis Street Church concluded with the singing of the hymn, which is printed at the end of the sermon in this issue. After the service several friends, independently of each other, asked us about two things: Whether the phrase "Death's dark night", was in harmony with the New Testament view of the sting of death having been extracted, and the death of a Christian thereafter becoming a complete victory. The other question was as to the fitness of using a hymn written by a Roman Catholic author. In these remarks there was no criticism, but merely thoughtful inquiry. We may comment upon the last, first.

Practically every hymn book containing the classics of Christian hymnody, includes some hymns by Roman Catholic authors; and it must be admitted that some of our most used and most inspiring hymns were written by Romanists. For example:

"Praise to the Holiest in the height,
And in the depth be praise";

and

"Lead, kindly Light, amid the encircling gloom".

were written by Cardinal Newman. Other hymns by Faber are:

"I worship Thee, sweet will of God";

"Oh, gift of gifts! Oh, grace of faith!"

This is the hymn which contains the verse:

"Ah, grace! into unlikeliest hearts
It is thy boast to come,
The glory of thy light to find
In darkest spots a home."

Another of Faber's hymns is,

"Hark! hark, my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore,"

and

"Oh, Paradise! Oh, Paradise!
Who doth not crave for rest?
Who would not seek the happy land,
Where they that loved are blest?"

Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

"Oh, Paradise! Oh, Paradise!
Tis weary waiting here;
I long to be where Jesus is,
To feel, to see him near.

"Oh, Paradise! Oh, Paradise!
I want to sin no more;
I want to be as pure on earth
As on thy spotless shore."

There is no Purgatory in that hymn!

Had we time and space, we might quote from other Roman Catholic hymn-writers. Of course, if that were a valid objection to the use of their hymns, it would apply to others.

But the wisdom of quoting from non-Christian writers remains, and perhaps can best be settled by reference to the scripture itself. When speaking to the philosophers on Mar's Hill, Paul said: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." And in his epistle to Titus, speaking of "many unruly and vain talkers and deceivers" who were apparently opposing the gospel in Crete, Paul said: "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true."

Obviously, therefore, the apostle Paul felt justified in supporting his statement by quoting from a non-Christian author, when he was able to say, "This witness is true".

Frederick William Faber was a clergyman of the Church of England from his ordination in 1837, until 1846, nine years, when he became a Roman Catholic.

Still, the further question remains: Should Christians speak of "Death's dark night"? We believe there is no inconsistency in their doing so. We are aware that it is written that Christ was manifested to "deliver them who through fear of death were all their lifetime subject to bondage". Of course it is true also that He came to deliver us completely from sin, and to restore in us the lost image of God. And what He came to do He will yet accomplish. But it must surely be acknowledged that such transformation is effected by a long-continued process, and not by an instantaneous act. So may the Christian be gradually delivered from the fear of death.

It must be remembered that death is the offspring of sin, and sin never brought anything beautiful into the world, and never will. Furthermore death is described as an enemy, albeit, the last enemy which is to be destroyed. And surely Death is an enemy. He comes from an enemy's country. He does an enemy's work. It is well, without formulating our theories, to keep circumstances in mind; and to be mindful of the contrary elements which make up our life's tale. A Christian ought always to be happy—but he is not. It is not unnatural for Christians to sorrow, though they sorrow not as others which have no hope. It is quite common for Christians to suffer. Our human natures are so frail, and faulty, and some of our varying moods so difficult to control, that the fact that we are still in the flesh becomes abundantly evident, even on the part of Christian people.

A triumphant Christ has robbed Death of its sting, and the grave of its victory. But that fact does not robe our last great enemy in garments of Solomonic splendour. Though he cannot work his will with us, as once he might have done, he is still a foe of very formidable, and fearsome aspect. God has implanted within the human breast two emotions, which have their part in perpetuating the race. One is the love of life; and the other, the fear of death. There are still people whose lives are flooded with all good things, and to whom this earth, notwithstanding the trouble to which men are naturally born, is very alluring. On the other hand there are probably countless millions of people on the earth to-day, whose sufferings have destroyed in them all love of life,—millions without home, or shelter, or friends, who could echo the Preacher's pessimism, "All is vanity and vexation of spirit, and there is no profit under the sun". Were there nothing more than that to deter mankind in this dreadful day, suicide would become epidemic throughout the earth.

Apart from Holy Writ, perhaps no human who ever lived, has so perfectly portrayed the emotions of the human heart and the tragedy of human life as has Shakespeare, who meets this question thus:

To die;—to sleep;—
To sleep! perchance to dream; ay, there's the rub,
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause: there's the respect,
That makes calamity of so long life:
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life;
But that the dread of something after death,—
The undiscover'd country, from whose bourn
No traveller returns,—puzzles the will;
And makes us rather bear those ills we have,
Than fly to others that we know not of?
Thus conscience does make cowards of us all.

Ideally, death to the Christian is, first an anticipated, and then an experienced triumph, such as Pope describes:

"Vital spark of heavenly flame!
Quit, oh quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

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

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THE GOSPEL WITNESS

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"Hark! they whisper; angels say,
'Sister spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?"

"The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

But the transition is not always so manifestly or audibly triumphant.

The Apostle wrote to the Philippians: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." And that is quite consistent with one's speaking of death as "A dark night". The prospect beyond, the heavenly city, the house not made with hands, eternal in the heavens; the fact that to be absent from the body is to be at home with the Lord—all that may weight the balance in favour of departing to be with Christ "which is far better".

And yet Christian fathers and mothers, at death's approach have often felt that to abide in the flesh would be more needful for the families depending upon them; and to be under the necessity of leaving them made death "a dark night", notwithstanding the sunlit shore beyond the river.

It is possible that the great majority of people when dying, do not know that they are dying. The gracious Physician very often puts them to sleep while they cross the river. It is interesting and instructive to recall that one of the translated saints of the Old Testament, who did not die, but went to heaven in a chariot of fire, had once exclaimed: "It is enough; now, O Lord, take away

my life; for I am not better than my fathers." Elijah had surely lost all love of life momentarily.

So if there are those who do not anticipate death with any sense of exhilaration, if there are those who have not wholly been delivered from the fear of death, and who may still feel something of the bondage of that fear, we do not think any such should write bitter things against himself because of it.

We think of one of the greatest saints we ever knew, who lived to the age of eighty-six or eighty-seven years. He was a noble man of God. But he had long entertained the strange notion that he might at any moment be raptured out of this world of trouble; and he was of such an age that we had an idea that he had, perhaps, allowed himself to think that he was another Simeon, who would not see death until he had seen the Lord's Christ.

We do not know whether the report was apocryphal or authentic, but somewhere we read that the great George Muller had entertained such an idea.

The friend of whom we speak, suffered at last a fearful reaction from his long-held theory. We do not know how long his illness lasted, but his nurse, who had known his noble Christian character, and gracious disposition, in life, remarked confidentially to someone that she was glad that it had been her privilege so to know him; otherwise she might have doubted whether her Pastor had really been a Christian, because he showed such fear of death that he was almost in terror of it, as death approached.

The Psalmist speaks of "The valley of the shadow of death". It was not a sunlit plain, nor a mount of exultation, but a valley, and a valley that was much in shadow, because of death. True, he expressed the confidence that he would "fear no evil", but that he would be comforted by the "rod and staff" of the good Shepherd. So shall we all.

And this was Faber's confidence:

"Through life's long day and death's dark night,
O gentle Jesus, be our light."

Death may in itself be a "dark night", and something greatly to be feared. But we shall not pass through that valley alone. He will be with us, and He will be there to lighten our darkness. Yes; the "Gentle Jesus" will be "our light".

Therefore, we may continue to sing Faber's hymn:

"For all we love, the poor, the sad,
The sinful, unto Thee we call;
O let Thy mercy make us glad;
Thou art our Jesus and our all.
Through life's long day and death's dark night,
O gentle Jesus, be our light."

TO OUR U.S. SUBSCRIBERS

It was not until this morning, December 11th, that we were advised that WITNESS mail addressed to the U.S. had been held up because of the increase in postage. The paper is published every Thursday. Notwithstanding, we were not advised until Tuesday that the papers for the U.S. were held up. So one of our office staff had to go down to the Post Office to-day, and spend some hours putting an extra postage stamp on every copy of THE GOSPEL WITNESS addressed to U.S. That will explain to our American readers the lateness of the delivery of the paper. From this forward it will cost 2 cents per copy for postage to the U.S.

PAPAL LAW RULES MONTREAL BUSINESS

The Archbishop Calls the Tune

WE fully expected that "big business" in Montreal would docilely submit to the Archbishop's papal directive respecting the "holydays of obligation". We judge that the Quebec Hierarchy shared our view of the probability of the large stores of Montreal offering no opposition to the new by-law on the matter. We were pleasantly surprised, and the Hierarchy unpleasantly, we presume, by the swift and vigorous action taken by seven large departmental stores of the Canadian metropolis: Eaton's, Simpson's, Morgan's, Ogilvy's, Birk's, Holt Renfrew's and Mappins. These stores answered the municipal by-law by instituting an action before the Superior Court of Quebec contesting the validity of the by-law of November 2, on the grounds that the statute under which it was passed is *ultra vires* of the province. They further allege that the municipal by-law is discriminatory since it interferes with their civil liberty. Further they announced their intention of keeping their doors open for business last Saturday, which, in the Roman Catholic liturgical calendar, is the celebration of the feast of the "Immaculate Conception".

