

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 27, No. 33

130, Gerrard St. E., TORONTO, DECEMBER 9, 1948

Whole Number 1386

"That the Truth of the Gospel Might Continue With You"

RELIGIOUS compromise is no new thing. Even though he had been cleansed of his leprosy by divine power, Naaman wanted to carry a bit of Israel's religion with him, in the form of "two mules' burden of earth"; and asked to be excused for bowing himself in the house of Rimmon. That has been the practice of vast numbers since Naaman's day.

But nothing has ever been accomplished by compromisers, except their own discomfort, and the encouragement of enemies of the truth. Every truth of the gospel has had to struggle for freedom to express itself, and the truth has been maintained by vigorous, defensive, action.

It is, of course, true that "we can do nothing against the truth, but for the truth". It is true, also, that the truth of the gospel, though, as seed, it be buried far beneath the surface of observation, ultimately forces its way out into the open. Notwithstanding, it is God's plan that the truth should be defended by human effort, energized by the Spirit of truth; and that the propagation of the gospel should be furthered by the "foolishness of preaching".

The world has never known a greater, more constant, more uncompromising, or more effective controversialist than the Apostle Paul. His every epistle is an argument. His every utterance is a defence of the gospel. In his Epistle to the Galatians he tells us how Peter, even after Pentecost, displayed the tendency that showed itself in his denial of Christ. On the question of incorporating certain elements of Judaism in the Christian gospel, Peter would have compromised, but in respect to these Judaizers Paul said, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

That was the aim of the Apostle Paul: the perpetuation, in its purity, of the truth of the gospel. He would consent to no admixture of error, however small. He would yield not so much as a hair's-breadth to his opponents. To the Apostle Paul truth was truth; black

was black, and not a whitey-grey; white was white, without other colour.

Though there have always been compromisers, the spirit of compromise, of indifferentism, of *laissez faire*, in matters of religion, has never been so rampant as it is to-day. If a man has sufficient conviction of truth to compel its expression, he is called a bigot, or a fanatic. He is narrow-minded, and prejudiced. But scarcely ever is he credited with sincerity.

Notwithstanding, the banner that has been given us must be displayed because of the truth. We may have dimouts, or blackouts, forced upon us by the political manipulations of a Drew, and a Hepburn; but we are under no obligation to consent to a religious dimout or blackout. Evangelicals who know the truth should uncompromisingly declare it. The people called Baptists should recognize that much of the defection of Modernism is due to the compromising weakness of people who have feared to take a strong stand in respect to the ordinances of the New Testament Church. But nothing has ever been gained by such surrenders. We must abide by the teaching of the Word of God, not only in respect to the cardinal principles of Evangelical faith: it is just as important that we should be scripturally correct in our ecclesiology, as in our theology. The organized church, and its ordinances are but the visible vessel into which spiritual truth is poured, and through which it is proclaimed. Hence, baptism should mean to us exactly what the New Testament teaches. The Lord's Supper, too, must be maintained as a simple ordinance, which can be a means of grace only to gracious souls, who, believing, receive "grace for grace"; and there should be constant protest against that tendency toward formalism and sacramentarianism which paves the way for the acceptance of the idolatrous Roman Catholic Mass.

Having received the truth, let us stand for it against all subversive and perverting influences, that the truth of the gospel, so precious to us, may continue for the generations to come.

THE PROBLEM OF THE IRISH MIND

NO one in the world can understand an Irishman, not even an Irishman himself. We do not mean men from the North: we mean the Costello, or de Valera variety. No one can possibly please such an Irishman, for when they are given what they demand, they do not want it. By some inexplicable ethnic aberration the faculty for logic seems to have been omitted from the Irish mind. An Irishman thinks he can go east and west at the same time; that he can both eat his cake, and have it.

When interviewed by an Irishman, who had been exiled for his country's good, in Cork, during the First War, having been supplied with reams of foolscap, reciting the economic ills from which Ireland was alleged to suffer, the Irishman told us Ireland would never rest until she had severed all connection with Britain, Crown and all. When we told him that Ireland was such a lovely land it would soon become a Naboth's vineyard that would have to be defended, he assured us Irishmen could fight. Agreeing that they enjoyed just such a reputation, we explained that the defence of Ireland would have to be a naval defence, as it was a maritime nation. (That was before aeroplanes had reached their present perfection.) We pressed our inquiry further to know whether a country with such a limited population could afford to maintain a navy adequate for defensive purposes. This Irishman, who cursed Britain as his worst enemy, and declared his intention to fight until they were completely separated from her, responded to our question by saying, "Why should we need a navy? There would still be the British Navy!"

Perhaps he was more correct than he knew, for surely Britain, reluctant as she may be to employ force, could never consent to Ireland's being occupied by a belligerent enemy.

We have had but limited accounts of the discussion in the House of Commons about the new Irish Republic in the Canadian press. For that reason, we share with our readers a report from *The London Times* of October 29th.

The soft answer seems to have no effect upon Irishmen. If we had our way we would let the South of Ireland have a good taste of what it would mean for her to paddle her own canoe when she has no paddle.

The one comfort about this whole matter is, we may rest assured that Ulster, so long as one Ulsterman remains alive, will never consent to put its neck under the Roman Catholic yoke of Southern Ireland. For, added to the phenomenon of the uniqueness of the Irish mind, in any appraisal of Irish affairs, account must be taken of the curse of Romanism, which finds such a fruitful soil in minds in which a persecution-complex has taken the place of reason. By far the greater part of Ireland's revenue, before the partition, was derived of Ulster, what the South wants is to have the voting power to spend what Ulster earns. But thank God Ulster will never consent. She will still continue to sing, "God Save Our Gracious King":

Here follows *The Times'* account:

MR. CHURCHILL'S ATTACK ON THE GOVERNMENT

"Commonwealth and Empire"

MR. CHURCHILL ON LABOUR AIMS

Resuming the debate on the Address in reply to the King's Speech,

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.
\$2.00 Per Year. Postpaid to any address. 5c Per Single Copy.

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

Mr. CHURCHILL said that for some years the tendency of Socialists and left-wing forces had been to gird at the word "Empire" and to espouse the word "Commonwealth"—because Oliver Cromwell cut off King Charles's head and all that—(loud laughter)—and because, he supposed, the word "Commonwealth" seemed to have some association with, or suggestion of, communal ownership of all forms of wealth. That mood was encouraged by the race of degenerate intellectuals which the island had produced during several generations in unflinching succession. (Laughter.) Those persons when they woke up every morning had looked round the British inheritance—whatever it was—to see what they could find to demolish, undermine, or cast away.

It now appeared that the word "Empire" was taboo. Fresh from their electoral success—(Ministerial cheers and laughter)—the Socialist Government had proceeded farther. One must notice in the Gracious Speech and other utterances on which Ministers had loyally advised the King a calculated omission of three words which had hitherto claimed many loyalties and much agreement—"Empire, Dominion, and British."

The style and title of a world-wide association of constitutions and communities must not contain anything which recalled past tradition, or embodied pride of race or country. It must contain nothing that could be deemed to be controversial or offend the weakest of the weaker brethren in the slowly formed association all over the globe.

If all those exclusions and inhibitions were to be enforced it would seem logical to adopt some completely loose and meaningless term such as was suggested some years ago, ironically, by the amusing journalist Mr. Nathaniel Gubbins: "Population Group No. 6" or "Population Group No. 7." (Laughter.) That, at any rate, would achieve what appeared to be the ideal of the Socialist Government in respect of the British Empire—to commit nobody to anything at any time in any way. (Loud Opposition cheers and laughter.)

THE KING'S TITLE

It was argued that no one could be offended by terms so general as to be meaningless—and there was something in that! On the other hand, it must be remembered that nobody could be powerfully inspired to lay down his life for the common cause in an hour of mortal danger when that common cause and association could not be expressed in words which carried any intelligible meaning to any human being.

The Prime Minister had assured the House that no decision had been taken about legislation affecting the King's title. Until such legislation had been introduced and passed by both Houses of Parliament, Ministers had no right to put into the King's Speech words which were contrary to the facts of the constitutional position. If constitutional titles and names were to be changed, let the Government make formal and positive proposals to Parliament—(Opposition cheers)—when the Opposition would consider them.

The Conservative Party would resist any attempt to destroy the expression British Empire, or to abandon the constitutional term Dominion or to abolish the word British. (Renewed Opposition cheers.)

"For our part [he went on] I hope we shall still feel free to sing Rule Britannia at Conservative meetings throughout the country—[laughter]—and thus make it simple for people to show how they feel in these matters. We must not, however, regard the present abject move as one which will necessarily long dominate all the peoples now within the circle of the Crown. It may well be that in another couple of years another Empire conference will take an entirely different view. Even this one was not united on the subject. At present there are not many Conservative Prime Ministers in the British Empire, but it may well be that this proportion will be reversed in the near future—[Opposition cheers]—and that a more robust spirit will prevail."

EIRE AND THE CROWN

The "Last Link"

He was astonished to learn some weeks ago of Mr. Costello's decision to sever the last link with the Crown which even Mr. de Valera had deemed it necessary to preserve. He was glad to hear the answer which the Prime Minister had given on the subject and to learn that in that matter there was no difference between them. He still cherished the hope that Ireland would be united in itself and united to the British Empire, but, at the same time, that Ulster and the northern counties would never be compelled against their wishes to enter the Dublin Parliament. As the Minister responsible for carrying out the decisions embodied in the Irish treaty of 1921 he had watched with contentment and pleasure the orderly Christian society which this quarter of a century had seen built up in Southern Ireland in spite of many gloomy predictions.

He well knew the grievous injury which Southern Irish neutrality and the denial of the Southern Irish ports inflicted upon us in the recent war, but he always adhered to the policy that nothing save British existence and survival should lead us to regain the ports by force of arms. He rejoiced that no new blood was shed between the British and Irish people. None of them could ever forget the gallantry of the scores of thousands of Southern Irish who fought as volunteers in the British Army and the V.C.'s which eight of them gained through their outstanding valour. (Cheers.) If ever he felt a bitter feeling arising in his heart about the Irish, the hands of heroes like Finucane seemed to stretch out and soothe it away. It seemed to him that the passage of time might lead to the unity of Ireland itself in the only way in which that unity could be achieved—namely, by a union of Irish hearts.

