

The Gospel Witness and Protestant Advocate

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"HE THAT HUMBLETH HIMSELF"

IN a fairly wide and varied association with Christian people, covering a period of over forty years, we have been so unfortunate that we have never yet met either a man or a woman who was really perfect,—or at least, if we have, our judgment was too imperfect to recognize their perfection. We have met some who professed perfection, but of these, most of them have been of an emotional type who have been carried away by the appeal of an extreme view of what the Bible calls, sanctification. But the majority of these have sooner or later come back to earth, and have had to acknowledge their error.

We have met another smugly complacent type whose perfectionism was a combination of natural egoism, religious conceit, and spiritual pride. But the majority of people did a good deal of stumbling in learning to walk; and after learning to walk, have limped more than once.

Abraham was pretty much of a saint, yet he turned aside into Egypt, and, though a believer, was not wholly truthful while there. The name of Sarah is included in the list of saints of great faith, and yet it is recorded that she laughed at the seeming impossibility of the fulfilment of the divine promise; and was rebuked by the angel for doing so. Isaac was an exemplary character, but he stumbled just where Abraham had stumbled, and made the mistake in Gerar that Abraham had made in Egypt. Jacob, of course, was notoriously imperfect; and though the faults of Joseph are not recorded, he cannot have been wholly free from error.

Moses, and Aaron, and Miriam, and Joshua, and Samuel, and David, to mention only a few, had their hours of weakness when evil gained an advantage over them. And even the good Hezekiah, when in one matter he was "left" by the Spirit of God, proved that his heart was as deceitful as that of the rank and file, and that he was just as much subject to vanity as any of us.

Peter stumbled both before and after Pentecost, and was graciously rebuked by the Lord for the first offence, and faithfully admonished by Paul for the second. Nor was even the Apostle Paul free from the general temptation, and a thorn in the flesh was sent to him to prevent his becoming spiritually proud.

And it is still true that all God's people have temptations to evil,—

"And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within."

It is not our occasional stumbling, however, that impoverishes us, and robs us of fruitfulness and power, but rather the pride that forbids the acknowledgment of our sin. The greatest saints have always been of the humblest spirit. Abraham came back to the altar and began all over again. David, for a long time, kept silent, and while he did so his moisture was turned to the drought of summer. But he broke the silence at last, saying, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

When Samuel rebuked Saul, and told him that the Lord had rent the kingdom of Israel from him, Saul said, "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Saul was unwilling to humble himself before the people, and publicly acknowledge his wrong; and though temporarily he was honoured before the people, he ultimately lost his kingdom.

Oh, what havoc has been wrought in the church of Christ by the foolish pride of God's people, who know they have sinned, have made a mistake, and taken the wrong course, but who are too proud to acknowledge their error! A man who is really true and genuine at heart, if overtaken by an error of any sort, will hate that wrong in himself more than in another; and will be in haste to acknowledge it, and to make his acknowledgment as public as the wrong.

Hundreds of people will read this simple article who will be convicted in their own consciences, even as they read; and if such would avail themselves of the earliest opportunity to acknowledge his or her wrong to those whom they have wronged,—if they have wronged a brother or sister, and then publicly acknowledge his error before the church, he would be God's instrument of bringing about a genuine revival.

Nothing is more abhorrent to God than human pride, and of all varieties of pride, that which boasts itself in

its superior spirituality is the most obnoxious. What a blessing it is that God is plenteous in mercy, that He has so clearly stated that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"! What blessing would come to multitudes could we but heed the simple teaching of the Word of God, and as soon as our sin is made known to us, hasten to confess it, and seek afresh the cleansing of the precious blood! "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy"; "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

SIGNS OF THE TIMES

Premier Drew of Ontario has announced that a French-Canadian lawyer, Monsieur Louis P. Cécile of Hawkesbury, and member for Prescott, is appointed as cabinet minister without portfolio. Ever since Mr. Drew's party won the recent election in Ontario, the French-language press has been pointing out that it gained the victory through the French-Canadian Roman Catholic vote. And now: "They have their reward".

It is a fact of no small importance that Mr. Drew's party received strong support from the French-Canadian electorate in Ontario. Rumour has it that he is seeking support in Quebec for his candidature for the leadership of the Progressive-Conservative Party. While the conservative party in Quebec is practically non-existent in the Federal field, it is very strong in the Provincial field under the leadership of Premier Duplessis. Mayor Houde of Montreal, who spent part of the war in an internment camp as an enemy of our cause, also campaigned vigorously and effectively for the Duplessis party. Mr. Drew's success in winning French and Roman Catholic votes in Ontario lends colour to the rumour that he is wooing the extreme nationalists of Quebec to aid him in the Federal field. What strange bedfellows are made by politics.

French R.C. Radio Boasts of Another Victory

After a long hard battle the French-language Roman Catholic radio sponsored by the priests was granted an application for certain stations in the West at Edmonton and at St. Boniface. Now the same insatiable horse-leech cries, "More, more." And this time it boasts that it is assured that its will cannot be thwarted. We read in *Le Devoir* of Montreal the following note:

Remember this name (*Radio-Prairies*): it is the name of the next French radio station in the West, that of Saskatchewan.

French-Canadians of the province have made an official request; it will be examined at the next session of the bureau of governors of C.B.C. at Halifax on September 20.

It is inconceivable that this request should be rejected.

All the arguments which were valid for *Radio-Saint-Boniface* and for *Radio-Edmonton*, and which have determined the granting of these permits, are also valid for *Radio-Prairies*.

A decision in the same sense is therefore required.

We wonder why the priests are so sure of the victory. Are they plucking up heart because they have "one of their own" in Ottawa as Prime Minister designate?

—W.S.W.

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FRENCH LANGUAGE GOSPEL SERVICES

THE French language Gospel Services that we have held for the past few years in Greenway Hall of Jarvis Street Baptist Church will be resumed next Sunday, September 26. At three o'clock on Sunday afternoon we shall gather together for the singing in French of the praises of the Saviour and the reading of the Word, prayer and preaching in that same language. The services, which are entirely in French, will be in charge of Messieurs Wilfred Bauman, B.A., Guy Appéré of Paris, France, and Maurice Boillat, Court, Switzerland. A cordial welcome is extended to all French-speaking persons and to those interested in learning that language.—W.S.W.

CABLE FROM DR. SHIELDS FROM LONDON

The following cable from Dr. Shields was read at the Sunday services in Jarvis Street Church:

SEPT. 18TH, 1948.

GREETINGS TO ALL. HOPE TO ARRIVE HOME WEDNESDAY AND TO SPEAK THURSDAY EVENING, AND ON SUNDAY. SUNDAY MORNING SUBJECT WILL BE "IN PAUL'S PRISON AT ROME". EVENING SUBJECT, "I SAW THE POPE AT THE VATICAN, NOTWITHSTANDING STILL QUITE WELL!" EAGER TO SEE YOU ALL. MUCH LOVE.

T. T. SHIELDS

COMING EVENTS

TORONTO BAPTIST SEMINARY OPENING

Registration, Monday, September 27; 2.30 p.m.

Lectures Begin Tuesday, September 28, 8 a.m.

ANNUAL CONVENTION OF UNION CHURCHES

In Jarvis Street Church, Toronto, October 19, 20, 21.

The Jarvis Street Pulpit

Mary's Alabaster Box

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Morning

(Stenographically Reported)

"Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26:13.

PRAYER BEFORE THE SERMON

We beseech Thee, O Lord, to make us aware of Thy presence this morning. We know Thou art here. Thy word has never failed us. We have Thy promise and we know that promise is even now actually fulfilled; and that in the Person of the Holy Spirit, God Himself, is in this place. We have come to worship Thee, and we pray that, by the grace of Thy Spirit, our hearts may be drawn out toward Thee; that we may be enabled, indeed, to render to Thee to-day a spiritual service which Thou canst accept—notwithstanding our sinfulness—because it is offered to Thee through Him Who died and rose again.

We do not know the circumstances of those gathered in Thy presence. We do not know the particular need of any one, man or woman, or boy or girl; but we rejoice that we come to a great God. Thou understandest our thoughts afar off; Thou knowest our yesterdays; our to-morrows are open to Thy view. The experiences of the past are written before Thee; and all that the future contains for us is equally before Thine eye. So this morning we pray that we may be nourished from the heavenly springs; that we may be fitted for the duty of the day; that this day, whatever our obligations as Christians may be, we may have grace to do Thy will; to bear witness to the saving efficacy of the blood of Christ, giving evidence that the Holy Spirit dwells within us to glorify our Father which is in heaven.

We pray Thee to look upon every member of this congregation. May Thine own people be led to rejoice in Thee this morning! May the stranger, the visitor, who is with us, knowing Thee, find himself or herself at home because Thou art here.

We pray that any whose hearts have not yet been opened to the Lord Jesus Christ may be brought to repentance and faith, and that this day many may be led to yield themselves wholly to Jesus Christ as Saviour and Lord.

We think of the homes from which the members of this congregation come. Some come from homes where Thou hast blessed and prospered them;—where no real want is known; and where the material and spiritual blessings of the Lord abide. We pray that any such may not be forgetful of the divine Giver, and may not be ungrateful for all His lovingkindness. Help us, O Lord, that Thy blessing may bring us nearer to Thyself, and forbid that we should ever permit one of Thy gifts to obscure our vision of the Father of lights from Whom every good gift cometh.

There may be homes represented here in which there is much distress. We pray Thee to visit them. Give help that is beyond human power. In Thine own way, O Lord, minister; and minister through Thy people so far as it is Thy will that such should be done.

We pray for any home in which there is sickness and sorrow. Some have come to Thy house this morning, perhaps, heavy hearted, cast down, and their souls disquieted within them. Grant them relief from their gloom this morning. May the glory of the Lord appear to them!