Threat to Padlock the Doors of Great Business Houses

As a result, Montreal police report that they have evidence in hand of more than five hundred stores that stayed open and they are enjoying the prospect of collecting fines to the tune of some \$20,000. They say that if they had had sufficient officers they could have collected similar evidence from 800 stores in all. Our press reports that in the business section of Montreal there were two stores open for every one that was closed. The following note from a Montreal dispatch indicates that there are teeth in this by-law:

Police officials said there was likelihood that a special clause of the by-law—which says stores convicted of two infractions within a 12-month might be padlocked—would be applied.

It would really afford an imposing and highly instructive spectacle to see the seven aforementioned stores of Montreal padlocked—trussed up like Communist offices have been under the notorious law of Mr. Duplessis. It will be highly interesting to see summons issued wholesale to the great stores as hitherto those legal documents have been broadcast *en masse* against Baptist preachers and "Jehovah's Witnesses". Perhaps the militant Catholic Action groups from *l'université de Montréal* who paraded to the big stores last Saturday, would then complete the spectacle by looting their premises in the same way that their fellows in Shawinigan Falls smashed the windows and destroyed the furniture in the hall of the Plymouth Brethren there a year or so ago.

An Appeal to the Courts

The Roman Catholic press of Montreal is highly indignant at the lawlessness of the "English" stores. (In Quebec every non-Romanist is *anglais*, when he is not a *maudit anglais*. The Québec school law classes even Jews with the Protestants for school purposes. Even the Scotch and the Irish are promoted—or demoted—to that status in the common parlance of French-Canadians.) The righteous indignation of the Roman Ca-

tholic press of Montreal is occasioned by the wicked anarchy of the great companies who are guilty of disobeying the law of the land! How tender the Roman Catholic conscience is when Anglo-Protestants (including Jews, Irish, Scotch, etc.) offend the papal canons translated into Montreal by-laws! The stores had previously announced that they would stay open in order to get a test case before the courts, but this seems to have escaped the notice of the "good" press, as the ecclesiastical papers are called.

We agree, as we have remarked before in other connections, that the only reasonable manner of proceeding in a British country against Roman Catholic intolerance that is written into municipal and provincial laws, is to appeal to the courts. We trust that the present case will be taken through the Quebec courts right up to the Supreme Court of Canada, and that it will be fought with the utmost vigour. Appeals to the Privy Council in England are now restricted, if we are not mistaken, to civil cases, and this privilege will likely be abolished in view of the attitude of the present government.

Liberty Is One and Indivisible

Our interest in this case lies in its evident connection with the various assaults on religious liberty recently made in the Province of Quebec. When THE GOSPEL WITNESS defended the right to religious liberty of Baptists, Plymouth Brethren, and "Jehovah's Witnesses", the big businessmen of Quebec and of Ontario were conspicuous by their absence. Some ill-informed persons regarded us as "fanatics"—a most convenient word of excuse for oneself and of vilification for others. When Dr. Shields and the writer made a special trip to Montreal to find a lawyer to take the case of certain Baptist preachers jailed for preaching on the street corner, it was with the utmost difficulty that we obtained legal counsel. Lawyer after lawyer in Montreal turned down our plea for help. One man of law frankly avowed that he was not a crusader, that he was interested in keeping the wheels of commerce and industry turning, not in contending for the liberty of the subject, though he frankly admitted that it was endangered by Romanist policy. But now the big business men are taking their place along with the religious "fanatics" as the victims of Rome's arbitrary rule. We hope they like it as little as we do and that they will fight the good fight of faith, or if not that at least the fight for cash. But before they are through with it, they will discover that liberty is one and indivisible, and if they take the trouble to read a little bit of English history they may be surprised to learn that it was the English Puritans who in the name of Gospel liberty won for them the freedoms they have hitherto enjoyed.

Proof of Priestly Dictation

It is not always easy to obtain precise, documentary proof of the power behind the scenes that moves the hands of the lawmakers in these acts of intolerance, though it is never difficult to make a shrewd guess. But in this case, the Hierarchy dared to come out in the open and show its hand. Whether this was due to the intemperate zeal that we think we have observed in the actions of the new Archbishop of Montreal, or whether it was owing to the need of applying strong pressure to the city council, we do not know. Here are parts of the letter to the City Council from the Montreal prelate in which he scarcely takes pains to hide the mailed fist under the velvet glove:

We wish to remind all the faithful that the legislation of the Church is very precise on this point, and that the legislator meant to lay down the obligation of a strict observance which forbids servile labour.

We understand, on the other hand, the peculiar circumstances in which we live; but are not our origins, our history, and the faith of the majority of the citizens of this metropolis as many reasons which might lead to the adoption of this motion? . . . Thus it is with confidence that we await a favourable decision from the city hall on this problem which is of special interest to us. . . .

Roman Catholics Disobey Their Bishop!

Needless to say the proposed by-law was passed. What else could a Roman Catholic city council do? The Archbishop had spoken: "Rome has spoken, the case is finished" is the deciding maxim of Roman Catholic dogma and of Roman Catholic law. But there was considerable speaking done even in the city council by the small non-Romanist minority; and if they did not speak, there is no doubt that much thinking was done also by the rank and file of the "faithful". The Archbishop has already discovered that even the lay teachers in his Roman Catholic schools do not always click their heels and salute when he issues orders. Even the perfervid Romanist organ of Montreal, *Le Devoir*, has been compelled to make this confession on the eve of the holyday of obligation:

Catholics will do well to abstain from buying in the stores tomorrow, as is strictly their duty.

If all the Catholics in Montreal had the will to observe the festival tomorrow as it ought to be observed, there would not even be any need for a municipal by-law to oblige the stores to close. The absence of customers would be sufficient to do it.

Papal Law the Standard in Montreal

The legislation of the church to which the prelate refers is doubtless the canon law, and term "the legislator" which he uses is a technical phrase in the official Roman Catholic comments on this work to indicate the pope as the final source of the church's laws. Here is Canon 1248 of the *Codex Juris Canonici*:

On holydays of obligation Holy Mass must be heard, and one must abstain from servile work and from judicial proceedings; also, unless legitimate custom or special indulgences make an exception, from public markets, fairs and other public buying and selling.

This is the authority which the leading member of the Hierarchy quoted to the duly elected body of a democratic government and which he proposed they should obey. He follows the medieval doctrine of the proper relations of the Church and the State: the former the sun about which the pale satellite revolves, deriving its borrowed rays from the central majesty which controls its every movement. Protestants will not lightly submit to the dictation of priests, nor do French-Canadian Roman Catholics seem to find any special delight on putting their necks into the yoke.

How R.C. Casuists Split Hairs

As a curious illustration of the complexity of the legal requirements of Rome and of their arbitrary nature, we mention in passing that at different times and in different places the holydays of obligation are reduced in number. Moreover the following persons are excused from attending mass on Sundays and holydays of obli-

gation according to *The Handbook of Moral Theology* (imprimatur by Archbishop of St. Louis, U.S.A., 1921):

Those who have reason to fear a notable loss of worldly goods . . .

Those who work in offices or factories, and whose occupation is such that they cannot get away without grave inconvenience or danger. When there is no real necessity, however, the employer is in duty bound to give his employees time enough to attend Mass on Sundays and holydays of obligation.

Furthermore while servile labour is prohibited on such days "all work predominantly intellectual" is permitted as is "the so-called *opera media sive communia*, mixed work which serves both the bodily and spiritual interest of man, such as travelling, fishing, hunting, etc. . . ." Business and court proceedings are forbidden but "theatrical performances, baseball games, and similar entertainments may be permitted on Sunday and holydays of obligation for the reason that, as St. Alphonsus says, 'such demonstrations of joy are morally necessary to the common weal.'" The same authority also offers the following piece of hair-splitting:

According to a more probable opinion, now held by most theologians, it is not a mortal sin to work say, two or two and one-half hours on Sunday, provided the work engaged in is not extremely servile in character and does not exhaust the body.

Thus do the learned doctors of Rome strain at gnats for their own amusement and the profit of their organization, and to the confusion and enslavement of the poor, driven, dumb "laity" who cannot bear the heavy burdens that these modern Pharisees have bound upon them.

We shall await with interest the outcome of this contest of big business with Rome.—W.S.W.

THE WORD OF GOD.

Oh! how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure; we need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the Word of God, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of worldly vanity which lead him on to his destruction.

—MARTIN LUTHER

BOOKS AND BOOKLETS By DR. T. T. SHIELDS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

LAST THURSDAY'S LECTURE ON ISAIAH

Those who were present at the lecture last Thursday participated in an interesting exercise. All the passages in Isaiah's prophecy quoted in the Old Testament were written out on individual cards, and numbered 1 to 43. The corresponding quotations in the New Testament were also written on individual cards, and typed in red, and numbered 1 to 43. The cards were distributed, and then the texts were called for by number; first, the passage from Isaiah was read, and then another would rise to read the New Testament quotation. It was a very profitable evening.