There could, of course, be no question of coercing Ulster, but if she were wooed and won of her own free will and consent, he would regard such an event as a blessing for the whole of the British Empire and also for the civilized world.

STRANGE DECISION

It was indeed strange, and characteristically Irish, that this moment above all others should be selected by the Dublin Government for breaking the last tenuous connexion with the Crown and proclaiming themselves a foreign republic. This decision might well prevent forever that united Ireland, the dream of which was cherished by so many ardent Irish patriots. In this way Mr. Costello and his colleagues had constituted themselves the authors of permanent partition. It was they who had dug the gulf between Southern and Northern Ireland deeper than ever before. They had made a gulf which was unbridgeable except by physical force, the use of which he regretted to see Mr. de Valera in his latest speeches did not exclude.

He could not conceive it within the bounds of possibility that any British Parliament would drive the people of

Ulster out of the United Kingdom, and force them to become the citizens of a foreign State against their will. (Cheers.) So far as they could tell, the Socialist Government seemed to have acted rightly in bringing home to the Dublin Government the many serious injuries they would inflict upon themselves; and upon Irishmen in this country and in many parts of the world, by forcing us to regard them legally as foreigners and aliens.

It would be a great mistake, as well as being very wrong, for any British Government to brush aside the natural juridical consequences that must follow such a decision by the Dublin Cabinet. The matter would not stop at Southern Ireland alone. Nothing could be a greater encouragement to Dr. Malan to sever all ties between South Africa and Great Britain than to make it clear that, while every form of symbolic association might be destroyed, no practical inconveniences would result. He trusted that the Government would act in strict accordance with the policy which they had so far declared.

POLISH GIRLS QUIT THE DIONNE MILLS

SOMEWHAT more than a year ago much publicity was given to the arrival of a hundred Polish Roman Catholic girls in Quebec to work in the mills of a wealthy Member of Parliament, Mr. Ludger Dionne. It appeared to us and to a good many others that this Liberal Member of Parliament was using his influence in governmental circles in order to exploit the needy state of these poor war-sufferers so as to provide his mills with cheap and docile labourers and at the same time increase the Roman Catholic population of Quebec by one hundred future mothers. It was evidently the intention to teach them French for they were housed in a French-Canadian convent, under the close surveillance of the "good sisters". It looked to us like one more example of the way in which wealthy Roman Catholics often find that their private business interests and the church's political interests converge.

We now learn from a recent news report from St. George de Beauce, the little mill town in Quebec to which the hundred Polish girls were sent, that only eighteen of them have remained in the mills. All the others have gone. Some did not like the wages; others did not like the food in the convent; others found Polish friends elsewhere in Canada who would take them in. Poor Mr. Dionne is left holding the bag, which he assures us is empty and that he is \$35,000 poorer and wiser. Perhaps it will be some compensation to him to consider that he has been instrumental in increasing the Roman Catholic population of Canada by one hundred.

For our part we congratulate these young Polish girls for refusing to act as "cheap Chinese labour" for the profit of a wealthy mill-owner merely because he happened to be a Roman Catholic and close enough to the government of the day to cut the red tape in connection with immigration. And the fact that the young ladies left the convent and the Province of Quebec, thereby refusing to become French-Canadians, is some indication of the fact that they are not much more amenable to dictation from nuns and priests than they are to dictation from Mr. Dionne. If this be true, persons of this sort will make good citizens for Canada. We sincerely hope that their experience of the trick that has been played on them by the Hierarchy will open their eyes to the deceitfulness of Rome. But the fact still remains that the Roman Catholic Church can and does dictate the policy of the Canadian Department of Immigration, as it has done since then in the case of the Vichy collaborators.—W.S.W.

PROTESTANTISM PERSECUTED IN SPAIN

A BOOKLET has recently come into our hands entitled *Religious Liberty in Peril*, which includes a number of documents illustrating the condition of Protestants in Spain. We wish that it were possible to reproduce in these pages all these various pastoral letters of Spanish Bishops and articles from Romanist publications and other official statements, but the exigencies of space forbid it, and we must content ourselves with giving the few excerpts which follow. Though comparatively brief, they constitute full proof of the violent persecuting activities of the Roman Catholic Church in Spain to-day, almost as bad as the worst of the bloody Spanish Inquisition. The pamphlet from which these documents are taken was published last August by *L'Etoile du Matin*, the organ of the French Evangelical mission in Spain known as *Pro Hispania*.

From a Pastoral Letter of Cardinal Segura, Archbishop of Seville

"We could demonstrate to you how they undermine the foundations of faith, and how they try to persuade people that salvation cannot be found in the Catholic Faith. In their tracts they protest against our devotion to the Holy Virgin, and especially against her powers of mediation which can be established with very little knowledge of dogma.

"To this propaganda must be added another fact, equally certain, and that is the construction of numerous churches to which recently the Government has given its official approval. We have a list of all these churches, built in 1945 and 1946, with the date of their inauguration, and their locality, but for the present we will confine ourselves to giving their number. In November, and December, 1945, six churches were constructed, and in 1946 their number rose to twenty-six.

"What is most serious is, that with regard to the law, these official authorisations are based on Article VI of the *Fuero de los Espanoles*. We have not the slightest doubt, however, that we need only call to mind the witness of all those hundreds of martyrs who gave their blood for the defence of their faith, in order that these centres of false religion may not be authorised in Spain. All these sacrifices, which we admit, recall to us the words of the Apostle, so full of gravity: 'Keep that which is committed to thy trust.'" (Sept. 10, 1947.)

From Mgr. Rigoberto Domenech y Valls, Archbishop of Saragossa

"We have ascertained that in our town of Saragossa, Protestant sects have resumed their activities, distributing books, leaflets, and Bibles. They took advantage of the 23rd November, a day consecrated by us to revealing and making known to our faithful the Holy Scriptures, by intensifying their propaganda, openly, and showing no discretion. The fact is all the more serious, since the law in Spain does not permit either public worship for other religions, nor the spreading of their doctrines; they can therefore only make conversions fraudulently, and by eluding the authorities. Unhappily, in their efforts to increase the number of adherents to the Reformed Church amongst us, a Church so discredited and full of decadence, the Protestants choose only the incredulous and bad Spaniards, and the internal enemies of the nation."

Saragossa, 22d. dec. 1947.

Signed: † RIGOBERTO, *Archbishop of Saragossa*,
Extract from "Ya", of 11th January, 1948.

The Press propagated these Pastoral Instructions amongst the public. Here is the Editorial which appeared on December 13th, 1947, in *Ecclesia*, the journal of Catholic Action.

The Right of Self Defence

A catholic nation, like Spain, cannot sit back in a country where there is only one religion and that the true, and watch certain exotic faiths, who, not satisfied with the

kindly authority of the State to hold their services in private, devote themselves, in face of the law, to proselytising. In this way Youth Rallies are organised, journals are circulated in the form of parish leaflets, heretical books are sold at the doors of our own Churches, and works are produced which are an insult to our faith, and of which we will not demean ourselves to give the titles, etc., etc.

We learn from a reliable source that the Spanish Government is taking measures to secure respect for our traditions, and for our laws concerning Protestant propaganda, which has recently gained great impetus.

The Revue "Iris de Paz", in its issue of 1st January, 1948, puts the same problem, but in more concrete form.

"Is it permitted to enter Protestant Churches, disturb the service, and destroy the various objects necessary for the service?" asks the author of the article; and he replies that this is permissible "provided that no unfair methods are used, and that propriety is observed". He adds: "It is even a duty if one is certain of one's results." "With regard to the destruction of objects," he says, "distinction should be made between those which have a heretical significance, such as Protestant Bibles, Prayer Books, religious propaganda, chairs, vestments, and the various objects employed in these sacrilegious rites".

In Madrid: "Let Us Defend Our Faith"

A band of ravens has swooped down on Spain. They are robbers of faith. Protestant pastors, belonging to the most ridiculous sects, feel that "the time is favourable" to spread heresies in our country.

Supported by pounds and dollars, they have decided to "convert" us as if we were an Indian tribe. The government has authorised the construction of new chapels, — 26 were built last year — on the strength of Article 6 of the *Fuero de los Espanoles*. But we, the young people, do not agree to this interpretation of the law, and if necessary, we will refuse to recognise the law itself.

We are determined to do all in our power to prevent this false heresy gaining any more ground in its spiritual conquest of our Catholic, Apostolic, and Roman faith.

We draw our people's attention to the recent Pastoral Letter of Cardinal Segura, and the articles and speeches of Mgr. Vizcarra in *Mision, Signo and Ecclesia*. But we are not content with words. This must be understood once and for all. For the Holy Inquisition itself was not content merely with words when it was charged with the Divine Order to guard the true Catholic Faith in Spain.

We, the Spanish university students of 1947, recognise ourselves to be truly the heirs of the spirit of the Inquisition. We will affirm it over the wireless, and to the foreign press, since they so strongly believe in tolerance and liberty of conscience which, at the same time, allows both truth and error to exist. (Madrid, 10th October, 1947.)

Churches Desecrated

In Spain the *Requetés* have always been partisans of solid Tradition. In the Magazine, *Requeté* No. 2, of September, 1947, they published an article in which they boasted of the pillaging of a Church. We give these extracts as an admission on their part. The editor has forgotten to say that the pastor was beaten and molested.

On Sunday, 27th September, a group of *Requetés* attacked the local Protestant chapel at Granollers (Barcelona). Although this was not in the least premeditated on their part, they noticed that an "evangelical meeting" was taking place in that chapel.

They informed the pastor (who was in the act of reading the book called by him "the Bible"), that they were not disposed to tolerate the least infringement of Catholic unity, especially, since the Crusade of 1936, — the aim of which had been to sweep away, and drive out of Spain, certain plagues caused by the Republic and liberal Monarchy. One of these plagues had been to allow Protestantism, which spelt ruin to our unity, to penetrate into Spain. The Protestants were again renewing their efforts, and the *Requetés* of the Crusade would not tolerate it.