Remember, we pray Thee, all Thy ministering servants the world around, in this and other cities, and towns, and villages, in our own country, throughout this continent, even to the uttermost parts of the earth. We beseech

Thee, O Lord, to grant that those who preach Thy word, may be empowered, by Thy Spirit that their witness may be made effective. Bless those who may be in a journey. Make Thy presence to go with them. Bless those who must labour on Thy day. Make even the sick room, or the place of duty, whatever it be, a Bethel, a veritable house of God. Minister especially to the sick, and suffering.

Open Thy word to us and our understandings to Thy word, and open our hearts to the reception of Thy truth. Help us, O Lord, to receive the truth in the love of it. May our hearts be made hospitable to Thy precepts, and to the principles of Thy gospel. So bless us and glorify Thyself, for Thy name's sake, Amen.

THERE are many tales which pass from lip to lip, and obtain a wide circulation, which make no contribution of value either to the hearer or to the teller. There are many such stories which might better be left untold. There are many books that are published, for which people pay a good price, and for the publication of which the author is enriched, that have no real value. Newspaper men talk about stories of "human interest"—whatever that may be. Sometimes they speak of men, irrespective of what they do, or where they go, as being themselves, "news"; because of what the man is or of what he has done at some time or place, it is assumed that the world is interested in his movements. Hence it is reported, flashed by wire around the world, that this or that man is on a journey, or has arrived at a certain place.

This chapter contains the record of a particular act—it must surely be a "human interest" story. Our Lord Himself, the Author of all the world's harmonies, the Originator of all that is best in the music of human speech and song; Himself the Incarnate Word, the very Embodiment of the "good news", the Subject of angels' song and story—Jesus declared that what He Himself had just seen; and His disciples with Him, constituted a story of such value that He would Himself see to it that wherever His gospel should be preached in all the world, and to the end of time, to all generations, this incident should be reported: this story should be told for a memorial of the woman who had there ministered to Him.

A story that has such value that the Lord of Heaven declares His intention of being its Publisher—and when He declares that that story shall never die; that as long as His gospel shall be preached, that that story shall be an integral part of its message—when Jesus says that, we may surely conclude that it is a story of great value. I ask you to study it with me a little while this morning, that we may learn, if we can, something of the secret of

its immortality. Other stories soon die; other items of news are published, and in but a day or two, forgotten. But here is a new story that shall be "news" to all the world in all generations. What is it in this story that merited our Lord's approval, and led Him to announce this great programme of publication?

I.

It is a story first of all of AN OFFERING OF LOVE. Jesus was in the home of Simon the leper, at Bethany. "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head": she lavished her costly gift upon her Lord. That is the heart of the story.

Jesus expressed approval of a very generous gift. This ointment of spikenard, which was very precious, was worth three hundred pence, or more. It was Judas who put that value upon it, and you may depend upon it that Judas knew the latest quotations. Judas was well instructed respecting the market values of the time; and when he said it was worth three hundred pence, it was certainly not worth less.

There is another story in the Bible which is very often referred to, and which seems to minister great comfort to many of us: the story of the woman and her mites. There are a good many people who speak about their widow's mite—although they are not widows, and although there is no justification for their giving a mite. But that story apparently is very popular. I would remind you that there was a great difference between the values, the intrinsic value of that which the widow gave and that which this woman gave. It was in the proportion of one cent to fifty dollars. The widow gave the cent, the woman, fifty dollars; or the widow gave the dollar, and this woman gave five hundred dollars; or, if you like, the widow gave a thousand dollars, and this woman gave fifty thousand dollars. It was a large gift. The usual wage of the labourer of that time was a penny a day, and this gift amounted to three hundred pence. The sabbaths, and other special days being omitted, it was virtually a labourer's wage for a whole year—all that a labourer could earn by faithful industry applied every day of the year. This woman brought the product of a whole year's labour, and lavishly poured it all upon the head of Jesus. Relatively, of course, the widow's gift was just as great as Mary's. There are people who seem to expect to receive some reward for giving a cup of cold water, when really they ought to install a water works system that would refresh a whole city. There are people who would give a widow's mite, and expect the Lord to say, "Well done". The truth is the widow gave all she had, even all her living. She did not give a tenth, nor a fifth, nor one-half, nor three-quarters;—she did not give a little out of her surplus, making sure not to infringe upon her bank account—all she had in the world was what she had in her hand; and without stint or reservation she gave it all. And it was that which called forth our Lord's approval. This woman gave the equivalent of a year's labour.

My friends, my plea is this: that we, as Christians, live too cheaply. We put but a small value upon our religion. We talk sometimes about being poor, while uncounted millions have never heard the story of Bethlehem or Calvary;—literally there are hundreds of millions of people who have never even heard the name of

Jesus. And yet we, as Christians, congratulate ourselves that we have done something when we present our little gifts. My plea this morning is that the service of Jesus merits large gifts. He deserves our best. It was required of all who brought their thankoffering to the Lord—a lamb, or whatever it was—that it should be without blemish: the best we have our Lord requires. He demands the first place; and unless He has the first place, no matter what our profession may be, we have not made Him Lord.

Mary brought her alabaster box of ointment, and, holding nothing back, *she poured it all upon the head of her Lord.* I do not believe there is a church in Christendom whose members generally have learned Mary's secret. There are very very few of the Lord's people who have come within leagues of Mary's standard. We shall never have the Lord's "Well done", we shall never have peace of conscience, and joy in our hearts, while we hold back from Him that which is His due. We ought, as Christians, every one of us, to hang our heads in shame, to be ashamed when we speak of giving merely a tenth. Somebody says, "But the tenth is an Old Testament standard!" We grant that for the sake of argument, but if God's people, who are not under the law but under grace, would approximate even the Old Testament standard, I will venture the assertion that if all who profess the name of Jesus Christ would even take the Old Testament standard, to say nothing of the New, and would even give to the Lord one-tenth, and trust Him to bless the nine-tenths, the missionary efforts of the churches could be doubled in one year. And if we were to go beyond the Old Testament to the New Testament standard, if we were to take Mary's standard, or the standard of the widow, and do as they did, and just live for Christ and for His work, and set our affections on things above, and lay up for ourselves treasures in heaven instead of upon earth, if we were to do that, this church could increase its missionary givings ten times over. We could give more to missions in one year than all that we ever raised for our own work, if we were to take the New Testament standard of giving. Oh, how far short we have come of these great ideals of the New Testament!

"There shall also this, that this woman hath done, be told for a memorial of her." It was as though Jesus had said, "I will let my believing people in all the world, in all generations, know what one woman did for me, in order that they may meet that standard. Oh, my brethren and sisters, there is not one of us that has reached this standard set by Mary in Bethany."

II.

This was THE OFFERING OF A GRATEFUL LOVE. The circumstances under which this offering was presented are full of instruction. It occurred in the house of Simon the leper. He was not a leper now. He was probably one of the many lepers whom Jesus had healed; and he had come home to his own house. For long years he had been separated from all his loved ones; he had dwelt apart; "without the camp" his habitation had been. But now he has been touched by the healing touch of the divine Healer, has been made clean again, and has come back to his own house; and has been welcomed to his own family.

We have no explicit statement of scripture for it, but Jewish tradition makes Simon the leper the husband of

Martha. According to tradition Martha had lived a life of widowhood for many years, because her husband was stricken with that terrible disease. But Simon had been healed and had come back to his home, and to Martha, his wife. "Martha served." I do not wonder she served. This is not the occasion, you know, when Martha grumbled. That was another occasion. But on this occasion they made a supper, and Martha served; and Lazarus was one of them that sat at the table with him. What a picture! A leper made clean! A man who had been dead, made alive! And Mary was there, the sister of Martha, and a sister-in-law of Simon. What a picture of the church that is! A cleansed leper, dead souls quickened, everybody happy, everybody serving! The disciples were there: the Master in the midst. And Mary's heart simply overflowed. She could not help it; she owed everything to Jesus. You remember Tennyson said?—

"Her eyes are homes of silent prayer
Nor other thought her mind admits!
But, he was dead, and there he sits,
And He who raised him up is there."

Her eyes rested upon the face of Lazarus; and then she looked at Martha, and behold the cloud gone! She looked at Simon, and he was healed; and then she looked at Jesus, and said, "He did it all! What can I do for Him?" She took all that she had; she took her alabaster box of very precious ointment, and broke it and poured it upon His head, saying, "Nothing is too good for Jesus."

Oh, my friends, how much we owe Him! *How much we owe Him!* How many of us have been like Simon,—cleansed lepers,—or like Lazarus,—dead in trespasses and sins, and made alive again. What blessing has come to the home by the advent of Jesus! How lives have been transformed! How the family circles have been changed because Jesus has come!

Once I was in a man's office one evening. He was at the head of a large business concern, and had been greatly prospered. We were going out of his office late in the evening. It was in the days of the open bar; and right across from his office there was a saloon. There was some sort of wire screen screening the bar so that you could not see it from the sidewalk, but from the elevation on which we were standing, we were able to look down into the saloon bar. There were men crowding that place, three or four rows deep, just drinking, themselves drunk, like beasts. As we came to the door my friend's eyes caught the sight. He took me by the arm and stopped for a minute, and overcome with emotion, as the tears streamed down his face, he said, "Look, Pastor, take a look at that scene for a minute, will you?" I stood and looked upon it. Just a little bit of hell on earth, and the beginnings of hell for as many homes as were represented in that bar! Then my friend said, "Do you see that?" pointing to his great factory; "and do you see this?" pointing to the saloon. "There had I been but for the grace of God. I never should have built this. I was on the way to hell when Jesus found me, and I should have gone all the way if He had not stopped me." Where would you have been but for the grace of God? Where should I have been? Where should we, any of us, have been? And notwithstanding all, what meagre gifts we bring to Him Who is our Saviour and Lord!

