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THE DOCTRINES OF GRACE

Once Saved—Always Saved

THE PHILOSOPHY OF ETERNAL SALVATION

A Bible Lecture by Dr. T. T. Shields

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

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 16th, 1931

(Stenographically Reported)

Lesson read: Ephesians 2:4-10; Romans 3:20, 21; 4:13-16; 11:5, 6.

LAST Thursday evening we gave attention to a few of the explicit promises of Scripture which expressly declare that the life which God gives is eternal, or everlasting. Then we thought of some of the figures used of the Holy Ghost to represent salvation as being a life: the new birth, believers being called the members of the body of Christ, and so on. On a later occasion—perhaps next week—I want to consider some of the objections to this doctrine, objections based upon our observations of many who for a time run well, but by and by are hindered, and who ultimately cast away their confidence and abandon their profession. There are many such cases. Then, more particularly, we shall consider some of the scriptures which are sometimes quoted by those who object to this doctrine of the eternal security of the believer.

But this evening we shall think of the philosophical aspect of it; that is, to have you think of the nature of salvation itself, of its source, whence it comes, and by an examination of these things we shall see that it must be an eternal salvation, that it rests as truly on a basis of reason as of revelation.

First, let me say that, among many others this week, I received a letter from one who is still a member of this church, although he has been absent a number of years, but who is now worshipping with us every Sunday evening in our radio service. I was delighted to observe how firmly grounded this brother appears to be in the great fact that salvation is of grace, and of grace alone, and that he discerns that lack in modern preaching, that men are exhorted rather to trust in themselves either wholly or in part, instead of being directed to trust only in Christ.

Then this brother said, “Please make it more simple

still.” He said in effect: I know that you have tried to reduce it to the a b c, but even then some people seem utterly unable to understand the principle of salvation by grace.

That is true. I received another letter from a brother down south, a minister who says he has been following these lectures with great interest. But he takes me to task for raising the question as to whether faith precedes regeneration, or regeneration faith. You will recall that I quoted someone as saying that logically faith precedes regeneration, but that chronologically regeneration precedes faith; but he especially quotes a sentence in the lecture to this effect, that faith is the cry of the newborn soul, and the first real evidence of regeneration. He said, “That is the worst sort of hardshellism, hyper-Calvinism.”

How important this doctrine is! It lies surely at the very basis of our Christian comfort. How can the believer have peace if he is to be uncertain of his salvation? If we are merely experimenting with God, if we cannot be absolutely sure that the matter of the greatest possible moment for time and for eternity is for ever settled, how is it possible for anybody to have peace? Even though the man be seventy-five or eighty years of age, or but a few hours from the time when he must take passage over the river, still he may lapse if there be some element of human merit or human effort in salvation. It seems to me that an abiding peace would be impossible. I feel it is very necessary that we should clearly apprehend this great truth, that we are saved in Christ, and saved for ever.

I cannot see how we can get along in the Lord's service unless we are sure of that. If we are inviting men and women to make trial of Christ, to—I use the

word again—experiment with the Christian religion and see how they like it, our service would be utterly wanting in value. I cannot see that we could reasonably entertain any hope for the stability of the Christian church. You cannot build an enduring house of blocks of unburned clay. Certainly it would be dishonouring to God to proclaim a gospel that is no gospel at all, and to offer men a salvation that might prove after all to be a thing that would wear out.

I.

What is the ground of our hope? I shall begin by saying that SALVATION MUST BE ETERNAL IF IT BE OF GRACE; for if it be of grace it is of God, for that is what grace means. Grace means that there is not an infinitesimal element of the human in it, of merit, or effort, but that salvation originated with God; He provided it, He bestowed it, He perpetuates it, and will perfect it in glory. It is something which comes from God, and from God alone.

Some years ago I was in Atlantic City, and an American friend invited me to lunch. I have been about the world a little bit, and I have seen some of its palatial hotels—invariably as the guest of another! But I think I have nowhere seen such palaces as are to be found in Atlantic City. I shall have to be careful and perhaps delete this from the printed address, lest my host should see it; yet I may not, for I believe he would not mind the peasantry involved; but many of those hotels are built for the accommodation of people who have more cents than sense. They seem to have been deliberately built to take money away from millionaires. I doubt if there are royal palaces to be found anywhere which surpass some of them in splendour: I was invited to have lunch at one of the best of them. It was a fairly large table the two of us sat down to, but there were so many dishes that even then they could hardly put them on. There was not much on some of the dishes, but the dishes were very fine.

I doubt whether there was anything on the menu less than fifty or seventy-five cents; and five dollars was nothing. It seemed to me that a man could spend twenty-five dollars on his lunch without having much to eat. How much my friend paid I do not know. I was too polite to ask him! The lunch was not extravagant except in respect to its cost; and I know the price, to my pocket-book, would have been staggering—but I did not pay for it. I did not suggest to my generous host, as we were passing out, "Now you invited me to be your guest to-day, and I know your bill was a very heavy one, and I feel rather badly about letting you pay it all, I wish you would at least allow me to contribute the tip for the waiter." If I had done so, I might have been sorry before I got out, for I should have had no idea how appropriately to tip waiters in a place like that. It fact it was entirely beyond me. From the point of view of my limited exchequer, I seemed to be guilty of extravagance, but my gracious friend seemed to enjoy entertaining me, and nothing seemed more enjoyable to him than the payment of the bill. I discreetly walked on so as not to see whether he got any change or not! But I knew that it would have insulted him had I offered to make any contribution to the feast. I was his guest, and he paid the bill.

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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: Jarwitsem, Canada

Some years ago a friend invited me to be his guest for two weeks. I used to have some rich friends! I accepted the invitation for the sake of his companionship and fellowship. We took a journey of some hundreds of miles, then found a couple of forest guides, and they took us back into the interior of the forest. We got next to Nature's heart, and had a very enjoyable time for a couple of weeks. But before we left the house this good friend said to me, "Leave your purse at home with your wife; your money is no good on this trip." He did not allow me to pay anything from the time I left my house until the time he delivered me back again. He absolutely forbade me to participate in the expense in any way at all. I was his guest, I was the beneficiary of his grace; and if half way there or half way home his supplies had run out and he had turned to me and said, "I am sorry, but I have not money enough to get home. Have you got your purse with you?" what should I have done after he had told me to leave my purse at home? I am sure he would have been mortified beyond expression if he had undertaken to entertain me for two weeks and then at any point he had broken down and been unable to carry his contract to completion.

You see, my dear friends, when the Lord undertakes to save us He says in effect: "This is My task. I will do it."—"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." He asks no contribution from us.

The member of the church who wrote me from out-of-town said, "I find that people do not understand such hymns as, 'Rock of Ages Cleft for Me', and, 'Just as I Am Without One Plea', and, 'Jesus Paid It All'." I was glad he had learned something from coming here, and that he was clear on that great fundamental that if salvation be of God He is bound to see us through. And it is of God if it be of grace, for grace

means that He is the Alpha and Omega, the Beginning and the Ending; that salvation, as our Brother Currie used to put it—you remember that phrase of his, "from start to finish"? Well, salvation "from start to finish" is of God, and "your money is no good". He is going to see us through. What is that hymn we sing?—

"His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink;
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.

"Determined to save,
He watched o'er my path,
When, Satan's blind slave,
I sported with death;
And can He have taught me
To trust in His name,
And thus far have brought me,
To put me to shame?"

Will He begin it and not finish it? "I know that whatsoever God doeth it shall be for ever."

Then another thing, salvation is not only of grace in respect to its provision, that our utmost need was anticipated, and that our debts were paid, the atonement planned from the foundation of the world, but *even the application of it was foreordained also*. Call it "hard-shellism" or what you like, that is the gospel, that we were chosen in Christ before the foundation of the world. You will remember that in a lecture two or three weeks ago I published a footnote calling attention to a different translation of one passage which I had quoted, which was called to my attention by Dr. Stockley, "the Lamb slain from the foundation of the world", to the effect that our names were written from the foundation of the world in the book of the Lamb slain. That is to say, our names were written there; even as the provision for our salvation was made, so was our acceptance of Christ, and all that goes with it, anticipated, and our names were written in the Lamb's book of life.

I cannot explain my Christian experience on any other hypothesis. I cannot understand how I became a Christian, or how I have continued in the way, apart from the assumption that God did it all. Can any of you? In spite of all, if God had left you, you would have cast away your confidence, would you not? As Christians of some years of experience, are you not conscious of the restraints and the constraints of grace?—God leading you to an acceptance of Christ, then afterward holding you by His strong hand of grace, refusing to let you go? It is all of grace: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Find a break in that chain, can you? That chain is made of metal, if I may say so, fashioned in the heavenly forges; and every link in it is of such a temper that it is guaranteed never to break.

I saw a motor-car pulling another the other day, with

a chain made up of great thick iron links. The motor-car in front had plenty of power, with a great engine. That chain looked as though it could pull a battleship, but it broke asunder. On examination it was found that two of those big links were tied together with a bit of rope, and the chain was not a bit stronger than that piece of rope.

There are some people who come along with their shoe-strings and try to strengthen the cable that binds us to the eternal throne. The Lord does not need it—"Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." And because it is thus of grace it must be eternal.

Then it must be eternal too, because since it is of God God's honour is at stake in the matter: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." The Scripture tells us that God has "made all things for Himself; yea, even the wicked for the day of evil." The Psalmist observes that the "heavens declare the glory of God; and the firmament sheweth his handywork." I think the general teaching of Scripture is that as the work of creation found its climax in the creation of man, God's last and highest work which he pronounced to be "very good," so the divine skill and power manifested in the new creation transcends all the glory of the first creation. The principle is true as expressed in one of our hymns,—

"God in the gospel of His Son
Hath all His mightiest works outdone."

God is supremely glorified in Christ, and Christ is supremely glorified in the work of redemption. You will remember the context of our text of last Sunday morning. As the multitudes came to Christ desiring to become His disciples He uttered those searching words which we had for our text, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Then He goes on to say, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" There are a great many magnificent buildings in this city that are finished, and in use. There are some of them that challenge remark every time one passes them. I was passing one the other day and somebody remarked to me, "I suppose the man who started to build that did not count the cost." It was a building that must have cost hundreds of thousands of dollars thus far, but it is not finished. It is standing idle, and all that has been invested in it is lost for the time, for it produces no revenue.

When our Lord saw the crowd He was careful to warn those who would be His disciples to count the cost lest they should begin and not be able to finish. Are we to suppose that the Lord would undertake this most stupendous of all tasks, if I may without irreverence say it, that ever engaged the powers of Deity—for the salvation of the human soul is the biggest thing that God ever did—are we to assume that He begins it without being absolutely sure that He is able to finish it? Can you imagine such a thing! Can anybody suppose that Jesus Christ came to this earth on a great adventure, as an experiment? Or did He come because there had

been assigned to Him from all eternity a specific task which He was divinely qualified to execute? Did He not come to this earth possessed of adequate power to carry out His programme? Can you show me one particular wherein He ever failed? wherein He changed His mind, or altered His course? Did He ever have to qualify anything He ever said? He went straight through to His goal.

There are two texts I should like to put together. I intend to preach on them some day if I live long enough—and get wise enough. On the cross our Lord said, "It is finished", but before He came to the cross, in His high priestly prayer He said, "I have finished the work which thou gavest me to do." We have a proverb to the effect that "there is many a slip between the cup and the lip." And a wise man who has some great undertaking on hand, which he has carried forward nine-tenths of the way, is yet compelled to say, "It is not quite finished yet; I will tell you when it is done." But Jesus Christ dared to say before He had actually gone to the Cross, or shed His blood, "I have finished the work which thou gavest me to do."—"Dared to say?" No! He said the same thing in effect—and in promise—before the worlds were made—and carried it out. He never failed at any point in the execution of His plan and purpose.

Well, do you suppose, dear friends, it is possible that you are an exception? I knew a church once that was made up of Highland Scotch people, and a Highland Scotsman is like a piece of well-seasoned oak: it is a tremendously difficult thing to drive a nail into it—and when once it is in it is almost impossible to pull it out again! They say that when a woman wills she wills; you may depend on it. Well, when a Highlander makes up his mind—it may be right or wrong, it makes little difference—it is made up!

In this particular church there were two clans, two tribes. They had come across the sea, and had gravitated to the one church. Some of them were Perthshire men and some of them were Tyree men; and what they were, they were: that was all. You could not change them. Somehow or another they got across, and their Pastor said to one of them, "Brother So-and-So, you know perfectly well the teaching of Scripture." "And what is that?" he enquired. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." "I know it, Pastor." "Well, have you done it?" "No." "Why do you not do it? You profess to be a Christian." "Well," said he quite seriously, "do you really think that the Lord had such people as we have to deal with in mind when He said that?" To which his Pastor wisely replied, "And do you think He had you in mind when He died on the Cross?"

Is it not plain that from Genesis to Revelation there is never a note of uncertainty? He Who made redemption's plan was sure of His power, of His ability to execute it to the utmost; and were He to fail, having sent His Son, His Last and Best, and having sent the Holy Ghost, and having given us this revelation of Himself, which is the record of His Son—if, in spite of it all, one blood-washed soul were to fail of entrance into the Eternal City, what could be said for the honour of our God?

Why, my friends, it is unthinkable. It seems to me, if it were properly understood, it would be almost blasphemy to suggest it, that God could ever promise a thing,

and fail in the execution of the thing He had sovereignly determined to do. I say, that philosophically, as a matter of reason, if there were any power in the universe superior to the power of God, or that could thwart Him in His purposes, God would cease to be God. The very idea of God requires that He shall be over all, God blessed for ever.

Very well, then, this simple word: because salvation is of grace it must be of faith, and therefore it must be eternal: "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; Who is the father of us all." All that God has ever asked of us is that we repent of our sin, that we confess our moral ruin, our utter—what word shall I find to express it—our utter bankruptcy, our moral nothingness, that we have come to the end of ourselves. Our Lord expresses it thus: "When he had spent all, there arose a mighty famine in that land; and he began"—it is only the beginning—"he began to be in want." Oh, the pregnant speech of that parable! Listen: "And no man gave unto him."

Do you know what that means? It means that nobody in the "far country"—can ever understand the principle of grace. Grace argues infinity always. Mr. Rockefeller is a very rich man. One who is a member of the family told me—you have seen it in the papers too—that he goes out every morning with his pockets well filled with new dimes, dimes from the mint that have never been in circulation, and to everybody who is introduced to him he gives a new dime. Everybody he meets when he is on his estate, the workmen about the place, he gives a dime as he greets them.

That is not much for a multi-millionaire to give away, just a dime. You have heard of the man who came to the Duke of Wellington, asking for help. "Why should I help you?" he enquired. "Because, Your Grace, I am your brother." "You are?" "Yes, sir." "Well," he said as he put his hand in his pocket and drew out a penny and gave it to the beggar, "go and get all your other brothers to give as much, and you will be a richer man than I."

If Mr. Rockefeller were to meet enough people, and he continued to give each of them a dime, it would make even him a poor man. As a matter of fact, nobody can give—give—give—give—be always giving without reserve to everybody, and to make that the one term of maintaining any relationship with that person, that the person receive—not give, but receive, keep on receiving, while he on his part keeps on giving—nobody could do that—not even the richest man on earth, for there is no one to whose wealth there is no limit.

I say, grace argues infinity. There are plenty of rich men in these days, but if all the world's riches were equally divided there would still be poor people the next day. You cannot enrich the world that way. "No man gave unto him." That is why people cannot understand the principle of grace. It is an idiom that is foreign to our language. It does not belong to the far country. Nobody gives anything away. Only God can give to all and give without measure, for only God is infinite.

The prodigal came back and brought the language of the far country with him. He knew there was plenty in his father's house, and his first prayer—and please do not criticize the prayer of young believers—his first

prayer was a very defective one. He had it all made up before he came—but he did not get it delivered: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. Give me a job, and let me pay for my board." When he got to his father's house he discovered that his father was not keeping a boarding-house. It was the same old mansion, and the fatted calf was killed. There was plenty to eat, and nobody took the last piece of bread—and nobody had anything to pay. In the far country "no man gave unto him", but when he came home everything he received he received as his father's free gift.

Salvation is of grace through faith. What is faith? What does God ask of us but to acknowledge our sin and our sinfulness, our utter inability to do anything that can be pleasing to Him of ourselves; just to throw up our hands and to say that we are bankrupt, helpless, sinners,—

"Nothing in my hands I bring,
Simply to Thy cross I cling."

And to trust Him. What for? What do you trust God for? To give you a second chance? Then you may as well stop before you start! To extend your probation? No! What is faith? Faith is a recognition of human impotence; or, in respect to all the qualities that are required by the holy law of God, faith is a recognition of human bankruptcy on the one hand, and of the divine adequacy, fullness, infinitude, on the other; coming out of myself into Christ, trusting Him. What for? For salvation? For how long? It must be eternal or it would not be salvation at all. So that when you examine into the bases of all these things, and get down to first principles and see that everything is of God. of grace, through faith, you will be able to say, "Hal'elujah, I have it." or, better still, "He has me." "For both he that sanctifieth and they who are sanctified are all of one." We are made members of His body. He has become the Author of eternal salvation to all them that obey Him, and their obedience is the outward evidence of that internal life, and that internal work of grace sovereignly wrought by the Father, the Son, and the Holy Ghost.

It is a great thing to be saved. Many rich people lost all their money a little while ago, or most of it. Some other people have money that is no good to them, for it pays no dividends. What a world of uncertainty this is! Is it not a glorious consolation to know that there is one fixed centre, there is one Person Who never fails, one Person Who never grows old. Who never becomes poor. Who never fails in the fulfilment of His promises? We rest upon the oath-bound promises of God Who cannot lie, and are as safe as if we were in heaven.

CANADIAN PROTESTANT LEAGUE MEETINGS IN THE MARITIMES

THE Editor and Rev. H. C. Slade returned about midnight Monday by plane from a week's flying tour of the Maritime Provinces, in which PROTESTANT LEAGUE meetings were held in Halifax, Sydney, Moncton, and Truro. Mr. Slade also preached in four places, by special request, in the Moncton area, on Sunday, while the Editor held three services in Rev. Perry F. Rockwood's new church in Truro. More particulars later.

WHAT OTHERS SAY

WE PUBLISH below an editorial from *The Ottawa Citizen* approving of the boycott of Franco. It should be borne in mind that the matter to which this refers was wholly a Roman Catholic movement. James A. Farley, former Democratic National Chairman, is not only a Roman Catholic, but an out-and-out Papist. Since the Vatican fomented and financed the bloody civil war in Spain, it would naturally be anxious to have Franco, and his régime, which was established in blood, given a place among civilized people. It is noteworthy that the United States Secretary of State said the Administration no longer favoured the boycott of Spain. The Roman Catholic Church has done a good job for itself with the State Department in Ottawa.

We reprint also an excellent letter from Rev. Roland Bodger, Rector of St. Cuthbert's Church, Montreal, on the suppression of free speech. By many it is regarded in our day as almost indecent to express an opinion that is contrary to the popular trend. The papal honour conferred on the Chief Justice of the Supreme Court of Canada is also particularly significant.

DO WE FEAR DEMOCRACY?

How readily men can be intimidated into forsaking the imperatives of democracy—free thinking, free speech, and free discussion—has deeply impressed a visitor to Ottawa who finds in the civil service here a fear of open expression never before discernible. By a coincidence a correspondent elsewhere on this page today, protests against this same trend—that of branding people as "subversive" and "undemocratic" because they have minds of their own and opinions they feel they must utter.