The "Chapel" was entirely pillaged by our *Requetés*, and the heretical library completely destroyed. As for those who were present at the service through their own ignorance, by mistake, or through their curiosity, no harm was done to them. These people were not foreigners, and the "pastor" of Tarrasa is also no foreigner. This was pure Protestant propaganda, proselytism undertaken by Spaniards for Spaniards.

The Jarvis Street Pulpit

The Prodigal's Brother

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 5th, 1948
(Stenographically Reported)

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

"And he called one of the servants, and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and intreated him.

"And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."—Luke 15:25-32.

Prayer before the Sermon

We invoke Thine aid, O Lord, this evening as we come to the study of Thy Word. Thou hast told us in Thy Book that the natural man receiveth not the things of the Spirit of God, neither can he know them; that they are foolishness unto him, for they are spiritually discerned. We pray Thee to grant to those who hear Thy word this evening that spiritual discernment which will enable us all to understand the things which are written.

Bless the testimony of this service to those who are within these walls. May no one escape Thine evening benediction! We beseech Thee to grant that those who hear this service over the air may be equally conscious of the divine power, of the nearness of God to them. May some prodigal hear the call to return to the Father's house! Then give him strength and resolution to answer, I will arise and go to my Father. We beseech Thee, O Lord, to grant that many dead in trespasses and in sin may hear the voice of the Son of God, and, hearing, live.

We pray also that Thine own people, by whatsoever name they are called, hearing Thy word this evening, may be brought into closer fellowship with Thee. May many renew their covenant with God! May this service contribute much to the furtherance of the Gospel by awakening many of Thy people to a realization of their privileges as witnesses to the Lord of hosts! Lord, bless this service. Comfort and sustain those who suffer this evening. May Thy presence be so real to them that they shall forget their physical discomfort in the joy of divine fellowship! We present this petition in the name of Jesus Christ our Lord, Amen.

THIS part of the parable is generally passed over. It is not, I grant you, as inviting as the earlier portion; but it has its place in the design of the parable as a whole. I am aware that a parable in the hands of an extreme literalist is likely to be about as useful for purposes of illumination as a box of matches in the hands of a baby: there is likely to be rather too much light for safety. It is possible, by emphasizing the details of a parable, to rob the Word of God of its authority; and to make it, I fear, almost absurd. But here a prominent figure is put into this parable. Our Lord was a master Artist; there was never a superfluous line in one of His pictures. And when, in the background of this parable He sketched this surly, morose, ill-tempered, character, He was speaking not for

His time alone, but for all time, for our day as well as His own. It has its application to-day just as it had to the people to whom the word was originally spoken.

Some of you remember that most useful institution—the family album. There were enshrined the portraits of our friends. As a minister I know that it had its special uses; it was particularly useful to entertain the minister while the other members of the family were making themselves presentable. In that way I have been introduced to all the family; and on more than one occasion I have been told how different members of the family distinguished themselves, some of them by marrying particularly well, and some of them by not marrying at all. And this Bible is very much like that. It is a collection of portraits. I often turn its pages that I may hold communion with my friends. I can find within the pages of this Book every friend I have ever known—and the portraits of many who are not my friends, and whose closer acquaintance I have no desire to cultivate.

But the one characteristic about the portraits appearing in this Book is that they are all true to life. Some of you remember your experience when you went to the photographer. Like the good friends who run at election time, responding to the earnest solicitation of your friends, you went; and you sat for your portrait. In due time the proofs were sent to you; and you declared to your husband or wife as the case may have been, or to some other friends, that the proofs were photographic libels; they did not resemble you in the least, but made you look like "a fright". Then you went to the photographer full of indignation, and insisted that there must have been something the matter with the camera; it was out of focus, or something was wrong. He diplomatically assured you that you were quite right, that as a matter of fact, these were only proofs; and that, of course, when the picture is finished it will look very much better. He persuaded you to consent to his finishing two or three of the negatives, and promised to send you a finished picture. At last he did so. The

artist had touched up the negative; and when you got those finished pictures you said, "Now that is something like"—and so it was, but it was not anything like you! But it was a great improvement on the proofs. You then ordered a couple of dozen to impose upon your absent friends who had not seen you for a few years.

Of course, the truth is, the proofs were absolutely true representations of yourself,—every wrinkle, everything that you did not want your friends to see, was there. But when the artist had finished the negative, all these defects were smoothed out. And if it was the portrait of a lady, you were made to look about ten or fifteen years younger than you are; and if a man, a great deal wiser than you may ever hope to be. Now you know that that is true to life, that that is how men get on in this world,—by flattering each other. And that is what is expected of the minister of the gospel. He is expected to be a "touch up" artist: and to represent human nature as being already "without spot or wrinkle, or any such thing". But human nature is not in itself very beautiful. The grace of God can lay hold of us and make us ultimately like Christ; but by nature we are not particularly good to look upon.

Now this Bible tells the truth! I have said it is a collection of portraits; but it is a collection of portraits that are absolutely true to life.

And in my examination of these pages I came upon this character: and I said to myself, "I have seen you somewhere". There seemed to be in this portrait many lines of resemblance to some whom I had seen. I discovered that he was a member of Jarvis St. Baptist Church, and that he belonged to a very numerous family. In my travels about the land, I have yet to find a Christian church in which the family to which this elder son belonged, is not represented.

I call your attention this evening to three great principles which are here set forth: This story illustrates the possibility of there being *sonship without brotherhood*: here was a good son, but a very indifferent brother; and in the second place, the possibility of there being *service without fellowship*: he served his father; but he was out of fellowship with his father; and then in the third place, *heirship without happiness*: all that his father had was his; yet he was the most miserable man in all the countryside.

I.

I begin my exposition, then, by saying that **THERE MAY BE AN APPROPRIATION OF ALL THE RIGHTS AND PRIVILEGES OF SONSHIP WITHOUT ANY RECOGNITION OF THE CORRESPONDING OBLIGATIONS OF BROTHERHOOD.** This young man gloried in being his father's son: his father called him, "son". He did not dispute his right to a place in the family: nor was he the sort of son for whom his father ever had to apologize, or blush for shame. He was a young man who lived circumspectly, who was industrious, whom many supposed to be a worthy representative of his father's house. Called by his father's name, he never dishonoured it; but everywhere walked as one worthy of the name he bore. But if you examine the record you will find that while he advantaged himself of the privileges of sonship, there is nothing in the story to suggest that he ever recognized that that relationship to his father imposed upon him a certain obligation toward another,—who was equally his father's son! a good son, but a poor brother!

This is not a type of the heterodox religious professor.

There are such; but this young man was a perfectly orthodox man. You who come here regularly know that I should be the last to underestimate the value of right thinking, or of correct opinion; but there is a type of orthodoxy that is as unattractive as any heterodoxy in the world. There is an orthodoxy that is self-centred, that considers its own interests, and is indifferent to the world about. I have seen many professing Christians who hold fast the profession of their faith without wavering; who boast of having had a very clear and definite religious experience; they passed from death unto life; they were born into the family; they are absolutely sure of their place; they are not slow to claim the privileges which are theirs as sons of God. And yet month after month, year after year, pass: and they live in entire indifference to the need of the great world about them—but live for themselves alone. I want to find this young man to-night, if I can; or rather, I want the Word of God to find him, and to smite his heart and conscience and bring him in humble penitence to his Father's feet.

Here, then, was a man who saw no significance in the surplus of his father's house. It was the rule of that household that there was always to be found within its walls enough: no one did ever take the last piece of bread, who sat at his father's table; everybody was bountifully supplied; there was always enough—and to spare. And that is the rule, dear friends, of the provision of grace, that God provides enough; and what a comfort it is to have enough of anything! I think I could, without wasting your time, occupy you for an hour or so, expounding that one word "E N O U G H". Oh, in these days of scarcity, how thankful anyone ought to be who has enough!—clothing enough, food enough, shelter enough, money enough, friends enough, health enough,—enough for my need! But where the Lord Jesus rules there is always enough. Grace—I was speaking about that immeasurable word this morning—grace enough!

"Plenteous grace with Thee is found,
Grace to cover all my sin."

Forgiveness, which is an element in grace,—enough! Peace for this poor heart of mine, enough! joy enough, strength enough, health enough, righteousness enough, blood, to cleanse my sins away,—enough! Whatever your needs, enough!

There is no scarcity where the Lord Jesus is: there is enough. But is that all? Some people seem to think so; but that is not half the gospel. Enough—and—to spare! But this young man, seeing the abundance on his father's table, when satisfied and satiated with the abundance of his father's house, did he turn a longing, lingering, glance upon the abundance of food still remaining, and pause to ask, "What is the meaning of it? Why did he provide enough and to spare? What is the surplus for? Who ought to be at this table enjoying the fulness of my father's house?" *What is it for?* What is the meaning of the wide arms of that Cross? To cover your sins? Is that all? Is that all? What is the meaning of this gospel of abounding grace, of abounding mercy, or divine power? Enough to take the worst sinner from the lowest depths of the horrible pit, and lift him to the height of the glory of God Himself! What is it for? Just for you? Just for you? Enough—and to spare; enough to satisfy the hungry heart of every unsaved man in Toronto, to cover the needs of the millions of India, and China, and Africa, and all the Islands of the Sea. And yet we fold our arms and say,

"We have enough—enough—enough", with no understanding of the fact that the exceeding greatness of His power, which is toward those that believe, is toward all the impotent sons of men, if we but bring them the glad message of the gospel.

What are you doing for the unsaved? Here was a young man *who was not distressed by an empty seat at his father's table*. It was always there; for when at last the prodigal came home, he found his father unsurprised; everything was in readiness. And I have little doubt that day by day, month by month, and perhaps year by year, as they sat at the family board, there was a vacant chair, lest he should come to-day. But the elder son was not at all distressed by his brother's absence. He was able to eat his meal alone. How many professing Christian people there are like that, who are never uncomfortable in view of empty seats! I confess I am: I hate them, except as they afford an opportunity for them to be filled. And our Lord Jesus Himself has no liking for empty seats, for in one of his matchless parables He described Himself as commissioning His servants to "go out into the highways and hedges, and compel them to come in, that my house may be filled". Oh, if we could measure the hospitality of our Father's house! If only we could know how He longs, how He yearns to have all the seats about His table filled! That is why He came from the glory.

I read a story of Moody, that when he went to Chicago as a boy, a poor working boy, he went to a church where they had rented pews. And he rented a whole pew—he needed only one sitting, but he rented a pew. And then he went out onto the street, and he filled that pew. As soon as he could afford it, he rented a second pew; and went out onto the street and gathered others. And it is said that in those days Moody's pastor was always sure of having two pews in his church full. Rain or shine, summer or winter—it made no difference—two pews were always filled from end to end; because there was somebody sitting in one of those pews that could not enjoy a meal unless he had someone to share it, and so he went out and gathered them in.

We are accustomed in our day to fold our arms and commiserate ourselves that we are fallen upon evil days: that the allurements of the world are irresistible; that the counter-attractions are being continually multiplied; and that it is folly to expect that the gospel will be able to hold its own with motor cars, and movies,—and I suppose now the radio, and I don't know what else besides. My friends, that idea is a delusion; that is not the cause of the empty seats in the house of God. The reason for empty seats in the house of God is the spirit of the elder brother inside the church! We may as well face it. Don't blame the movies; blame yourself because you don't move! That is the trouble. Be a spiritual "movie" yourself!

Some few years ago I was waiting for a car at the corner of Avenue Road and St. Clair—up on "The Hill". Do any of you live up there? It is a fine place to live, particularly in the summer time. Well, I was waiting for a car one day. It was below zero, one of the coldest days I have known in Toronto. The lot on the southwest corner was then vacant. It was about five o'clock in the evening; and there was a little newsboy selling his papers. He had gathered a few little sticks, and then some heavier wood; and had built a bonfire, which was burning gloriously. And I saw a lot of well-dressed ladies—and gentlemen, too — people evidently in com-

fortable circumstances in life, all standing around the newsboy's fire, enjoying his hospitality. I suppose if the little fellow had given them his address and asked them to call, they would have been otherwise engaged; but when he built a fire on a cold day, everyone came to get warm at his fire. And when, in the church of Christ the fire of divine hospitality burns brightly upon the hearth, people will come from all parts of the city, and of the world, to get warm by the fire kindled from above. We ought to be distressed about empty seats when there are so many who need the surplus in our Father's house!

Another thing: *this man never talked to his father about his absent brother, never once*. If he had said, "Father, I wonder where brother is to-day? I wonder if he has anything to eat, if he has clothes to wear, if he is in need?"; if he had ever broken the silence, his father would have said: "Why, son, that is the thing I am thinking about all the time, it is with me day and night. My heart is longing for him. I think you might leave"—I am sure he would have said—"you might leave the things of the field and the farm, and get away down the road that leads to the far country, and see if you cannot find him." Are you doing that? If you are not, it is because you are not talking to your Father about your absent brother. Talk to Him; and you will receive a commission from Him immediately. He will send you forth to bring others to Christ. But oh, the tragedy of it! Within no very great distance of this place where now I speak, there are great churches representing great congregations and great wealth, in the aggregate representing thousands of professing Christians, where they hold no prayer meetings. A church that does not pray! Think of it! Oh, the tragedy of it! No wonder souls are not saved. What are we doing? Shall we resolve that we will talk with Him day by day about the absent one, and be much in prayer for the salvation of the lost?

Then, here was a young man *who did absolutely nothing to bring his brother home*. But, thank God, he came home. But he came home in spite of his elder brother, not because of him! Not one word did he speak, not one act did he perform to bring that brother back again. Are you a church member? In every church you will find great companies of people who, from the first of January to the thirty-first of December, do nothing to bring souls to Christ. I am afraid we have some in this church. Souls may be saved. We thank God we have had hundreds of conversions. God visits us almost every day—but they have come in spite of some people even yet, and not because they have gone out after them. I want to press it upon your heart and conscience: and ask you, What are you doing to bring souls to Christ?

And what is more, this young man *was not there when it happened!* Have you noticed how some members contrive to miss all the miracles? They are never here when the thing occurs. Read the story of how the father saw him; and ran and fell on his neck and kissed him, and brought him in, and all the servants heard about it, and the house was soon ablaze with light and resounding with music. There was music and dancing and overflowing joy.—but the record says, "Now his elder son was in the field"! He was absent when the miracle happened—the thing for which his father's house was standing, and all the provisions of his father's table were waiting, took place, but he had no part in it. He was not even there when it occurred! He was like a man I

used to know. At the close of a service like this he would come up with his overcoat on his arm, or perhaps put it on, and say, "Pastor, you will excuse me, won't you? I would like to say, but I have to get home to my wife." Sunday nights he was strangely anxious to get home to his wife—not other nights. And I am not sure that his wife was so anxious for him to come home either. It was a very convenient excuse. Miracles of grace happened in that church (it was not this church) but he would not know anything about them, until a week or so after; he always missed them; he was never there.

I went into a friend's house one night to have supper after a meeting. We were sitting at the table; and I heard a little voice calling, "Mother." And my hostess said, "You must go back to bed, Helen, it is time you were asleep." "But I can't sleep, Mother." "But you must go back to bed." Then there was silence for a minute or two, but soon we heard again, "Mother." At last the mother excused herself, saying, "I suppose I shall have to run up to her ladyship, and see what she wants." And she went up. Presently she came down smiling; and her husband said, "And what did Helen want?" "Oh," she said, "she wanted to know who is here; and what we are having for supper, and whether anyone is telling any stories, and whether there is going to be any music, and how long the guests are going to stay." And then she turned to me and said, "You know, Helen is always afraid she may miss something." She wanted to have her full share of joy in her father's house.

And I have seen some people like that in the church of Christ, always afraid that something might happen—Oh, no! not afraid—rather expecting, saying in their hearts, "Perhaps this is the night he will come home, and it would never do for me to be absent." For instance, some man comes home from business some night; and as he is about to get ready for prayer-meeting his wife says, "My dear, you have been very busy to-day; and you are tired. You must be careful of your health, you must not overtax yourself." And he says, "But I am afraid there won't be many there to-night; it is a rough, stormy night. I have a feeling that the meeting will be especially good, and I believe there will be blessing; and I feel the need of it. I cannot afford to be absent. I know it is bad weather, but I must go." And he goes. By and by he comes home again; and his wife sees a new light on his face, and knows that some wonderful thing has happened. She inquires, "What sort of meeting did you have?" To which he replies, "Oh, it was a wonderful meeting; not very many there. But you have heard me telling about little Johnny in my class in Sunday School?" "Yes." "Well, you know I have invited him for months and months to come to prayer-meeting, and had almost given up hope. I am afraid I had ceased to expect him. But when I went into the prayer-meeting to-night, just inside the door was my little boy. And I sat down beside him; and had the unspeakable joy of seeing that boy come to Christ to-night. Now he is saved!" And I can imagine tears in his eyes as he says: "I should never have forgiven myself if that had happened while I was away." Oh, how many people have been lifted into heaven itself because of their unwillingness to miss anything of the joy of the Father's house!

I wish I could talk to you for a month or two on this subject. I ought to have taken a series, perhaps; but

you can work out the principle for yourself, and it will be all the more valuable to you if you do your own thinking.

II.

We have here illustrated, secondly, THE POSSIBILITY OF THERE BEING SERVICE WITHOUT FELLOWSHIP. This man was not an idler; he was a most industrious man, for he said, "These many years do I serve thee, neither transgressed I at any time thy commandment." He never did anything wrong: he was always busy doing that which was right; and it was service that needed to be done. But in the doing of it he had missed the one thing that was uppermost in his father's mind! I fancy I see him coming in from the field one day and telling his father the prospects for the year, saying, perhaps, something like this: "We have never had such a year; the increase of the flocks, and of the field is phenomenal. We have no room wherein to bestow our goods. We shall have to pull down our barns and build greater." And his father would say, "I am glad to hear it. You have my authority to make what alterations you like; build all the barns you need." And then he would lapse into silence. And I can see this elder son talking with himself and saying, "I do not understand it: I allow myself no recreation, I am working all the time, I give myself unsparingly to the promotion of my father's interests; but when I come and tell him of the results of my labours, he merely acquiesces in my proposals. He does not share my enthusiasms; but always has that far-away look in his eyes, as though he were not at home at all, as though he were thinking of something else than of the things which occupy my thought and energy." I fancy I hear him saying, "I don't understand my father." And he did not! He thought his father cared about the flocks and the wheat, and all the increase of the field; and entirely missed the great truth that his father lived for one thing only, and that was that his lost boy might come home again!

Oh, that is the picture of the modern church. Service without fellowship! The church of Christ was never busier than it is to-day. *There is a kind of preaching that is a service without fellowship.* The fault of much modern preaching is not that it is not true, although there is much that is not true—but the defect of much modern preaching is not in what it says, but in what it leaves unsaid. Many a modern sermon is like a non-stop express train—bound, presumably, for glory, but it never stops to let a poor sinner get on; or like some floating palace out there at anchor—beautifully furnished, lighted, fitted with mighty engines, but no gang plank for anyone to get on board. I remember a brother once sending me a sermon and asking my opinion on it. And I said, "It is all true, and all good so far as it goes; but it lacks one thing." And he said, "What is that?" I said, "There is no blood in it; it lacks the yearning note of the Cross; it lacks recognition of the fact that men are lost, and need to be brought home." And no preaching is worth while, my friends, that lacks that.

There is a kind of teaching which is service without fellowship. I think of the great army of Sunday School teachers in this city, hundreds and thousands of them, teaching thousands upon thousands of boys and girls. Teaching them what? Doing what? Well, teaching—teaching—teaching—but teaching what? "Well, teaching the lesson." "What lesson?" "The Scripture." You mean just the text of the lesson? Teaching the

lesson! Oh, I have heard of teachers who spend their time on geography and chronology, and I don't know what else; and fail utterly to get to the central truth of all: that this Book is written to teach us that we are sinners and that Christ is a Saviour. And if you have not learned how to teach that, if you fail in that, you will have failed utterly. Your business as a teacher is to teach your scholars how to be saved.

Ah, yes, we are giving our money to missions. Are we? What for? What for? What for? Half our missionary societies, instead of sending flaming evangelists to bring men to Christ, are building schools yonder in India and China; and too often filling them with modernist teachers, spending their strength in education. It is all good in its place, providing it is the right sort of education. But what is the use of building a school for a lot of dead people? The first business of the church is to be God's instruments for the quickening of dead souls. That is what God is thinking about these days; that is what He is yearning over.