There was a deep spiritual significance in this meal

at Bethany for the one accustomed to sit at His feet, and hear His words. And somehow she understood as nobody else understood it. When the Lord talked about going up to Jerusalem and dying there, Peter did not understand what He meant, for he said, "Be it far from thee, Lord: this shall not be unto thee". Jesus said, "Get thee behind me, Satan." Peter was the voice of Satan to Him. But Mary never said that. When she brought her alabaster box, and broke it, and poured it upon His head, Jesus said, "Ah, Mary, thank you. You are the one and the only one who understands. I know why you did it. By and by they will take me down from the cross; and they will wrap my bruised body in the clean linen; and they will perfume my dead body with spices, and bury it in the grave. But you come with your ointment beforehand to anoint my body to the burial. You are the one person in all the world, Mary, that understands, and who, in advance of the cross, has had fellowship with my sufferings, being conformed unto my death." Mary looked upon Jesus, and she understood. She said, in her heart, "He is going to die for me; He is my Authority for saying that." "Against the day of my burying hath she kept this."

There was not a man there who understood what Jesus said. On the other side of the grave, before the thorns were pressed upon His brow, or the nails had been driven through His hands and feet, or the spear had been sheathed in His side, Mary saw it by faith, and she said, "What shall I do? What shall I do? I will do all I can." And she took everything she had, and brought this alabaster box, and said, "Lord, it is all for you."

If you and I could live before the cross of Jesus,—if that prayer could be answered in our experience,

"Near the Cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadow o'er me",

if we could remember His death, not only as we go to the Lord's Table and take the bread and drink the wine, but if we could remember the Lord's death when we arise in the morning, when we go to our daily toil: just remember that He died for us, if we could remember the Lord's death always—always—when we withhold our testimony, when we would play the coward in the face of the enemy, when we are tempted to do wrong, or find ourselves reluctant to do right, and when we are going to present an offering to the Lord,—let us get ourselves out of the way, let us die with Him, so that we can see nothing but Jesus—then we shall bring our alabaster box of ointment, very precious. Ah, yes, we could come to Him thus:

"Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die—For me!

"Thorn-crowned His blessed head,
Blood-stained His weary tread,
Cross-laden, on He sped—For me!

"Pierced were His hands and feet;
Three hours o'er Him beat
Fierce rays of noontide heat—For me!

"Thus wert Thou made all mine:
Lord, make me wholly Thine;
Grant grace and strength divine—To me!

"In thought, and word, and deed
Thy will to do. O lead
My soul, e'en tho' it bleed—To Thee!"

We shall be happy only as we abide in Him. Our hearts can be full of joy just in the measure in which we get near to Him. We shall be in heaven when we hear His "Well Done".

But, my friends, here is the strange part of the story: *Mary's act is criticized.* One would expect that in that home in Bethany everyone would admire Mary's gift; everyone would have accorded her her due meed of praise. But instead of that one said, "To what purpose was this waste?"

You must not assume that because you are led of the Spirit of God to do a good deed, you will meet with general approval. When Peter and John met the lame man who sat at the gate of the temple called Beautiful, and made him whole so that he leaped and walked, and went with them into the temple, praising God, one might have supposed that the whole community would have said, "These men are benefactors of everyone. While the blessing is individual, it is a social blessing: it relieves us of the burden of this pauper at the Beautiful gate." But instead of that they were hailed before the council as though they were criminals, and forbidden to repeat the miracle!

When Mary in the seclusion of that home where the friends of Jesus alone were gathered, opened her heart, and poured its entire wealth upon the head of her beloved Lord, she found even among the disciples some people who began to growl. That is what the word literally means:—They murmured, they growled at her. Oh, what a lot of grumbling Christians there are! They do little themselves, and they are always finding fault with other people for what they do. If you give yourself—I care not in what form—if you give yourself without reservation to Jesus Christ; hold nothing back; live for other people; pour out your very life's blood in the cause of Christ; get yourself on the cross; trample all your personal interests under your feet, and live for eternity instead of time; put Jesus Christ first:—then you will have a good time! Will you? No! You will awaken a storm of criticism! Everything will be wrong. Somebody will find fault.

"To what purpose was this waste?" The plea was one of economy, if you please. "Why," said Judas, "did she spend so much money that could have been more usefully expended? If I had had the disbursement of it I can tell you there would have been no three hundred pence spent for a box of ointment. No sir. Why this waste?" Why is it, dear friends, that when we come to our religious life, our devotional life, when we touch that part of our life which has to do with our personal relation to Jesus Christ, we are so ready to economize? Many people in hard times begin always to economize on what they spend on the Lord's work. They are living in the same houses; they are paying the same rent; they are eating the same food; and they must wear the same clothes. But because they cannot afford to keep up what they formerly did, they must reduce their contribution to the Lord's work. If any economy is to be practised anywhere, begin on Jesus! That is the rule always. In prosperous times I can give a tenth, but in hard times I cannot! He who gives us all is the One to suffer!

Now that is the rule, but it is far below Mary's standard: "Honour the Lord with thy substance, and with the first-fruits of all thine increase"—in hard times as well as in good times;—put God first, and as God hath pros-

pered us, let us minister to Him, and propagate His gospels to the ends of the earth, so far as we have power; and the Lord will see to it that His promise is fulfilled. It was when the widow had only a little meal in the barrel, and a little oil in the cruse that the Lord sent a prophet, who was the representative of His cause at that time in the day of famine. And he said, "I have commanded a widow woman . . . to sustain thee." I wonder why He did not send the prophet to a millionaire? But He did not. The prophet said to her, "Put God first: go and make me a little cake." But she said, "I have only enough for myself and my boy. I am just now going to gather a few sticks, and I am going to bake that last cake, and then we will die together." He said, "Make me a little cake first—first! God first! and God's word for it that even in a day of famine the barrel of meal shall not waste nor the cruse of oil fail till the Lord shall send rain upon the earth." Put God first; keep Him first; always first. That is the rule.

Is it not remarkable that *when Martha made a supper, Judas did not find fault with it?* He did not say, "Martha, this is an elaborate menu you have. You should not do this. There are so many poor people about. Why did you not make a simpler meal; and give the rest of it to the poor? Look what you have on your table! You are too extravagant, too elaborate altogether." Never a word of criticism did Martha's supper receive. It never does! Never! Spend as much as you like upon the supper, because Judas is going to have a share of it. He said, "I am going to share in it; the better it is, the better for me." Do you know why people talk about "social service" nowadays? Just because they do not want to give everything to the Lord. No criticism of the supper! I have read somewhere of people talking about the "supper room" being substituted for the "upper room". Well you will always find that the supper room will be popular with carnal Christians. But give all that you have to the propagation of the gospel,—give everything to Christ—and you will hear from Judas! How artfully he covered his true purpose, and everyone said, "What a financier Judas is!"

Do not blame Judas too much, because *when Judas said that so said they all.* If you criticize somebody for doing something for Christ, you will always get a hundred people into the choir to help you. But bring all that you have, and give it to Jesus, and you will sing a solo. Anybody can start criticism of anything on the ground of economy, on the ground of superior wisdom

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The Gospel Witness

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and discernment. When you do that you join in the chorus of which Judas is the conductor, always. And I will tell you why,—the Bible is very discerning—"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein"—not because he cared for the poor! No! He thought of himself! That was all. That was the reason.

The Bible speaks of covetousness as idolatry. And that is what it is. Whether you are a preacher, or a layman, or whatever your occupation is, the man or woman that sets his or her heart upon the things of this world, and determines to put them first, will wither up, spiritually. I have watched it through the years, and I have never yet known a growing, fruitful Christian, whose testimony was blessed of God who had not learned to honour the Lord with his substance. We may not have much; we may—as most of us do—belong to the widow's company, and have only two mites. But that is all God needs. There is a place for large gifts, but the widow's mite was a large gift, for Jesus said, "All these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." In the estimation of Jesus Christ her gift was more than the gift of all the rich men. It is "according to that a man hath, and not according to that he hath not." All that Jesus Christ requires of us is that we should put Him first, and keep Him first all the time: "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you". Put Jesus Christ first! "You do not mean that literally; you mean just in prayer meeting, in Sunday School; you mean to give a measure of my time to Him?" I mean this: If you are a blood-bought Christian, wherever you are, Jesus Christ should be first, before every one, before every thing. We are living below our privileges if any one or any thing has been permitted to take His place. Oh, how simple it all becomes when He is first.

III.

I must hasten to this:—for that is the best part of the story—PUT HIM FIRST, AND JESUS WILL LOOK AFTER YOUR CRITICS; you will not need to. He said, "Let her alone; keep your hands and your tongue off Mary. I understand her case. She hath brought her ointment beforehand to anoint My Body to the burial. She hath done what she could." I do not know that there is any other record in the New Testament, or in the gospels in which Jesus said of any person, "That man or that woman has done his or her best." But here Jesus said in effect, "I know that Mary could not have done any more. She would have done so if she could. She hath done what she could, and all that she could. Well done, Mary!"

O have you ever heard the Master say, "Well done" to you? I hear people say sometimes: "When this life is over, may we hear Thy word 'Well done, good and faithful servant'." Somebody prayed that once in one of Dr. Gordon's prayer meetings. When the brother finished praying Dr. Gordon said, "Do not pray that prayer any more, brother. You do not need to ask that the Lord will say 'Well done!' All you need is grace to be faithful in a few things." And if you do that you cannot escape His "Well done"; it will come inevitably.

And if you are not faithful in a few things, you may pray to the crack of doom and you will never hear it. Never! He requires such faithfulness of every one of us.

Our Lord loves to dwell among generous people. Oh, I wish I had time to say what I should like to say; but I will suggest it to you and you may think it over. Will you try to remember this? First of all He Himself is a generous Giver. He always gives largely in nature. I took a trip out of the city early Friday morning away up into the country a couple of hundred miles, just to get some trees to put around here on the lawns. And what profusion! What wealth! Somebody, who was an expert, looked at one of them and said, "You do not mean to say you found that growing wild!" I said, "There were acres of them, my dear friend!" Go where God is the Gardener, and see how things grow. "Thou crownest the year with thy goodness; and thy paths drop fatness." Oh, think that over: how God, out of His abundance, lavishly pours His wealth upon the world. Look at this—poor, poverty-stricken souls that we are—we have these switches so that we can turn the lights off and economize. (Turning on the pulpit light.) But God just turns on His switch, and says, "Let it blaze forever. It will never wear out." And He never has had to repair that mighty orb up there since He hung it in the skies. But we have to renew these lights again and again. He gives His abundance of light so graciously. He lets it fall on the just and on the unjust, and His rain comes down;—I wonder what we should do if we had to have rain by water meter, if we had to pay taxes on the rain? But He just opens the windows of heaven, and pours it out.

That is the God you are dealing with. When you come to Him, do not be niggardly, do not be small when you are serving Him. Do not hold back, and give Him but a little. That is not the way He gives to you.

I wish I could turn back the pages of your history and say, "Come with me. Do you remember that day?" "Yes, Pastor, I remember that day." "It was a day to remember when you got to the end of yourself, and God stepped in. And what wonders He did for you!"

In providence He does exceedingly abundantly! What stories we could tell! God's providential care of His people, if it were written, would make a more thrilling tale than any work of fiction.

And then His grace! When we come to that word we cannot describe it. Listen: here it is, "God so loved the world" that He sent His angels to tell of His love! "God so loved the world" that He sent Michael, the archangel! No, No! "God so loved the world that he gave his only begotten son"—all that He had! If I may reverently say so, He emptied Heaven's exchequer—gave everything—for the redemption of your soul and mine. And if we are going to do anything for the Lord, we need to come back to Mary's standard.

How shall we do it? Sit at His feet and hear His word first; and hearing His word you will understand the cross; and understanding the cross, it will become subjective as well as objective, and you will be crucified with Christ; if crucified with Christ, you will go down into the grave with Him, and say, "Farewell, old world; good-bye! I am standing on resurrection ground, and I hear Him say, 'If ye then be risen with Christ, seek those things which are above.'" And so, while I expect

to get to that new Jerusalem of which we have been reading this morning, I shall get a taste of it, if thus I come, conscious of the aspirations of the denizens of the heavenly Jerusalem, to join the happy company in whose hearts and lives Jesus Christ is first.

The religion of Christ will make you happy as well as safe, if you get enough of it! You know what I mean. There are some people who have just enough religion to make them miserable; just enough for a long face, enough to make them grumblers and critics. Open your heart and let Jesus Christ come in and fill and flood you, and you will say about all these things:

"My heart refuses joys like these
Since I have known the Lord."

Many years ago I stumbled upon some lines that have lingered with me ever since.

"I read a story of a monk, who painted
In an old convent cell, in years gone by,
Pictures of martyrs, and of virgins, sainted,
And the sweet Christ-face with a crown of thorns:

"Poor daubs! not fit to be a chapel's treasure,
Full many a taunting word upon them fell;
Yet the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

"One night the poor monk mused,
'Could I but render honour to Christ, as other painters
do!

Were but my skill as great as is the tender
Love that inspires me, when His cross I view:

"But no, in vain I toil and strive in sorrow;
What man so scorns, still less must He admire!
My life's work is all valueless; to-morrow
I'll cast my ill-wrought pictures in the fire!"

"He raised his eyes within his cell—O wonder!
There stood a Visitor—thorn-crowned was He!
While a sweet voice the silence rent asunder,
'I scorn no work that's done for love of Me.'

"There is a meaning in the strange old story:
Let none dare judge his brother's worth or meed;
The pure intent gives to the act its glory,
The noblest purpose makes the greatest deed."

May the Lord so help us, for His name's sake.

Let us pray.

O Lord, we pray Thee graciously to help us that we may follow Thee very closely; that indeed we may so abide in Thee that there shall be no distance between us at all. Help us to receive Thy truth; help us to receive it even if it is unwelcome; help us to receive it even though it pierces to the dividing asunder of soul and spirit, and of the joints and marrow. And if this simple story should have discerned the thoughts and intents of our hearts, help us to welcome it; and yield ourselves to the sanctifying power of Thy word. We ask it in Jesus' name, Amen.

THE SADDEST SPOT IN EUROPE: SPAIN

WE READ much in the press about the "Iron Curtain" which the Communists have thrown about parts of Europe, but we hear little about another Iron Curtain erected and maintained by the Roman Catholic Church. The press in general is unwilling to give offense to Romanists in general and to the Hierarchy in particular by even mentioning the denial of liberty in Roman Catholic countries. We therefore call the attention of our readers to one of the few dispatches on this subject printed in the secular press. The following is taken from *The Toronto Globe and Mail*:

LONDON, Sept. 9.—Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York, who has just completed a two-month study of religious conditions in ten European countries, declared to-day that the "saddest spot in Europe with respect to religious freedom is Spain".

He said that "as a Protestant clergyman I would prefer to-day to be preaching in Prague behind the iron curtain than in any city in Spain".

Dr. Bonnell visited both Czechoslovakia and Spain on a tour of Europe. He is leaving London to-night for Canada.

Dr. Bonnell said that he had obtained photographs of the destruction wrought in two churches by groups of Catholic Action Youth and copies of literature left by the attackers warning the Protestants to close their churches and the Protestant ministers to leave Spain.

These pamphlets, Dr. Bonnell said, quoted pastoral letters of two archbishops in which the Protestant ministers were branded as "fomenters of atheism and disloyal to Spain".

Protestant clergymen told him, he said, that the persecution of Protestants was inspired by the Roman Catholic Church and that the government itself was somewhat friendly.

Two government policemen were posted at every Protestant church he visited during the services, Dr. Bonnell reported. The policemen were ostensibly to protect the worshippers, he said, but their presence marked the churches and intimidated some of the Protestants.

Spanish Protestant ministers, he said, thought the only hope of easing the persecution was for all "liberal-minded Roman Catholics and Protestants outside the country to bring pressure on the government".

Reporting on religious conditions behind the iron curtain, Dr. Bonnell said that all Protestant and Roman Catholic schools in Hungary had been taken over by the state, which also seized much of the church property. Pressure is being put on the churches in many ways and there has been "unquestioned interference in the internal affairs of the churches," he said.

ROME IS DRUNK WITH THE BLOOD OF THE MARTYRS

"Catholicism has learnt nothing and forgotten nothing. It is tolerant now because its strength is broken. It has been fighting for bare existence, and its demands at present are satisfied with fair play. But let it once have a numerical majority behind it and it will reclaim its old authority. It will again insist on controlling all departments of knowledge. The principles on which it persecuted it still professes, and persecution will grow again as naturally and necessarily as a seed in congenial soil. Then it will once more come in collision with the secular intelligence which now passes by it with disdain. The struggle ended in blood before, and it will end in blood again with further results not difficult to anticipate."—J. A. FROUDE, *Short Studies on Great Subjects* (Vol. II, p. 177).

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THE DOCTRINES OF GRACE

More About the Atonement

A Bible Lecture by Dr. T. T. Shields

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

Delivered in Jarvis Street Baptist Church, Thursday Evening, March 19th, 1931

(Stenographically Reported)

Lesson Read: Hebrews 9:1-15

WHEN our Lord ascended on high, and led captivity captive, He received gifts for men; and among the gifts enumerated as coming from the hand of the ascended Lord is the gift of "pastor and teacher"; by which we are not to understand that the offices of the pastor and of the teacher are two separate offices; but rather, that a pastor, to be a pastor, must be a teacher too. I hope you students recognize that. A man is not necessarily a pastor who makes calls from door to door, for one may visit people personally and yet give them no spiritual food, and no spiritual guidance, just as he may deliver a public address and fail utterly to impart spiritual instruction. The only way by which anyone, whether he exercises his ministry publicly to a company, or to two or three persons in a home, or to an individual—the only way by which one can be a true pastor is to be at the same time a teacher. It is imperative that young believers — and older believers too — should be taught in the things of God. There is nothing more necessary to the progress of Evangelical Christianity today than a teaching ministry.

I believe the Christian church at large would not be in its present condition if the devil had not astutely prepared the way for the plague of Modernism by first destroying the church's teaching ministry. For many years past many ministers have done nearly everything but expound the Word of God. What you and I need is to know God's Word; for only by knowing His Word can we know Him.

If a man would be a physician he must submit himself to an extended discipline covering a period perhaps of seven to ten years of intensive training. Another man does the same that he may excel in another branch of science, perhaps in chemistry. He submits himself to all the privations and labour incident to years of careful study of his subject, in order that he may become a master of that science. So of the engineer; so of the musician. Surely, therefore, it is worth while our applying ourselves, assuming we are first of all born of the Spirit of God, to learn to be Christians, to study to show ourselves "approved unto God"; for we can no more become thoroughly instructed in divine things by hearing a few addresses, by snatching a verse from a box in which there are a number of texts curled up—we can no more learn to be thoroughly instructed Christians over night by that method than anyone can learn by such methods to be a teacher or an expert in any line of professional knowledge. There is no royal road to learning, even in the Christian life. We must apply ourselves with all diligence; we must "gird up the

loins of our minds", and really study if we are to be effective and fruitful Christians.

Do not misunderstand. We cannot, even by the most diligent study, become Christians. We must be born again; we must trust Christ and become His children. But, being that, as babes in Christ, we are to desire the sincere milk of the word, that we may grow thereby, and thereafter go on to perfection.

I venture to urge upon the younger people the necessity of thinking religiously. I have met men who read many books, but who think little. Many Christian people are gluttons, gourmands, for public addresses. They spend their time running around to what they call "Bible conferences", and gorge their minds with Bible addresses. At the end of years of religious dissipation they know nothing, because they have heard the same thing over, and over, and over again, and have accepted the teaching without thinking for themselves. Do not misunderstand. Such "conferences" are useful. Though why they should be called "conferences" I cannot understand, for those who attend do not confer, but only listen to addresses. Notwithstanding, such teaching periods may be exceedingly useful, if those who attend emulate the Bereans who searched the Scriptures to see whether even the preaching of apostles were true to that which was written.

Nothing that I, or Dr. Stockley, or anybody else, can tell you, can do you good unless that which is received into the mind is laid hold of, and made a part of yourself by thinking of it. We should meditate upon what we hear, and upon what we read, and turn it over and over in our minds, and thus extract the sweetness from it. Of course, if you hear nothing of value, you can have nothing upon which to meditate. But you at least have your Bible, and you can read that.

We should read the Book for the sake of learning what is in it. We should do well to endeavour to revive the art of Christian conversation; so that on meeting one another Christian people may share with each other the treasures of truth they have found in the Word of God. Such scriptural conversational exchanges would be a thousandfold more profitable than many of the things that too often engage the thoughts and tongues of Christian people. To be thinking about the Word of God, and talking about it, and growing up into Christ in all things, I believe is the great need of the hour. That, by the way.

Last Thursday evening we thought together about the atonement. We touched briefly upon certain views of the atonement, which we said were partly true, but

inadequate. That address is in *The Gospel Witness*, which you will find at the door. In our talk last week we arrived at this point, that God is identified with His law,—or His law with Him, and that the necessity for atonement lies, not in any system of law, not in any governmental form, but that it is deeply based in the moral nature of God Himself; and that sin is not an offence merely against man, nor against the divine government, nor against law in the abstract, but that it is an offence against the person of God; that sin always, as the Cross reveals, at last wounds God, stabs Him to the heart, pierces the hands of Omnipotence, and snatches the crown from the brow of Deity, to replace it with thorns.

Therefore whatever atonement means, whatever else it does, it must minister satisfaction to the Divine Nature, to the Person of the Divine Law-giver. It must balance the books; it must restore the moral equilibrium; it must pay back to God that of which sin has robbed Him.

That is a tremendous order. It is but briefly, and, of course, inadequately, stated, but I am thinking now of the atonement in respect to its Godward side, its Godward reach; and say that there is that in the moral nature of God which demands appeasement, satisfaction, on account of your sin and mine.

Where shall that satisfaction be obtained? How shall it be rendered? It was to render that satisfaction that Jesus Christ came. It was to fill that void, to make up that deficit, to restore that balance, that "God was in Christ, reconciling the world unto himself".

Christ did that. Let us this evening ask the question, How? It is an easy question to ask, but a difficult one to answer. The best we can do will only be suggestive. I believe in respect to some aspects of spiritual truth that, while the intelligence is engaged, and we apprehend something of the truth—I speak perhaps a mystery; and almost mystically, when I say there are aspects of truth that can be felt rather than explained; and that the truth of the atonement, in the nature of the case, transcends our finite understanding, therefore we can get but glimpses of the heart of it,—but enough to enable us to rest in the comfort and saving power of it.

I.

I remark therefore that THE DEITY OF CHRIST GAVE TO HIM A CAPACITY THAT MADE IT POSSIBLE FOR HIM TO MINISTER TO THE DIVINE NATURE THAT WHICH THE DIVINE NATURE DEMANDED. This principle cannot be too strongly emphasized. I read an account one time of a visit of a certain discerning man to a Unitarian church. He likened it to a well-furnished room with an attractive fire-place, and some comfortable chairs—but with no fire on the hearth. Unitarianism, which brings Christ down to the dimensions of a man, and limits Him in every part of His being to human qualities, can offer us no help when once we have seen that our sin has violated the nature of God; for only God can minister to God.

So Jesus Christ came, being Himself God. Infinite in every quality of His being, He was able in our behalf to render satisfaction to the Infinite.

Suppose you take *the commercial figure* that is often applied in Scripture: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

That figure of a debt is employed, and if you think of how much you owe, and of how much I owe, how much we all owe, and how much all others owe, the aggregate is staggering. I read the other day a report of what a certain firm had done during the war, how it had paid full salary to every married man who enlisted, and half salary to every single man, and that it had cost that firm, for the progress of the war, not less than three and a quarter millions to pay those wages for which no labour was given.

Sometimes one looks at a store where things are sold for five and ten cents, and wonders how people ever get rich selling things of such small value. Yet one of the richest men in America made all his millions by selling things in one-cent packages.

Carry that idea of the multiplied millions of our day, and of all other days, of all the generations past, present, and to come, and nurse that commercial figure in your mind, and think of everyone as being in debt to God, owing a debt that no one of them can pay, and then think of the terrific aggregate of the world's indebtedness—then ask yourself the question, Who can pay that balance? There is only one answer. Jesus, being Heir of all things, if we may continue that figure, being Himself infinitely rich, rich beyond all computation, His riches having no limit, no end at all,—He was able, of His infinite resources, to pay the debt we owe, whatever that meant.

Then look at another aspect: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." You still have the idea there of the payment of a price. Christ "redeemed" them. He Himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom instead of many." He came to pay the price that we owe.

Then, consider *the legal figure*. Christ was made a curse for us, as "it is written, Cursed is everyone that hangeth on a tree." He came under the curse, under the condemnation of the law; and the penalty which must be paid was a penalty not of gold or of silver, but a penalty that involved pain, suffering, and death. Jesus Christ came to pay that penalty, to satisfy the law's demand, the law being, always bear in mind, the outshining, the manifestation, the transcript, of the very nature of God Himself.

Thus you have that legal principle, that when Christ came, He came to bear in His own person our suffering on account of our sin.

I say, His deity gave Him an infinite capacity. If Jesus Christ had been a man He could never have endured our suffering. I have sometimes put it this way (I have been told that it is a very mechanical view, but you have only to read the papers in these days, and you will see that the principle involved enters into all human jurisprudence). Here is a man who is sentenced to receive forty-nine lashes in a military court. It is a fearful penalty. A thousand men are similarly convicted, and similarly sentenced. Then one man steps forward and offers to bear in his own person the penalty due the thousand, an aggregate of forty-nine thousand lashes. You say, "That would be impossible. The man would die ere a fraction of the penalty had been paid." That is true. You see, if Jesus Christ had been a man, the penalty the law demanded on account of your sin would

have killed him, without mine; or mine, without yours. It had been impossible for Him in His own person to suffer the "just for the unjust that he might bring us to God", had not His deity given Him an enlarged capacity so that He was able to suffer in Himself all that even the exactions of the divine holiness demanded on account of the sin of the world.

Then take another view of it. If you consider the *moral nature of Jesus Christ*, unstained by sin, absolutely perfect—even on the human side, but more of that in a moment—but if you consider that, augmented, enlarged, infinitized by union with Deity, how wonderfully sensitive our Lord Jesus was! There are some people whose sensibilities are terribly dulled. I do not go to court, nor do I read the reports of the proceedings there, but occasionally I stumble upon a note about some "regular visitors" to the police court. I remember when the late Colonel Denjson sat on the bench he used to brighten up the proceedings a little by saying to some character who had been in and out of jail for many years, "Well, Mary, you have come to see me again, have you?" There are men who would just as soon live in jail as anywhere else. They have no sensibilities left. Sin has a hardening effect. Moral evil dulls the sensibilities until by and by sin ceases to offend. The man becomes incapable of shame, or of any sort of contrition. He is hardened in his sin.

But a sensitive soul is afraid of the court, afraid of the law. If there is an accident on the street-car, and the motorman comes back and wants to get the names of the people who witnessed it, how many willingly give their names? "Do not call on me. I do not want to go to court." That is quite natural.

I saw something in the paper to-day that pained me—it did you, too. Six men who had occupied positions of prominence, universally respected, looked upon as leaders in the business world, had been convicted of wrongdoing—and one could almost hear the gates of Kingston penitentiary shut behind them! How terrible for them! How much more terrible for their families! I do not know whether I dare say what I feel when I see some of these pictures in the papers. I have seen a man trying to screen himself from the photographers with his hat or his coat. Why should he be photographed, and his portrait handed to millions of people, so that the poor fellow has no chance of getting right again? Sometimes I feel that such newspapers ought to be driven out of civilization. I have seen pictures of a man with his overcoat thrown over his head, anything to shield himself from the public gaze. He may be a criminal, but he still has some sense of shame about him. He does not want his portrait spread over the land.

It is a terrible thing when people lose all moral sensibility, when the hope of better things dies in a man. I have had men come to me during these hard times, decent, well-dressed, sort of men. They have said, "I have tried to keep myself respectable, but this is the only thing I have. The terrible thing that haunts me"—if one has said it to me, twenty-five have—"the terrible thing that haunts me is that I may get into such a condition that I may lose my self-respect. I cannot change my clothes; I cannot have a bath; I cannot keep myself clean. I am afraid of getting down into the gutter. Can you do anything to save me from that?" I could see the man was dreading some moral collapse. The Scripture speaks of it as the conscience being seared with a

hot iron, the time when there is no response to the outward touch.

The most sensitive soul that ever walked this earth was the soul of the Lord Jesus. He had breathed the atmosphere of divine holiness. He was a part of it. And His whole nature—how shall I express it?—not that it revolted, but that it was antagonistic to, it flamed against, sin; it burned like a fire against it. He hated it with an infinite hatred. The perfection of His moral sensibilities imparted to Him an infinite capacity for suffering. I will try to suggest when and where He suffered presently, but think of that aspect of the moral perfection of our Lord. It amazes me. I cannot describe it. Nobody can describe it. Nobody can even imagine it. You can multiply illustrations, but they fall immeasurably short of the reality.

Then when I think of His coming from the glory, of the music of the heavenly spheres in His heart, of the echo of all the hallelujahs of the skies, of His passion for truth and righteousness and true holiness,—when I think of such an One coming down into this earth corrupted with the plague of sin, His very advent to it must have been torture.

But on the other hand, what value can be attached to His character, His moral qualities, His truth, His righteousness, His holiness? They were all in the infinite degree, and the sum-total of all His perfections was laid down as the payment of the price of our redemption. Yes, the deity of Christ gave Him an infinite capacity. And my brethren and sisters, if you part company with the truth of Christ's deity, you have no atonement. A man could never have redeemed us. Unless it be true that God was in Christ as He never was in other men, unless this old, old story in all its majesty and grandeur, its purity and simplicity, be absolutely true, then we are a lost race, we are lost individually. But oh, He was God—and HE IS GOD! "From everlasting to everlasting", with the Father and the Holy Ghost, HE IS GOD!

II.

Let me take another step, and say that HIS UNION WITH HUMANITY ENTITLED HIM TO OFFER HIMSELF A SUBSTITUTE FOR US. There is difficulty here. But first of all, let us keep clearly in mind the truth of the real humanity of Jesus. Nowadays it is His deity that is so generally attacked, but I think sometimes there is almost equal danger of our failing properly to appraise the truth of the real humanity of Christ. He was our Fellow. He was one of us. He was just as much a part of the race as the first Adam. He was bone of our bone, flesh of our flesh; for the first Adam was the direct creation of God, and came not into being by natural generation.

We come to the truth of the virgin birth of Christ, and there is difficulty there, but, for me at least, not in an acceptance of the bare facts as related in the Scripture. If we believe in the supernaturalism of Christianity we shall have no more difficulty with the miracle of the virgin birth than we shall with any other miracle. But the difficulty is here: Mary was not sinless. The Roman Catholics try to get over the difficulty by the doctrine that is known as the doctrine of the Immaculate Conception. A great many people imagine that refers to the virgin birth of Christ: it refers rather to the birth of Mary, and views Mary as having been immaculately conceived, and without sin. But that only moves the difficulty a generation back. It does

not obviate the difficulty. All that we can say is that, in the infinite condescension of grace when the Son of God stooped to take upon Him our nature, He did really enter the human race, and become one of us; and yet, by a miracle which no one can understand, and which no one can explain, He was free from the taint of sin.

I remember reading a sermon by Spurgeon in which he touched upon the genealogy of our Lord, and called attention to such characters as Rahab, and Tamar, and Bath-sheba, and others who were sinners, but who were all in the direct line whence Jesus came. And yet we have Holy Writ for our authority that He was "holy, harmless, undefiled, separate from sinners". And further, that He Who was made sin for us knew no sin. We are sure therefore of that, that He was free from all moral taint. He was human, perfectly human, and yet at the same time gloriously divine. And being human, of our flesh, He had the right to take our place.

You remember the story of Ruth, do you not, and of Boaz? Boaz was the redeemer; the one who had the kinsman's right to redeem. So our Lord Jesus took upon Himself our nature, in order that He might become our Redeemer, that He might have the natural right, supernaturally acquired,—I shall have to change that word, but a right that was supernaturally imparted, at least, to Him by His virgin birth, to stand in our room and stead, so that He became our fellow, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

III.

I come now to a point—and I have but little time, perhaps not any, but I am going to take it anyhow—where I want to ask a question, and it is difficult to answer. Assuming, then, that our Lord had an infinite capacity on the ground of His deity, and a moral right on the ground of His union with humanity, WHERE AND WHEN AND HOW DID HE EFFECT AN ATONEMENT? Can you date the atonement? Can you shut it up to time and place? Time is an element in punishment. It is a very important element. You will find that the Scriptures which deal with the punishment of the wicked have much to say about the duration of that punishment, not only its intensity, but its duration. I have reserved this which might have been considered under another head until now that we might have it clearly before us. In appraising the qualities of Deity as manifested in Christ, we must not forget that He was not only righteous and truthful and faithful and just, and so on, but we must remember that one of His qualities was immortality; or, to use a strong word, eternity. He was "made after the power of an endless (an indissoluble) life", a life that was not subject to death, that could not be dissolved, a life that had eternity in it. He Himself said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Nobody else could ever say that; but His life was of an eternal quality, endless, infinite.

When did He suffer? On the cross? Do you tell me that the eternal sufferings of a sinful world were atoned for in a few short hours of time? Perhaps. When we keep in mind the infinity of our Lord's capacities, I think it is not inconceivable that eternity could be compressed into

those hours of darkness, but I do not find it necessary to believe that from the teaching of Scriptures, because the Lamb was "slain from the foundation of the world." * One of the difficulties, of course, to which we are all subject in the study of the word of the Infinite is that we interpret God in terms of our own limitations. We speak of the past, and of the present, and of the future. We speak of infancy, of youth, of mature age, of evening time, and of old age. We think of people who lived a hundred years ago as being remote from us. When we come upon something that is three or four hundred years old we say, "How ancient!" Yet in these little lives of ours there are experiences that are suggestive, and perhaps may help us to understand.

My life, in most things, has been inverted. I believe I am more of a youngster now than I was when I was a boy. I enjoy some things now that properly belong to children—perhaps a second childhood, I do not know. But it is a strange thing; when I was a boy one of my pet aversions, the thing I hated above everything else, was a Sunday School picnic. I often had to go because I was a minister's son. I went as one goes to jail—but I rather enjoy it now!—I mean the picnic! But I remember one thing of my childhood that I greatly enjoyed, and to which I looked forward. I do not now: I am a little afraid of it,—Christmas. Father Christmas and I were good friends. He always remembered me. I always wrote him two letters, one a duplicate of the other. One I put in the fire, in the open grate, so it would go up the chimney; the other I put on the table,—for fear Father Christmas might miss the one that went up the chimney. And the one on the table was very carefully written!

We used to have a great time at Christmas. It is always a bit sad for me now. But the day after Christmas seemed to me the longest day in the calendar. Why? Because Christmas was never so far away, as on that day. I wanted every morning to be Christmas morning. I do not now! The passage of a few years set up in our minds a different standard of time. It does not seem long from Christmas to Christmas now, does it? I shall soon have been Pastor of this church twenty-one years. It does not seem more than a few months from some points of view, and sometimes when I get another glimpse it seems rather long! But we do measure time by these little things, by the rise and set of sun.

But there is no time with God. We cannot understand that. I cannot understand it. I can say it, but I cannot understand it. A thousand years ago are as present in His view as is this hour, and the end of what we call time is, to Him, equally now. It is just one eternal now with Him. "One day is with the Lord as a thousand years, and a thousand years as one day." He does not reckon time by the rise and set of sun.

Impart, transfer that conception of Christ, and remember how He said to His disciples, "Mine hour is not yet come. Your time is always ready, children that you are; you always want what you want, now,—now—now. But I can wait"—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Abraham was brought through the horror of thick darkness, and the Lord made a great promise to him when as yet he had no child. He said to Abraham in effect, "You cannot have it yet. I will fulfil it to you, but not now." How

long? "I will send you down into Egypt for four hundred years, for the iniquity of the Amorites is not yet full."

These are conceptions that are beyond us. We cannot measure things as God does. But conceive of Christ as the Son of the eternal, immortal; invisible, holy, all-wise God our Saviour.

When did He suffer? "The Lamb was slain from the foundation of the world." Was there ever a time when He did not suffer? "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I know that on the cross they wounded Him, they drove their nails and spear into His hands and feet and side, when they had chastised Him. I know that from His five wounds there flowed a crimson tide. I know that, anticipating that death, even in Gethsemane, He sweat great drops of blood, and I know that He cried triumphantly at last, "It is finished." The work was perfected. I am not so much concerned to know when it began as when it ended, and blessed be His name the last farthing of our indebtedness is paid. It is finished; the atonement is complete.

What is the extent of it in time? I remind you of two passages, and I will close for to-night. There are many more, but two particularly. In the third of Romans is one which we read last week, where Paul refers to the "redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Read the list of the Old Testament saints, every one of whom was saved by faith in Christ from Abel down. Read the eleventh chapter of Hebrews. People were saved before Christ had died for them. He passed over the sin done aforesaid. Their sin was not visited, their punishment had not been endured by anyone, for not by the blood of bulls and goats could atonement be made. Now the writer seems to assume the moral necessity of their punishment, and challenges God, as if he would ask, What right had God to pass over sin? Why did He do it? On the ground of the promissory note that had been issued and signed by the Son before the worlds were made, and because God knew that He would redeem His promise He passed over sins done aforesaid. Now at last He sets Him forth to be propitiation, to declare His righteousness. *The cross as truly justifies God as it justifies us.* There is a mutual justification in the cross of Christ, vindicating the righteousness of God in admitting to His holy presence Abel and Enoch and Noah and all the saints of the Old Testament who were saved by faith that anticipated the payment of their sin.

Will you students please mark this text in your Bible. It is the crowning text that proves incontrovertibly the substitutionary value, the expiatory element in the atonement—it is in the ninth chapter of Hebrews. We spoke last week about the example theory, the moral influence theory, the governmental theory, but listen to this great text: "How much more shall the blood of Christ"—mark the Trinity here, will you—"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause"—this is my verse—"he is the mediator of the new testament, that by means of death, for the redemption

of the transgressions that were under the first testament, that which are called might receive the promise of eternal inheritance."

That text teaches the retroactive value of the cross of Christ. It teaches that Christ died for the sins of those who lived under the first covenant, that He died for the sins of Abel and Enoch and Noah and all the illustrious dead who died in faith. The moral influence theory will not do there. The example theory will not hold there, for as yet He was not manifest. They were saved without that manifestation on the ground of their faith in God. Put those two classics together, with this one: "He was made sin for us who knew no sin, that we might be made the righteousness of God in him."

Next Thursday evening I think we will have a little more about the Atonement, just a little more about the Atonement! We have only looked at it.

*Dr. T. I. Stockley, who heard this lecture, called my attention to a translation of Rev. 13:8, and Rev. 17:8, by Rev. E. E. Cunningham, M.A. (Morgan & Scott), as follows: "Every one whose name hath not been written, from the foundation of the world, in the book of life of the Lamb that hath been slain."—"Whose names have not been written on the book of life from the foundation of the world". The *marginal* rendering of the Revised Version is to the same effect. Dean Alford, however, follows the Authorized Version; as do also Dr. Robert Young in his *Literal Translation of the Bible*, Rotherham in his *Emphasized New Testament*, and others. Dr. Stockley agrees that this variation does not affect the truth under discussion, which is implied even in Cunningham's translation, and is clearly set forth in other passages, notably I Peter 1:19-20; but the variation is interesting. The same truth is there because the names are written on the ground of the merit of the slain Lamb. Therefore, whichever rendering be correct, the atonement dates "from the foundation of the world".

CLAIMS OF THE POPE

Bishop Creighton, historian, contrasts the crown rights of Christ with the impious claims of the Pope:—"If we take Scripture as our guide, and compare the Pope with Christ, we shall see many differences. Christ is truth, the Pope is the origin of falsehood; Christ lived in poverty, the Pope labours for the worldly wealth; Christ was humble and gentle, the Pope is proud and cruel; Christ forbade that anything be added to His law, the Pope makes many laws which distract men from the knowledge of Christ; Christ bade His disciples go into all the world and preach the Gospel, the Pope lives in his palace and pays no heed to such command; Christ refused temporal dominion, the Pope seeks it; Christ obeyed the temporal power, the Pope strives to weaken it; Christ chose for His apostles twelve simple men, the Pope chooses as cardinals many more than twelve worldly and crafty; Christ forbade to smite with the sword and preferred Himself to suffer, the Pope seizes the goods of the poor to hire soldiers . . . Whoso considers these things will see that he must imitate Christ and flee from the example of anti-Christ."—*History of the Papacy from the Great Schism to the Sack of Rome*, vol. i; pp. 122-3.

—PROTESTANT PRESS BUREAU

HAVE YOU RENEWED YOUR SUBSCRIPTION? AN EARLY REPLY WILL BE APPRECIATED.

CANADIAN FRIENDS OF FASCISM

DURING the war a certain French count, by name Jacques de Bernonville, was actively associated with the leading Vichy collaborators and was made military governor of Lyons. When the German invaders were repulsed and France recovered her freedom, this collaborationist count was tried by a French court and condemned to death on the charge of having been responsible for the execution of members of the French underground. A Canadian government official has also reported that this count was responsible for the death of a number of allied aviators, including some Canadians.

This Count de Bernonville is now in Canada, having entered illegally with a forged passport, and is being held by the Canadian immigration authorities for deportation to France. This is the usual procedure in connection with persons who enter the country illegally.

But in Quebec there are many friends of the infamous Vichy régime. In high circles of the Roman Catholic Hierarchy of Quebec, Pétain was regarded as a mixture of a saint and a hero even while he was collaborating with the Germans. A certain Monsieur Houde spent several years during the war in an interment camp, the prisoner of the Canadian government. This man is now Mayor of Montreal, Canada's largest city and the second largest French-speaking city in the world, and he has organized a committee to defend the Count de Bernonville. Other friends of this erstwhile friend of Hitler have also rushed to his defense. If Hitler or Mussolini were to come back from the grave, or from whatever regions they may inhabit now, they would doubtless find friends in our Roman Catholic Province of Quebec to form a committee for their defense.

It is interesting to note that this Mayor Houde took the platform for Premier Duplessis of Quebec in the recent provincial elections. And it is now being rumoured that Premier Drew of Ontario is cultivating the friendship of Premier Duplessis of Quebec and of the party which he leads, with a view to obtaining their support for his candidature as leader of the Progressive-Conservative Party of Canada. Canadian politics are not only very complicated, they are also exceedingly tortuous.

We had thought of writing a note on the *affaire de Bernonville*, but when we came across an account of the matter in the Roman Catholic *Le Devoir* of Montreal it occurred to us that a translation of it would be better than anything we could say, since it is strongly biased in favour of this Vichy collaborator and yet condemns him, in our eyes, by the defense it offers for him. Following, then, is a translation of the essential parts of the article in *Le Devoir*:

A Defense Committee for French political refugees, of whom there are forty in Canada, is now being formed. The president of the Montreal committee is the lawyer Paul Massé. It is known that the mayor of the city, Mr. Camillien Houde, had already formed a Defense Committee for Count Jacques de Bernonville, whom the mayor declared to be the object of "a crying injustice".

Mr. René Chaloult has expressed the sort of opinion that would be expected from him. He violently attacked the accuser Mr. Keenleyside, who, declared Mr. Chaloult, "is a seasoned Free Mason as well as being anti-Catholic and anti-French."

It will be remembered that the French news agency (*Agence France-Presse*) sent a dispatch, according to which Count de Bernonville is reported to have been one of the lieutenants of General Rommel, Commander of the

Afrika-Korps and that he fought with him in Africa. Mr. Keenleyside assures us that the count caused the shooting of several hundreds of persons in the South of France while he was military governor of Lyons during the German occupation and that he was also responsible for the death of a number of Allied aviators, including some Canadians.

Commenting on this affair, Major Benoit, who parachuted into France in the region of Lyons several times during the war has made it known that it is possible that the count used his name in order to make his illegal entry into Canada.

Mr. Benoit, who is a French-speaking Canadian, protested against the statement of Mr. Gustave Jobidon. The latter had sent a telegram to the French government in the name of all French-Canadians to express his dissatisfaction concerning the case of de Bernonville. Mr. Benoit declared that if Mr. Jobidon had been in Lyons during the war he would certainly not speak as he did, and that apart from that Mr. Jobidon had no right to speak in the name of all French-Canadians.

It is also reported that Count de Bernonville made his illegal entry into Canada through the intermediary of a religious community. . . . Following is the text of the declaration made by Mr. Paul Massé:

"Yesterday I accepted the presidency of the Montreal Committee for the Defense of Count de Bernonville and of French political refugees . . ."

"We are happy that Canada has given asylum to refugees, in accordance with an age-long custom of all civilized countries, but we cannot admit that exception should be made when it is a question of victims of the Communist persecution in France."

It will be interesting to see what the Canadian authorities decide to do with this French count in view of the many and powerful friends his friendship for Hitler has raised up for him in Quebec. We wonder if the immigration authorities will reveal which "religious community" it was which brought him to Canada. The statement that the collaborationist count is the victim of "Communist persecution" is typical of Quebec Romanist thinking: any thing or anybody that is not Roman Catholic, is straightway stigmatized as "communist". It is apparent that there are still many collaborationists in our neighbouring Roman Catholic province, which appears to be largely under the influence of pro-Fascists whose erstwhile idols have disappeared from the face of the earth.—W.S.W.

News of Union Churches

Acting Secretary—H. C. SLADE

Reunion Services at Mitchell Square

Splendid progress has been made on the Mitchell Square field during the summer months, under the leadership of Student Pastor George Stephens. Mr. Stephens was not very long on the field before he realized that the future of the work depended on the children and young people. With this in view, special attention was given to the Bible School work.

Before Mr. Stephens arrived on the field, the Sunday School was numbering around 20. With much prayer and labour, this department of the work soon began to experience a steady increase. From 20 it grew to 25, then to 30. Then it doubled its original number by reaching the 40 mark, a few weeks ago. Mr. Stephens has great hopes, that before the end of the summer, it will reach the 50 mark.

In spite of many pessimistic prophecies, Mr. Stephens started a Children's Meeting on Friday evenings. These services proved to be a real benefit to the children. It was a great surprise to the people of the community when they saw actually 30 attending these Friday night gatherings. The enthusiasm on the part of the children and young people, this summer at Mitchell Square, makes the

future of the work in this country district appear very bright. The visitation work carried on by the Pastor, has in many cases, proved to be very profitable. Attendances have been good at all services, and on the whole, it has been a very successful summer.

Reunion Services were held on the Sunday of July 25th, which evidently resulted in great blessing. The following article which is taken in part from the *Orillia Packet and Times*, will be of interest to our readers—H.C.S.

"The pretty little church in the beautiful countryside at Mitchell Square was the scene of a unique service on Sunday, July 25. It was the occasion of the reunion services of the Mitchell Square Baptist Church, when all former members and friends, from near and far, gathered for a grand time of fellowship together and praise to God for His goodness down through the years.

"The church was packed almost to capacity at the morning service and it was indeed a great thrill to hear that large congregation sing the opening hymn, 'All Hail the Power of Jesus' Name'. The church resounded to the music of that grand gospel hymn.

"The Rev. George Creagh, who was pastor of the church for eight years, 1915 to 1923, brought a stirring revival message from Isaiah 40:29-31.

"The evening service took the form of an evangelistic service and the congregation greatly enjoyed the singing of the Bethel Baptist Male Quartette. The Pastor, George Stephens, brought a message from Isaiah 9:6 on 'Jesus the Wonderful Saviour'.

"The church was beautifully decorated with flowers in memory of former members. A new carpet covered the aisles and added greatly to the appearance of the church. The day was one long to be remembered in the hearts and minds of those present. The supreme aim was to magnify the name of the Lord Jesus, and all were blessed indeed with a very special sense of His presence in our midst."

Bethel, St. Catharines, Welcomes New Pastor

Bethel Baptist Church, St. Catharines, rejoices in their happy reception of Rev. P. B. Loney as Pastor. A large gathering of church members and friends assembled on Friday, September 10th, officially to welcome Rev. and Mrs. Loney into their midst and to bid them Godspeed in their assumption of the ministry.

Deacon Garrett, ably presiding, spoke of the various stages of development of Bethel Church under the previous ministers, reminiscing upon the blessings enjoyed in the past. He spoke highly of the splendid work done by Rev. J. H. Watt and Rev. Robt. Watt and referred to the present state of the church as a consequence, as being "upon the threshold of adulthood". To this good condition he welcomed their new pastor, praising God for leading to them a man so qualified by spirituality, ability, personality and experience.

Several visiting pastors were present to offer their felicitations to both pastor and people. Rev. W. Cumming of First Baptist Church, St. Catharines, spoke warmly of his thankfulness for another true preacher of the Gospel of Christ, in the city, to strengthen the cause for souls' salvation. Rev. C. J. Loney, elder brother of P. B. and for many years minister of Stanley Avenue Baptist Church, Hamilton, gave a very heart-warming admonition to loyalty and unity—loyalty to Christ and His servant, their pastor, and unity of purpose and action among themselves. Rev. E. E. Shields, Trinity Baptist Church, Niagara Falls, read that great 4th chapter of Ephesians and besought God's benediction upon the ministry of pastor and the church.

Rev. S. Wellington, Beulah Baptist Church, New Toronto, expressed the hearty congratulations and good wishes of the whole Union constituency.

The program punctuated here and there with good music and graced throughout by an excellent spirit, was fittingly concluded in a social time in the church basement when dainty refreshments were served from a beautifully laid table by the ladies.

We join with Bethel Church in praying expectantly for times of great progress and rich spiritual prosperity.

—REV. S. WELLINGTON.

HOME MISSION APPEAL

It is, we believe, the earnest desire of all the pastors and people of our Union to expand our missionary enterprises just as far as it is financially possible. In our Home Mission work, which includes French-Canadian evangelization, aid to weaker causes, grants to students on summer fields, etc., we have endeavoured to do this to the utmost of our ability.

Therefore, owing to the extra heavy demands this year, our Home Mission funds are naturally somewhat reduced. We felt that if our Churches were informed of this fact they might wish so to direct their September contributions as to give the Home Mission account a proper balance before our books are closed the end of this month.

If this suggestion can, without inconvenience, be acted upon by all our Churches and contributing friends, the Board would greatly appreciate it. September is usually one of our best months, both spiritually and financially. We are confident that by prayer and special effort on the part of us all, this one can be made to exceed all others. With so much Mission work to be done even here in Canada, surely this is how our Lord would have it!

THE ANNUAL CONVENTION WILL BE HELD IN JARVIS STREET BAPTIST CHURCH, TORONTO, OCTOBER 19-21. PLAN NOW TO ATTEND.

HOW MAY WE OBTAIN REMISSION OF OUR SINS?

HOW may we obtain remission of our sins? Paul answers: "The man who is named Jesus Christ and the Son of God gave himself for our sins." The heavy artillery of these words explodes papacy, works, merits, superstitions. For if our sins could be removed by our own efforts, what need was there for the Son of God to be given for them? Since Christ was given for our sins it stands to reason that they cannot be put away by our own efforts.

—Martin Luther, *Commentary on Galatians*.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 1 October 3, 1948

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

THE KING OF THE JEWS

Lesson Text: John 12:1-16.

Golden Text: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

I. Jesus the Christ Anointed: verses 1-11.

A startling event such as the raising of Lazarus from the dead produced a profound impression upon all who had witnessed or heard about the miracle. Those whose hearts were open to the truth received with joy this token of the Saviour's Deity and power, and they believed on Him. Others, whose hearts were rebellious, became inflamed with hatred and jealousy at the triumph of the Saviour, and these straightway plotted His destruction (John 11:45-57). But in the home of Lazarus, the Saviour would ever be a welcome Guest, for henceforth He was the Centre of that home. What a difference it makes when Christ is crowned Sovereign of the home!

It was to Bethany, the home of Lazarus, that Christ

went as He neared Jerusalem for the days of this final Passover Feast, for the fellowship of His friends brought comfort to the Son of man in these days of suffering (Matt. 21:17; Mk. 11:1, 11, 19). This supper at Bethany was not held in the home of Lazarus, but rather in the home of Simon the leper, who had probably been cured by the Saviour (Matt. 26:6-13; Mk. 14:3-9).

What a glorious opportunity Lazarus had to testify to the love and power of the Lord Who had raised him from the dead! No doubt he was faithful in that respect, but it is a striking fact that not one word which Lazarus spoke is recorded in Scripture. His influence was chiefly felt in what he was, rather than in what he said. His living presence among the people as one who had been dead was a stronger witness for Christ than any words he could utter. Unbelievers and scoffers cannot gainsay such a powerful testimony (John 9:25; Acts 4:14-16). The world will listen to a Christian, if they see the evidence of a transformed life.

This supper at Bethany is the second of which we have record (Lk. 10:38-42). It must have been an occasion of great joy. Lazarus had been restored to his sisters; their family circle was again complete, and together the three of them went to the supper as guests with the Lord. This supper of fellowship foreshadows the marriage feast of the Lamb, when the redeemed of earth shall gather in the heavenly home, to be separated from one another no more (Rev. 19:9).

Mary's devotion to her Lord was such that no gift was deemed too precious to be bestowed upon Him. Her sacrificial offering, like the sweet incense of the prayers of the saints (Rev. 8:3), filled the house with its fragrance. The influence of her good deed, which won the approval of the Master, lives on to this day (Matt. 26:13; Mk. 14:9).

Judas would judge everything by the standards of a cold, calculating worldling. The pretense of unselfish regard for the poor was too slim a covering to conceal his heartless greed. He would sell his soul for thirty pieces of silver.

A loving heart soon outstrips the keenest mind in grasping the truth. The disciples had frequently been told that their Master would die and rise again, but they did not believe it (Matt. 16:21; Mk. 8:31; Lk. 9:22, 44, 45; 18:31-34). Mary sensed the truth, and anointed His body in anticipation of His burial. She was evidently not among the women who took spices to the tomb (Mk. 16:1); she believed that He would rise again.

II. Jesus the King Adored: verses 12-16.

We have now come to the account of the events of Passion Week, as the last week of our Lord's earthly life is called. His entry into Jerusalem was a triumph, as far as He was concerned, but a tragedy for the Jews and the Romans (Matt. 21:4-9; Mk. 11:7-10; Lk. 19:35-38). God had been

working out His purpose in redemption, in spite of the opposition of Satanic forces. Christ was now marching in triumph toward the culminating point of the Divine will for Him and for the world—His death, resurrection and glorification. He was a step nearer victory over the seed of the serpent (Gen. 3:15; John 12:31; Rom. 16:20; Heb. 2:14, 15).

The unbelieving Jews, on the other hand, were facing the tragedy of a lost opportunity. They did not recognize or welcome their Redeemer and King, but scornfully spurned Him (Lk. 19:41-44). Their house would soon be left unto them desolate (Psa. 69:25; Mic. 3:12; Matt. 23:37-39; Lk. 13:34, 35), and their nation would pay a terrible price for rejecting the Saviour (Matt. 27:25; Acts 2:23).

Many were the exhibitions of kingly power on that day. Our Lord displayed Divine omniscience when He foretold the details of place, circumstances and conversation in connection with the finding of the ass (Matt. 21:2, 3). He also demonstrated His right to use the animals which He had created (Psa. 50:10). He can do what He will with His own (Matt. 20:15; Rom. 9:20, 21).

Our Lord has supreme power over the affairs of nations and men. He shapes all events according to His own will (Eph. 1:11), and history is but the outward manifestation of prophecy. Christ entered Jerusalem according to the Scriptures (Zech. 9:9).

All the emblems of that royal procession were significant as being representations of Deity, clothed with humanity; the lowliness which characterized Christ as the Son of man, the palms of victory (Rev. 7:9), the untamed colt (Rev. 19:11), and the praises of the people (Rev. 19:6). Carried away with excitement and temporary enthusiasm, the people now cried, "Hosanna!"; they would soon shout, "Crucify Him!" (Matt. 27:23).

Christ is worthy of all praise (Rev. 4:11; 5:12). Although He might enter Jerusalem in humble guise as the prophet had predicted, He is the King of Israel, that cometh in the name of the Lord (Psa. 118:25, 26). Let all join in worshipping Him (Psa. 34:3)! The humiliation of the Saviour was but the prelude to His glory (Lk. 24:26).

DAILY BIBLE READINGS

Sept. 27—First supper at Bethany	Lk. 10:38-42.
Sept. 28—The Great Supper	Lk. 14:16-24.
Sept. 29—The Lord's Supper	1 Cor. 11:23-34.
Sept. 30—The Marriage Supper of the Lamb	Rev. 19:1-10.
Oct. 1—The King of the Jews in humility	Zech. 9:1-9.
Oct. 2—The King of the Jews in sacrifice	Matt. 27:26-37.
Oct. 3—The King of the Jews in glory	Rev. 19:11-21.

SUGGESTED HYMNS

Ride on! ride on in majesty! I know I love Thee better,
Lord. Till He come! Take my life, and let it be. My
Jesus; I love Thee. Jesus, keep me near the cross.

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