

# The Gospel Witness and Protestant Advocate

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## THE JOY OF SALVATION

**W**HAT does it mean to be saved? If there are light views of sin, there are also inadequate conceptions of salvation. Indeed, salvation is so rich, so incomparably wonderful that it escapes all bonds of language: it is more than tongue can tell because it is greater than the mind of man can think. Is it the forgiveness of sins? Yes, it is that and much more. Is it justification, clothing the sinner in the perfect robe of Christ's righteousness? Yes, it is that and much more. Is it escape from the pains of hell and the sure promise that we shall be in Paradise with Christ? Yes, it is all that and much more. Is it eternal life, a new birth from above, a new aim and a new purpose and a new power in life? Yes, all that and much more: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Let us look a little at the meaning of this word of infinite wealth, not with the hope of plumbing its depths, or of measuring its length and breadth, which are as wide as the boundless love of God, or of scaling its heights which stretch upwards to the heavenly places in Christ Jesus, but with the hope of realizing here below something of the wonder and the joy of those things which God has prepared for them that love Him, for, in His great grace, God has already given us the earnest of them, that is the first payment, the pledge of all the glory that will be ours in the endless ages of a blessed eternity.

The Lord Jesus Christ once told a story to illustrate what it means to be "lost" and "saved". First of all He told of a shepherd from whose flock a foolish lamb had strayed. And the Good Shepherd left the ninety and nine in the shelter of the fold and searched among the mountains and in the dangerous places until he had found the poor, lonely, suffering creature, and then he laid it on his shoulders and brought it home, rejoicing, to the warmth and protection of the fold. And then the Master told the story of a woman who lost a coin and who swept the whole house diligently, until she found it. And when at last the piece of money was rescued from the dirt and filth of some obscure corner, she called her friends and neighbours together, saying unto them,

"Rejoice with me; for I have found the piece which I had lost." And finally the Peerless Teacher told of a son who foolishly and wickedly gathered all and left his father's house to take his journey into the far country, there to waste his substance in riotous living. But at last, satiated with the empty pleasures of that land, he came to himself in his rags and tatters, and bethought himself of the plenty in his father's house that he had exchanged for husks that the swine did eat. And he said to himself, "I will arise and go unto my father." But would the father have him back again, this father whom he had wronged? The Pharisees would have answered, "No!" But Jesus Christ knew the loving heart of the Father, and He dares to portray the scene in these words: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Remember that the father in the parable stands for God, the Mighty Maker of heaven and earth, the One to Whom belong all power and glory and blessing. And Jesus dares to represent God, the Infinite, as *running* to meet the repentant sinner. The God and Father of Our Lord and Saviour Jesus Christ is no abstraction, no mere logical entity, not simply the First Cause, the Unmoved Mover, far away from men and unconcerned with their affairs. He is the Father of all mercies, the God of all comfort, Who cares for men and invites them to cast their burdens upon Him: "He had compassion, and ran and fell on his neck and kissed him." That is a pictorial representation of the well-known verse that has been called the Gospel in a nutshell: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The son sought to pay his own way: "Make me as one of thy hired servants," was his prayer. But the father would have none of it, he brought forth the best robe and put it on him, and a ring on his hand and shoes on his feet. That is the way of grace!

These simple homely stories tell us more about what it is to be saved than could volumes of theological works. To be saved is no longer to wander in the cheerless and dreary wilderness of our own choosing, far from the safety of the fold and the love of the Shepherd, it is rather to be placed on the strong shoulders of Our

Saviour and to be brought home rejoicing to the fellowship of His sheep and to the security and joy of His presence. It is no longer to lie useless to one's self and to one's fellows, like the lost coin buried in rubble and dirt, it is rather to be restored to the position of honour for which we were created, to be put to use for the glory of God and the good of our fellows. To be saved is not merely to quit the far country with its spare diet and bestial companions and to feast in plenty in the Father's house amid music and merrymaking. The elder brother had all these privileges yet, he was angry and would not go in to the festivities, for though he enjoyed the external blessings of the Father's house, he did not form any genuine part of it; his heart was not knit to his father's, he had no real fellowship with him. The Prodigal's chief joy, on the other hand, was not in the best robe, nor the ring, nor the feasting, but, above all, in the touch of the father's arms about his neck, the tone of the father's voice as he said with tenderness, "My son, my son."

Even while the redeemed walk this earth they are being taught the language of heaven: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4:7) To have sweet fellowship with God is to bring heaven to earth and to raise the believer even now up to the heavenly places in Christ Jesus:

The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields,  
Or walk the golden streets.

And when at last we enter the pearly gates and tread the streets of gold, our delight will not be in the cost of the precious metals and the gems that adorn the heavenly city but in Him that sitteth upon the throne: "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23)

The bride eyes not her garment,  
But her dear bridegroom's face;  
I will not gaze at glory,  
But on my King of grace,—  
Not at the crown He giveth,  
But on His pierced hand.  
The Lamb is all the glory  
Of Immanuel's land.

Let us, then, with joy draw water out of the wells of salvation.—W.S.W.

### "CERTAINTY"

A convert who had both found the Saviour and left the Church of Rome was asked to describe the change that had taken place. "I can do it," she said, "in one word—certainty." To a true convert "assurance" is a thing completely new. It is denied to a Romanist. All his efforts, struggles, duties, sacraments, still leave the possibility of death in mortal sin. For all there is the expectation of Purgatory. They do not know that there is no condemnation for those in Christ Jesus and the certainty that, if called from this life, it would be "absent from the body", but "for ever with the Lord".

—Lift up a Standard, by Rev. A. E. Hughes

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### THE TRUE RELIGION

In matters of religion, the true point of the question is this: Does the religion that is proposed change the heart, unite it to God, and prepare it for heaven?

If Christianity produces these effects, we shall not worry if the enemies of Christianity revolt against its mysteries and accuse it of being absurd. The Gospel, we shall say to them, you have discovered to be an absurdity. But this is indeed a new kind of absurdity which attaches man to all his duties, which governs human life better than all the doctrines of the sages, which gives balance, order, and peace to the inward life of man, which makes him fulfil with joy all the offices of civil life, and which makes him more fit to live and better disposed to die, and which, generally received, would be the safeguard and support of society. Name for us, among human absurdities, a single one which produces such effects.

If this folly that we preach produces such effects, is it not natural to conclude that it is the truth itself and that if these things have not entered the heart of man, it is not because they are absurd, but because they are *divine*?  
—Alexandre Vinet

### DR. SHIELDS IN EUROPE

C. N. T. CABLE FROM MULHOUSE, ALSACE

(Received August 29th, 6.00 p.m.)

DUBARRY, BUHLER, FREY, AND FIVE HUNDRED FRENCH BAPTISTS, McINTIRES, SPRINGERS AND SELF SEND GREETINGS. PREACHED CROWDED ASSEMBLY, FREY INTERPRETED. BAUMAN FAMILY PRESENT. SWITZERLAND TILL WEDNESDAY. THEN BACK TO PARIS. MY ADDRESS WILL BE CARE OF GUEDJ UNTIL SEPTEMBER 9TH. PERFECTLY WELL. HAVING GLORIOUS TIME. LOVE TO EVERYBODY.  
SHIELDS

# The Jarvis Street Pulpit

## Salvation Made Simple

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 13, 1948

(Stenographically Reported)

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

"But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

"And brought them out, and said, Sirs, what must I do to be saved?

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

"And they spake unto him the word of the Lord, and to all that were in his house.

"And he took them the same hour of the night, and washed *their* stripes: and was baptized, he and all his, straightway.

"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:27-34.

I ASKED myself the question, in contemplation of this service this morning, How can I make the sermon so simple that the youngest child will be able to understand?

If any of you children were to go out of town by 'bus, and you were to go to the 'bus station, and anyone were to announce what 'bus to take, you would want them to speak in plain language so that you could know what 'bus to take. Or, if you went to the railway station, and trains were announced, you would want them to be announced in such a way that everyone could understand what the man was saying. I have been in stations in many places when I had not the remotest idea of what the dear man was trying to say. You could not have distinguished between "New York", and "Chicago", although they are a thousand miles apart. Unless we speak plainly, so that everyone can understand, there is not much value in our coming together to hear the gospel.

Once there was a woman who had long desired to hear Mr. Spurgeon, the world's greatest preacher. She went to hear him, and afterwards someone asked her how she enjoyed the sermon. She said, "I was never more disappointed in my life." "Why?" "Because I understood every word the man said." She supposed that the great preacher would speak in such fashion that no one would understand what he would say.

We live in a day when people need to be taught over and over again the most elementary things of the gospel of salvation. We can never safely take it for granted that anyone knows very much about the word of God unless they have been trained to receive instruction regularly, and we are able to form some idea of the extent of their religious knowledge.

A year or so ago the Ontario Government undertook to give religious instruction in the schools. I never approved of it. I do not approve of it now. I do not

believe it is the State's business to teach religion. Furthermore, I questioned at the time the competency of those who would presume to teach religion in the schools. I questioned whether or not they had any religion to teach. But we were told ministers would give religious instruction.

Let me tell you a true story: I can tell you the school, the name of the minister, and the Denomination to which he belongs. But I am not going to name it, because I do not want to include everyone in that Denomination as being represented by this particular minister. But it is one of the large Denominations of this country. The man in question is an ordained minister of a large church. He goes to this particular school to give religious instruction every week. Not long ago he told them a story of a man who climbed up into the sycamore tree, and he named the man who did so, calling him, "Lazarus". A little girl present asked him a question, "If the man who climbed into the sycamore tree was Lazarus, what was the name of the man whom Jesus raised from the dead." The minister promptly replied, "Naaman." Can you believe that? But it is true, that an ordained minister did not know the difference between the Old and the New Testaments.

Who of you children can tell me who climbed into the sycamore tree? "Zacchaeus." And what was the name of the man whom Jesus raised from the dead? "Lazarus." Yes.

Now I have told you this just to show that we must not assume that people know much about the Bible. That seems almost incredible, but I particularly inquired, and I could give you the name of the little girl who asked the question, and the school in which the supposed "religious instruction" was given, the name of the minister, and the name of the Denomination. What a shame that ministers of Christ should be so utterly ignorant even of the mere letter of the word of God.

## I.

We have before us THE STORY OF THE CONVERSION OF THE PHILIPPIAN JAILOR, WHO ASKED, "WHAT MUST I DO TO BE SAVED?" How are we to be saved? What is the first thing we all need to know, if we are to be saved? Surely it is that we need salvation! It were no use to offer salvation to people who do not believe they need to be saved. There was a time, I suppose, when this jailor never thought of salvation. He was the keeper of the prison. Two religious fanatics were committed to his charge, and so he locked them up, but not until he had laid many stripes upon them,—even before they were tried they were beaten.

At midnight these two prisoners were heard singing hymns, and praising the Lord; and it is significant that the story says, the prisoners heard them. *They evidently were not afraid to let everyone in the prison know that they were Christians.* That ought to be true of all of us. Whether we sing, or speak, we ought not to be long in any place without letting those around us know what we are, and to Whom we belong. When these preachers could no longer preach to the multitudes, they sang praises to God in the prison. Let us do the same thing.

Then came the earthquake. The prison was shaken, the prison doors were opened; all the bonds of the prisoners were unloosed, and *the jailor became fearful. He was terrified.* He recognized that there was some supernatural power at work, and he felt that this earthquake had been brought about by the exercise of that power, and specially in the interests of two of his captives.

There is a theory to-day that you must not make people afraid. You must woo them with the love of God. That is well, so far as it is possible. But it was not until this man became filled with fear that he felt his need of salvation. How many people there are who when the shadow of death falls across their path, begin to think of God! Read the stories in your newspapers. When a ship is struck by a mine, or in some other way the lives of the passengers are in danger, what do they do? They begin to pray. The newspapers know that, and they are not ashamed to say that when people come face to face with death, they think of God, and pray to Him. We ought to be afraid. "The fear of the Lord is the beginning of wisdom." "It is a fearful thing to fall into the hands of the living God." Jesus said: "If ye believe not that I am he, ye shall die in your sins." Nothing more terrible could be conceived than for anyone to die with his sins upon him, uncleaned, and unforgiven.

We need to be afraid. I say to you teachers, it is well that you should teach your children to be afraid. Teach them the fear of the Lord, so that they may turn to Him.

*This man was almost a suicide.* He feared that if the prisoners escaped he would be called to account by his Roman masters; and so he drew his sword, and was ready to commit suicide. I have known people who, in despair of anything better, thought to put an end to their lives. But there is a better way than that.

Paul cried, "Do thyself no harm: for we are all here—we are not running away. You are afraid, but we are not." And when he saw this manifestation of supernatural power, and the calmness, and peace, and joy of his prisoners, he felt that they had something he

needed; and so he came and said, "Sirs, what must I do to be saved?"

That is why you go to the Doctor. You do not go when you are well. "They that be whole need not a physician, but they that are sick." Our trouble to-day is that neither children, nor adults are being taught, that sin is a deadly plague that will bring everyone—unless God should interpose—down to death. Unless you have believed on the Lord Jesus Christ, you are even now a victim of a disease which sooner or later will utterly destroy you, both soul and body. You have reason to be afraid. If the doctor should come and tell a patient that he has a very dangerous malady, immediately he would be afraid. He may say, "I don't care", but he ought to care, and take what measures are possible to effect his healing.

Unless you boys and girls have believed in Jesus Christ, your sin is upon you; and unless that sin is forgiven, and unless you are cleansed from your sin, you cannot join that happy band of which we were just now singing:

"Around the throne of God in heaven  
Thousands of children stand,  
Children whose sins are all forgiven,  
A holy, happy band,

"Singing, 'Glory, glory,  
Glory be to God on high!'

"What brought them to that world above,  
That heaven so bright and fair,  
Where all is peace and joy and love?  
How came those children there,

"Singing, 'Glory, glory,  
Glory be to God on high!'

"On earth they sought the Saviour's grace,  
On earth they loved His Name;  
So now they see His blessed face,  
And stand before the Lamb,

"Singing, 'Glory, glory,  
Glory be to God on high!'

That is possible only to those who have been cleansed from their sin, and saved.

Do you know you are a sinner? Do you know you need salvation; and are you afraid lest you should die in your sins?

There is no guarantee that anyone will have time to get ready. As I was driving down this morning my heart almost stood still. There was a car, and two little girls walking and talking together, and they walked right in front of that car. If the driver had not been quick, and his brakes good, those children would almost certainly have been killed, or seriously injured.

We never know when the death angel will come, when God will call us; and we ought to be ready for earthquakes, lightning, or any other thing—all packed up and ready to go, so that we are able to say, "For me to live is Christ, and to die is gain."

That is my question of you boys and girls, and everyone in this house this morning. Are you ready? Are you sure that you have a title to a mansion in the skies? If not, let me tell you how you may obtain it. "What must I do to be saved?—Not, "What must we do, but what must I do?" Let us make it very personal.

The great question is, What must this poor sinner—I—do, that I may be sure of salvation?

## II.

THE ANSWER WAS A VERY SIMPLE ONE: "Believe on the Lord Jesus Christ, and thou shalt be saved." What did he mean? What is believing on the Lord Jesus Christ? What does it mean? It means believing that a Man called Jesus was born as a Child in Bethlehem, lived in Bethlehem, and Capernaum, and by and by was crucified, and rose again, and ascended into heaven—just believing that as an objective truth, as a record. Is that what it means? It does mean that: but it means far more than that. Who was this Man? What does it mean to believe on the Lord Jesus Christ? It means to know Who He is Who was born the Man of Nazareth. *That He is the Son of God*, begotten of the Holy Ghost, God manifest in the flesh. To believe on the Lord Jesus Christ is to believe on Jesus Christ as the only God we know; and there is no way of knowing God except through Jesus. Do you believe that Jesus is the Son of God? that He came into this world in order to redeem us from all iniquity?

There is a Unitarian Church down the street. I dare say they are fine people who go to it, but they don't believe that Jesus is God. They don't believe that He was begotten of the Holy Ghost, born of a virgin. They say He was just a good Man. No; no! If Jesus Christ was not the God Man, He was not even a good Man, for He claimed to be God. He received worship as God. To believe on the Lord Jesus Christ is to believe that we are not coming to a human physician: we are coming to God; and if we know something of the plague of our own hearts, we shall know that only God can save us. We shall know that Jesus Christ is God, and that the miracles He wrought were a manifestation of His divine power.

Just as He saved Zacchaeus, saying, "Zacchaeus, make haste and come down; for to-day I must abide at thy house"; just as He raised Lazarus from the dead, saying, "Lazarus, come forth. And he that was dead came forth"—so this same Jesus has the same power to-day to quicken dead souls, and to enable them to live in such a way as it would be impossible for them to live apart from divine power.

To believe on the Lord Jesus Christ is to believe that He did actually die for our sins, according to the scriptures. Your sin, and mine, was laid on Christ, and when He died on the cross He died in our room and stead. He received many stripes. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Do you believe that? without any reservation at all? Can you look to Christ as the Lamb of God, the great Sacrifice Who died instead of you, in order that you might live?

Then, to believe on the Lord Jesus Christ, means more than that. It means that He was raised from the dead, and ascended into heaven, and that He is now sitting on the right hand of God, making intercession for us. Our Roman Catholic friends are fond of displaying the crucifix. Some of them wear one on a chain about their necks, in the form of a dead Christ upon the cross. He died; but he rose again. He is not on the cross: He is at the right hand of the throne of God. I do not offer you a dead Saviour: I do not ask you to put a cross before your eyes, and to pray to that. No, no! the wooden cross is done with. He died; He was buried;

but He rose again, and He ascended into heaven, and now He intercedes for you, and for me. He prays in our behalf.

*Ask God to hear your prayer.* I have had many people say to me, "Will you pray for me?" We are glad to pray for you, but why do you not pray for yourself? "Well, I think if you prayed it would be a help." I reminded you of that last Sunday morning. Why not pray for yourself? "But you are a believer, and perhaps your prayers would be more effectual." Not a bit. There is nothing in me that would make my prayers effectual. The only thing that can give effect to my prayer is the merit of Jesus Christ, because my prayer is offered in His name. That is the only thing that can make your prayer effectual. You are just as well able to pray to Jesus Christ as the veriest saint.

What does it mean to believe on Jesus Christ, and to pray to Him? It means, dear friends, *that the Lord Jesus presents your prayer to the Father.* I am glad to have people pray for me. I am glad to pray for other people; but above everything else, I desire to be assured that the Lord Jesus prays for me. He said, "I pray for them; I pray not for the world."

As long as you are in the world, and as long as you refuse to believe on the Lord Jesus Christ, He says, "I pray not for them."

What a terrible thing to be excluded from the prayer of Jesus Christ! What a blessed thing to be included, to know that when He prays, He offers my prayer to God; and for His sake, not for mine, the Lord answers my prayer.

Let me tell you a story: When I was in Hamilton, I saw a little girl one day, as I was approaching a letter box, trying to post a letter. She could not reach the box to open the cover. Then she tried to jump to it, but she could not manage it. She tried again and again. Then she stopped. She looked up and down the street, and she saw me, and came running toward me, and said, "Please, sir, will you post my letter for me? I can't reach." I suppose to her I looked as though I could reach anything. I took the letter from her hand. I saw that it was addressed and stamped, and I said, "We will post it together." We did so, and the letter went on its way.

When we have written a letter to God, saying, "God be merciful to me, a sinner" if we stand on our tiptoes, we cannot reach, but this great Saviour of ours stoops down to us, and takes our poor prayer, and puts His stamp on it, and presents it to God, saying, "Forgive that soul for My sake". And God never says, "No", to the Lord Jesus Christ. If we pray in His name we may be absolutely sure that our prayer will be answered.

This jailor believed. Then it is said that *Paul spoke to him the word of the Lord, and to all that were in his house.* They must have had a great time! When the jailor got his family about him,—they were all old enough to hear the word—and the great apostle expounded to them the word of God, somehow or another *they heard that it was their duty to be baptized.* The record does not say that he said anything about baptism, but the jailor would never have known anything about it if Paul had not told them. Did he say, "I will think this matter over next week, or next month. I may decide to be baptized"? No; he was like the Ethiopian, who said, "See, here is water; what doth hinder me to be baptized?"

On this occasion it was just past midnight, and by the time the jailor heard of his duty, it must have been far past the midnight hour. And "he was baptized, he and all his, straightway", including all the members of his household, which does not mean that there were unconscious babes there; there were not, for all who were baptized heard the word, and all who were baptized believed the word, and no one was baptized but those who believed.

Then the jailor said, "You must be hungry. And oh, those stripes that I put upon you! I must bathe them." What a different man he was! He washed their stripes to give them comfort, and set meat before them. And the household of the jailor sat down, with Paul and Silas as their guests, and all rejoiced in God. This was past midnight, and before the sun was up—it was during the hours of the night.

I wonder if our religious instructor ever heard that story? I hope he won't get that mixed up!

How many are there here this morning who believe on the Lord Jesus Christ, who will believe, and will ask the jailor's question: "What must I do to be saved", and will act upon the answer: "Believe on the Lord Jesus Christ"; and then, having believed, will say, "I want to be baptized in obedience to the Lord's command."

May He help many to come, because of this very, very simple A-B-C gospel message.

Let us pray:

We covet all these children, Lord, for Thee, the youngest of them, and every man and woman in this house. We pray that the very simplicity of the gospel may compel acceptance. How much we need Thee! How weak we are in ourselves! We have no power to master the sins which so easily beset us.

We pray that the power of the Holy Ghost may be ours, because we believe in the Lord Jesus Christ.

Bless us now for Thy name's sake, Amen.

## STALIN, SHIELDS, DUPLESSIS!

**A**S A prize sample of the election nonsense dished up to Quebecers during the recent political campaign we offer the following gem from *The Ottawa Journal* in an article reporting a speech delivered by a Liberal candidate:

"How can Mr. St. Laurent win the support of English-Canadians if he has not the support of his own people in Quebec? He has three great enemies, Mr. Stalin in Moscow, Pastor Shields in Toronto, and Maurice Duplessis in Quebec. It was the Liberal party that gave Canada a French-Canadian Prime Minister, Sir Wilfrid Laurier, and it is the Liberals who will give Canada another Prime Minister who is a French-Canadian and a Catholic.

### French Culture Not Limited

"We need not be caged up in Quebec Province as Mr. Duplessis would like. There are French-Canadians in every province, from sea to sea in Canada, and from the Far North to Louisiana in the United States. French culture is not limited by provincial boundaries", he concluded.

## OUST NUNS AS TEACHERS

Action to force withdrawal of 145 nuns and priests from teaching positions in the public schools of New Mexico, has been started in Santa Fe by a suit demanding that "all members of Catholic teaching orders be declared ineligible and forever barred from teaching."

The suit was filed in the state district court in Santa Fe by Atty. Harry L. Bigbee, on behalf of 28 persons, 14 of them from Dixon, N.M., where a "Free Schools committee" was formed several months ago.

Mr. Bigbee said preparations were being made to take the case to the Supreme court, if necessary.

## LANDS OF THE BIBLE

*Around the Mediterranean with My Bible*, by Harriet-Louise H. Patterson, Judson Press, Philadelphia, 1948, 356 pages plus index, \$3.00 American price.

Instead of spending a holiday in the bush I should really like a trip "around the Mediterranean", wouldn't you? especially through Palestine, at least if they would quit shooting over there. We believe in holiness, not in holy places, to be sure, but still the land and the lands where lived the chosen people and the Saviour Himself and His great Apostle to the Gentiles have themselves an inevitable attraction for the student of the Word of the Lord. Well, next best thing to a physical visit is the delight of a mental one led by a traveller and lecturer of experience.

It is refreshing in itself to "consider the lillies of the field, how they grow" in Galilee in the spring, and Miss Patterson never wearies of the beauty of such landscape. It is illuminating to find near Gaza the quail in vast numbers "such as Moses fed the children of Israel with in the Wilderness of Sinai" (page 59); to stand in Solomon's Quarries beneath the Old City where apparently stone was shaped for his Temple so that there was no need of tool upon it above ground; to discover that "Amman is the centre of the camel raising world" (page 192); to sit in the "almost perfect amphitheatre" between Ebal, the mount of cursing, and Gerizim, the mount of blessing (page 203), or that other "perfect amphitheatre" by the shore near Capernaum (page 241); or to learn the waves upon Galilee go as high as thirty feet (page 229). Or take this charm of Oriental colour:

"The fountain is still here and there is little doubt that from time immemorial the women of Nazareth have come to it because it is the only well in the town. From sunrise until long after sunset the maidens and the mothers of this Christian Galilean town still come with great slim-necked, earthen pitchers or more frequently today with emptied gasoline tins poised upon their shapely heads to fetch water. Even so must the mother of Jesus have come daily to this fountain—in the brightness of dawn or the shadows of twilight, perhaps many a time with a little fellow trudging behind her, or clasping her hand or the fold of her bright-colored garment, or when the boy was very young carrying him on her shoulder with his sturdy little legs wound around her neck as the women carry their children today. Here at the village rendezvous while she waited to draw water, Mary heard the village gossip as many women before and since her day in Nazareth" (pp. 217f.).

Or hear again the sounds of Damascus, "the head of Syria":

"Flirting donkeys, grunting, grumbling camels, shrill cries of vendors, pitiful whines of beggars, bursts of weird Oriental music, tinkling of street-car bells, and the honks of French motor horns are the strange symphony of sounds which has provided music for this Eastern extravaganza, which is the same as when *The Arabian Nights* was first written down" (p. 254).

I wish I could commend this book whole-heartedly, but there are slips in it; e.g., Gehenna is not from the Hebrew for land but valley of Hinnom (p. 105), and one who has attended two theological schools should hardly think that the Siloam inscription "gave to the world the key to the ancient Hebrew language" (p. 110); nor does Matthew say that the Wise Men stood around the manger (p. 152); nor does the New Testament nor do any other records of that age say John the Baptist preached in Damascus (p. 258). But worse than slips are discolorations of modern religious liberalism that appear here and there (e.g., pp. 84, 97, 165, 190, 228, etc.). Still, we did not read this book for correct theology but for travel, and we enjoyed the journey on our holiday.—W.G.B.

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# THE DOCTRINES OF GRACE

## JUSTIFICATION

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

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Thursday Evening, February 26th, 1931  
(Stenographically Reported)

THE subject before us for consideration this evening is one which might well occupy our thoughts for months and even for years together, so that I shall not be able to treat the subject exhaustively, but shall cover it only in outline.

The doctrine of justification by faith, and by faith alone, distinguishes that view of salvation which regards it as being wholly of grace from any other view which looks upon it as having in it an admixture of human works or human merit. It was for this great doctrine Luther contended; and this doctrine which had so long, to the view of many, been buried amid the superstitions of Rome was revived, or brought to light again, by the great Reformation.

I read an article the other day in *The British Weekly*, drawing attention to the difference between the prevailing theological view obtaining in England, and that which is now most commonly prevalent in Germany. The writer—I think it was not Dr. Hutton, the Editor; but I forget at the moment the writer's name, though a very prominent English scholar—declared that it was quite common in Germany to hear preachers preach the doctrine of justification by faith alone, without works; but that it was not only unusual but almost unknown in England to-day. If that is true, we need another Reformation to bring that great central truth back to light, to acceptance on the part of God's people.

### I.

WHAT DO WE MEAN BY JUSTIFICATION? First of all it is something external to the subject of it, it is something apart from us, it is something that is done for us, rather than done in us. It is associated with what is done in us, but justification, *per se*, is something that is done in our behalf, and for us, by Another quite apart from ourselves.

It is an act of God. We are said to be "justified" by faith, but it is not an arbitrary act. That is, it is not something which God does without reason, by the arbitrary exercise of His own sovereign will. You have heard of the Cornishman who asked, "Why can't God do a generous thing and forgive a fellow?"

Justification is not a benevolent act of God exercised by Him simply because He is God and has authority to justify whom He will; because the very word itself suggests a legal principle, and it applies to those who are not unrelated to the law of God. The man who is justified is given standing before the law; he is declared to be just, or righteous—not *made* righteous, but declared to be righteous in the eyes of the law before which he stands. He is accounted a just man

against whom no offence is registered, over whom no penalty hangs. He is just, and has no fear whatever of the law. "Free from the law", we sing, "Oh blessed condition!"

*Justification is much more than the forgiveness of sin.* It involves the forgiveness of sin, but it means very much more than that. The mere remission of penalty and release from the consequences of wrongdoing would be a very inadequate salvation. Merely to have our sins forgiven, to escape from hell to heaven, and ever to walk as a ticket-of-leave man in the glory, would give us no standing before God, before His law, before His creatures who have not violated the law,—the principalities and the powers and we know not whom in the heavenly places. Therefore, justification means very much more than the forgiveness of sins, though it does mean that.

It means that we are accounted by the law of God to be righteous, that *in the eyes of the law we are esteemed just*. We have no debt to pay, no penalty to fear, no condemnation anywhere that can come upon us. That being so, it means that *we are given a place in the divine favour*. We are justified before God. It is now possible for us to come into the presence of God as though we had never sinned at all. It is a very wonderful thing, that we whose sins so richly merit the divine displeasure and the flaming wrath of the divine holiness, should have been so provided for by the grace of God that it should be possible for us to walk into His holy presence unabashed, standing before Him as though we had never sinned.

Our salvation, the salvation that is in Christ, is much bigger than we have ever dreamed. The dimensions of it, the content of it, the purpose of it, the potentialities of it, are beyond our utmost imagination. And yet we may rejoice in this that somehow or another we are so conditioned by divine grace—those of us who are saved, I mean—as to be fit for His presence. As to how it is done, a little more of that presently: I am trying to content myself with a simple definition of what justification is, that it gives us standing before a holy God, causing us to be esteemed righteous, flawless, in His sight.

I do not know of any better illustration of what justification is than the story of Captain Alfred Dreyfus. A few of you may remember it, and it may be a dim-memory in the minds of others. But the story so closely resembled the trial of our Lord and the treatment that was meted out to Him, that I studied it minutely and read every shred of evidence submitted to the courts in both trials. It was a most interesting study in psychology, and in jurisprudence.

Dreyfus was a Jew, a captain in the French army. He was charged with having sold military secrets to an un-named enemy; the enemy was generally assumed to be Germany. Now that we know the intense feeling on the part of France, and her constant fear since the year eighteen hundred and seventy, we may know what bitter hostility was evidenced toward this Jew when he was charged with having betrayed his country to its most dreaded foe. He was tried by court-martial and found guilty. His regiment was paraded, and in their presence the marks of rank were torn from his tunic. His sword was taken from his side, broken in pieces, and cast at his feet. He was degraded before his regiment, and before his army, and then sentenced to a long term of imprisonment on that dreadful penal colony, Devil's Island.

He was there for a number of years when the novelist, Emile Zola, convinced that an injustice had been done, took up his case. There was great agitation in France.

It resulted at last, after a long discussion, in a reopening of the Dreyfus case, and a retrial. He was brought back from Devil's Island and retried. A verbatim report of the whole proceeding was published on this side of the sea, and there was not the shadow of a doubt that Esterhazy was one of the meanest conspirators of history. (I notice something happened to his daughter a few days ago; her name was mentioned in the press.) Count Esterhazy was one of the conspirators. It was proved conclusively that Captain Alfred Dreyfus was an innocent man, and that somebody else had sold this military secret to the enemy; but they had to fasten the guilt upon someone, and due to the strong anti-semitic feeling in France at the time, they had selected a Jew. Their wrath fell upon Dreyfus, and he was condemned. All evidence proclaimed Dreyfus innocent; notwithstanding, for the honour of the French army, (as we have seen similar courses taken for the honour of a university) he was for the second time found guilty.

The next day the President of France pardoned him, but Dreyfus threw the pardon back at him. He said, "I do not want your pardon; I will not accept your pardon. If I am a guilty man I am willing to go back to Devil's Island and pay the penalty of my crime, but I am absolutely innocent, and will never rest until my compatriots regard me as a loyal officer of the French Army."

Ultimately a further trial was ordered, and at last justice was done, and Dreyfus was declared "not guilty". His regiment was again paraded. He was recommissioned as a captain in the French army, and in the presence of the regiment before whom he had been degraded they restored his shoulder-straps, and his sword, and all the other marks of rank; and the regiment saluted their captain. He was at last justified—not pardoned; but justified, acquitted, regarded by those for whose regard he cared, as a righteous man.

I do not think that anything less than that would do for us in heaven: to pass before men and angels as those who are in the sight of a holy God perfectly just.

There is the problem. It is no wonder it should have been asked so long ago, and no wonder that it should still be asked by those without divine illumination, "How can man be just with God?" No greater question was ever asked than that. And to that question no mortal can find an answer. It must come from a God of grace, and from a God of grace alone.

## II.

Let us take another step: WHAT IS THE MORAL BASIS FOR THIS DIVINE ACT WHICH WE CALL JUSTIFICATION? Upon what moral ground, consistent with principles of righteousness and truth and equity, can a holy God justify a sinful man? That is the problem. Where shall we find the moral justification? May I put it this way, How can such justification be justified, or shown to be justifiable? Obviously *it cannot be on arbitrary grounds*. Even God Himself cannot act arbitrarily, for reasons within Himself apart from principles of righteousness. Of course, I shall have to explain that. It was perhaps a slip when I said "reasons within Himself", because there can be no reasons within Himself that are not just, for God is holy. But what I want to make clear is this, that God cannot exercise His sovereignty arbitrarily and without regard to righteousness. The very nature of God precludes the possibility of His doing certain things. For instance, we read that God "cannot lie." Paul said, "In hope of eternal life, which God, that cannot lie, promised before the world began." Why cannot God lie? For the simple reason that He is truth. For God to lie would be to violate His own nature. He cannot do it. His whole nature would be outraged if God were ever to speak other than the truth, or to act in a way that was not consistent with the truth. His perfect holiness, His absolute perfection, make that impossible.

Very well, then, on the same ground it is impossible for God to act unjustly, or without regard to principles of justice. His whole nature—and mark this,—I wish you would make this distinction, and try, if you can, in your thought, to distinguish between God as the source of all good, and the law that emanates from Him. It is only a mental concept because, as a matter of fact, you cannot distinguish between the nature of God and the law of God, because the law of God and God Himself are one. Being truth, He must always act in accord with truth. Being just, He must always act in accord with the principles of justice. Being Himself righteous, it is impossible that He should ever act unrighteously. Therefore whenever law issues from Him, it is ever a part of His own nature.

Thus the divine law differs from human laws. We must beware of the plausible, and distinguish between things that differ. Analogies are not proof and may lead you far astray.—We must always remember that God and His law are one.

You will see my reason for stating that presently. You may go to the law library and get a volume, and you will see that "by and with the consent of his counsellors," or in a phrase similar thereto, his Majesty King George the Fifth enacted so-and-so,—but his Majesty, personally, does not know anything about it. If his Majesty's personal opinion were sought, perhaps he would not agree with the statute. The laws upon the statute book, put there in the name of the king, have no necessary relation to the king's own nature or his own desire. He is human, and it would be humanly impossible that he could know the particulars of all the laws passed in his name. He is only the figure at the head of the commonwealth or of the empire.

Not so with God: every law, be it a natural law in the physical world, or a moral law—the moral law as summarized, for example, in the ten commandments,—or a principle of morals,—all laws are but radiations or written transcripts of the Divine Nature. You cannot



break that law without offending His person; you cannot violate God's law without assaulting the nature of the divine Law-giver. Therein in part lies the inadequacy of the theory of the governmental atonement. The atonement was effected for more than the maintenance of the divine government. It had its reason in the nature of God Himself because of what God is. So I say God cannot act arbitrarily without respect to the law of which He is the source.

Do you understand my thought? For example: here is a judge upon the bench. He has every sympathy with the prisoner. He may feel the prisoner has been a victim of circumstances, and yet he has broken the law, he has committed a crime. The judge considers all the mitigating circumstances, makes every possible allowance; and yet he has to find the prisoner guilty, and, being guilty, he cannot say, "You are guilty but I will forgive you; go and sin no more." The Law will not allow him to do that. Inasmuch as the prisoner has violated the law, the judge, in the exercise of his duty, and in the discharge of his oath, must mete out such a penalty as the law prescribes.

God is Himself the Law-giver. Can I make it plain? There is that great law library down there, and those laws have no relation, I said, to the king, to the king's desires, or to his nature. Neither have they any direct relation to the judge. He is charged with their enforcement. He may privately say, "If I were the legislature I would not pass that law at all." But it has been passed, and he must enforce it. Not so with God. If you can conceive of all laws upon all statute books as being incarnate in the judge, you may get a glimpse of the truth that every law that ever God has issued finds its source in Himself: therefore God must act in justifying the sinner consistently, not with the law of His domain merely, with things external to Himself, but He must act consistently with the law of His own nature, with what He is as God. In other words, He must be just, for He is Justice.

How, then, can He be both just and the Justifier of the sinner? Only on one of two grounds: either the person accused must be declared innocent as one by whom no offence has been committed, and therefore from whom no penalty is due; or if he is guilty, the penalty of the law must be paid. You cannot dispose and dispense with these principles by sneering at a "mechanical" view of the atonement. There is a sense in which this is a mechanical world. There are just balances, and God cannot be just and the Justifier of the ungodly unless that penalty which His own perfect moral nature, His own divine holiness eternally unchangeable, demands, is paid; for were He thus to forgive the sinner He would violate His own nature—and that is impossible, because He is God. I do not say He *must* not do it, but that He *cannot* do it. He is incapable of it.

Hence what the law requires in behalf of our sin, on account of our sin, must somewhere, somehow, by someone, be supplied.

I shall speak this evening of the atonement only incidentally, because all these great doctrines are related to each other, and you cannot think of one without thinking of them all. Yet our special thought is in relation to the act of justification and its implications, so I refer to the atonement only incidentally because there is no possibility of understanding the principle of justification without the atonement. But I say that whatever we may

find in our study of the atonement later, this is perfectly clear, that the nature of God—I do not say His character; I use the stronger word, the strongest term I know—the very nature and essence of God, what God is in Himself, demands absolute justice, absolute righteousness, absolute truth, and so on. We saw that in our first study.

Very well then, if God is Himself to justify the sinner who has outraged His law, He can justify him only on the ground that the penalty which that law demands has been paid.

Some people wondered a little while ago why some of us so strenuously opposed the teaching of a certain professor, which teaching negatives the whole principle of salvation by grace. If once you ignore the necessity for expiation, for a *quid pro quo*, for a balancing of the books, then you do one of two things: either you malign God and make Him partner in your iniquity, or else you presumably assume that a man can pay his own debts which he owes. Whichever you do, you assume an impossibility. No! Only as the utmost requirements of the law are met, and the debt is wholly paid, only then can God justify the ungodly. Blessed be God, it has been paid!—

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

That is a standing-place, is it not? Does not that give something for you to put your feet on and say,—

"On Christ the solid Rock I stand,  
All other ground is sinking sand?"

But there is another difficulty here, which we must not ignore. *You cannot justly ignore potential evil, evil that is latent, but unexpressed.* You are dealing with the past, and a man has sinned. Yes; and it is paid for. But he may sin to-morrow. Very well: there is a deposit to cover to-morrow's transgressions. He may sin again and again. Very well, there is a deposit of merit for that. The arms of the Cross stretch from birth to death. They cover the moral obligation of a man's whole life.

You remember that in the sixth chapter of Romans the question is asked, after that massive and tremendous argument of the fifth chapter—and if you want to know what logic is, you students, if you want to know how to reason irresistibly, study Romans. It is the finest piece of logic ever written. (Isn't that so, Dr. Stockley? "Yes, sir.") After that great argument of the fifth of Romans, leading us to that great climax, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord", the Apostle Paul assumes somebody's saying, "If that be so, that the more I sin, the more I am forgiven, if salvation be all of grace, and on account of Another's obedience instead of mine as a substitute for mine, shall we continue in sin that grace may abound?" To which he answers, "God forbid." Yes, God will forbid. That is a strong expression. The whole nature of God would forbid salvation's being granted on any such grounds as that, that the penalty should be remitted and that the man should go on in his sin. That were impossible.

Justification finds its moral grounds, its ethical justification, in the nature of God, inasmuch as the divine

holiness has required certain things, and by the Incarnation, by the outwrought righteousness of Jesus Christ, the requirements of the law have been met. But there is something more than that. Here is potential evil. Although I am forgiven, I am not yet in harmony with the law that has been honoured in my behalf.—I do not know whether I can make it plain. I wish I had a month or two to try to find a phrase in which to express it, but it seems to me perfectly clear that there could be no moral justification of justification, for the remission of penalty and the restoration to favour of the sinful soul, unless there were some guarantee of future good behaviour, unless there were some provision whereby the sinner can be brought into harmony with the law to which, on account of Another's payment, he has now become reconciled. In other words, justification, apart from regeneration, would be immoral.

I wish you would think that over. There are those who say that the doctrine of imputed righteousness is immoral, that it encourages people to go on in their sins. No, it does not. "God forbid." The very opposite is true. By Another's righteousness we are justified. Another's righteousness is imputed to us. Our obligations are discharged by another Life offered in substitution for ours. The cleansing blood is that Life in solution, that righteousness in solution, washing our sins away. And here I am, I, the same old sinner, left to start in again to-morrow morning to do the same thing? Oh, no! No! A thousand times, no! "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." I read to you that great passage in first Corinthians. When we have been a million years in heaven we shall understand it a little better, but I think we shall still want to take a course of a few more million years to understand it more perfectly.

"He who knew no sin, was made sin for us." That is a profound word. I have never known anybody who understood it. I got a manuscript yesterday from someone in England. Written in red ink, pinned to it, was a note stating that it was a "friendly" review of one of my sermons. I do not know who sent it, nor what value to attach to the review, but it was from someone whose judgment is entitled to some respect. But he criticized a sermon of mine where I say, "I shall not be at pains to try to balance Scripture as a merchant balances his books." My critic said, "That is exactly what exposition is." My answer is, I have no balance for the infinite. There are a thousand things in Scripture that I cannot understand. They are there, I believe them; but I cannot explain them. There are portions of the Word of God that defy exposition, I care not what the critic says.

"He made him to be sin for us, who knew no sin"—not merely that He laid our sins upon Him, but as though He was Himself, in the mass, sin, the great mountain of the world's iniquity. I do not know what that means, or how it could be, except that I know it is a fact. What for?—"that we might be made"—mark again—"that we might be made the righteousness of God in him." The righteousness of Christ is imputed to us. But there is something better than that, that by our union with Christ in death, we go down into the grave with Him and actually die with Him: the "old man" is crucified with Him, and the law has its way with him. We rise with

Him, and we are in Him, and we are actually "made the righteousness of God in him".

He is made unto us righteousness, as well as wisdom, sanctification, and redemption. So you see, if I may so put it, God finds justification for His act of justifying the sinner by providing satisfaction out of His own nature for His own nature, "God was in Christ reconciling the world unto Himself". Then and thus He further justifies that gracious act by imparting His nature to us, for by a new birth we are made one with Him, so that "both he that sanctifieth and they who are sanctified are all of one."

I think I had better continue this study next week. I thought perhaps I could get through to-night, but I shall have to leave it here. Will you turn it over in your minds, and when you get *The Witness* next week, read it over. We will pick up the thread of our discourse next week, and endeavour to show how justification is effected, and how we are justified by faith alone; but to-night I have tried to explain to you that justification is an act of God that finds its own justification in the moral nature of God; that God is just, and yet the Justifier of him that believeth on Jesus.

That is only a little glimpse into some of the interesting intricacies of theological thought. What shall be our closing hymn?—Yes, two suggest the same hymn:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

### THE EVOLUTION OF ROMANISM

A political philosopher may find an interesting parallel between the evolution of the secular Roman Empire and that of its heir, the very substantial "ghost" which Thomas Hobbes saw sitting crowned and sceptred on the ruins of it. Instead of the "progress" towards democracy which the nineteenth century foolishly supposed to be almost a law of nature, the Roman State passed from an aristocratic republic to a camouflaged dictatorship, and thence to a sultanate of the Asiatic type. Similarly in the Church, the senate of bishops gave place to a constitutional monarchy, and this to the undisguised and unlimited Papal absolutism, which was the logical climax of an institution formed so closely on the Roman imperial model.

—DEAN W. R. INGE, *Protestantism*

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## THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

The American Broadcasting Company on August 16, carried a broadcast from Amsterdam, Holland, reporting the sessions of the International Council of Christian Churches. Rev. Carl McIntire, the President of the Council, spoke as follows, in part:

**T**HE International Council of Christian Churches has been formed. The last few days as an American I have had a peculiar pleasure. The meetings of the International Council have been held in the English Reformed Church in Amsterdam, the very church in which our Pilgrim Fathers worshipped before they came to America. The bronze tablet to the right of the entrance reads: "To the glory of God in Jesus Christ, a tribute to the Pilgrim Fathers who settled first in the city of Amsterdam, Holland, the country of their asylum, a shining exemplar of civil and religious liberty, many of whose institutions to America, through the English pilgrims and the Dutch who settled in New York, have given to the new world a distinctive character." To the right of me as I have presided over the deliberations there is another bronze tablet: "One in Christ, 1609, from Scrooby to Amsterdam; Ainsworth, Johnson, Robinson, Brewster, Bradford. By a joint consent they resolved to go into the Low Country where they heard there was freedom of religion for all and live at Amsterdam."

It is in that same religious liberty that I now speak to you over this great American network. "One in Christ"! The pilgrims had it in 1620. This week we have had it as representatives from 26 nations and 60 Protestant denominations have organized as a democratic body the International Council of Christian Churches. The assembly opened August the 11th by singing Martin Luther's great hymn of the 16th century Reformation; "A mighty fortress is our God, a bulwark never failing"

Sir Arie Kok, for 25 years the Chancellor of the Netherlands Legation in Peking, China, delivered the keynote address. He spoke of the critical days confronting the world and the Protestant Churches which would remain true to the faith. Atheistic communism cannot be trifled with or appeased, he warned. He spoke of the destructive effect of modernism inside of the church itself.

Each session, morning and evening, has been opened with a message on different aspects of the theme. They include, "The Person of Christ"; "Christ and the Church", "Christ and the Individual", "Christ and Society", "Christ and the Future". The assembly is of one purpose: to do and to declare the Word of God. The Bible is our guide!

An example of the working of the assembly can be seen in the adoption of the doctrinal platform. . . . Let me read it to you. It is of historic significance in uniting Bible-believing churches from many lands.

"Inasmuch as it is the duty of all believers in the Lord Jesus Christ to make common testimony to their faith in Him, especially in these darkening days of apostasy, the bodies of various nationalities and languages forming this Council do now establish it as an agency without compromise or evasion, unreservedly dedicated as a witness to the faith once for all delivered unto the saints, including among many other equally Biblical truths the following: that is to say, the plenary,

divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility as the Word of God, the supreme and final authority in faith and life; the triune God, Father, Son, and Holy Spirit; the essential deity and the real and proper but sinless humanity of our Lord Jesus Christ; His birth of the Virgin Mary; His substitutionary, expiatory death, in that He gave His life a ransom for many; His resurrection from among the dead in the same body in which He was crucified, and the Second Coming of this same Jesus in power and great glory; salvation, the effect of the sovereign grace of God in regeneration by the Holy Spirit and the Word through faith, not of works; the everlasting bliss of the saved and the everlasting suffering of the lost; the real spiritual unity in Christ of all redeemed by His precious blood; the necessity of maintaining, according to the Word of God, the purity of the church in doctrine and life; and, still believing in the Apostle's Creed as a statement of Scriptural truth, we therefore incorporate it in these articles of faith."

That is the end of the statement. These are the historic doctrines of our faith, the doctrines of the apostles, the doctrines of our Pilgrim Fathers which gave them their faith, their courage, their stamina, to open up a new world which you and I now enjoy.

Without question the great highlight of this assembly has been the prayer meetings. Every day they have been held. When we come together to pray some stand, some kneel, some sit, each in his own manner, and each in his own tongue, but all pray to the same God through the same precious Saviour and Lord. There has been felt great power from the Holy Spirit.

The International Council will stand against communism, fascism, socialism, pacifism, and for freedom. It is against anti-Semitism.

There is a question I should answer. You may ask it. What is the difference between the International Council of Christian Churches and the World Council of Churches also being formed? As to organization there is little difference; both are councils of churches operating on a world level, but there are fundamental differences in their positions. First, the common denominator on which each will be built is different. The World Council includes the Greek Catholic churches, which teach doctrines concerning the way of salvation, the mass, Virgin Mary, which we believe Protestants cannot join in communion with. The International Council is a Protestant Council. The World Council speaks of itself as a non-Roman body. Therefore the International Council claims to be the only Protestant Council.

Second, the International Council stands for the purity of the church; that is, the church must preach only one Christ and only one Gospel. In many of the churches establishing the World Council there are those who take different views of Christ. It is over this issue that the basic divisions in Protestantism today have occurred.

I believe I can state to you the heart of the matter when I say some have gotten the idea that great numbers will help us out of our confusion and give power. No. It is the Word of God and the power of God we need. God honours His truth. Whatever you do, please do not confuse the International Council of Christian Churches with the World Council of Churches. In

the United States, the International Council will work closely with the American Council of Christian Churches which stands for the same principles in our country.

In the church here in Amsterdam where we have been meeting, and where the Pilgrim Fathers worshipped before they sailed for America, there is a stained glass window picturing their departure on the Mayflower. Some are kneeling, some weeping, and Bradford is kneeling with an open Bible in his hand. It is *this same Bible, this same faith*, that this confused, dying world needs today. It will enable us to preserve our freedom, deliver us from our enemies, help us to preserve the peace of the world, and above all, show us the way home to Heaven. The International Council of Christian Churches will use our religious freedom to proclaim its message around the entire world.

### ROME AND THE WORLD COUNCIL

FROM *The Toronto Globe and Mail* of Monday, August 30, we copy the following news dispatch from Amsterdam, Holland, where the "World Council of Christian Churches" is holding its sessions. Last week we referred to a pastoral letter addressed to Dutch Roman Catholics by their bishops which said that the World Council was "looking up — perhaps often unconsciously — to the (Roman) Church as the only harbour". From the following report, it would appear that Rome, on her part, is looking to the "World Council of Christian Churches".

AMSTERDAM, Aug. 29 (CP).—A special mass for the World Council of Churches now in session here was celebrated in every Roman Catholic church in the Netherlands today, although the Catholic Church has refused to participate in the Council.

The Archbishop of Utrecht, in an episcopal letter, wrote that the Roman Catholic Church could not carelessly ignore the "great and sincere desire for unity" out of which the World Council had been born. Therefore, in addition to special prayers, he called for the solemn mass "that all might share in this unity."

### HAVE YOU A LITTLE CHAMBER, A BED, A TABLE, A STOOL, AND A CANDLESTICK?

"Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." (II Kings 4:10)

THE above quotation from an ancient story in the Old Testament would constitute a very welcome answer to the prayer of some harassed and troubled people in our own day who frantically beg in the classified columns of our modern newspapers for some sort of living space for themselves and their families. Housing is one of the major problems of the day, and yet there are many people who know nothing about this vexatious difficulty because they have had their own homes for years and do not need additional space. But for students coming into the city as strangers, and for young couples who have set up housekeeping since the war, the problem is an agonizing one that carries with it the potentialities of many serious social problems in the future. Only those who have no place to lay their heads, no place to which they can withdraw for shelter and protection and for retirement and study, know the sharp anguish of being homeless in a great city.

We write of this matter for the sake of our incoming students who will soon be entering the classes of Toronto Baptist Seminary. Most of the single men students will be accommodated in the Men's Residence, though all indications now point to it being filled to overflowing. For the lady students, however, we have no such facilities, and they are left to fend for themselves. And the married students, and those with families, most of them veterans and their wives, will have to take what they can find, if they can find anything. Last year some of our students, especially those with families, endured deplorably bad housing. Little wonder that some of the students came to class in the morning looking the worse for wear, with a look that spoke of "the-morning-after-the-night-before". No; it was not a spree they had indulged in, it was the result of trying to study in two small rooms shared with wife and children. We often wondered if there were not, in this city, Christian homes, in which there is plenty of space for little feet to wander about while their fathers find peace and quietness to study in preparation for the Gospel ministry after having spent four or five years in the armed services.

The practical godliness of the Shunamite, who with womanly instinct provided a home for the prophet of old, received its full reward in due course. Those of us who have been often entertained in others' homes admire her exquisite tact in making a little chamber on the wall, that is, cut off, at least in part, from the living quarters of her family and providing just the bare necessities and yet no less: a bed, and a table, and a stool, and a candlestick, and then best of all, the full authority to "turn in thither when he cometh to us". This is ideal hospitality, to be made at home away from home. We wonder if there are not available in the homes of some modern Shunamites other prophets' chambers for use in this busy, crowded age when consecrated young men and women, together with the influence of their Christian homes, are needed more than ever before. In the New Testament it is said that some entertained angels unawares, and we are exhorted not to forget the virtue of hospitality. We hope that this note will lead to the double blessing of some Christian householder with a "little chamber, a bed, and a table, and a stool, and a candlestick", and also of some distraught pastor and his wife, who in the days to come will be encouraged and strengthened in his labour for the Lord by practical Christian hospitality now.

If this article strikes a responsive chord, and you think you can help, write us a note describing the accommodation you have, and we shall put you in touch with someone in desperate need of it.—W.S.W.

### "WHEN PAPISTRY COVERED ENGLAND"

Roger Ascham, Queen Elizabeth's schoolmaster, wrote retrospectively: "In our forefathers' time, when papistry, like a standing pool, covered and overflowed England, few books were read in our tongue saving certain books of chivalry, as they said for pastime and pleasure . . . As one, for example, *La Morte d'Arthure*, the whole pleasure of which book standeth in two special points, in open manslaughter and bold bawdry . . . Yet I know when God's Bible was banished the Court, and *La Morte d'Arthure* received into the Prince's Chamber."

G. M. TREVELYAN, *English Social History*

## C.C.F. CONDEMNS FRANCO

**D**IOGENES searching with a lighted lantern at mid-day for an honest man might well be taken as the symbol of the average Canadian voter in search of an honest party, whose platform is built on principle and not expediency. The Liberal party has perfected its science of servility to the wishes of Quebec, and is as graceful in obeying its master's voice as a trained animal in the circus. The Conservative party has blindly persisted in casting itself with love-lorn madness at the feet of the Roman Catholic province, and certain sections of it now appear to be ogling the anti-British, pro-clerical *Union nationale* party for no other reason than that it was victorious in the recent provincial elections. Will our English-speaking electors never learn that even in the political realm mixed marriages may be celebrated only with the consent of the priests and in accordance with the prescriptions of canon law, which are, in brief, that the fruits of the union are assigned in advance to the Roman Church? Are the Progressive-Conservatives so enamoured of *la belle dame de Québec* that they will abandon all their time-honoured principles and slogans in order to gain their heart's desire. If they do they will discover, to their sorrow, that in such marriages it is the bride that gains the groom, and that she rules him with an iron hand under the tutelage of the Hierarchy and in accordance with its laws.

Even the C.C.F., a socialist party that is not in good odour in the Roman Catholic Province of Quebec, has shown the same penchant for wooing the much-desired Romanist vote by professing to be in nowise antagonistic to papal doctrines and aims. Politics in Canada may well be summed up by saying that the Liberal party is the Roman Catholic party and that the Conservatives and the C.C.F.'ers want to be.

This is a dark picture to paint of Canadian politics, and we are therefore happy to note one small ray of hope in recent news. It is reported from Winnipeg that the C.C.F. party convention was bold enough to pass a resolution condemning the Franco government of Spain. *The Toronto Globe and Mail* reports the matter in these words:

WINNIPEG, Aug. 22 (Staff).—If the CCF Party had any hope of winning constituencies in the Province of Quebec at the next Dominion general election, it stacked the odds against itself here Saturday at its annual convention.

It did so by taking what most of its delegates regarded as a courageous stand against the Franco government of Spain. They were warned by one of their number, a French-speaking Catholic, that they were running the risk of placarding themselves in Quebec as anti-Catholic. His warning was without effect.

The convention passed a resolution condemning the Franco government as anti-democratic. Canada was asked in the resolution to terminate its present diplomatic recognition of the Spanish Government and to impose economic sanctions against the people of Spain.

Spain is one of the great Catholic countries of the world and most practising politicians in the Liberal and Progressive Conservative Parties know the people of Quebec frequently put their strict Catholic convictions ahead of their political beliefs.

The report goes on to suggest that most of the delegates at the C.C.F. convention were from Western Canada and British Columbia and that "they forgot about the political importance of Quebec as their socialist zeal was inflamed . . ."

Perhaps the next convention of this party will be held in the East and the fatal influence of Quebec will

make itself felt. Or it may be that as practical politicians gain control of the party machinery they will teach the delegates to dance as they should do to the tune which they call who pay the piper. Yet even within the bosom of this party there is to be found a delegate who is willing to voice the Roman Catholic threat of Quebec's displeasure if the party fails to conform to its wishes. But in the meantime it is refreshing to find one party that casts political discretion and expediency to the winds and votes according to its own principles. It is surprising to find a political party that has principles, and still more surprising to see it daring to be honest enough to vote according to them in scorn of consequences. We frankly confess that we have little use for the fine spun theories of socialism for we fear that once such a party assumed office its gossamer threads of airy doctrines would be transformed to iron chains as heavy and binding as that of any other sort of dictatorship. Notwithstanding we admire honesty and convictions wherever we see them, and we think the Canadian voters in general also admire these rare qualities. They are growing increasingly disgusted with the blatant opportunism of professional office seekers who utter worn-out platitudes in public which they deny in their private deals and compromises. For the sake of Canada and of democracy we heartily wish that the older parties would pay less attention to wooing Roman Catholic Quebec and pay much more attention to discovering what their own political principles really are and summoning sufficient honesty to follow them rather than mere expediency.—W.S.W.

## KNOWING AND DOING

**I**T HAPPENED at Athens, during a public representation of some play exhibited in honour of the commonwealth, that an old gentleman came too late for a place suitable to his age and quality. Many of the young gentlemen who observed the difficulty and confusion he was in, made signs to him that they would accommodate him if he came where they sat. The good man hustled through the crowds accordingly; but when he came to the seats to which he was invited, the jest was to sit close and expose him, as he stood out of countenance, to the whole audience. The frolic went round all the Athenian benches. But on those occasions there were also particular places assigned for foreigners; When the good man skulked towards the boxes appointed for the Lacedemonians, that honest people, more virtuous than polite, rose up all, to a man, and with the greatest respect received him among them. The Athenians, being suddenly touched with a sense of the Spartan virtue and their own degeneracy, gave a thunder of applause; and the old man cried out, "The Athenians understand what is good, but the Lacedemonians practise it!"

—SIR RICHARD STEELE

## THE LAMBETH CONFERENCE

In his address of welcome at the opening service of the 1948 Lambeth Conference, the Archbishop of Canterbury spoke of holding to "the Word of God declared in Scripture and tradition" (italics ours). It was just on this point that the Reformers took a firm stand against the Church of Rome. The leaders of the Church of England have departed far from Reformation principles.

—*The Irish Evangelical*



## HOW ELECTIONS ARE LOST IN QUEBEC

THE following article translated from the editorial page of a French-language daily of Montreal is of interest because it constitutes an indirect explanation of how elections are lost in Quebec. It points out that of the three parties that sued for the affections of Quebec electors in the recent political contest in that province, two of them had been publicly rebuked by the ecclesiastical authorities for claiming, implicitly or explicitly, that they were in some sense official Roman Catholic parties. It may be significant that the party which was not rebuked was the very one that swept the province. Yet even *Le Devoir* seems to suggest that this party also deserved a rebuke, quite as much as the others that to whom one was given, for, as this paper puts it: "Mr. Duplessis has a predilection for letting it be understood that the Church and religion are on his side . . ."

Our purpose in translating the article from the French newspaper in Montreal is to remind our readers, on its authority, of the large part that religion plays in the Quebec political scene. All the parties, according to this newspaper, represented themselves as enjoying the favour of the ecclesiastical authorities and hoped to gain votes thereby.

The Roman Hierarchy publicly administered stinging rebukes to the parties that sought to exploit its authority without its consent. Even in Quebec the Roman Church does not mean to be yoked to the plough of any party that may wish to make a convenience of it. Its policy is rather to harness the political parties and their leaders to drag its ecclesiastical chariot in a triumphal procession whither the pope may direct. As the so-called "Apostolic Delegate" put it: "The social doctrine of the Sovereign Pontiff is above all divergences of party". Which being interpreted means that in a democracy the Roman Church does not commit itself unreservedly to any party, but maintains a balance of power between the parties and, by playing one against the other, makes the best possible bargain for its own special interests. That is what it is now doing in Canada. In Quebec it is a conservative party that swept the field; but in the federal field the same province returns a solid block of Mackenzie King-St. Laurent Liberals. That astute clique of politicians composed of the bishops of Quebec knows full well that in the provincial legislative assembly, the clerically-minded Mr. Duplessis will do its bidding, but that in the House at Ottawa a more flexible attitude is required for the give and take of politics in which a non-Romanist majority holds the final control. And in this field the Romish priests know that the Mackenzie King Liberals are their best bargaining agency.

In any case, the Roman Hierarchy is very "prudent"—to use the word consecrated in their works of "Moral Theology"—when it comes to direct, public interventions in democratic politics. The following are the principles laid down for such cases in a Jesuit book entitled *Moral Theology*:

What directions may be, and ought to be given to the faithful?

It is fitting to remind the faithful of their electoral duty and of the general principles which the subject requires; but it will often be prudent not to descend to particular applications and not to dictate a choice

between parties of which neither appears to be a certain obstacle" to general welfare.

If in a particular case, direct action seems useful, having as its purpose to hinder the scattering of votes, it ought to be, and to appear to be, prudent and disinterested.

It is in this fashion that the Roman priests intervene in politics, *suaviter et fortiter* (smoothly and strongly), as they say, fishing in troubled waters but ever careful to keep their black skirts out of sight lest their intended victims should grow wary of the bait.—W.S.W.

## POLITICS AND RELIGION IN QUEBEC

It is not only in our day and generation that political parties attempt to capitalize on the religious sentiments of our people. Once upon a time there was a wing of the Conservative party, the *castors* (beavers) which aspired to do nothing less than to make the Province of Quebec into a sort of theocracy.

The three parties which are carrying on their campaign in the present election also have a long record on this score.

The incursion of the Social Crediters in the religious field is well-known: they invented a prayer to the Virgin, patroness of Social Credit; they made a lavish display of banners and even went so far as to organize parades that had a strange resemblance to (religious) processions.

The Social Crediters pushed things so far that they were snubbed by ecclesiastical authorities. Among other reprimands there was the one given four or five years ago by Cardinal Villeneuve.

Mr. Duplessis has a predilection for letting it be understood that the Church and religion are on his side. Did he not go so far as to make a sally even in the Legislative Assembly that had all the appearances of blasphemy? "The Province is fortunate in having a government that has Providence with it."

The latest is that of the Liberal party. In the French-language newspapers of last week there was an election advertisement in which His Holiness the Pope Pius XII and His Excellency Mgr. Joseph Charbonneau, Archbishop of Montreal, were put under contribution.

There was no surprise at the protest of the Apostolic Delegate. The telegram addressed to the leaders of the Liberal party recalled; very opportunely, that "the social doctrine of the Sovereign Pontiff is above all the divergences of parties."

That ought to be regarded as settled, at least for the rest of the present election campaign.

—*Le Devoir*

## Montreal R.C. Schools Report Loss

The Montreal Catholic School Commission reports that 29% of the Commission's pupils of foreign-born parentage have left Roman Catholic Schools to attend Protestant Schools.

The reason is not far to seek for this wholesale desertion of the Roman Catholic Schools of Montreal on the part of children of foreign-born parents: The so-called "Protestant Schools" of Quebec are Protestant in name but actually they are public schools, non-sectarian in character. Because they offer an efficient training, foreign-born parents are glad to send their children to them, rather than to the Roman Catholic schools which are almost exclusively French schools. It is apparent that the favourite strategy of the Roman Church in Quebec in identifying religion, language and race that is effective in isolating French-Canadians from English Protestants, is equally effective in repelling Roman Catholics of all other races from their own schools and in some cases from their own churches.



## A PRIEST SILENCED

A number of French-Canadian converts gave their testimonies at the meetings of the Northern Convention held in Noranda last June. At our request, Miss Alice Moore, missionary teacher at LaSarre, Quebec, wrote out several of the accounts which the men gave and they are presented here to our readers as an illustration of the way in which the Gospel of the Grace of God is being spread by French-Canadians who are rejoicing in the liberating power of the Good News.—W.S.W.

**O**N SEVERAL occasions the men in the lumber camp where I worked last winter discussed the New Testament I had and its differences and similarities to the version approved by the Roman Catholic Church. They could not believe that either one was truly the Word of God, and when I told them that the priests were the ones who twisted the Word, then the thunder began. I had also taken a Roman Catholic edition of the Bible up to the bush with me, and we read some passages together. But again they said that I had not a good Bible because when I read to them Exodus 20, the Ten Commandments sounded strange to them for they had never heard verse four, which the Roman catechisms all omit:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Exodus 20:4.

"When a priest came to the camp we showed him the Roman Catholic Bible, and he told us it was a genuine Bible, which is good. I asked him why the Roman Catholic Church had taken out the Second Commandment. The priest insisted that they had not taken anything out of the Bible, but I told him that when I was in the Roman Catholic Church the priests had never given us this commandment for they wished to be able to fill their churches with idols. He had no answer.

"I asked him who had given the priesthood the power, as they told us, to make God come down to earth again as a sacrifice in the host; I asked him who gave them the power to give God to be eaten in the communion service. I called his attention to Hebrews 7:24 'But this man, because he continueth ever, hath an unchangeable priesthood.' (The French version translates this by a phrase which means: 'He . . . possesses a priesthood which is not transmissible.') At this point, I told him that their priesthood does not come from God, but from men. He angrily replied that I had no proof of that.

"I went on to the perversion of the Scriptural doctrine of baptism, a great error that I found in the Roman Church. I told him that it was because of such things that I made my abjuration and decided to follow the Word of God. I told him how I heard the story of free salvation from missionaries who preached the Bible, and that it was this Book that brought me a knowledge of the truth, teaching me that it is by grace that we are saved. I further told him that I had accepted the Lord Jesus Christ as my Saviour and had been baptized on profession of my faith in Him, as witness to the fact that He died for me and rose again. The priest said, 'You have done well.' I told him that I knew I had done well but that I hadn't known these things while I was in the Roman Catholic Church, and that it was by reading the New Testament, which I had never seen

in the Roman Catholic Church, that I learned these things.

"I also suggested that he consider the saying of our Lord found in Scripture:

'Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

'Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.'—Luke 20:46, 47.

"I asked him whether that description fitted the ministers of the Gospel or the priests of the Church of Rome. He didn't like that.

"News from other camps reached us that the priest's visits had been short and uneventful as he gave no opportunity for questions, fearing to meet with others who had read the Word of God."

Miss Moore writes that the one who gives the above testimony and the other brethren agree that their fellow-workers in the camp made life almost unbearable before the priest's visit, but afterwards, seeing how he was silenced by the Word of God, they had a more respectful attitude and many listened with interest to the "new doctrine".

One Christian who is unable to read, carries his New Testament with him wherever he goes, and when he has an opportunity to speak of Christ, he asks the one to whom he is speaking to look up passages whose references he had memorized. Once he handed a priest his New Testament and asked him to show him some verses which speak of Purgatory and the mass. The priest couldn't find any and even told him that Purgatory is not mentioned in the Bible. This man, though so greatly handicapped, is not ashamed to present God's Word to those who know not Christ as Saviour, even if they are learned men.

## "ANTICHRIST COULD NOT REIGN WORSE"

**B**ESIDES the sums which poured into the papal treasury from these regular sources of income, irregular sources afforded still larger amounts of money. Countless dispensations were issued on payment of fees for all manner of breaches of canonical and moral law—dispensations for marriages within the prohibited degrees, for holding pluralities, for acquiring unjust gains in trade or otherwise. This demoralising traffic made the Roman treasury the partner in all kinds of iniquitous actions, and Luther, in his address *To the Nobility of the German Nation respecting the Reformation of the Christian Estate*, could fitly describe the Court of the Roman Curia as a place "where vows were annulled; where the monk gets leave to quit his Order, where priests can enter the married life for money, where bastards can become legitimate, and dishonour and shame may arrive at high honours; all evil repute and disgrace is knighted and ennobled." "There is," he adds, "a buying and a selling, a changing, blustering and bargaining, cheating and lying, robbing and stealing, debauchery and villainy, and all kinds of contempt of God that Antichrist could not reign worse."

—THOMAS M. LINDSAY,

*A History of the Reformation*, Vol. I, p. 14.

# Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 11 September 12, 1948

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

## THE GOOD SHEPHERD

Lesson Text: John 10:1-16.

Golden Text: "I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

### I. Christ the Door of the Fold: verses 1-10.

Our Lord frequently taught sublime truths by means of parables (Matt. 13:18, 34; John 15:1). Before setting forth the teaching of this lesson, teachers might discuss the ways of sheep and shepherds. Sheep are defenceless, dependent, and if lost, they are unable to find the way back. The shepherd must guide, guard, feed and heal the sheep. In Palestine the shepherds always go before the flock.

Christ is the only true Shepherd of the sheep of God. The Pharisees, who claimed to be God's representatives, and all other self-styled leaders, are not true shepherds. The rightful owner of the fold may enter by the front door, his authority acknowledged by the porter and by the sheep. Those who attempt to enter by breaking down barriers are false shepherds. Rival leaders had claimed the power to bring the national hopes of Israel to fulfilment, but Christ alone had received the commission from God to save men.

Christ is the only way of access into the Father's fold (Eph. 2:18). He is the door for the sheep, and all who desire to come to the Father must come through Him; He alone is the way, the truth and the life (John 14:6; Acts 4:12; Heb. 10:19, 20).

Those who come to God through Christ will find safety, freedom and nourishment. False shepherds would bring harm and destruction to the sheep; they are inclined to "fleece" the sheep, rather than to feed them (Acts 20:28-30; 1 Pet. 5:2-4; 2 Pet. 2:3). Christ came that His sheep might have life; not merely deliverance from death, but life which is abiding, abounding and full, life that completely satisfies the longing of the heart (Psa. 36:9).

### II. Christ the Shepherd of the Sheep: verses 11-16.

The good shepherd loves his sheep so much that he would be willing to lay down his life, if necessary, that the sheep may be saved from their enemies. He would scorn to run from danger, but faces and overpowers the foe, even although he himself must die. Christ is our Good Shepherd (Isa. 40:11; Ezek. 34:11-16; Heb. 13:20; 1 Pet. 2:25; 5:4).

How helpless men are who are attacked by the forces of sin! Like sheep, we have all gone astray (Isa. 53:6), exposing ourselves to the power of Satan, who would fain destroy us (1 Pet. 5:8). Christ came to frustrate the works of the Evil One (1 John 3:8), but in so doing, died the death which was due to men (Gen. 3:15; Gal. 1:4; 1 Tim. 2:6), for only by death could He destroy the one who had the power of death (Heb. 2:14).

Many priests of Israel had been as faithless shepherds, caring for themselves, but not for the sheep (Jer. 23:1-4; Ezek. 34:2-6). They served for reward, not for love (1 Pet. 5:2). They fed themselves at the expense of the sheep (Jude 12), not in the least concerned that the sheep wandered from the fold, hungry and helpless, a prey to every foe (Zech. 11:17; Matt. 9:36).

Christ the Good Shepherd has not only perfect love, but He has also perfect knowledge. To a stranger the sheep may all look alike, but the owner of the sheep can distinguish each one from its fellows. The Lord knoweth them that are His (2 Tim. 2:19). The sheep, on their part, will recognize their shepherd; his voice they will hear and obey (1 John 4:6; 5:20).

The fellowship between Christ and His own is like that which exists between Christ and the Father. It is God's will that perfect unity, such as characterizes the Godhead, shall ultimately be made manifest in the body of Christ (John 17:21); not an external, material, formal union, but an internal, spiritual, living union. There will be but one fold and one Shepherd. The first step toward this union was the gathering together of Jew and Gentile in Christ (Isa. 56:8; Gal. 2:26-28; Eph. 2:14-18). In Christ all believers become one, for all have been baptized by the Spirit into one body (Rom. 12:5; 1 Cor. 12:12, 13; Eph. 4:5).

The Good Shepherd was sovereign in death, as in life. He gave His life for the helpless sheep (Rom. 5:6; 8:3) in voluntary self-sacrifice (John 2:19; 19:30; 1 Pet. 2:24, 25) at a time and in the manner which He chose. The offering of the Son of God was well-pleasing to the Father (Isa. 53:10; Heb. 10:7); it was the Father's commandment that He should thus die (John 14:31; 1 Pet. 1:19, 20).

### DAILY BIBLE READINGS

Sept. 6—The Good Shepherd gives His life ..... Psa. 22:1-21.  
 Sept. 7—The Great Shepherd cares for the sheep ..... Psa. 23.  
 Sept. 8—The Chief Shepherd is the King of glory ..... Psa. 24.  
 Sept. 9—Have you increased the joy of heaven? ..... Lk. 15:1-10.  
 Sept. 10—Brought again from the dead ..... Heb. 13:10-25.  
 Sept. 11—Shepherd and Bishop ..... 1 Pet. 2:11-25.  
 Sept. 12—When the Chief Shepherd appears ..... 1 Pet. 5.

### SUGGESTED HYMNS

I was a wandering sheep. The Lord's my Shepherd. Hark! 'tis the Shepherd's voice. The King of love my Shepherd is. Jesus is our Shepherd. Saviour, like a shepherd lead us.

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