Here are the texts:

Isaiah	New Testament Quotation
Isaiah 1:9	Romans 9:29
Isaiah 6:9, 10	Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27
Isaiah 7:14	Matthew 1:23
Isaiah 8:18	Hebrews 2:13
Isaiah 9:1, 2	Matthew 4:15, 16
Isaiah 10:22, 23	Romans 9:27, 28
Isaiah 11:1, 10	Romans 15:12
Isaiah 22:13	I Corinthians 15:32
Isaiah 25:8	I Corinthians 15:54
Isaiah 28:11, 12	I Corinthians 14:21
Isaiah 28:16	Romans 9:33; Romans 10:11
Isaiah 29:10	Romans 11:8
Isaiah 29:13	Matthew 15:8, 9; Mark 7:6, 7
Isaiah 29:14	I Corinthians 1:19
Isaiah 35:3	Hebrews 12:12
Isaiah 40:3-5	Matthew 3:3; Mark 1:3; Luke 3:4-6; John 1:23
Isaiah 40:6-8	I Peter 1:24, 25
Isaiah 40:13	Romans 11:34
Isaiah 42:1-4	I Corinthians 2:16
Isaiah 42:7	Matthew 12:18-21
Isaiah 45:23	Matthew 4:15, 16
Isaiah 49:6	Romans 14:11
Isaiah 49:8	Acts 13:47
Isaiah 52:5	2 Corinthians 6:2
Isaiah 52:7	Romans 2:24
Isaiah 52:11	Romans 10:15
Isaiah 52:15	II Corinthians 6:17
Isaiah 53:1	Romans 15:21
Isaiah 53:4	John 12:38; Romans 10:16
Isaiah 53:7, 8	Matthew 8:17; I Peter 2:24
Isaiah 53:9	Acts 8:32, 33
Isaiah 53:12	I Peter 2:22
Isaiah 54:1	Mark 15:28; Luke 22:37
Isaiah 54:13	Galatians 4:27
Isaiah 55:3	John 6:45
Isaiah 56:7	Acts 13:34
Isaiah 59:7, 8	Matt. 21:13; Mark 11:17; Luke 19:46
Isaiah 59:20, 21	Romans 3:15-17
Isaiah 61:1, 2	Romans 11:26, 27
Isaiah 62:11	Luke 4:18, 19
Isaiah 65:1, 2	Matthew 21:5
Isaiah 66:1, 2	Romans 10:20, 21
Isaiah 66:24	Acts 7:49, 50
	Mark 9:44

TEACHING HUMILITY

"Humility must be taught us as Gideon taught the men of Succoth, with briars and thorns. These will frequently fetch blood from the old man. O that we may be made willing to have him bleed to death. Away with him! Away with him! Crucify him! Crucify him! May this be the language of your heart and mine!"

—GEORGE WHITEFIELD

The Jarvis Street Pulpit

Not Holy Orders But Holy Living

The Fifth Sermon in a Series of Seven Sermons on How to Receive Eternal Life

By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 9th, 1951
(Electrically Recorded)

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

—1 Tim. 6:11-16.

Prayer Before the Sermon

In the confidence, O Lord, that Thy word is already fulfilled to us, and that Thou art in the midst of Thine assembled people, we come to address Thy throne. We would not be numbered among those who approach Thee with their lips while their hearts are far from Thee. Therefore do Thou graciously incline us all, by the ministry of Thy Spirit in our own hearts, toward Thyself. Bring, we pray Thee, our wandering thoughts into captivity to the obedience of Christ. Help us, that Thy presence in this service may be more real than the presence of each other. We have need of Thy grace, every one of us; we are men and women in the flesh, and we are subject to all the emotions of the flesh—we grow tired, we are hungry, we are restless in spirit; we need the calm which only God Himself can give. It may be there are troubled minds here this evening, some who are driven with the winds and tossed, and have no peace whatever in their own spirits. As Thou didst command the waves of the sea, saying, Peace be still, so come to every heart in Thy presence this evening, and command these contrary and warring elements of life to cease from strife, and to be at rest.

Help us this evening that we may really worship Thee. O Lord, this can be only as the grace of Thy Spirit works within us. We would be made aware of our own, not mere limitations, but our own littleness and nothingness in Thy sight. What have we in Thy holy presence, any one of us, whereof we may boast? We can but bow our heads before Thee and seek Thy mercy for the multitudinous failures which have marked the record of our lives. And yet Thou hast blessed us beyond all our deserving, for Thou hast enabled us to see Jesus, and to behold in Him the Lamb of God which taketh away the sins of the world. We bless Thee that we have not to think of a Saviour on the cross this evening, for though He died, yet He rose again, and is ascended into Heaven, and is at Thy right hand making intercession for us. How availing are His intercessions! Thou art in everlasting covenant with Him; Thou dost never deny His request. We are in Him, by whose grace we are saved, and we present our petitions this evening to Thee in His name. We do not know what to ask for; we have no wisdom to enable us to frame our petitions; we are but like children crying in the night, children crying for the light, and with no language but a cry.

Thou hast given us Thy holy Word to instruct us. Help us to understand its principles and its precepts, and to rejoice in its promises this evening. We each have some special need. No two of us require exactly the same ministry, and yet, every one of us is urgently in need of the ministrations of Thy Spirit. Hear our unuttered prayer tonight,

the prayer of the Holy Spirit Who makes intercession for us with groanings which cannot be uttered. May every troubled heart find some relief from Thee; may every darkened mind be illuminated; may every obdurate will be so subjected to the ministry of Thy Spirit as to become obedient to Thy call. And thus this evening make Thy Word effectual to the upbuilding of us all, for Jesus' sake, Amen.

I AM to speak to you this evening on the subject, "Not Holy Orders But Holy Living." Orders, as you know, is one of the seven sacraments of the church of Rome. A sacrament is an observance, an act, a ceremony, which confers grace. It is not only, as we say of the Lord's Supper, an ordinance to be observed by believers, the value of which consists in the fitness of the participant to engage in the ordinance; a sacrament is something apart, which when performed actually conveys and communicates grace to the recipient. In speaking thus I explain what Romanists mean when they speak of a "sacrament".

I conceive it to be a part of the function of the pulpit to give instruction. I believe that the pastoral and the teaching offices in Scripture are combined, and he who would really be a pastor must at the same time be a teacher, and exercise his pastoral ministry by teaching the Word of God. That is why I speak to you upon these subjects, in respect to which so few people are really well informed.

I.

THE SACRAMENT OF "HOLY ORDERS" AS THEY CALL IT IS REALLY IN PRINCIPLE THE VERY HEART OF ROMAN CATHOLICISM. The theory of the papacy is that Christ gave Peter primacy over the apostles, that He clothed him with certain authority, an authority which the other apostles shared, but in which Peter was the chief. You will have observed that the encyclicals of the pope are issued by the authority of "blessed Peter", and "blessed Paul", and "by our own". The pope professes to exercise the alleged supreme authority of the apostle Peter as a ruler, not only over the church, but over all the nations of the earth, for the pope claims to be above all kings and presidents and rulers of every race. He claims to be

the prince of princes, the king of kings, the ruler of all rulers, and the supreme authority over mankind upon the earth.

Now that authority is delegated in measure to those who are privileged to enter the sacred society of the hierarchy, which consists of the pope, the cardinals, the bishops, and the priests of all orders,—all who have been subject to the sacrament of holy orders, and upon whom the apostolic authority has thereby allegedly been conferred. While, of course, every priest is admonished in many of their documents to a holy life, yet he is made an official, a governor, a ruler of the people, quite apart from, and independently of, his character. Whatever he may be, having been admitted to holy orders, he has not only grace conferred upon him which makes him other than he was, but he is endued also with a certain authority and power, which renders him competent to administer the sacraments. It is really a marvellous system. One is led, if he gives careful thought to it, to wonder at its intricacy, and at its diabolical wisdom. The priest, in the confessional, is "God". They call him so. Indeed he is clothed, by virtue of his inclusion in holy orders, with such authority that he commands God, when he commands the presence of the Lord Jesus in the Eucharist, that He may become again present with men, the "real presence", about which I spoke to you last Sunday, the body, the soul, and divinity of Christ, in the wafer and in the wine, in one or both, or any particle of either,—the entire Christ! When the priest thus commands His presence the Lord of earth and heaven has no option but to obey! That is the teaching of Rome. And this principle of holy orders you will see lies at the very heart of the authoritarianism which finds its culmination and ultimate expression in the person of the pope.

I think in matters of this sort it is always well to quote the very words of the Roman Catholic church itself; otherwise we may be charged with exaggeration. Here is what the Council of Trent has to say:

"Since it is evident from the testimony of Scripture, from apostolic tradition, and from the unanimous consent of the fathers, that by holy ordination, conferred by words and external signs, grace is given, no one ought to doubt that orders constitute one of the seven Sacraments of Holy Church."

Then the Council of Trent, (perhaps the most authoritative of all), further says:

"If any one shall affirm that by sacred ordination the Holy Spirit is not given, and, therefore, that in vain the bishops say: Receive the Holy Spirit; or that by it a character is not impressed, or that he who was once a priest may become a layman again . . ."

if anybody says that having been ordained, and having received the Holy Spirit, and been made a priest, if any one shall say that a certain character has not been impressed upon him, and specifically if any one shall say that such an one may cease to be a priest, and become a layman again,—"let him be accursed". Once a priest, once admitted to holy orders, he is allegedly clothed with divine authority, and whatever his character may be, whatever his record, he can never be other than a priest. A Roman Catholic priest, it would appear, cannot resign; he is a priest forever if once he has been ordained, and has received the Holy Ghost.

Do you wonder that Roman Catholics live in such terror of their priests? I read recently that it was the aim

of the German army, even now, to make the soldiers of the army more terrified of their officers than of the enemy; they were to live in terror of the command of their officers. Now that is true of the Roman Catholic church. The priest is in supreme command, so that if one is to be saved somehow he must be saved through him.