There is much singing, too, that is service without fellowship. Oh, what splendid choirs we have! Don't you folks be offended now; I can say anything I like to you. But I used to have a choir here, that was superb in its way. I think it had not its equal in Toronto, at least I never heard its equal, and I have been thrilled often by the music. But oh, for the note of the blood! Oh, for the appeal of the yearning heart to bring lost sinners home! That is why we sing these gospel hymns now; that is why we had to sweep the whole thing right out—not because we did not like fine music; but because we loved the souls of men more.

There may be some people here representing other churches; and I want to tell you that *the management of the affairs of the church sometimes is put into the hands of men who serve but who are out of fellowship.* "Oh," they say, "Mr. So-and-So is a fine business man; and his business ability ought to be at the disposal of the church." Does he come to prayer-meeting? "Oh, no! He does not come to prayer-meeting. He probably would go to a club or the theatre that night." Does he ever seek to win a lost sinner to Christ? "Oh, no, but he is a very excellent man, a man of stainless character, and a fine business man, and I really think we ought to put him on the finance committee and get him to work." I had a finance committee like that once. I did! It was a great finance committee too. We had to declare their offices vacant all in one night.—Now I want to pass this principle on to some of you and tell you this: I declare to you that if a man were to come into this church with all the millions of Henry Ford—if he were not walking with the Lord, a spiritual man, abiding in Christ—so far as I am concerned he should have no office in this church. There ought to be no place, in fact, there is no place in any Christian church for a man who is not walking with God. I would rather have the financial affairs of this church in the hands of crossing-sweepers and scavengers, who were spiritual men, than I would have them in the hands of multi-millionaires who are out of fellowship with God, and who do not share with Him His eager, wistful, longing look toward the far country.

And you ushers, what is your business? To show people into a seat? Oh, no! To usher souls into the gates of pearl! That is your business. No matter what your office is that is the one business for which a church exists—to be in fellowship with God, and bring lost souls to Christ.

Now they have substituted what they call "Social Service" for evangelism, the uplifting of the masses for the salvation of the individual. But that is not God's way! My quarrel with the programme of the average modern church is this, That *it is spending all its energies in an attempt*—now mark what I say—in an attempt to get the prodigal a better job in the far country. They are going to pave the streets of the far country; they are going to build better houses in the far country; they are going to build schools and universities—especially universities—in the far country. Most of them belong there nowadays. They are going to institute all kinds of reforms in the far country—but leave the prodigal there! But that is not our business.

Someone will say, "Don't you believe in Social Service?" Yes! That poor, ragged prodigal needed a new coat—and he got it: "Bring forth the best robe and put it on him." But he had to come home to get it! And he needed a pair of new shoes—and he got them. "Put shoes on his feet." But he had to come home to get them! And he needed a few luxuries beside—and he got them: "Put a ring on his hand." But he had to come home to get it! And he needed a good square meal, a feast, a banquet—and he was given it. But he had to come home to get it! The primary thing is to bring the individual soul to Christ, then other things will be all settled,—the best robe, and the shoes, and the ring, and the feast, and all the merriment will follow. And when the church reverses that programme it reverses God's programme, and the blessing of the Lord is bound to depart.

III.

And now, especially for the young people who are here, let me say this is the story of one who was an heir—but he was not happy: HEIRSHIP WITHOUT HAPPINESS. He was one of the most miserable men in the world. And that is what they say about the young people nowadays, that it is a great problem how to entertain the young people. I was in New York some time ago; and I was interviewed by a reporter from one of the papers, I think it was the *New York World*. The reporter was a young lady. And she said, "I understand, Mr. Shields, you do not go to the theatre?" I said, "No, I am too busy for one thing, and my inclination does not lead me in that direction." "Well," she said, "your life must be very dull." Continuing, she said, "You don't play cards, I presume?" "No," I said, "I have other things to occupy my time and my hands." "Oh," she said, "I wonder what you do for a little diversion sometimes?" And then with an apologetic smile, she said, "Of course, you don't dance?" "Well," I said, "not your kind of dancing." Then she said, "How in the world do you live?" What a compliment to the people of this age, that life is to consist in such frivolity!

There was a great religious assembly in this city a few years ago, when presidents of universities, professors, doctors of divinity, and pastors of churches, and missionaries, were here from all over the world; and they spent one whole day discussing the question, What should be the attitude of the church toward amusements? I said at the time, and I repeat it now, one might suppose the great question facing the blood-bought church of Christ is, What sort of rattle shall we buy for the baby? As though we were saved for that purpose—to compete with the denizens of Hollywood!

Now, my friends, it is for us to learn the secret of joy in our Father's house. But here is a picture: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." Someone may say, "I never had a good time: I am religious; I am very religious; I am working all the time, but I am very unhappy. I have never had a good time." And that is the case; and because of that, lacking the one thing for which a church exists, you find the elder brother in the theatre and elsewhere, finding his pleasures in some other quarter than where he ought to find them.

"And as he came and drew nigh to the house, he heard music and dancing." I can see him as he comes and hears something he had not heard before: a new kind of music and dancing. "Ah," but you say, "I thought you did not approve of dancing?" Oh, yes; there is no harm in this kind of dancing, the kind of dancing that David did before the ark. I remember being with an old friend of mine who was past sixty years of age. We had just come from a great meeting. We got home past midnight; and I can see him now walking up and down in his study, as he said, "Brother, I don't want to go to heaven yet if the Lord will let me stay here for a little while, for this is heaven to me." And he danced that night! He was well past sixty, but he danced as lightly as a young roe, back and forth, full of joy—because sinners had been saved.

Everyone was lighthearted, except the elder son, in the father's house that day. Here is a text for some of you preachers: "And he called one of the servants, and asked him what these things meant." A son had to humble himself to ask a servant to introduce him to the secret of joy in his father's house! He did not like that kind of music; he liked classical music; you could not please him. "Classical music"! Some day I must try to work out a definition for that term "classical". Classical music generally means something only the singers understand—and no one enjoys. He was a man who did not want the neighbours to know he had a naughty brother; he was so respectable. I have tried to find an explanation of some things I have seen in the lives of certain types of people who say they are Christians. Here is a man who is saved, who has no desire for the lost, to bring them to Christ; but is just as cold and dead as a stone. How can we explain that man? This scripture explains him: "Add to your 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. For 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 he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

"When he was yet a great way off, his father saw him." But the son could not; he "had forgotten that he was purged from his old sins." There are some church members who seem to say, "Please don't tell anyone I needed to be converted; I have become very respectable. I don't want anyone to know that I ever was in a far country." Yes; some professed Christians seem to have forgotten the happy days when Jesus washed their sins away. Then "came his father out,

and intreated him" and said, "Come into fellowship with me." Let us get back to the Cross, and to the yearning heart of God, and to communion with Him. His father came out and "entreated him". It is God's call to-day. He entreats us to understand the Cross, to recognize that His supreme purpose in this day and dispensation is to seek and to save that which was lost. Shall we not yield to the divine entreaty?

"And he was angry, and would not go in." That is the Baptist deacon who does not believe in evangelistic meetings. Thank God, we have no such deacons here. Many a broken-hearted pastor has said to me, "My deacons don't care about the salvation of souls. If I propose to make a special effort to bring souls to Christ, they will not stand with me; and if I call the help of an evangelist, they will not attend the meetings."

"He was angry, and would not go in: therefore came his father out and entreated him." What was the trouble? Do you believe you can be happy as a Christian? Do you believe there is enough in Christ to satisfy you? And his father said, "Son, thou art ever with me, and all that I have is thine. You might have had a feast at any time; and if you have never had a time of merrymaking with your friends, it is because you have provided yourself with no occasion for merrymaking. You never have been so full of joy that you wanted to share it with another; you have made no occasion of joy; you have missed that altogether. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." "This thy brother"—"No, no! Not my brother! Thy son—not my brother—thy son, which hath devoured thy living with harlots, thou hast killed the fatted calf for him." "No," said the father, "this is thy brother!" "Not my brother! thy son!" And it was as though his father had said, "You will never get inside the circle until you call him your brother. This thy brother—thy brother, thy BROTHER—was dead, and is alive again; and was lost, and is found."

A man was going down the street in a certain city one chill November day. The wind was blowing and the rain was falling. As he hurried along under the cover of his umbrella, he espied in a doorway a little waif of the street, trying to find shelter from the wind and rain. Moved with compassion, like his Master, he stopped; and there the little fellow stood, pulling his thin coat about him, his elbows through his sleeves. And as he looked at his feet, he saw his little toes peeping through his worn shoes; beneath his ragged coat there was no shirt—he was a picture of human want and wretchedness! And the kind-hearted man said, "Laddie, you look very hungry." "I am, sir." "And you are cold?" "Very cold, sir." And he said to him, "Come with me and I will get you something to eat." Then he took the little fellow by the hand, and they went to the best restaurant he could find, and ordered the best dinner the house could provide. The appetizing dishes were soon spread before them. The little fellow looked shy and made no motion to eat. The man said, "Laddie, this is all for you; I want you to have a good dinner." But still he hesitated. And the man said, "It is for you, eat it, or it will get cold." And he continued to press him: "I thought you said you were hungry. Don't you like what is there?" "Oh, yes, sir!" He had never seen such a dinner in his life except through a window when seeing other people comfortably seated at their tables. The good man

said, "If that is what you like, and you are hungry, why don't you eat?" Still the boy refused to begin. And his friend said, "Come now, there is something the matter here, and I want you to tell me what it is." He was a manly little fellow; but in spite of his attempt at self-control, tears escaped and ran down his cheeks. His benefactor said, "Tell me now just what is the matter." "Well, sir, Billy, that's my chum, he's outside, and he ain't got no dinner; I couldn't eat this without him; he wouldn't eat it without me." "Well," said the man, "would you like to bring Billy in?" "May I?" "Yes." Like a shot he was gone. After being absent a short time, he came back again, leading another boy by the hand—just as hungry, just as cold, just as much in need. And he was placed on the other side of the table, and a second dinner was brought; and soon they were oblivious to all their surroundings, and lost in the enjoyment of the feast.

Shall I tell you why some people don't enjoy their Christian life? It is because in the very nature of the case you cannot enjoy the religion of Christ alone. It must be shared. And if you ask me to give you the philosophy of the gospel in a sentence, it is this: That my Lord Jesus Himself, if I may reverently say so, could not enjoy the glory and leave "Billy" outside.

"For though here below, 'mid sorrow and woe,
My place is in heaven with Jesus, I know.
And this I shall find, for such is His mind,
He'll not be in glory and leave me behind."

He could not enjoy the glory if I were not there. He really could not! That is why He died. Praise the Lord. I am going to be there someday.

Is there an unconverted one here to-night? You have been sitting back there and saying, "Well, sir, I think you have described the church; I think it is full of elder brothers; and that is why I am not a Christian." Well, my friends, I plead guilty in behalf of all my brothers and sisters in the church. We have not been as earnest, as faithful, as loving as we ought to have been. But if you do not come for others' sakes, will you not come for the Father's sake? He wants you, and if the churches have failed, the Lord Jesus has not failed: He is the same yesterday, to-day, and forever." I beseech you to come to Christ to-night! Then join with us, and help us to prove to the world that the very joy of heaven consists in seeing sinners saved.

MR. WHITCOMBE AMONG THE CHURCHES

DURING the ten weeks that the Seminary has been in session this school year, Rev. W. S. Whitcombe has preached in ten churches as follows: Victoria Avenue Hamilton (Anniversary Services), Fenelon Falls, Markham Second (100th Anniversary), Green River (105th Anniversary), Berean Church (Sudbury), Black Lake Church, Shenstone Church (Brantford), Courtland, Hespeler (Men's Fellowship), and New Toronto.

NO CUTS UNTIL AFTER DECEMBER 20th

PUBLIC cynicism regarding the shortage of electric power has reached a high pitch. When a manager in Ottawa learned that the power had been restored he called the janitor and said: "Please store all these gasoline lamps in the cellar until after December 20." That is the date of the Carleton byelection.

—Ottawa Citizen.

R.C. "FREEDOM" IN SOUTH AMERICA

A FAITHFUL subscriber in British Columbia sends us the following extract from the semi-monthly news letter issued by a missionary in Colombia, South America. We publish it here as further documentation on the Roman Catholic conception of liberty where Roman priests are in control:

Many recent happenings reveal that our work is becoming a very special subject of Satanic attacks. A few days ago the priest in the big Roman Catholic Church two blocks up the street from our hall said he would see to it that the Baptist missionaries were cleared out dead or alive! Well, we are still alive, and we continue to preach the Gospel with even greater persistency. Nevertheless, subtle planning is afoot! The priests are doing all in their power to silence our testimony. Only three weeks back we received a brief but very conclusive telegram from the Ministry of Communications in Bogota, saying: "Your permission to broadcast religious services has been cancelled according to recent legal dispositions decreed by this ministry." The radio station, too, received a telegram from the same source prohibiting them from allowing our broadcast to go on the air. There is absolutely nothing we can do about it, the door has been suddenly closed in our face. We are convinced that it is wholly due to the interference of priests in Cali, who are out to silence us in every possible way. They have apparently scored a remarkable victory. Our program on short and long waves was reaching thousands of people in all the Spanish-speaking Republics. Our call to you friends is to prayer and victory. Pray also that our monthly Spanish publication *El Heraldo Bautista* may not be banned. Cali is the centre of the Eucharistic Congress and it is not favourable to the Roman Catholic Church to have an energetic Evangelical mission functioning within six blocks of their cathedral.

In Canada and the United States the Roman Catholic Church proclaims from the housetops its passionate devotion to liberty. In the name of this principle it demands that non-Roman Catholics should pay for the erection of its sectarian religious schools and provide free transportation for the children who attend them. In Canada and the United States, as in every Protestant country, Roman Catholics are granted all the liberty that any other citizens or groups of citizens enjoy. But in all Roman Catholic lands, Protestants are merely "tolerated" as second-class citizens and full liberty is not given their churches and organizations. In other words, liberty in Roman Catholic thought means liberty for the Roman Catholic Church and restrictions for all others. As an illustration of how this principle is worked out in Canada's Romanist province, read the article entitled, "Free Speech Barred from the Air" on page 12 of this issue.—W.S.W.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Priest, the Woman, and the Confessional," by Father Chiniquy	\$0.75
"The Antichrist—His Portrait and History," By Baron Porcelli	.50
"The Greatest Fight in the World," by C. H. Spurgeon, 64 pages	.25
"Blakeney's Roman Catholic Doctrines Examined", 316 pages	1.00
"Blakeney's Popery in Its Social Aspect," 312 pages	1.00

The Gospel Witness

130 Gerrard Street East Toronto 2 - Canada

FREE SPEECH BARRED FROM THE AIR

FREEDOM of speech is one of the most treasured possessions of democratic peoples because it has become their yard-stick for measuring the amount of real liberty which they enjoy. English-speaking people in particular have been proud to repeat the words of Tennyson as a description of their country and as their reason for the affection they feel for it in spite of its imperfections:

The land, where girt with friends or foes
A man may speak the thing he will.

Religious freedom is not merely one aspect of freedom of speech, it is the source and spring of all our liberties. This is true historically: Englishmen fought to obtain freedom to worship God after the dictates of their own conscience and discovered that they had thereby won freedom to express their thoughts on any subject without let or hindrance. And in totalitarian countries, it is almost always religious freedom which is first restricted and afterwards freedom of speech in other realms. For this reason it behooves us to be especially vigilant with respect to our freedom of speech in religious matters.

It is generally assumed that in Canada we enjoy complete religious liberty. That is true in English-speaking Canada, but there is grave cause for doubt that it exists in Quebec. Consider the arrest of a young pastor and his associates on the streets of Rouyn, or the shameful treatment accorded by Quebec to the misguided persons who style themselves "Jehovah's Witnesses" and ask yourself how much religious freedom there is in Quebec.

If there is any doubt that a barrier has been raised against freedom of religious speech in Quebec, the following correspondence should dispel that doubt. We allow the letters to speak for themselves, pointing out the blunt, harsh denial of the facilities of Quebec radio station CHNC to any Protestant.

The question of language does not enter into the matter, since the request was made for a broadcast in the French language. This correspondence is additional proof that in Canada at least, French is not a language but a religion. A "French" radio station means in practice a Roman Catholic radio station. A "French" newspaper means a Roman Catholic newspaper. And too often a "French" official means a Roman Catholic official. As English-speaking Protestants, we have no hatred but much love for the French language or for those who speak it. But we do protest with all possible force against the assumption that "French" means Roman Catholic and that in the name of that false principle French Canada is to be cut off completely from all contact with the rest of Canada.

In Quebec the motto appears to be: "No Protestants need apply", or as the manager of the radio station puts it, "Provided you do not intend to sponsor a religious broadcast". But in Western Canada and in Northern Ontario, pleas for "French" stations are made on the ground of racial and linguistic tolerance and freedom. The fact of the matter is that the so-called "French" stations are nothing else than the instruments of the Roman Catholic Church on which that institution maintains the strictest monopoly in order to segregate its flock from all other influences. As Mr. Boyd so ably points out in his letter, the Romish monopoly in Quebec is being challenged and will some day, in the not too distant future, be broken. Those who preach the Gospel are the friends, not the enemies, of French-Canadians.

—W.S.W.

CORRESPONDENCE BETWEEN REV. J. R. BOYD AND STATION CHNC OF NEW CARLISLE, QUEBEC

CHNC Offers Its Facilities, "Provided You Do Not Intend to Sponsor Religious Broadcasts"

Broadcasting Station CHNC,
New Carlisle, Que.,
(County of Bonaventure)
September 21st, 1948.

Mr. J. R. Boyd,
Box 232,
Sudbury, Ont.

Dear Sir:

We have your letter of September 18th, and are enclosing herewith copy of our Rate Card, together with a sample of our program schedule. This letter is also accompanied by a coverage Map illustrating CHNC's market.

Our Station is almost exclusively French. We count a very small English audience and would recommend your using a French publicity if ever you decide to favour us with your patronage, provided you do not intend to sponsor religious broadcasts.

Yours very truly,
BROADCASTING STATION CHNC.
(Signed) VIATEUR BERNARD.

VB/TC

Mr. Boyd Replies

Box 232, Sudbury, Ont.,
September 28, 1948.

Broadcasting Station CHNC,
New Carlisle, Que.
Attention Mr. Viateur Bernard.

Dear Sir:

Thank you for your prompt reply to my inquiry of September 18th concerning the possibility of purchasing time for a Sunday broadcast.

We are interested chiefly in obtaining time for a 15-min. transcribed Gospel programme in French. This programme would be in conjunction with the Bible Lover's Fellowship radio ministry which has been carried on over various Ontario stations in both English and French for more than nine years. Our present programmes cover all Northern Ontario and North-western Quebec through the 5,000-watt stations in Sudbury, Kirkland Lake and Timmins. The programme consists of the singing of good hymns and a brief devotional message expounding the Word of God.

In our many years of broadcasting we have enjoyed the confidence and full cooperation of the managers and personnel of these stations with which we work.

If this time is available, we should be willing to contract for a 15-minute period Sunday morning, although any time during Sunday would do, if it is not possible to arrange for Sunday morning.

We shall gladly provide you with sample discs if you so desire, and would arrange to contract for at least one year, if suitable agreements can be negotiated.

Yours sincerely,

J. R. Boyd.

CHNC Bluntly Refuses Protestant Broadcast

Mr. J. R. Boyd,
Box 232,
Sudbury, Ont.

October 2nd, 1948.

Dear Sir:

I am in receipt of your letter of September 20th.

The audience served by CHNC is all Roman Catholic and is being given to hear two daily broadcasts under the direction of local clergymen besides weekly Network Forums.

We do not see the advisability of adding any other religious program, especially of Protestant inspiration since you would be making a good-for-nothing investment and that our audience would have no use for it.

Seen from a strictly practical point of view, we are in no way justified to grant you time periods for such radio work and therefore our facilities will not be made available to you.

Yours very truly,
BROADCASTING STATION CHNC.
VIATEUR BERNARD.

VB/TC

Mr. Boyd Asks: "Is Radio a Public Utility?"

Box 232, Sudbury, Ont.
October 23, 1948.

Broadcasting Station CHNC,
New Carlisle, Que.
Attention Mr. Viateur Bernard.

Dear Mr. Bernard:

I wish hereby to thank you for your letter in which you spoke so plainly in refusing to sell us time on your radio station. While of course I was somewhat disappointed because your refusal temporarily at least prevented our expanding in the spread of the Gospel to this district which you serve, I nevertheless value your letter because it is such a plain demonstration of the way in which the radio facilities are being misused in many sections of our country.

The Dominion Government retains a powerful monopoly over the National Networks, and explains its doing so by claiming that radio is a PUBLIC UTILITY. Every official pronouncement that I have read insists upon the fact that radio is to be used in such a way as to serve the legitimate interests of all. This of course is not observed nor practised, and in evidence of this fact I expect to use your letter and to give it very wide publicity across this our Dominion.

You, of course, endeavour to justify your unfair partiality on the ground that the large proportion of your listeners are French and Roman Catholic. This, however, does not give you the slightest justification for writing as you did or for refusing to sell time for the plain teaching of the Word of God. Your letter, sir, suggests to me that you are either so ignorant of your own people, or so determined not to meet the desires of many of them, that you are quite unqualified for holding a position in which you determine what men or women shall hear or shall not hear. Am I to assume that you are so ignorant of current conditions among French Canadians that you do not know that there are many thousands of them who are not at heart Roman Catholics? Surely you must have observed that in the Province of Quebec, of which I too am a native, there is discontent and a desire for truth and liberty, which is unequalled anywhere else in Canada.

You cannot be ignorant of the fact that multitudes of your fellow French Canadians are ready to accept even the evil doctrines spread by the disloyal agents of Communism or the deceptive cult known as "Jehovah's Witnesses". Anyone with any powers of observation must be convinced of the unrest in Quebec and the ever growing strength of the spirit of revolution. We believe there is only one way by which bloodshed can be avoided and true satisfaction brought to these troubled hearts, and that is by giving them the truth by which their standards of living and their individual and national outlook will all be raised. You, however, seem prepared to permit them to sink still deeper into atheism and degradation rather than permit your facilities to be used to the highest good of your own people.

In this connection, please permit me to point out a few facts of which you obviously are not aware. First of all, do not suppose that Frenchmen in Canada will remain indefinitely in slavish subservience to tyranny and poverty any more than Frenchmen in France did 200 years ago. Let the grim spectacle of slaughter which marked the French Revolution be a warning to you and your kind, of the consequences of permitting hatred instead of truth to cast off the yoke which now so deeply galls the necks of many.

Then, furthermore, do not suppose for a moment that the clerical ambitions, to which you are apparently a ready accomplice, will ever be realized. There still is British blood in Canada, and I warn you not to mistake our long-suffering and tolerance for softness or defeat. The spirit of Cromwell who spoke from England and compelled even the pope to withdraw the hand of brutality which tortured truth-seeking Italians, is not dead. That same spirit which arose in our day again even at the eleventh hour to prevent your fellow Roman Catholics of Poland from being driven to more abject slavery by Hitler, the tool of the Papacy, will arise again, and toward that end I intend to use your letter that those who would rather die as free men than live as slaves may know that there is need of action in Canada to-day.

Then, as the most evident and important fact of all, I call to your attention the eternal truth that God has determined that His Gospel of the kingdom shall be

preached in all the earth. As surely as He is God, the Gospel will spread throughout Quebec whether it goes by your facilities or not. Frenchmen will hear it and will respond as already they are doing in parts where they have it now. I do not say this by way of idle boasting, but to remind you that it is ever true which God has written, "We can do nothing against the truth but for the truth".

So, though your action prevents for the time being at least our use of your station, your letter will serve a very useful purpose in warning Canadians of all extractions and creeds of the results which follow the placing of such important positions in control of those who, as Roman Catholics, do not see or will not see the most obvious facts of life.

Thanking you sincerely for the service you have unwittingly rendered, I am

Yours truly,

(Signed) J. R. Boyd.

THAT SCOT, MR. CHURCHILL

THIS being St. Andrew's Day, the Scots have conspired to make Mr. Winston Churchill a Scotsman. They cite as evidence that he was born on that day. And in the apocrypha of the respective patron saints of England and Scotland, they have incorporated a wonderful tale of St. George and St. Andrew secretly meeting many years ago in a thatched cottage in a Scots glen and, being of course able to foresee the future, arranging for the defeat of both the Kaiser and his successor in evil in Germany.

It was not easy to plan it at first. St. Andrew was so busy providing statesmen, doctors, ministers, lawyers and other notabilities for the entire British nation, that he feared it would be impossible for him to promise a Scot so far ahead as St. George desired. However, after a second bowl of porridge, St. Andrew had an idea. "I'll tell ye, Geordie, what we'll dae," he said. "We'll find the best Englishman, maybe wi' a dash of Yankee blood on the distaff side, and we'll arrange to have him born on St. Andrew's Day. Wi' that combination we canna' miss."

It was in the wee sma' 'oors that the famous saint who slew the dragon stepped blithely from the "clay biggin'" in Scotland's mountain fastnesses and jauntily journeyed to his own home over the border in the land of the Sassenach, secure in the knowledge that all would be well.

And as his friend went merrily on his way, St. Andrew took down the great book of Holy Writ, and wrote on the fly leaf—"One Englishman, with all the famous and acknowledged attributes of the Scot, deliver on St. Andrew's Day."

So naturally Mr. Churchill had to be a Scots M.P., command the Royal Scots Fusiliers in the First World War, become the rector of Scottish universities, and—win the war.

—From our favourite Canadian editorial column—*The Ottawa Citizen*.

"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 convenient enclose 3-cent stamp for postage.

130 Gerrard St. East

Toronto 2, Canada

'FREES SELF' OF HIS WEALTH TO BE 100 P.C. EVANGELIST

(Special to *The Star*)



MRS. BARNHART AND HER HUSBAND WITH TWO DAUGHTERS



HE SOLD THIS STORE TO PREACH "UNTRAMIELLED BY WEALTH"

Rouyn, Que., Dec. 3—Les Barnhart, 36, is today a full-time evangelist who can say he practices what he preaches. Yesterday he sold his prosperous business here because he wanted "to preach the Gospel untrammelled by wealth".

Father of two children, Mr. Barnhart will keep just barely enough to live on. The rest of the large sum realized by the sale all goes to evangelism. Today he's doing mission work among the French-Canadians here.

"About 80 per cent. of my customers in the grocery business were French-Canadians," said Mr. Barnhart. "When I sought to evangelize them I found they took the attitude it was all right for a rich man to say these things, but they couldn't afford to carry out the Gospel. So now I am completely unburdened by wealth. I am on their financial level—or below it."

Wonderful To Be Free

Mr. Barnhart bought the basis of his present grocery business in 1943 for a fraction of its present value. A number of apartments were included in yesterday's sale. Although he had been in evangelical work some 15 years, it was when he spent a week-end in jail for preaching on Rouyn streets that he gained wide prominence.

He's still associated with Rev. Murray Heron and members of the Noranda Baptist Church who were involved in the jailing for breach of a municipal by-law.

"It's wonderful to be free of worldly cares," said Mr. Barnhart. "Worldly wealth just simply isn't what it's cracked up to be. I hope to spend the rest of my life in preaching and study and mission work."

He made his big decision just a few days ago. It was confirmed by the text: "If thou wilt be perfect go and sell that thou hast and give to the poor and thou shalt have treasure in heaven and come and follow Me."

While he declined to state what the business sold for, it is learned the figure of \$70,000 is a conservative estimate.

Father of two little girls, Ruth, nine, and Annie, seven, the young man surrounded by his small family, expressed his deep conviction he is completely satisfied with his newly adopted career.

Mrs. Barnhart has known for some little time the change that was to come in their family life and is completely in sympathy with it. The youngsters, themselves, are more concerned over the fact that their pictures might get in the papers.

—Courtesy of *Toronto Daily Star*.

SPANISH OUTRAGE

The following is a verbatim account of the outrage that took place in the Assembly Hall of the Plymouth Brethren in Linares, Spain. For obvious reasons, we cannot divulge any names.

"On the 24th of June, 1948, we held our usual service at 8 p.m. At 8:45, about 30 well-dressed young men, a number of them belonging to the professions, came in and sat down for a moment or two. Then, suddenly, there was a cry of 'Long live the Holy Virgin Mary!' This was evidently the signal, for they immediately rose and smashed the electric lights and some of the windows with rubber truncheons, the broken glass flying all over the place. They then, led by the chief of the Phalangists in this town, smashed some of the seats and the two organs, and assaulted the believers, using knuckle dusters with sharp points; several of our men received head injuries, three

of them heavy blows on the eye (one was very bad but we are glad to say he will not lose his sight as was at first feared). One of the old believers was knocked down and trampled on, one woman was thrown down and hurt, many girls and women had their wrists and arms damaged—one girl was unconscious for a long time. More damage would have been done had not the police been sent for immediately. The young men threatened to fire with their pistols and escaped before the police came on the scene. Twelve of the injured had to go to the first aid station for treatment, and a whole crowd went to the police station to give evidence."

There is no doubt that the outrage described above, like the others that have been happening in Spain, was the indirect result of the campaign against the Protestants initiated by Cardinal Segura last September and backed by the Counsellor General of Spanish Catholic Action, Monseignor Vizcarra.—*The American Protest*.

PITHY MATTHEW HENRY

Matthew Henry's Bible Commentary by Matthew Henry. Fleming H. Revell Company. Six Volumes, 7,000 pages, \$22.50.

My copy of Matthew Henry, inherited from my father, is dated 1811 but the great commentator lived long before that. In fact he began the work of bringing his notes together in 1704. Years ago the founder of Fleming Revell Company bought the plates, but now Revell Company have made new ones and brought out a new edition. The full title is "Matthew Henry's Commentary on the whole Bible wherein each chapter is summed up in its contents: the sacred text inserted at large in distinct paragraphs; each paragraph reduced to its proper heads: the sense given, and largely illustrated with practical remarks and observations." The text of the Bible is printed in full in the King James Version and the comment in smaller type. Of course the book is old but it is still meaty and useful.

The first lecture of Spurgeon's work entitled *Commenting and Commentaries* discusses commentaries in general and contains these remarks about Matthew Henry.

"First among the mighty for general usefulness we are bound to mention the man whose name is a household word, MATTHEW HENRY. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He delights in apposition and alliteration; he is usually plain, quaint, and full of pith; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is not versed in the manners and customs of the East, for the Holy Land was not so accessible as in our day; but he is deeply spiritual, heavenly, and profitable; finding good matter in every text, and from all deducing most practical and judicious lessons. His is a kind of commentary to be placed where I saw it, in the old meeting-house at Chester—chained in the vestry for anybody and everybody to read. It is the poor man's commentary, the old Christian's companion, suitable to everybody, instructive to all."—W.G.B.

Among Ourselves

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

By W. Gordon Brown, Dean

Mr. and Mrs. Wayne W. Courtney have settled in Christian work in Condor, Alberta.

To Rev. and Mrs. Bernard Jeffery, on Monday, November 1st, the gift of a daughter, Susanne Mary.

On Sunday, November 28th, William Street Baptist Church, Lindsay, Rev. G. W. Searle pastor, celebrated its twenty-second anniversary, the thirteenth in their own building. The church was filled in the morning and packed at night, even filled for the fireside following the evening service. Special music was supplied by the Seminary Ladies' Trio. The Sunday School was addressed by Mr. D. Merrett, one of our students, and the preacher of the day, who greatly enjoyed his work, was the writer of these notes. We saw every side of a healthy spiritual church. Equipment has been improved since last I was there, for instance in the addition of a Minshall organ, which Mrs. Searle plays. A considerable number of young people are in training for Christian work, and an even larger number have consecrated themselves to the Lord for such work and will come to Seminary after more preliminary education. What a glorious hope do we find in a church that produces preachers and missionaries!

Our thanks are due to the International Christian Crusade for a gift of ten copies of Dr. D. S. Milne's *The Bible and Science*.

On Monday, November 1st, a cup and saucer shower was held at the home of the Secretary, for Mrs. Fred Vaughan, née Mildred Guest.

A recent chapel speaker was Mr. Scheele, general secretary of the Tract Club of America. He gave an inspiring account of his own experiences in soul winning and stressed the need of constant personal witness to the unsaved. On Wednesday, December 1st, Rev. K. P. Yphantis told of the needs of Greece for the gospel of Christ.

In the list of gifts of fruit and vegetables from Thanksgiving donated to the student dining room, we are sorry that somehow we overlooked Beulah Baptist Church, New Toronto, Rev. S. Wellington, pastor.

In connection with the week of missions at Waverley Road Baptist Church, Rev. J. Fullard, B.Th., pastor, Messrs. Y. Hurtubise and F. Habermehl presented the French work on Wednesday, November 10th, to the great interest and joy of their hearers.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 12 December 19, 1948

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

THE GLORIFIED CHRIST AND HIS DISCIPLES

Lesson Text: John 21:1-14.

Golden Text: "This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead."—John 21:14.

I. Christ Their Sovereign: verses 1-11.

After Christ arose from the dead He showed Himself alive "by many infallible proofs" (Acts 1:3; 1 Cor. 15:3-8). By comparing the various accounts of the resurrection, it would seem that He appeared to His own as follows: On the day of the resurrection He appeared (1) to Mary Magdalene (John 20:14-18); (2) to the women returning from the tomb (Matt. 28:8-10); (3) to Peter (Lk. 24:34; 1 Cor. 15:5); (4) to the Emmaus disciples (Lk. 24:13-31); (5) to the apostles, except Thomas (Lk. 24:36-43; John 20:19-24). Eight days afterward He appeared to the apostles, including Thomas (John 20:24-29). In Galilee He met the seven by the Lake of Tiberias (John 21:1-23), so that this is the third time that He appeared to the disciples. On the mountain He met the apostles and 500 brethren (1 Cor. 15:6). At Jerusalem and Bethany He was seen by James (1 Cor. 15:7) and the Eleven (Matt. 28:16-20; Mk. 16:14-20; Lk. 24:35-53; Acts 1:3-12).

Each of these appearances served a specific purpose; for example, the Lord manifested Himself in the time of sorrow (John 20:11), fear (John 20:19), doubt (John 20:26), disillusionment (Lk. 24:21) and discouragement (v. 4). He meets our every need (Heb. 4:16).

Simon Peter openly announced his decision to go fishing. Fishing in itself was no sin (Rom. 14:14, 20; Tit. 1:15); it was profitable and enjoyable under ordinary circumstances. But for Peter it was a token that he was tired of the pilgrim way and was turning back to the old vocation from which he had been called to serve the Lord (Matt. 4:18-20). Utterly discouraged, Peter was forsaking his heavenly calling (Lk. 9:62; 1 Cor. 7:24; Heb. 10:38) and following his own inclinations (Prov. 14:14).

Such is the power of example that the other six disciples followed Peter in forsaking the Lord's will. We are responsible to a certain extent if others fall as a result of following our lead (Matt. 18:7; Rom. 14:13, 15, 19; 1 Cor. 8:9-13). No man liveth unto himself (Rom. 14:7); let us ever be faithful and true, for the sake of our Master, for our own sake, and for the sake of others. Teachers, see that your works harmonize with your words, for children will do as we do, rather than as we say; example is more potent than precept (Matt. 5:19; 23:3).

Notice the haste with which the seven embarked on their

unlawful fishing expedition. Perchance this feverish activity was but a blind to conceal the qualms of an uneasy conscience. Fleshly zeal may be a token of spiritual unrest; Peter would give himself no time to think.

The erst-while clever fishermen spent a night of fruitless endeavour (Jer. 2:19). Three years with the Master had spoiled them for their former life, and all their energy was futile. Their Master found it necessary to demonstrate the truth that without Him they could do nothing (John 15:4, 5). They had committed a grave sin in failing the Lord, in abandoning the task which He had given them. A genuine Christian who abandons his holy profession and seeks to live the old life will experience nothing but barrenness. Fishermen who run away from the Lord catch nothing. They have no fruit (John 15:5), no testimony, no power and no joy (Psa. 51:12). Self-chosen paths do not lead to green pastures and still waters (Psa. 91:12; 106:15; Prov. 28:18).

But after the night of toil and sorrow comes the dawn of a new day with all its hopes (Psa. 30:5; John 16:20). How different things appear to us in the broad daylight! Fears of the night seem then so foolish and groundless. What comfort and encouragement to the weary soul to know that in the morning Christ will welcome us to that land where there shall be no more night (Rev. 21:3, 4)!

The disciples were probably ashamed of their escapade, of that long vain vigil during the night hours. The Saviour asked them a searching question, "Children, have ye any meat?" Like children, they had been foraging for themselves, and were now forced to confess the failure of their self-directed service.

To catch fish or to catch men under the Lord's guidance, direction and protection is a different matter (Lk. 5:5, 6)! Casting the net on the right side of the ship was not the secret of their success, but rather the fact that they yielded complete, unquestioning obedience to the command of the Lord.

To see the Lord in His holiness is to be made conscious of our sin (Job 42:5, 6; Isa. 6:5). Peter was overcome by the feeling of his unworthiness; he dare not approach the Lord (Psa. 24:4; Matt. 5:8; Heb. 12:14). But at the command of Christ he assisted in bringing to land the

net full of fishes. Weak and sinful though he was, he was given the privilege of sharing in the triumph of the miraculous draught of fishes. Wonderful grace of our sovereign Lord! He restores repentant sinners to fellowship and service (vv. 15-17).

II. Christ Their Satisfaction: verses 12-14.

The risen Christ Himself prepared refreshment for His weary disciples (1 Kings 19:6, 7). After toil comes rest, after exile home. Their Lord had commanded them to labour (v. 6), but now He invites them to eat (Matt. 11:28-30; Mk. 6:31).

The simple meal of bread and fish would remind the disciples of the power of Christ (John 6:14), of their vital union with Him through His death (Matt. 26:26-29), of His identification with them in His humanity (Lk. 24:39-43) and of the strength to be derived through feeding upon Him (John 6:35).

Christ satisfies those who trust in Him. To do the will of God was meat for our Saviour (John 4:31-34), as it is for each obedient Christian.

DAILY BIBLE READINGS

- Dec. 13—The Resurrection of Christ
as Seen by David Psa. 16:1-11.
- Dec. 14—Christ Foretells His Own Death
and Resurrection Matt. 16:17-28.
- Dec. 15—The Victory of Christ Through
the Resurrection 1 Cor. 15:35-58.
- Dec. 16—Christ's Resurrection in the Heart
of the Gospel Acts 3:12-26.
- Dec. 17—The Appearances of the
Resurrected Christ 1 Cor. 15:1-11.
- Dec. 18—Christ the First Fruits Because
of the Resurrection 1 Cor. 15:20-34.
- Dec. 19—The Consequent Resurrection
of All People John 5:5-29.

SUGGESTED HYMNS

Through the night of doubt and sorrow. Abide with me.
Amid the trials that I see. My gracious Lord, I own Thy
right. Hark, my soul! it is the Lord. True-hearted, whole-
hearted.

FROM NOW TO DECEMBER 23rd ONLY

THE GOSPEL WITNESS cannot afford to give Christmas presents. It needs a Christmas present of some thousands of dollars itself. Notwithstanding, to increase its circulation, and to disseminate good literature, we offer

"THE GOSPEL WITNESS"

and one of the

Blakeney Books

"THE ROMISH CONTROVERSY"

or

"SOCIAL ASPECTS OF ROMANISM"

For the Price of \$2.00

or

EITHER OF THE BLAKENEY BOOKS

For 50 Cents Each or 2 for \$1.00

Please send to address (or addresses) below the following order (place a cross after the one selected):

THE GOSPEL WITNESS and

(name which Blakeney book)

I Copy of Blakeney's "Romish Controversy"—50c.

I Copy of "Social Aspects of Romanism"—50c.

for which I enclose

NAME:

ADDRESS: