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STRIVING "LAWFULLY"

IT IS interesting, and really amazing to observe how often full grown men display the characteristics of little children. We have heard it said that some fathers almost wear out the little boy's toys which he receives from Santa Claus, especially if they are of a mechanical order. We have seen men parading the streets decked in regalia that one would think it would require a good deal of courage to wear in public.

In different kinds of sports the rules of the game are sometimes ignored, or deliberately violated in the frenzied passion to win at all costs. Sports are both interesting and profitable to people who never lose the spirit of true sportsmanship. That means to play the game fairly, and with clean hands, desiring that the best man shall win, and with a disposition to congratulate the winner, whoever he may be. That is the meaning of the saying of the Apostle Paul, by the Holy Spirit, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully". In other words, he is not accounted a winner unless he has played the game with clean hands, and in strict obedience to the laws of the game.

How few there are comparatively who really play the game! They will stoop to anything to win the crown. Furthermore, in their determination to gain their purpose, some men cast consistency to the winds. We have known of a man imbued with Socialistic doctrines, who spent much time denouncing "Capitalism"; but the same man, when he wants to buy a house, goes to some financial concern that has "capital", in order to obtain a mortgage. He denounces Capitalism as a theory, but is glad to make practical use of it when it serves his purpose.

We have known people, too, who have inveighed against orders of procedure in deliberative assemblies, such orders being born of years of Parliamentary experience. Such people would do away with Cabinet responsibility, and have every measure brought undigested to the floor of Parliament; and all that in the name of "Democracy".

We have known people to object most strenuously to the principle of a nominating committee as being utterly unfair and "undemocratic"; yet we have known the same people, when it suited their convenience, not only to make use of the nominating committee, but to make

use of it in the most unlawful fashion. Of course, everything depends upon whose ox is gored. But such people who would contend that policemen ought not to be armed, would even steal a policeman's baton to club an opponent into temporary impotence. They proceed on the principle that whatever is possible, is right; and glory in their successes, although they have achieved their purpose unlawfully.

In the Baptist Convention of Ontario and Quebec, which we of the Union of Regular Baptist Churches are in the habit of calling "The Old Convention", for some years, on the part of some, there was an abuse of the principle of the nominating committee. For example, when members for the Board of Governors were to be nominated, and the term of office of certain members was expiring, when the University authorities wanted no change on the Board, they would put up someone to make a complimentary speech on each of the retiring members, and re-nominate him. As soon as that was done some Jack-in-the-box would be on his feet to move that the nominations close. This was endured for some years until at last the practice became intolerable, and at the meeting of the Convention of 1920, held in the First Baptist Church, Brantford, October 22nd to 28th, at the afternoon session of the 26th of October (Baptist Year Book, 1920, page 17) it is recorded:

"Mr. C. Cook, Brantford, presented the following notice of motion: That at the next Convention, the following motion will be introduced, that in the Rules of Order, Article 3, shall be changed by adding the following words after the word 'Convention' in the fourth line: 'Nominations shall not close until at least one minute has elapsed after a nomination has been made'."

The following year, on page 33 of the 1921 Year Book, the following occurs:

"Mr. C. Cook, Brantford, presented the motion of which he had given notice the previous year, 'That in the Rules of Order, Article 3 shall be changed by adding the following words after the word 'Convention' in the fourth line: 'Nominations shall not close until at least one minute has elapsed after a nomination has been made'."

"He moved that the change in Rules of Order be made. Rev. T. S. Roy, London, seconded the motion. Carried."

In the same volume of the Year Book of 1921, on

page 25, under Rules of Order, that resolution is incorporated in section 3 as follows:

"The Executive officers of the Convention, the members of the Enrolment Committee and members of all Boards to be elected by the Convention shall be elected by ballot after open nomination in the Convention. Nominations shall not close until at least one minute has elapsed after a nomination has been made. A majority of the votes cast shall be necessary to an election by ballot."

Thus in "the Old Convention", provision was made to prevent any "railroading" of elections.

In the Convention of The Union of Regular Baptist Churches, in the published copy of the Tentative Constitution "As revised and adopted by the Fifteenth Annual Convention, October, 1942", the following provision was made:

"(b) The Annual Convention shall be opened with proper religious exercises, and thereafter shall proceed to business by the appointment of a committee on nominations composed of eight members representative of the Convention territory, which shall be appointed from the floor of the Convention by the assembled messengers.

"The Committee on Nominations shall present nominations to the Convention for all regular committees, for officers of the Convention, and for members of the Home and Foreign Mission Boards, and in order to give each messenger the fullest liberty and opportunity to register his or her judgment in respect to the nomination of the officers of the Convention and members of the Executive Committee, following the presentation of the report of the Nominating Committee, time shall be given by the Chair for supplementary nominations for all positions from the floor. Following the motion to close nominations the question shall not be submitted to the Convention until after the lapse of thirty seconds. When nominations shall thus have been closed, the nominations of the Nominating Committee shall first be written in alphabetical order, and this shall be followed by the supplemental list also in alphabetical order."

If we could have our way, we would amend this provision by substituting "one minute" for "thirty seconds".

We do not recall why thirty seconds were to be allowed instead of one minute. We think one minute would have been better, or, for that matter, even two minutes. We only know that we had no part in reducing the time to thirty seconds.

In the Year Book of 1921, and we presume in subsequent Year Books, elections are reported (page 40, Baptist Year Book, 1921) as follows:

"After the time had elapsed for further nominations, Rev. H. C. Priest moved . . ."

This phrase occurs four times in the Minute, recording the election of each nominee.

We suppose until the end of time there will always be a Diotrephes who loves to have the preeminence; and since even among the Apostles there was a dispute as to which of them should be greatest, and the mother of Zebedee's children requested that a place be given to her sons, the one on the right hand, and the other on the left, when the Lord should come into His Kingdom.

Mr. Moody once said, "The passion for preeminence had wrought more damage in the church of Christ than all other offences put together".

But what satisfaction can accrue to one who resorts to unlawful striving? Some years ago at a place where we were preaching on a certain Sunday, at the close of the service we were informed by someone in charge of a car, that a certain man desired us to have lunch

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jqrwitsem, Canada

with him, and that he would be waiting at a certain place for the car to pick him up. There was no reason why we should decline the invitation, so we went along.

In due time our host joined us. Then, under his direction, we drove to the most popular restaurant in the city. It was summer, and a very hot day. The restaurant in question had great plate glass windows facing the sidewalk, so that everything within the great room was plainly visible from without. When we arrived there was a long queue stretching beyond the limits of the restaurant itself. Our host ordered the car stopped, told the driver to park wherever possible; and, taking us by the arm; he barged through the queue, in through the door, and to a table in plain view of the waiting queue on the sidewalk. We never felt more humiliated in our life, knowing that ordinary gentlemanliness would have put both of us at the end of the queue, instead of at a table within, under the eyes of the hungry people still waiting.

We were helpless, but we there resolved, and have faithfully kept our resolution, that never again would we allow our too generous host to inflict such humiliation upon us, by giving us an unlawful precedence.

When Dr. Cook reported that he had discovered the North Pole, he was wildly acclaimed by the millions of New York. Shortly after, doubt was cast upon the truthfulness of his report, and we recall an editorial in one of the New York papers to this effect:

"We wonder what must have been the feelings of this man, when made the subject of the plaudits of the multitude, when he knew, in his own heart, that he was undeserving of any of it."

We wondered, too, and still wonder.

We have some respect for anyone who accepts an office as a responsible trust. But anyone who vainly seeks a crown for the sake of ornament and preeminence, should be careful to "strive lawfully", or else seek grace to be content to be "not crowned".

The Jarvis Street Pulpit

CANADA AND EUROPE IN CONTRAST

Reasons for Thanksgiving

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 10th, 1948
(Stenographically Reported)

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."—Deut. 33:13-16.

IN the list of the grievous sins which are charged to the account of a reprobate race is included the sin of ingratitude, of unthankfulness: "When they knew God, they glorified him not as God, neither were thankful".

We were reminded in the evening prayer that the word of God abounds with exhortations to thanksgiving; that, indeed, it is laid upon us all, as a solemn duty, as part of our worship of the Most High, to make our supplications "with Thanksgiving". This is eminently our reasonable service, since, "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." We all have reason to give thanks to God "in whose hand (our) breath is, and whose are all (our) ways." To be unthankful, to be wanting in gratitude for God's great gifts, is, indeed, one of the most grievous sins. Parents feel it when their children are ungrateful.

An Ungrateful Child

I remember a minister, in receipt of a very modest income, who told me, confidentially, one day of the grief his wife and he felt in respect to one of their sons. He was a young fellow of nineteen or twenty years of age. He had just been graduated from college, and he found a good position which was yielding him between two and three thousand dollars a year — and that was some years ago. He still lived at home. He still sat at his father's table. This father said to me, "It never occurs to him that for many years his mother and I economized, did everything in our power to give him, and the other members of the family, a reasonably good education, and a fair start in life. Now he is earning a salary that is equal to mine, but it never occurs to him to offer his mother one dollar. He still lives under the parental roof, but keeps all his income to himself. It is not that we want money so much: we manage to get along; but we are grieved that all our years of ministry apparently have wrought in him no gratitude at all. 'How sharper than a serpent's tooth it is to have a thankless child!'" What must it be for

the Giver of all good gifts to look upon His children— He is the Father of all men by creation, but especially of those who believe — who have received everything from His hand, and to observe them, not only unthankful, but in many, many, instances, in actual, open, rebellion again their great Benefactor!

A Day of National Thanksgiving

To-morrow will be a day of national thanksgiving. The vast majority of people of this country on that day, and at this season, do everything but give thanks to God. Many even of God's own people, instead of giving thanks to God, make such an occasion another opportunity for pleasure-seeking. How grieved our gracious God must be when He observes our ingratitude!

The Blessing of Joseph Is for All

The verses I have read are descriptive of the blessing promised to Joseph — a blessing, however, of which not Joseph alone, but all God's people have been the recipients. Even those who are not His people, receive of His bounty, for "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

An Analysis of All Material Good

Can you conceive of a more accurate and comprehensive analysis and categorization of material good than is contained in these verses? Nothing at all is omitted from this comprehensive list of the benefits which God confers upon His creatures.

"The Land" Is To Be Blessed

"The land" is to be blessed, and who can bless it? I have heard of priests blessing ships that have gone to the bottom of the sea, and of ecclesiastics of one sort or another, dedicating a land to a particular purpose. But no blessing flows from their finger tips; nor is there any benevolent authority in their words of benediction. It is all vain. But when the Lord blesses a

land, it is blessed indeed, and without His blessing no land can be fruitful.

"The Precious Things of Heaven"

It is blessed by "the precious things of heaven". Wonderful as this world is, it is not independent. This earth cannot do without "the precious things of heaven."

When the rain is withheld, and the dew ceases to be distilled, and times of barrenness ensue, how utterly unlovely the earth becomes. I looked down from a plane upon the island of Corsica, and upon various parts of Greece, and it looked from the air like an arid desert. When we landed it looked no better. Dust abounding, the sun scorching, and except for verdure that was artificially watered, scarcely a green thing! Blessed be the land "for the precious things of heaven".

"For the Dew, and for the Deep That Coucheth Beneath"

Whence cometh the dew and the rain? "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return to go." From the deep beneath they ascend and descend again, returning to the place whence they came — somewhat I suppose as the blood in our veins is sent on its errand of life by the heart, and returns again to be sent again upon its circuits. So these vitalizing forces of nature, by the goodness of our God descend from heaven, and the dew is distilled, and all the rivers run into the sea, and again they ascend in moisture, forming the clouds, and in due course spread their blessings once again upon the earth.

Would Any of Us Offend a Human Benefactor?

I wonder if you and I were dependent upon the bounty of some rich man, should we presume to antagonize him? Should we get ourselves in open rebellion against him? If we knew that by the word of his mouth he could cut us off from all his benefits, how we should seek to please him, and to placate him! Yet how utterly indifferent men are in respect to their duties toward God, in Whom we live and move, and have our being: and without Whom we could not subsist a single hour! Such blessing is pronounced upon Joseph, and such blessing, without the pronouncement, falls upon us all.

Fruits Brought Forth by the Sun

"For the precious fruits brought forth by the sun"! What are they? You could not enumerate them. How beautiful this earth is! How full, not only of fruit, but of beauty! I thought our country was beautiful; but I reached the conclusion, while I was in Europe, that we did not know anything at all about beautifying our cities. In Holland, and in the Scandinavian countries, you cannot find a window anywhere that is not full of flowers—blooms of all colours. Right in the city streets, where the busy throngs pass by, every window has its floral display. Along the sidewalks there are flower boxes. Beauty is everywhere. I wanted to stop on the streets and look up at the houses, and at the business places. I remarked again and again, "How these people beautify their places of business, and their places of habitation!"

But Who makes the flowers to grow? Who makes it possible? Who hath made all things beautiful in His time? "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." You saw Dr.

Garman's coloured pictures, did you not, Thursday and Friday evenings? Again and again, when the day was wearing on, and my friends wanted to take some pictures, they said, "It is no use." I said, "Why not? There is plenty of light." "No; the sun is too far gone to give us colour. We must have sunlight in its fulness if we are to have colour." I have tried it, I have told you before, but I have given it up. Under the trees, without the sun, I said, "I will have some flowers", but the sun said, "No, you won't"—and the sun was right! "For the precious fruits brought forth by the sun."

Where Does Our Food Come From?

Where, after all, does all our food, of every sort, come from? It comes from the soil. And what brings it forth? God's sunlight; and there is no substitute for it—as any gardener will tell you. When next you eat a radish — my wife said to me the other day, of a little bunch, "It is almost like a bunch of flowers"—but when you eat a radish, remember you are eating sunlight. No matter what you have, they are "precious fruits brought forth by the sun". What if He, Who is the God of the sun, and Who, in the beginning said, "Let there be light" — what if He should reverse His order? This world would perish without the sun. Remember when the sun shines in the morning, to thank God for another day of sunshine. And the grass needs it. The roots of the earth need it. The trees need it—everything needs it; you need it. "For the precious fruits brought forth by the sun."

Precious Things Put Forth by the Moon

Someone asked me if I had seen the midnight sun in Norway. I said, "No; I did not go quite far enough north. But I did not want to see it anyhow." Why? Because I love the night as well as the day. There are "precious things put forth by the moon". There are times of quietness, and of rest. Our gracious God made two great lights, the one to rule by day, and the other to rule by night; and we cannot do without either of them. What if the Lord were to cut off His light as the Hydro is doing? Then how should we get on, I wonder? How freighted with blessing to mankind tidal attraction "put forth by the moon". What "precious things" are thus set in circulation only an expert could estimate.

These are some of the blessings bestowed upon us by the God Who gave to all things their nature, and Who is, Himself, the Author of the nature of things.

"The Chief Things of the Ancient Mountains"

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills." What are the chief things of the ancient mountains, I wonder? Well, rivers always have their springs in the hills somewhere. Down in Arizona some years ago I drove from a station back to a town or city called Bisbee. It consisted of a group of hills—not mountains, but hills, some of them larger than others, like glorified mole hills. The city was built around these hills. Some of the houses were built into the hills. Right in the centre of the city there was quite a large hill, where they were mining. All around was arid desert—nothing but cacti growing. I drove across the desert, and where the road dipped to a little depression, oh, perhaps a couple of feet, not over that, there was a sign, "Danger—at high water". You could not find a moist thing anywhere!

But away in the distance were the ancient mountains, purple clad. There were plenty of cacti, and other growths in the mountains. And there sometimes the clouds gathered, and they broke in a veritable water-spout, and the water rushed down these depressions. I was told that they sometimes came down in such torrential floods that even at two feet they would sweep a car off the road. It could not stand against the tide.

There were the ancient mountains; and in the little city every hill was a pile of pure copper. It needed only to be dug out. Most of the miners came from Wales, I found, where they had learned the art of mining. What wealth there was there: "For the chief things of the ancient mountains." We do not know what is in a lot of the mountains yet.

"And For the Precious Things of the Lasting Hills"

Minerals, wealth incalculable, in many of them, and waters from heaven, attracted by their peaks, to water the earth withal. What should we do without the mountains? I love to look up at them; and I have come to look down on them, even down into the crater of Vesuvius—very interesting! What a wonderful world this is!

"The Precious Things of the Earth"

"And for the precious things of the earth and fulness thereof." Have you seen "The precious things of heaven . . . the dew, and . . . the deep that coucheth beneath . . . the precious fruits brought forth by the sun . . . the precious things put forth by the moon . . . the chief things of the ancient mountains . . . the precious things of the lasting hills . . . the precious things of the earth and fulness thereof"? Who can enumerate them? The earth is full of the goodness of the Lord.

Some of our friends from some of our Union Churches have been bringing in things for the Seminary. I think it was last Thursday Rev. Lorne Hisey came with a large car from Hespeler, packed to the roof inside with good things for the students to eat; and that not being enough, they had a very good-sized trailer at the back, and that was equally full. And we have received many things from other places, too, for which we are most grateful. What would these friends have thought if we had not expressed our gratitude to them? But behind it all, "the precious things of the earth, and fulness thereof"—all came from Him! We should all be poor indeed were He to withhold His hand.

"The Good Will of Him That Dwelt in the Bush"

And don't forget this — most important of all: "And for the good will of him that dwelt in the bush". Of course, reference is made, historically, to the bush which burned with fire, and was not consumed, when God spake out of the bush to Moses. But it would do no violence to the text to say that "the good will of him that dwelt in the bush" is to be seen in every bush.

All Trees Are His

Did we not read this evening, "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted"? When I see anyone cutting down a tree, it hurts me. I know they have to be felled sometimes. But when I saw our lovely avenue here on Jarvis Street denuded to make way for these machines of ours, I almost wished we could go back to the horse and buggy

days. It perhaps took a century to produce one of those glorious witnesses to the glory of God, and then in an hour or so we cut them down. "The good will of him that dwelt in the bush". Yes; in all the trees.

During the First Great War I went to the north of Scotland to visit some of our men, to a little forestry camp. I met a man coming from a saw mill. He stopped me, and said, "Have you seen that mill?" I said, "No; not yet. I am just on my way up." "Man!" he said, "if they bring these things over here we shall not have a tree left in Scotland." When I got up there I spoke to the head sawyer, and told him what this man had said. He smiled and replied, "Why we have not power enough in all these mills to drive the sawdust carrier in the mill where I came from in British Columbia."

Trees to Match the Mountains

Have you seen those great trees of British Columbia? As you go through the ancient Rockies you look at their peaks which seem to challenge heaven. And on the Pacific side are the trees, which, in their way, match the mountains. I saw one of them, the roots of which were spread over the trunk of a fallen tree. A man, who knew, said, "The trunk underneath this giant of the forest, which has not rotted, was three thousand years old when it fell, and there are three thousand years on top of it." Six thousand years in all! I could not verify it, because I am not an expert, and I had not time to count the rings in the trunk in any case. But, frankly, I walked among those trees, and worshipped saying, "What a God is ours!" Such glory! Such magnificence!