A few weeks ago I met a company of men at the close of the service. They were foreigners, I do not know their nationality but they could speak and understand English very well. They were students for the Roman Catholic priesthood at St. Michael's College. When I talked with them about the privilege of having direct access to God through Christ, they said, "No, no, no. There must be someone with authority between." So had they been taught.

I am afraid that there are certain Protestants who, while they would not subscribe to this doctrine of holy orders theoretically, yet hold some such notion of their ministers. Ministers become religious officials, ecclesiastics, supposedly authorized to perform certain services.

Early in my ministry I was Pastor in a little village, where my church was one of four churches, a Methodist, a Presbyterian, an Anglican, and a Baptist. The Rector of the Anglican church was a graduate of Trinity College, Toronto, a high churchman of some description. I met him one day in one of the stores, and we got into conversation. I asked him how he was getting along, and he said, "Oh, fairly well; as well as could be expected. But," he said, "there are too many meeting houses in this village." There was only one "church"; the rest of us preached in "meeting houses"! We walked down the street together and engaged in conversation, and I ventured to express an opinion about something to which he dissented. I said, "Well I suppose we shall have to agree to disagree; it is a matter of opinion after all." "I beg your pardon sir," he said, "it is nothing of the kind." I said, "How do you make that out?" "Well," he said, "I do not know who baptized you, and I do not know whether he had any authority to baptize you, and as you are a Baptist I rather think he hadn't any such authority."—He was going even a little farther than the Romanists, because the Romanists do admit the validity of any baptism, even performed by an infidel, to enable the church to claim all baptized persons as its legitimate subjects. However, he did not admit that, but said that as a Baptist he rather concluded that I was baptized by somebody who had no authority to baptize me. Then he said, "I suppose you think you are ordained?" I said, "Yes, I do." "Well," he said, "you are not." He said, "I am." I said, "How do you know?" He said, "I was ordained by the bishop, by the imposition of the bishop's hands." That is the doctrine of tactual succession, by touch, that from apostolic times down the touch has been transmitted from one to another, and so this dear little man with a wide brimmed hat with a little bit of a crown, that was quite big enough for his head, had been ordained by the bishop, and I hadn't. And he said, "By ordination I received the Holy Ghost. You didn't. And I am therefore in a position to say authoritatively what the Scriptures teach." Poor little man! He thought he had squelched me. He said, "However, I should like you to call and see me, and we will continue the discussion of this subject—I see you have given it a little thought," he condescended to tell me,—"in my library. I have a very large library, and there are a num-

ber of books I should like to consult." I never visited him. The only library I was interested in was that which was under his hat, and that, I had discovered, was a very small one. But he had been properly baptized, and ordained, and had received the Holy Ghost, and this poor little ecclesiastical Lilliputian, who knew nothing of the gospel, sat in judgment upon us all. That is holy orders outside of the Roman Catholic church. It is sheer bunkum, bosh, and nonsense!

The Roman Catholic theory, of course, like everything else that belongs to Rome, is utterly without warranty of Scripture, and it is devoid of historical proof. Even if cameras had existed from the beginning, and there could have been a chain of photographic reproductions of the transmission of apostolic authority from one person to another, so that it could then be established, that there was absolutely no break in that tactual chain, one touching another, from apostolic times down—even then the theory could not be established because so much depends upon the "intention" of the bishop, and the "intention" of the priest. That is another matter of importance of which I cannot now speak, the strange doctrine of "intention". It all depends on what the bishop intends, and what the priest intends—and who in the world can know what either of them intends? Was anything more absurd ever offered for human acceptance than the doctrine of holy orders? And yet, upon the historicity, and back of that primarily the Scriptural warrant for it, the whole claim of the papacy rests. Failing there, it fails everywhere. And it does fail everywhere. The "sacraments" so called are not sacraments, and they have no authority, and they confer no grace, and no power, save as the darkness and superstition of those who are subject to its exercise may suppose.

I do not want to be unkind when I say this, but those of us who have studied Romanism somewhat, and know a little of the philosophy of things, I think must conclude that, human nature being what it is, it is extremely difficult for a man to exercise the duties imposed upon him in that circle of darkness and iniquity and remain a good man. I would not say it is impossible, but extremely difficult for a man to continue in the priesthood for ten years without being one of two things—either a knave or a fool, or a little bit of both. Only in the utter spiritual darkness, of which Rome is the mother and protector, can such fallacies as these persist and survive.

There is nothing of that in the New Testament. If anybody here is depending upon the authoritative word of absolution from a priest, you are depending upon somebody who has no authority to forgive sins whatsoever.

Perhaps someone will say: "Do you believe there are no orders? Do you not believe a man is called to the ministry, for instance, called to the exercise of some spiritual office?" I think the Scripture is very explicit on that: "When he ascended up on high, he led captivity captive, and gave gifts unto men And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When our Lord ascended to Heaven He received gifts for men, and He bestowed upon His church certain spiritual gifts—apostles—who had no suc-

cessors, prophets, evangelists, pastors and teachers. And what were they for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." To what end? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." That is what the gifts are for—to make us all men and women of the stature of Jesus Christ, to undo the work of sin, and to re-make men in the image and likeness of Jesus Christ. That is the function of the church's ministry, as exercised in the power of the Holy Ghost, in the preaching and teaching of God's Word, and under the authority of Him Whom God hath given to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all.

You do not find in the New Testament, in the record of the apostolic ministry in the Acts of the Apostles, or in any of the epistles, any kind of support for this theory of holy orders. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And the ministry which any man exercises, be he Pastor or teacher or evangelist—whatever he may be, the effectiveness of that ministry must depend upon the character of the ministrant, because it depends ultimately and upon the indwelling power of the Holy Ghost. What God requires of His ministers is not that they be in what they call "holy orders", but that they may be characterized by holy living: "Be ye holy for I am holy." And if those of us who are ministers do not set an example of godliness before the people who know us best, who will do so? "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," and I am not among those who would condemn unsparingly, and exclude from fellowship every one who does not see the necessity of freeing himself, not only from things that are sins, but weights. I travel a great deal, and I see men with the badge of a clergyman, a Roman collar, or something else, I see them with their malodorous pipes—if they want to be filthy that is their lookout, but I frequently feel like saying, "Man alive, if you must keep step with the world, the flesh, and the devil, do take that collar off, and do not advertise an official relationship to the church of Christ." Surely people have a right to expect that the men who preach the gospel, and expound the great principles of God's Word, will be seeking daily, by the grace of the Divine Spirit, in some measure, as God shall be pleased to help them, to exemplify the things they teach.

But, my dear friends, too often holy orders have nothing to do with holy living. You know that is so, don't you? I feel I am not exaggerating at all when I say that if the lid were taken off this institution, whose rulers claim to be in "holy orders", it would make Sodom and Gomorrah look respectable. Their theology teaches that even the men in "holy orders" may lie like Beelzebub

for the good of the church; they may steal, they may do any mortal thing for the good of the church. They may trample the Decalogue under foot? and break every commandment of God, and every principle of the gospel, but they are still clothed with apostolic authority to forgive other people's sins.

II.

WHAT SHALL WE SAY FOR OURSELVES? Mr. Whitcombe read it to you this evening. What does the Lord expect of those of us who profess faith in Christ, who have been washed in His blood, who have been regenerated by the power of His Spirit, who have been brought into living union with Him Who is our Head? What does He expect of us but that we should be branches of the true Vine, abiding in Him, having the very life that is in Him in ourselves, and bringing forth from day to day, by the operation of Divine grace, through the ministry of the Spirit, the fruits of righteousness. Oh, that is expected of the Christian church. I say it to you Jarvis Street members, and to all church members; again and again—we ought always, seven days a week, all the time, to be walking in step with Jesus Christ. It ought to be enough, for anybody to know that we are a Christian, to say, "O well, that is all right; I feel safe with such an one."

Hastings tells somewhere in one of his books of a mountaineer at whose door there came a knock one night, and two wayfarers asked for shelter. The night had fallen, and the mountaineer welcomed them to his little hut, and offered them the most cordial hospitality for the night. But after he had given them some refreshment, and shown them to a little bit of a room they had where they could accommodate anyone like that, and the door was shut, he said to his wife, "We do not know who these people are; they may be robbers. We had better keep watch tonight." And so he set himself to watch through a little crack between the logs, through which he could see the two wayfarers in their little room. And as he looked, when they had prepared for rest, one of them took out of his little knapsack a Bible, and they sat together reverently as one of them read it. Then they knelt together to pray. And the mountaineer turned to his wife, and said, "We need not watch them any longer wife; men who do that will do us no harm." Oh, that it could be said of every one of us in all the relationships of life, in business, and in every other relationship, that people would say, "We need not trouble; they are Christians, and we can trust them." You may not trust one merely because he is in "holy orders". Read Father Chiniquy's "The Priest, the Woman, and the Confessional," and you will know why I say that. But people will trust those who live holy lives.

There is an apostolic succession. They are in the apostolic succession who do the works of the apostles, who preach the gospel of the apostles, who live the lives of the apostles, who are dominated by the same Spirit that controlled the apostles. What does the Lord of glory care about the touch of a bishop's fingers? The whole thing is carnal and preposterous. "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." And said the Stranger, "The hour cometh; when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in

truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." I like a nice building; I have no objection to respectable clothing. But I cannot conceive of a God Who clothes this earth with beauty—we think we know a little about it, but we do not know very much in this part of the world. I wish I could describe to you some of the things I have seen in the tropics, and around the world. I understand what the Lord Jesus meant when He spoke of the lilies and said that Solomon in all his glory, with all his vestments, was not arrayed like one of these. Do you suppose God is concerned about the cardinals' robes, and the bishops' mitre, and the golden cross, the beads, and the ringing of the bells before the altar, and all that kind of mummery? Is that the worship of the Spirit? I trow not.

I may have told it once, but I will tell it again. There are some people who are much concerned about forms and ceremonies. I read a story of a social occasion at which some great professor, a very learned and erudite man, was the guest of honour. And a certain lady was introduced to him, and in the course of conversation she said, "Professor, have you heard that our Rector has adopted the eastward position?" "No," he said, "I hadn't heard that." She said, "But he has. Don't you think that is very tragic? Don't you think it is a terrible thing to adopt the eastward position?" "Well, madam," he said, "I do not know. Those who have ability for such things tell us that so great is the distance to the nearest fixed star that if all the ships of all the nations of the world could be emptied of all their contents, and if all their hulls could be filled exclusively with peas, if they could find enough peas to fill them, and then if it were possible for those ships to form in procession, and sail from this earth to the nearest fixed star, and if they were to drop one pea at every mile limit—there are not enough ships' hulls in all the world to hold the peas that would be necessary to mark the mileage from this earth to the nearest fixed star." This lady said, "I never thought of that. Is that really so? How extraordinary!" He said, "Yes, they say that is so." And then he said, "Now, madam, do you really believe that the Maker of that remote star, to say nothing of a myriad other stars, is very much concerned about this eastward position of your Rector's?"

What a libel on God such conceptions are! God is a Spirit, infinite in all the qualities of His Being, Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Everlasting life means there must be a beginning, and a continuance forever more, growing up into Christ Who is our Head in all things, until by and by, when the work of grace is finished, and the ransomed of the Lord shall return to Zion, with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing will flee away. And then—forgive me if I quote it too often, but it is a verse I love, and a verse that always inspires me as often as I quote it—then at last we shall be "without fault before the throne of God." Let us pray.

We thank Thee, O Lord, for Him Who is full of grace and truth. We would not seek to separate them; we would walk in truth, as we are enabled by Thy grace so to do. Oh, deliver us from all bondage to these superficial and temporal and carnal things. Make us men and women of the Spirit, in whom the Spirit dwells, and who therefore walk in the Spirit, and do not fulfil the lusts of the flesh. Amen.

(The hymn on the following page was sung)

"O SAVIOUR BLESS US"

O Saviour, bless us ere we go,
Thy word into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

The day is done; its hours have run;
And Thou hast taken count of all,—
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

Grant us, dear Lord, from evil ways
True absolution and release;
And bless us, more than in past days,
With purity and inward peace.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

Do more than pardon: give us joy,
Sweet fear, and sober liberty,
And loving hearts without alloy,
That only long to be like Thee.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

Labour is sweet, for Thou hast toiled,
And care is light, for Thou hast cared;
Let not our works with self be soiled,
Nor in unsimple ways ensnared.
Through life's long day and death's dark night,
O gentle Jesus, be our light.

For all we love, the poor, the sad,
The sinful, unto Thee we call;
O let Thy mercy make us glad;
Thou art our Jesus and our all.
Through life's long day and death's dark night,
O gentle Jesus, be our light. Amen.
—FREDERICK WILLIAM FABER, 1814-1863.

"TRUE PREACHING IS A SALTING"

True preaching is a salting that stirreth up persecution; and an office that no man is meet for, save he that is seasoned himself before with poverty in spirit, softness, meekness, patience, mercifulness, pureness of heart, and hunger of righteousness, and looking for persecution also; and hath all his hope, comfort, and solace in the blessing-only, and in no worldly thing.

Nay, will some say, a man might preach long enough without persecution, yea, and get favour too, if he would not meddle with the pope, bishops, prelates, and holy ghostly people (i.e. monks) that live in contemplation and solitariness, nor with great men of the world. I answer, true preaching is salting; and all that is corrupt must be salted: and those persons are of all other most corrupt, and therefore may not be left untouched.

The pope's pardons must be rebuked; the abuse of the mass, of the sacraments, and of all the ceremonies, must be rebuked and salted. And selling of merits, and of prayers, must be salted. The abuse of fasting and of pilgrimage must be salted. All idolatry and false faith must be rebuked. And those friars that teach men to believe in St. Francis' coat, how that they shall never come in hell or purgatory if they be buried therein, may not be passed over with silence.

—WILLIAM TINDALE

"I would think it a greater happiness to gain one soul to Christ than mountains of gold and silver to myself."

—MATTHEW HENRY.

"GO THOU AND DO LIKEWISE"

We have heard that text quoted facetiously, but we quote it seriously. The words were spoken by our Lord to His critics when He had compelled them to acknowledge that the good Samaritan had proved himself a neighbour to the man who had fallen among thieves. But really it was an admonition to follow a good example.

Many Subscriptions as Christmas Presents

Many have responded to our suggestion, and have presented their friends with a year's subscription to THE GOSPEL WITNESS. One lady last week sent twelve subscriptions with the subscription price enclosed. She sent also twelve Christmas greeting cards suitably written for us to forward with the first copy of THE GOSPEL WITNESS. The day following she added another, making thirteen subscriptions from one person.

A very large number subscribed for THE GOSPEL WITNESS containing the series of seven sermons to be sent to their friends. What if you should do likewise! And what if you should hear of someone's being converted, or of backsliders restored, or mourners comforted, or workers inspired! You might have a Merry Christmas in July or August if the news should reach you in those months.

It is not yet too late to send THE GOSPEL WITNESS to your friends.

ANOTHER GOOD EXAMPLE

One WITNESS subscriber who has been a subscriber for ten years; sent the following letter:

"Dear Dr. Shields:

Please accept a portion of my tithe money for this past year.

Yours truly, _____"

December 7, 1951

The letter enclosed a money order for *One hundred dollars*.

Soon you will be making up your income tax returns. If you have not yet completed the giving of the tenth, for which you are allowed exemption, we suggest that THE GOSPEL WITNESS and the Seminary are two objects to which a liberal portion of your tithe might profitably be directed.

DR. A. GORDON MacLENNAN'S SERMON ON THE NATIONAL COUNCIL OF CHURCHES

We print this sermon because it is so much to our mind, and in order that we may give it a wider circulation, such as it deserves to have.

Our readers will note the tendency of this Ecumenical Movement everywhere is toward the suppression of the truth. The scripture says, "We can do nothing against the truth, but for the truth"; "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The truth-speaker, or the truth-doer, never covets secrecy or darkness. But this Ecumenical Movement everywhere emulates the practices of Rome. They ask for a decision on the basis of pre-judgment, or prejudice, that is, on one-sided information. They refuse to permit any witness for the opposition to be heard. That, in itself, is the condemnation of the whole movement.

THE NATIONAL COUNCIL OF CHURCHES

An Address by Rev. A. Gordon MacLennan, D.D.

In the Shadyside United Presbyterian Church of Pittsburgh, April 15, 1951

Approved by Session for Publication

Foreword to Second Edition

This sermon has been distributed by mail as this is the only way open for a presentation of this side of a matter of tremendous importance. It has had, in our church papers, but a one-sided presentation.

We fully realize the controversial nature of the contents. Yet, as one of our United Presbyterian Ministers, in commenting on the pamphlet, has put it, "Freedom of speech or expression seems to be denied to the conservatives in our U. P. periodicals. Only that which passes the wise, or otherwise, censorship of the controllers is published, for fear of arousing that terrible danger of controversy. *They forget, or do not know, that out of controversy the Reformation was born, and that lack of controversy is the seed bed of error.*" (The italics ours.) Dr. Cyrus McCown has editorial space in the *Christian Union Herald* for such "controversial and shameful" articles as, "Delete: One Sacred Cow" and "Don't Kill the Prophets." Yet a defence of the historic principles of our Church is refused, space and labeled "Divisive."

Two thousand copies of the sermon were printed, but the demand has been so great that an additional thirty-five hundred had to be printed. Scores of letters testify to the timeliness of the presentation. Perhaps even yet a return to the historic position and standards of the Church may be possible.

Dr. Wm. G. Moorehead, some years ago, wrote words which should be taken to heart. "The right to judge teachers and to test doctrine belongs to all Christians. Our Lord Himself imposed this duty on His people. The necessity of such trial is recognized: 'Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world.' Christ foretold their advent. Paul encountered not a few of them. The world is filled with them at the present time. Some of them teach partial truth, that which is palatable, while that which is distasteful and repugnant to the natural heart is suppressed. In our day as not for ages past Satan transforms himself into an angel of light, and deceives even the most wary and cautious. Never perhaps has there been more need of trying the spirits than now.

"The Apostle furnishes two infallible tests (I John 4:2-6) of both teachers and teaching. The first relates to Christ's person and work. What do they say of Him? What is their doctrine concerning Him? Do they deny His mission? His Deity? His Virgin birth? His resurrection? If they do, then they are of the spirit of Antichrist, they are enemies of the blessed Lord Jesus, and therefore no believer in Him can hold fellowship with them."

Additional copies of this pamphlet may be had by writing Dr. MacLennan at 5201 Centre Avenue, Pittsburgh 32, Pa.

Sermon Preached

SHADYSIDE UNITED PRESBYTERIAN CHURCH

By A. Gordon MacLennan

IT might be well this morning if I would explain why I am speaking on the subject of the National Council of Churches. The women of our Presbyterian are to vote in the very near future on the question of whether they are to re-enter the Council of Churches. I have been asked by some of them, for information regarding this Council and so prepared a brief article on the subject which I submitted to the *United Presbyterian*. After some delay I received word from the editor of the *United Presbyterian* that he was submitting my article to the Board of Administration and

also his Advisory Committee with a request that they pass on whether it be published or not. The delay now is so long that even if it should be passed, there would be no opportunity for its publication before the time of the meeting of the Presbyterial; and, therefore, in response to the request of many I am this morning speaking briefly on this subject which is of vital and fundamental interest to our Church in these days of apostasy.

I am taking as a text this morning the familiar words of the First Verse of the Second Chapter of Hebrews and I read from the revised version: "Therefore we are to give the more earnest heed to the things that were heard lest haply we drift away from them." In the Book of Acts there is a very graphic picture of a storm at sea; the storm through which the Apostle Paul passed. It is interesting to notice the uncertainty of those aboard the ship, those who were responsible for its safety. The Apostle Paul himself was most vitally interested in the outcome of the storm and so we have the account of how they were drifting before the storm toward the rocks; the striking verse is the 28th of the 27th Chapter of Acts, where it says: "And they sounded and found 20 fathoms and when they had gone a little further they sounded again and founded 15 fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day." The picture is a graphic one of many shipwrecks in individual life. A little by little drifting from the moorings, 20 fathoms, 15 fathoms, 10 fathoms, 5 fathoms, and then the awful crash upon the rocks of failure and defeat. Therefore, we ought to give the more earnest heed lest haply we drift away from them. There may be a drifting in character in the experience of the individual Christian. There are many Christians, who, as the years pass, grow more and more unlike the picture they had painted for themselves at the beginning. They become colder, narrower, and more selfish. Gradually, imperceptibly perhaps, they have been drifting further and further from the early ideals. Such experience is pitiable. Now it is important that all of us examine our lives from time to time and ask the question, "Have we been drifting?"

Then, too, there may be a drifting in belief. What I mean is a loosening of our hold on the great verities of our faith. There are, of course, rocks which are apparent and upon which one may make sudden shipwreck of his faith. But they are usually prominent and can be avoided. It is in the subtlety of drifting that the real danger lies. There is today a serious drifting in the great verities of the faith. An easy-going tolerance, both with regard to ourselves and to error taught by others. Men start out with enthusiastic faith ready to soar over obstacles. They mount up on wings like eagles. The day is fresh and their spirits are buoyant at the start. Then by degrees there is declension in some small thing that seems unimportant, but in the final analysis is tremendously important for it became the entering wedge. The next time it is not so difficult to slip and so on and on until only the most gruesome skeleton of their former faith is left at nightfall. By all means, let us practise tolerance and forbearance where mere opinions

differ, where essentials are not at stake. But let us be jealously intolerant where things of eternal importance are in the balance.

Throughout her history the United Presbyterian Church has stood out in her loyalty to the great fundamentals of "the faith once for all delivered to the saints." Her very name has been synonymous with orthodoxy and loyalty to the person and work of the Lord Jesus Christ. Now the processes through which we as a Church have been passing have been slow in their working and as we have gone from step to step we have been almost unconscious of any great change. There have been three steps in the process. First of all, there was a recognition of and an emphasis on the things we held in common with those who differed with us in matters of creed and doctrine. Then came union with them for certain great aims which were worthy and had common obligations and opportunities, and finally, there came a sensitiveness regarding their feelings if we were to lay stress upon our distinctive beliefs. And so we have drifted from one stage to another.

One can never judge of one incident as an isolated event. During this past week the nation was shocked by the action of the President in dismissing General MacArthur from the Far East Command. That action cannot be judged as an isolated event. We must see it in its background. We must know something of the history leading up to it, the steps that were being taken slowly and gradually. It was a matter of drifting until this one great event of climax was reached. The drift in the United States set in in the early thirties with the recognition of Russia under President Roosevelt. Beginning with that recognition there came an infiltration of Communistic ideas and teachings and along the way there was Yalta and Potsdam. There was Hiss and Acheson and Marshall and finally Truman. The policy that has been followed, whether intentionally or unintentionally, has been a pro-communist policy. There has been a gradual build-up along that line. There was one barrier, one insurmountable barrier to the working out of that policy in the Orient and that barrier was General Douglas MacArthur. The final step in the execution of the Far Eastern policy was to get rid of MacArthur. Now one can easily see in looking back over the way that we have come, that it wasn't any sudden break but a gradual drifting from one stage to another. Here a little, there a little, line upon line, precept upon precept, gradual drifting away until now we have reached the place where newspapers and columnists justify this action of the President. In evaluating the policy of the country and what has been done and what is being done, one realizes that the responsibility rests in the main with our leaders. It is they who have formulated the policy. It is they who have led in the drifting that has been taking place.

The position of our church is analogous to that of the government. There has been a drifting in the United Presbyterian Church, gradual, slow, and yet a drifting that now is manifesting itself as something definite and tangible in a compromise that is sweeping and that is deep. The latest evidence of the drift is the formation of the National Council of Churches. An organization of which we as a denomination are members. Our leaders were prominent in forming it. Our moderator signed the original constitution and our General Assembly gave its approval and blessing. In other words, we as a church are part and parcel of the organization. From here on we as a denomination are committed to it, its acts, pronouncements, and attitudes are ours. I am sure I am not stating something

that is extreme when I say that the individual members of our church had no voice whatsoever in the organization, either in forming it or entering into it. It was a movement and is still a movement of our leaders. Consequently, the responsibility for it, for weal or for woe, rests with the leaders of our church, many of whom have taken the position that their word is the final word for the church, the United Presbyterian Church. (An evidence of this is that in the meeting of the Presbyterian where re-entering the Council was considered, the strongest speech in favour of the Council was made by the wife of a professor in our Seminary, and the motion to re-enter was made by the wife of the S.M.)

Now this morning for a little while, I want to look at this new Council of Churches, in order that we may see, even though it be but a brief survey, what it is into which our leaders have drawn us. What is the National Council of Churches? Many things may be said in favour of it. One may say that in union there is strength and it is well for us as different Protestant denominations to get together and to act in unison. One is perfectly justified in taking the statement by the originators of the organization as giving the very gist of what the National Council of Churches really is. There are ten reasons which they have given under the heading, "Ten Reasons for the Council." I read them in their entirety. "First, because this generation faces overwhelming problems and disruptive forces that challenge the total efforts of the Christian Church. Second, because the Council gives a channel for more than 26 million church members to work together to meet that challenge. Third, because these 27 denominations are already dedicated to one essential purpose to make Christ known, loved and served throughout the world. Fourth, because cooperation provides maximum, mutual encouragement and support in the pursuit of common objectives. Fifth, because a central cooperative agency facilitates the best use of personnel, time, and energy for strategic consultations. Sixth, because it focuses the best insights of Christian men and women on critical areas of moral and spiritual concern. Seventh, because effective integration accomplishes far more than uncoordinated actions. Eighth, because Protestant Christians can speak more effectively with a common voice through the press, radio, and other mass media. Ninth, because it will encourage more effective cooperation of Christian forces in local community life. Tenth, because it is a significant step toward the fulfillment of Christ's prayer for his followers that they all may be one."

There were in the formation of the National Council of Churches 27 denominations. Among these 27 there are four of the Eastern Orthodox denomination, and also there were eight inter-church agencies headed by the Federal Council of Churches of Christ in America. It was around this framework of 27 denominations and eight inter-church agencies that the National Council of Churches was built. There have not been lacking those in the National Council of Churches who have said that the door is still open to all comers, even the Roman Catholic Church is invited, when it sees fit, to become a part of this great, super-church organization.

Now may I point out very briefly the compromise into which we have drifted or rather been led by the leaders of the United Presbyterian Church. It might be well to notice first of all the inclusion in the Council of the four divisions of the Eastern Orthodox Church. What does the Orthodox Church teach? May I merely and briefly suggest some of their teachings, and I am taking these state-

ments out of the great work on the Orthodox Church by Dr. Schaff. The Orthodox Church teaches that she is infallible; that she is the only true church, holy and universal; that she alone has apostolic succession, and that all Protestants are heretics. The Eastern Orthodox Church practises the Seven Sacraments, exactly the same as the Roman Catholic. They worship the Virgin Mary. They pray to the Saints, and they believe in prayers for the dead. As an illustration of this latter, may I remind you of the meeting of the Federal Council of Churches in Cleveland in 1942. There was a service of intercession for America at war and as the Syrian Orthodox Church had just been admitted to the Council, this service was committed to the Syrian Orthodox Metropolitan to conduct. He led in prayers to the Immaculate Virgin, Mother of God, and an appeal to a long list of saints. He also prayed for the dead. The congregation there gathered, United Presbyterians represented among them, repeated the expression "Lord have mercy" twenty-seven times during the service. We now have leveled all points of difference with churches which accept the very doctrines from which Martin Luther and the Reformers broke away at great sacrifice. We accept them now in fellowship, to be one with them in the business of the Church.

One might ask, "What does the National Council of Churches stand for in its new relationship as now established?" May I say and I feel that I am justified in the statement that the National Council of Churches is but another name with enlarged scope for the Federal Council of Churches of Christ in America. And if we would have some idea as to the things for which the new organization will stand, we need only to review what the Council has stood for during the past years. I mention only a few of them and all these things are fully documented; they were public pronouncements which are open and available to any who desire to look for them.

The Federal Council of Churches through its special department on social life and action was in favour of the nationalization of medicine, they were positively and strongly in favour of pacifism. As a matter of fact during the term when Mr. Roosevelt was President, a committee representative of the Federal Council waited upon him in the interests of pacifism and the President ordered them from his office because of their extreme views. They believe and have pronounced in favour of the destruction of capitalism. Their leaders have said tax and tax and tax until an equal distribution of wealth has been accomplished. They have held stoutly to Fabian Socialism in all their pronouncements. They have been in favour of birth control. They have been in favour of inter-racial relationships, even to the point of inter-marriage between negroes and whites. It might be well at this point to refer to a letter which has been circulated by the Veterans of Foreign Wars, written by Captain Bundy to Dr. Moore of our own church. I include this letter in its entirety because of its importance.

1407 Hill Avenue Wheaton, Illinois
January 5, 1951

Dr. Ansley C. Moore
Sixth United Presbyterian Church
North Highland Avenue and Station Street
Pittsburgh 6, Pennsylvania

Dear Mr. Moore:

Please pardon the delay in answering your kind letter of December 12, 1950 as I have been out of the country

in Mexico and then on the West Coast before returning to my residence yesterday.

As for exactly what was said in the conversation, which was purely informal around the luncheon table, I am afraid that it could not be related as so much was discussed and so many questions were asked by the various persons present on everything from world affairs in general to religion, economics, politics, etc. In fact, one could find several groups all talking at the same time at the same table, you could, however, I am sure, get a very good report from Mr. and Mrs. Walter J. Damm, Theodore and West Run Road, Homestead, Penna., who were there and are very astute listeners and conversationalists.

In regard to reference made to the newly-formed National Council of Churches, which is merely the old Federal Council and its affiliates under a new name, it can be said that outside of a few new faces which have been added, the same group are largely in control. Prominent among those taking part in the organization were such noted liberals and socialist-minded thinkers as Bishop G. Bromley Oxnam, Dr. Edgar DeWitt Jones, Dr. Samuel McCrea Cavert, and Dr. Ralph Sockman. There were many others who, although not given prominence in the press releases, were among those who for years have been trumpeting for the ecumenical movement while being associated with a number of notorious Communist-front organizations and have consistently opposed our national defense program.

Time nor space would hardly permit a full discussion in this letter. I have all the publications of the Federal Council of Churches for many years. I make it a habit of studying both sides of a question. Its radical pronouncements over a period of years against our free enterprise system and strangely enough, against many of our historic Christian doctrines, have never been representative of the rank and file of Protestantism in this nation. How foolish for a group of liberalistic churchmen to pose as speaking in the name of 29 million Protestants! Pronouncements on support of FEPC, Socialization of medicine, elimination of the profit motive, destruction of our atom-bomb stockpile can only come from men who are impressed with their own importance in their own theological circles, but who do not voice the opinions of the man in the pew. I found in one adult Bible class in a very prominent church in West Virginia, the leading Bishop of the denomination being president of the Federal Council of Churches, that out of 85 adults present only eight had heard of the Federal Council and only five know that their church was affiliated with it in any way.

I have travelled some 150,000 miles this past year and have spoken before leading clubs, town halls, public forums, church groups and business organizations, also conventions, and I find that oftentimes the clergy takes too much for granted in supposing that millions of Protestants know what their denominational leaders have pledged them to. The average church member couldn't tell you anything about the organization of church councils, let alone their programs.

Mrs. Harper Sibley, President of the United Council of Church Women, an affiliate of the Federal Council, now the National Council, challenged some 2,000 church women in Buck Hills, Pa., this past year to go to their churches and advocate the marriage between negroes and whites as part of the movement for bringing in true unity and brotherhood. I have the Associated Press dispatch on this, quoting her. Do you know what the leading Episcopalian minister of South Bend, Indiana, told me just several weeks

ago? He said that although Mrs. Sibley was a member of his denomination and her husband treasurer of the Federal Council, she did not speak for Episcopalians and was to his way of thinking a radical and left-winger! Yet, she has been held up in Federal Council circles as the voice of Protestant women!

Bishop G. Bromley Oxnam, former president of the Federal Council, secretary of the Methodist Council of Bishops, one of the six presidents of the World Council of Churches, was presiding officer at the Church and Economic Life Conference in Detroit this past year, at which conference, which I attended and heard completely, a resolution was passed calling for higher and higher taxes on the American businessman so as to provide a fairer and more equitable distribution of the wealth. Read his latest book, which I have, *Personalities in Social Reform* in which he praises Beatrice and Sidney Webb, leaders of British Fabian Socialism; his patron Saint, Walter Rauchenbusch; David Lillienthal; Mohandas K. Gandhi; and Albert Schweitzer. He makes the Webbs, Gandhi, and Lillienthal Christians whether they want to be or not and holds Socialism up as Christianity! This is obviously not the type of leadership in Protestant circles which we need in this country, especially in these times when our very life is at stake!

I have before me complete reports from the Government on leadership in the Federal Council; I have the reports on their lobbying and I make no apology for making the statement. I have no use for Dr. Walter Van Kirk, Earl F. Adams, Roswell P. Barnes, W. Russell Bowie, Beverly M. Boyd, Nannie H. Burroughs, Samuel McCrea Cavert, Henry Sloan Coffin, Edwin T. Dahlberg, Hugh D. Darsie, Truman, Douglas, Richard Fagley, George E. Haynes, Shelby Harrison, F. Ernest Johnson, E. Felix Kloman, Benson Y. Landis, Oscar Maddaus, I. George Nace, Malcolm E. Peabody, William Scarlett, Worth M. Tippy, Ivan Lee Holt and a host of others who have been associated with subversive front outfits in this Nation, besides a host of other names that could be added. These are not small fry. They have been chairmen and members of the most important committees in the Federal Council for years.

Many of these are responsible for the 3,800 men who lie beneath the soil of Pearl Harbor after they fought any program for national defense which came before the Congress! Some of these have openly called for the recognition of Communist China while American boys are dying in Korea. Some have even gone so far as to say we should submit to the Russians if they attack and not try to defend ourselves, even if many of us are butchered! It sounds drastic, but I have an office overflowing with their pamphlets, speeches, books and reports gathered by intelligence services on them.

Dr. Moore, would to God our nation would return to the God of our Fathers; the clergy to the preaching of the Wesleys, John Knox, John Calvin, Beza, Farrel, Whitefield, Spurgeon, Moody, Phillips, Brookes, Jonathan Edwards—the men who believed in the Scriptures and were willing to give their lives in defense of them. This Social Gospel is wrecking our nations, our family life, the life of the individual. It offers no hope for a soul which knows it needs a Saviour and not socialization; a regeneration and not reformations; salvation and not economic revolutions.

The modern church has substituted for the preaching of the Gospel, a form, a ceremony, a liturgy, dances, bingo parties, forums on the United Nations, raffles, card parties, bazaars, ham suppers, and rummage sales. Many large

cathedral-like structures over this country are closed and darker than a tomb on Sunday evening. No prayer meetings on Wednesday evening any more. Nothing to touch the heart on Sunday morning. A formal, cold, staid, dried ritualistic ceremony. We need to read the history of Israel again and why God dispersed them; brought judgment upon them by a godless heathen Gentile Nation, followed by more godless nations. We need II Chronicles 7:14 desperately today. We need I Corinthians 2:1-5 desperately; and I Timothy 1:15. Also Jude 3, 4; II John 6:11; II Corinthians 6:14-18; Romans 16:17, 18; Acts 20:26-31; I Timothy 4:1; II Timothy 3:1-17 and 4:1-5.

Very sincerely yours,

(Signed) EDGAR C. BUNDY,
Captain, USAFR.

May I glance next at the leadership in the new National Council of Churches. There is only time to mention a few of them but nevertheless the mention of these is an indication of the compromise into which we have entered in that we have become one with them in this super-church organization. During the past few years the Department of Justice of the United States Government has made listings of subversive organizations at work in this country. Organizations that are prominently and positively pro-communist. Now I want to mention some of the leaders and the number of these subversive organizations of which they are members. The names I think are prominent not only in the Federal Council but prominent too in the new Council of Churches. There is Roswell P. Barnes, a member of at least nine subversive organizations. George A. Buttrick, a member of four such organizations. Samuel McCrea Cavert, the new Executive Secretary of the National Council of Churches, a member of four subversive organizations. Harry E. Fosdick, who while not holding any office yet is prominent in the inter-councils of the new Council, a member of six such organizations. E. Stanley Jones, who has been prominently put forth as a leader in the evangelistic work of the Federal Council and now of the National Council, a member of two such organizations. Bishop McConnell, who has been prominent throughout the Federal Council and moves in now to an influential position in the new Council, a member of twenty-seven subversive organizations. Bishop Oxnam, prominent in the new Council, a member of eleven such organizations. Ralph W. Sockman, who preached the sermon on the occasion of the organization of the Council, a member of four subversive organizations. Dr. Van Dusen of the liberal Union Theological Seminary of New York, a member of five such organizations. Walter Van Kirk, a member of four; Harry F. Ward, a member of twenty-seven; Luther A. Weigel, a member of six such subversive organizations. As to their social leanings and the things for which they have been standing, their membership in these organizations is an indication of where they have been, where they are, and where they will be in the pronouncements of the new organization. In 1935 the United States Naval Intelligence charged the Federal Council of Churches with being one of the largest and most influential subversive organizations in the United States.

The department of the Federal Council responsible for pronouncements of a pinkish tinge and savouring of Fabian Socialism gives place to The Division of Christian Life and Work. It is headed by Roswell P. Barnes who has nine, perhaps an even dozen, listings in subversive organizations. This is significant for the future.

(To Be Continued)

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 12 December 23, 1951

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

CHRISTMAS, THE BIRTH OF JESUS

Lesson Text: Matthew 1:18-25.

Golden Text: "Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. 1:21.

The birth of our Lord Jesus Christ was entirely unique; no other human being entered into the world as did our Saviour. His coming to earth and His sojourn among us were but incidents in the life of One Who, as God of very God, existed from all eternity (John 1:1; 5:18; 10:33; 19:7).

The eternal Son of God, His essential Deity and His glory are described by the Word of God (Heb. 1). It was in sovereign love that He clothed Himself with our human flesh, in order that He might reveal God to us (John 1:14, 18; 14:7-9; 1 John 1: 1, 2), that He might be a perfect and sympathetic High Priest, that He might show us how to live, that He might work out for us a perfect righteousness, that He might lead many sons to glory and finally, that He might become subject to death, and by dying, vanquish death, sin and Satan (Heb. 2:5-18; Rev. 1:18).

The manner of our Saviour's birth is described for us by the Evangelists Matthew (chapters 1, 2) and Luke (chapters 1, 2).

Two genealogical tables record the ancestry of our Lord as a descendant, on the human side, of David (Psa. 132:11; Isa. 11:1; Jer. 23:5; Matt. 1:1; 22:42; Lk. 1:32, 69; John 7:42; Acts 2:30; 13:23), of Abraham, founder of the Jewish race (Gen. 12:3; 22:18), and of Adam, the founder of the human race (Gen. 5:1, 2; Lk. 3:38). It is thought probable that Matthew traces the ancestry of Joseph, our Saviour's legal, though of course not his natural father, for Christ had no human father, and that Luke gives the ancestry of Mary, his mother, thought to be the daughter of Heli, and hence Joseph is thought to be the son-in-law of Heli (Lk. 3:23).

The supernatural birth of our Saviour is delicately, yet firmly asserted in Scripture. He alone of all the human family had not a human father, with the exception of Adam and Eve, created by the direct act of God (Gen. 1:26, 27; 2:7). But Adam and Eve were not Divine. The angel Gabriel had informed Mary of the manner in which the holy child would be conceived by the Holy Spirit (Lk. 1:34-37), and this took place exactly as it had been prophesied.

With the Jews a betrothal was considered as sacred and as binding as a marriage. It would appear to the outside world, therefore, as though the virgin Mary had been unfaithful. Joseph, being a just man, hesitated to carry out the usual procedures permitted by law in such a case (Deut. 22:13-21; 24:1). It is possible that we are to understand the Greek word to signify "kind" rather than "righteous", as is the case frequently in the Old Testament with the Hebrew equivalent to the Greek word here translated "just". But the Lord in mercy and in grace revealed to Joseph in a dream (Matt. 2:13) the truth concerning the nature of the holy child about to be born. He was begotten of the Holy Spirit, and although He was the Son of Mary, as to the flesh, He was in reality the Son of God (Lk. 1:32; John 20:31; 1 John 4:2; 5:20).

Joseph was told not merely the nature, but also the name of the child. He was to be called JESUS or JOSHUA (Lk. 1:31; 2:21; Acts 7:45; Heb. 4:8), a name meaning "Saviour" or "Deliverer", and He became generally known by the name of Jesus of Nazareth (Matt. 21:11; Mk. 14:67; 16:6; Lk. 18:37; John 1:45; Acts 2:22).

The angel also revealed to Joseph the mission of Christ. He would save His people from their sins (Lk. 1:77; 19:10; Acts 4:12; 5:31; 13:23, 38). In other words, He would be the Servant of Jehovah upon Whom the sins of the world were to be laid (Isa. 53). He would fulfil the many symbols of salvation depicted in the Old Testament, such as the pass-over lamb (Exod. 12:21-28) and the scapegoat (Lev. 16:20-22) and He would fulfil the various types of deliverers such as Moses, Joshua and David.

Matthew, speaking by inspiration, is careful to explain that the birth of Christ was in fulfilment of the prophetic

word concerning the Lord. He was the Christ, the Anointed One, the Messiah. It had been foretold that He would be born of a virgin (Isa. 7:14), that He would be a Son and that He would be God (Isa. 9:6, 7), and that He would be called Emmanuel, "God with us" (Isa. 8:8, 10), a name signifying that He would be God, and that He would dwell among men as the God-Man (1 Tim. 3:16). O mystery of mysteries! that God should come to earth as a helpless Infant! and yet, he was born King (Matt. 2:2; John 18:37). Think of the infinite stoop of our Saviour, of His humility, His love and His compassion in coming to share our woes, to live and die on our behalf (Phil. 2:5-8).

The incidents accompanying the birth of the Saviour, especially the narratives of the wise men and the shepherds, will be of great interest to the younger scholars, while the adults would profit by a study of the doctrine of the Incarnation.

DAILY BIBLE READINGS

Dec. 17—His Birth Foretold by Isaiah Isa. 7:14; 9:1-7.
Dec. 18—Announced to Mary Luke 1:26-38.
Dec. 19—Fulfilled in Bethlehem Luke 2:1-7.
Dec. 20—Declared by Angels Luke 2:8-14.
Dec. 21—Revealed to Wise Men Matt. 2:1-12.
Dec. 22—Rejoiced in by Prophets Luke 2:21-38.
Dec. 23—The Birth of Jesus Matt. 1:18-25.

PREACHING BY WORD AND BY DEED

IF YOU are ungodly, and teach not your families the fear of God, nor contradict the sins of the company you are in, nor turn the stream of their vain talking, nor deal with them plainly about their salvation, they will take it as if you preached to them that such things are needless, and that they may boldly do so as well as you. Nay, you do worse than all this, for you teach them to think evil of others, that are better than yourselves.

How many a faithful minister, and private Christian, is hated and reproached for the sake of such as you! What say the people to them? "You are so precise, and tell us so much of sin, and duty, and make such a stir about these matters, while such or such a minister, that is as great a scholar as you, and as good a preacher, will be merry and jest with us, and let us alone, and never trouble himself or us with such discourse. You can never be quiet, but make more ado than needs; and love to frighten men with talk of damnation, when sober, learned, peaceable divines are quiet, and live with us like other men." Such are the thoughts and talk of people which your negligence doth occasion. They will give you leave to preach against their sins, and to talk as much as you will for godliness in the pulpit, if you will but let them alone afterwards, and be friendly and merry with them when you have done, and talk as they do, and live as they, and be indifferent with them in your conversation. For they take the pulpit to be but a stage; a place where preachers must show themselves, and play their parts; where you have liberty for an hour to say what you list; and what you say they regard not, if you show them not, by saying it personally to their faces, that you were in good earnest, and did indeed mean them. Is that man then likely to do much good, or fit to be a minister of Christ, that will speak for Him an hour on the sabbath, and, by his life, will preach against Him all the week besides, yea, and give his public words the lie?—RICHARD BAXTER

"Ephraim and Manasseh were brothers, and so are plenty and forgetfulness—the signification of their names."

—WILLIAM GURNALL?

SEND THE SERIES ON
"HOW TO RECEIVE ETERNAL LIFE"
 TO A FRIEND

Among our readers there are many who have unsaved friends and relatives. Some of them may be Roman Catholics. Some of them non-Catholics. Some of them may be merely nominal church members. There will be seven sermons in the series, and we will send the seven sermons week by week to any name and address you send us for \$1.00.

You may ask, Why \$1.00 when it is only \$3.00 for a year? The answer is this, There is just as much office work in sending the paper for two months as for twelve months. Indeed, at some points there is more work than when a subscription is put in with the great mass.

We will begin each subscription with November 1st, and continue to the last issue in December. You could easily select five or ten of your friends, and pay for them for two months, and THE GOSPEL WITNESS will reach them regularly by mail. Who knows how many of them may be converted?

CHRISTMAS PRESENTS?

Already many will be wondering what sort of present they should buy for their friends. They may spend several dollars on a present. It may or may not be useful; and perhaps a few days after Christmas will be entirely forgotten.

Why not make a list of your friends, and send them THE GOSPEL WITNESS for a year as a Christmas present? We will mail the first number in an attractive Christmas envelope, and enclose an attractive Christmas greeting card; and we will put on the card whatever you direct us to write. Or, if you wish to get your own card, and put your own writing on it, and mail it to us we will enclose that. Then the gospel message will go to your friends every week, and they will have you in remembrance for fifty-two weeks, instead of just a few days about Christmas time.

Read the advertisement below and fill out your subscription order at once.

We repeat these two proposals this week. Already we have received many \$1.00 subscriptions for the Special Series of Sermons, and some subscriptions as Christmas Presents. We suggest you act immediately.

HOW TO RECEIVE ETERNAL LIFE

The fifth of the series of sermons on this subject was preached by Dr. Shields last Sunday, and appears in this week's issue. The subject for next Sunday will be—

NOT WORKS BUT GRACE

The remaining subject for the following Sunday will be:

Dec. 23—Not Purgatory but Paradise.

"Merry Christmas" 52 Times A Year!

VALUABLE REFERENCE BOOKS FREE!

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:

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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.

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