

The Gospel Witness and Protestant Advocate

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The Exercise of Meditation

THE faint-hearted in the household of faith are often in need of a cordial; and grumbling lips frequently require a stimulant for weak faith, for poor spiritual digestion, and for the alleviation of the rheumatism of selfishness.

There is an advertisement of such a stimulant in the book of Psalms. It so intoxicated the Psalmist with delight, and he became so blessedly extravagant in his desire, that he spoke of the praise of the Lord "unto the ends of the earth", and "to the generations following": "We have thought of thy lovingkindness, O God, in the midst of thy temple".

I.

He tells us he has given himself to meditation; he has taken time to think—an exercise we believe most profitable to all. It is, however, an exercise in which comparatively few engage. The sons of Korah had not merely heard of the lovingkindness of God, nor read of it, nor talked of it: they had thought of it. They had set it before them, and viewed it as an artist views a landscape preparatory to painting it. They had made His lovingkindness a subject of earnest study, meditating upon it continually.

How few there are who thus thoughtfully study the things of God! And of those who do, how many frequently engage in such exercise! Though we go to the temple, and hear His word, do we think of all His love and truth? We may read many books, even religious books; but do we meditate upon the truth contained therein? We would not discount the value of the practice of reading good books; but books which are good in themselves may be made an encouragement to mental lethargy which will, in time, result in intellectual laziness.

The one who has to cook his or her own breakfast, will plan to be up in time to do it. But ready-to-eat breakfast food may tempt one to lie in bed a little longer, and make one late in the end. So religious books may be packages of spiritual breakfast food, ready to eat, pre-digested, and guaranteed to make you fat—and lazy. By all means, give attention to reading, but never regard a book as a package designed to save you the trouble of thinking. Whoever lets another do his thinking, will be a dwarf. There are people whose minds are like warehouses, full of imported goods, Yankee notions, English fads, and any number of fancies imported from other places: but nothing is produced

on the premises. There is no mental manufacturing machinery, but only a hoist to lift other men's ideas into place, like so many sealed packages, or bales of hay, to be stored away till wanted.

There are others, however, whose minds are like a busy factory. Everything they turn out has the stamp of originality upon it. They, too, read books. They, too, are conversant with the thoughts of other men; but they do not store away ideas exactly as delivered: they gather the wheat from many fields, as Joseph did, but they grind it all in their own mental mill, and make flour and bread which has a most delicious home-made flavour about it. Such busy meditative bees, to change the figure, hum over all the flowers in all the world of books, or over as many as bloom in the fields which they can reach; but they return to their hives, laden, not with the dust of botanical knowledge, but laden with sweet honey, palatable and nutritive.

Hence we commend the profitable exercise of meditation. Do not be content with hearing, or reading sermons. Meditate upon them. Above all, do not depend upon what others say about the Word of God: study, and meditate upon it for yourself continually. Ruminants have practically four stomachs, or one stomach with four distinct cavities. The first is called the rumen. When one sees oxen, or sheep, or other ruminants, cropping the grass in the fields, they are storing the rumen. When later they lie down, that which they have gathered is regurgitated into the mouth, when it is thoroughly masticated, and swallowed.

We should all be mental ruminants. Memory is the rumen. As we graze in the fields of knowledge, especially of biblical truth, where the heavenly rain, and dew descend, and the sunlight of the Spirit rests, and where the divine Shepherd leads His blood-bought flock, as we graze beneath His tender care upon the promised pasture of tender grass, we must store the rumen with knowledge, then, like sheep or oxen, chewing their cud, we must lie down in the green pastures of fellowship and regurgitate from memory's rumen the knowledge we have gained. We must meditate upon these things, and give ourselves wholly to them, that our profiting may appear to all. Thus we shall write our own books. Our memories will be stored with volumes of truth under the charge of a librarian called Conviction, which will be of more real value to us than all the printed books in all the libraries of the world.

They only become wise who give themselves to medi-

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

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tation: "I have more understanding than all my teachers, for thy testimonies are my meditation". Meditation is a sure cure for discontent: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches." Meditation brings true blessedness, as in the case of the blessed man, whose "delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Meditation is a prerequisite to effectual prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Moreover, meditation is essential to effectual testimony: "I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."

In short, the meditative Christian is likely to become fruitful, and strong, and mighty. He who will triumph, must think.

II.

In the text we quoted at the beginning, the sons of Korah found the refreshing subject of meditation in the lovingkindness of God.

If man had never sinned, had we not forfeited our first estate, we might well have meditated with joy upon the glorious character of God. But, alas, we have sinned, and the sinner cannot now say of the great and terrible God, "glorious in holiness, fearful in praises, doing wonders", "My meditation of him shall be sweet. I will be glad in the Lord." If we would find comfort in meditation upon God, like the sons of Korah we must think of His lovingkindness. Kindness means, "kinness", one who acknowledges his kinship with other men, and acts upon it. Thus the Psalmist thinks of how lovingly God is related to him; he thinks not so much of the relationship of a king to a subject; but

he reflects that God has become his near Kinsman. And he describes that relationship as lovingkindness.

Isaac's servants digged wells in the valley. The first he called "Esek", because the herdmen of Gerar strove for it; the second he called "Sitnah", because there they hated him; but the third he called "Rehoboth"; for he said, "For now hath the Lord made room for us, and we shall be fruitful in the land." If we think of God only as God, the Creator, and Ruler, we must call the wellspring of meditation, "Esek", for we have striven with Him. If we think of our own attitude toward Him, the name of the well will be "Sitnah", for we have hated Him without a cause. But when we think of His lovingkindness; we are at "Rehoboth", for the Lord hath made room for us. One needs to remind himself that He has related Himself to us as our Redeemer. The sweet story of how Boaz redeemed Ruth, because he was her kinsman, is replete with valuable food for meditation. This will suggest the great body of truth involved in the Incarnation. That was His supreme exhibition of His marvellous lovingkindness, that He thus became our Kinsman.

But let us not forget that while our Lord showed His kinship as the suffering Son of Man upon the cross, he carried His kindness to the throne, where still He sits as the Son of Man.

A woman once asked us how she was to think of Christ. Someone had told her that she was to think of Him as an intangible impersonal Spirit, and a great blank had come into her life, because they had taken away her Lord, and she knew not where they had laid Him. We endeavoured to tell her of the Son of Man on resurrection ground, eating a piece of a broiled fish, and of an honeycomb; and saying "a spirit hath not flesh and bones, as ye see me have", and that with that glorified human body, which could be "handled", He was received up into heaven, leaving behind Him the promise that He would so come as He had departed.

Hence, we may meditate upon Him in the heavens as the Son of Man, still touched with the feelings of our infirmities; indeed hath not God "raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

"With joy we meditate the grace

Of our High Priest above;

And celebrate His constant care,

And sympathizing love.

"Though raised to heaven's exalted throne,

Though angels bow around;

And high o'er all the hosts of light

With matchless honour crowned,

"The names of all His saints He bears

Deep graven on His heart;

Nor shall the meanest Christian say

That he hath lost his part."

We may reflect also that the lovingkindness of God has established between Himself and the believer, through Jesus Christ, the relationship of Father and children. He has sent forth the Spirit of His Son, teaching us to cry, "Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." What a field of golden truth awaits our appropriation when thus we meditate upon our position as children born of incorruptible seed, which liveth and abideth forever!

Moreover, has He not shown us His kindness in

making us His Bride? Isaac went out into the fields to meditate at evening time, and he lifted up his eyes, and beheld, and he saw Rebekah coming. We ought to be thinking of the coming Bridegroom. We ought to meditate much upon His grace, and upon His boundless love. The spouse in the Song exclaims: "By night upon my bed I sought him whom my soul loveth; I sought him, but I found him not—I charge you O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love." Then how she meditates upon his various charms until her soul is ravished with his love! Ought it not to be so with us? It must be so, as we think upon His lovingkindness.

III.

The sons of Korah specially found an appropriate place of meditation, in the midst of the temple, the place of public worship. Here the lovingkindness of God is especially displayed: "God is known in his palaces for a refuge". Here the gospel is preached. Here comfort is dispensed. Have we not often found it so? Here hard questions are answered. Some things, when David sought to know them, he found "were too painful for him", until he "went into the sanctuary of God," then understood he their end. Here friendships are formed. We have fellowship one with another. Here souls are saved. What an inspiring exercise to think of His lovingkindness in the midst of His temple! Even as we write we think of many occasions, and experiences, of spiritual rapture:

"Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray;
They hear of heaven and learn the way.

"I have been there, and still would go;
'Tis like a little heaven below;
Not all my pleasures, nor my play,
Should tempt me to forget this day.

"Oh, write upon my memory, Lord,
The texts and doctrines of Thy Word,
That I may break Thy laws no more,
But serve Thee better than before!

"With thoughts of Christ, and things divine,
Fill up this foolish heart of mine
That, having pardon through His blood,
I may lie down, and wake with God."

CANADIAN PROTESTANT LEAGUE

Meeting
in

VICTORIA AVENUE BAPTIST CHURCH
HAMILTON

(near Cannon Street)

on

Monday, May 19th at 8 p.m.

SPEAKERS:

DR. T. T. SHIELDS

REV. W. S. WHITCOMBE, M.A.

Mr. Victor White of Toronto will sing.

All within reach of Hamilton cordially invited.

HOW THE POPE RULES SPAIN

THE eye of the world is upon Spain because it is ruled by the last of the Axis dictators, the only one thus far who has not been brought to book. There a tyranny still reigns that is compounded of the worst elements of Nazism and Fascism, cemented with the vitriol of papal dictation. Spain is warning to all who have eyes to see and ears to hear. Wherever Rome has full and unhindered sway it brings about social and political conditions such as are to be found in Spain under the present régime. The following news dispatch serves to show the throttlehold that the Vatican has upon poor downtrodden Spain. It is reminiscent of the Dark Ages to read that in this poor benighted land the priests are exempt from all courts except the Roman Church courts. Under such conditions the priestly caste is virtually a law unto itself; an ordinary citizen has no recourse against a member of the clergy who has committed an offence against him. This evil practice of setting the clergy in a position of special privilege above all others is what the Roman Church is striving to attain in every land, our own included. We ought to understand clearly the goal to which the priests of Rome are bending their efforts, and then to do everything within our power to circumvent their diabolical efforts to crush the liberty of the common people in order to make themselves the lords of all creation.—W.S.W.

Vatican Restores Rota in Madrid

Madrid, May 1—(AP)—The foreign ministry announced yesterday that Spain has signed an agreement with the Vatican for restoration in Madrid of the Roman Catholic Church's tribunal of the rota.

The rota has its headquarters in Rome. Its judges are appointed by the pope. Under the monarchy Spain had a branch of the rota, making it unnecessary for Spaniards to go abroad for final decisions in church matters. Diplomats said the régime of Francisco Franco had been seeking for years to have the branch re-established here.

Laws of the church are part of Spanish civil law, and all cases involving marriage, charges against priests or claims against the church must be tried in church courts.

The Vatican Calls Mr. King an "Illustrious Prime Minister"

SEVERAL months ago we printed in these columns the statement of condolence made by Mr. Mackenzie King concerning the death of the late Cardinal-Archbishop Villeneuve. We noted at that time the personal attachment between the late Cardinal and the Prime Minister to which the latter referred. Our attention has been called recently to the death notice of the late Canadian prelate which appeared in the official voice of the Vatican, *L'Osservatore Romano*, printed in Vatican City, Rome. In that notice, the following paragraph occurs:

The passing of Cardinal Villeneuve is a grave loss for the Church, for the Holy See, for the Sacred College, for the archdiocese of Quebec, for the flourishing Congregation of the Oblates of Mary Immaculate, and for the Canadian nation, which has already expressed its strong grief by the mouth of its illustrious Prime Minister (*del suo illustre Primo Ministro*).

That sentence in the pope's personal organ ought to give our *illustre Primo Ministro* many happy thoughts as he dreams of the next election, for such things carry much weight in the palaces of the Bishops of Quebec. We have thought that they ought also to carry much weight in the ordinary homes of everyday persons in the rest of Canada, and so we have translated this paragraph from the original Italian for the benefit of our readers.

SEMINARY HIGHLIGHT

By Dean W. G. Brown

TORONTO Baptist Seminary completed twenty years of service last January. Judging by the graduation of Thursday, May 8th, never was the Seminary stock higher with our friends and supporters, and never were the Seminary classes better, nor the Seminary prospects brighter, than they are today.

For the graduation Jarvis Street Baptist Church was filled. Dr. Shields presided in his usual happy style. Dean Brown presented the following for certificates and diplomas, and Dr. Shields spoke a personal word to each graduate as he gave the diploma:

Two-year Certificates: Miss Marguerite Wallace, Rev. Donald L. Day; Three-year Diplomas: Miss Mabel Bourne, Mr. R. Dean Burns, Miss Margaret McCreadie, Miss Audrey Sewell, Mr. E. A. McWilliams; Four-year Diplomas: Mr. Roy C. Cornish, Mr. T. R. Delaney, and Mr. Murray A. Heron.

The following prizes were also awarded:

Greek I, Mr. Donald W. Reed; Greek II, Mr. H. Duckworth; Hebrew I, Mr. R. Mailey; Hebrew II, Mr. T. R. Delaney; Biblical Introduction, Mr. W. W. Courtney. These prizes were given by the sons of Mrs. Nellie Shankland in her memory. The Paul Howarth 2nd Year General Proficiency prize was won by Miss Joyce Cridland. The Third-year General Proficiency prize, given by Trustee McKee in memory of his son, Percy McKee, was won by Mr. F. Vaughan. The Homiletics III prize, also given in memory of Percy McKee, was won by Miss L. Brown. The following French prizes were donated by Messrs. F. Bauman and C. A. Remus of Timmins: French IB, Miss J. Wade and Miss J. Jackson; French IA, Mr. G. A. Adams and Miss C. Nicholson; French II, Miss N. Saxer and Mrs. D. Woodley; French III, Mrs. J. Knight and Mr. N. McKenzie; French IV, Miss Margaret McCreadie and Mr. Murray Heron.

The Valedictory was ably given by the man who was Head Boy for last year, Mr. T. R. Delaney. Rev. H. M. Ervin, B.A., B.Th., of Atlantic Highlands, New Jersey, addressed the graduating class, while the rest of us listened with joy to his charge from the words of the Apostle Paul to his son in the faith, Timothy. He charged the graduates, by the highest incentives, to be true to the Word of the Lord.

Highlight of the evening was the commissioning of summer workers. The roll was called by Rev. Morley R. Hall, Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, and the platforms were lined with young men and women going out into summer work. We expect to publish in this issue a photograph of this group, together with a list of the places where they are to work.

Present on the occasion were a large number of visitors from out of town. York Road Baptist Church, Guelph, chartered a bus. Others were present from considerable distance. All were happy in the report of the work and the prospects for the future of the cause of Christ as it is promoted by the work our Seminary is doing.

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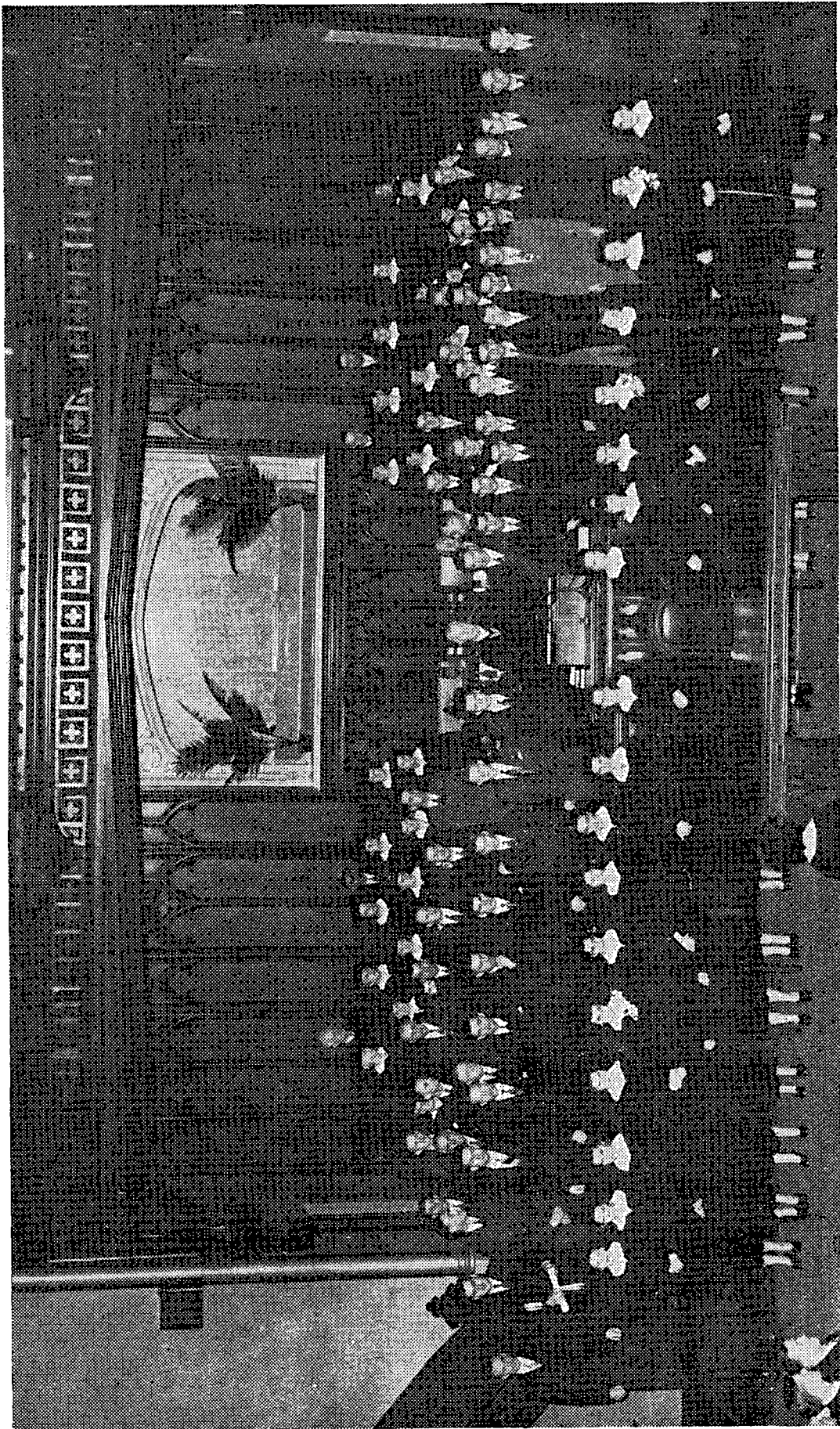
BATTALION OF STUDENTS FOR SUMMER FIELDS

THIS photo, taken at Graduation, shows students under appointment for gospel ministry this summer as they line the Jarvis St. Church platform. The choir is at the left hand end and some of the Trustees and Faculty at the rear, Dr. Shields in the centre, Rev. M. R. Hall in the third row back on the left and the fourth on the right. The students and their place of service we name:

Row in front of choir, left to right: R. C. Snell, South River; F. Vaughan, Maple Grove; C. J. Rogers, Tilbury; I. Reitan, Rockwood; R. Mailey, Baker Hill; E. A. McWilliams, Cooksville; D. A. Whitelaw, Brantford, Ontario; F. L. Pickering, Shediac, N.B.; (right side) W. Piper, Pioneer Camp; E. M. Britton, Jamaica, B.W.I.; W. Courtney, Sundridge; R. Thomas, Shantymen's Christian Association; K. Cairns, Kimberley. Platform Row: D. L. Day, Sawyerville, P.Q.; G. A. Adams, Timmins; G. Appéré, Sudbury; N. Cain, Sutton; E. C. Corbett, Picton; R. C. Cornish, Napanee; T. R. Delaney, Trenton; R. H. Duckworth, Harriston; M. A. Heron, Noranda; L. T. Heron, Mitchell Square; (right of Dr. Shields) G. A. Stephens, Churchill; Y. Hurtubise, Sturgeon Falls; Dean Burns, Harrow; H. Kettle, Courtland, Ontario; F. Habermehl, Campbellton, N.B.; J. W. McKay, Alton; E. Paras, Moncton, N.B.; N. McKenzie, Val d'Or, P.Q.; C. Padgett, Crow's Nest Pass, B.C.; G. Middleton, Milton; C. Robinson; B. Oatley-Willis, Drummondville, P.Q.; D. W. Reed, Belleville; D. Sharpe, Cheticamp, N.S.; J. Doohan, River John, N.S. Ladies, left to right, Miss Marie McCreadie, Daily Vacation Bible School at Courtright, Wilkesport, Sombra, London, Essex; Miss F. Hincks, D.V.B.S. at Long Branch, Kapuskasing, Noranda; Mrs. D. Woodley, with Miss Hincks; Miss D. Milloy and Miss M. Wallace, Fenelon Falls, Bobcaygeon, Norland, Kinmount and Lindsay; Miss E. Grummet, with Miss Marie McCreadie; Miss N. Saxer and Miss F. Hasson, Mount Albert, Maple Hill, Lanark, Ont., Brownsburg, P.Q.; Misses M. Brison and L. Brown, Courtland, Guelph, Toronto (Calvin); Misses M. Guest and K. Kitchen, Mount Pleasant, Ont., and other points; Miss Margaret McCreadie, Pioneer Camp; Miss J. Cridland and Mrs. J. Knight, Bible women among French-Canadians, Moncton, N.B.; Miss A. Sewell, Bonne Nouvelle Book Store, Moncton, N.B.; Miss E. Purdy, French work in Northern Quebec.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.



Toronto Baptist Seminary Students Commissioned for Summer Work

DIANA OF THE EPHESIANS MARCHES ON OTTAWA

"The Great Goddess Diana"

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen:

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. — Acts 19:24-28.

THE above account of an ancient scene is an accurate report of the kind of religious mummery that is now being enacted in Quebec and that will next month overflow the provincial borders to make its way to the capital city of Canada. The French language newspapers are already describing the "triumphal march" of the "Virgin" towards her destined resting place—the "promised land" they call it, and some of our English-language papers have also joined in the silly fanfare like to that instigated by that ancient political exploiter of religious sentiment described above in the inspired history of the Book of Acts. We have all read or heard with some horror of the superstitious rites connected with the worship of the "Virgin of Guadeloupe" in Mexico, or of the silly and puerile miracles attributed to "Notre Dame de Lourdes", in one of the poorest and most backward districts of France. We have thought that such things might well take place in Latin America or in Portugal or some remote and unprogressive land. But now in Canada we see exactly the same superstitious practices, the same inane devotion to idols made with the men's hands. We are compelled to recognize that Romanism is always the same; it is just as dark and benighted in Quebec as in Mexico, just as foolishly superstitious in Toronto as in Quebec. Did not the late Cardinal-Archbishop of Quebec attend the celebration of the "Virgin of Guadeloupe", and is not our Irish Cardinal McGuigan to preside at Ottawa in the same capacity over mummeries just as anti-Scriptural and quite as degrading as anything that was enacted in Mexico? The most condemnatory things that can be said about all this vain and blasphemous nonsense are the accounts that are now appearing in all the Roman Catholic papers of Canada. We translate the following item from a current number of *La Presse* of Montreal:

Berthierville Welcomes the Virgin of the Cape

Cap-de-la-Madeleine, May 9, (Special to *La Presse*)—A host of several thousand persons welcomed the Virgin of the Cape to Berthierville yesterday evening. The cold weather did not prevent this reception in one of the most important parishes of the diocese of Joliette from being a real triumph for the Madonna. All day it rained and snowed in this district, but on the departure from the Parish of St. Cuthbert, the rain stopped and the Mary parade passed from one parish to the other without being troubled by the rain. The royal pilgrim, however, experienced one of the unexpected things that happen on the road, for her car had to travel for a few minutes on a flooded road. Near Berthierville, the rising waters of the St. Lawrence compelled the Virgin to cross a new Jordan in the course of her trip towards the promised land of Ottawa, where she is expected for the marian congress in June.

It is difficult to imagine a better organized reception than that which was in store for the Virgin in the city of Berthierville. On her entry, Our Lady was proclaimed Queen of the city by Mayor Gervais, who handed to her the keys of the town and made a fine speech of welcome in the open air.

A procession a half-mile and more long then escorted the Madonna to the church passing along rue de la Fleuve.

This evening, the Madonna will leave Berthierville for Saint Thomas of Joliette, from whence she will leave tomorrow evening for the town of Joliette.

Do we exaggerate when we say that the description of that goddess described in the Book of Acts, is an accurate report of these celebrations dedicated to that other idolatrous business in the neighbouring Province of Quebec? Still other newspaper reports speak of "The departure of the ark of the alliance, that is to say of the statue of the Miraculous Virgin."

All this disgusting idolatry is utterly contrary to the Word of God which declares that "There is One Mediator between God and man, the man Christ Jesus." There is not a word in Scripture of worship to be paid to Mary or to any other creature; rather it is said, "Worship God!" In the Bible, Mary is a sinner who like any other repentant sinner called upon God as her Saviour. The Virgin of the Cape and the host of other much-vaunted virgins of Romanism—their name is legion—wears only the name of the Mary, the mother of Jesus, historically and actually she is to be identified with the pagan goddesses such as Astarte and Diana, upon whom the pagans called long before the light of the Gospel came to illuminate their darkness. Romanism is a retrogression to the evil cults and dark superstitions of heathenism. In the course of the next month or so we shall be given much proof that Rome of to-day is just as pagan and just as foolishly superstitious as her heathen prototype on the banks of the Tiber.—W.S.W.

A LETTER WE GREATLY APPRECIATE

REV. S. P. RONDEAU, D.D.

Woodrow, Sask.

Rev. T. T. Shields, D.D.

Timmins, Ont.

Dear Doctor:

May 6, 1947

I write to you, first, as a citizen and as a brother minister. My grandfather was a French Canadian and a Roman Catholic. His family consisted of his old mother, his wife, and five boys and five girls. Through a New Testament given him he and his family became, in two years, evangelical Christians. He and his, were alone, in the midst of a Roman Catholic population, and contended for the faith alone, but grew strong in the faith. That was in 1840, when only 20% of French Canada could read. I am now nearing 82, a minister of the United Church. I have been in conflict with Rome during the last sixty years; in U.S., in Western Canada since 1909.

I wish, as a close student of Romanism and lukewarm protestantism, to express to you, my sincere thanks for your comprehensive knowledge of the enemy of Gospel faith and your masterly handling of both the Roman clique and Protestant betrayers of the Evangelical Cause. Your efforts to awaken the indifferent, enlighten the uninformed and ill-informed have been tremendous. You have started a movement that will not stop because it is Canada-wide.

May the Lord continue to bless you with health and wisdom and enlarging success.

I am fraternally yours,

S. P. Rondeau

The Jarvis Street Pulpit

A Seeking, Finding, and Saving God

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday evening, May 11th, 1947

(Stenographically Reported)

"And he spake this parable unto them, saying,

"What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:3-7.

WHEN our Lord, in His journey from Judea to Galilee passed through Samaria, He came to "a city of Samaria, which is called Sychar, near to the parcel of land that Jacob gave to his son Joseph", and "Jacob's well was there". The Samaritan woman spoke of it as an ancient spring of refreshment, saying to the Stranger, Who sat at the wellside, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Succeeding generations through several centuries had resorted to the same well; but they had never drawn the same water: it was always full of refreshment for the thirsty. When the sons of Jacob made their second journey into Egypt, they went to the same storehouse they had visited on the occasion of their first visit. They may have taken the same sacks, now emptied of their fullness. We know that they took the same money. But when they came back to their father they did not bring identically the same corn.

So we come repeatedly to the wells of salvation that we may draw water therefrom, with joy. We may come again and again to this heavenly storehouse, the Bible, and find always supplies for the refreshment of our spirits.

How many times I have spoken from this text I do not know. I used to be at pains to discover this, and then consult my records, and my manuscripts, less by any means I should say the same thing twice. But I no longer do that, because after all, though it be differently expressed, there is but one gospel; there is but one message for the souls of men. And, infinite as this Book of Wisdom is, yet, basically, it is always, and everywhere, the same: it is the Word of God, that liyeth and abideth for ever.

Sin is a terribly malignant power. It has laid its sacrilegious hands upon all God's handiwork, everywhere. It has wrought great damage to the souls of men. It has marred the whole creation. Notwithstanding, it has failed signally in that which it set out to accomplish, namely, the abolition of the divine Government. In spite of all the efforts of rebellious man, the King is still upon His throne; His kingdom is an everlasting kingdom, and His dominion one that shall not pass away.

I like to observe the incidental confirmations of the truth of the divine inspiration and authority of Holy Scripture. Again and again it implies what explicitly it very often clearly states, that there is no power in earth, or in hell, able to frustrate the purpose of the sovereign God.

Quite incidentally in the narrative to which the text belongs, the very enemies of Christ, and of His Gospel, are sovereignly compelled to enunciate a great truth. The formal religionists, known as the Pharisees, with irony, and fine contempt, exclaim: "This man receiveth sinners, and eateth with them". What a blessed truth! How fortunate for us all that even these enemies of the gospel, though they did it unwittingly, should have given utterance to this great truth. Our Lord is here this evening for the express purpose of receiving sinners, and eating with them: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He knocks at the door as One Who invites Himself to be our Guest; and, on obtaining entrance, He immediately becomes our gracious Host; He brings His provisions with Him.

It was that remark of the enemy which elicited our Lord's reply in the three matchless parables: the lost sheep, the lost coin, and the lost son.

I want you to turn over these very familiar verses again in your mind this evening, and see what we may find wrapped up therein. I have often quoted to you one of my father's sayings. I heard him remark once in a sermon, "The Lord is a great Packer. He can pack an oak into an acorn." Yes; and what a volume! What a library! What a world of saving truth He has been graciously pleased to pack into this parable of the lost sheep!

Remember, it is said that "no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." We are to construe God, we are to interpret Him in terms of His self-disclosure in the Person of His well-beloved Son. Did He not say: "He that hath seen me hath seen the Father"?

I.

And here He unfolds to the wondering and appro-

priating view of faith, A REVELATION OF HIMSELF AS THE SEEKING GOD. *That revelation is unique among religions.* So far as I know anything about the philosophy of non-Christian religions, there is nowhere any indication that God—or “whatever gods there be”, to use Swinbourne’s phrase—there is no indication that men ever conceived of God as wanting them, as inviting them, as seeking them. They know they have offended Him, and they conceive of Him as of One Who is painstakingly, and at great cost, and sacrifice, to be sought. But never do they dream of God as One Who goes out in search of the lost. Yet that is exactly what the Lord Jesus said of Himself: “The Son of man is come to seek and to save that which was lost.”

When my wife and I were driving home from Florida about a year ago, we stopped one evening at a motor court, and a very attractive little dog came up to us. He came into our cabin. We were soon fast friends. Somehow or other he found out which was our car, and when he went outside, he camped under our car. I said to the proprietor of the court, “Whose dog is this?” We had one at home we greatly loved. “Oh,” he said, “someone brought him here, and deliberately left him behind—went away without him. He is constantly looking for his master. He seems to have made up to you, and is determined that you shall not escape him.” If we had not had the place he would have liked to occupy, filled at home, I am sure we should have brought him along. He was a lost dog. No one was looking for him. Someone had deliberately lost him.

I have occasionally met people I would be glad to lose. They left me their address, and if I mislaid it, I made no effort to discover it—one visit was enough. You have met people like that too. If we knew anything about ourselves, we might well have supposed that the great God would be glad to be rid of us. Why should He seek us? That is a great mystery. I have been asking that ever since He found me. I have discovered no answer for it yet. I think it will take all eternity to learn exactly why, having seen me “ruined by the fall”, He should have “loved me, notwithstanding all”.

I remind you that that cardinal principle of the Christian revelation is unique. There is nothing like it anywhere else. There is no God like our God, for the reason that He is God, and beside Him there is none else.

Why, then, should He seek us? *It was not the whim of the idle*, for in the case of the man supposed here, he had ninety and nine sheep in the wilderness, quite enough to occupy his attention. What was one lost sheep that he should seek it when he had ninety-nine left in his possession? Do you think, my dear friends, that God seeks you because He has nothing else to do? A myriad worlds hang on His decrees. There are angels “that do his commandments, hearkening unto the voice of his word.” Were it legitimate to say so, I might remark that ours is a very busy God. He has a million things to attend to. Why should He trouble about you and me, and seek us?

There are some people who are very busy. I hope my American friends will not be offended when I tell this story: Some years ago I was going down the St. Lawrence, and I fell in with a young Londoner, who had just attained his majority. His father was a London merchant of some description, and he had sent his

son out for a trip around the world, to celebrate his coming of age. He had travelled extensively through the United States, and he was on his way home. We walked the deck and talked together. I asked him what he thought about the United States, and he gave me his opinion. I said, “Did you find our American friends very busy?” “No; I cannot say that I did. I found them very busy saying they were busy. At home we have so much to do we have not time to talk about it.” I have known some men who were so busy that they could not take a minute to say, “How-do-you-do!” I let them pass, because I am just a man of leisure, with nothing at all to do, of course! It keeps some people busy doing nothing—they have so much of that to do they have no time for anything else. But how marvellous that this infinite God of ours, Who might so justly have claimed preoccupation, yet bowed down His ear to hear us, who are poor and needy! He is seeking after the lost, notwithstanding His many other interests.

Nor is this the desperate effort of a poor man, for this man was one of considerable wealth. He had ninety-nine other sheep, and in all probability wide acres of land, and vast estates, besides. Yet he went out after this one lost sheep. I have known some people who seem to think God is so poor that He needs them, their wisdom, their talents. But God does not need our talents, nor our wealth. He said, “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof”; “every beast of the forest is mine, and the cattle upon a thousand hills.” He is the Lord of plenty, Whose storehouse, like that of Joseph’s, only to an infinite degree, is so filled that He has “left numbering.”

Some years ago I remember an evangelistic meeting, shortly after I came to Toronto. After the public service was over there were a number of enquirers. I can see now a dapper little business man with waxed moustache, with self-importance screaming at you, pausing to interrupt some earnest soul who was trying to lead another to Christ. This little business man said, “You know, my friend, I am a business man in the city, and I have learned that I need Christ; and if I, a business man, need Christ, I am sure you do.” He turned to me, and said, “Is not that true, Mr. Shields?” I said, “My dear friend, I don’t think the Lord cares whether you are a business man or a scavenger. The one consideration is that poor sinners need to come to Him.” This little man thought he was condescending to come to God. A business man of the city! The Lord knows they all need Him! And so, do their customers!

A young high school graduate came to me once. He was looking toward college. He said he wanted to talk with me about his future. Then, very seriously, he said, “My principal tells me that I have made a very fine record, that, in fact, I am rather unusually talented; and so I thought I should like to ask you whether you thought the Christian ministry would afford sufficient scope for a young man of my talent.” I told him I thought it would; but that he needed to be of a very different spirit before he or his talents would ever be used of the Spirit of God.

Is there anyone here like that? Do you think that God is beholden to you; that He will get a real “find” when He gets you? You could really count for something! My dear friends, this good Shepherd did not come

seeking the lost sheep because he was so poor he needed it—he already had ninety-nine; and I expect every one of them had more sense than the one who went astray. He sought the sheep because it was lost, really lost. And as a good shepherd, he knew the sheep would never come home of itself. A dog will.

I read the other day of someone who did not deserve to have a dog. There are such people. This man parted company with this loyal friend—gave him, or sold him, to someone. The man who took the dog, took him by train through the Rockies, to Edmonton. Months passed, and one day the former owner heard a bark that sounded familiar. He opened the door, and there, foot-sore and weary, was the dog. It had come back to the master who did not want him. I hope he felt ashamed of himself. But all through the Rockies, perhaps seven to eight hundred miles, somehow, by instinct, he had made his way back to Vancouver.

Men have less sense than dogs, less loyalty too. They go away, but they never come back. They never would if the good Shepherd did not seek them. That is a very unpopular, and old-fashioned doctrine. We are so clever we can find anything now. Mighty telescopes can discover many stars unobserved until we learned how to bring them within our vision. I don't understand radar, and all its mysteries, but men have learned how to find almost anything. They can send a rocket through the air, like a streak of lightning, directed to its target electrically, with fatal precision. Oh, yes! we can discover anything, but God. We can find our way anywhere except back to God. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"

How full of confusion the world is to-day! Perhaps you don't believe there ever was a Babel tower. But if the Genesis account were not true historically, a great many people have made it true experimentally. What babels they have built in their effort to build a city and a tower whose top should reach to heaven! But they have never succeeded. The world is full of a babel of voices. While confusion may be noted everywhere, nowhere is there greater confusion than in the field of religion on the modern plains of Shinar, where men, by their own wisdom are trying to find that path of which we read this evening "which no fowl knoweth", and which "the lion's whelps have not trodden". Lost! Yes; lost to God! No possibility of finding our way home; hence the searching Saviour, and the seeking God.

The sheep was lost so far as the sheep was concerned. But I don't think it was lost to the shepherd: "Behold an Israelite indeed, in whom is no guile!" said Jesus of Nazareth, when Nathanael, who had asked, "Can there any good thing come out of Nazareth?", was coming to see Him. In amazement he said, "Whence knowest thou me?" And the good Shepherd, for such He was, answered, "'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' Philip thought he was finding you, but I found you first, and Philip was only the good Shepherd's crook."

Lost! Yes! We have lost our way to God. But, blessed be His name forever, He has not lost His way to us. He has come to seek and to save that which was lost.

I like to note *these possessive pronouns* our Lord uses in the parable. "I have found my sheep which was

lost". It was always His; He had never yielded His proprietary rights to His own. He never does: "Other sheep I have, which are not of this fold: them also I must bring." He did not say, "Them also I will call; I will invite; I will persuade." He said, "Them also I must bring." "They shall hear my voice; and there shall be one fold, and one shepherd." You are still His, although you don't know it. Unsaved man, you belong to Him, though you have wandered far away. He has still the right of ownership in you.

Years ago I remember how marvellously the Spirit of God showed that to one woman who came here one Sunday evening confessing Christ. I asked her her name, and she told me. I said, "What is your address?" She said, "It does not matter. I am changing my address during the week. But you shall see me again, later in the week." She came to see me Saturday evening. We talked about the Lord Jesus, and I was sure she had passed from death unto life. She had heard the joyful sound. The hand of the good Shepherd was upon her. Then she said something I had never had anyone say to me before. She said, "Do you believe every one who belongs to God should give Him a tenth?" I said, "Yes, I think, to say the least, that is a useful minimum. That is not giving: that is paying our debts. To withhold the tenth is to rob God. Gifts, sacrifices, and thankofferings were something over and above that." She said, "I believe that, but I have come to feel that before I received Christ, while I was still away from Him, I belonged to Him. Do you think so?" I said, "Yes; that is why He sought and found you." She replied, "I see that clearly, therefore it is a conviction with me that I owe God a tenth of everything I ever earned." She was a woman, perhaps in her thirties. She said, "I think I have records that will show me approximately how much I have earned since I started to work. I have talked to the Lord about it, and I am convinced that I must make up the arrears of the tithe. I am going to pay my Lord every dollar of the tithe I owe Him from the day that I first earned money for myself." I never heard that before. Then she put an envelope in my hand. She said, "I want to be baptized to-morrow night, and I want to put something on the altar before I am baptized. I cannot pay it all at once, but I shall pay it in instalments. I shall not rest until I have paid it."

I took the envelope. She went away. I went into the prayer meeting, and I opened the envelope, and took out a cheque for one hundred and fifty dollars. She kept sending money in one hundreds, and one hundred and fifty dollars. We had just lost a lot of millionaires, but that young woman, the first year in which she belonged to this church, paid more money into the treasury of the church for the support of the church than any multi-millionaire we had had in the membership.

After the fire destroyed the other Bible which Senator McMaster gave us, that same young woman, now for twenty years or more a member of this church, gave us this new Bible. She said, "Will you put a little word in it to say that it takes the place of the Bible destroyed in the fire, which was given by Senator McMaster. Be sure his name is there. I just replace it in memory of my godly father and mother, who are now with Christ."

When that woman came to Christ she discovered that while she had not recognized Him, she had always been

His, in the sense that she was never alone, and so she endeavoured to fulfil what she conceived to be her obligation to her Lord. She was His sheep always!

Mr. Churchill said at the zenith of his glory, "I did not accept the position of the King's first Minister to preside over the dissolution of the British Empire." His successor seems to be determined to accomplish what Mr. Churchill said he would never do. And, my dear friends, when the Lord Jesus came to earth, He did not come to preside over the dissolution of the divine empire. Worlds on worlds are hanging on His word, and they are all His. Do not think you are independent, and can do as you like. The Shepherd owns the sheep, and will allow no one to rob Him of His own.

II.

And He is revealed not only as a seeking Saviour, but as ONE WHO FINDS. *The gospel is not on trial.* I rather weary of these gentlemen who tell us that unless we do certain things within a certain time, the gospel will cease to be heard of, and the kingdom of God will pass away. My dear friends, that was settled long before you and I ever arrived. Our Lord knows where to find things: He knows exactly where to go. And He can find you. How many He has been pleased to find in this place! I used to say sometimes of our old building, that I believed there was not a seat, to say nothing of a pew in the entire building that had not been sanctified by being made the theatre of the operation of the Holy Ghost in the salvation of a soul. He knows how to find people. He has many ways of finding them. He may find you to-night; find you out. "Come" said the Samaritan woman, "see a man, which told me all things that ever I did: is not this the Christ." He had laid bare her whole life, and she learned that He knew all about her.

Sometimes we lose some of the members of the church for a little while. They move. They tell the butcher, the baker, and everyone but the church. Sometimes we have to find them. But, the Lord knows where you are. That has often been a comfort to me. He knows far more about the membership of this church than any one of us. He has a way of finding His lost sheep.

I wish we could regain our confidence in the power of the gospel, the mighty power of God that is exercised in His word, and through His redeemed people. The gospel is no experiment. It never was. When Jesus Christ came to this earth He did not venture upon a Gallipoli campaign from which He would have to withdraw in failure: He knew exactly what He was going to do. Do not listen to those who talk about the postponement of the kingdom, as though the Lord Jesus came to this earth with a tentative programme, and He was going to do one thing if people would consent, and if they did not, He would do something else: "Known unto God are all his works from the beginning of the world." If you trace the wondrous footsteps of our Lord you will find that He never once retraced His steps. He never made a detour. He went straight to His goal, until He could say, "I have finished the work which Thou gavest me to do."

- He calls His people—sometimes *by His word*: "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish." Nathanael got a great surprise; so did another man on the Damascus road, who heard his

name called from heaven: "Saul, Saul, why persecutest thou me?" Saul did not know till then that his name was known in glory; not until he was called by the good Shepherd. It was what the old theologians used to call "the effectual call of grace", when he called in such a way that the sheep answered.

Has He called you? You have heard the voice of His word, a word within a word. You have said sometimes, "That was not the preacher: that was someone else"—like the young lady who was baptized this evening. She heard our young friend, Mr. Perry Rockwood preach; but she heard Mr. Rockwood's Saviour call.

He finds us by *the shaping of circumstances too*, and hedges up our way with thorns. He allures us, and brings us into the wilderness, and speaks to our hearts. How many people we have found like that—just hedged in, until at last they have come to the place where the good Shepherd said, "I am waiting for you."

Sometimes *He sends His dogs after them*. They may sound very fierce, very savage, but they are the good Shepherd's dogs rounding up the sheep:

"Eyes that the preacher could not school
By wayside graves are raised;
And lips cry, 'God be pitiful'
That ne'er said, 'God be praised'."

Perhaps He has sought you after that fashion, and found you, so that you know the Lord knows all about you, where you are, and that there is no escaping from His presence.

What an incentive to prayer that ought to be! A woman, I do not know, called me last week, and said, "Will you join me in prayer for my daughter? I have done everything I could. I can do no more." I told her I would. I have done so, and will continue to do so. She said, "Please do not forget. My daughter is a university girl. She is going to throw her life away on someone whom she ought not to marry. No one can stop that tragedy but God. Please pray."

You say, "But you do not know who she is!" That is not necessary. The Lord knows. He seeks, and He finds.

And *what an example!* He went after his sheep "till he found it". You give your testimony to save your conscience. You pass on the Gospel message, and flatter yourself that you have done your duty. But let me remind you that that is not what the Bible teaches. Go after the lost sheep, and keep after him, or her, until you find him. Better go after one, and find him, than bear your testimony to one hundred, and find no one. By all means, sow beside all waters. But let us see to it that we find someone whom the Lord has laid upon our heart. Get into fellowship with Him, and go after that lost one till you find him.

III.

And then those whom He seeks and finds, HE ALWAYS SAVES. Always! When He finds them, He saves them. What meagre, what inadequate, what impoverished ideas of the salvation in Christ are sometimes promulgated in His name, as though our Lord were the Proprietor of a cafeteria—there it is: take it or leave it; as though He were experimenting. No; my dear friends, salvation is all of grace, which is another way of saying, It is all of God. And this good Shepherd, finding His sheep, saves him.

I wish I could give you the picture. It is very

simple. What is salvation? When He finds the sheep, what does He do? Does He just beckon to him? Does He call? No; He goes right to where the lost sheep is. This is what this story says. Anyone can see it. You don't need to be a skilled exegete to get to the heart of it. He stoops and lays hold of it, and lays it upon His shoulders. Strong, and sure-footed is He. The sheep is upon His shoulders, held by His strong arms, and carried along by His unerring steps. That is salvation: the undergirding of the bankrupt soul with all the powers of Deity. It is not asking you to put your name on the church roll; do the best you can; pin up a motto in your bedroom, or put it on your office desk; strive to be better. No; that is not salvation: "Salvation belongeth unto the Lord". Salvation is in God, and there is in your salvation the investment of all the resources of Deity. I heard Brother Slade to-night as I came in, giving God thanks for His infinite resources. What a rich God we have!

"He layeth it on his shoulders". The salvation of that poor sheep was the arms, the feet, the shoulders, the whole body, with all the concentrated energy, wisdom, and affection, and everything else that was in the good Shepherd, every bit exercised in lifting that poor sheep out of the mire, and carrying it home.

That is the only salvation that is of any use to me:

"Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

No! But there is a sense in which we are all carried to the skies, or we could never get there—carried by Him Who has entered into the holy place, once for all, in our behalf, and where He is we shall be also.

"He layeth it upon his shoulders". And when He does so, *He rejoices*. It does not say the sheep rejoiced. I don't know that any veterinary could have addressed that sheep and said, "How do you feel?" I don't know whether the sheep felt anything, or not. I don't know whether the sheep knew what was happening; but the Shepherd did. And He laid it upon His shoulders, rejoicing. We joy with caution as the years roll on. Sometimes it is well not to joy too soon. But this Shepherd, as soon as He found the sheep, began to rejoice, long before He brought him home. Why? Oh, He knew what He could do; and when He had that sheep in His strong arms, He said "It is safe, safe forevermore. I can rejoice." And He did.

Did the Lord Jesus say, "There is joy in the presence of the angels of God when, after a long life of struggle, of sanctification, of laborious effort, at long last the righteous fall asleep, and then in heaven they say, 'Now at last he is safe'?" Is that what He says! No: "There is joy in the presence of the angels of God over one sinner that repenteth." Why? Because He Who begins such a work will continue it until the day of Christ. That is all the angels want to know—that there is real repentance in the heart. Then follows faith; it synchronizes with it, and the soul is saved.

"When he cometh home"! "When He cometh home"! He did get home. He was not tripped up by the way. He did not fall by the wayside. Someone said to me, "I don't know how long I may live. I may be knocked down by a car going home tonight." Yes; anything may happen to us; but nothing—nothing can ever hap-

pen to frustrate the sovereign will of the Saviour of souls. "When he cometh home"! He brings His sheep with Him. Then "He calleth together his friends, and his neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Mr. White sang for us the other evening, "Blessed Assurance, Jesus is mine." That doctrine of assurance is very important, and it is well that you and I should know that we are saved. But there is something more important, and that is that Jesus Christ should know we are saved. As long as He has that assurance it does not make much difference whether I have or not. It does not effect my salvation. But the good Shepherd was absolutely assured that He had completed the job. The sheep was safe.

If that is salvation it ought to be easy to believe in a Saviour like that. Do you not think so? One Who seeks; One Who finds; One Who saves!

ROMANISM IN BRAZIL

THE principle "By their fruits ye shall know them," is written in the Book of books, and to it all movements, religious and otherwise, must bow. Judged by this measure, Rome's record condemns her, and in no continent in the world is this more evident than in South America where the Roman priests have held undisputed sway for four centuries. We have often heard Protestant missionaries describe the backwardness of the people in the great continent to the south of us, but the following report is given by a Roman priest from Brazil who came to Quebec to find recruits for the Roman Catholic Church. In the course of an interview given to *Le Devoir* of Montreal, this priest stated that the needs of Brazil were immense, and in reply to a further question by his interviewer he expanded his statement thus:

"More than 90% of the population have been baptized, but in certain parts of the land only five per cent. of them practise their religion. For the most of them, to be a Catholic consists of having one's children baptized and in taking part in the processions."

"And what about social questions in Brazil?"

"They are still far from a completely Christian solution. From the point of view of social problems, the greatest is that of housing. I have seen animals better housed here and in the United States than some human beings in that land. . . ."

This is the best that Rome can do for a submissive people after four centuries of monopoly. And at the same time, the United States Hierarchy joined with their Latin American brethren to prevent the entry of Protestant missionaries from their own land and Canada who sought to bear to these depressed people, the Gospel which alone liberates the whole man, body, soul and spirit. It is well for Protestants to remember the crying need of people who are called Catholic but who do not know Christ. And the report of the Brazilian priest ought also to remind us that Romanism is often weak, exceedingly weak, just where it appears to be the strongest. Large churches, great wealth, many figures in the census report—these may seem to be the outward marks of power and influence, but in reality they may serve merely to clothe a dead skeleton or the putrefied corpse of a church that has nothing but a stone to offer the children who cry to her for bread. It is for us to see that the hungry children are fed the true bread that comes down from heaven.—W.S.W.

HOW A FRENCH-CANADIAN WOMAN FOUND CHRIST

HERE is a thrilling story of how a French-Canadian Roman Catholic woman found Christ, or rather was found of Him. The following account was sent to us just the other day by one of our former students in Toronto Baptist Seminary, Miss Alice Moore, who is now labouring in the rough pioneer country of North-western Quebec. We are certain that there are many thousands of our fellow-citizens of the French race who are dissatisfied with the Roman Catholic Church and its entire system of superstitious practices and supposedly meritorious works. But because they do not know anything better, they are loathe to give up the straw of comfort that Rome appears to offer them. Oh that our Protestants would waken to the desperate need of such people and give to them the bread of life for which they long without knowing where to find it. We thank God for heroic souls such as Rev. Wilfred Wellington and others who have been used to spread abroad the Word of the Lord in a region where few others dare to enter to proclaim the unsearchable riches of Christ. As you read this thrilling story pray for those engaged in this work, and pray also that God will raise up many others who are willing to learn French in order to use it in telling all around what a dear Saviour they have found.—W.S.W.

This past week one of the ladies in our church related to me the story of her conversion. It is so interesting that I thought you might like to know it. What amazes me is that so often the Holy Spirit begins His work in the hearts of those whom the Lord will call while the chosen one is yet a child and when there is no outward encouragement to seek the Light. Thus it was with her.

As a child, this woman testifies, she had learned that the priests were the servants of God, but when she observed their practice of locking in a cupboard what she then believed to be their God, the question arose in her mind as to who was really the master. If God could be locked up and His presence forgotten for a time, then surely the priests held more power than the God whom they declared they served.

In those days when her mind was seeking the truth there was no Christian testimony to be heard in this district. However, God was watching her life, for in the last few years Mr. Wellington's broadcasts reached her and she sent for a New Testament. His message, she declared, made good sense and in some way answered her need. But she was denied the privilege of meeting Christ for a while longer as she was taken to a hospital too sick even to read of the way of Life. The end was near, she feared, and her desire to be sure of her eternal home grew stronger, but she found no peace when the priest pardoned her sins. For years she had been unable to pardon sincerely one who had offended her, and partly due to this she could not believe the priest's pardon to be true when she had been taught that it is necessary to pardon others if she herself would receive forgiveness. She told the priest of her doubts and he in desperation said he could do no more for her, but that she must look to Christ for He is the One who died to save sinners.

The Lord in His mercy healed her and she returned home to find that Mr. Trudel and Mr. Wellington had held a meeting here in which they had declared that

we can be sure of our salvation NOW. Such good news! Weak as she was, she attended the next meeting, carefully listening to discover if there was hope for her. There, the offer of free and full pardon was repeated and explained by Scripture and she saw clearly that Christ was willing to save her. She went home with a happy heart that night and with the peace which she had long been seeking. Little by little the act of the one who had offended her grew smaller as she viewed Christ and His pardoning grace, until the offender was wholly forgiven. In just as marvellous a manner the Lord has led her on to correct those things in her life which were displeasing to Him and hindering to her testimony.

Strange as it may seem, though she had accepted Christ as her Saviour she still felt, as Easter was approaching, that her children should make their confessions to the priest. While they were confessing their sins she sat in the back of the church and there the Lord showed her again clearly the way that she should go. Since then she has never re-entered that church, and the Lord has blessed her testimony by the salvation of at least three of her children and her husband.

WE JOIN IN CONGRATULATIONS

RUNNYMEDE ROAD BAPTIST CHURCH

Rev. W. Gordon Brown, May 8, 1947.
Dean, Toronto Baptist Seminary, Toronto.

Dear Pastor:

This evening, the deacons, officers, members and friends of Runnymede Road Baptist Church, together with its various departments, join today to honour our Pastor in the completion of 20 years' teaching ministry at Toronto Baptist Seminary. Our hearts rejoice with you in this achievement, giving thanks to God for the gift that is in you, which the Holy Spirit gave and has so richly blessed these 20 years.

We rejoice because of your unswerving loyalty to the inspired Word of God, and for your unusual ability as a good workman in rightly dividing its precious Truth. Also for your determination in these days of declension to teach and preach with the authority of a "Thus saith the Lord", and not as the scribes of our modern day or their predecessors of New Testament times. We praise God for your consecrated intellect, for good common and uncommon sense graced with lowliness, meekness and love.

We praise God also for the many students and graduates you have influenced and equipped for the work of the Gospel ministry during the past 20 years, many of whom are now "everywhere preaching the Word", so that there is hardly a country where some witness from the Seminary cannot be found.

As you go forward in His name we pray that God's good hand of blessing will rest upon you. God bless and encourage the President, the Dean, the Faculty and Students, also those in the thick of the fight who are enduring hardness as good soldiers of Jesus Christ with the assistance they received from this splendid Institution, where the Word of God is honoured and upheld as the supreme standard of the Christian ministry.

With hearty congratulation,

RUNNYMEDE ROAD BAPTIST CHURCH

Thos. Dodds, Chairman of Deacons
F. H. Lumb, Chairman, Finance Committee

NUNS VOTE ACCORDING TO PRIESTS' DIRECTION

GREAT interest was shown in the action of the Roman Church authorities in Montreal in giving permission to several hundreds of nuns, many of them cloistered, to vote in the Cartier by-election. Newspapers carried stories of how the nuns arrived at the polls and some of the papers even carried photographs of these poor prisoners garbed in their heavy black drapes and surrounded by those of their own sex dressed in the latest fashions of the day, shepherding the nuns into the polling booths. Even for Roman Catholics it was somewhat shocking that the Hierarchy should stoop to recall these buried and forgotten women from their supposedly inaccessible retreats to dip their hands in the sordid affairs of this world, and especially in a political affair such as the by-election of Montreal-Cartier. Either the Archbishop of Montreal considered that the precincts of the sanctuary were not so far removed from worldly corruption as some naïve people have believed, or he thought that the winning of the by-election in Montreal-Cartier was a sacred duty in which the nuns were under obligation to take part. However the matter stood, the fact is that the nuns were granted "permission" to vote—which was doubtless a polite way of ordering them to vote, and, as we suggested in a previous article, of ordering them to vote as the Archbishop directed them. The comments that we made upon the opening of the cloisters to allow the nuns to vote are borne out by a report of official pronouncements on the subject made by the Roman Catholic Church authorities in the "Pius XI Institute" in Montreal. The report of the meeting where this question was discussed was given in *Le Devoir* of Montreal, from which we translate the following excerpts.

It is interesting to note that even in Romanist circles there was much criticism of the Hierarchy's decision to call out the nuns to vote in the by-election. We quote:

The radio, the newspapers made a good deal of this event. On all sides comments were heard which, unhappily even in intellectual and cultivated circles were not always in perfect conformity with Catholic doctrine.

After this admission, the report then goes on to argue that even cloistered nuns retain their citizenship and therefore have the right and the duty to vote. Then follows this amazing paragraph:

As everybody knows, different forms of government exist: for example, the monarchy, without elections, in which the power is transmitted by heredity; democracy, ordinarily designated by the popular vote. The universal suffrage, which put everyone on the same level of equality, the intelligent and those who are not, those who have merit in society and those who have not, is evidently something to be deplored. It is the goal of mass ideas with a short view of things and the prey of passion. But since it exists, we ought not to consider this system against which we hold certain complaints as intrinsically evil. . . .

Pontifical directives support these suggestions. On the 11th of December, 1926, Pius XI wrote to the bishops of Mexico: "The members of the clergy themselves ought not to be disinterested in civil and political affairs. Far from it! While keeping completely outside of any political party, they ought as priests, and while avoiding all which would be contrary to their ministry, to contribute to the welfare of the nation, by exercising their rights, and above all their duties, as citizens with the best of conscience." This text applies perfectly to nuns. . . .

Then follows what constitutes a warning to all concerned that henceforth nuns, cloistered and otherwise, will be called upon to vote in future elections. The reason assigned for this is that "the welfare of the Church, the supernatural welfare, may be presented often as the difference between political parties. . . ." Certain innocent souls, such as Prof. Watson Kirkconnell of McMaster University, are inclined to opine that the Roman Catholic Church is not interested in politics. We wish they could be induced to read what the popes have said concerning the close relation between politics and their Church.

How Priests Instruct Nuns to Vote

The inevitable question was then discussed that was raised in our article of several months ago: How shall the nuns be instructed to vote? The answer is obvious, and it is answered just as simply and directly as we answered the question: the priests will instruct the nuns how to mark their ballots, says this Roman Catholic institute. It admits that the problem is a very grave one, for the nuns enter the convent early in life and have little or no contact with the outside world. It is suggested that they should study the social doctrine of the Church. Then they would be informed of the record of the political parties: "Such and such a party passed such a law, omitted such a thing; is this in conformity with such and such a principle, with such and such a directive from the pope? As an immediate preparation for an election, it would be necessary to make them acquainted with the parties that oppose each other. . . ."

But who is to do all this? The answer is given in these words: In addition to the Mother Superior, the Directing Sister, the chaplain could discharge this duty. Some may fear criticism and protest against undue influence. . . .

It is further laid down that the nuns ought to vote *outside* the convent as otherwise it would be easy for the world to know how they voted by examining the results of each poll. To this end, suggested the priestly politicians who hold nuns' votes in their hands, the nuns ought to vote "outside their convent, in several polls where they would be in a minority."

The above statements of policy regarding the voting of nuns will no doubt be carefully studied by political leaders in Canadian politics, for it represents no small number of votes. But for the great majority of Canadian voters, Roman Catholic as well as Protestant, it is one more decisive proof that the supreme concern of the Hierarchy is to win elections and to hold political power, whatever may be the price. The Roman Church has two aspects, one religious, the other political, but the former is swallowed up in the latter. The care with which the Roman political strategists think out their plan of attack is shown again in the detail with which their programme is laid down for the management of the nuns' votes in future elections. We venture to believe, however, that what they gain in votes they will more than lose in the respect their own people will be compelled to deny to voting, political nuns and their Romanist *gauleiters*.—W.S.W.

NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

SPECIAL FRENCH CLASSES IN SEMINARY

THE close of eight gruelling months of work in the regular classes of Toronto Baptist Seminary would not be ordinarily thought of as the most propitious moment to suggest to students wearied by a week of final examinations that they might return for four more days of intensive study of French on a purely voluntary basis. Notwithstanding the accumulated fatigue of the long school session and the pressure of a thousand and one things that demanded the time and attention of the students, a fine company of them came back to school for four more days to do nothing else than hear, speak, and read French from ten in the morning till half past three in the afternoon, including the lunch which was served and eaten in French. At the close of these *cours spéciaux d'été*, the students actually tendered a vote of thanks for the privilege and pleasure of the extra "French School". All expressed their sense of progress in speaking and understanding the language of more than one third of our fellow-citizens who are yet without a knowledge of the Gospel. We read the Scripture in French, prayed in French, made speeches in French, played in French and ate in French. Altogether it was like a continuation of the much enjoyed *soirées françaises* that all the students have come to love. And they also learned through the discussions and messages of this special school something of the problems with which our missionaries are faced in dealing with French-Canadian Roman Catholics and something of the practical method of giving them the Word of God in their own tongue. For most of the students this training was of very pressing urgency for they look forward in a few days to carrying on the ministry of the Word among those who sit in the Shadow of Romanism. We were much encouraged by the enthusiasm of these young men and women in learning a foreign language in order that they may employ it in one of the most difficult foreign mission fields in the world.—W.S.W.

NEWS OF UNION CHURCHES

Blessing in French Work

Miss Eileen Veals was in the office the other day and was telling us of blessing in the ministry of Mr. Trudel, our missionary. In one small town which has been closed against the Gospel, one man accepted Christ as his Saviour. In mentioning the same party, Miss Alice Moore writes: "One whom Mr. Trudel has visited often during the past winter, has recently declared his faith in Christ's finished work for him at Calvary. He has long doubted the verity of the teachings and practices of Rome, for he found no peace of soul there. Now he is praising God with us. This is the first convert in that village."

As a result of faithful life and testimony being borne by some of the younger French-Christians won to Christ under the faithful ministry of Rev. T. D. M. Carson, interesting contacts have been made and hungry hearts are seeking.

Brother Carson reports that one of his people, who keeps a rooming house, has influenced one of her roomers to read the New Testament. Others in this same house are showing deep concern in spiritual matters.

One of those interested, a young man of about 19 years, had an aunt who was a nun. Before she died, this aunt told him that she had lost confidence in her church because of its iniquities which she was daily witnessing. She told him of the cruelties and temptations to which she and many others were subject. This daughter of Rome longed for deliverance from her house of death and corruption, but died before any means of emancipation could be found. The

personal knowledge of all this has deeply impressed the nephew for whom we ask your prayer.

Briscoe Church, London

From London, Ontario, Rev. E. S. Kerr reports a very successful campaign of Bible teaching and evangelism under the forceful ministry of Rev. Walter Hughes. Capacity audiences were in attendance, and a goodly number of young people made profession of faith in Christ. Several of these are requesting baptism. Quite recently Pastor Kerr immersed six believers.—M.R.H.

Churchill

Mr. Stephens, a student in Toronto Baptist Seminary, has been giving much time and effort to this work during the past few months and is eagerly looking forward to his summer's work on this field. He writes: "It was my joy just a few weeks ago to have one young-woman tell me of her acceptance of Christ in the service. Others are under conviction for whom we are praying."

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

Recently there was formed in the Seminary a Foreign Mission Fellowship, with Mr. Frank L. Pickering, B.A., as President. This Fellowship holds prayer meetings on school days at the noon hour, both for prayer and for study of the claims of the foreign field.

We were interested in seeing in *The Waybible Watchword*, of Waverley Road Baptist Church, Toronto, the following write-up of our school:

"This school, to my knowledge, is the only sound evangelical, evangelistic, Protestant Seminary left in Canada. There are numerous Bible Colleges, still true to the Book of Books, but as far as I am aware, T.B.S. is the only Seminary in Canada supplying an education for the Christian ministry at University level, that has a staff 100% *Born Again*. When I make this statement, I am thinking of the theological seminaries of the four leading protestant denominations, which have some real men of God on the faculties but none of which can honestly say that their faculty is 100% *Regenerated*. Would it not be wonderful if Colleges and Universities which train men for the ministry would go back to the days of Wycliffe, Luther, Knox and Wesley and teach men to be fire-brands for Christ, not pussyfoots for the majority?"

We are very grateful to Mr. E. E. Wicksey for lettering the certificates and diplomas presented at the Graduation.

The recent annual meeting of Briscoe Street Baptist Church, London, Rev. E. S. Kerr, Pastor, showed financially probably their best year, with receipts over \$6,000. *The Briscoe Herald* says: "We are grateful that God has given His seal of approval in the salvation of several, in decisions to obey Him in baptism, in addition to new members, and in a unity of purpose on the part of the members to press the work forward. Outstanding in the year's achievements was the purchase of a parsonage; also new hymn books were purchased, being used for the first time at the annual meeting. The pastor was commended for his leadership and spirit of co-operation as well as for his energy in visitation of the homes in the district (approximately a thousand calls in his five-month ministry). He in turn spoke warmly of the co-operation of a loyal Deacons' Board and congregation, and expressed his desire to see the work continue to go forward."

The Seminary acknowledges gifts to the library from Miss C. Smith and Mr. Budgell of Toronto.

To Mr. and Mrs. W. Delmas Clark, Brantford, on April 22nd, the gift of a daughter, Olive Agne Clark.

We acknowledge with grateful thanks a gift to our Seminary library of four books from Prof. A. W. Blackwood, of Princeton Theological Seminary, each one suitably inscribed.

At a Faculty meeting held on May 3rd a number of students for next year were accepted. One of the remarkable things about our applications is the number from a distance, such as the Maritimes and Saskatchewan.

A letter to hand from Rev. A. Galt, First Baptist Church, Spencer, Ohio, says: "The work is going well here in Ohio. Some are professing faith in Christ, and we are hoping to build a much needed Sunday School building soon."

During the past few weeks at least eight have made a public profession of salvation in the First Baptist Church, Timmins, four of these were baptized up to April 20th and another baptismal service was held on April 27th. Rev. R. E. J. Brackstone is the energetic pastor.

We also acknowledge the gift of a number of books from Mrs. Murray, the mother of Mr. Wilfred Murray, one of our former students.

Early Sunday morning, April 27th, five of our Seminary students left Toronto for Harriston to take charge of the services at Bethany Baptist Church, of which Rev. G. Pace is pastor. In spite of the change to daylight-saving time, the Sunday School was well attended. A good congregation welcomed them at each of the church services. Mr. H. Duckworth preached in the morning, and Mr. M. Heron in the evening. A number of the members were deeply interested in the work of the Seminary, remarking that they had enjoyed the visit, and the services had been to them a blessing.

The work at Harriston has prospered greatly; and now the church folk are anxiously waiting the spring weather to start erection of their new church building.—D.W.

"Fatal Foolishness"

Dr. Daniel A. Poling, editor of the *Christian Herald*, has a story in the April issue of the magazine entitled, "Conservatives," which carries the announcement of the plan of conservative Baptists, still in the Northern Baptist Convention, to set up a kind of national association for Baptists inside and outside of the Convention, for "all Bible-believing Baptist churches for the purpose of fellowship and service."

Dr. Poling says: "It's a bit startling, too, to see yet another Baptist denomination being planned." Then he adds: "Surely, within the bounds of that very loosely knit communion, there is already room for everyone from Harry Emerson Fosdick to the most ardent of fundamentalists.

"This is foolishness — fatal foolishness."

Let us say, this is the inclusiveness of the day which is so disastrous and contrary to everything that the Bible teaches. What fellowship is there between Dr. Fosdick who denies the atonement of Christ and a man who believes that only by faith in the shed blood of Christ can his sins be forgiven? There is no communion between light and darkness; there is no fellowship between belief and unbelief.

—*The Christian Beacon*.

ROMANISM IN JAPAN

(In the April edition of *Biblical Missions*, the magazine of the Independent Board of Presbyterian Foreign Missions, there is an article concerning the open door in Japan which contains this note on the Roman Catholic Church.)

ROMAN Catholicism is by no means weak in Japan. Moreover it looks upon Japan with special interest because of "the Roman Catholic martyrs" of the 16th century in Japan, although it was more fear of foreign domination than dislike of any truly Christian doctrine that led to Japan's extermination of Roman Catholicism in her land at that time. But Roman Catholicism revived in Japan. And it was as ready to embrace idolatry as any modernistic Protestant group for it went the whole way with State Shinto in the crucial days before the war and some of its representatives at least remained in Japan throughout the war and so were early on the scene when conditions changed. Being both a political and a religious power Roman Catholicism often finds itself in an advantageous position as far as worldly influence and appeal are concerned. It is using all that influence at the present time and would like nothing better than to see all Japan turn to the Roman Church.

The worship of Mary is not warranted by the simple salutation of the angel. The "Ave Maria", which is the daily prayer of millions has no basis in the gospels. Much as we may admire and honour the Virgin-Mother, we may not pray to her or worship her in any way. Mariolatry is but one form of idolatry. The mother merits all honour but her Son our worship.

—J. W. Shepard in *The Christ of the Gospels*.

Is true Freedom but to break
Fetters for our own dear sake,
And with leathern hearts, forget
That we owe mankind a debt?
No! true Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 21 May 25, 1947

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

THE TRIAL OF JESUS

Lesson Text: Mark 14:55-65.

Golden Text: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."—John 15:25.

Supplementary Reading: Matt. 26:57-68; John 18:12-24; Acts 23:1-5; 1 Pet. 2:21-23.

The trial of Jesus was two-fold: the Jewish ecclesiastical trial before Annas and Caiaphas, and the Roman civil trial before Pilate and Herod.

The former of these, the religious trial, consisted of three stages: the preliminary questioning before Annas, the former High Priest (John 18:12-14, 19-23); the informal trial before Caiaphas, the contemporary High Priest, son-in-law of Annas, and the Sanhedrin Council of elders (Matt. 26:57-68; Lk. 22:54, 63-65); the formal trial after dawn before the whole Council when the sentence of condemnation was passed (Matt. 27:1; Mk. 15:1; Lk. 22:66-71). The passage before us deals with the second phase of the religious trial, the

informal examination of the Saviour, which probably took place before dawn.

Christ had been bound, and led away to Annas, who sent Him on to the court of Caiaphas (John 18:24). Annas and his five sons held the priesthood in succession. Caiaphas conducted this preliminary examination, questioning the Saviour in order to obtain information which would be of service to the leaders in making formal accusations.

One can visualize the scene in the High Priest's palace on the Mount of Olives. At long last the leaders—the scribes, elders and priests—had succeeded in apprehending the Saviour; they thought that He was now in their power. They hated Him with a bitter hatred, but without true cause (Psa. 35:19; 69:4; John 15:25). His holiness rebuked their hypocrisy, their insincerity, their positive wickedness. What hope had He of obtaining a fair hearing and a just decision?

It was the object of the priests and the Council to secure evidence to support the demand for the sentence of death which they intended to present to the Roman authorities (Matt. 26:3, 4; John 18:31; Acts 25:27). Annas had already questioned Christ concerning His disciples and His teaching, but without success, for he could find no grounds for accusing Him of seditious activities or of dangerous teaching (John 18:19-22). Since the Sanhedrin Council of elders desired evidence to justify their own foregone conclusion, all the witnesses must be considered as false witnesses (Psa. 27:12; 35:11).

Try as they might, the Jews could find no sin of which they might accuse the Christ, for He was absolutely holy, harmless, and undefiled (Isa. 53:9; John 8:46; 14:30; Heb. 7:26; 1 Pet. 2:22). But, although there were no just grounds for proceeding against the Son of God, their wicked hearts were so bent on His destruction, that even if they should find no reason for condemning Him, they would use the merest excuse. For this reason also the witnesses were false witnesses.

The leaders were not averse to accepting false or contradictory testimony, so long as they achieved their wicked purpose. They had altogether forsaken justice and mercy (Prov. 3:3). Sin drives its victims downward till they cannot seem to stop their cruel ways, but are carried headlong down to ruin (Jas. 1:15).

The testimonies offered were not "equal" (verses 56, 59—Greek), to the same effect, as testimonies of true witnesses would be. Some think that the phrase translated in the Authorized Version "agreed not together" does not denote that the testimonies were not equal to one another, but rather "equal to the demands of weighty evidence and justifying condemnation."

Certain witnesses, at least two (Matt. 26:61), since that was the smallest number required to establish a matter (Numb. 35:30; 1 Tim. 5:19), gave testimony concerning a statement of Christ relating to the resurrection, the only

charge they could find which would be at all plausible (John 2:19). They misunderstood and misrepresented His words, taking it for granted that He was referring to the temple of Herod, whereas He was speaking of the temple of His body. They regarded it "as impious to speak of the temple of God being destroyed; as contemptuous to characterize it as hand-made, and as blasphemous to suggest that another could take its place."

Caiaphas, hard, stern and crafty, was evidently baffled by the silent dignity of the Son of God (Isa. 53:7). He had looked for an outburst of anger on the part of the Saviour, or at least, a denial of the false charges. Caiaphas arose from his seat and advanced to the semi-circle of the Council toward Christ. Evil is condemned by the very presence of goodness, and a holy man is hated by the wicked, simply because of his virtues.

Caiaphas questioned the Saviour concerning this seemingly boastful word concerning the temple, trying in vain to force Him to make explanation which would incriminate Him.

The High Priest then asked Him under oath (Matt. 26:63) a direct question concerning His Messiahship. The Saviour answered, "I am" (Exod. 3:14; John 4:26), giving testimony to His Person as the Christ, the Son of God (Matt. 14:33; 16:16; John 6:69). Moreover, the time would come when judge and prisoner would exchange places. The Son of God, standing in silence and meekness before the insolent priest and the hostile Council, would one day come again in power and great glory, and would judge those who now condemned Him (Psa. 110:1; Dan. 7:13, 14; Matt. 16:27; 24:30, 31; 25:31; Lk. 1:31-33).

At last the Council had secured what they considered the foundation for a charge punishable by death (Lev. 24:16): to their way of thinking Christ had spoken blasphemy (John 10:30, 33). Had His claim not been valid, He would indeed have been speaking blasphemy, but His words, works and resurrection showed that He was in very truth the Messiah, the Son of God (John 10:30-38; 14:11; 20:30, 31; Rom. 1:4).

DAILY BIBLE READINGS

May 19	Hated without a cause	Psa. 35.
May 20	Delivered from false accusers	Psa. 69.
May 21	False witnesses	Psa. 27.
May 22	The Son of God on earth	John 10:22-42.
May 23	The Son of man in glory	Matt. 25:31-46.
May 24	The Temple of Herod to fall	Matt. 24:1-14.
May 25	The Temple of God to be raised	John 2:13-25.

SUGGESTED HYMNS

"Man of Sorrows," what a name! Ride on! ride on in majesty! Lo, He comes with clouds descending! All ye that pass by. The head that once was crowned with thorns. My God I have found.

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