"Every Good Gift and Every Perfect Gift"

"The ancient mountains . . . the lasting hills . . . the precious things of the earth and fulness thereof. Oh, praise His name for ever for "The good will of him that dwelt in the bush", in every tree, Who walks through every fruitful field, Who speaks in every lovely flower, Who fills the whole earth with His goodness! And saith He, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

How can men rebel against Him—One Who is so true, and kind, and great? My friends, that is Canada. That is the United States. That is Great Britain. That is Europe. That is Asia. That is Africa—all have their "precious things", and every spot is ablaze with the divine glory.

"Here every prospect pleases,
And only man is vile."

Yes, "Only Man Is Vile"

What powers of corruption, and utter pollution are resident in these human creatures! I saw it in Europe. I saw it in the first war. I walked over the fields, and through the Valley of the Somme when it seemed as though a legion of devils had been liberated, polluting and corrupting, and destroying God's earth. Man did it. I saw it again recently—cities devastated in France; in Holland, a little of it—not much—in two of the Scandinavian countries, in Italy, in Greece, and in Great Britain. As I walked about in London, and viewed my native city, Bristol, I said to myself, "What malignant thing is this?" Right in the heart of great cities every-

thing destroyed—laid waste! How many human lives were lost, I do not know. My own native city disfigured almost beyond recognition! And in London—everywhere! You think of one street, "This is all right. This has been missed." No; as you walk along the street you come upon a place which if it was not bombed out, has been burned out.

While waiting for Mr. Wilmot the day we left London, I went to the air terminal, and then walked down a long, long, street, I do not know how long. On every house there was this notice: "Public Shelters beneath the pavement of this street"—hundreds of them, thousands of them. "Precious things (from) heaven"! Yes; that is what God sends us; but men sent us other things from the skies. Churches everywhere, hundreds of them, destroyed. I went to see Spurgeon's Tabernacle where I had preached many times. It was all in ruins, bombed two or three times, and then burned with incendiary bombs. What wrecks were wrought by man's malevolence. Be thankful for "the good will of him that dwelt in the bush", for the good will of Him Who is enthroned on high, of whom it is said, "Justice and judgment are the habitation of thy throne".

But what I noted in all these places was that people in the cities where they were able to gather together things, and where they could pay, could get something. But I can see a girl now, a hostess at an airport in the South of France, at Marseilles. She was a pathetic-looking figure. She looked to me almost like the incarnation of despair. A fine looking girl, but all the light had gone from her eyes, and all the brightness from her countenance. I spoke to her of conditions, and she said, "Oh, we have not tasted, nor even seen, a bit of meat since before the war, nor a drop of milk, nor a bit of butter—but, excuse me, I ought not to so speak: I must not think of it—your plane, sir"! She did not want to think of it. But I thought of it; and I thought she was typical of the land in which she lived. France is a land that seems to be suffering from a condition of semi-paralysis. Nothing like the France before the war. Burglars have been there, thieves and robbers, who have stripped her of everything they could take away. France is terribly impoverished.

I have not time to tell you of many other things I saw, but when I saw these things from the Channel to the Aegean Sea and saw how people lived in respect to physical, material, things, I said to myself, "We in Canada ought to be a thankful people." So far we have been spared these things. How long we may be, God only knows.

The Moral and Spiritual Destitution

But, my dear friends, it was not the material destitution that struck me so much as the moral degradation, the spiritual darkness. I would not live in the city of Rome if you gave me the whole city, with St. Peter's, and the Vatican thrown in. Nothing could persuade me to live in that place where Satan's seat is, unless as a missionary. Stark, ugly, paganism! Doubtless here and there are many who know the Lord, whom I did not see. I saw nothing at all but a city that was apparently wholly alienated from God and His gospel. I do not wonder that it is prophesied that a day shall come when it shall be said, "Babylon is fallen".

It was not so bad in Holland. There was a little light there. We had the most delightful fellowship with some of the Dutch reformed pastors and professors.

In Britain

In England there are not a few centres of Gospel light. But I do not wonder that many churches were destroyed. Why? You remember what God says in Ezekiel? "Son of man, seest thou what they do? even the great abominations that the house of Israel commiteth here, that I should go far off from my sanctuary." God was driven out of His sanctuary. He has been driven out of hundreds of Baptist churches, Presbyterian churches, Congregational churches, and Anglican churches, till there was no gospel left, and then judgment came and destroyed the shell. And there is not enough spirituality to re-build them.

Canada Equally Deserving of Chastisement

Are there any English people here? I am an Englishman, so is Brother Wilmot. You say, "How much better are we in Canada, that we should be spared?" Not a bit better, and when I think of it, I am afraid. Mr. Churchill says, the third war seems to be "remorselessly approaching". He said it the day before yesterday; and then he added: "And remember I have not always been wrong." He might almost have said, "I have generally been right."

Canada and the United States

I do not know what will come to this country. It may be that we shall be one of the theatres of war, if it should come again. I see no reason why this continent should be spared. Here and in the United States it is a godless continent. It is a godless city, almost, in which we live. I know there are some bright lights shining. But many of the places dedicated to the worship of God are so filled with unbelief that He must go "far off from (His) sanctuary."

Canadian Political Life

Look at our political life. Can you see any hope anywhere? I cannot. I thought we had the last word in compromise and betrayal in Mackenzie King; until the Conservatives elected George Drew; and he is even worse! Why have we no testimony in the Legislature here? Why is it that there is not one man to stand up in the Canadian House of Commons and dare to speak for God? Because the Bible has been taken out of the churches largely, or used just merely for accommodation.

My dear friends, we need to thank God that He has given us space to repent. For Canada is certainly no worthier than other countries upon which disaster has fallen. May the goodness of God lead us to repentance! May we seek with all our hearts a revival of true religion! Nothing but the regenerating grace of God, can save us from the blind, suicidal selfishness of modern trade unionism. Oh, the "precious things (from) heaven" we need above everything is a divine visitation, an outpouring of the Holy Spirit that would revive God's people, and "in the midst of the years make known; in wrath remember mercy. We cannot be responsible for other people, but we can be responsible for ourselves. We can resolve that we will not allow ourselves to be numbered among the unthankful. We may solemnly resolve that every day to us shall be a Thanksgiving Day, that every day we will seek the "good will of him that (dwells) in the bush."

Our Salvation Lies in the Good Will of Him That Dwelt in the Bush

I am glad that that is written, for there is a dark cloud hanging over Europe, and over the world. I thought I could hear the distant thunder when I was there. My Dutch friends said, "We are living in daily terror. If war should break, they would be on us in two days." Mr. Churchill says only the fear of the atomic bomb holds back the hordes of Russia from overrunning Europe. What a day we live in! We fear the ill will of Russia. What a mercy we have the good will of Him Who dwells in every bush! Oh, let us learn anew, every one of us, that we cannot do without God. Let us seek the good will of Him Who dwells in the bush, and pray that it may please Him, in His abounding mercy, to spare us yet a little while, that we may recover strength before we go hence, and be no more seen.

Let us pray:

O Lord, we thank Thee, undeserving as we are, that we have in this country been spared the hideous ravages of war. Some of our numbers have gone far, and have braved the storm for us on the other side of the flood. We thank Thee for their memory, for their heroic deeds. Make us worthy of them, and of what they wrought in our behalf.

We thank Thee that our cities have not been destroyed, nor our fields polluted, nor our rivers made to run red with blood. O Lord, we do not deserve such immunity. We acknowledge before Thee that we are just as great sinners as those upon whom these chastisements, at least, if they be not judgments, have fallen. Help us, O Lord, each for himself or herself, that we may live in such relationship to Him Who dwells in the bush that we may be ever aware of His good will toward us. So help us that we may proclaim good will toward men in the gospel of Thy grace. Amen.

We shall sing the Duke of Argyle's paraphrase of the One Hundred and Twenty-first Psalm:

Unto the hills around do I lift up
My longing eyes;
Oh, whence for me shall my salvation come
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord Who heaven and earth
hath made.

He will not suffer that thy foot be moved,
Safe shalt thou be:
No careless slumber shall His eyelids close
Who keepeth thee.
Behold, He sleepeth not, He slumbereth ne'er
Who keepeth Israel in His holy care.

Jehovah is Himself thy keeper true,
Thy changeless shade;
Jehovah thy defence on thy right hand,
Himself hath made:
And thee no sun by day shall ever smite,
No moon shall harm thee in the silent night.

From every evil shall He keep thy soul,
From every sin:
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore,
Shall keep thee henceforth, and for evermore.
Amen.

REAL MISSIONS

"If someone were to give me a sum of money that he wanted to be used for real missionary work and asked me whether it should be sent directly to the foreign field or used in a Christian school for the training of missionaries, I would unhesitatingly place the money in the school for the training of young lives that it might later be multiplied in consecrated missionary service through the years." —A. B. SIMPSON.

NO REPLY FROM CARDINAL MCGUIGAN

IN OUR issue of September 30th, as part of a front page article, we wrote as follows:

The United Church at its General Council in Vancouver, passed a resolution, we believe, condemning the discriminatory action of the Government in requiring Protestant ministers to pay income tax on the value of a church manse, while Roman Catholic priests were exempt. We approve of the resolution, and are glad to note that Protestants are little by little waking up to a recognition of the menace of the Roman Catholic parasite.

We write this little article to issue a direct challenge to Cardinal McGuigan. It is impossible to obtain information from the Income Tax Department. They will not say that Roman Catholic priests do not pay income tax, but we boldly assert that they do not; neither do they pay any tax on the rental value of the house in which they live, which is always church property. Cardinal McGuigan, himself, lives in a palace, not a palace by name only, but in fact, in such a house as only a millionaire could afford to keep up.