Rarely has more lip-service been paid to ideas of political freedom than during these post-war years in this Dominion. Yet let us look at the record. "The Padlock Law" revived in Quebec; the censorship sought to be imposed on film after film; the inquiries into civil servants' political views; the refusal to allow the use of public halls to exponents of unpopular ideas; the demands for the legal suppression of a particular political party; the attempts to have the Dean of Canterbury refused admission to the Dominion—these, and other instances of our failure to understand and practise the democracy we preach, are sadly significant.

"We seem to live in deadly fear of allowing democracy to work," says the clergyman whose letter is printed today. That is a deadly accusation. It is for every Canadian who cares for the liberties he enjoys to look into his own motives and decide for himself personally how much truth there is in it.

HIGH CATHOLIC HONOUR FOR CHIEF JUSTICE

One of the highest honours of the Roman Catholic Church was last evening conferred upon a distinguished Canadian, Hon. Thibaudeau Rinfret, Chief Justice of the Supreme Court of Canada.

Before an audience which filled the beautiful interior of Sacred Heart Church almost to capacity, His Excellency Alexandre Vachon, Archbishop of Ottawa, presented the Grand Cross of the Order of St. Gregory the Great to Mr. Justice Rinfret.

This was the first time that the Grand Cross of the Order of St. Gregory the Great was ever presented to a Canadian. It is usually reserved for sovereign or other royal blood.

The medal was presented to Hon. Mr. Justice Rinfret for his outstanding work during the recent University of Ottawa subscription campaign.

Also invested during the same ceremony was A. J. Major, prominent Ottawa businessman, who was made a commander of the Order of St. Gregory the Great. Bestowing of the high papal honours on the two Ottawans was announced some time ago by Archbishop Vachon.

THE BOYCOTT OF FRANCO

The international intrigue designed to bring about the abandonment of the United Nations' diplomatic boycott of Franco Spain has failed. The United Kingdom government, backed by France, has flatly refused even to consider admitting the dictatorship government in Madrid into the comity of nations.

The scheme apparently originated in Washington. There the generals, busy planning the strategy of the next war, discovered that the Pyrenees were the only defensive barrier in Europe where the Red Army, should it decide to move into France and to the English Channel, could be held pending the arrival of American forces. So they tried pressure on the State Department. However, they could get no farther than an admission from General Marshall, the Secretary of State, that while the administration no longer favoured the boycott of Spain, it would do nothing to change the United Nations' decision.

Then a few prominent Washington politicians took a hand in the agitation. Mr. James A. Farley, former Democratic party national chairman, and others went to Europe, saw everyone from Franco himself to the Pope and Mr. Churchill, and returned demanding not only the appointment of a United States ambassador to Madrid but also the opening of the country to American capital and to the benefits of the European recovery program.

With the support of certain South American states, everything was going well for the rehabilitation of the "great Christian gentleman" who, on his way to his dictatorship, used Moors to shoot down Christians. Then the London and Paris governments became alarmed and *The Times* roundly declared: "France cannot be defended from behind the Pyrenees."

The generals' strategic schemes collapsed—the allied frontier in Europe remained the Rhine—and later the politicians found themselves out in the cold, too. The State Department had sensed the strength of the British and French opposition.

So Franco remains as he was—stigmatized and boycotted by the United Nations as the head of a Fascist regime and a police state; as "a guilty party in the conspiracy with Hitler and Mussolini" to wage war against the democracies; and as potentially an aggressor and a danger to peace.

SUPPRESSION OF FREE SPEECH

Editor, *Citizen*: One of the strongest arguments put forward for the thinking of Canadians is that we are free—free to think, free to speak, and free to discuss. This freedom is frequently stressed as a contrast to the way of life in other countries.

However, should a few people try to exercise their democratic right by discussion on the issues of the time, we immediately brand them as subversive and undemocratic. In other words, we seem to live in deadly fear of allowing democracy to work. Surely our memory is not so short that we cannot recall that Fascism came to birth in Germany in much the same way? Each one fearful to think lest his neighbour read his thoughts and betray him. When men become afraid to speak their minds for fear of losing their jobs, then the totalitarian vice that we call purging has become a democratic device to the same end. The safety of the State then becomes the highest law with obedience to man and not God.

A careful analysis of our condition in the light of Christian democracy leads one to believe that this country is well on the way to following the European pattern of decay—moral, political and spiritual.

ROLAND BODGER,

Montreal, Oct. 29. Rector, St. Cuthbert's Church.

CARDINAL DEPLORES PROTESTANT GROWTH

SEVILLE, Spain, Oct. 28—(AP)—Pedro Cardinal Segura y Saenz said today 40 new Protestant churches have been started in Spain in recent months and "if this grave evil is not stopped there will be an eruption of the enemies of God and Spain very difficult to contain".

The Cardinal, noted for his strict militant Catholicism, made the statement in a speech to a diocesan assembly here.

UNFORTUNATE INDISCRETION

(An editorial from *The Toronto Globe and Mail* of November 5)

The remarks attributed to Chief Justice Thibaudeau Rinfret of the Supreme Court of Canada, in a speech to the Quebec Rural Bar Association, have raised some serious questions. He is reported to have said that he believes that Canadian appeals to the Privy Council should be abolished, and that the Supreme Court of Canada should be the final court of appeal.

Chief Justice Rinfret is the head of a most important element of our national structure. But nothing about it is so important as its superiority above questions of political controversy. In making the assertion he did, the Chief Justice trespassed into the field of politics. We do not question the right of the Chief Justice to an opinion on this subject, but in his exalted position, it must of necessity have remained personal. Apart from those who prefer tradition, and think emotionally, there is, in our judgment, little real opposition to the abolition of appeals to the Privy Council. But when such a course is taken it will be by Parliament, acting on the advice of one or other of the political parties, with which has been entrusted the Government of the day. Then only will the Supreme Court become the last arbiter on the law and the constitution in Canada.

It is, perhaps, only natural that the Chief Justice should have pride in the integrity and competence of the Supreme Court. These are, however, not things which it is his privilege to proclaim. Their reality emerges from the Court's own conduct and from the quality of its judgments. Justice is an intangible, impossible to promote in the fashion of a firm seeking good-will among its customers.

In this connection, the remarks of the Chief Justice were even more questionable. He is reported to have urged his French-speaking hearers and other members of the Quebec Bar "to come before the Supreme Court and have no fears of pleading before us." He went on to say:

Your cases will have the same attention as those of your English-speaking confreres. In fact, they will receive more attention, since my English-speaking colleagues on the Bench are thoroughly familiar with the French language.

It is unbelievable that a man in such high office would even imply that any citizen of whatever race, language or origin coming before the Supreme Court would receive treatment in any degree favored. If there is anything which is fundamental to the administration of justice, it is the absolute impartiality of the courts. And on none of them is the necessity of disinterestedness more obligatory than on the Supreme Court of Canada. It is literally astonishing that a Chief Justice would express such an extraordinary attitude.

If there is any specific resistance to the abolition of appeals to the Privy Council, it springs from doubts still held by a number of people, including lawyers, about the strength of the Supreme Court. Until there is complete confidence that the Court is as strong as possible, there will be objections to the move. It cannot be said that the indiscretions of the Chief Justice are a mark of the Court's competence.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

The Jarvis Street Pulpit

HOW TO BE OF GOOD CHEER

By Dr. T. T. Shields

Preached in Jarvis Street Church, Toronto, on a Sunday Morning
(Stenographically Reported)

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

THESSE things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I should like to lay emphasis particularly on these words, "But be of good cheer; I have overcome the world." There are few of us who are innocent of the presumption of having told others what, in given circumstances, we would do if we were they. The phrase, "If I were you," contemplates an impossibility and implies an untruth. The truth is, it is not possible for one man to be somebody else. If "I" were "you", I should cease to be myself: I should be you. And instead of doing what I now do, I should very probably do what you do. It is very difficult to take another man's point of view, and look upon life exactly from his standpoint.

But if that be true of our contemporaries, how much more emphatically true it is of the characters of history; how difficult it is to project ourselves into an historical situation, and view things as they were seen by those who lived in former days.

This disability sometimes affects our interpretation of the Word of God. Take, for instance, the text I have read to you, "I have overcome the world." It is very easily understood in the light of the influence of our Lord Jesus and of the Christian religion through all the centuries which have followed since Pentecost; but to get an understanding of what He actually meant, it is necessary for us to put ourselves back where He stood, and to take the standpoint of the disciples who then surrounded Him. If we can do that, perhaps we shall share their astonishment when Jesus said, "I have overcome the world." Remember that when He uttered these words, He was standing on the other side of the cross as its shadow was deepening about Him: there had been no Pentecost; not yet had He been "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; not yet had the multitude who were his enemies, been transformed into His friends. He was facing, indeed, what appeared by every human standard of judgment to be utter failure and absolute defeat. In but a few hours He would be driven from light into darkness, and chased out of the world. And yet, standing there, He says, "Be of good cheer; I have overcome the world." And if we are to share in the cheer that He would bring to us, we must get His point of view, and be partakers of that Power by which the world was overcome.

I.

IN WHAT, THEN, DID OUR LORD'S CONQUEST OF THE WORLD CONSIST? If the affirmation of the text be true, there is involved *the subjugation of the material*

We live in a day when we boast of our mastery of the material: we say that science, in the realms of commerce, and industry, has at last put all things under man's feet—all *things*, mere things. We walk upon them. We have learned, we say, how to harness the great forces of nature to our purpose, how to make use of the material wealth which God has laid up in His treasure-house of the world. But it was not in that sense that Jesus overcame the world. Yonder truck driver would have left Jesus of Nazareth far behind on the road. He was wont to wearily wend His way afoot. He did not ride: or, crossing the lake. He used a boat which no one would think of using, probably, on Toronto Bay. If the possession of wealth, if the ability to make use of the world of the material for our own purposes—if that is what is meant by overcoming the world, the putting of all things under our feet, at the time our Lord Jesus uttered these words, He had not overcome the world.

I know, of course, that even the winds and the waves obeyed Him: I know that He was able to turn water into wine; I know that He was able to feed a hungry multitude, and accelerate the processes of nature so as to multiply five loaves and two fishes to the proportions of a generous harvest. But can you think of one solitary instance in which He used that power for Himself. Being an hungered, He refused to turn stones into bread—though He might have done so. And when He uttered these words He needed no bag in which to carry His money, for He had none: He had learned to perfection the art of "travelling light", for His only wardrobe was the seamless robe in which He stood. When one came to Him and said, "Master, I will follow thee whithersoever thou goest", He said, "The foxes have holes, and the birds of the air have nests: but the Son of Man hath not where to lay his head." Not in the sense in which men ordinarily talk of overcoming, did our Lord Jesus overcome the world.

But do men thus by their own standards become victors? A man has power to multiply wealth: and with the multiplication of his wealth, his cares increase, so that as he goes on through life he is like a carrier's cart which takes on some new burden at every stopping place. Like the cartload, the burdens of life are multiplied with every achievement. The man whose hair is gray, and who is esteemed a successful man, is bowed down beneath his burden. He has not put all things under his feet, but has taken all things on to his shoulders until he labours under a crushing weight. Napoleon was able to command large armies, to assemble them and command them for his purposes; but he never was such

a dependent man as when he was leading his armies to battle: he could not fight alone. And thus men bring into existence circumstances designed to help them, and find they are the slaves of the conditions which they themselves have created. They are not free; they have not overcome the world. Perhaps the man who has least freedom of all is the man who is regarded as the most successful.

Not thus did our Lord Jesus overcome the world. He overcame the world by learning to do without it, by detaching Himself from "things"; by the discipline of privation He learned independence. Have you noticed when a train comes into the station who gets away from the station most quickly? It is the man or woman who has least baggage. Those people who always carry with them a big box, and little box, and a band-box, and a bundle—they take half a day to get away from the baggage room; and their holiday is spoiled because of the load they carry; while some other man who has learned to travel lightly, as soon as the train arrives, steps off and is away. He has learned to do without a great many things. And, my friends, the world about which so many of us are concerned, is an unnecessary world. The things which burden us, cramp us, and cripple us, in our Christian service, are the things which we might well lay aside, if only we had our Lord's vision and His power to live above the material, and to put all things under our feet.

But there is another element in life which has to be reckoned with, and relegated to its proper place before the world can be said to be overcome, and that is the element of time. Our Lord Jesus overcame the world by the subordination of the temporal. By any and every criterion of temporal judgment, the text is not true. If the values of life are weighed in computing scales of instant action which find their ultimate equipoise now; if the books of life receive their final audit where time is measured by the sun; if the only dividends on life's investments are such as are paid by the hand of Time; if the worth of human life, of character, of service, is authoritatively and finally determined by the verdict of to-day; if every day must have its balance,—then Christ did not overcome the world, and the text is not true. And if the final appraisal of human character and conduct is made by temporal standards, he is the conqueror of the world who is unlikest to Christ. But Christ did overcome the world, for He knew that time was not all. The god of this world—now listen—the Devil never wrought with greater subtlety than when he tempted the church—the teachers and preachers of the Christian church—to transfer their emphasis from eternity to time, and specially to discourse upon the profit of godliness in the life that now is.

I heard a man say some years ago that when he was a boy he was accustomed to hear preachers exhort their hearers to lay up treasure in heaven, to prepare to meet God; that preachers of that day viewed everything in the perspective of eternity, and talked eternal issues and values. But, he said, that was very remote; it seemed a long distance off. We have become wiser in our day: to-day we are emphasizing the profitableness of godliness for the life that now is! He thought he had hit upon a great secret, that he had found the solution of a great problem. But that change of emphasis has done more to corrupt the religion of Christ, to pervert the gospel, and to change the church's programme from that which she was given by divine commission, than any

other single error. To-day the emphasis is upon time, as Whittier has put it:

"The Church, to place and power the door,
Rebukes the sin of the world no more;
Nor sees her Lord in the homeless poor.
Everywhere in the grasping hand,
The eager adding of land to land,
And Earth, which seemed to the fathers meant
But as a pilgrim's wayside tent,
A nightly shelter; to fold away
When the Lord should call at the break of day,
Solid and stedfast seems to be,
And Time has forgotten Eternity."

That is one of the chief errors of today, that the church is not preaching individual regeneration, with a view to a change of nature and fitness to dwell with God in the future; but better houses, better clothes, better environment—social service instead of individual salvation; not evangelism at home and abroad, and the preaching of the old gospel of "repent and believe". Oh, no, not that!—but education instead of the quickening of dead souls into newness of life, the education of the old man, the improvement of the things of time rather than preparation for eternity. What follows? It follows that the standards of judgment are changed. If that be the true emphasis, then the judgment-seat must be set up in the realm of time; and, essentially, in the very nature of the case, it is a human judgment-seat, and not divine.

If that be so, the minister, too, must measure his success by what he sees accomplished by his ministry; and the overcomer is the man who attains to prominence in this life. There is no place for the quiet and obscure worker who gives the cup of cold water in the name of a disciple, in the expectation that when His Lord shall come he will receive a reward. If that be true, I cannot afford to make long investments, I cannot afford to wait for the reckoning when the Lord, after "a long time" shall return from His journey. I must get rich quick, spiritually; I must have immediate returns; I must measure everything by the standards of time, or I shall be esteemed a failure.

So with the church: the moment emphasis is transferred from the eternal to the temporal, you have temporal standards; and the work of the Lord is brought down—not up—but down, very much down, to the standards of "big business". Oh, I am wearied of hearing men talk about religion in business, and business in religion; and about getting business men into the church. God help us! I hope they will come if they are saved; but it is the curse of the church that she has filled her positions with men whose only qualification is that they have succeeded in time, with no thought of eternity at all. Thus scriptural standards are eliminated, and we have in the Christian Church to-day the standards of the market-place. Thus it comes to pass that the church, the minister, the individual Christian, does not overcome the world; but is overcome by the world.

But let temporal considerations be subordinated to the eternal, bring all the activities of the church into the light of by-and-by, and let them be viewed in the perspective of the life that is to come, and what have you? Look at the majestic Figure Whose life, in the judgment of Time, is about to go out in failure. It is true that He has seen some fruits of His ministry; the lame have been healed, the eyes of the blind have been opened, the dead here and there have been raised up; multitudes have followed Him; they have come to take Him by force and make Him a King, they have cried, "Hosanna!"

in the streets—but that is all a thing of the past. The multitudes no longer follow Him; even the number of His disciples is diminished. A few of them are meeting with Him in a borrowed room; and a vague fear grips their hearts as a mysterious shadow falls upon them. They have a dim consciousness of impending disaster, yet not knowing what it is. And He talks about going away—He talks about going away: “A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.” The disciples therefore said, “What is this that he saith unto us, a little while, and ye shall not see me: and again, a little while, and ye shall see me. We cannot tell what he saith.” No, and until you interpret that “little while” you will never overcome the world. What is this that He says, “a little while”? What does it mean? It means all the difference between to-day and to-morrow; all the difference between defeat and victory; all the difference between Time and Eternity. To-day—here and now—He seems to have failed; and yet He says, “Cheer up, do not be down-hearted, I have overcome the world.” And they said, “That is too much for us; we do not see it.”

Oh, no! But I will tell you what He could have said had He taken them into His confidence, and showed them what was before His eyes: He could have said with the seer of Patmos, “I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written; that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” He knew that in the plan and purpose and certain performance of God, He was already a Victor in the day that was to come.

So, my dear friends, you and I have to live for by-and-by. Hear me, you Sunday School teachers, I am not spinning a theory here this morning. You must learn the meaning of that “little while”, or you will stop teaching your class. You will have to teach for many a day, and many a year before you see the fruit; and, in respect to some of your scholars, possibly, you may see no fruit at all in this life. In a thousand particulars, we have to labour in the sowing time, and wait for the harvest; and we shall be able to do it only as we understand the significance of that “little while”—in other words, only as we learn to view the things of time in the perspective of eternity, to live for by-and-by. Then, even the corn of wheat that falls into the ground and dies, will be able to say, “I have overcome the world.”

You can never have a Stephen in the ministry, by the modern standards. Stephen! what was he? A very impolitic man, a very extreme man, a man who was very severe, a man who was accustomed to hard speech, a preacher who had not studied psychology, a preacher who ought to have sat at the feet of some professor of psychology to learn how to preach the gospel!—otherwise he never would have said, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the

Holy Ghost: as your fathers did, so do ye.” Yes, that was very unwise; that was very stupid of Stephen! Don't you think so? And what did he get? Nothing but stones, nothing but stones! That was all. He was never mentioned in the papers; he was never elected to the Presidency in a denominational council! Poor fool that he was, he threw his life away because he did not know how to preach the gospel diplomatically. He died under the stones of his enemies, an utter, absolute failure, with nothing to his credit—except that those who threw the stones laid their clothes down at the feet of a certain young man whose name was Saul. But blessed be God, Stephen did not see the stones: he said, “I see the heavens opened, and the Son of man standing on the right hand of God.” And because of that he was able to live heroically, and wait until by-and-by for his reward. (“Amen!”)

There is still another element going to make up the world. First we have the material, the physical, the visible, and tangible; secondly, the temporal, the fleeting, the evanescent, the unabiding; thirdly, there is *the human element, the sum of human nature.* Jesus overcame the world by *the subjection of the human to the divine.* “No man liveth to himself.” We are largely made by the people with whom we associate. But at this time our Lord Jesus had been forsaken by the many; and, as I said a moment ago, He had but a few disciples, comparatively, still with Him; and they were making a brave effort to be cheerful, a brave effort to look upon the bright side of things. They said to Him, “Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.” And Jesus answered them, “Do ye now believe? Are you sure that you are convinced at last?” Then, if I may speak familiarly, He seemed to say, “Let me tell you something that you have not yet understood: behold the hour cometh, yea, is now come, that ye shall be scattered”—listen—“every man to his own, and shall leave me alone. Not one of you will stand with me: Peter will deny me, and all the rest will forsake me and flee. I shall be alone. But be of good cheer, I have overcome the world.” Did you ever hear such a paradox as that?—a man who treads the winepress alone, so that of all the people there is none with Him; yet He says, “I have overcome the world.”

Can you explain that? I did not complete the quotation a moment ago: “And shall leave me alone: and yet I am not alone, because the Father is with me.” How has He overcome the world? He was absolutely independent of men because absolutely dependent upon God.

And you will never be a strong man until you can stand alone; you will never be an overcomer until you can stand alone. Until you can bring into subjection all the human elements of life and stand absolutely alone with God, you will never be a victor in spiritual things. A number of years ago when bicycling was fashionable, I bought a bicycle. I will not say how much I was influenced in my desire for its possession by the fact that it was fashionable—for why should not a preacher be fashionable? And in those days, before there were any panting, puffing, four-wheeled monsters going about as roaring lions seeking whom they may devour, wheeling was not without some pleasure. And when, in my fashionable folly, I had ridden that bicycle many hundreds of miles, at the end of the season I put it away for the winter. When the next season came I proudly brought it forth, for it was just as good as new, and I

polished it and made it shine as though it had just come from the factory. When it had been cleaned and burnished, I went for a ride. Now I insist there was nothing the matter with that bicycle, it was only last season's make; but as I was wheeling down the main street of the town two little urchins standing at a street corner shouted after me, "Ice wagon—take it around to the back door, please." It was last season's wheel, and all the boys knew how old a wheel was just as they now know a car. I sat in my car the other day and a little bit of a tot came to me and said, "Say, mister, what is the name of your car?" It was one that he knew nothing about,—and it would never do not to know the make of a car. It was just the same when bicycles were in fashion; and I confess I was not quite so proud of my "ice wagon" after that. It required a little courage to ride my wheel again—it was no longer fashionable. I was almost as uncomfortable as a woman with last season's hat. The hat looks just as well this summer as it did last—it could not look worse!—but it was the fashion then. We are all slaves to public opinion.

The same is true in the religious realm. Half the ministers that have turned modernist, have done so on the "ice wagon" principle: they became ashamed of the old gospel only because it is becoming popular to believe in a new one. It is verily true—I said it by accident one day, but I have come to see that it is absolutely true—the difference between the modernist preacher in the pulpit and the women who sit in the news is just this, the women follow the fashion in what they put on their heads, and the preacher follows the fashion in what he puts in his head. That is the only difference. Not two per cent. of those who have departed from the gospel, have done so because of any difficulty they themselves have found; but because of the fear of man that bringeth a snare—because some young modernist professor, who never did know much; and who never was worthy to black the boots of his seniors, proclaimed the new view, and the students followed him. Because he repudiated and scoffed at the old and magnified the new, men were carried away.

Oh, look again at the calm Figure of the text. Already He hears the hum of angry voices—in a few hours it will swell into a roar like the sound of many waters; and ere another sun shall rise, they will be calling for His blood. The multitude cried, "Hosanna!" but He was not deceived. And in that dark hour so soon to come the only voice of a disciple which will be heard, will swear he never knew the man. But loud, as are the cries of "Crucify him", above it all He hears the music of the skies and Heaven's "Well done." In His detachment from the world of men, His refusal to allow His life to be moulded by human caprice, He has gained the victory.

And we shall overcome the world when the Word of God, and the will of God, and the approval of God, are more to us than all the voices of Vanity Fair. To make application of that, my friends, why did you not do that bit of personal work yesterday? Why did you not speak to that man in the restaurant about his soul's salvation? Not because you did not want to, not because you had not a message, not because you had not asked God to help you to do it when you went out in the morning with that desire. Why did you let that great opportunity pass by, and come away from it defeated instead of victorious? Just because you were afraid of what someone would say. That is all. And when we can get that under our feet, and live as the Lord Jesus lived for the

good pleasure of Heaven instead of Earth, we shall have overcome the world.

II.

My time is gone, but I must give you THE EXHORTATION: "Be of good cheer"; "Be of good cheer." That is a fine example, is it not? I do not know but what I could have said a good deal of what I have said this morning to a modernist congregation, and they would have said, "Amen! I believe in that myself; I believe in making Christ my Example." But you could not follow His example in this: "Be of good cheer; I have overcome the world." What guarantee can I have that I shall overcome it, because He overcame? As He was, so are we in this world; and by God's grace what was possible to Him, has been made possible to us. "This is the victory that overcometh the world even our faith." As to the material, let the Spirit of God take possession of a man, let him but taste of the dainties from the King's banqueting table, let him but put to the proof the promise that he "hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"—let a man see that, and he will eagerly, by the desires wrought in him by the Holy Ghost, lay hold of spiritual treasures.

As for the things of this world, the temporal things, he will say:

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

And as for temporal judgments, what do we need? What do we need to get where Jesus stood? Do you remember that passage in Peter where he speaks of adding to your faith virtue, and to virtue knowledge, and so on, and then he says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But"—mark this—"he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Do you see what that means? It means that the man who is not a growing Christian by virtue of the Spirit of life in Christ Jesus within him, "adding to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"—the man who does not grow after that fashion, loses his perspective; he can neither see behind him nor before; he forgets that he has been purged from his old sins; he is blind and cannot see afar off; he lives for the present only.

How are we to overcome the world? By growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then we shall never forget that we have been purged from our old sins; we shall always be beholding the King in His beauty, and the land that is very far off; and we shall declare plainly that we seek a country, that we are but pilgrims and strangers in the earth.

And as for the judgment of men—Oh, we need Someone to say, "Well done" to us. Do you not? Do you not need Someone's approval? It is not easy to go on with the world against you. I see many preachers here this morning. If you are going to be true to the Lord Jesus Christ you will have to go through your Gethsemane, my brother; you will have to stand alone; you

will have to go to the cross, into the grave, and be partaker of His sufferings. You will have to experience all that if you are going to count for anything in spiritual things. But we do need Someone to say, "Well done." We do need Someone's approval; and we shall be able to do without the approval of the world just in the measure in which we seek the approval of God. "Wherefore," said Paul, "I make it my ambition that whether present or absent I may be well pleasing to him." And therefore he was able to say, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment."

When by God's grace and the power of the Holy Spirit in our own hearts we are able to make that scripture our own, we shall be able to overcome the world; and then we shall be of good cheer. We shall be like the old lady of whom you have heard, perhaps, who lived in a cellar. Someone looking through the window overheard her one day. She had only a crust of dry bread and a glass of water, that was all; but she lifted her eyes to heaven and said, "I thank Thee, O God, that Thou hast given me all this, and Christ beside." In Him we have all things: "All things are yours; and ye are Christ's; and Christ is God's." Is He yours? Are you abiding in Him? May He help us overcome the world for His name's sake.

ROMAN CATHOLICS VOTE AGAINST SEPARATE SCHOOLS

To the Editor of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE.

Dear Brother:

I write at this time to state on paper an unusual happening in the Peace River country. About a month ago, a number of Roman Catholic ratepayers undertook to establish a Roman Catholic Separate School at Nampa, where a public school of the Province of Alberta has been in operation for twenty years.

The name for the proposed school, "Mary, Queen of Hearts" was submitted to the Department of Education, and accepted.

On September 18th, a duly authorized meeting was called, for the Roman Catholic ratepayers to decide by secret ballot whether or not this separate school was desired by them.

Forty ratepayers at the meeting qualified as electors (Roman Catholic).

The vote was taken.

The result was as follows—11 for, 29 against, the establishment of the proposed school.

Thus for the time being a part of the Public School of Alberta at Nampa has not been replaced by a Roman Catholic Separate School, which in reality is the Pope's school.

Just who is it that wants Vatican schools in the Province of Alberta?

Sincerely,

(Signed) An interested Protestant ratepayer who was present at the meeting.

P.S. I may say that I have taken pains to give a true account of the meeting and will stand by what I have written.

Editor's Note: The adverse vote against the Separate Roman Catholic School is probably to be explained by the secret ballot. When Roman Catholics are not under the priest's eyes they are apt to follow their own private opinions, rather than the dictation of their priests.

"YOU HEAR STRANGE THINGS ABOUT (ROMAN) CATHOLICS"

And Some of the Strangest of Them Are Said by Roman Catholic Priests!

A SERIES of advertisements under the title, "You Hear Strange Things About Catholics" is now appearing in several magazines which are published in Toronto, notably *The Star Weekly* and *Maclean's*. We presume that the series will be the same as that which has already appeared in a number of papers in the West. It is not our purpose to decry these journals for accepting paid advertisements from the Roman Church for we jealously contend for the right of free speech and a free press for all, Roman Catholics included. The missionary zeal of the Knights of Columbus to propagate their peculiar tenets inspires us with the same admiration as does the misguided fanaticism of the so-called "Jehovah's Witnesses" or the deluded ignorance of the advocates of Communism. In a free country it is the right of every man who believes that he has a message for his fellows to tell it boldly, fearing no man. And it is the right of his fellow-citizens to judge the truth of what he has said in the light of the evidence with what common sense God has given them. This is not so in lands where the Church of Rome is supreme, as the history of the bloody Inquisition witnesses. We sincerely wish that the Knights of Columbus would contend for the right of Protestants to freedom of speech and of the press in Roman Catholic Spain and Quebec. Were they to do so, it would give us greater confidence in their sincerity in carrying on a newspaper campaign in the English-language press of this continent.

More Clever Than True

From the point of view of copy-writing and effective propaganda, the advertisements sponsored by the Knights of Columbus are doubtless very clever. Whether they are true or not, is quite a different matter. For a long time, THE GOSPEL WITNESS has been dealing with Roman Catholicism, and it has always, as a matter of principle, taken the trouble to document its assertions. We do not traffic in whispering campaigns; what we have to say we say boldly and publicly, knowing full well that the courts are open to any injured party who feels it has a case against us. Our only defense is the truth of what we say, but for that we would have been put out of business long ago. Our chief weapon against Roman Catholicism, or any other false cult, is the Sword of the Spirit which is the Word of God.

We have already exposed the hollowness of the misleading statements contained in the Knights of Columbus advertisement, and we shall continue to expose the errors of Rome. In the meantime, we have sufficient confidence in the common sense of the reading public to rest assured that the average man will not swallow the sugar-coated sedatives of Rome without enquiring about their contents. To those who are informed concerning the bloody history of Rome's persecutions and of its dogmatic pronouncements, the honeyed words sponsored by the Knights of Columbus will merely serve to cast a shadow on the honesty and sincerity of Rome's propaganda.

People will realize that what they read in *The Star Weekly* and *Maclean's* is Rome's best face, but that its true face, as revealed in its own authoritative pro-

nouncements, is entirely different. Take, for instance, the denial of the assertion that Rome wants religious freedom only for itself. What proof is offered for this denial? None whatsoever! Without quoting a shred of evidence in favour of their denial, or without so much as mentioning papal statements in the opposite sense, the Knights of Columbus blandly wave aside the very suggestion that Rome wants freedom only for itself. We are constrained to ask, are these gentlemen ignorant of their own religion, or are they deliberately deceitful? The advertisement, according to Canon Law, must have been approved by the Hierarchy, if indeed it was not written under their direction, and it is certain that the priests cannot plead ignorance of the directives of their own popes who deny liberty to all save to Roman Catholics. We mention this particular point because it is dealt with at some length in an article in this week's issue of THE GOSPEL WITNESS. (See "The Romanist Teaching on Church and State" on this page.) That same article also answers the misleading denial of the Knights of Columbus regarding Rome's doctrine of the relations of Church and State.

We shall continue to lay bare other fallacious and deceptive arguments that are being turned out of the Romish propaganda machine, but for the moment we are more concerned about the refusal of *The Toronto Star Weekly* to sell space to THE CANADIAN PROTESTANT LEAGUE to answer Rome's advertisement. Rev. D. C. McLelland, Secretary of THE CANADIAN PROTESTANT LEAGUE informs us that he was refused permission to insert a paid reply to the Roman Catholic advertisement in *The Star Weekly*. He was informed that Protestants would be permitted to state their beliefs but not to answer the Roman Catholic affirmations and denials. We have no doubt that this matter of policy was decided upon by *The Star Weekly* before it accepted the advertisements from the Knights of Columbus. It is ever Rome's principle to exploit freedom of speech and of the press for its own ends, while doing its utmost to cut off its opponents from using the same medium of expression to answer its specious arguments. We are not surprised at Rome's tactics in this matter, nor are we greatly surprised that *The Star Weekly* has seen fit to conform to Romanist principles, in thus refusing to give Protestants the right to reply. The light that is emitted by *The Toronto Star* was ever of a flickering sort and in order to curry favour with the Roman Catholic Hierarchy and their followers, this paper seems to find no difficulty in winking in such a way as to become the instrument in disseminating Rome's propaganda while declaring a blackout for distinctively Protestant preaching. Publications that treat freedom of the press as lightly as does *The Toronto Star* deserve to be transported bag and baggage to Spain where they would learn from sad experience Rome's hatred of freedom. If they continue to shut Protestant teaching out of their pages while freely opening them to Roman Catholic propaganda, they may succeed in transporting Spain to this continent and wake up some day to find the Inquisitors censoring the product of their presses. Perhaps even that would cause little embarrassment on King Street West, for they are already habituated to taking orders from the Hierarchy.—W.S.W.

THANK YOU, REGINA!

Acknowledgment is made of an anonymous gift of \$20.00 from Regina for the work of THE GOSPEL WITNESS. Warmest thanks, Regina.

THE ROMANIST TEACHING ON CHURCH AND STATE: ROME COMMANDS, THE STATE OBEYS

THE Roman Catholic doctrine of the proper relationship of the civil state to the Roman Church may be succinctly and accurately summed up in the ditty which we once heard used by a gentleman with a sense of humour to describe how he managed to get along with his wife:

My wife submits, and I obey
She always lets me have her way.

Like the wife in question, the Roman Catholic Church "submits" as rarely as possible and only as a matter of form, unless, as has often happened in history, she meets with some strong-minded statesman or some determined state which calls the bluff of the Romanist dictator commonly known as the pope. A week or so ago a correspondent wrote us, enclosing a self-addressed and stamped envelope — a commendable practice — asking for authoritative quotations from Roman Catholic sources regarding the Romanist view of the proper relation of Church and State. While we cannot undertake to perform the services of a librarian for all our subscribers or to become their research assistants, because this particular subject was of special interest to us, we undertook to look up some statements from Romanist authorities on the matter. We were acquainted with the Romish doctrine on this point but the frequency with which the doctrine occurs, and the vigour with which popes and doctors insist on the superiority of the Roman Catholic Church to all other authority on earth amazed even us, and we thought that other readers would be interested in the documentation which our study provided. We therefore give here a list of statements from popes and other recognized authorities in the Roman Church on its view of the relation of the Roman Church to the civil state. These statements are particularly important in both United States and Canada in view of the aggressiveness of the Roman Hierarchy in North America and especially because in lands that are in major part non-Romanist, it often likes to cover its mailed fist with a velvet glove.

THE VOICE OF THE POPES

Pope Gregory VII wrote in 1081:

Should not an authority founded by laymen—even by those who do not know God,—be subject to that authority which the providence of God Almighty has for His own honour established and in His mercy given to the world? . . . Who can doubt but that the priests of Christ are to be considered the fathers and masters of kings and princes and of all the faithful? Is it not clearly pitiful madness for a son to attempt to subject to himself his father, a pupil his master; and for one to bring into his power and bind with iniquitous bonds him by whom he believes that he himself can be bound and loosed not only on earth but also in Heaven?

Pope Boniface VII, in the Bull "Unam Sanctam", said:

And we learn from the words of the Gospel that in this Church and in her power are two swords, the spiritual and the temporal. For when the apostles said, "Behold, here" (that is, in the Church, since it was the apostles who spoke) "are two swords"—the Lord did not reply, "It is too much," but "It is enough." Truly he who denies that the temporal sword is in the power of Peter, misunderstands the words of the Lord, "Put up thy sword into the sheath." Both are in the power of the Church, the spiritual sword and the

material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual. For when the apostle says "there is no power but of God, and the powers that be are ordained of God" they would not be so ordained were not one sword made subject to the other

Pope Innocent III wrote:

These dignities are the pontifical power and the royal power. Furthermore, the moon derives her light from the sun, and is in truth inferior to the sun in both size and quality, in position as well as effect. In the same way the royal power derives its dignity from the pontifical power.

This same pope also said in the "Decretals":

No sane person is ignorant of the fact that it pertains to our office to punish every Christian for any mortal sin.

(*Decretales Greg. IX c. 13, De Judiciis, lib. II, tit. 1.*)
quoted in *Practical Commentary on the Code of Canon Law*, Vol. II, p. 198.

Leo XIII in the Encyclical entitled "On the Chief Duties of Christians as Citizens", January 10, 1890, dogmatically asserted:

But the Supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself. This obedience, however, should be perfect, and cannot be given in shreds,—nay, were it not absolute and perfect in every particular, it might wear the name of obedience, but its essence would disappear.

In the Encyclical "Immortale Dei", in 1885, the same pope stated:

As a consequence, the State, constituted as it is, is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion. . . . Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice — not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion — it is a public crime to act as though there were no God. So, too, is it a sin in the State not to have a care for religion, as a something beyond its scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His will. All who rule, therefore, should hold in honor the holy name of God, and one of their chief duties must be to favor religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule.

. . . . And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it

More important results even might have been justly looked for, had obedience waited upon the authority, teaching, and counsels of the Church, and had this submission been specially marked by greater and more unswerving loyalty. For that should be regarded in the light of an ever-changeless law which Ivo of Chartres wrote to Pope Paschall II: "When kingdom and priesthood are at one, in complete accord, the world is well ruled, and the Church flourishes, and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable decay. . . .

To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. . . .

The same pope, Leo XIII, also said:

But if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey, a crime.—*Great Encyclical Letters of Leo XIII.*

OTHER ROMANIST AUTHORITIES CITED

A leading Roman Catholic commentator on the Canon Law says:

Every Christian is necessarily subject to both the temporal or civil and the spiritual or ecclesiastical power. Exercising authority over the same subjects under different aspects, the two powers naturally come into contact with each other in many matters. Both authorities are instituted by God, and in that respect are alike competent and independent of each other, each in its proper sphere of jurisdiction. If the two powers are compared in rank and importance, it is evident that the purpose for which God ordained the spiritual power should, therefore, get the preference in a conflict of jurisdiction.

—Page 2 of *A Practical Commentary on the Code of Canon Law* by Rev. Stanislaus Woywood, O.F.M., with *Imprimatur* by Most Rev. Francis J. Spellman, D.D., Archbishop of New York, August, 1943.

Another Roman Catholic scholar reiterates the same principles in the following words:

In whatsoever things, whether essentially or by accident, the spiritual end — that is, the end of the Church — is necessarily involved, in those things, though they be temporal, the Church may of right exert its power, and the civil state ought to yield. In this proposition is contained the full explanation of the indirect spiritual power of the Church over the State. The proposition is proved: 1. *From reason*: Either the Church has an indirect power over the State, or the State has an indirect power over the Church. There is no alternative. For, as experience teaches, conflicts may arise between Church and State.

Now, in any question as to the competence of the two powers, either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and to perpetual conflict. But who can define what is or is not within the jurisdiction of the Church in faith and morals, except a judge who knows what the sphere of faith and morals contains and how far it extends?

It is clear that the civil power cannot define how far the circumference of faith and morals extends. To do this it must know the whole deposit of explicit and implicit faith. Therefore the Church alone can fix the limits of its jurisdiction; and if the Church can fix the limits of its own jurisdiction, it can fix the limits of all other jurisdiction — at least, so as to warn it off its own domain

From what has been said we infer: 1. The authority of princes and the allegiance of subjects in the civil state of nature are of divine ordinance; and, therefore, so long as princes and their laws are in conformity with the law of God the Church has no jurisdiction against them nor over them. 2. If princes and their laws deviate from the law of God, the Church has authority from God to judge of that deviation and to oblige to its correction.

—*Elements of Ecclesiastical Law*, Sebastian B. Smith, Vol. I, p. 253 et seq.

"The Catholic Encyclopedia" has the following to say:

It is clear, therefore, that the purpose of the Church is higher in the order of Divine Providence and of

righteous human endeavour than that of the State. Hence, in case of direct collision of the two, God's lower purpose should yield. Likewise the argument for the extension of the powers of the higher society in a measure into the domain of the lower will not hold for such extension from the lower into the higher. . . . In case of direct contradiction making it impossible for both jurisdictions to be exercised, the jurisdiction of the Church prevails, and that of the State is excluded. The reason for this is obvious: both authorities come from God in fulfillment of His purposes in the life of man: He cannot contradict Himself; He cannot authorize contradictory powers. His real will and concession of power is determined by the higher purpose of His Providence and man's need, which is the eternal happiness of man, the ultimate end of the Church. In view of this end God concedes to her the only authority that can exist in the case in point.

From a French-Canadian "Catechism on Citizenship":

In precisely which matters ought the power of the State to be subordinated to that of the Church?

In questions that belong at the same time to the judgment and jurisdiction of both societies, though in a different relationship, the society which is charged with human affairs ought to depend, as it is opportune and fitting, from the other which has received the deposit of heavenly things.

The indirect power of the Church in temporal things is sometimes spoken of. What does this mean?

This indirect power consists in the public recognition of the authority of the Church in all matters which in any way touch the conscience:

—in the subordination of all the laws of the State to the laws of the Church;

—in the agreement of the civil and ecclesiastical powers, to procure the temporal well-being of nations in such a way that the eternal welfare should not suffer. . . .

Does there not remain a final duty for the State to perform for the Church?

In truth, it is the duty of defending it against the unjust aggressors and of assuring it help and protection in the fulfillment of its divine mission.

This patronage of the State in spiritual matters is a consequence of its subordination to the Church, a subordination which involves for it the double obligation of undertaking nothing against the rights of the Church and of rendering to it all the services which the natural hierarchy of things obliges it to do. . . .

—*Catéchisme du Civisme Chrétien, III, 1947.*

DOUBLE TALK

It is important for those who would understand what the Roman Church really teaches on these matters to study the above statements carefully and to note whither their implications lead. Roman Catholic spokesmen sometimes employ language in a double sense. For

example the late Cardinal Villeneuve said in Toronto, speaking in English:

"Never did I wish that Quebec should become either a clerical or a Fascist state."

But the same prelate said in Quebec City, in French; when being presented with a ring by the Prime Minister of the Province:

"Cet anneau marque l'union—Dieu en soit loué—de l'autorité religieuse et de l'autorité civile."

(This ring marks the union, praise God, of the religious authority and of the civil authority.)

We commend the above authoritative statements to thoughtful readers both in Canada and the United States, particularly because of the persistence with which political parties are now courting the Roman Catholic vote in these countries. Let us remember that Rome never changes. She still teaches that the Pope is the king of kings, and that all rulers and peoples ought to obey his voice as the voice of God. Truly Rome is the scarlet beast full of names of blasphemy.

—W.S.W.

LEST WE FORGET

IT IS well that we should keep in mind from what disabilities we have been saved by the courage of many of our forebears. In our day the Roman Catholic Church is frequently represented, even by Protestant ministers, as a kind of vestibule of heaven, as though all its "saints" were saints indeed, instead of being, as some of them were, notably Ligouri, little better than lecherous beasts. We are treated to pictures in the newspapers of the Pope quite frequently in an attitude of prayer. We are suspicious of anyone who submits to a camera in such a pose.

The present Pope is the greatest war-maker now living in Europe; and we do not wonder that the Roman Church should plead for clemency for the war criminals, knowing that the greatest criminal of all "gloriously reigns" in the Vatican. It is well that we should remember the Spanish Armada, financed by the Vatican. We should keep in mind also the martyr fires of Smithfield, and of Oxford, and elsewhere. We should remember the massacre of Bartholomew, and The Gunpowder Plot.

The Ottawa Citizen published the following on its front page before the 5th of November. The article was headed: "Children Observe Guy Fawkes Day". We publish the following excerpt:

By The Canadian Press

LONDON—Today is the day Britons, both children and grown-ups, turn their history pages back to 1605 for their annual excuse to revel in flames and fireworks.

Throughout Britain bonfires are lit. Grotesque effigies are burned in a fashion that would have awed the ancient Druids. At night, rockets soar into the sky, blooming into an umbrella-like illumination to the delight of children below.

It all began when a band of Roman Catholics planned to get a rise out of King James I. Peeved with the monarch's anti-Catholic measures, they hatched the Gunpowder Plot, designed to blow "him and all his friends back to Scotland"—and the Houses of Parliament into the bargain—with 36 barrels of explosives.

It developed into a damp squid. The plot was discovered at the last moment and Guy Fawkes was caught redhanded in the parliament house coal cellar, accompanied by the necessary gunpowder, flintbox and matches. He duly was hanged along with seven of his fellow accomplices.

Ever since, November 5 has been commemorated as Guy Fawkes Day.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

TITLES AND TEXTS OF EVANGELICAL INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1949

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Messages From the Book of Acts

FIRST QUARTER

1. Jan. 2—The Promise and Descent of the Holy Spirit—Acts 1:4-9; 2:1-8. Golden Text: Acts 1:8.
2. Jan. 9—The First Apostolic Miracle—Acts 3:1-16. Golden Text: Acts 3:16.
3. Jan. 16—Peter Refuses to Bow to the Modernists of His Day—Acts 4:5-22. Golden Text: Acts 4:20.
4. Jan. 23—Sincerity and Hypocrisy in the Early Church—Acts 4:32-5:11. Golden Text: Acts 5:3.
5. Jan. 30—Death Preferable to Mandates of Modernism—Acts 7:51-8:3. Golden Text: Acts 7:59.
6. Feb. 6—Samaria Receives the Gospel—Acts 8:5-42. Golden Text: Acts 8:5.
7. Feb. 13—Philip Leads an Ethiopian to Christ—Acts 8:26-39. Golden Text: Acts 8:35.
8. Feb. 20—The Risen Lord Lays Hold of Paul—Acts 9:1-16. Golden Text: Acts 9:15.
9. Feb. 27—Two Visions: Cornelius' and Peter's—Acts 10:1-15. Golden Text: Acts 10:15.
10. Mar. 6—Peter Delivered Through Prayer—Acts 12:1-17. Golden Text: Acts 12:5.
11. Mar. 13—Paul and Barnabas Sent on First Missionary Journey—Acts 13:1-13. Golden Text: Acts 13:2.
12. Mar. 20—Facing and Settling Doctrinal Disputes in the Early Church—Acts 15:1-20. Golden Text: Acts 15:11.
13. Mar. 27—The Gospel Goes to Europe—Acts 16:6-15. Golden Text: Acts 26:19.

SECOND QUARTER

1. Apr. 3—The Philippian Jailer Saved—Acts 16:23-34. Golden Text: Acts 16:31.
2. Apr. 10—Paul Preaches on Mars' Hill—Acts 17:22-34. Golden Text: Acts 17:31.
3. Apr. 17—Easter. Living in Resurrection Power—Rom. 6:1-13. Golden Text: Colossians 3:1.
4. Apr. 24—Paul Warns the Ephesians of False Teachers—Acts 20:17-35. Golden Text: Acts 20:24.
5. May 1—Paul Returns to Jerusalem—Acts 21:1-17. Golden Text: Acts 21:13.
6. May 8—Paul's Defense Before the Jews—Acts 22:1-16. Golden Text: Acts 22:15.
7. May 15—Paul's Defense Before the Council—Acts 23:1-11. Golden Text: Acts 23:11.
8. May 22—Paul Before Felix—Acts 24:10-27. Golden Text: Acts 24:14.
9. May 29—Paul Before Agrippa—Acts 26:19-29. Golden Text: Acts 26:19.
10. June 5—The Lord Encourages Paul in a Storm—Acts 27:21-31. Golden Text: Acts 27:23.
11. June 12—Miracles on the Island of Melita—Acts 28:1-10. Golden Text: Acts 28:5.
12. June 19—Paul Ministering Though a Prisoner—Acts 28:16, 23-31. Golden Text: Acts 28:31.
13. June 26—Review or Temperance Lesson—Jeremiah 35:1-14. Golden Text: Jer. 35:6.

Messages From the Major Prophets

THIRD QUARTER

1. July 3—The Supreme Need of Cleansing—Isaiah 1:1-24. Golden Text: Isaiah 59:2.
2. July 10—Isaiah Cleansed and Commissioned—Isaiah

- 6:1-13. Golden Text: Matthew 7:5.
3. July 17—The Reign of Christ—Isaiah 11:1-16. Golden Text: Revelation 21:6.
4. July 24—The Ministry of John the Baptist Foretold—Isaiah 40:1-18. Golden Text: John 3:30.
5. July 31—The Lord Jesus Christ, the Perfect Servant—Isaiah 42:1-7. Golden Text: Matthew 20:28.
6. Aug. 7—The Lamb of God Sacrificed for Sin—Isaiah 52:13-53:12. Golden Text: John 1:29.
7. Aug. 14—The World-Wide Gospel Call—Isaiah 55:1-13. Golden Text: Revelation 22:17.
8. Aug. 21—Jeremiah Called and Empowered—Jeremiah 1:1-10. Golden Text: 1 Corinthians 1:27.
9. Aug. 28—The Message From the Potter and the Clay—Jeremiah 18:1-10. Golden Text: Isaiah 64:8.
10. Sept. 4—Jeremiah Faithfully Proclaims God's Word—Jeremiah 26:1-16. Golden Text: 2 Timothy 4:2.
11. Sept. 11—The Word of God in the Hands of an Ancient Modernist—Jeremiah 36:1-4, 20-26. Golden Text: Matthew 24:35.
12. Sept. 18—Judah Goes into Captivity—Jeremiah 39:1-14. Golden Text: Leviticus 26:33.
13. Sept. 25—The Danger of a Divided Heart—Jeremiah 42:1-16, 20; 43:4. Golden Text: Jeremiah 42:20a.

FOURTH QUARTER

1. Oct. 2—The Faithfulness of God—Lamentations 3:22-40. Golden Text: 1 Corinthians 1:9.
2. Oct. 9—Ezekiel, Spirit-Filled, Is Sent—Ezekiel 2:1-10. Golden Text: 1 Corinthians 2:4.
3. Oct. 16—Ezekiel, a Watchman—Ezekiel 3:10-21. Golden Text: Acts 20:26.
4. Oct. 23—God Pronounces Doom Upon False Teachers—Ezekiel 13:1-14. Golden Text: Jude 4.
5. Oct. 30—Israel Promised a New Heart—Ezekiel 36:25-38. Golden Text: 2 Corinthians 5:17.
6. Nov. 6—The Life-Giving Stream—Ezekiel 47:1-12. Golden Text: Revelation 22:1.
7. Nov. 13—The Separated Lives of Daniel and His Companions—Daniel 1:8-20. Golden Text: 2 Corinthians 6:17.
8. Nov. 20—Daniel Recounts and Interprets Nebuchadnezzar's Dream—Daniel 2:31-45. Golden Text: Daniel 2:22.
9. Nov. 27—Three Bible-Believers Tested and Delivered—Daniel 3:8-18. Golden Text: Exodus 20:5.
10. Dec. 2—Belshazzar's Feast and Fate—Daniel 5:17-31. Golden Text: Daniel 5:22.
11. Dec. 9—"Dare To Be a Daniel"—Daniel 6:16-24. Golden Text: 2 Timothy 4:17.
12. Dec. 16—Seventy Weeks of Prophecy—Daniel 9:20-27. Golden Text: 2 Peter 1:21.
13. Dec. 23—Christmas Lesson: The Birth of the Lord Jesus Christ Foretold—Isaiah 7:14; 9:1-6; Micah 5:2. Golden Text: Matthew 1:21.
14. Dec. 30—Review or Temperance Lesson—Deut. 19:19-21; 1 Thess. 5:1-8; Isaiah 28:1-3. Golden Text: Eph. 5:18.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 8 November 21, 1948

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

THE INTERCEDING SON

Lesson Text: John 17:1-19.

Golden Text: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21.

Christ at Prayer: Our Encouragement and Example.

This prayer of Christ our High Priest has been recorded for the comfort and for the instruction of all believers. On this occasion Christ prayed aloud in the presence of His disciples, bringing blessing and strength to them through His intercession, and at the same time giving them an example of acceptable prayer.

As Christ prayed for His sorrowing followers, so does He now pray for all His own.—(Heb. 7:25; 1 John 2:1). He abides in perfect harmony and fellowship with the Father (John 8:29), and His petitions are always heard (John 11:42).

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League
Members. Send for sample copy. If con-
venient enclose 3-cent stamp for postage.

130 Gerrard St. East Toronto 2, Canada

Notice that Christ prayed unselfishly: the words "they", "them" and "these" occur frequently. So should we intercede in behalf of others. Again, the words of Christ are fragrant with the spirit of adoration, love, thanksgiving and holy fervour. Prayer is an attitude, as well as an act. The key-word of the prayer is "glory".

I. Christ at Prayer for Himself: verses 1-8.
 "Glorify thy Son."

Jesus our Saviour addressed God as "Father". He was the unique Son of God; His relationship to God is altogether different from the relationship which any other bears to God (John 1:18; 20:17).

The hour which would see the culmination of the earthly ministry of Christ was now at hand (compare John 2:4; 7:8; 12:27), hence the words, "The hour is come".

Christ prayed that the Father might bring glory, praise, honour and majesty to the name of the Son, in order that the Son also might magnify the name of the Father. Full well the Saviour knew that He was to glorify the Father by following out His Father's plan for Him, a plan which involved suffering, sorrow, shame and death (John 12:23-28; 13:31, 32). Having trod the valley of humiliation, He would be received once more into the Father's presence, clothed with His eternal glory (Lk. 24:26). Christ lived, died and rose again, in obedience to the Father's will (John 4:34). Are we willing to pray that the Lord will bless us in order that we may glorify Him, even although it be by identifying ourselves with Christ in His death (Phil. 1:20)? The cross of Christ, in which we should glory, involves death to self-glory, self-interest and self-gratification (Gal. 2:20; 5:24; 6:14).

Christ pleaded His own merits as the basis of all these petitions. He had glorified God on the earth by finishing, up to that moment, the work which had been given Him to do, and He urged His obedience as the ground of the petition that He might glorify God by completing the work of redemption. His mission had consisted of bestowing upon the elect the life of God (vv. 2, 3), by manifesting the name, character and power of God (vv. 6, 26), and by giving the words of God (v. 8). God delights to have us plead the merits of His Son and the promises of His word as the ground of our approach to Him. "Do as thou hast said" (2 Sam. 7:25) is an appropriate request.

Christ was able to announce the success of His work: the chosen ones had come to know God (v. 3), had kept God's word (v. 6), and had recognized and received Christ as the messenger of God (vv. 7, 8; Heb. 1:1, 2).

II. Christ at Prayer for His Disciples: verses 9-19.
 "I am glorified in them."

Christ is the gift of God to the world (John 3:16), and believers are regarded as the gifts of God to Christ (vv. 2, 6, 9, 11, 12, 24). We are Christ's inheritance (Eph. 1:18); "we were made a heritage" in Him (Eph. 1:11, Revised

Version). It is the will of God that we should contribute to the glory of Christ, that He might be glorified in us (Eph. 1:12-14; 2:7; 3:10; 2 Thess. 1:10).

Since the disciples had been given by the Father to the Son, they were beloved for the Father's sake, and had been safely kept (John 6:37). Not one of the disciples had been lost save Judas, who was not among the number of those given by God to Christ, but was "the son of perdition" (Psa. 109:8; John 6:70; 13:2, 27; Acts 1:20).

The Saviour besought His Father to keep the disciples for His own name's sake (Psa. 23:3), left alone as they would be in a hostile and wicked world. Separation, not segregation, is the Master's plan; He would have us remain pure in the midst of impurity, kept from the evil of the world and from the Evil One (Matt. 6:13).

To His Holy Father, Christ prayed that His followers might be made holy (Isa. 52:11; 2 Cor. 7:1; 1 Pet. 1:15), that they might be sanctified by the Word (Psa. 119:9; John 15:3). It is the will of God that we should be conformed to the image of His Son (Rom. 8:29; 2 Cor. 3:18).

After praying for Himself and for the disciples in their personal relationship to God, our Lord thinks of the disciples in their service of witness to the world (vv. 20-26). Countless multitudes would believe upon Him through their testimony. Christ appointed the Church as His weapon in the world-conflict between good and evil. Those who had been made righteous were to declare to sinful men the Gospel of righteousness through faith in Christ. Therefore our High Priest prays that the "Righteous Father" would prepare them and equip them, as He sent them out into the world (John 20:21).

All believers are one (Golden Text), in the sense that all have one Saviour (Eph. 4:3-6), and all are members of His body (Rom. 12:5). It was the Father's will that there should also be unity in spirit in that group before Him (Acts 2:1; 4:32). That same unity should characterize each local church (Phil. 2:2), in order that the testimony may not be hindered by strife, bitterness and jealousy. Then the world will believe our message. Ultimately the members of Christ's mystical body will be reunited with their Head; they will be perfected into one complete organism (Eph. 4:11-16).

DAILY BIBLE READINGS

- Nov. 15—The Solitary Communion of Christ — Lk. 5:12-16.
- Nov. 16—The Work of Christ as Intercessor — Rom. 8:26-34.
- Nov. 17—The Joy of Christ Fulfilled in Us — Heb. 11:32-12:2.
- Nov. 18—Christ Indwells the Believer — Eph. 3:13-21.
- Nov. 19—The Shepherding Care of Christ — Isa. 40:1-11.
- Nov. 20—Christ's Own Claim of Deity — Lk. 22:66-70.
- Nov. 21—Christ's Glory Proclaimed — Rev. 5:5-12.

SUGGESTED HYMNS

Arise, my soul, arise! Sweet hour of prayer! 'Tis the blessed hour of prayer. / What a Friend we have in Jesus! There is no name so sweet on earth. Here from the world we turn.

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