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# The Gospel Witness and Protestant Advocate

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## THE BIBLE IS A CATHOLIC BOOK

By Rev. John B. Cunningham

President of the Calgary Branch of THE CANADIAN PROTESTANT LEAGUE

"O earth, earth, earth, hear the word of the Lord."  
—Jeremiah 22:29.

**T**HE latest Knights of Columbus advertisement appearing in the local press is entitled, "The Bible Is a Catholic Book". For once I find myself in complete agreement with the Church of Rome. The Bible is a Catholic book.

As Protestants we ought to be more careful of our use of the word "catholic". The Church of Rome likes to monopolize its use, and too often we have played into the hands of Rome by calling Romanists by the single word, "Catholics". The Church of Rome is not the Catholic Church, whatever claims she makes for herself. My dictionary defines the adjective "catholic" as meaning universal or general; and it defines the noun "catholic" as meaning "a member of the universal Christian Church". I am a Catholic in the truest sense of the word. Having been regenerated by the grace of God, having become a child of God through faith in Jesus Christ, I am a member of the church universal, which is the body of Christ. And so is every one who trusts in Jesus Christ. We are all "catholics", and I for one refuse to surrender the use of the word to the Church of Rome, as though it were her peculiar possession.

So I say again, The Bible is a catholic book; it is a universal book. But the Bible is not a Roman Catholic book, and on this I am ready to take issue with the Church of Rome. The Bible is not the peculiar property of any church or denomination, be it Protestant or Roman Catholic. There never was a book as catholic as the Bible. It is for all men, of every age, of every language, learned or ignorant, whoever they be. The Bible is a universal book. The text that I have chosen calls upon the whole earth to hear the word of the Lord, for it has a message for all.

I shall discuss two propositions with you. First, why the Bible is not a Roman Catholic book; and secondly, why the Bible is a catholic book.

### I.

First of all, then, I remark, THE BIBLE IS NOT A ROMAN CATHOLIC BOOK.

The purpose behind these articles which have been appearing in our press is quite evident. It is all part of a nation-wide scheme to deceive unwary Protestants. These articles are not written for Roman Catholics; they are for Protestants. Therefore I lay this charge against the Knights of Columbus: these articles which have been appearing in our local newspapers are nothing more than a camouflage for the true teachings of the Roman Catholic Church. The trouble is not so much with what is said; it is what is left unsaid which is so deceiving.

Take, for example, the article which is before us now. To read it you would gain the impression that the Roman Catholic Church is the champion of the Bible, but before I am through I am going to bring to your attention a good many things that this article does not say. The truth is that the Roman Church is afraid of the Bible, especially when it is translated into the vulgar tongue. Many a man has left the Church of Rome with nothing else to guide him out of the labyrinth but the Word of the Lord. Give a Romanist the Bible; let him read it for himself, and if he accepts its message he will not remain a Romanist.

Before I go further, I should like to examine some of the claims set forth in this article by the Knights of Columbus. In it the Roman Church takes all the credit for the formation of the canon of the scriptures. By the "canon of scripture" we mean that list of books which has been recognized by the church as being authoritative, truly inspired of God. There were many sacred books written besides those which are now in our Bible. You will recall that Luke mentions this in the beginning of his gospel; but these sixty-six books are the ones, and

the only ones, which the Church has accepted as being genuine and authoritative.

Now the Church of Rome had nothing to do with the formation of the canon of the scriptures, much as she may boast of it. The books of the Old Testament which we recognize as the Word of God were circulated among the Jews long before the time of Christ; and the books of the New Testament, with the exception of one, were all in circulation among the Churches by the middle of the second century, long before the Roman Church as such came into existence. Dr. Strong, the eminent Baptist theologian, in his book on Systematic Theology, states, "All the books of the New Testament, with the single exception of Second Peter, were not only received as genuine, but were used in more or less collected form, in the latter half of the second century." As far as Rome was concerned, the matter of the canon of the scriptures was not settled finally until the Council of Trent, in 1546. So the claims of Rome that the canon of the scriptures was given to the world by the "Catholic Church" does not hold true in the light of the testimony of history.

The charge is often laid by the Roman Church that Protestants have not the full Bible. That is because Protestants do not recognize the books of the Apocrypha as being part of the scriptures. It is for this reason that Rome speaks with such condemnation of so-called "Protestant Bibles". But once again, how do the claims of Rome bear up under the light of investigation? The books of the Apocrypha were never included in the Jewish canon of the Old Testament scriptures. What was their origin we do not know, but they are first found in the Septuagint, which was a translation of the Hebrew scriptures into Greek; but the Jews never accepted them as being of equal authority as the other books of the Old Testament which we now have. Nor were they so received by the early Church. Whenever they have been included with the other thirty-nine books of the Old Testament, they were always given an inferior place to these other books. The Latin Vulgate is the version upon which the Roman Church puts great stress. It was translated by one whose name was Jerome, and while he included the books of the Apocrypha in it he did not give them a place of authority equal to the others. He said that they were to be read "for the edification of the People, but not for authority to prove doctrines of religion." Whenever these books have been included in Protestant Bibles, the attitude has always been the same: Martin Luther included them in his translation of the Bible into German. The first edition of the King James Version also included them. But I repeat what I have already said; that these books were never received as being of equal authority with the other books of the Old Testament, and whenever Protestants have made use of them they have been used for what practical instruction they contained, but not as an authority in matters of faith and doctrine.

That will suffice for the claims of the Roman Church as put forth in this recent advertisement; now let me discuss with you what has been the attitude of the Roman Church toward the Bible in every age. I shall try to put it into a single sentence for you, so that you might easily remember it. The Church of Rome either forbids or discourages the reading of the Bible by the masses in the popular tongue, and limits it to its scholars and priests. The Church of Rome teaches that the Bible is a dangerous book in the hands of the ordinary man.

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In those countries where Rome's power is supreme it denies the Bible to its people. Where Romanists are surrounded by Protestants the Church is more tolerant, and allows its devotees to read the Bible with caution; but Rome always reserves the right to interpret the Bible to those who read it. Were the Bible left to the Roman Church it would have remained locked up in the cloister, and you and I never should have seen it. Protestantism alone gave the Bible to the world in the language of the man of the street, that he might read it and know it to the salvation of his soul.

The Roman Church always forbids the reading of any version of the scriptures, but those which have the approval of the Church. The Roman Catholic is forbidden to read a so-called "Protestant" Bible. That, in the eyes of the Church, is heretical literature. The Standard Version of the Bible for the Romanist is the Douay Version, a copy of which I have brought into the pulpit with me. There is very little difference between it and our versions. The most noticeable difference is the use of the words "do penance" for the word repentance. Yet, despite the fact that there is no appreciable difference, "Protestant" Bibles are not to be received, because they have not the official approval of the Church.

I have brought with me this copy of a booklet put out by the Knights of Columbus, and entitled, "The Bible Is a Catholic Book". I should like to read to you one choice excerpt. This particular article is entitled, "Are Catholics Allowed to Read the Bible?" The heading of the paragraph is, "Approves Bible Reading". Here is one sentence: "There has never been a decree of the Catholic Church against the reading of the scriptures in the languages in which they were composed." That is very generous, don't you think? You may read the Old Testament all you like—in Hebrew! And may read the New Testament all you like—in Greek! But the Church of Rome has issued decree after decree against those who have dared to translate the Bible into the popular tongue.

Wycliffe was the first to translate the whole Bible into the English tongue, and the hierarchy was struck with consternation. They didn't know what to do about it. But in 1408 an English Council of the Roman Church was called which enacted and ordained "that no one henceforth do, by his own authority, translate any text of Holy Scripture into the English tongue, or any other, by way of treatise or book, nor let any such book or treatise now lately composed in the time of John Wycliffe aforesaid, or since, or hereafter to be composed, to be read in whole or in part, in public or in private, under pain of the greater excommunication." Though persecuted by Rome, Wycliffe died a natural death in 1384; but Tyndale who translated the New Testament into English in 1525 suffered a more violent death. Tyndale said, "If God spare my life, I will, before many years are passed, cause the boy that driveth the plough to know more of the scriptures than the priests do." For that unforgiveable sin Tyndale was burned at the stake by Rome. Yet the Roman Church would hold itself forth as though it were the champion of the Bible!

The attitude of the Church was the same toward Luther and his work in translating the Bible. It shook the Papacy to its very foundations when men of God began to give the people the Bible in their own tongue. "Saint" Liguori is one of the leading authorities in the Roman Church. He was canonized in the year 1839, so that his writings are by no means ancient history. But Liguori wrote thus, "The Scriptures and books of controversies may not be permitted in the vulgar tongue, as they cannot be read without permission." And that is just what the Council of Trent had decreed. It declared that if any man possessed or read a Bible without permission to do so, absolution would be refused him until he delivered up the Bible to his priest.

Further, the Roman Church has always opposed the spreading of the scriptures among the people. You may be surprised to know that even the Bible Society has fallen under the Pope's condemnation. Pastor Chinoquy tells in his "Fifty Years in the Church of Rome" how he was taken to task by his bishop and severely reprimanded for the circulating of the scriptures. Nor do we need to go beyond our own day. The late Cardinal Villeneuve earned for himself the name of the "Bible-burning Cardinal". Regarding the free distribution of New Testaments—"so-called New Testaments", the Cardinal called them—Cardinal Villeneuve issued this communique in April, 1942: "They (the priests) will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire."

Yet Rome has the effrontery to tell us that the Bible is a "Catholic" Book! The whole of Rome's history shows us that she has done her best to keep the Bible from the people. A Roman Catholic needs nothing more than the Bible to bring him to the light of the gospel of Christ. That is why Rome fears the Bible in the hands of its devotees. Left to themselves they would soon leave the Church. I repeat it again, The Bible is not a Roman Catholic book.

## II.

I ask you now to consider my second proposition, THE BIBLE IS A CATHOLIC BOOK. That is true because the Bible has a universal message, a message

for all men, whoever they may be, whatever the age in which they live. Our text calls upon the whole earth to hear the Word of the Lord. The Bible has a message for the whole earth. Not a soul is excepted nor overlooked. Let the wisest of men or the most foolish read its pages, for it has a message that can satisfy the hunger of all. Let me enlarge upon these things.

The Bible is a catholic book because it has one message for all men. It has a message which will make the young wise unto salvation. There are some books which have been adapted for young people. Some of the great classics of our English literature have been rewritten so that young people can readily understand them. You do not need to do that with the Bible. Its simple message is understandable to the youngest of children. Thus Paul tells Timothy that he had been highly privileged to have the scriptures as a child. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Let the children read the Bible. It has a message for them.

But, though the Bible is simple, it is also profound. Therefore let all those of maturer years read its message, for it is for them. If the Bible can instruct the young in the way of life, those who would exercise their minds and their souls in godliness will find in it the living bread which alone can satisfy both mind and soul. Here is a book which challenges the thinking of the wisest of earth, for they will never exhaust its riches however deeply they may dig into it.

Here may the wretched sons of want  
Exhaustless riches find;  
Riches above what earth can grant,  
And lasting as the mind.

Nor does the Bible's message know any moral restrictions. It matters not who a man is, nor what he has done, God's Word has something for him. Let him be the most self-righteous man in Calgary; let him be the most immoral, the most degraded, the Bible has only one message for all. You may preach it in the prison house, or in the most fashionable churches in our land; its message is the same for both. Whoever men are, it bids them repent of their sin and turn to the God Who alone can pardon.

More than that, the Bible is a catholic book because its message is timeless. As you read your Bible, you read the same message that has blessed the hearts of countless thousands before you. As I read of the justifying grace of God by faith, "The just shall live by faith", my soul thrills as I think that it was these very words which liberated the soul of Martin Luther from the shackles of Rome and brought him into the liberty of the gospel of Christ. Luther's message was no different from ours. He trusted the same Christ as we, and read of His love in the same book as we. Yea, should a thousand generations come after us, they will still read the same Book and the same Gospel that has brought the knowledge of everlasting life to our souls. The Bible's message is timeless.

Again, the Bible is a catholic book because the power of the gospel which it proclaims is universal. Take the gospel; translate it into whatever language you will and it loses none of its power. It is still the "power of God unto salvation to every one that believeth". This Lord's Day we have read the message of this book in English, and it has come to bless our souls. In our own land this

same day some have read it and preached its gospel in French, and it has lost none of its power. So have men read it in German, in the Scandinavian tongues, and in many another; and it has blessed their hearts even as it has blessed ours. Then across the seas it has this day been preached in many a tongue, in many a dialect. The Bible Society now circulates the scriptures in close to eight hundred languages and dialects; but I say again, the Bible loses none of its power, whatever the language. And as the servants of God, the ambassadors of Christ have preached this gospel of His love and mercy in these many tongues, some have accepted its message, and it has wrought the same miracle of regeneration in them as in us. The Bible is truly a catholic book.

Well, what is the Bible's message? Isaiah proclaimed it in the Old Testament: "Ho every one that thirsteth, come ye to the waters." Our Lord proclaimed the same message in the New: "In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink." Yea, the Bible ends with that same invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Will you accept that invitation now? It is extended to all men; but now it is given to you personally. The way has been opened into the presence of God for you. Jesus Christ died upon Calvary's cross that by Him you might come to God. You need no church, no priest, no purgatory for the refining of your soul. The salvation that God has provided in Christ is sufficient for all. Oh, that you would come and "take of the water of life freely!"

The above sermon was preached in the Westbourne Baptist Church, Calgary, on Sunday evening, June 13, 1948, by the Pastor, John B. Cunningham.

## WILL FRENCH-CANADIANS BE INCLUDED IN ONTARIO CABINET?

(Translated from *Le Devoir*, Montréal)

**T**HE kind of revolution that took place in the last elections in Ontario in the majority of ridings in which the French-Canadians hold considerable influence, has naturally led many people to ask this question: Will French-Canadians be represented in the next Ontario cabinet?

French-Canadians were formerly represented in the Ontario cabinet by Monsieur Paul Leduc, for example, but it was very difficult for Mr. Drew to give them any place in his cabinet: he did not have in the House a single French-speaking follower.

Monsieur Cécile, a lawyer of Hawkesbury who has just been elected as Conservative member for Prescott, has been publicly mentioned as a possible member of the cabinet.

This recalls a detail which is not lacking in interest: Monsieur Cécile, a member for one of the ridings in the extreme East of Ontario was born in the West of the province, in the district of Essex and Kent; Monsieur Paul Martin, one of the French-speaking Federal ministers from Ontario who represents Essex in the Commons was brought up in Pembroke at the other end of the province.

## HOW THE ROMAN CATHOLIC CHURCH EXALTS ITS OWN INTERESTS ABOVE THE MORAL LAW

### CHURCH PURGES NATIONALIZERS OF R.C. SCHOOLS

#### Primate of Hungary Said to Have Excommunicated Members of Hungarian House Held Responsible

Vatican City, June 24—(AP)—Reports reached the Vatican today that Josef, Cardinal Mindszenty, Primate of Hungary, has excommunicated the members of the Hungarian government and parliament who June 16 nationalized Hungary's Roman Catholic schools.

Announcement of the excommunication, the reports said, came in the form of publication of an article in the Code of Canon Law providing such action, "a priori", against persons "passing laws, decrees or resolutions against the liberty and rights of the Holy Mother Church."

A commentary attached to the article by Cardinal Mindszenty made it clear these rights included educating Catholic children in Catholic schools, the reports added.

"Josef, Cardinal Mindszenty, Primate of Hungary, has excommunicated the members of the Hungarian government and parliament who June 16th nationalized Hungary's Roman Catholic schools". That is to say, the Hungarian Government abolished separate Roman Catholic schools, and made all the schools State schools. For so doing the Government, and Members of Parliament are excommunicated!

By what rule is this power of excommunication exercised? By "an article in the Code of Canon Law providing such action, 'a priori', against persons 'passing laws, decrees or resolutions against the liberty and rights of the Holy Mother Church'." This will be not at all surprising to those who have any familiarity with Roman Canon Law.

Why do we quote it here? For this reason: Hitler was an Austrian. Before the old Austro-Hungarian Empire was destroyed by the first war, he was a citizen of their country, and he was a Roman Catholic. So was Mussolini. So were nearly all of their principal helpers. It will generally be admitted, we think; that the world has never seen, in all its history, viler men than Hitler, and Mussolini, and those whom they gathered about them, to assist in their robbery and butchery. Perhaps it would not be an exaggeration to say that Hitler, and Mussolini were the two most destructive humans whose lives ever cursed the earth. But they were Roman Catholics in good standing right to the end of the chapter. Though they poured out blood like water, though they slaughtered millions, though they destroyed whole countries, and all but wrecked civilization throughout the world, their crimes were not sufficiently heinous to call forth the Church's wrath, nor to justify their excommunication. But a company of men in the Government of Hungary, for the crime of nationalizing the country's schools, that is, taking education out of the hands of the Roman Catholic Church, are excommunicated, and consigned to perdition.

What is the reason for this? It is very simple. In the view of the Roman Catholic Church, it is no sin to violate the law of God. The only mortal sin is in "passing laws, decrees or resolutions against the liberty and rights of the Holy Mother Church".

Thus this infamous institution of the Papacy exalts itself above the laws of all countries, and above the law of God.

# The Jarvis Street Pulpit

## The Necessity of Spiritual Vision

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 21st, 1947  
(Stenographically Reported)

"And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, hast thou seen all this great multitude? behold I will deliver it into thine hand this day; and thou shalt know that I am the Lord.  
"And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou."—1 Kings 20:13, 14.

**F**ROM the day the tempter cast doubt upon the divine veracity by questioning the word of God; and from the time that man listened to his vicious whispering, and yielded to the temptation, God has been at war with all evil: "So He drove out the man, and placed eastward at the garden of Eden, cherubim with the flaming sword which turned every way to keep the way of the tree of life."

The Bible is a record of the wars of the Lord. One war succeeds another, and God is ever contending against evil, and against darkness, righteousness against unrighteousness. No one can faithfully engage in the service of the Lord without finding himself at war with principalities and powers, and the rulers of this world's darkness, and spiritual wickedness in high places.

The Lord Jesus is described as the Prince of Peace, yet He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This, and earlier generations, have learned that peace must be fought for. It is no easy thing to keep the peace.

In the particular history of our text, Israel was at war with Syria. There had been several battles. The tide of battle had wavered from one side to another. Now the Syrians have camped like grasshoppers for multitude before the camp of Israel, and a prophet approaches the king, and asks him if he has seen this great multitude, and promises him victory, and tells him how that victory is to be achieved.

### I.

I direct your attention to THE PROPHETIC PROSPECT HERE SPREAD OUT BEFORE US. It is a strange question for the prophet to ask of Israel's king: "Hast thou seen all this multitude?" There was a sense in which the answer must be in the affirmative. He had seen the multitude; but it is doubtful whether he had seen them in the true light, and whether he knew all that was involved in the impending battle.

We need to hear that question asked again. How many people have really seen the great multitude in arms against God? This is a godless world. It is a world that lieth in the wicked one. We live as Christians in an enemy country. We live in a terrain that is not our home: it is alien to us. We are warriors, crusading for the Lord in an endeavour to re-possess His alienated inheritance.

How many people really see what is going on in the

world to-day, locally, nationally, internationally? How many people really understand that the armies of godlessness of every sort, are set in array against the armies of light? The battle is joined. There is much fighting to do. But the fact is, *we never see the multitude until it is shown us by a prophet.* The difference between the prophet and those about him, is that he sees farther and discerns more deeply. We cannot see life, or understand its implications, apart from the prophetic word. Only as we look upon the exigencies of the hour, through the medium of God's word, can we really understand how serious a matter it is even to live. You think of the immoralities that abound, the prevalence of debauchery everywhere, gambling, and a hundred other iniquities. People talk about a lower standard of morals, and complain that people are not what they once were; but all these things are more than mere lapses from the moral standard. They are really antagonisms toward the God of truth, and of righteousness. If you inspect the more respectable areas, the field of education, for instance, how much money is being spent on education? I do not suggest that less should be spent. What care, supposedly, is given to the instruction of children, and of young people? Nothing is too good, no amount is too great to equip a school, or a university, for its task. And yet, if you go into these educational institutions from public school to university, you will find armies of people really arrayed in battle against the Lord. The word of God, the gospel of His grace, the very name of God, is held in contempt. Nor is it much better in the professed church of Christ. I venture the affirmation that there are more pulpits called "Christian" disseminating doubt and unbelief, and teaching people first to question, as did the tempter; presently to deny, and then, openly, to disobey the word of God, than there are pulpits endeavouring to teach people to believe on the Lord Jesus Christ. The so-called Christian church, in large measure, is fighting, not for God, but against God. A man told me of his care of a church, a very large church, in a certain city, which was called the church of the "millionaires". He said there was not much religion. There were card parties, badminton, and much else, and the place where the women met, and smoked their cigarettes in the church was the worst spot in the whole place. He called the officials in to show where the carpets were burned, and floors were stained by women who

were supposed to belong to the higher classes—and all this in a church dedicated to the praise and worship of God.

There are comparatively few churches in our day in which a minister is free to declare the whole counsel of God. The fact is, the so-called religious world, while it professes to be for God, a god of some sort, is definitely antagonistic toward the God of our Lord Jesus Christ, and to the whole Christian revelation, and all its implications and obligations. Whoever would serve the Lord must fight the good fight of faith to-day, as perhaps never before. I know that comparatively few would agree with me for the reason that they have not seen this great multitude, nor can they see it until they are led to take the divine standard, and look upon all these things through the medium of divine revelation. Then they will discover that those who are supposed to be friends, are really enemies of the gospel of grace.

"Hast thou seen this great multitude?" How important it is that we should see them, and how especially important it is that we should have a proper understanding of the battle that must be fought in our own hearts! These little things, supposedly little and unimportant, these tendencies toward worldliness, and worldly ways, the disposition to take the line of least resistance, and walk with the giddy multitude,—these things that are natural to every one of us, because they belong to these depraved natures, unless, indeed we are quickened by the Holy Ghost, and then learn to examine ourselves constantly in the light of God's word: then we shall know how necessary it is that even within our own hearts we must continually fight the good fight of faith.

A woman, whom I met in Los Angeles, a woman of education, cultured, and of natural intellectual qualities that were quite unusual, said to me one day, "You know, Dr. Shields, I have to fight every day of my life to keep my own spirit. I have discovered that it is impossible to enjoy fellowship with God, and assume a neutral attitude toward the things about us that are so antagonistic to Him. We must fight if we would win."

## II.

Seeing the "multitude", WHAT THEN? It seemed a useless task for Israel to put the battle in array against such a vast host. It seemed folly for that little group of one hundred and twenty people on the day of Pentecost to march out in battle against the world, the flesh, and the devil. They were without social standing; they were without any sort of worldly prestige. They had no money: They were supposed to have no learning. And yet that little company of one hundred and twenty went forth to the war. In our day those who stand for the word of God, and for the God of the word, and for the gospel pure and unadulterated, are comparatively few; when you look upon the great hosts that are arrayed against us. People have said to me, "What do you think you can do against the Roman Catholic Church? Don't you know it is the mightiest organization on earth?" Yes; I do know that; and that is why it should be challenged everywhere. "Hast thou seen this great multitude"? And having seen them, what can we do? Organize against them? Match gun with gun, weapon with weapon; meet them all on their own ground, and fight them on their terms? Is that what we are to do? That is what the church is trying

to do to-day. It is trying to borrow weapons from the enemy. Fighting the moving picture plague with moving pictures! Fighting the utterly corrupt institution of the theatre, by classes in Dramatic Art—all that kind of nonsense? "Hast thou seen this great multitude?" No use to try! You might as well resign, and retreat from the field at once, if there be nothing more than that. But we have a "Thus saith the Lord, hast thou seen all this great multitude? behold I will deliver it into thine hand this day."

After our great conflict, and victory, more than twenty-five years ago, an earnest Christian man, Mr. Jaffray, who was President of the old *Toronto Globe*, in the days when *The Globe* stood for something, met me here. I did not know that he had been in frequent attendance at this church. But that particular morning, thinking he was a stranger, I spoke to him. He introduced himself, his wife, and his sister-in-law, the wife of a missionary brother, and another lady. In talking things over, he said: "You know, Dr. Shields, you had wealth, business interests, social prestige, all religious organizations—you had everything that men count upon for victory—against you. You were defeated before you began." Then he paused and smiled, and said—"But God!" True! There is no other way of fighting. "I will deliver (this multitude) into thine hand this day." Unless we have the promise of the presence and power of God in our midst, we might as well shut our doors at once. It is useless to essay the task as a merely human effort, and by the exercise of merely human power. Principalities, and powers, and the rulers of this world's darkness, are too much for us. The devil is no mean antagonist. Even Michael the archangel was afraid of him, and said, "The Lord rebuke thee, Satan". I wish every Christian here and everywhere, could realize that. I wish we might all be continually in prayer in recognition of this principle—unless we have a "Thus saith the Lord, I will deliver them into thine hand", we are lost. We can do nothing of ourselves. But blessed be God we have His promise, and I can testify that during these twenty-six years, since our great decision in September, 1921, although the tide of battle has ebbed and flowed, God has continually given us the victory, and the testimony of this place has gone out literally to the ends of the earth.

I was thinking this morning of some pictures I have seen of two elderly, almost old people, celebrating their fiftieth wedding anniversary, living somewhere in a small house by themselves. Nothing very big about it until the anniversary comes! Then all the children come home, and the grandchildren, and the great grandchildren. What a company it is when they all stand together! I have sometimes wished that Jarvis Street could have a gathering of its children, and its grandchildren, and its great grandchildren, and its great, great grandchildren. We should have tens of thousands of people, who have been touched by the grace of God through the varied ministries of this place. Let us plead the promise: "I will deliver (them) into thine hand."

## III.

WHAT WAS THE PURPOSE OF IT? "Thou shalt know that I am the Lord." That is the only reason for victory. The Lord did not say that people shall know what a great general, what a great leader you are: but they shall know that "I am on the field, and I am the Lord".



It has been my constant prayer these twenty-six years that God would permit us no success of any sort that should not be manifestly from Him, so that people may say, "They did not do it—God did it." To quote the text Mr. Slade quoted in his prayer this morning, That the heathen might say, the Lord hath done great things for them. Was there ever a time when it was more necessary that some human instrumentality should be available through which God can show once again that He is the Lord? People don't believe it. Infidelity, the utter denial of the very existence of God, is widespread—and if God exists at all to many people, He is a mere Abstraction of a kind, an Unknown Influence, a great First Cause that is without personal qualities, and that may not be personally preached. He is some Thing, rather than some One, somewhere in the vastness of the universe; but it is folly for us to hope to know Him. Ah, that is altogether too common. We need, to-day, such a visitation as was given to Saul of Tarsus, when hearing a Voice, and seeing a light that was brighter than the sun, this proud Pharisee, this proud representative of the intelligentsia of his day, enquired in terror, "Who art Thou, Lord". And the Lord Jesus answered, "I am Jesus, Whom thou persecutest."

There is nothing more necessary than that this wicked and unbelieving world should know that the Lord Jesus is not dead, but alive. Let us pray that we may so work that He may nerve our arm, and fight through us that multitudes will know that He is the Lord.

#### IV.

Then IN ADDITION TO A PROMISE, THERE WAS A PLAN. There always is. You cannot do anything without a plan. I like the old-fashioned phrase, "the plan of salvation". God did not save men without a plan: the Lamb was slain from the foundation of the world. You cannot build a house without a plan. You cannot make a machine in which all the wheels will work together for the accomplishment of a given end, without a plan. It is not possible that all things should work together for good in any life, unless there be a divine plan, and someone to execute that plan. God has a plan of campaign.

One thing remarkable about Field Marshal Montgomery is that he never moved without a plan. He took time to prepare, and had his plan worked out to the last detail. When the time for the invasion of Europe came, his plan was so perfect it is said that when the zero hour struck, the great Field Marshal himself was walking leisurely up and down. The plan was all made, all put into execution, and he knew that success was assured.

My dear friends, that is still true of all in which we are engaged. "Created in Christ Jesus unto good works which God hath before ordained that we should walk in them." There is a plan of battle. When this promise was made the king of Israel said, "By whom is this to be executed?" The prophet said, "By the young men, the princes of the province." There is a saying, "Old men for counsel; young men for war." The hope of the church of Christ, the cause of truth and righteousness, is in our young people, young men and young women, who know something of the responsibility of living, who feel something of their personal responsibility to God. God says, "I have a victory to win. Who is to fight? How will the battle be fought?" The answer is, By the young men and the young women.

I should like to challenge all you young people to get

into the ranks. Put on the uniform, and get busy fighting the Lord's battles in school, on the street, in your business, everywhere. Be a soldier. Put on the uniform, and recognize that the battle is to be fought by you. The young men, the princes of the province.

It is a princely thing to be a soldier of Jesus Christ. It is a high honour to have the gospel committed to us, to be entrusted with some piece of service for the King. Surely there is no greater honour in the world than that—to be enlisted as a soldier of Jesus Christ!

How shall it be done? Distantly by multiplying weapons of destruction, where one could stand off, and defeat the enemy without coming into personal grips with him? When Admiral Dewey won his battle of Manila, he won with modern battleships; as compared with the Spanish ships that opposed him. There was not a gun on a Spanish ship that could reach him. And there was not a man on Dewey's ships who was in the slightest danger. He poured his fire upon them, without jeopardy to his ships, or his crew.

Are we to fight our battles like that? Churches want to appoint committees and boards, organize world councils, and all the rest of it. It makes one weary to read of it. They are playing with the job. I was always fond of machinery. When I was little I used to get some spools from the sewing room. Then I would rig up a machine, and put small belts from one spool to another. After a while I had one with a small handle on it, and I would turn all the spools around. But I was just turning the handle. I was not going anywhere, or doing anything of value. That reminds me of some of these great organizations — they are turning the handle and making the wheels go round, but they are not doing anything for God.

*How are we to fight this battle?* I will tell you. They came into grips with the enemy, and slew every one his man. It was done by personal work. These young men said to one another, "You take him, and I will take the other man." And they got every one his man, and the victory was won by everybody slaying an enemy.

I heard a great evangelist tell of his experience in the American Civil War. He was an old man, but he remembered it. He told of the enemy being on the run once. He was a Southerner. He said they were retreating as rapidly as they could, but there were a few scattered men here and there. They went after them. And he said one man he went after suddenly disappeared. Then he said, "I found a big hollow tree trunk, lying prone on the ground. The centre had rotted out, and I stooped down and looked in, and there was my man. I levelled my rifle, and I said, "Come out of there." He said, "Don't shoot; I am coming." The preacher said, "That was personal work."

That we can do every day. Bear testimony for Christ, and fight the devil wherever we meet him.

#### V.

Then there was this problem, "WHO SHALL ORDER THE BATTLE?" There must be a commander-in-chief. There must be someone to command. The Pastor? No! Mr. Slade? No! Your Sunday school teacher? No! They may be lieutenants. They have their jobs. But it was the king who said, "Who shall order the battle?" The prophet said, "Thou! You are the head. You are the commander-in-chief."

My dear friends, we have a greater than General Montgomery. We have a Commander Who has never

yet lost a battle. What is the secret after all of successful living, and successful fighting? It is to receive our orders from Headquarters, which are always according to the divine plan. Then, without question at all, to obey the dictates of the Spirit of God, as His moves us, through His word. When thus we fight we shall be victorious. So let us pray:

"Since I must fight if I would win,  
Increase my courage, Lord,  
I'll bear the loss, endure the pain,  
Supported by Thy word."

Let us pray:

O Lord, we beseech Thee to help us that we may be strengthened, with might by Thy Spirit in the inner man, that we may ever take unto ourselves the whole armour of God, that we may be able to stand in the evil day, for Thy name's sake, Amen.

## A PREGNANT HOUR IN THE HEAT OF THE DAY

A Thursday Evening Address, August, 7th, 1947

By DR. T. T. SHIELDS.

(Stenographically Reported)

"He sat in the tent door in the heat of the day."

—Gen. 18:1-8, 16-22.

**F**OR our instruction for a few minutes this evening, we shall turn to the chapter from which we read. The utmost that any one of us can do in any sphere of life, if we would really achieve something, is to cooperate with God. Not only in the spiritual realm, but in every realm, it is true "without me ye can do nothing". Paul uses a figure familiar to all of us when he says Paul may plant, and Apollos water, but God giveth the increase. All that the farmer can do is to cooperate with God: God gives the increase: "Every good, and every perfect gift" is from above: not some of them, but ALL of them. The most that medical science can do is to cooperate with God. It cannot do anything against nature; it can remove, sometimes, obstructions to the operation of nature's laws; but all that it does is to cooperate with laws which proceed from God. That is what the architect did when he decided what size steel beams to put across this building. He had to know something of the quality of the material to be used, stress and strain, and all the rest of it, and to fashion his building in obedience to inexorable laws.

Now it is said that "all things work together for good to them that love God, to them who are the called according to his purpose." Well, it is our duty, as Christians, to cooperate with God, and so far as our wisdom, and our power will permit, to help make all things work together for good, and to say we regard all the exigencies of life, all the circumstances which surround us, as providing us, directly, or indirectly, with some opportunity of getting something done in cooperation with God.

I do not know whether you felt comfortable yesterday, and to-day. Did you, or were you just a little bit warm? I do not know how many people I have heard, wasting their energy by remarking on the heat. Why not save the energy expended in the remark, unless you can turn it to good account? There is a story in the Bible of something that was done in the winter time. One of David's mighty men, Benaiah, went down into a pit, and slew a lion in the pit, on a snowy day. Here was a man who did not allow unpropitious weather to interfere with the exercise of his public duty. A wise man

observed the opposite: "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."

I wondered what I could say to you about a hot day, and how to use a warm day to the glory of God. I thought of this incident: "He sat in the tent door in the heat of the day". That is a good place. Not "in the tent": that is the hottest place you could find anywhere, but "In the tent door" if you can find a place where the breeze is blowing. And it is amazing what resulted from Abraham's right use of a very uncomfortable hour.

Most of us are disposed to wait until the heat of the day is past, or until the winter's storm has spent itself. You will remember some of David's men are described in this way: "These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west." Most people would have said, "That was sheer foolhardiness. You had better wait until the flood subsides, and then go over."

Abraham did not wait for cooler weather, but sitting in his tent door, perhaps for a few moments' breathing spell, he saw three men approaching.

What would you have done if you had seen three people approaching on a hot day? You would have said, "Shut the door, we don't want visitors on a day like this." Someone invited me to go to see them at their summer home, where they were going to have a rest. I said, "I would not go for any amount of money." I knew a woman upon whom sixteen people came down one Sunday afternoon for dinner—sixteen at once! Each one thought, "I shall be the only one. I will go and visit Mrs. So-and-So." Sixteen of them! There ought to be a law against that kind of thing. I have often been invited to visit people at their summer homes. But I have to be very sure that I am not going to upset the household before I go.

Can you see Abraham watching those three men coming up to his door? He was hospitably disposed, and bade them come in. This is the instance to which the New Testament refers, where we are admonished not to forget to entertain strangers, for thereby some have entertained angels unawares. Abraham pressed these three men, not knowing who they were, to remain with him. Are we not all inclined to be rather discriminating in our invitations, and in our hospitality? Abraham invited these three men, *not knowing* who they were. Do you know who they were? One was the Angel of the Covenant. One, I am persuaded, was none other than a pre-incarnate appearance of the Lord Jesus Christ Himself. The other two were angels, and Abraham being in the right mind, perhaps meditating upon the things of God, hastened to bid these three men welcome.

I believe we are all thronged with opportunities to convey, and to receive blessing, if we are in the right mind, and have the will to take advantage of them. Even the idle hours, or, rather the hours of our idleness, come freighted with blessing, if we are ready to receive them. What do you do when you sit in your tent door, in the heat of the day? You have not much time, but you take just a few minutes' relaxation out of a busy day. How, then, do you exercise your mind? Of what do you dream in those moments of leisure, when there seems to be at the moment no pressing duty? There is



a saying, you know, that if you speak of angels you will soon hear the rustle of their wings. I do not know how far that is true, but I am sure of this: If we draw nigh to God He will draw nigh to us; if our minds are turned toward Him, we may be sure He is not far away; and it is well to receive Him when He comes.

Sarah was a partner in this. It is very easy for a man to invite someone for dinner, but if he is a wise man, usually he will, if he can, have a word with his wife about it first. Abraham and his wife were in agreement. He knew that he would meet with no objection when he proposed to Sarah that they should offer entertainment to these three strangers. We know that two cannot walk together unless they be agreed. It is well that people should have an understanding about these things. When a husband and wife learn to think together, and to plan together, beyond all doubt they will be sure to be blessed together.

They ate the meal. Then they spoke. It was something like that story of the Emmaus Road. It was not long before Abraham knew he was entertaining heavenly guests. And then the Lord repeated His promise. Sarah laughed at the impossibility of it, and the Lord asked her why she laughed. She said she had not laughed. The Lord said, "But I heard you laugh." He knows all about our unbelief and our doubting.

But it is of this other matter I wish to speak. The men rose up, and looked toward Sodom, and Abraham rose up to bring them on their way. Then the Lord soliloquised: "Shall I hide from Abraham that thing which I do? Shall I take him into My confidence? Can I trust him with some knowledge of the future?" Then He said, "I know him, that he will command his children and his household after him." He said, in effect: "Yes; I can trust him." There is a very striking verse in John's gospel where it is said of certain people that they trusted Jesus. But it is also said He did not trust Himself to them, because He knew all men, and He knew what was in man; though they professed to believe on Him, the Lord withheld His confidence. He said, in effect, "I know it is a superficial thing. I cannot trust you. I cannot commit myself to you." They committed themselves to Him; they trusted Him; but He could not trust them. He knew what was in them.

On this occasion, the Lord committed Himself to Abraham, trusted him; took him into His confidence.

We talk about trusting God. That is well. But—can He trust us? Can He commit Himself to us? Can He trust us with His honour, the honour of His name? the interests of His kingdom? Suppose He says of us, "Shall I hide from that man what I plan? Can I trust Him, or in a critical hour, will he just run away, and leave it? Can I depend upon him?"

Here is one man who was called "The father of the faithful"—the father of all who believe. Abraham so completely trusted God that God completely trusted him. We say love begets love. True; and faith begets faith. And so He told him what He was going to do. He was on the way to Sodom, personally to investigate the wickedness of that city. On His way He stopped at Abraham's tent, to talk to him about it.

We are living in days like that. And surely God has something to do with this wicked world. Can He find anyone who can be trusted with responsibility? There

is a great passage in Ezekiel's prophecy: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none". "I sought for a man to see if there was anyone I could trust, and I could not find one. They had all gone astray." Oh, it would be a high privilege to be trusted of the Lord, to have Him take us into His confidence, and so reveal His word, and His will, to us!

Then the two angels went toward Sodom. One stayed behind with Abraham: And the scripture says: "Abraham stood yet before the Lord." Thus that sitting in the tent door in the heat of the day issued in a prayer meeting between Abraham and the Lord. When the Lord had told Abraham that He was on His way to Sodom, to see if they had done altogether according to the cry of it, Abraham, filled with fear, began to pray, and on that hot day he exercised a great ministry of intercession, as a result of which Lot and his family were saved.

If you turn to the New Testament you will find that these events are celebrated there as events of vast historical importance, and of prophetic importance, too; all, humanly speaking, because one believing soul made good use of what might otherwise have been an idle hour in the heat of the day. I think we can turn the hottest days to account, as we can the coldest days. But the principle underlying it is this, that if we are the Lord's, whether we are at home or abroad, in church, in the office, in the shop, on the street, on vacation, wherever we are, as Christians, we are never off duty. It is at once our privilege and our duty to make use of every possible opportunity to accomplish something in the name of the Lord.

### ORDINATION OF REV. S. R. JEFFERY, L.Th.

REV. SAM. JEFFERY, who is a graduate of Toronto Baptist Seminary, and has served eighteen years in China, under the China Inland Mission, was ordained in Greenway Hall, of Jarvis Street Baptist Church, Thursday afternoon, June 24th. The Council was called by Jarvis Street Church, of which Mr. Jeffery is a member. There was a good representation of delegates from many churches of the Union of Regular Baptist Churches of Ontario and Quebec.

The delegation included, of course, a number of ordained ministers. Dr. Shields was elected Moderator, and Mr. Frank Pickering, B.A., Clerk. Mr. Jeffery gave a very clear and able presentation of his doctrinal position; and the story of his conversion and call to the ministry was most interesting and inspiring.

The Council wholly approved Mr. Jeffery's statement, and proceeded to ordination. The ordination prayer was offered by the Moderator, and the hand of fellowship into the Baptist ministry was extended by Mr. Jeffery's brother, Rev. Bernard Jeffery, B.A., B.Th.

As Mr. Jeffery was somewhat of a veteran in Foreign Mission service, and by no means a novice as a minister of the gospel, the usual sermon, and charge to the candidate were omitted.

Mr. Jeffery returns to China for his third term of service some time in August.

The Ordination Service closed with the benediction by Rev. S. R. Jeffery.

### THE FLY IN THE OINTMENT

**D**EAD flies cause the ointment of the perfumer to send forth a stinking savour: so doth a little folly outweigh wisdom and honour."

Thus the Revised Version substitutes "perfumer" for apothecary". And here is a passage from the New Testament: "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

The atmosphere of every room in the house was sweetly perfumed by Mary's act of devotion. There was no "dead fly" in Mary's "ointment of spikenard". The ointment of the perfumer spoken of in Ecclesiastes, was intended to permeate the atmosphere wherever its fragrance was released. But a "dead fly" was more potent than all the perfume, and emitted a malodorous savour. The wise man of Ecclesiastes tells us that that is how many things, otherwise good, are spoiled.

A man who is had in reputation for "wisdom", and "honour", may ruin his reputation by "a little folly". Who of us has not seen this principle illustrated times without number? For example, here is a man who is well instructed in the scriptures. He is almost as familiar with the letter of the gospel as he is with his own name. And he has convictions of truth. He is keen to discern between truth and error, religiously. He is soundly and evangelically orthodox. If he preaches, or writes, or testifies in any way, his words will always be with "wisdom". No false note will ever escape his lips. He may be regarded almost as a standard of orthodoxy, and multitudes will rejoice in his soundness in the faith. If his orthodox opinions wholly permeated and dominated his personality, the man would be a mighty power for good. But he admits to his breast a spirit of jealousy, not of one person in particular, but, to some extent, he becomes jealous of everybody. A small matter, someone will say? But it certainly is a "little folly", for nothing is more foolish than jealousy. It has absolutely no kinship with "wisdom". It is a curse to the one who entertains it. The objects of his jealousy may be wholly unaware that he is jealous of them. But it is a root of bitterness that poisons the very springs of life. It does no good to anyone. It works evil, and only evil, and it neutralizes the richly perfumed "ointment" of orthodoxy, and becomes as a "dead fly"; the man who was had in reputation for "wisdom" and "honour", becomes an object, first of aversion, and then of contempt, to everybody.

Here is another man: a man endowed with fine intellectual powers, with a capacity for learning, a keen analytical, and philosophical mind, a man of all-round ability. He might be as "a sharp two-edged sword" in the hand of the Spirit of God. He might be eminently useful, successful, and perhaps even famous, in several directions. But someone who knows him says, "He is doubtless a very able man; but he fancies himself too much for my liking."

In truth, he is not so able as he thinks he is. He is a superlative egotist. He is too big for his shoes, and

too big for his hat, and too big for any position into which he may be put. His "honour" and "wisdom" are utterly spoiled by the "dead fly" of his egotism. In the end he is likely to have but few friends. People generally have a habit of learning to do without the man of condescending attitude, who stretches himself on his tiptoes, and looks down upon everyone about him with a superior air. His "ointment of spikenard" is ruined by the "dead fly" that could so easily have been removed.

Another man does a fair day's work, not a big day's work—nothing like as much as many others; but in his view he does the work of several men. Fearing his labour will be unobserved, he boasts of his industry, and his sacrifice, and his general hard labour. He might have enjoyed a moderate credit for what he did; but the habit of magnifying every little act of service to the proportions of a great achievement, is inclined to weary people. They do not, and will not take him at his own valuation. His boasting is the "dead fly" in the ointment. He will find some of his best friends disposed to pass him by, not that they do not value the "ointment", but their olfactory sense is offended by the "dead fly" that is in it.

Another man, whose character is compounded of many very fine qualities, for the sake of his virtues might be welcomed in any society, and coveted by any organization; his versatility would command attention almost anywhere; but he has one quality that has no kinship with the "ointment of spikenard". It emits no pleasant fragrance. It has no healing power. What is the alien element in the man's character? What is the "dead fly"? His supreme selfishness; his want of consideration for anyone but himself. He not only wants a place in the sun: he wants the whole sun to shine merely for his comfort and display. Wherever you find him, a little acquaintance will show that his selfishness distorts his whole character. It more than neutralizes his "wisdom", and his "honour": it leads people to shut many a door, to exclude the malodorous effect of the "dead fly".

But it is more important for our purpose to consider how to keep the ointment of spikenard pure and wholesome. Mary's ointment was in an alabaster box. It was not exposed to any kind of vagrant insect; and when at last she used it, John says, "She anointed the feet of Jesus". In Mark's account, which we believe to be of the same incident, it is said, "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." The "ointment of spikenard" which was carefully reserved for Jesus alone, and poured upon Him as an act of devotion, filled the house, and every room in the house, and its fragrance has perfumed the world ever since.

If we would avoid the "dead flies", then let whatever "wisdom" and "honour" may be ours, be wholly consecrated to the service of the Lord. Then the "ointment of spikenard" will be found to be "very precious" indeed.

### THIS WEEK'S ISSUE

**O**N ACCOUNT of the holiday, July 1st, our mailing day, it was necessary that this issue of THE GOSPEL WITNESS should go to press two days earlier than usual. For that reason neither sermon of June 27th could be included.

### "THE FATHERLESS AND THE WIDOW"

**R**ECENTLY one of the saddest cases ever to come to our attention occurred to a Jarvis Street family. The father and mother came to Jarvis Street with four children about a year and a half ago. We have never seen anyone who more eagerly received the word of life than they did. The exposition of scripture was to them like showers on a thirsty land. We soon reckoned them among the most devoted members of Jarvis Street Church.

There were four children; at that time a little one of one year; two boys, twins, about six, and an older boy of about ten and a half.

Later the father developed asthma, and his physician recommended a change of climate, and told him he thought Vancouver would be a good place. They sold up their furniture, and the father went in advance to Vancouver. He obtained a position almost immediately, and secured a house, and sent for his family.

On Tuesday, June 15th, Mr. Slade took the wife and the four children to the station, and put them on the train for Vancouver. The name of the family is Hawkins. They arrived in Vancouver in due course, but found no one at the station to meet them, as they expected. They took a taxi to the address of the house which Mr. Hawkins had secured. It was early morning, and arriving there they rang the bell, but received no answer. Then the eldest boy found a window that he could open, and he got into the house. He went through the rooms of the strange house, and found no one, until he came to the bathroom, and there he came upon the dead body of his father. He had evidently had a seizure which had carried him off while he was alone in the house. We received a telegram saying, "Arrived in Vancouver such a day. Found husband dead."

Mr. Hawkins had deposited money derived from the sale of his furniture, in a bank, and had deferred much furnishing of the house until his wife's arrival. The major part of the money was used to pay for his burial. Some friends in Vancouver contributed fifty dollars, and the bereaved family turned back to Toronto, arriving this morning, Monday, the 28th.

When this was reported to our Saturday night prayer meeting, one of the Deacons said he would like to give one hundred dollars for the help of the widow. Some others gave other sums. On Sunday, without previous announcement, or preparation, after the regular offering, an offering was received for the Hawkins family. We reminded the congregation of the great scripture: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The total offering on Sunday was eleven hundred and fifty-six dollars and fifty-four cents, \$1,156.54.

As the GOSPEL WITNESS goes to press to-night, two days in advance of the regular time, it occurred to the Editor that many of the Lord's saints, who read THE GOSPEL WITNESS weekly, might desire to have fellowship with this bereaved Christian family. The young lad, Irving, now the man of the house, who found the body of his father, sang in our Junior Choir, and played in the Sunday School orchestra.

Mrs. Hawkins had no knowledge of the offering of yesterday until her arrival in Toronto; nor has she any knowledge of this note being inserted in THE GOSPEL WITNESS.

We make no appeal: we merely afford an opportunity to our readers who may be so moved by the Holy Spirit to have fellowship with this sorely stricken Christian family.

A year ago a taxi driver was murdered in Toronto, and left a wife and family. The neighborhood in which it occurred; was deeply stirred. It was a public matter, and in the end some thousands of dollars were raised for the widow's relief. But before knowing anything about what amount would be raised, we took a similar offering in Jarvis Street for Mrs. Margeson, a stranger to us. This amounted to about six hundred dollars.

We do not know what Christians are in the world for if it be not first to preach the gospel, and then to minister to needy saints. It was the necessity for ministering to the widows of the First Church in Jerusalem, which occasioned the appointment of the first seven Deacons.

We repeat, we make no appeal, but simply supply an opportunity for the exercise of the grace of Christian benevolence:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Any contributions to the Hawkins Fund will be gratefully received, and acknowledged.

### BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
"The Plot That Failed" .....	2.00
Special Illustrated Number of Sept. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"The Oxford Group Analyzed" .....	.05
"Does Killed in Action Mean Gone to Heaven?" .....	.05
"The Christian Attitude Toward Amusements" .....	.05
"The God of All Comfort" .....	.05

The Gospel Witness

130 Gerrard Street East, Toronto 2. - Canada

## ROMAN CATHOLIC TRADES UNIONS

**R**OMAN CATHOLICISM is the most divisive force in the world,—the most divisive, because the most exclusive. Though many of their prelates will deny it, it remains a fact that Roman Catholicism consigns everyone outside of its pale, to perdition.

Boniface VIII in his infamous *unam sanctam* — we quote from memory—said: "We define and declare that it is indispensable to the salvation of every human soul that it be subject to the Roman Pontiff".

Romanism does not say, "Believe on the Lord Jesus Christ, and thou shalt be saved": but rather, "Submit to the Pope, or go to perdition". That, of course, is the general teaching of the Roman Catholic Church in the papal encyclicals, and generally in its canon law, of which, of course, the encyclicals become a part.

Rome insists upon its own schools. So far as it is able to do so, it will not allow its children to play with Protestant children. In the City of Québec, because the Protestant children are out of school on Saturday, the Roman Catholic schools meet on Saturday; and choose another day than Saturday for recreation. An effort was made, with what success we do not know, in Montreal, to commandeer certain parks for the exclusive use of Roman Catholic children. The Roman Catholic Church will never participate in any national religious service where prayers are offered, or hymns are sung. It also distinguishes itself from all others by effecting the exemption of all its priests, and members of religious orders, from the payment of income taxes.

Now, of recent years, it has organized its own Trades Unions. Roman Catholics in Quebec Province have no liberty to join other Trades Unions. Some few, perhaps, do; but if they do, it is against the will of the Church. In Australia the Roman Church practically captured the Labour Movement, which enabled them to get a Roman Catholic Government. The English-speaking Cardinals, McGuigan, of Canada; Spellman, of New York; Griffith, of London; and Gilroy, of Australia; are to be busy this summer extending, and consolidating Roman Catholic gains in Australia. No doubt they will do much for the Church: They are adepts at organizing such circuses as the Marian Congress, which will always attract great multitudes, and give the impression that Romanists are in the majority.

We publish below an article from *The Times*, London, which shows that the Roman Catholic Church is busy doing the same thing in England. It may become a very serious matter there unless Britain wakes and throws off the yoke of a Labour Socialistic Government.

Here in Canada we have the same thing. There has been a split in the inland waters Seamen's Union, and they are now fighting each other for control, even to the extent of violence. If it be examined, we think it will be found that it is another effort of the Roman Catholic Church to gain control of water transportation in Canada. At all events, it is well that this movement should be carefully watched.

We publish the article from *The Times* in order to show our readers the trend of the times.

The character of an organization does not matter so much so long as it is subject to authority. It is worthy of note that in Britain,

"Its structure is based on that of the Church, with parish groups and deanery executives sending repre-

sentatives to a diocesan body. It has now been established in every diocese in the country except two, and plans have been made to extend it to these two in the next few months."

Of course, in all these Catholic organizations the control is in the hands of the priests, and whether it be a Trades Union, or a political organization, it is all the same: it becomes an instrument with which the Papacy can effect its purpose.

All that is going on in Canada, and we are sure in the United States also.

## CATHOLIC TRADE UNIONISTS NATIONAL BODY SET UP

From *The London Times*

**A**N ORGANIZATION of Roman Catholic trade unionists now covers almost the whole country after a remarkable growth in the past two years, and, apart from the Communists, is probably the most significant of a number of special groupings recently formed inside the British trade union movement.

Known as the Association of Catholic Trade Unionists, its structure is based on that of the Church, with parish groups and deanery executives sending representatives to a diocesan body. It has now been established in every diocese in the country except two, and plans have been made to extend it to these two in the next few months.

The diocesan associations are largely independent, but there is a national liaison committee of which the secretary is Mr. R. C. White, the secretary of Westminster diocese, who was one of the initiators of the anti-Communist campaign in the Civil Service Clerical Association. Mr. B. Sullivan, of the London district of the National Union of Tailors and Garment Workers, is the chairman of the Westminster diocesan association.

One of the activities of the national liaison committee is the sending to the diocesan associations of information about trade union elections and election candidates, pointing out, for instance, which of the candidates are Communists. It is not their aim, they say, to secure the election of Catholic officials, but rather to mobilize Catholic interest and support for the most able and reliable officials, whatever their religion.

### Positive Policy

Most of the associations prefer this positive line to the more negative one of simply opposing Communists. They want Catholics to play a more active part in putting into practice the social policy of the Papal encyclicals, notably that of Pope Leo XIII, "Rerum Novarum" of 1891, which advised workers and employers to join their organizations and get together to try to solve their problems.

Most members of the associations support the Trades Union Congress and will admit only members of unions affiliated to the T.U.C. or, like the National Association of Local Government Officers, eligible for affiliation. They are described as non-political, but it is supposed that most of their members are in the Labour Party. There is only one Catholic at present on the T.U.C. General Council, though there are one or two former Catholics. One of the objects of the association is to stop the tendency for trade unionists to leave the faith and possibly, to enable them even to bring back some of those who have left.

The first association was formed in the diocese of Hexham and Newcastle, but it was the Westminster

association, two years ago, which started the rapid development that has led to the present nation-wide organization. There are more than 2,000 members in the Westminster diocese alone, and there can hardly be fewer than 20,000 or 30,000 in the country as a whole.

### Party's Activity

Since a conference of Liberal trade unionists was held in London just under a year ago 100 branches of an Association of Liberal Trade Unionists have been established in urban divisions. They claim a fairly influential but not large membership restricted to *bona-fide* trade unions.

Conservative activities in the trade unions are less clearly defined. They have appointed in each of their areas labour organizers, to whom attention was drawn in January when the London labour organizer called a meeting of members of the Civil Service Clerical Association. The Central Office, however, regards its labour organizers as local advisers on labour problems. It does not advocate the creation of a Conservative trade union organization, since it believes trade unions should be non-political, but there have been movements towards such organizations in various parts of the country, among them Oxford and Stockport.

Apart from these bodies there are in the trade union movement a number of smaller groupings, to be found here and there about the country—for instance, of Trotskyites and members of Common Wealth, and the I.L.P. has not a little influence in one or two unions.

## THE MENACE OF "RELIGIOUS" EDUCATION IN OUR PUBLIC SCHOOLS

WHEN the Drew Government proposed to introduce Religious Education into the public schools, this paper strenuously objected. We objected on two grounds:

First: because it was a violation of the principle of separation of Church and State; because we believe profoundly that it is no part of the State's duty to teach religion; and that whenever it attempts it, on the whole it does more harm than good.

Our second reason for objecting was that we felt morally certain that many of those who essayed the task of giving religious instruction, would be found incompetent to do so.

Further, among those who were not wholly without ability, there would be found some who almost certainly would disseminate the poison of Modernism in our public schools.

### Amusing Were It Not Serious

One thoroughly authenticated case has come to our attention, which, were it not so serious, would be very amusing.

There is a certain minister of one of the larger Denominations in Canada, an ordained minister of standing in Toronto, a minister of a church, who regularly undertakes to give religious instruction to the scholars in a certain school.

A little while ago he told the story of a certain man named Lazarus, who climbed up into a sycamore tree to see Jesus as He passed by! One of the scholars being "instructed", a little girl of about twelve years of age, asked a question as follows: "If the man in the sycamore tree was named Lazarus, what was the name of the man whom Jesus raised from the dead?" To this the preacher promptly replied, "Naaman"!

What can be said of such ministerial ignorance, not only of the elementary truths of Holy Scripture, but also of the mere letter of the text? It is no wonder this country is rapidly becoming paganized, with such men as this in the pulpit.

We related this story recently in Jarvis Street Church. At the close of the service one of our young men came, and said, "I am a member of the Scarboro School Board, and recently I had to lodge a protest against the teaching given in a certain school." Telling the story of Lot's wife becoming a pillar of salt, the ministerial "Instructor" told the children that this, of course, was only a legend, and was not historically true.

We print below an extract from an article that appeared in the *Ontario Public School Argus*, which is said to be "a magazine for Trustees and Teachers". We print it that our readers may know what is being taught in our public schools.

Following the article there is a comment by Dean Brown over his initials; and following that we print the criticism by one of Toronto Baptist Seminary students, Miss Joyce Cridland, L.Th.

### A SIMPLE INTRODUCTION TO BIBLE STUDY AND THEOLOGY

By Rev. Stephen J. Mathers

Minister St. James-Bond United Church, Toronto

From *The Ontario Public School Argus*

A great many questions arise as soon as we begin to think of the place of Jesus in our religion and about the meaning of the phrases that are used about Him. What do we mean when we speak of the "humanity" of Jesus, and the "divinity" (or the deity) of Jesus? What is meant by calling Jesus the "Son of God"? What must we believe regarding such matters as the birth, the transfiguration, or the miracles of Jesus? What place does He occupy in the "scheme of salvation", and what do we mean by the "scheme of salvation"? There is such a wide range of answers to these questions, varying all the way from the ultra orthodox to the extremely radical, and every answer held by sincere followers of Jesus, that it is not possible to set down any series of answers and say, "These must be believed, if you are to be a Christian." Here, perhaps more than in any other part of our religious thinking, it is necessary to remind ourselves again of the basic principles set forth in chapters 1 and 2. (1) The moral, ethical and religious value of a story does not depend on its historical, geographical or scientific accuracy. (2) The great facts or experiences of life do not change, but the explanations (the doctrines, the theories) do and must change as we learn more and still more about the fact or the experience.

Around every great leader there have grown up legends and stories told to increase the prestige of the leader and accepted because of the credulity of the people. The Greeks told stories about the miraculous birth and the wonderful deeds of their heroes and gods. There is a whole series of myths about Mohammed. It is said that St. Patrick landed on the shore one day, cold and hungry, and needing a fire he gathered together a few wet sticks and set them ablaze by breathing on them. Biographers of Abraham Lincoln, we are told, have considerable difficulty in separating fact from legend when they are writing the story of his early years. So it was perfectly natural that in the case of so great a leader as Jesus, the same thing would happen. In this way stories of a miraculous birth, and other legends, grew up around Him. Unfortunately such is our attitude toward the Bible, that when we read stories there, or when we read explanations there, we accept them as true, when if we found them in any other book, we would recognize them as legends. The legendary factors in the story of Jesus have no more weight than have the legends that gather around Mohammed or St. Patrick, and the explanations of His power should not carry weight with us just because they are in the Bible. They must be treated as we would treat legends and ancient explanations in any other field of study.



As we have seen, it is not necessary to accept the accounts of Jesus' birth, the manifestations at His baptism, the transfiguration, the "nature miracles" (such as changing water into wine, stilling the storm, feeding the five thousand), the resurrection and the ascension, as they are written. One must use his own best judgment, and grant others the same privilege. I have mentioned the "nature miracles" and so have separated them from the miracles of healing. It is hard to imagine how any man could affect nature so rapidly and so dramatically, but it is quite possible, and in keeping with the indications of science, to believe that such a man as Jesus could, by the very strength of His personality and by the example of His faith in God inspire in those whom He met a faith that would result in healing of body, or of mind, or of both.

In Jesus is the fullest revelation of God that is possible in a human life. This is what we mean when we speak of the divinity of Jesus, or the deity of Jesus. This is the truth to which we are referring when we speak of Jesus as "The Son of God". When we say that God was in Christ, it is this fact of revelation in Jesus to which we refer. There is no need to read into this conception any mystical idea, of God being born into a man, or of Jesus emptying Himself of the glory He once had with the Father. Yet so real and full is this revelation of God in Jesus that we speak of God being incarnate in Jesus.

Most of the above article from which we have quoted was given on last quarter's paper in our class in Modernism, to be answered concisely. Our readers will like the best reply submitted. (W.G.B.)

## STUDENT ANSWERS MODERNISM

### THE CHRISTIAN VIEW

By JOYCE CRIDLAND, L.Th.

Throughout our land to-day, there are many who are called Christians. What is a Christian? To this question, a variety of answers are given. Although different interpretations are accepted by various schools of thought, I suggest that almost everyone would agree that a Christian is a believer in Jesus Christ. That Jesus Christ lived, and died, there is no dispute, for it is a matter of history. The New Testament has been critically torn apart, but in spite of all which has been done to it, there are several passages which the most radical critic cannot remove. Among these is found this verse: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matthew 11:27). This passage teaches us that the gulf between God and man is bridged by Christ. Christ says, "All things are delivered unto Me by My Father". If, then, we are believers in Jesus Christ, we must accept His basic word as one which cannot be disputed.

It follows, then, that if Christ puts His seal of approval upon the Bible, we who profess to follow Him, ought to accept it. Similarly, our belief in devils, angels, the life to come, the way of salvation, in fact, our whole religious thinking ought to follow that which Christ taught, if we are to be consistent. The Bible is the record of God's dealings with man. Later in this discussion, we shall see how Christ authenticated the Old Testament, but let us first consider the Gospels and Epistles of the New Testament.

### Christ's Authority

Jesus Christ claimed authority over all flesh (John 17:2), authority to execute judgment (John 5:27), and even said that all authority was given unto Him in heaven and in earth (Matthew 28:18). This authority was exercised as He compelled demons to forsake demoniacs, as He healed the blind and deaf, or as He changed water into wine at the marriage feast. Is it feasible that one who claims such power should be deceiving the people? The Biblical account of these miracles is thus shown to be correct because of the person of Jesus Christ. It is because of Him that we accept the Bible as authoritative for us.

### Was Jesus Divine?

The question next arises whether or not Jesus was divine. That Jesus was truly man is not doubted, but that Jesus

was the God-man is, in many circles, denied. Jesus called Himself the Son of man, a phrase which was connected with the Messiah. Others called Him the Son of God, and He neither denied it nor rebuked their doing so. He always distinguished Himself in His relationship to the Father from that of others. Peter, Martha and Nathaniel all testified that He was the Son of God. Paul, a strict monotheist, calls Him, "God, blessed forever" (Romans 9:5). Divine attributes are ascribed to Him (Colossians 1:16, 17). John says: "In the beginning was the Word, and the Word was with God, and the Word was God". In the book of Revelation, He is worshipped as thousands fall at His feet saying, "Worthy is the Lamb that was slain".

### What About Miracles?

Because He was not only human, but was also God, it seems reasonable that God would intervene in a miraculous way at Christ's birth. The Old Testament prophesied that "a virgin shall conceive" (Isaiah 7:15), and this prophecy was fulfilled in the Virgin Birth of Jesus Christ. Belief in this doctrine has been held by the church throughout the centuries. No one can believe the Bible and reject the Virgin Birth. What is true about this miracle is equally true about all the others. Jesus Christ, being God, performed many miracles to authenticate His person. It is objected that they are legends which have grown up about Him, but such is impossible. The New Testament Synoptic Gospels were written approximately twenty years after His death. No legend could arise in that time and become generally accepted. In our courts to-day the testimony of several witnesses is accepted as proof. Over five hundred brethren were witnesses to Christ's resurrection (1 Corinthians 15:6), but still there are some who say it cannot be true. Peter and Paul preached the resurrection forcibly (Acts 17, Acts 2, etc.), for they knew it was a fact.

Throughout His ministry Jesus continued to say, "I will come again". In Matthew 25, He makes Himself the judge over all the nations at His return. He taught that the Son of Man shall come in the clouds of heaven with power and great glory (Matthew 24:30).

### Doctrines Christ Taught

If we are followers of Christ, and thus accept His authority, then, as I said above, we accept these doctrines because He taught them. It is not sufficient to accept His ethical and moral teaching only. How do we know, if He be wrong on some points, that He is not wrong on these also? If Christ is honest, then He is honest when He says He does these miracles, when He authenticates the Old Testament, and when He says that He gives His life "a ransom for many" (Mark 10:45). If Christ is humble, then He would not assume that He were more than mere man if it were not true. The ethical side of Christ's teaching cannot be segregated from His other doctrines. We must accept all He says or reject all.

### O. T. History Authenticated

Jesus referred to the days of Noah, to the patriarchs, Abraham, Isaac, and Jacob, to the story of Jonah in the belly of the great fish, to the prophets, to David as writer of some of the Psalms (notice He did not ascribe all the Psalms to him—some are anonymous) and to Moses as the author of the Pentateuch. He puts His seal upon the story of creation, and upon the historicity of the account of the Hebrew people in those ancient days.

### The Place Called Calvary

Jesus, as the Son of God, came into the world for a definite purpose—to redeem the world, to pay the penalty for sin. Jeremiah said, "The heart is deceitful and desperately wicked." Christ, indeed, came to reconcile the world to God, not by living a life of example, but by dying upon the cross of Calvary. Paul explains this doctrine as he says: "Being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God sent forth to be a propitiation through faith in His blood" (Romans 3:24, 25). The world is in a desperate state. Sin abounds. "All have sinned," the Scripture says, but: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). A Christian, therefore, is one who repents of his sin, and trusts Christ and His redeeming work for salvation.



# Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 2 July 11, 1948

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

## THE LAMB OF GOD

Lesson Text: John 1:29-42.

Golden Text: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

### I. The Lamb of God and the Multitude: The Mission of John: verses 29-34.

John the Baptist was an enigma to the religious leaders of his day. Strange as were his habits of clothing and eating, he was more marked because of the peculiarity and potency of his message—(Matt. 3:1-11; Lk. 3:1-16). This rugged preacher in the wilderness attracted the multitudes, who turned from their wicked ways. The new leader must be watched, and the priests and Levites of the party of the Pharisees, who were jealous of their authority, sent messengers to enquire who he was.

John the Baptist informed them that he was not the Messiah, nor Elijah, nor the Prophet like unto Moses whom the Lord had promised to send (Deut. 18:15). He himself was merely a voice (Isa. 40:3), an instrument proclaiming the thoughts and purposes of another. He baptized men and women who had turned from their sins, and who were thus made ready in heart to receive the Coming One.

The day after John had skillfully answered the questions of the deputation, he gave a glowing testimony as to the person and work of the Christ Whom he represented. It was given to John to introduce the Lord Jesus to the multitudes.

It was fitting that John should summarize the ministry of Christ in those brief words: "Behold the Lamb of God, which taketh away the sin of the world." The Greek word translated "Behold" is not a verb, but an interjection—a pointer calling marked attention to something: "Behold! The Lamb of God!" (Compare "Behold! The Man!" in John 19:5).

In the Old Testament economy the lamb occupied an important place. For example, in the passover feast the lamb was the central figure (Exod. 12:3-11). Christ fulfilled the type of the passover lamb (1 Cor. 5:7) in that He was sinless, without blemish or spot (Heb. 7:26); He was tested by His life on earth and watched to see if there were any impurity in Him (John 8:46); He was slain (John 19:30); His blood was poured out (John 19:34) and applied to the heart, as the passover lamb's blood was applied to the doorposts of the house. Whosoever trusted in His blood would be saved, delivered from the angel of death (Exod. 12:13; Eph. 1:7; Heb. 9:22; 1 Pet. 1:2, 18, 19).

The lamb was prominent also in the daily sacrifices for sin (Lev. 1:1-4, 10; 3:7, 8; 4:32-35; 5:6-10). The sinner brought the lamb before the priest, and putting his hand upon the head of the substitute, the sinner confessed his sins, transferring them in a figure to the body of the animal, which was then taken away and slain. The sinner, meanwhile, could go away free from the condemnation of his sin, because this had been laid upon the lamb. Christ was the Lamb of God, upon whom God Himself laid our sins (Isa. 53:6-12), but we must each one individually put our hand, as it were, on His head, identifying ourselves with Him.

The ram, the male of the sheep, was offered as a burnt-offering in the yearly ceremonies of the day of atonement (Lev. 16:3). Christ was the High Priest, and He also represented the ram, sacrificed on that day (Heb. 9:1-14).

As the Lamb of God Christ was a silent Lamb (Isa. 53:7), a submissive Lamb (Heb. 10:5-9; 1 Pet. 2:22-24), a suffering Lamb (1 Pet. 3:18), as well as the substitutionary Lamb, provided by God to take our place, as illustrated by the lamb caught in the thicket, which would take Isaac's place on the altar (Gen. 22:7, 8, 13).

Christ the Lamb of God took up and took away our sin. Our guilt was made chargeable to Him (Lev. 5:1; Ezek. 18:20), and borne away (Lev. 4:15; 16:15, 21, 22).

Christ publicly identified Himself with our sinful humanity when He offered Himself to John as a candidate for baptism, saying, "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). In His life He wrought out a perfect righteousness for us (Rom. 8:3, 4), and in His death He took our sins, and bestowed upon us His own righteousness (2 Cor. 5:21).

It is significant that whereas at His baptism Christ demonstrated that He was one with us in our humanity, at His baptism

He also manifested His deity. By the sign of the Spirit descending upon Him as a dove John recognized Him as the Son of God. Thus did John testify as to the death and the deity of our Lord, as to His mission and as to His person.

### II. The Lamb of God and the Individual: The Ministry of Jesus: verses 35-42.

To the multitudes who heard him preach John the Baptist introduced Christ as the Lamb of God. The following day he used the same designation in addressing two individuals. One is not saved by acknowledging that Christ is the Lamb of God who taketh away the sin of the world; he must make a confession of his personal trust in Christ as the Lamb of God who taketh away his own sin. Christ took away the sin of the world, but only those who come to Him in faith and take advantage of His work on their behalf will be saved (1 Tim. 4:10; 1 John 2:2).

These two disciples heard the testimony concerning Christ, believed it, and acted upon it by following Jesus (Rom. 10:17; 1 John 5:11, 12). As teachers and Christian workers it is our responsibility and privilege to point our scholars to Christ, that they may follow Him, becoming His disciples (Matt. 28:18-20; John 3:30).

Christ the Lord looks into the very heart of all who would come unto Him. His searching question, "What seek ye?" was intended as a probe to discover their real motives (Psa. 27:4; Lk. 9:57-62). Our Saviour demands absolute, unswerving and whole-hearted allegiance on the part of His disciples (Lk. 9:23; 14:26, 33).

Finding that the chief ambition of their lives was to know where He dwelt, that they might live in fellowship with Him, our Saviour issued that tender and simple invitation, "Come and see". Vital experimental knowledge alone will prove what it means to walk with God and abide with Him (Psa. 34:8; 1 Pet. 2:3).

Andrew, one of the two disciples, immediately sought to lead his brother Simon to the Lord. Let us be faithful in our witness to the unsaved of our homes, of our community and of our land (Acts 1:8; 1 Pet. 1:9). John was probably the other disciple.

Our Saviour is God, and hence He is omniscient (Col. 1:19). Christ addressed the new disciple by his human name, "Simon, son of Jona," then gave him a new name (Matt. 16:18), uttering a prophecy concerning the stability and rock-like nature of his life, as it would be shown in the future: "Thou shalt be called Cephas," (Chaldee word for "rock"; "Peter" is from the Greek word meaning "rock"). Doubtless the gracious words of our Lord, implying as they do raw material, a painful process and a finished product, encouraged Peter in the times when he realized that he was often a wandering, wavering and vacillating disciple (Lk. 22:32). But the sovereign grace of God finally triumphed over all his weakness.

### DAILY BIBLE READINGS

July 5—The Sinless Lamb .....	Heb. 7:23-28.
July 6—The Silent Lamb .....	Isa. 53:1-7.
July 7—The Submissive Lamb .....	Isa. 53:8-12.
July 8—The Suffering Lamb .....	1 Pet. 2:21-25.
July 9—The Substitutionary Lamb .....	1 Pet. 1:18-25.
July 10—The Sacrificial Lamb .....	Heb. 9:11-22.
July 11—The Sovereign Lamb .....	Rev. 5.

### SUGGESTED HYMNS

"Man of sorrows", what a name! Thou dear Redeemer, dying Lamb. Not all the blood of beasts. Thou spotless Lamb of God. Just as I am. Beneath the Cross of Jesus.

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