We challenge Cardinal McGuigan to give proof that either he or any of his bishops, or any of the priests of any rank or order, within his diocese, pay any income tax. We do not ask for Cardinal McGuigan's denial. That would have no value to us at all. We ask for positive documentary proof that the "Clergy" of Cardinal McGuigan's diocese, for he is Archbishop as well as Cardinal, including the Cardinal Archbishop himself, pay any income tax. If the proof is furnished us—again we say indubitable, absolute, proof—we shall be glad to publish it, and apologize to Cardinal McGuigan, and to the Roman Catholic priests in general, for having charged that the whole "Church" is a huge parasite that demands everything, and gives nothing.

We await Cardinal McGuigan's answer. A marked copy of this paper will be sent to Cardinal McGuigan, by registered mail.

This note is written on October 12th, merely to advise that we have received no reply from Cardinal McGuigan, though a copy of THE GOSPEL WITNESS was sent to him by registered mail. We do not expect a reply for the reason that Cardinal McGuigan dare not confess to the truth of our charges that the Roman Catholic Church is a parasite, which receives everything and gives nothing. On the other hand he dare not publicly state that the clergy of the Roman Catholic Church do actually pay income taxes, when the National Revenue Department know that they do not.

Our challenge to Cardinal McGuigan still holds. We still await his unexpected answer.

THE BIBLE IN THE COMMON TONGUE

AND truly we are much bound to God, that he hath set out this his will in our natural mother tongue, in English, I say, so that now you may not only hear it, but also read it yourselves; which thing is a great comfort to every christian heart. For now you can no more be deceived, as you have been in times past, when we did bear you in hand that popery was the word of God: which falsehood we could not have brought to pass, if the word of God, the bible, had been abroad in the common tongue: for then you might have perceived yourselves our falsehood and blindness. For this I speak to that end, to move you to thankfulness towards him which so lovingly provideth all things necessary to our salvation.

—HUGH LATIMER, Bishop of Worcester,
Fourth Sermon on the Lord's Prayer.

THE DOCTRINES OF GRACE

The Intercession of Christ

A Bible Lecture by Dr. T. T. Shields

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

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 2nd, 1931

(Stenographically Reported)

Lesson Read: Hebrews 2:5-18; 4:14-16; 6:16-20; 10:12.

THERE are many other passages, of course, than those we have just read, relating to the high priestly intercession of our Lord in the heavens. That is the subject I want to discuss with you for a little while this evening, that Christ is a Priest for ever; and that while the atonement, as a fact, was completed when Jesus bowed His head and gave up the ghost, saying, "It is finished", yet the application of that atonement endures for ever; and Jesus Christ lives for ever that He may plead the merits of His own blood, and the imputation of His righteousness to such as believe. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

I.

I remind you, first of all, that THE INCARNATION IS A PERPETUAL FACT, an abiding reality. Jesus Christ did take on Him our nature. Before the worlds were made He dwelt with the Father, and in His high priestly prayer He prayed that He might be glorified "with the glory which I had with thee before the world was". He is the eternal Word, the eternal Logos. Then He appeared among men, clothed with human flesh, for "he took not on him the nature of angels", as we have read, "but he took on him the seed of Abraham." So, as we observed last week, by His union with our humanity, He rendered Himself a fit and suitable Substitute for sinful men, for he "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

I fear that sometimes believers think of the Incarnation as a mere parenthesis in the life of our Lord, as something which began at Jerusalem, and which terminated at the ascension. Russellism denies the real resurrection of Christ. It admits the emptiness of His grave, but is not quite sure whether the body of Christ was dissolved into gases, or whether it was surreptitiously taken away and concealed, and perhaps miraculously preserved for some future exhibition; but it insists that the body of Jesus Christ did not rise. If you would know the anti-Christian character of that cult you have only to touch it at a few points, and you will find that every fundamental of the Christian religion is explicitly repudiated, the resurrection of Christ among them.

Jesus Christ took on Him our nature. There can be no question whatever as to the reality of His humanity, for He was "made of a woman, made under the law". He was bone of our bone, and flesh of our flesh, and during the days of His flesh He ate and drank with His

disciples. He was wearied with His journey. He slept on a hard bench in a fisherman's boat. He gave every evidence of the genuineness of His human nature. He was one of us, and only because He was one of us could He die in our room and stead.

Thus He went to the cross, and thus He was laid in the grave. Then He came out of the grave. It is important that we should be sure of the doctrine of the resurrection. We shall have more to say about that on Sunday, but I am calling your attention to that incidentally this evening to show you how indispensable that fact is to the whole course of redemption, that Jesus Christ became part of us for ever. He went into the grave for us, and was raised again.

You will remember the proofs of the resurrection recorded in the gospels, particularly His challenge to Thomas, the testimony that His disciples saw the wounds, the marks of the nails in His hands, His feet, and His side, showing that it was the same crucified body which had been nailed to the cross that rose again. That it was changed in some way is quite probable. He was able to come through the shut door, whether because of the peculiar nature of His resurrection body, or by some other miracle, I do not know. The point I am insisting upon is that His resurrection body was identical with the body that was crucified. Even after His resurrection we read of His eating a piece of a broiled fish, and of an honey-comb, surely designed to establish the fact of the physical nature of His post-resurrection body.

He consorted with His disciples, and appeared to them again and again. Luke, in his second record—the first being his gospel, and the second the Acts of the Apostles, for you remember he was the human writer of the Acts—said, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

In that same chapter we read of His being with His disciples at the mount called Olivet, and there, when He had given them His great commission, He was taken up from them into heaven; and whatever its nature, that body of His was carried up into the presence of God for us. He is described as the "forerunner". "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." I say, the Incarnation is a perpetual fact. Jesus Christ, in His own person, has united Deity and humanity, and He has carried a re-

deemed, a glorified body with Him to the throne of heaven, and there He appears in the divine Presence for us.

It is well for us to keep that always clearly in mind, because He came to be the Head of a new race. "As in Adam all died, so in Christ shall all be made alive." We were all in Adam, and sinned in him, and have inherited the taint and tendency of original sin. But the second Adam came to be the Head of a new creation, and that redeemed human nature is already in the presence of God in the person of our Federal Head: "He gave him to be the head over all things to the church, which is his body."

You have in that a pledge of the redemption of the material world; a bit of this physical universe has actually been carried into the presence of God. I know we are a bad lot. I know that "in our flesh dwelleth no good thing", but some day Christ will come again, and these bodies of ours will be made like unto His glorious body, and our physical natures will be perfected. I do not know what they will be like. They will be "fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself".

And further, it is said that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This whole earth in God's good time, and by the exercise of His sovereign power, is yet to be completely redeemed, so that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off"; "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The whole material universe is to be purged of sin's corruption, and is waiting for the time when our bodies shall be transformed at the coming of Christ, and made like unto the body of His glory.

II.

WHAT RELATION HAS THIS FACT OF THE INCARNATION TO THE INTERCESSORY WORK OF OUR LORD? Well, *His presence itself in heaven constitutes a prayer for us.* That is what He is there for. Having taken upon Him the seed of Abraham, He is distinct and separate, as to His natural form, from all other denizens of that upper world. He is the Forerunner, the first Arrival of a new race; and He is there in the presence of God for us.

A case is called in court, and there are several parties to the dispute upon which the court is to adjudicate. A man arises and says, "I represent Mr. So-and-So." Another lawyer rises and says that he represents so-and-so. He resumes his seat, and says nothing further for the time being; but the mere fact that he is there is evidence that the interests of that person whom he represents are to be looked after. He is there to appear in behalf of his client. So, the very presence of Christ means a prayer in our behalf.

We are disposed to confine prayer to a particular time and act, as though believers pray only when they say so many words, when they formally assume an attitude of prayer. In my view, and I think there is abundant scriptural warrant for it, prayer is much less an act than an attitude. It is an attitude of soul, an atti-

tude of abiding trust which a man assumes as he goes about his business, as he does a hundred things when the formal bowing of the knee, or the utterance of words, may be an impossibility; but he has taken up an attitude of trust toward God. He is counting upon Him. He is depending upon Him, and his whole attitude is one of prayer.

Of course, we ought to have our stated seasons for prayer beside, as there are times when children come to father or mother with specific requests; but if you see a boy doing the best he can to wear out his shoes—and stockings too—and clothes generally, and apparently without any concern as to where or how he is to obtain new ones, his attitude is an expression of confidence that he will be provided for. If he were questioned he would say, "Oh, never mind that. Dad will get me some more." He knows that hitherto his needs have been supplied, and that they will be in the future. His attitude is one of trust that somebody who loves him will provide for him. So it is with the believer, and so it is, if I may without irreverence say so, with our Lord. The very fact of His being there in an attitude of prayer means that He is our Representative, and so long as He appears in the presence of God for us, God cannot forget us if He would. He is there appearing in our behalf.

There is another thing of which I would remind you: no promises are made in the Word of God directly to you or to me. The promise was made to Abraham and to his Seed: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Every promise that God made He made to Christ, and to us only as we are in Christ. The promises of grace abounding in the covenant of grace were made to Him Who is the Mediator of the new covenant, and "all the promises of God in him are yea, and in him Amen." God has pledged Himself to Christ, and so the very Person to Whom all the promises were made is actually now in the presence of God for us.

Is not that an inspiration? Because, I would point out further that the presence of Jesus Christ in heaven, is *itself a fulfilment of the promise that was made to Him.* Why? Because "he was made sin for us." He took our place, and He Who was made sin is now on the right hand of God. Every farthing of the world's indebtedness is paid. Every obligation to the holy law of God is fulfilled. Every requirement of the divine holiness itself is supplied in Him. He has entered into heaven itself, and has sat down on the right hand of the Majesty on high.

Are you troubled with doubts sometimes, my dear friends? Do you look to the cross and say, "Oh yes, He hung there as my Substitute. He died in my room and stead. I believe all that." That is but a partial view of things. He is not now on the cross. I hear some people sing about "The Old Rugged Cross". It is poor theology. We do not need an old rugged cross. A cross of wood is nothing to glory in. It was used as an instrument of death, and was significant of the curse; but that is not our hope. What is our hope? That He Who died on the cross as my Representative is on the cross no longer, but He is in the glory.

Do you not see that? He is actually in the presence of God, the One Who died as a sinner under the wrath of God, so completely satisfied all the requirements of divine justice that the gates were flung open, and He was welcomed into the divine Presence as one against

Whom even the divine holiness could lay no charge. And just as we are to see ourselves in Christ on the cross, and as we have professed in baptism that we see ourselves in Him in His grave, and then in the resurrection, so we are to see ourselves in the person of Him Who is in session on the right hand of God; for Jesus Christ is just as much my Representative in heaven as He was when He was upon the cross, so that the promise that was made to Abraham and his Seed has already been fulfilled in the person of Him to Whom the promise was made, and Who is even now in the presence of God, the Forerunner, the Firstfruits, the Promise and the Pledge that as God has done for the Head so will He do for the whole body of His elect people.

I do want you to see that the redemption that is in Christ Jesus is not an experiment, it is not something which we may question and say, "After all, it is a problem; and it is somewhat doubtful whether we shall get there." In the person of Jesus Christ, our Federal Head, we have already arrived: we are in the glory. He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is the climax of that masterly argument in the first of Ephesians where Paul argues that the power that was released at the resurrection of Jesus, and which was adequate to subdue all principalities and powers, and every name that is named not only in this world but in that which is to come, that that power is ours, and we may be partakers of it, and share in the complete and glorious victory of our Lord Jesus Christ, and "we are complete in him who is the head of all principality and power."

That is a great salvation, is it not? Are you glad of it? ("Amen!" "Hallelujah!"). It is not taking a book and learning something, and reciting it and saying, "I subscribe to this, and I think God will have compassion on me for that." What a paltry view of salvation that is! Salvation is the person of Jesus Christ, and wherever He is you are.

No matter how defective we are, no matter how inadequately we witness for Christ, no matter what poor samples of redeemed souls we may be, if we are actual believers, quickened by the Divine Spirit, and made partakers of His nature, wherever He is, we are. And He is on the right hand of the Majesty on high, and potentially we are there already.

And He is there to secure the fulfilment of the promise of God in all its completeness in respect to all His elect people. There are some people who apply rule and compass to the Bible. They read a verse, then look down at the bottom where there is a footnote, and say, "Now I know what it means." Do you? When you have been a million years in glory you will say, "On earth, after a lifetime of study I got a glimpse into that great promise, but I had no idea of the height, or length, or breadth, or depth of it."

There is more in the gospel than we have ever dreamed of yet. Salvation is a bigger thing, not only than we have ever experienced, but than we have ever imagined. When we speak of the glories of divine grace we enter a realm where exaggeration is impossible. You cannot touch the Infinite with all your finite reasonings or imaginings. "Exceeding abundantly above all that we can ask or think" is the measure of His grace, which He is able to do "according to His power that worketh in us." It is a great thing to be a Christian! Talk about

your millionaires—poor men they are! Or multimillionaires! What have we?

And He is there to see that we get our inheritance. "I will go before; I will go and prepare a place for you." What does that mean? "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Would you like to own the whole earth? It did not take Him long to make it. He said, "Let there be light"—and there was light. It was the Logos, it was the Word; in His pre-incarnate state, it was through Jesus Christ that God uttered Himself when the Spirit of God brooded upon the face of the water; and the wisdom of men has been making microscopes and telescopes, and all the rest of it, ever since, trying to find out what God has done. But He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself. And while I am absent you may know that I am very busy, and that I am occupied in your interests." He ever liveth to make intercession for us.

What has He to do? Not only to prepare a place for us, but He has to prepare us for that place—and that is a still bigger task. I have said that Jesus Christ is an Intercessor, that His very presence before God is an intercession, a prayer, in our behalf; and that His intercessory ministry is, in a large measure, an attitude; but it is an act beside, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." If you and I should stumble into sin, and need forgiveness, He is there to plead our cause.

Then let me remind you of those verses which I read, that tell us that He is touched with the feeling of our infirmities. We have been studying in the School recently the story of Joseph. You remember how Joseph said to the butler, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me and make mention of me unto Pharaoh and bring me out of this house." When the butler got out of prison and delivered again Pharaoh's cup into his hand, he forgot all about the prisoner in prison: "Yet did not the chief butler remember Joseph, but forgot him." It was a good while after that that Pharaoh dreamed a dream which the wise men and the magicians of Egypt could not interpret. Then the butler remembered the Hebrew he had met in prison.

At the place called Calvary there was one who saw in the Sufferer on the central cross the One Whom God had appointed to be heir of all things, and he said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Nor has He forgotten anyone since. He is yonder in heaven now, and He never forgets us; He is "touched with the feeling of our infirmities."

Some years ago I knew in a western city a certain motherly soul who, I believe, was God's gift to a great many weak Christians. She had, before her conversion, occupied a position of some prominence socially. She was a finely cultured and keenly intellectual woman, but a simple believer in the Lord Jesus Christ, a woman who was mature, perhaps about sixty years of age; and one of the most gracious souls I have ever met. There was a young man who was a member of the same church as

she. This young man's mother and sisters were also members of the church, but they were only nominal Christians, very superficial in their religious life. They went to church on Sundays, they lived respectably, but were manifestly of that order which Paul described as "carnal". Not having much to be proud of, except that they had a fair position in life—they were almost as proud as Lucifer.

This young man was very weak. He had a taste for alcohol, which he had inherited. Occasionally the poor fellow would get drunk, and when he "came to himself" he did as other people had learned to do when in trouble, he gravitated to this motherly soul,—and she would take him in. She told me the story, how he would get down on his knees, and sometimes actually with his face in the dust, weep and plead with God to have mercy upon him. She said, "That boy gave such evidence of being a Christian that I could not doubt that he was, notwithstanding this physical weakness of his."

For a while he would straighten up, and go on for six months or a year, and then stumble again. Then he would come back again to his spiritual mother. She would pray for him, and help him as best she could. Sometimes he would be washing dishes in a hotel kitchen. Of course, his mother and sisters were much ashamed of him, but he would find his comfort in this saintly woman. Her husband had occupied an important official position in political life. One day she said to me, "Mr. Shields, I sometimes think that God has some very weak children who, in this life, may always be weak; but I cannot doubt that that poor boy, is really one of the Lord's own."

I have referred to this only to say that that boy went to this dear motherly saint because he felt she understood and sympathized with him. He knew his mother did not, he knew his sisters, did not; he knew if he went to them they would turn him out and shut the door; but he knew if he went to this other home the doors of that beautiful house would be thrown open, and that together they would bow at the mercy-seat and seek forgiveness for his sin.

Do you not wish you had a friend like that? Have you not, as a Christian, been ashamed of yourself? Have you not sometimes said, "I seem to be making no progress at all"? Have you not wished somebody could understand you? You have just such a Friend!. He carried your human nature with Him to the throne: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He is still touched with the feeling of our infirmities, though Himself without sin. As we pray, we pray into the sympathetic ear of our great Mediator, our Representative in heaven, Who is still truly human as well as truly divine.

Often people come to me and say, "I wish you would pray for So-and-So." And I try to do it. Sometimes they write me letters and say, "I wish you would pray for Mr. So-and-So." People send Brother Greenway letters too, saying, "Please have the people pray at prayer-meeting for my boy", or "for my girl". All that is very good; united prayer is effectual. But I wish we could all realize more clearly than we do that there is Somebody Who is always ready to pray for us. I wish we could remember that no prayer sent heavenward in the name of Jesus Christ fails to reach the throne, nor does it ever fail of an answer. "He ever liveth to make intercession for us." Are you not glad we have a living Saviour, One who is alive for ever more?

When the multitude came together on the day of Pentecost, asking questions about that manifestation of supernaturalism, Peter explained it on this ground, that Jesus had ascended to the right hand of God, "and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He said that the presence of the Holy Ghost in the midst of His church on earth, in the midst of assembled believers, is itself a proof that Jesus Christ is on the right hand of God, for He has sent the Holy Ghost to convince men of sin, of righteousness, and of judgment, and to indict their petitions, to teach them how to pray. Just as Jesus Christ prays for us before the Father, so He has sent the Holy Ghost to pray in us to Him: "For the Spirit itself maketh intercession for us with groanings which cannot be uttered."

It comes, then, to this, that He Who knows what the atonement involved, and what it procured for us, the immeasurable inheritance which is ours, Himself being in heaven, sends the Holy Ghost to dwell in our hearts, and to teach us what to ask for, "for we know not what to pray for as we ought", but the Spirit helpeth our infirmities and maketh intercession for us according to the will of God. The Holy Spirit comes to dwell in us, and to teach us how to pray; and as we thus pray the prayer divinely inspired the Mediator takes that prayer and brings it to the Father in His own name, as though it were His own.

That is what praying in the name of Jesus Christ is: it means that I have no right in myself to pray, I have no place to stand for myself, I have forfeited it all; but I am in Christ. I was in Him at the cross, and in the grave, in resurrection, and ascension, and as I present my prayer He takes it and presents it to the Father as His own; and because the promises were made to Him they come through Him to me. We are not heard for our much speaking; we are not heard for long prayers—or for short ones: we are heard in the measure in which we feel our own nothingness, and depend on the fulness of grace that is in Christ. Then for His sake we shall be made rich: "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."

That is an inadequate treatment, but I trust it may help you to think about it, and study the scriptures which relate to the intercession of Christ, never forgetting that there is a perpetual prayer-meeting in heaven, where we have an High Priest for ever after the order of Melchizedek.

"THE LEAST I CAN AFFORD TO PAY"

Hamilton, Ont.

Dear Miss Lindsay:

It was a very great pleasure indeed to see you all for even such a short time as was my privilege last Sunday. Words scarcely convey all the sermon meant to me — especially as it touches the crying need for work amongst the Protestant young people even of our own Ontario. Someone has said, "Sympathy is two hearts tugging at one load". With such a definition in mind, Dr. Shields has my entire sympathy.

Enclosed is my cheque (\$50.00) to cover my subscription to THE GOSPEL WITNESS. The price quoted is \$2.00 per annum, but I know it is worth more. Being somewhat of a "tightwad", I feel this is the least I can afford to pay.

Sincerely yours in Christ,

THE PARTIES OUTBID EACH OTHER TO GAIN QUEBEC

The Conservative press of Ontario, notably *The Toronto Globe and Mail*, have been paying considerable attention to what the Quebec press has to say of Mr. Drew and his party. The following editorial comment in an ardently Romanist organ of Montreal has, up to date, escaped their notice and we print it here for their information and that of our readers. The French paper appears to agree most heartily with the leading editorial in our pages last week entitled, "The Worst Has Happened", only what for us is "the worst" is for them "the best" since it promotes the designs of the papacy in Canada.—W.S.W.

The following is translated from
Le Devoir of Montreal

OTTAWA, October 7.—The advances that the Conservative Party has made to the Province of Quebec in the course of its recent convention cannot fail to have an influence on the politics of the Liberal Party and on the conduct of the St. Laurent Government. If the Conservative Party intends to conquer Quebec, the Liberal Party also intends to hold it. And it may be hoped that when the next federal elections take place in the summer of 1949, that higher bids will be made, by which all true Canadians may profit since the demands of Quebec aim at nothing else than making Canada independent, united, and prosperous.

The Liberal members of Parliament who were in the capital this week are fully aware that Mr. Drew and the Conservatives are making a serious effort to regain lost ground in Quebec and that they must meet their competition. French-speaking members of Parliament are finding the opportunity very favourable to obtain reforms for which they have been asking for a long time. And in view of the circumstances, the English-speaking members admit that they are going to obtain several of them.

"After all," said a member of Parliament from Quebec, "we now hold the power. The Conservatives can make promises, but we can act. Mr. Drew intends to court the Province of Quebec, we shall put him to the test and see how far he is ready to go in that direction. There are a number of measures which are ready and that we had practically succeeded in having accepted, but which were wrecked at the last moment because our Ontario colleagues thought they were dangerous for them from the electoral point of view. We must sustain and emphasize the argument that Mr. Drew and his friends cannot oppose them without spoiling their propaganda campaign in Quebec.

The way the old parties, which are turning toward Quebec, are outbidding each other will no doubt bring about a particularly fruitful session. Henceforth we can look, in all probability, for the abolition of the decreasing rate for family allowances, the establishment of an embassy at the Vatican, and the abolition of appeals to the Privy Council. We can even see within the range of possibility the adoption of a Canadian flag. . . .

The Conservatives have not taken any position on the establishment of an embassy at the Vatican. It is now known that the Quebec delegates at the recent convention battled valiantly for two hours in the committee on resolutions for the adoption of a resolution of this sort. A number of the English-speaking delegates were ready to accept their arguments, but they were not willing to go so far as to write such a statement in the party programme. It is known, however, that

several months ago Mr. St. Laurent attempted to have this embassy established which would put Canada in the same position as Great Britain and the majority of other principal states in the world. It is reported that Mr. Brooke Claxton was willing to become the sponsor of the measure, but that Prime Minister Mackenzie King had blocked it by invoking the danger of a religious quarrel. It is expected that Mr. St. Laurent will return to the charge when he is Prime Minister, and Mr. Drew, who obtained an audience with the pope during his recent trip to Europe, will not oppose the establishment of a Canadian embassy to the pope.

THE P.C. BID FOR QUEBEC SUPPORT

From *The Toronto Daily Star*, October 2, 1948

The Progressive Conservative convention has made its bid for Quebec support. It has approved a resolution which not only commits it to the family allowances which a large part of the Conservative press has sneeringly described as "diaper doles", but actually calls for an increase in the allowances to large families. At present the allowance otherwise payable is reduced one dollar per month in the case of the fifth eligible child, two dollars in the case of the sixth and seventh, and three dollars in the case of all eligible children in excess of seven. These deductions the Conservative convention would cancel.

In his often-quoted address on baby allowances in 1944, Mr. Drew declared that his government would do everything in its power to defeat the "iniquitous bill" which made these allowances possible, explaining that he took this stand because the bill favored Quebec and he did not like Quebec's war policies. It did not favor Quebec, for it provided (and the law still provides) for proportionately lower payments in the case of large families. But now the party turns right around and bids for Quebec support with a proposal that would cancel the large-family deductions.

The bid for Quebec support extends to military service. After all its hot advocacy of conscription in other days, the party has now passed a defence resolution which makes no mention of conscription in time of war, nor of compulsory training in time of peace, as in the United States. Instead the resolution calls for "a period of voluntary training with the navy, army or air force to be offered to high school graduates and others having the necessary qualifications who would, on completion of their period of voluntary service, be eligible for trade and university training benefits."

Curiously in contrast to Conservative jeers at the "baby bonus" and Conservative cries for conscription and compulsory training are these resolutions of the Conservative convention.

CANON LAW BOOK BURNED BY VICAR OUTSIDE CHURCH DOOR

A COPY of the new volume of "Canon Law of the Church of England" was burned publicly by the Vicar of St. Stephen's Church, Lambeth, Rev. R. Hood, outside the church door. Over 500 people watched the incident, and police were on duty.

The book was consigned to the flames of a specially made brazier filled with oil-soaked sticks, the Vicar pronouncing: "By virtue of my vows, which I made at my ordination to the Ministry of the Church of England, I am ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word".

After lighting the brazier the Vicar dropped the book in the flames to the accompaniment of cheers from the congregation.

At a service which preceded the burning, Mr. Hood declared that fables which were totally dismissed as gross superstition and blasphemy at the Reformation were now being preached again by half the clergy in Britain.

AMONG THE CHURCHES

ONE of the joys of the Seminary reopening is to hear some of the details of the summer's activities of faculty and students. Judging by all reports it has been a time of usual activity and blessing for our entire Seminary family. The summer has passed so quickly for us that we did not have time or opportunity to take stock until others asked concerning what we did during the "long vacation". When we took account, we discovered that in the course of the summer, we had preached in almost a third of the churches of our Union, twenty-six to be precise, including a series of special meetings at Baker Hill Church, a former pastorate of ours, a bilingual conference at Noranda, and a series of meetings in French at the new Grace Baptist Church at Lavigne. Each Wednesday, with only a few exceptions we put THE GOSPEL WITNESS to press, and during the absence of Dr. Shields in Europe the responsibility for getting out this paper each week fell to our lot. Other interesting and profitable activities included a course in philosophy at the university and welcoming another daughter into our home. During the last six months we have had only two Sundays free from preaching engagements. Though our journeyings have often taken us past many enticing lakes and rivers, we did not put hand to paddle, nor indulge in the luxury of a swim, nor feel the living tug of fish on the line. In spite of this hardship, we enjoyed the summer to the full and trust that its labours were not entirely unfruitful.

Our fellowship with various pastors and their churches gave us new reason for encouragement in the work of the Lord. Our churches as we saw them, resemble a fruitful field. Almost without exception they are in a flourishing condition: financial conditions are good, and debts are being rapidly liquidated, and better still, attendances are good and spiritual power is everywhere seen in the upbuilding of the Lord's people and the salvation of the lost. The Gospel we preach is not out-moded in this modern world. While churches that have forsaken the Book are complaining of diminished attendance, scarcity of candidates for the ministry, our churches are steadily increasing in numbers and influence, and a great host of young people are giving themselves to the ministry at home and abroad. And on every hand we noticed an increasing awareness of the pressing need of evangelizing French-Canadian Roman Catholics and of the part that Toronto Baptist Seminary has in this and other missionary enterprises. Judging from the cross section of evangelical work that we saw this summer, there is solid ground for looking for great blessing in the future. None of our churches can be said to be doing a spectacular work but all of them are preparing the soil, planting the Good Seed, and reaping their harvest with steady persistency and increasing fruitfulness. New churches are being opened in Southern Ontario and old causes are being rehabilitated, while among French-Canadians, a pioneer work of the greatest difficulty is being cheerfully carried on by determined and consecrated workers, whose faithful witness the Lord is honouring in a signal way. All this is a sure sign that in due season we shall reap if we faint not.—W.S.W.

HELPING IN THE KITCHEN

LAST Thursday evening, we glanced out of our window into the Seminary courtyard and saw two familiar figures hard at work unloading an assortment of boxes, bags, cans and jars out of a heavily-laden trailer attached to a car. We were happy to recognize the workers as Rev. Lorne Hisey, pastor of Hespeler Baptist Church, and his good Deacon Habermehl. We at once divined that their cargo was foodstuffs for the Seminary kitchen. The load included the following items: 4 bags of potatoes, 80 pounds of sugar, 175 jars of fruit, 165 cans of canned goods, and a harvest home collection of vegetables. We have always wondered what became of harvest home displays in churches, and we are glad that this fine solution has been found for the problem. Last Sunday Rev. Jack Fullard announced in Waverley Road Church that the fruit and vegetables which decorated the building for thanksgiving day services would "enter the ministry" via the Seminary kitchen. Another load also arrived over the week-end from Guelph Church of which Rev. Thos. Guthrie is pastor. We mention these particular gifts because they happened to arrive together and we saw them with our own eyes, but we are equally grateful for help from other churches and friends.

The Seminary dining-room is a student co-operative venture and provides appetizing and nourishing meals at cost to students for the ministry who will remain poor all their lives. It is a genuine missionary undertaking to care for the bodies of these young people who have consecrated their all to care for souls that are perishing at home and abroad. It is surprising the amount of food that is consumed in our dining-hall during eight months of school, and we earnestly invite the help of all who are able to help in this necessary work.—W.S.W.

An ADDITIONAL NOTE: Since writing the above, we have been informed that other gifts for the Seminary Kitchen have been received from the following churches: Grace Baptist Church, Toronto; Long Branch Church; Campbell Avenue Church, Windsor; Runnymede Road Church and Forward Church. To one and all a hearty thank you. Our students will study more efficiently now and preach better later on because of the care and liberality of the brethren and sisters in our churches.—W.S.W.

RECOGNITION OF MINNOW LAKE CHURCH

IT HAS HAPPENED again! For several successive years Regular Baptists throughout Northern Ontario and North-western Quebec have given evidence of the fruitfulness of their ministry and the importance of their field, by the organizing and recognizing of new Churches. 1948 has been no exception in this regard, for on September 15th, enthusiastic and grateful representatives from many parts of Northern Ontario and Quebec gathered in Council at Minnow Lake, a suburb of the City of Sudbury, to consider the belief and purpose of the newly-organized Minnow Lake Regular Baptist Church, and to extend to these brethren the hand of fellowship in the Lord.

The work at Minnow Lake was started some years ago by Rev. J. R. Boyd, while he was still struggling to establish the Berean Baptist Church in the City of Sudbury. Mr. Boyd and his people, being thoroughly convinced that every New Testament Church should be a missionary agency devoting itself to the evangelization of all within reach, began even before their own

Church in Sudbury was organized to explore the possibilities of establishing causes in the untouched areas around this very busy and cosmopolitan mining city of Sudbury. In their efforts thus to spread the Gospel, they found an opening in this suburban area in which people were beginning to settle as the city of Sudbury bulged out between the hills on which it is cast. Lack of building accommodation made it necessary at first to conduct the meetings in homes, or in an open garage, which with the help of the children was patched up and equipped with crude seats so that it was made usable for one summer. Later it was necessary to hold some of the meetings out of doors, then in the Public School, until finally the present building was erected and made ready for use. The story of how this pioneer preacher and one of his faithful co-workers dared to purchase the ground and undertake the building, though they had difficulty raising the first \$5.00 payment, is a tribute to the Lord's readiness to reward faith and fill empty hands which in true confidence are stretched out to Him.

In recounting the story of these efforts, Mr. Boyd paid glowing tribute to Mr. C. J. Rogers who at that time shared with him these heavy undertakings and who since has graduated from the Toronto Baptist Seminary and is now labouring in similar pioneer work at Tilbury, Ontario.

The fine building which was put up from such small beginnings and which has recently been improved, stands in the centre of this rapidly growing community, overlooking even the Roman Catholic Church, and is recognized as a centre where the Gospel is uncompromisingly preached to young and old alike.

The work at Minnow Lake continued until this past summer as a missionary project of the Berean Baptist Church of Sudbury, but since God has within the past year given good indication of His favour toward this work in the salvation of several earnest believers, they have organized themselves into a Church and heartily declared themselves as being in full agreement with the Statement of Faith and missionary purposes of the Union of Regular Baptist Churches. Sudbury and district are looked upon as very important in the programme of the Roman Catholic Church, but this new Regular Baptist work is resolved to be just as aggressive and, as God blesses, still more effective than even the efficient machinery of Rome.

An interesting variation of the afternoon session was the giving of brief reports and testimonies by delegates of some of the various churches represented at the session. Mr. G. Appéré, on behalf of the French Baptist Churches of France, emphasized the tremendous scope and urgent need for the Gospel in his home land. Mr. Yvon Hurtubise, representing Grace Baptist Church at Lavigne, spoke of the work which was very dear to the hearts of the Sudbury and Minnow Lake Christians, and made all the delegates rejoice as he recounted some of the blessings there among the French-Canadians and reminded us of the difficulties and joys experienced in the building of Northern Ontario's first French Protestant Church. Mr. G. Aceti of Timmins told of recent blessings in that the senior church of the Northern Association of Regular Baptists.

Friends at Minnow Lake who had profited much in their early struggles in the assistance of Rev. C. J. Rogers, were glad to hear his father tell something of the efforts being put forth in Tilbury and district under

the direction of the one who will be ever beloved on the Minnow Lake field. Refreshing news of glorious triumphs at Malartic, Que., was given by Rev. W. J. Wellington, the pioneer missionary and pastor who has done so much for French-Canadians in North-western Quebec. From Noranda and Rouyn, the places where Rome has suffered very serious setbacks, Rev. Murray Heron brought greetings and a very stirring account of how God has wrought in frustrating the plans and powers of darkness and making it possible for our workers freely to distribute the Word of God from house to house and to proclaim His Gospel on the streets where Romanists vowed that it would never be heard again.

The youngest work of the North, that but recently started in North Bay, was represented by student-pastor Bert Oatley-Willis. He emphasized the very serious need of a strong and clear testimony in the Gateway City. We all felt keenly the need of a suitable building for the carrying on of this work, and our hearts were moved to more earnest prayer for a man to assume the responsibilities of pastor in this field of great opportunity.

The view of these fast growing communities and the realization that these opportunities must be seized now or lost forever, made us rejoice in the significance of this Recognition Service, and pray that God may enable us so to work that many more such churches will be brought into being and blessed of Him to the salvation of many who as yet are sitting in the darkness of Rome and the equally dangerous positions occupied by many so-called Protestants.

—MARION FORD,
Clerk of the Council.

Among Ourselves

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

By W. Gordon Brown, Dean

Miss Wilma Bresee is this year teaching school near Perth, Ont. She hopes through this work to bear definite Christian testimony.

The gift of a rubber plant for the reception hall of the residence from Mr. R. Kidd is acknowledged with thanks.

Among the needs of the store room is a supply of apples. Perhaps someone of our friends in the country would like to give us some.

Three were baptized and seven others also received the right hand of fellowship at Runnymede Baptist Church on October 3rd.

One of our churches wants to sell a two-manual reed organ with foot pedals and electric motor, twenty-five cycle, containing ten sets of reeds with about twenty stops. Any interested party may write to this editor.

September 30, 1948.

Toronto Baptist Seminary,
337 Jarvis Street, Toronto, Ont.

Dear Friends:

In appreciation of the past, in anticipation of the future, I enclose ten dollars for the work of the Seminary.

Yours sincerely,
(Signed by a pastor).

Miss Anne Gignac and Miss Minnie Brison have been doing deaconess work at Campbell Avenue Baptist Church, Windsor, this last summer. Miss Gignac has returned to continue her studies at Toronto Baptist Seminary. Miss Brison has received an enthusiastic and unanimous invitation to remain as full time deaconess.

"ROMAN CATHOLICISM AND FREEDOM"

ROMAN CATHOLICISM AND FREEDOM by Cecil John Cadoux, M.A., D.D. (Lond.), M.A., D.Litt., (Oxon), Hon. D.D. (Edin.) London, Independent Press.

THIS plain-spoken book by an Oxford professor is a valuable source of information on the present menace of Romanism. It was written for the express purpose of warning Englishmen of a systematic opposition to the traditional British freedom of religion and of speech which they now enjoy and which they believe is unchallenged, at least by any English-speaking persons. Dr Cadoux says:

We have long come to take it for granted that religious persecution is entirely a thing of the past: it might surprise us to learn that there is in our midst a powerful politico-religious community which by no means shares this cheerful view, but is controlled by leaders who believe themselves justified in making all possible use of the coercive machinery of the State in the support of their own particular faith, and for the forcible repression of those who differ from or criticize them.

Patent as this last-named fact is to those who will look at the evidence, it is only with the greatest difficulty that it can be brought home to the average British citizen . . . he tends to treat any reference to the insecurity of our religious liberties as a mere appeal to sectarian prejudice to which he has no time or patience to listen.

It is to meet such good-natured ignorance of the true aims and of the historical record of Romanism that this book is written. And no one could complain that it is not well documented both from Protestant writers and especially from Roman Catholic sources of unimpeachable authority. The first chapter dealing with "The Roman Record During the Nineteenth Century" is full of interest in that it brings the record of Romanist intolerance, both in word and in deed, down to our own day. The second chapter is also important as it meets a common Roman Catholic counter-attack to the effect that "The Protestants were just as bad". From our point of view, however, the fourth and fifth chapters form the most valuable part of this useful volume. The fourth chapter deals with "The Apologetic for Persecution" by analyzing the attempted Roman Catholic defense of its intolerant attitude to heretics and schismatics and by exposing the hollowness of the reasoning and the evasiveness of the tactics too often employed therein. The author points out that the papal church has never given any "frank official disclaimer" of its intention to inflict the death penalty for heresy, and, on the other hand, he quotes from a number of authoritative Roman Catholic writers who explicitly claim for the Roman Church, as the sole Church founded by Christ, and possessed of the divine gift of infallibility, the right to coerce and persecute. As a matter of expediency the Roman Hierarchy may, in this modern world, or at least in the democratically governed portion of it, renounce its intention of using force, but this is a matter of policy and not a change of principle based on sincere repentance for past sins, or an abandonment of its right to persecute as it did during the Dark Ages.

A Dark Blot on Rome's Record

Enlightened men and women feel that it is a dark blot on the record of the Roman Church that it employed the savagely cruel methods of the Inquisition to stifle opposition to its tenets and its authority, and

with that feeling not a few liberal-minded Roman Catholics strongly sympathize. Such realize that a church which was guilty of shedding rivers of blood in order to establish its claim to be "holy, catholic and apostolic" thereby in truth abolishes all right to such titles. The question, therefore, of the extent of Rome's persecution and of its attitude to a resumption of them is of the utmost importance for those who seriously examine its religious pretensions. Hence the value of the careful and scholarly treatment of the subject in the book. As Dr. Cadoux remarks, "If (Roman) Catholics condemn the torturing and burning of heretics as cruel, they do by implication deny to the Church the mark of consistent holiness."

It is rightly pointed out that the Church of Rome, though it claims to be infallible, fears that truth cannot win the day, and so fearing that truth may be worsted, it undertakes to call upon the secular arm to come to its rescue with physical force. As our author says, the entire untenability of the Roman Catholic doctrine of the authority of the Roman Church and of the necessity of upholding that authority by force "really implies that the persistent rejection of any item of Catholic dogma (even such as . . . the Canonicity of *Judith* and *Tobit*, or the eternity of hell-fire, or if he declines to commit himself to the belief in the Immaculate Conception of the Virgin.) is equally harmful, that it imperils men's eternal happiness, that it is poisonous, sinful, rebellious, and deadly, and therefore ought to be forbidden and punished, as theft, and rape are forbidden and punished . . ."

To those who are acquainted with papal statements, or with Roman Catholic dogma, or with the facts of history, it is patent that the Roman Catholic Church would not hesitate for a moment, were she able through increased numbers and political influence to persuade the State to comply with her wishes, to repeat the wholesale judicial murders that she perpetrated in the Middle Ages through the bloody Inquisition. And there is no excuse for ignorance of Rome's declared intention for those who are willing to read them. Dr. Cadoux's book gives a number of such papal statements.

Roman Catholic Propaganda

The chapter entitled, "Roman Catholic Propaganda" is an informing one. Canadians are perhaps in the habit of comforting themselves that Romanism in this Dominion is largely confined to Quebec; United States Protestants, too, generally assume that the Romish system in their republic has become liberalized and Americanized; Englishmen, we suspect, are inclined to think as Bunyan thought in his day, though probably with greater reason, that Giant Pope is in the last stages of senile decay "grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." Dr. Cadoux thinks otherwise, not only of traditionally Roman Catholic countries such as Ireland and Spain, but also of England, the fortress of Protestantism. He gives some account of the progress claimed by the Roman Catholic Hierarchy, noting of course that it is subject to considerable discount in the interest of accuracy, but also calling attention to the thorough organization of Rome's insidious propaganda. He instances its use of press, radio, cinema and schools, both state supported and privately endowed. Its ethical quality

he describes as "unstraightforward" and his proof of this is instructive and, we think, convincing:

It is rather surprising to read an eminent Free Churchman defending the Establishment, even though that defense is based on the well-worn argument that the Anglican Church, as by law established, constitutes a guarantee of the Protestant succession. We have always doubted the validity of this argument, knowing from experience something of the Roman Catholic ingenuity in circumventing the most carefully phrased texts of law, once it obtains a working majority. It is a serious defect in an otherwise excellent book, that the Conservative position with respect to the Bible is decried (p. 185). So far as we have observed, the only really vigorous protests that are made against the inroads of Romanism are made by those who hold to the inerrancy and infallibility of the Bible. Important as negative criticisms of the errors of Rome may be, yet they alone can never overcome this pagan system. The Sword of the spirit, which is the Word of God, is still the only offensive weapon in our armoury. Those who would rob us of that are doing the cause of Protestantism a great disservice. We sincerely regret the presence of this element of weakness in a book that is otherwise a most valuable handbook for those who wish to inform themselves of the real nature and aims of Romanism.

—W.S.W.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 4 October 24, 1948

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

THE WAY, THE TRUTH, AND THE LIFE

Lesson Text: John 14:1-14.

Golden Text: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

I. The Heavenly Home Promised: verses 1-6.

Much space is devoted in the Scriptures to the record of the incidents and circumstances connected with the last days of our Lord's life upon earth. As He and His disciples gathered in the upper room which had been prepared for them (Matt. 26:17-19), the Saviour washed the feet of the disciples (John 13:1-17). They partook of the Passover Supper together, after which Christ instituted the Lord's Supper (Matt. 26:20-29). It was only after Judas had withdrawn (John 13:30, 31), and the Saviour was alone with His true disciples that He delivered His farewell discourse (John 14-16). This message of encouragement, warning, comfort and instruction would never be forgotten.

Sorrow filled the hearts of the disciples when they realized that their beloved Saviour would soon be departing. His words of comfort were intended not only for them, but for all His own children, of every clime and of every age. Countless multitudes have been blessed by this message.

Troubled hearts long for rest, and that rest is to be found only when we put our trust in God, and in His Son, our Saviour (Isa. 26:3; 30:15; Matt. 11:28-30). Never yet has He been unfaithful to His word, and we may confidently repose our trust in Him. Let us cast our anxious care upon our Father, knowing that He cares for us (Phil. 4:6; 7; 1 Pet. 5:7).

The Saviour's absence from us is due to His great love for us. He is preparing mansions (Greek, "abodes") for us in the Father's home, that as one family we may abide together with Him for ever, never more to be separated from Him or from one another (John 12:26; 17:24; 1 Thess. 4:17; Rev. 21:3, 4; 22:3-5). Just as surely as He departed, so surely will He come again (Acts 1:11). The heavenly Bridegroom, now preparing a home for His Bride, the Church, will one day come for her, and take her unto Himself (Eph. 5:25-27; Rev. 19:6-9; 21:2).

Only the saved will have entrance into the mansions of glory (Rev. 21:8, 24-27). Christ is the only door into the Father's home (John 10:9; Acts 4:12); men are accepted only in the Beloved One (Eph. 1:6; 2:18). He came to earth to show men the way to God, to reveal the truth of God, and to bestow upon them the life of God. Not only so, but He is Himself the Way (Heb. 10:19, 20), the Truth (John 1:17), and the Life (John 11:25).

II. The Heavenly Father Revealed: verses 7-14.

It was well that the disciples desired to have a knowledge of God, Whom to know is life eternal (John 17:3). Our Saviour responded to their earnest request, for had He not promised that those who hunger and thirst after righteousness should be surely and fully satisfied (Matt. 5:6; John 4:13, 14)? Philip spoke for the others when he prayed that they all might have a revelation concerning God. But that revelation of the nature of God had already been given to them in the person of the Christ Who was in their midst. They need not look above for the truth concerning God, for the Truth Incarnate was already beside them (John 1:17; Rom. 10:6-10). Christ had come for that very purpose, to reveal God to men (Heb. 1:1-4; 1 John 1:2), and Christ is the only God we know. In knowing Christ, men know God, and in seeing Christ, they see God, for Father and Son are one (John 1:18; 10:30; 12:45; Heb. 1:3).

The Gospel of John was written in order that men might believe that Jesus is the Christ, and that believing, they might have life through His name (John 20:30, 31). It contains many signs that attest the Deity of Christ, signs consisting of His words (John 7:16; 8:28; 12:49), and also of His works (John 2:11; 5:19, 36; 10:38). These bear witness to the truth which He declared so emphatically, that He and the Father are one.

The Saviour disclosed to His disciples the divine plan that they should carry on His work in the world after He had departed to be with the Father. It would be their responsibility and privilege to spread abroad the message of redemption which the Saviour would accomplish on the cross (John 20:21; Acts 1:8). But they found it hard to believe that it would be expedient for them for Christ to depart (v. 12; John 16:7). Nevertheless, it was the truth. The miracles which they would perform through His name in His absence would be as great as those performed in His presence; yea, even greater, since the miracles of regeneration which would take place through their proclamation of the word of salvation by the power of the Holy Spirit would be more significant than the miracles of physical healing performed by Christ in His personal ministry.

During the absence of Christ His followers have the privilege of fellowship with Him in prayer, as in service. Hitherto the disciples had asked nothing in His name, for He was present with them (John 16:24-26), but now we may bring our requests to the Father in the name of His Son, and whatsoever is in accordance with His holy person and will shall be granted (John 15:7, 16; 16:23, 24; 1 John 5:14, 15). Christians sometimes fail to remember how simple, how direct, and how definite are the promises of God concerning prayer offered in faith in His name.

DAILY BIBLE READINGS

Oct. 18—Christ, the Open Door Rev. 3:14-22.
Oct. 19—Christ, the Divine Way and Life John 10:1-10.
Oct. 20—Christ, the Way of Eternal Life Rom. 5:12-21.
Oct. 21—Christ, the Proof of Eternal Life 1 John 5:1-13.
Oct. 22—Christ, the Divine Truth John 1:1-14.
Oct. 23—God's Words Are True 2 Sam. 7:18-29.
Oct. 24—God's Truth Is Impeccable Heb. 6:1-20.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Priest, the Woman, and the Confessional", by Father Chiniqy\$0.75
"The Antichrist—His Portrait and History",
By Baron Porcelli50
"The Greatest Fight in the World", by C. H. Spurgeon,
64 pages25
"Blakeney's Roman Catholic Doctrines Examined", 316 pages 1.00
"Blakeney's Popery in Its Social Aspect", 312 pages1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada