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The Jarvis Street Pulpit

Irrefutable Proof of Divine Power

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 1st, 1948
(Electrically Reported)

"And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4:4.

PRAYER BEFORE THE SERMON

We rejoice, O Lord, in this truth, that notwithstanding man's sin, the earth is filled with the goodness of the Lord. We thank Thee for the myriad messengers, which tell us of the love of God. We bless Thee for this richly furnished house which we call the world, which Thou hast prepared for our habitation. And yet in spite of it all, how few there are who think of Thee, how few of those who, this summer morning, have gone to the lakeside and to the country, to enjoy all the beauties with which Thou hast furnished the fields, and the floods—how few there are who think of Thee!

We thank Thee for the surer testimony which Thou hast given to us, even the light of the knowledge of the glory of God in the face of Jesus Christ. Since Jesus died at the place called Calvary, and rose again and ascended into heaven, leaving the door wide open for men to follow Him, a wicked world has been left with no excuse for refusing to believe in the love of God.

Help us that we may not be insensible to these Thy witnesses; and above all that our hearts may be yielded to the incoming of the Holy Ghost, that we may learn through Jesus Christ, Who Thou art, and what Thou hast planned for us.

We think of the great company who are absent from this place this morning; men and women, boys and girls, and again we pray that Thou wilt give Thine angels charge concerning all of them, to keep them in all their ways. Preserve them from all accident and danger; and above all speak to them in these days of rest and refreshment of body, of the higher interests of the soul.

Now we beseech Thee to bless all Thy people of every name, in every land wherever they are assembled for the worship of God. Make Thy presence and Thy power known among them.

And here in this place as we open Thy book again, we pray for the shining of that light which never was on sea or land. We pray that that illumination of the Holy Ghost may be given to every one of us, that our heart may be open to receive Thy love; that our judgments may be enlightened, and that we may see something of the mighty wisdom and power of God, and that our wills

may be enfranchised, that we may do the things that we ought to do. So shall Thy word be fulfilled to us: if ye know these things, happy are ye if ye do them.

Grant us this, our request, through Jesus Christ, our Lord, Amen.

I SHALL direct your attention to one of the very familiar stories in the word of God in the chapter which we read together this morning, the third chapter of Acts. The text, however, is in the next chapter, the fourth chapter of Acts, and the fourth verse: "And beholding the man which was healed standing with them, they could say nothing against it".

This record of the performance of the first of the apostolic miracles, after our Lord was risen from the dead, and ascended into heaven, is replete with spiritual suggestiveness.

I.

There is, first of all, A MAN WITHOUT THE TEMPLE, a social burden, a man unable to help himself, a man who had to be carried by others, and who was laid daily at the gate of the temple that was called "Beautiful". Notwithstanding, he lay without the gate, and entered not into the temple itself. For a long time they had laid him daily at the temple gate. For many years he had been dependent upon the help of others. But they, presumably with his consent, carried him to a religious centre, and laid him where he had access to people who went up to the temple to pray. Whether he was a religious man himself, we do not know. Probably he was not, but he was not antagonistic toward religion. And he looked to religious people for help. He seemed to assume that that was the function of religion, to help

people who were unable to help themselves. So every day he lay at the gate of the temple called Beautiful.

This man is representative of a great company of people, who never enter the temple. They do not, in any formal way at least, worship God. They are not numbered among those who are called Christians. Yet they have their own opinions of what religion ought to do for them. You can scarcely pick up a paper to-day without reading some criticism of the Church; and the churches in many instances have thoroughly justified the criticism. But there are millions of people who are ready to tell you that the Church ought to prevent war! The Church ought to be the bearer of all social burdens! It ought to be the alleviator of all human ills! They have a very elaborate programme in their own minds which the Church, they say, should carry out, though they never lift a finger to assist the Church in doing so. They stand, or sit, without, merely criticizing, merely asking for "alms". That is the attitude of a great number of people toward people who profess and call themselves Christians.

And I think it is a reasonable attitude. I do not think we can justly object to their expectations. They say in their hearts, "If there is help anywhere, it ought to come from people who pray. If there are any people anywhere who ought to be able to make this world a little better than it is, they ought to be found among the people who profess to know God. I don't know Him myself. I cannot say that I have ever lent any assistance whatever in that direction; but I am looking at least for such help as I need, to religious people."

That is the attitude of the world. And I say, at that point, it is not an unreasonable attitude. Needy men and women have a right to expect something of us. They have a right to look to those who profess to hold commerce with the skies, and to have access to such resources as are not accessible to worldly men. How far are we ready to accept the challenge to minister to all the lame of the world?

II.

It is worth our while to LOOK AT THESE TWO MEN GOING UP TO THE TEMPLE TO PRAY. They were obscure men. They were not men who enjoyed the prestige of any important worldly position. Nobody cared for them, whence they came or whither they went. They were just two of the multitude who, in the course of the hours of the day, wended their way to the temple, in an attitude of prayer. They had no money; they were not able to bring relief to what we hear so much about to-day, the "economic structure". They had no contribution whatever to make toward providing better houses, better wages, better food, or a larger degree of pleasure and relaxation. All these things so greatly desired by all people were beyond their reach. They had as much as they could do to provide the necessaries of life for themselves. "Silver and gold" they had none of it. It was not among their possessions. And yet of these poor men the lame man asked alms. No matter how poor we may be as Christians in this world's goods, no matter how poor the church as an organization may be, how few people of substance are to be found within its doors, notwithstanding all that, needy people, for some reason or other, as though by a common human instinct, seek help even of the poorest people who profess to know God, and who go to the temple at the hour of prayer.

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I do not know whether Peter and John wished they had money. I have often wished I had. I don't know that I want it for myself. But there is so much to do. Foolishly, and perhaps fancifully, we think that if we had a lot of money we could do a great deal of good. But the fact is that people who have a great deal of money, don't do very much good. And some people who have a great deal of money, try to do good, and use it to such disadvantage that they do more harm than good, very often, even through their benefactions.

What will these men reply? What response will they make to this appeal, when they have neither silver nor gold? Peter said, "I have something: it is not what you have asked for. It is not what you expect. I cannot answer your plea in respect to these material things, but still I am not without power to help you: Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

The fact is, dear friends, the work of the Lord never stood still, nor was it ever so much as retarded by the want of silver and gold. The silver and the gold are His, and "the cattle upon a thousand hills". And if we really need silver and gold to get God's work done, we shall have it. And insofar as it may be necessary that the purposes of God should be fulfilled through us, we may be sure that His gracious providence will not suffer us to want.

But after all, *what this lame, crippled, world needs is something which cannot be bought with silver and gold.* Men need something more than an improvement in their environment, than a ministry which concerns itself only with the externals of life. This man was a burden to himself, impotent, unable to do anything. What he needed was not a change of circumstances: he needed a change made in himself. Silver and gold could not do that. That is the great need of the world to-day. I

care not what view of human life you take, what sphere of human existence and activity you bring under review, the limited circle of individual interests, or larger concerns of domestic life, or, if you like, these interests of business, the world's economies, its political systems, its international relationships:—what is it that this weary world needs? *It needs something done for men themselves*; and unless there is a power that can do something for men, then this needy world, in the last analysis of things is entirely helpless. How the world would be electrified, how every newspaper in every language of earth would headline the news, if it could be reported that Joseph Stalin was actually converted to God, that something had been done for the man, and those about him! If that could be said of other rulers in all nations, how very speedily all our problems would find solution! We sang just now of the beauty of the earth, and it is beautiful. It is amazing to me that there should be so much beauty left. But wherever you look, it remains true that it is a place "where every prospect pleases, and only man is vile". And unless, and until, we can find something that will make men themselves to be other than vile, we have not done very much for the world.

Then Peter said, "Such as I have give I thee." It is the want of that "such as I have" that is impoverishing, not only the church, but the world without. Too often the people who go up to the temple to pray have nothing. Of all the crowds that passed through the gate called Beautiful, that day, *there were only two men who had it within themselves, by divine grace, to help that needy man who lay at the Beautiful gate*. There are not very many who have the power to help people. "Such as I have give I thee".

One wears reading these discussions. I saw the headline of an article in *The Toronto Star*, by Dr. Huetis: "What must the Church do to be saved?" I did not read it. I have read a few of them; but he is no guide for me. His Modernism is a disappointment, and an irritation. But if he were here I would challenge him. I would tell him that he might be more usefully employed than writing some of the rubbish he writes. But I could answer his question: "What must the Church do to be saved?" I would give him the same answer which Paul gave to the Philippian jailor. What must the Church do to be saved? "Believe on the Lord Jesus Christ, and (it) shall be saved." That is what the Modern Church is not doing. There is another man who spins spider webs and calls it literature in the same paper. Oh, what rubbish these men write! Purveyors of unbelief! Not ministers of faith! Knocking at the very things this bankrupt world needs. "Such as I have". Ah! such as they have not, the world needs to-day. They know nothing about it.

Perhaps you have heard the story, whether it be authentic or apocryphal, I am not able to say, but there is a story of one of the early popes, who one day sat in his counting-house counting "Peter's pence" for the sheer love of counting it. When surrounded with his money, a cardinal entered, to whom the pope said, "You see, your Eminence, we cannot say, as did our illustrious predecessor, 'Silver and gold have I none'." "No, your Holiness" said the cardinal, "neither can you say 'In the name of Jesus Christ of Nazareth, rise up and walk'." Ah, that is what matters!

Let it be understood, dear friends, that if we are not ministering to others, if we are not like our Master,

going about doing good, it is not because we have neither silver nor gold. That is no bar to a helpful ministry. It is for the want of something that silver and gold can never buy, but that which is the free gift of God, and which we all may have, if only we ask for it.

What a marvellous word was that of Paul to the Romans! I wish you and I could always apply it to ourselves. He told them how he had often wanted to come, but hitherto had been prevented. But now he had every expectation of seeing them shortly, and he said, "I am sure that when I come to you I shall come in the fulness of the blessing of the gospel of Christ." With hands full of blessing I shall come." You and I ought to be able to say it. It is our privilege as Christians to say it. It is easy to go to people when you know you can help them, is it not? Someone is injured in an accident, or someone is desperately ill from some natural causes. People without training, without technical skill, stand around helplessly, saying, "Oh, I wish I could do something!" Then presently the doctor comes, and everyone makes way, as the man of skill enters and binds up the wounds, or sets the dislocated limbs.

If you and I were endowed with that spiritual equipment that would make us all physicians of souls, how people would make way for us! How they would seek us out, and ask that which the world can never give!

III.

PETER TOOK THIS MAN BY THE RIGHT HAND, AND LIFTED HIM UP. Can't you see him, as he just lifted him up, saying, "In the name of Jesus Christ of Nazareth rise up and walk"? And immediately his feet and ankle bones received strength, and he stood up, before them all, and leaped. I do not wonder that he leaped. If I had been as long immobile as he had been, I think the first impulse or feeling that I had this new accession of strength—I think the first thing I would want to do would be to leap. "Oh, I don't like a leaping religion!" No; well, you haven't it. You have nothing to leap about, it may be.

The man did not lie outside the temple any longer. He went in to the temple, "walking, and leaping, and praising God." What a sensation!

Why you know, Jerusalem had said that Jesus was dead. Most of the people believed that He was done for. They would never hear of Him again. But when they saw this lame man, and they knew, oh, they knew, that it was he who had been laid at the gate of the temple called "Beautiful"—there was no mistake as to his identification, "before", and "after".

Do you ever listen to "The Mayor of the Town"? I confess I do. It is always helpful. And I rather like the part of Murilly. I remember how she boasted once of her achievements. She said, "I once had first place in a beauty contest!" The Mayor said, "You did!" "Yes, I did." "You, Murilly! You had first place in a beauty contest! Who were the judges? You had first place!" "I did, Mayor." "Tell me about it." "Well, it was through an advertisement telling people what to do to make themselves beautiful. And there was a picture, 'Before', and 'After'. I was the 'Before'."

Those people knew that this man was the same man who had sat at the gate called "Beautiful", lame, and helpless—and here he was now, "walking, and leaping, and praising God." Too many people are like Murilly;

they are in the "Before" class. They have had nothing done for them.

"All the people ran together unto them in the porch, which is called Solomon's, greatly wondering." Very soon there was a great crowd, who wanted an explanation. Has anything ever happened in your church which needed an explanation? You don't need to explain why people go to sleep! But does something really happen, until the people come together saying, "What is the meaning of all this,—'greatly wondering'?" I will tell you what happened: "His Name shall be called Wonderful." Let His name be exalted, let Jesus Christ be lifted up, and people will come together "greatly wondering", witnessing the miracle that had been wrought.

I felt very saddened last night. I do every Saturday. I looked at the newspapers, and I saw the increasing number of churches who were closing for half the day, and some of them for all day. In one or two instances as many as three churches were uniting to have a congregation. Then it said, "Morning service only", or "No evening service."

Some years ago I went to Rochester, New York, to speak. We had a company of nearly one hundred ministers in the morning, for me to address. They asked if they might ask questions. I said "You may ask anything you like. I shall not promise to answer, but I will do the best I can. What is your question?" One said, "What is your opinion of Sunday closing?" I thought they were talking about closing the bars, or something of that sort; or perhaps closing the theatres." I said, "Will you be a little more specific? What do you mean by 'Sunday closing'?" They said, "We mean closing the churches on Sunday." I said, "Do they close on Sunday?" "Oh, yes. The majority of churches in this city are closed Sunday evening. Twenty-eight churches in the centre of the city got together to hold a union service one Sunday evening, to see what they could make of it. They had one or two over two hundred people for twenty-eight of the largest churches in Rochester on a Sunday evening. And that was not in the summer time."

Once when motoring I found myself in the capital of Maine. We went into town to attend church. We found church after church closed. We asked for a Baptist Church, and we were directed to the First Baptist Church. It was all dark. There was a house nearby, so we went to the door, and asked if there was no service this evening. The lady, who proved to be the Pastor's wife, said, "No; there is no service this evening." "Well, is the minister away?" "No, he is not away, he is out motoring with some friends this evening." We said, "Can you tell us where we may find a place of worship?" She said, "I really don't know, but I do not think you will find any church in town open this evening." We motored up one street, and down another, and all over the place. There may have been a Salvation Army meeting somewhere, which we could not find. We were anxious to go anywhere, where God was named. There may have been some Gospel Hall, where friends had gathered in the name of Jesus. We should have been glad to worship with them. But we could not find in all the capital city of the State of Maine one religious service of any kind anywhere. No! Why should people go to church if nothing happens? But let this become true: Let some people say, "'Such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk' — in paths of righteousness, as you have never

done" — then the churches will be open. There will be reason for their being open.

Let us guard ourselves very jealously, dear friends, lest we should be found spiritually destitute, standing spiritually impotent in the face of the world's great need.

IV.

But as for those who have really been made partakers of the grace of life, who have really been saved—who know that Jesus Christ lives: what about them? WHAT OUGHT THEY TO DO? Do what this man did. "But I think I can be a Christian without going to church. I think I can worship God at home." I am not going to discuss that with you, but if you have been lame for a number of years, and the Lord has suddenly healed you, and made you whole, you won't want to stay at home: you will want to be where others are. You will—what shall I say—you will be given to a little bit of holy showing-off. I don't mind that kind of showing-off. "But do you believe in emotional religion?", you ask. Yes; when there is anything to be emotionally stirred about. I should have been emotionally excited, I think, had I been in this man's place. So would you. I have no objection to anyone's saying, "Hallelujah"! if they have a hallelujah in their heart. I hate the tongue variety.

I had a man in my first pastorate, a very pious goody-goody sort of man. He always sat in meeting with his eyes closed. He would ejaculate every little while, "Praise the Lord! Praise the Lord! Praise the Lord!" I was young in those days, and I did not know much about keeping prayer meetings open until people had finished praying. When I saw the hands of the clock come around to nine o'clock, I thought it was time to close. I have got over that now, but I had not then. So I said, "Well, friends, we shall have a closing hymn, the hour has come to close." And this man said, "Praise the Lord!" I am not interested in that kind of hallelujah. But when the Lord has really done something for you, and you just feel that you cannot help but walk, and leap, and praise God, then you may shout "Hallelujah!" as much as you like in this place.

You have heard of the respectable church, and the coloured man up in the gallery who had to express himself sometimes in a burst of "Hallelujah!". He felt more welcome in the gallery than on the floor of the church, so he always went up there. One day when the minister was expatiating on the goodness of God, he could not contain himself, and he said, "Hallelujah! Hallelujah! Praise the Lord!" One of the ushers went up to him, and said, "Look here. We don't want that here. What is the matter with you? What are you doing?" "Why" he said, "I am getting religion." "Well," he said, "get out of here. This is no place to get religion."

That is quite true of many churches. They are the last place in the world for anybody to get religion. If they have any faith when they go in, it is almost certain to be destroyed, and I should think it would be under the ministry of some men. I make no apology whatever for criticizing men, who instead of magnifying Christ, minimize Him. None whatever! We shall never help the world by that means.

V.

And THERE WERE SOME PEOPLE WHO DID NOT LIKE EVEN THAT. You would have expected they would. The com-

munity had been relieved of a social burden. This man had not been a wage-earner. He made no contribution whatever to the public weal. He could not even maintain himself; he was a beggar, depending upon the alms of other people. Now he is made whole, and he can walk, and leap, and praise God. He does not need to be carried any more. He can get a job to-morrow. And when he gets a job he won't join the Union. He would say, "Shut me up to eight hours a day! I shall work twenty-four hours if I can. I have been a long time idle." Why not?

But there were certain religious people who did not want a religion of that kind. There are still such people. They are religionists who have no religion. These high priests, and the Pharisees, were all outside nothing inside. They did not care about that man lying at the gate of the temple. They had never helped him. He could lie there until he died, so far as they were concerned. That would not have troubled them at all. They were busy about church work!

Do you ever hear people talk about being busy at church work—about bridge clubs, and social parties, and badminton clubs, and I know not what else. And they call it "church work"! Oh yes; it is a church, and they do all kinds of things. Everything but the one thing that the church ought to have, which is the mighty power of God in all its life. But they did not like this, and they determined to put a stop to it.

When I was younger I imagined that if only I could do good works, if I could only be Pastor of a church that did good works, if I could only see people converted, everybody would be pleased. Many are. Many come "greatly wondering". But a lot of people don't like it. Because they never had an experience of that sort themselves, they would never believe in the genuineness of anyone else's experience. They just don't want to be disturbed. This "walking, and leaping, and praising God" in the temple—well, that is not to be tolerated in such circles as ours. Still there are people who are against the religion of Christ—I mean against real evangelical religion, with the power of the Spirit of God in it that gets something done.

VI.

They brought Peter and John before the Council, and they were accused of disturbing the peace. And they asked for an explanation. Really it is a thrilling story, and I don't wonder that Peter was so bold. I do not wonder that he dared to look into the faces of the men who had crucified his Lord, challenging them by saying: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved". And these enemies of the gospel marvelled, not at the eloquence of Peter, not at his erudition: they did not say, "He is a very scholarly man, a very able preacher." The thing that they wondered at was "the boldness of Peter and John". Peter was willing to challenge Hell itself. He did not care for anything on earth, or anything in Hell. He feared God, and fearing Him, he feared no one else. He was bold. Why not? He had said but a little while ago, "Such as I have I am going to invest. I am going to put my ascended Lord to the test again. 'In the name of Jesus Christ of Nazareth rise up and walk'." And

it worked! The miracle was wrought. I do not wonder that Peter was brave. He knew what the power of God could do.

What did they do? *They did nothing but threaten.* Do you know why? Listen to this: "Beholding the man which was healed"—No: "Hearing about the man who was healed, who had gone to his summer cottage!" "Hearing about the man who was healed; who left his Sunday School class; and all his religious duties!" No, No! Listen: "Beholding the man that was healed *standing with them!*" I think that man went up to Peter and John, and said, "Please, please, let me get just as close as I can. I want to be right up beside you, so that I can touch you, so that the people can see that it is I, that I am here." I think he looked with blazing eyes into the faces of the enemies of the gospel, as much as to say, "Challenge these men. I am here, standing with these men whom God used to make me a whole man."

I tell you, dear friends, when you have people standing with the preacher like that, something will happen. "*Standing with them*"—they could say nothing against it. They talked among themselves, these unbelievers, these men who had said that Jesus was not God. These men who had crucified the Prince of Glory, not knowing Who He was—these men privately said, "That indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. Everybody knows it: the boy on the street, the costermonger, the man who has been to school, and the man who never went to school, the man of great learning, and the man of no learning at all, the rich and the poor—it is manifest to all that dwell in Jerusalem, and we cannot deny it." I feel like saying, "Why do you want to deny it?"

Well, that is the carnal mind. There will always be some who will want to deny it. But if we are really the Lord's, and this is the Lord's Church, then we must be doing a work of such a character that its divine qualities will be so manifest to all that dwell in Toronto, that no one will be able to deny it.

Let us pray:

For such possibilities as these, O Lord, we praise Thy name, nay, with all humility, and with the profoundest gratitude, we praise Thee for the many times we have seen this great power exercised, and such miracles as these exemplified. Oh, make us, like Joseph's storehouses, to be full. So fill us with Thy Spirit that out of us may flow rivers of living water, that we may be made messengers of the God of grace to bankrupt souls, who will be wonder-struck when they hear the mystery of redeeming love. We ask it in Jesus' name, Amen.

A CABLE FROM DR. SHIELDS

AMSTERDAM, AUGUST 14th, 1948

JARWITSEM
MEETINGS OF INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES EXCEED EXPECTATIONS. TWENTY-SIX COUNTRIES AND SIXTY RELIGIOUS BODIES REPRESENTED. NEARLY TWO THOUSAND PRESENT THE FIRST EVENING. GREATLY ENJOYING EVERY MINUTE. FEELING FINE. PREACHED FRIDAY EVENING. VERY BUSY CHAIRMAN DOCTRINE COMMITTEE. GLORIOUS WEATHER. TOURED AMSTERDAM THROUGH CANALS TO-DAY. COMFORTABLY HOUSED, FOOD TOLERABLE. LOVE TO ALL CHURCH AND SCHOOL.

SHIELDS

THE DOCTRINES OF GRACE

Is Man in His Natural State Totally Depraved?

Fourth in a Series of Week-Evening Lectures on the Doctrines of Grace

By Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Thursday Evening, February 12th, 1931

(Stenographically Reported)

THE subject that is to engage our thought for a little while this evening is that of man's natural state. It is a very important subject and one vitally related to the whole question of redemption. We shall understand clearly what salvation is, and by what power it must be effected, only as we understand the extent of the ruin wrought by sin.

There is a theory that while we have all come far short of what we ought to be, there is yet in every one of us some native, natural, goodness; there is an angel somewhere beneath the rubbish; there is a spark somewhere beneath the ashes—if only you can get at it and fan it into a flame, and encourage that which is best in men, you will lead them on to success in morals. Let us see what the Word of God has to say on this subject.

I.

First of all, in the chapter I have read we are described as being by nature "dead in trespasses and sins". Death, of course, does not mean cessation of existence. When one dies, he does not cease to be. It has been defined—and it is difficult to define it—death has been defined as a cessation of correspondence. For example: in the natural realm, our physical bodies correspond with our environment. The lungs breathe the air from without. We breathe not only through the nostrils and through the lips, but through the pores. We are in constant correspondence with vitalizing elements without.

A man loses his sight, and by so much he is cut off from his surroundings. He is partially dead. He loses his hearing, and another avenue of correspondence is cut off. He loses his taste, the sense of smell. He is like Barzillai, the old man, who said, "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?" The daughters of music are brought low, and the strong man bows himself.

But he still lives: Then paralysis sets in. You can touch him, but he does not know that you touch him at all. Thus he becomes more and more insensible to his surroundings. Still the heart throbs and drives the blood through the system. He inhales oxygen from without, and it gives life to the blood—and so the man lives on. But little by little his powers diminish, until at last the doctor says, "There is no pulse." The heart has ceased; the man is dead. There is no correspondence at all now. The last connection with that which is without is broken. The man is dead.

That is not a complete illustration, but it is merely suggestive.

But what then? The body still exists. By and by it is resolved into its native elements: "Dust to dust; ashes to ashes." It may mingle with the earth. It may be taken up by the roots of a tree, and given a new form. It may enter into the very fibre of some other living thing. But the man, the human entity, so far as his body is concerned, is dead. You call him—and he does not hear. You speak to him—he does not answer. He is dead.

"You hath he quickened, who were dead in trespasses and sins." Some of us believe in verbal inspiration. Certainly we believe that the Holy Ghost is careful in the use of figures. You may take any metaphor employed in the Scripture, and if there is involved in it that which touches upon the realm of any of the physical sciences, no matter how deeply you may probe, you will find it is always in harmony with that which is demonstrated to be true, although not necessarily with all theories.

When the Spirit of God says that we were, by nature, dead in sins, it is not an exaggeration: it is true to fact. We were *dead*. Salvation—I touch upon it now to return later—is spoken of as a quickening, the impartation of life; regeneration, we call it. "You hath he made alive who were dead in trespasses and sins." So, between man's natural state and the state to which he is brought by divine grace, there is all the difference that obtains between death and life in the natural realm. Oh, what a difference that is! Between the two there is a great gulf fixed. If we recognize that as being true, we shall recognize that there is but One Who can bridge that gulf; that there is but One in Whom life resides as in its native Element and in its proper and original Source; and that one is God Himself. Hence salvation must be of God, and therefore must also be of grace because we are by nature "dead in trespasses and sins."

That means that man, in his natural state, has no correspondence with God, no communication with Him. "Wherein in time past ye walked"—do dead men walk?—"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind: and were by nature children of wrath, even as others."

So that it does not mean that man in his natural state is inert, inactive, but that he is somehow separated from God, and by so much, and because of that, he is dead; there is no correspondence with God. And if the gulf is to be bridged at all, it must be bridged from the Godward side.

II.

That is a general statement. Let us look into it particularly for a moment.

How shall we describe a man—I shall not bother you with technicalities of the trichotomous and dichotomous theories; but for purposes of our understanding let us look at it in this way, first of all: it is perfectly apparent—and one does not need to go to school to discover it—we are flesh and blood. We have a physical nature. We are at some points, so far as our physical natures are concerned, akin to the animal world. We need food and drink, rest and sleep, time for recuperation and the replenishment of wasted stores. We are on a par in that respect with the animal world. It is unfortunate, I suppose, in these hard times. It would be a great relief to ignore the baker and the butcher and the milkman—for us, I mean, not for them! But we have not attained to that state; we cannot wholly ignore the requirements of the body.

On that basis, we have our natural instincts and appetites; we recognize our daily necessities. And we "walk according to the course of this world . . . in the lusts of our flesh." That does not necessarily mean in the gross and sinful sense, but according to the coveting of the flesh and of the mind, that which is natural to us as men. Because we had no upward look, because we had no correspondence with God we walked as men and women who lived in the flesh.

There are eminently respectable people who live in the flesh. The houses they live in, the comforts they enjoy, the food they eat, form a very large part of their lives. When I come down to this church from where I live I pass a liquor-store. I did not know it was there for a while, but as I came under the subway one day I found a string of cars parked along the street. Afterwards I noticed that certain days of the week policemen are employed to take care of the traffic in that neighbourhood. I said to myself, What is all this about? Then I saw great cars that cost a small fortune drive up and well-dressed men go into the liquor-store, to return in a few minutes with several bottles wrapped up in a parcel—scores of them. There are no hard times there! I said to myself, There are some quite respectable people who are decidedly carnal. The flesh has a large place in their makeup.

We cannot ignore the physical. That is one element.

But then we are differentiated from the brute in the fact that we have intelligence: "Of the flesh *and* of the *mind*." The Scripture very often contrasts human reason with animal instinct. As for example: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The ox has no intelligence, neither has the ass—but they both know where to get dinner. They know to whom they belong. The ass knows his master's crib, and he has sense enough to go there.

I am very interested in a dairy in this city—no; I have no stock in it. But there is a certain dairy I pass, and I have quite fallen in love with some that work there. For a whole block, if one passes at certain times of the day, there is a procession of dairy wagons with a horse attached to each, some of them have two horses. They come down this block, and the dairy is up here. The wagons go up to the side of the building to unload their empties and to reload with bottles that are filled with milk. I saw this long procession of wagons occupying

the whole block. As I passed by I noticed there was no man in any of the wagons: the horses were there of themselves, while the men were up in the factory handling the bottles. There were two or three wagons at the platform, and as one moved away the next one would move up without any man to drive it; and then the next. There was a gap left for cars to pass through, and I wondered if they would fill that in. But no! Each horse as it moved up would leave that gap for cars to pass. Horses have more sense than some people riding on street-cars—because they haven't sense enough to move up unless they are pushed. "The ox knoweth his owner", and even a horse knows where to go for a load of milk.

Then there is another passage which reads, "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." You will find many passages of Scripture in which the natural instincts of animals are compared with the superior intelligence of humankind. As for example: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." That passage is in the thirty-second Psalm, and is closely related to that gracious promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine-eye. You have understanding. Do not compel me to put a bridle on you and treat you as a horse or an ass must be treated. Be human; have an understanding; look to the eyes of your Master, and let Me instruct you and teach you in the way you should go."

There is a distinct difference and contrast between instinct and intelligence; when we come to that question of what is involved in intelligence a great deal is to be considered. What do we mean by the human mind? You may bring in all your psychology, and study all the elements which make up one's mental constitution. There are certain mental qualities of whose possession we are all cognizant; we all know we have them. Let us note some of the elements which compose the human mind.

There is, first of all, reason, the faculty—I use it in the narrower sense; not reason as distinct from unreason, as some form of mental aberration, but I mean that faculty by which we relate things, by which we connect things that are related, and to reason from premises to conclusions, the faculty that enables one to distinguish between a man and his wife, between somebody of one color and somebody of another, between the long and the short, the black and the white, the red and the yellow, and to relate things that are essentially different. We can do that—at least some of us can. We ought to be able to do it.

Then there is another faculty which we sometimes speak of as judgment, a faculty that is able to pronounce upon the material which reason supplies. Here it is: here is one book, here is another, and another. Reason relates all these facts, and then judgment says, "They are very closely related." You know how one forms a judgment of things.

Memory is a very important element of the human mind. We remember things. When the memory fails, the continuity of life is broken. How distressing it is to find an old man or an elderly woman whose memory has

failed! They leap over the years and talk to you about the days of their childhood. Then perhaps, quite unrelated, there is another period that comes to the mind. But memory, instead of being a faculty in continuous operation, holding in relation to each other all the facts of life and making life a continuous and glorious unity, is broken up into fragments. When memory fails the man says, "I cannot remember as I used to." What a blessing it is to have one's memory! You could not get home this evening without one, nor would you know that you were home if someone did not tell you, without your memory. What a blessing it is that we can relate our to-days with our yesterdays, and with all the days that may yet be for us!

That faculty makes life, instead of an aggregation of unrelated fragments, a glorious unity. Thank God for memory!

There is also the realm of the affections. Sometimes the terms "mind" and "heart" are used interchangeably. "It is with the heart man believeth." But especially when it is so employed, the major emphasis is upon our affectional nature, the realm of our affection. You will find there is a little bit of that in the animal creation, e.g., maternal love. It is not love exactly, but an animal will care for its young, and fight for it, and by natural instinct provide for it. But that natural instinct is heightened and sublimed in the human soul. It is more than a maternal instinct: it is affectional intelligence. We all have that faculty by which we love. We love our friends; a mother loves her children; husband and wife love each other.

It is a faculty which is capable of hatred as well as love. It hates certain things as it loves others. These are all elements in that part of our nature which we usually speak of as the mind.

But there is another thing which is a part of the mind too, the volition, the will, the power to determine things. I move from one part of the platform to another. My feet move me, but they move me because they are obedient to my will. You find when something goes wrong with the brain, and the mind becomes inactive and the will is no longer functioning, the man cannot eat his dinner; he cannot do anything when the will is enfeebled. That volitional power is an element in our makeup.

But there is another element in the human soul, the moral faculty, that which differentiates between right and wrong, which relates us to another world entirely. What is that faculty which preeminently distinguishes the human from the animal in respect to moral qualities? It is that which is called conscience. At that point we need to exercise great care, for I know there is a scripture which says that conscience accuseth or excuseth, that it shows the law written in our hearts, as though God has an inward monitor, a witness in every mind that will testify against us or for us at the great assize.

Related to that, of course, there is the spiritual nature, that capacity of the soul for God and for spiritual things. The Apostle Paul speaks in one place, as though man's complex nature were a three-storied building: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." God does not come in by the basement-door, through the soup-kitchen, through the physical. Nor does He come in necessarily through the gilded door of the intellect; but He comes in through the skylight. It is into our

spiritual natures He breaks; that is where the quickening begins.

How far is this complicated nature of ours affected by sin? Where shall we find anywhere a part of these natures of ours that has escaped the general contamination, and that is free to exercise itself toward God, or that may be laid hold of without miraculous change and made use of in the divine economy? The heart is described as being "deceitful above all things, and desperately wicked"; "An evil heart of unbelief" we read of. And is it not true that "with the heart man believeth unto righteousness"? But just ask yourself, submit it to a practical test—do you not need to bring forth your strong reasons to get people to believe God? Unbelief is natural to the human heart. It is easy to persuade people against the Bible. Let any man take up cudgels for modern unbelief, and declare the Bible to be untrue, and you will find millions of people who say, "I always believed that." Why? Because unbelief is native to our depraved hearts. We do not want to believe God. People, by nature, protest against the restrictions of Deity, against the law of God everywhere.

Look at Russia. That is only an enlarged edition, an enlarged illustration of what is true of every natural man,—the antagonism toward God and to objective authority as represented in the law of God, and against every restriction to the gratification of natural desires; bears out the teaching of Scripture. If that was not in man it could not come out, could it? The popular doctrine of to-day, of which doctrine Dr. Fosdick is so eminent an exponent, is the right of everybody to self-expression. When I was a little boy my father used to teach me that there were some things about me that had no right to express themselves—and when they did express themselves I found there was a domestic law which said, "Thou shalt not."

If there were no sin in us, if we were as God made us, if the dominating—predominating—principle of life were the Spirit of God, and there were no old man in us, and the fruit of the Spirit (love, joy, peace, long-suffering, and so on) were the only expression, against that there is no law. But so long as there is an "old man", an old nature, it must not be expressed, but repressed and suppressed, kept in subjection.

The Bible teaches us that the human heart is an unbelieving heart, a deceitful heart, that loves error rather than the truth. It will believe an untruth before the truth always. Why? Because it is more palatable. It does not like the truth.

Take another scripture the principle of which is equally general: "The carnal mind is enmity against God." It does not say that it is an enemy against God. It does not say that it is hostile to God, and in its occasional expression is antagonistic toward Deity—it does not say that, but that it is enmity in its very warp and woof, in its very constitution, in the very essence of the thing. Sin has so captivated and permeated it, that it is just a big bunch of enmity. It is a horrible illustration—excuse me for using it—but did you ever visit a patient dying of cancer? I think of one splendid gentlemanly man in the early part of my ministry. A horrible thing formed behind his ear, and it enlarged and enlarged, and when I used to go to see that saint of God, I almost gnashed my teeth at that thing that was sapping his life away. I said, "What a curse you are! You are an enemy." He suffered indescribably. If I

had been a bacteriologist, if I had had the necessary technical knowledge, and could have put that cancer under a microscope in the laboratory, I should have found in every part of it that it was an enemy of that man; it was there to kill him, to destroy him.

What that cancer was to that living organism, the carnal mind is toward God. It is an enemy. It hates God. Give it a chance, and there is nothing in the world that it will not do.

What about conscience? "Even their mind and conscience is defiled." I recognize a difficulty at that point, and yet the greatest crimes of history have been committed in the name of conscience. Conscience may be trained to do the will of the individual. Here is a scriptural instance. When we speak of conscience, the realm of conscience, we speak of the oughtness of things, what we ought to do, what is morally right, or wrong, as the case may be. While the Apostle Paul did not use the term "conscience", he evidently had it in mind when he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Who was Jesus? "The express image of the Father's person", the full-orbed Revelation of the holy God to men. And when this highly trained doctor of the law, who had mastered his body so far as it could be mastered, who had disciplined his mental powers so far as they could be disciplined and trained, and who had developed his religious life so far as it could be developed, for he was a doctor of the law—in spite of all that, he thought with himself that he ought to do things that were in opposition to that Supreme Revelation of God in Christ. What did he mean but that his conscience was opposed to God, and would teach him to do things that were opposed to God?

There is not much left, is there? Oh yes, there is the will. The will! You can do anything you want to! I have some books on my shelves on the training of the will.

But what about the will? Have you a strong will? Most of us have—in one direction. We can challenge the world at this point, that if we want to have our own way we can be as stubborn as ten mules, every one of us. We are sovereign in that direction. But when we ought to humble ourselves in the dust, when it comes to saying, No, to our own desires, to our own inclinations, when it comes to whipping our own spirits into line with the will of God, and doing the thing that ought to be done when we do not want to do it, what do we say then,—"O wretched man that I am! who shall deliver me from the body of this death?" It does not take much of an engine in a motor-car to run downhill: it is another matter to run uphill.

How far can a man discipline his will, so that he can say, No, to everything sinful in himself; and, Yes, to every divine requirement? There has never lived a man who could do it, not one. The will is enfeebled, led captive by the devil at his will.

There is not much chance for us then, is there? We are a pretty bad lot. The heart is deceitful, the conscience defiled, the will enslaved—everything wrong.

But "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That is my only hope: recreation by the power of divine grace, being made a new man, given a new nature, a new heart, a cleansed conscience, purged from every stain by the blood of Christ; the will reenfranchised, and the whole nature re-

invigorated, indwelt by the same Spirit that quickens us, then we may grow up into Christ in all things.

Very well, then, you cannot be saved, if that be so, on any other principle than that of grace. If you have not even a fraction of a farthing to pay toward your own salvation, if you have no moral fitness and no energy at all that can be directed Godward, you are all going downhill, into the bottomless pit, unless divine grace lays hold of us, quickens us, and turns us back again. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." So we will boast in Him. Let us sing of grace for our closing hymn.

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived the way
To some rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

"Grace taught my wandering feet
To tread the heavenly road,
And new supplies each hour I meet,
While pressing on to God.

"Grace taught my soul to pray,
And made mine eyes o'erflow;
'Twas grace which kept me to this day,
And will not let me go.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

"Oh, let Thy grace inspire
My soul with strength divine!
May all my powers to Thee aspire,
And all my days be Thine."

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WHY WE ARE PROTESTANTS

An Address by Dr. J. B. Rowell, Victoria, B.C.

Delivered in the Central Baptist Church, Victoria, July 11th, 1948, with the members of the L.O.L. and L.O.B.A. in attendance

IF YOU were asked why you are a Protestant, what would your answer be? Is it immaterial whether we are Protestants or Romanists? Is it simply a matter of opinion, or are there principles involved so profound and basic as to render it an issue of vast and serious importance? These questions are always timely, because the differences between Protestantism and Romanism are always before us.

Rome's Denial to Protestants of Religious Liberty

The principle of predominance reigns supreme in the Roman Church. She does not ask for a place among other churches, but insists that it is her right to be the only church to the exclusion of all others. This is not Protestant opinion, it is the authoritative teaching of the Roman Church, as set forth in the *Syllabus* of Pope Pius IX, in terms which one cannot mistake—"It is necessary, even in the present day, that the Catholic religion shall be held as the only religion of the state to the exclusion of all other forms of worship." (Article 77). Another brief statement may be quoted from the work entitled *Christian Apologetics*, by the Jesuit writer Devivier: where he says: "this Church alone has, by the will of God, the right to establish herself, to spread herself, and to exact belief and obedience from all men." (vol. ii; pp. 533, 534).

While it is true that the Roman Church, in history and in her literature, has always denied liberty of conscience and of worship to Protestants—This is not the reason why we are Protestants.

Rome's Political Intrigue Against the State

Veuillot, a distinguished member of the Roman Church, enunciated this principle, as addressed to Protestants: "When you are masters, we claim perfect liberty for ourselves, as your principles require it: when we are masters, we refuse it to you, as it is contrary to our principles." This policy naturally leads to intrigue against any state which does not readily accede to the behests of the Roman Church.

Speaking of the interference of Popes in state affairs, Isaac J. Lansing, M.A., says of the Pope:

"... he would have all Romanists, under pain and penalty, admit and affirm that he is as much a domestic Imperial ruler in the United States of America, as he formerly was in the Roman States of Italy. Nor has he hesitated, nor have popes for a thousand years hesitated, to interfere with the civil governments of various countries, endeavouring to stir up seditions, absolving subjects from their allegiance, deposing princes, and affirming absolute supremacy." (*Romanism and the Republic*, p. 69).

While almost limitless proof from history could be produced to demonstrate Rome's interference in state affairs in the various countries; and while we know that centres of national government the world over are hotbeds of papal intrigue—This is not the reason why we are Protestants.

Rome's Aggression for the Throne of the World

The modern Jesuit writer, Dr. F. X. Weninger, Missionary of the Society of Jesus, speaks freely of the Pope of Rome as "the Vicar of Christ and the Supreme Arbiter of all on earth". Cardinal Vaughan declared:

"To the Apostles and their successors, not to the people, Christ gave legislative and judicial, administrative and coercive jurisdiction. Politics are a part of morals. We cannot separate politics from Religion, from Catholicity. Catholics must throw over party if Catholic principles require." (Quoted by A. Stuart McNairn, in *World Dominion*).

A Professor of the *Canonical Law* of the Roman Church, Dr. G. F. Von Schulte, of Prague, after outlining the Pope's power over the world, said:

"It has been proved that the Popes, according to their own teaching, have full and unlimited power over the world—countries, nations, oceans, reigns of all kinds, emperors, kings and all authorities." (*Power of the Roman Popes*, etc.)

While we know these are the claims of the Roman Church, and that within recent years, her spokesmen, in their own periodicals, have demanded that the Pope be accorded the place of world leadership in the discussion of the terms of peace among the nations; and while we know all this would be to the serious disadvantage of Protestants—This is not the reason why we are Protestants.

Rome's Willingness to Burn Protestants

The up-to-date laws of the Roman Church are given by a modern Canonist of the Roman Church, viz., Father Marianus de Luca, S.J., Professor of the Text of the Decretals in the Gregorian University, in his *Institutions of Public Ecclesiastical Law*, bearing the full approval of Pope Leo XIII. Showing that heresy is to be rooted out with fire and sword, this Romish Canonist states:

"Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death."

"Since the State has the power of punishing its subjects and inflicting a penalty proportionate to the severity of the offence, and there is no graver offence than heresy owing to the harm it does to the Christian State,—and, therefore, it must be rooted out with fire and sword."

This Canon Law is fully endorsed by the Jesuit Order, and approval given by "Franciscus M. Carini, Provincial of the Roman Province, S.J." "Dated at Rome on the sacred days of Saints Peter and Paul in the year of Jubilee, 1900."

While statements could be multiplied stating the willingness of the Roman Church to put Protestants to death with fire and sword—This is not the reason why we are Protestants.

Why Are We Protestants?

We are Protestants for the very same reason which made our forefathers willing to die at the stake. Thousands suffered themselves to be put to death by torture, by rack, or burned alive, rather than deny the Lord

Jesus Christ and the faith once for all delivered to the saints. They counted not their lives dear unto themselves. They refused to save themselves from a fearful death by recantation.

To give one instance. Margaret Lachlison, 63 years of age, and Margaret Wilson, 18 years of age, were sentenced to be "ty'd to palisados fixed in the sand, within the floodmark, and there to stand till the flood overflowed them and drowned them." After being forced to watch her older companion drown in the Solway, Margaret Wilson was offered her freedom on the denial of her faith, but her ready answer was typical of thousands, "I'll ne'er deny my Lord; I'll ne'er deny my Lord."

The Sacrifice of the Mass

The Roman Church, in the Canons of the Council of Trent, teaches,

"If anyone shall deny, that in the Sacrament of the most holy Eucharist, are verily, really, and substantially contained the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say He is only therein as in a sign, or in a figure, or virtue: let him be anathema." (Canon 1).

Not only has Rome cursed those who do not believe her doctrines, but, in the past, she frequently made the Mass and Transubstantiation the test of faith. If a Protestant refused to believe her dogmas, he was subject to the death penalty.

To make Rome's teaching quite clear, we quote Cardinal Mundelein, who, when speaking at the Romanist Congress in Chicago, said:

"We believe that behind that Tabernacle veil, under the species of bread, there is the flesh and blood, the soul and divinity of Jesus Christ. The same Christ that hung on the Cross and died for our salvation; the same Christ Who on the last day will sit in judgment on us; the same Christ Who will be the joy and glory of the saints in heaven for all eternity."

And because our forefathers would not believe this teaching, which the Anglican Church for centuries has designated a "blasphemous fable", they were burned at the stake.

To make it still clearer: The Roman Church teaches that the consecrated wafer is the literal Christ; that a whole Christ is in every crumb; and that the supreme worship of Latria is to be paid this wafer god. Note this authoritative statement from the Catechism of the Council of Trent: "The Sacrifice of the Mass is the same with that offered on the Cross . . . as the victim is one and the same, namely, Christ our Lord."

We are Protestants because we protest against this horrid blasphemy, which asserts that the Roman priests immolate afresh our Blessed Lord on the thousand altars of their sacrilegious church.

We are Protestants because we protest against Rome's daring denial of the assurance our Lord gave to mankind, when He cried from the Cross of Calvary, "It is finished," in that the Roman Church wickedly teaches that the Sacrifice of the Mass is a repetition of the sufferings and death of Christ, given in unmistakable terms by one of the Jesuit authorities, viz. Father Lanciscius:

"Holy Mass is a repetition of the sufferings and death of Christ, not only in words, as anything may be reproduced upon the stage, but in deed and reality; hence the Fathers of the Church call the Mass a repetition of Christ's Passion, and allege that in it, after a mystical manner, He again suffers and is crucified." (See *Daily Mass*, by Rev. J. McDonnell, S.J.)

No wonder our Protestant forebears died at the stake rather than deny their Lord and Saviour Jesus Christ, by acknowledging the Roman Mass, which is a denial of the efficacy of Christ's finished work of redemption.

Witnesses for the Truth

Further, we are Protestants, not only because we protest against error, but because we stand as witnesses for the truth. This twofold witness—against error and for the truth, is inherent in the name Protestant.

As Protestants, we are witnesses to the veracity and finality of Holy Scripture, placing the emphasis, as our Lord did, on the sufficiency and completeness of His atonement for sin—"It is finished." This all-important truth is given in the Epistle to the Hebrews, virtually the same in the Douay Version as in the Protestant Bible, where we read: "In the which will, we are sanctified by the oblation of the body of Jesus Christ once. And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins . . . for by one oblation he hath perfected forever them that are sanctified." (Douay: Hebrews 10: 10, 11, 14; also 9:25-28).

Thus Holy Scripture sounds the death-knell to the Mass, and Rome's thousands of sacrifices as *repetitions of Christ's Passion*.

Our forefathers held fast to the truth, even as they were held by the truth; and they died for the faith rather than compromise. To what extent are we Protestants? Would we be willing to be burned alive at the stake rather than deny our Lord Jesus Christ and His Sacrifice on Calvary?

Are we Protestants? Romanists deny the efficacy of the Sacrifice of Calvary by the addition of their Masses; and many so-called Protestants deny the efficacy of the Sacrifice of Calvary by refusing to live redeemed lives.

The great need of the hour is Back to the Christ of Calvary, and forward in a deeper devotion to our Blessed Lord.

Rome's Intrusion of the Virgin Mary

While Protestants honour the Virgin Mary, they refuse to accord her the prerogatives which belong to Christ alone. The Roman Church teaches that Christ the Almighty is subject to Mary. This is taught in the book entitled *A Crown for Our Queen*, by Rev. Abram J. Ryan, where he says:

"St. Peter Damian writes that all power is given to Mary in Heaven and upon earth as even Christ the Almighty is subject to her, since she herself gave unto Him a power which He had not received from God the Father—the power to die and redeem sinners with His precious blood." (Pp. 231, 232).

St. Alphonsus Liguori, Rome's audacious advocate of Mariolatry, teaches:

"Therefore St. Augustine says, 'that Mary, having merited to give flesh to the Divine Word, and thus supply the price of our redemption, that we might be delivered from eternal death; therefore she is more powerful than all others to help us gain eternal life.'" (*The Glories of Mary*; vol. i, p. 186).

How can a truly Christian heart remain indifferent or silent while Rome promulgates her manifold assaults on the Person and dignities of Jesus Christ. Let this quotation, with all its blasphemous implications, speak to the utter condemnation of the Roman Church in her effort to place Mary on an equality with Jesus Christ in the work of redemption.

"Two souls were never more united than theirs on Calvary . . . that blood which was shed . . . the drops of His precious blood . . . had their far-off sinless fount in the heart of Mary. They began to flow from her heart on the day of the Annunciation . . . and what she gave Him, He gave us for our redemption." (*A Crown for Our Queen*, p. 173).

Why We Are Protestants

We are Protestants, not only because we witness against this fatal error, but because it robs Christ of the glory which is His alone.

We are Protestants because we bear witness to the Truth—"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Douay Version, Acts 4:12).

We are Protestants in that we reject the teaching of the Church of Rome, as given by Arnold of Chartres and Alphonsus Liguori, that "The wills of Christ and of Mary were then united, so that both offered the same holocaust; she thereby producing with Him the one effect, the salvation of the world . . . both offered one and the same sacrifice." (*The Glories of Mary*; vol. i, p. 409).

We are Protestants because we bear witness to our Lord and Saviour Jesus Christ, Who said: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." (John 14:16).

We are Protestants because we stand with Mary in her confession, as she declared: "My soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour." (Luke 1:46, 47).

We, as Protestants, might well ask ourselves the question, Do our lives magnify the Lord? It is of supreme importance that our lives show forth the praises of Him Who hath called us out of darkness into His marvellous light.

The Throne of Grace NOT the Romish Confessional

We are Protestants because we protest against the Romish Confessional as a wicked substitution for the Throne of Grace. The Roman Church teaches that the priest in the Confessional Box takes the place of Christ Himself in the matter of hearing confessions and granting absolution for sins confessed. In fact, it is taught that there is no admission to heaven but by the priests. This is set forth in the Catechism of the Council of Trent, under the caption—"They Who Are Guilty of Capital Sins Cannot Recover Salvation Without Confession", where we read, "as no one can gain admittance into any place without the aid of him to whom the keys have been committed, so do we understand that no one is admitted into heaven, unless its gates be opened by the priests, to whose fidelity the Lord has confided its keys." (Chap. V; Pt. ii; Ques. 43).

Imagine men and women confessing all their sins to a priest who is a fellow-sinner! Dealing with the question of the priest needing to know what the sins are before he can grant absolution, the same Catechism of the Council of Trent, says: "hence arises the necessity of the penitent's making known to the priest, through confession, each and every sin".

We are Protestants, not only because of the horrible results of priests of flesh and blood having all the sins of a community poured into their ears; but because, in the confessional, the priest usurps the right and

prerogative of our Great High Priest, the Lord Jesus Christ.

We are Protestants because we bear witness to the truth that there is no Priest but Christ, that no earthly priest has the right to come between the human soul and God; and we testify to the deciding word of the Scripture Record, that "there is one God, and one mediator between God and men, the man Christ Jesus". One God and one Mediator.

We are Protestants because we bear witness to the fact, that when every so-called Father Confessor is ruled out of court, the Word of God rings forth the clarion note, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous". And so, as true witnesses, we herald forth the glad tidings, "Christ Jesus came into the world to save sinners". We have an Advocate! We have an Advocate!—Jesus Christ the Righteous. We need no other priest than our High Priest above:

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16).

ORANGEVILLE BAPTIST CHURCH REDEDICATED

The reopening and rededication of Orangeville Baptist Church took place on Sunday, August 1st, with a special programme of meditation, music and message.

Outside, the brick-work has been repaired, the wood-work repainted, and a new front entrance built. Inside, the auditorium has been painted, the ceiling in white, the walls in a light green with a darker trim around the tall windows, their panes covered with a new sort of crystal frosting. The dado is in a darker shade, as are the pews, while the floor is contrasting grey, with coloured matting up the aisles. The natural finish around the baptistry and choir loft has been brightened with fresh varnish. The whole gives a restful and pleasing appearance.

Reopening services were attended by many visitors and friends both from the town, from Toronto and elsewhere. Pastor H. Charlton introduced the speakers. Organist for the day was Mr. Francis Wright, now of Toronto. Rev. D. S. Dinnick, L.Th., formerly of Orangeville, now pastor of Scarborough Baptist Church, led in morning prayer. Rev. Mr. Newt, of the Presbyterian Church in Orangeville, gave the evening invocation. Special music was rendered by Mr. C. Black, of High Park Baptist Church, Toronto; Mrs. H. Charlton and her brother from Montreal; in addition to the junior choir of the church. A good feature of the morning service was the primary children singing all the books of the Bible, led by Mr. Hogarth.

Morning preacher was this writer, who was pastor in Orangeville from 1922 to 1930. He heartily congratulated Pastor Charlton, the board and the members on their splendid achievement in renovation, and predicted that this would turn out for the good of the work. He preached from the second chapter of Acts, showing the programme of the first church and how it must still be followed today. A group of Christian veterans took part at 7 p.m., and one of them, now a medical student, gave the gospel message to a packed church—W.G.B.

All that is revealed concerning God is to me abundantly satisfactory; if I do not comprehend its full meaning, I bow before its mystery. —Charles H. Spurgeon.

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SEMINARY NEWS

The following interesting items are taken from the "Newsletter" published by the students of Toronto Baptist Seminary to share the joys as well as the sorrows of their summer's experiences in the Lord's work. The publication consists of a series of letters contributed by the students in order of turn, so that the entire student body is heard from in the course of the summer vacation, that is unless some fall into the "blacklist" by failing to hand in their assignment on the due date. This month's issue was so interesting that we have ventured to borrow some extracts from the various items for the wider constituency of our GOSPEL WITNESS family, many of whom labour in prayer for these student-workers not only during the summer but throughout the entire year. We congratulate student-editors Wilfred Bauman and Donald Reed and their fellow-labourers on their good work in "The Newsletter".

—W.S.W.

From Michigan

Miss Barbara Sharpe, a first-year student, writes from her native state of Michigan:

This week I am counsellor at a Baptist camp on Lake Michigan. There is a fine group of youngsters here and I trust they will come closer to the Lord. Sunday mornings I have a class of small children in a country church. Sunday evening I have the privilege of directing Junior Young People's Meetings in Grand Ledge. It is really fun to work with them.

From Student-Pastor Corbett in Picton

Good news comes from Picton of the strenuous efforts being put forth by Mr. Ellard Corbett to meet an urgent need in Picton, Ontario. It is apparent from his note that all the pioneer missionary efforts of our day are not confined to the foreign field or to the North:

You have read elsewhere of our difficulties here to get a roof over our heads for Sunday worship. We had to move from our rented hall rather unexpectedly, and were refused the last possible meeting place in town. At the last minute a Christian business man offered his "Farm Implement Show Room", more correctly, the Lumber Display Room of his business. We accepted gladly, and have been meeting there every Sunday since.

Of course, we cannot meet there indefinitely, and because of this we have immediately commenced to build our new church building. We have, even yet, little money, and we are trusting God that we may receive from His stewards sufficient finances. In the meanwhile, we are trying to put up the building for the least cost, which, of course, means a lot of free labour. We have been working strenuously for the past few weeks (since the 5th) and have been rewarded with the sight of the basement walls. Not having had such an experience before, I acquired numerous blisters! (Don't tell anybody, but I lost 8 pounds the first week!) Our work continues to hold its own in spite of our circumstances, and I believe a real advance will come for the work after the erection of the building. Our Junior S.S. meets in a barn and the other half of the S.S. in the Display Room every Sunday morning.

Spiritually, our work is being consolidated through these summer months with an aggressive Young People's Leaders Course and continued Bible study for our church family. There are signs of spiritual fruit and we labour expecting each day an outbreak of blessing from the Spirit of the Lord among us.

House-to-House Visitation

From another quiet Ontario village comes a note from one of our young veteran-students, who is this summer serving as pastor in Westport, Ontario. Mr. William Piper writes as follows:

There is a great work to be done here. Many are very indifferent about their souls' welfare, and as

usual a great number do not attend any place of worship.

I'm looking forward to a blessed time as I canvass the town and outlying districts.

Tent Meetings in a Northern City

From Mr. Bert R. Oatley-Willis in North Bay comes news of his pioneer venture. One great problem has been to find a meeting-place for his group. At last a piece of ground has been found on which to pitch a large tent.

The first week was spent canvassing and we did some advertising. The first Sunday saw crowds, yes hundreds of people . . . walking up and down Main Street — but not to our service.

On my rounds of visitation in which I have managed to get to almost 600 homes I have been received in various ways. One very hot day a dear, sweet, charming, lovable lady introduced me to the business end of her garden hose. I tried to think that she did it to cool me down, but I have a vague suspicion that I may be wrong. The lady was a Baptist too—evidently she believes in sprinkling. All my visits have not been so dampening. I have been in a number of homes where a genuine interest has been shown in the Gospel, and what inspiration I failed to get in our small numbers at the services, I certainly have received in visitation. I think my happiest time is in the open-air service on Saturday evenings. We have the main corner and I can, to use a Canadianism, really "go to town". Some have been fished into our meetings by this means. Friday evenings we lend our support to the Lavigne church's open-air at Sturgeon Falls with Messrs. Appéré and Hurtubise.

Progress in a Rural Church

One of our first-year men on a rural field in Southern Ontario reports with joy of his work. Mr. Robert Holmes is stationed at Churchill, near Palgrave, Ontario. He writes:

The work at Churchill has proved to be the most beneficial summer in my life. I must confess that I was somewhat discouraged at first, but the situation has shown some improvement. It seems as though everyone is willing to do everything possible to advance and work here. Recently we put new carpets down the aisles and varnished the floors, had a sign built for the front of the church, two beautiful plaques made for the interior of the church, and we have also completely renovated the basement.

Visitation has proved to be uplifting and we are now seeing some results from our earlier canvass in the improved attendance at church.

Conversions at South River, Ontario

Brother Reg Snell reports enthusiastically of the blessing and even of the difficulties of the pioneer work at South River where he is spending his second summer:

The work is tough but we're not complaining because it's the same everywhere. But Christian friends when it's hard going and then you see the Lord bless in some small way, oh, how you rejoice. The Lord gloriously saved a young woman of 30 in our meeting some week ago. What is more, she is witnessing a good confession before all which makes us rejoice, because this is one of the fruits we long to see in a believer.

There are many others that the Lord is dealing with in this small town. There is a bootlegger in town whom I have been dealing with. Some have told me I shouldn't be seen going there. In reply to this I say, "You are perfectly right, I can do nothing with this man but God can; and in reply to your last remark I say, that Christ ate and drank with publicans and sinners. If He should humble Himself so, how much more I being a sinner saved by His grace should do likewise." Shortly after this incident this young woman was gloriously saved.

Beginning Sunday I am starting a new work out at the Gravel Pit which is about 7 miles from here. There are many out in this district who are in the Gravel Pit of Sin so with God's help we're going in to tell them there is one who can lift them out of the pit and set their feet upon a rock.

French-Canadian Work

-From a recent graduate and his wife, Mr. and Mrs. Newton McKenzie, encouraging reports come of their labours at LaSarre in Northwestern Quebec:

The folk here inform me that there is little prejudice existing compared to the times of the beginning of the work. Then just as though the Devil had overheard, the priest exhorted his audience one Sunday morning not to have anything to do with the people called Christians. He advised them to burn the New Testaments because he said, in effect, "You are too ignorant to understand it." Perhaps this sounds rather abrupt but this is just how the news came to our ears.

The work is encouraging and the folk continue to hunger for the Word. Most of the people count it a particular joy to witness for Christ and count not the cost of hiring a car to drive as far as 20 or 30 miles to hold a meeting in the homes of friends of other days.

One of the men who lives some distance away rejoices under persecution, that he has opportunity for witnessing to inspectors and anyone who will stay to talk. He and his wife often plan to bring neighbours unsuspectingly under the sound of the Word. The Lord will surely bless them for it.

A Student-Pastor in Toronto

Mr. Frank Pickering, B.A., a second-year student who is assistant to Rev. W. G. Brown at Runnymede Road Church, Toronto, writes of his labours and joys:

My chief job, of course, is visitation. This has been very pleasant but not spectacular. With those who have never openly confessed Christ one feels that visiting and witnessing is worthwhile, and valuable contacts have been made, yet the toughest part of gardening is not always planting the seeds but keeping them growing.

The choir is my responsibility and I also have a very promising class of teen-agers for which I especially feel the need of wisdom greater than my own. It is a large class and has great possibilities. Next week it is the turn for the class to take the meeting at Yonge Street Mission. For two weeks I helped with the D.V.B.S. We felt it was quite successful. The attendance was about 80.

A Successful Vacation Bible School

Mr. and Mrs. Don Whitelaw who are carrying on the work at the Grandview Mission have a good report to give of the D.V.B.S. which they conducted:

On our first day we had on our roll forty-three boys and girls. At the end of the first week, we had sixty-one, and on our last Friday morning there were sixty-nine present. Our greatest lack was workers. On two occasions my wife and I were the only adults to supervise the children's handwork. The attention during the lesson periods was remarkable and their patience likewise in the handwork time was well proved. Our greatest rejoicing, however, was on the closing night when we welcomed many of the parents who had not as yet attended any of our services. In spite of the heavy rain storm, that stopped just as we were beginning our meeting, eighty-four persons were present and watched with interest as the children did their exercises and sang their choruses. And now back to door-knocking! One day I went from the home of a former member of Jarvis Street Church to the home of a communist and from there to a spiritualist.

Preaching the Gospel in French

From the Maritimes, Mrs. Jean Knight, one of last year's graduates writes of her labours:

Last year, Miss Cridland and I spent a week in a district some twenty odd miles from here. That was just preparatory for the work this summer. On our first visit there this year, we received a royal welcome in a home where we had been received only politely before. Not five miles away, we visited a very influential man in the community to deliver a New Testament which he had requested. I gave him a French New Testament and a few minutes later we met him and he asked if we had an English New Testament also, as his wife did not read French. He gave his French copy to another interested person and later on, we were able to give a copy to his daughter who is leaving home to go to the United States. At another home, we found a young mother rejoicing in the Lord. This woman had been reached through the radio ministry of La Bonne Nouvelle, and had been saved during the winter by reading the New Testament which we sent out.

From Another Student-Pastor in Toronto

Student-Pastor Don Reed tells of a successful and blessed Vacation School at Eglinton Baptist Tabernacle, and then adds,

This morning, we started a school in our work on Wilson Avenue. We have only one small room and on our first morning, sixty youngsters turned out. What a glorious opportunity. There were 74 at school on our second morning.

More Good News From Northern Quebec

From a personal note, we glean the following encouraging news from Northwestern Quebec where Mr. Maurice Boillat, a first-year student from Switzerland, is assisting Rev. Wilfred Wellington:

Last Friday I went to Val d'Or and found Mr. Lorne Heron busily engaged in making preparations for the D.V.B.S. We had a good open-air service and appreciated very much the help of Miss Marguerite Wallace. Three men seemed interested and desired further talks.

Last Saturday at the Malartic open-air service there was a company of about 70 persons. One of the deacons gave a good word in English and I preached twice in French. Afterwards I went to the home of one of the French-Canadian families for a talk, which lasted till two o'clock in the morning. A French-speaking brother and his wife both professed faith in Christ. It was wonderful and we all got down on our knees praising God for this victory. This afternoon I had a good talk with another French-Canadian who asked for a copy of the Bible as well as of the New Testament in French.

And so the work goes on. Our student-workers stand in special need of the prayers of all friends of the Sem-

inary. They go in fear and trembling without any help but that of the Spirit of the living God in whom they trust. We look forward to renewing fellowship with this fine group of workers as classes open next September, for we are confident that they will come back rejoicing in the Lord and more fitted than before to profit by class room instruction and to enter into the opened doors that God has placed before them and us.

FRENCH-CANADIAN COMMENT ON MR. ST. LAURENT

The following excerpts are translated from an editorial in Le Devoir of Montreal, leading Roman Catholic daily in Quebec.

MR. Louis Saint-Laurent is leader of the Liberal party. He will soon be Prime Minister of Canada, provided that Mr. King does not cling too long to the position . . .

Mr. Saint-Laurent is receiving an especially difficult inheritance. He is leader of the Liberal party, but he is not yet Prime Minister . . . But there is something still more difficult. Mr. Saint-Laurent is assuming the direction of a party that is in a decadent state. The recent provincial elections have inflicted humiliating defeats on the party, except in New Brunswick. . . . The causes of the decadence of the Liberal party are well-known. First of all there is the inevitable wear and tear on a machine that has been running too long. The Liberal party has been in power at Ottawa since 1921, except during the Bennett régime from 1930 to 1935. It is visibly weary.

It did not carry on the war vigorously enough to suit the imperialists, but much too vigorously for true Canadians. It dissatisfied the two groups. But as the latter are more numerous than the other, if they are not quite as noisy and active, it has displeased more people than it has satisfied. And that is shown in the resounding electoral setbacks that it has received.

Although the party has governed the country for thirty-seven years out of the last fifty-two, the Liberal party has not succeeded in giving the country a national policy or of effecting the unity of the nation.

Mr. Power who was a candidate for the leadership of the party, declared last Saturday in his speech to the Liberal congress: "I mean to Canadianize Canadian policy." . . .

Naturally Mr. Saint-Laurent is not directly responsible for all the evil that has been committed by the Liberal party. But as leader of that party, he must now carry the responsibility, even if it is not his fault.

Will he have the courage and the power to give to Canada a national policy, to "Canadianize Canadian policy", according to Mr. Power's expression. If he does, he will have our support, if he does not, we will oppose him relentlessly.

Will he have the courage and the power to pursue a national policy based, as he himself affirmed, on the practical equality of the two races. If he does, we will help him; if he does not we will denounce him. We do not ask that he pursue a French-Canadian policy: that is not the business of a Canadian government. What we ask is that he render justice to the two races in the whole of Canada.

Many already show signs of being carried away because a French-Canadian is about to assume the direction of Canadian politics. They are flourishing Laurier's

plume. That is pure sentiment, cheap emotionalism.

It is of little importance whether a French-Canadian or an English-Canadian is Prime Minister of Canada. It would be infinitely better to have an English-speaking Prime Minister who followed a Canadian policy than a French-speaking Prime Minister who pursued an imperialistic policy. It is results that count. Politics are matters of reason, not of sentiment. Those who are guided by their emotions never fail to be deceived.

There will be many attempts made to play on our sentiments during the next few years, but let us keep our hearts for love affairs; in politics, let us keep our heads on our shoulders.

—*Le Devoir.*

"Canadianizing" or Romanizing Canadian Policy?

We have quoted the above excerpts from the editorial of *Le Devoir* in order to emphasize and prove our contention that the French Roman Catholic Hierarchy of Quebec expects Mr. St. Laurent to produce results to its liking. The French paper agrees with the view expressed in these columns last week that it does not matter whether the Prime Minister is a French-Canadian or an English-Canadian, but that what does matter is the policy he pursues. It is apparent that what our French-language contemporary means by a "Canadian policy" is one that is anti-British and isolationist, except where the interests of the Roman Catholic Church enter. In this sense to "Canadianize Canadian policy" actually means to Romanize it, to follow the dictates of the pope of Rome and to pull his chestnuts out of the fire.

It also sounds fair enough to demand nothing more for French-Canadians than they should be given justice in the whole of Canada, but again this means something different in practice from what we understand by justice and equality. Actually it means extending to French-Canadian Roman Catholics in all the provinces of Canada the special privileges enjoyed by the Roman Catholic Church in Quebec. It will be interesting to see how far Mr. St. Laurent will dare to go without offending English-speaking Protestants.—W.S.W.

The exhortation, "Let us hold fast," might well be written on the cover of every Christian's Bible. We live in such a changeful age that we need all to be exhorted to be rooted and grounded, confirmed and established, in the truth.

—*Charles H. Spurgeon.*

Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 9 August 29, 1948

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

THE AUTHOR OF LIBERTY

Lesson Text: John 8:31-47.

Golden Text: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

INTRODUCTION

When our Lord had concluded His great message in the temple on the last day of the feast (John 7), He may have spent the night in Bethany, the home of Lazarus, Mary and Martha, as His custom was (Matt. 21:17; Mk. 11:11, 19), returning to the temple in Jerusalem early in the morning (John 8:2). He then sat down to speak to the people.

On this occasion He had been teaching the precious truths concerning Himself as the Light of the world (v. 12), the Judge (v. 16), the faithful Witness (v. 18), the Way to God (v. 21) and

the Son of man (v. 28). Although some of His hearers had rejected His message, many had believed on Him (v. 30). If one would understand the significance of our Lord's further teaching to the assembled multitude, it will be necessary to remember that sometimes He addressed His remarks to all His hearers, sometimes specifically to the believing Jews, and sometimes directly to the hostile Jews, scribes and Pharisees.

EXPOSITION

I. Freedom from Sin: verses 31-36.

All disciples are believers, but evidently all believers are not disciples. To believe on the Lord Jesus Christ as Saviour is but the first step in the pathway of discipleship, for some of the marks of true discipleship are faith (John 6:66-69), perseverance in the ways marked out by the Word of God (v. 31), teachableness (Matt. 28:19, 20), humility (Matt. 10:24, 25), obedience (Mk. 8:34), self-denial (Lk. 14:26, 27, 33), fruitfulness (John 15:8) and love (John 13:35).

The Jews at all times boasted of their liberty and their ancient lineage. They regarded the bondage to Egypt, Babylon, Syria and Rome as being temporary conditions, and the people as a whole refused to acknowledge subjection to any individual or nation. Although they had this strong feeling of independence, they knew nothing of the spiritual bondage in which they were held. They were under the domination of sin, for whosoever commits sin acknowledges that he is in slavery to its demands, desires and impulses (Rom. 6:16). Our Saviour promised that a knowledge of His truth would set men free. To have an experimental knowledge of the truth of God as set forth in His Word will give liberty from an accusing conscience (Heb. 9:14), from fear (Psa. 34:4; 2 Tim. 1:7; Heb. 2:15), from carping care and undue anxiety (Isa. 26:3), from the domination of the flesh (Rom. 6:12-14, 19-22; 7:24, 25) and liberty of spirit (2 Cor. 3:17).

Christ is the Author of liberty, since He is the Son of God. A son differs from a slave in his birth, position and privileges (Gal. 4:1-7; 30, 31; Heb. 3:5, 6). A slave would have no power to free another slave, but the son and heir would have that authority. Christ came to deliver men from the thralldom of sin (2 Cor. 1:10; Gal. 5:1), and those whom He thus frees are free, indeed, for He will make us more than conquerors over every one and every circumstance that would, wrongfully subdue us (1 Chron. 4:10; Psa. 27:12; Matt. 6:13; Rom. 8:2, 35-39).

II. Freedom from Satan: verses 37-47.

The Jews to whom our Lord was speaking were unable to distinguish between natural generation and spiritual generation. The Scriptures clearly teach that there are two lines of descent, each with its own founder and its own posterity. God is the Father of all men in the sense of being their Creator, but He is the Father in a true sense only of those who believe (Gal. 3:26; 1 Tim. 4:10). All men who have reached the age of accountability and have not by faith definitely identified themselves with Christ are designated as being still the children of Satan (v. 44; 1 John 3:10).

The Holy Spirit through the Apostle Paul speaks of these two lines of descent, the one through Adam, the federal head of the old and natural creation, and the other through Christ, the federal head of the new and spiritual creation (1 Cor. 15:44-49). By natural birth all men are "in Adam", but on condition of their personal faith in the atoning work of Christ, God performs a work within their hearts spoken of as the new birth (John 3:6, 7; 2 Cor. 5:17), and they then enter the new line and are said to be "in Christ" (1 Cor. 15:21, 22). Those in the natural line live by the power and energy of Satan (Eph. 2:2, 3), but those in the spiritual line live by the power of the Holy Spirit of God, Who dwells within them (Gal. 2:20). Death is the destiny of the one race, but life eternal is the destiny of the other race (Rom. 5:12-17; 6:23). Our God by redeeming grace can deliver us from the rule and kingdom of Satan and transport us into the kingdom of His dear Son (Col. 1:13; 1 John 3:8).

A similar comparison is made between the natural posterity of Abraham and his spiritual posterity (Matt. 3:9; Rom. 9:7, 8). The Jews boasted that they were Abraham's seed, and so they were, as far as the flesh was concerned (v. 37), but they were evidently not Abraham's seed according to the spirit, otherwise they would have manifested the spirit of Abraham and performed deeds such as he did, faith being the outstanding work of Abraham (Gal. 3:6, 7, 29). On the other hand, they would not believe Him, love Him or hear His words.

It will assist us in the understanding of our Lord's message if we remember that in Scripture such expressions as "children of wrath", "children of disobedience", "sons of light", and "sons of darkness" are used to denote that people are characterized by wrath, disobedience, light and darkness (Eph. 2:2, 3; 1 Thess. 5:5). When our Lord designated unbelievers as children of Satan (vv. 41, 44), He implied that they exhibited the characteristics of Satan, in this instance a hatred of the truth, and a desire to lead men to destruction (2 Thess. 2:8-12). Satan brought sin and death into the world by persuading Adam and Eve to believe a lie (Gen. 3:4; Rom. 5:12). On the other hand, those who were children of God would manifest His own love of the truth (vv. 45-47). They would desire to be holy, even as the Lord was holy (John 18:38; Heb. 7:26).

DAILY BIBLE READINGS

- Aug. 23—Disobedience and self-will entail bondage Judges 2.
- Aug. 24—Failure in separation; blindness and slavery Judg. 16:13-31.
- Aug. 25—Deliverance for the captives Lk. 4:16-30.
- Aug. 26—Deliverance illustrated Mk. 5:1-20.
- Aug. 27—Stand fast in liberty Gal. 5:1-16.
- Aug. 28—A prisoner frees a slave Philemon
- Aug. 29—A willing slave forever Exod. 21:1-11.

SUGGESTED HYMNS

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