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"THE FATHER OF LIGHTS"

THE proper minding of the business of life, when sifted down to that which is cardinal and essential, resolves itself into a problem of selection, a reasoned or instinctive choice between the evil and the good, or between the good and the better, or between the better and the best. Life's garden is full of flowers, but some are poison-blossoms; its orchards are full of fruit, but some fruits have a worm at the core; the streets of the city are thronged with people, but some of the faces are masks; the stores are full of jewels, but some of the shining gems are paste; life's highway abounds with forked roads, and some of the roads lead to the wilderness and the precipice, and others to unfruitful fields. And the art of true living consists in knowing what flowers to pluck, what fruit to gather, what faces to believe in, what jewels to buy, what road to take to reach the city of good and perfect quality.

In James' epistle, the first chapter, and the sixteenth and seventeenth verses, we read: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It is a sign-board pointing the way. It warns against the evil of inferiority by pointing to the only good and perfect. When it is examined, it points to a principle to be recognized, a Person to be revered, and a predominance to be relied upon.

The art of living, then, consists in the constant recognition of this principle, that whatever is good and perfect in life is from above. We are cautioned against a common error: "Do not err, my beloved brethren." Here is a principle too generally ignored. Who believes that the true values of life are from above? That the only real wealth, the only true success, the only fame, the only worthy and enduring remembrance, are found in obedience to laws which are from above? How many a young man acts on the assumption that a business or professional career may be made to yield much that is "good and perfect" without any reference to a Will or Power from above. Let our readers heed the admonition in this respect, "Do not err."

There is a flaw in everything which is unrelated to the heights; and yet how many labour in business who

have no skylights in their stores, and no upstairs in their houses! They grovel on the earth, fond of their earthly toys—as if they were "perfect"! But a man cannot do the day's work without reference to the laws which proceed from above, and have a really "good" day; neither can one seek pleasure on the lower levels of life and have a "good time". A man fancies that the character of a house depends upon the materials of which it is constructed, and says it is impossible to build a home of ethical qualities, that one must have bricks or stone and mortar. As a matter of fact, however, it is the moral element which enters into the building of a house which gives it value, which makes it durable. It is, indeed, the amount of conscience put into the building which determines whether it is to be a "good and perfect" house or not. And the principle holds in every field of human endeavour: it is that which is "from above", entering into our efforts, which determines their degree of goodness and perfection; and where that moral quality "from above" is lacking, nothing is really "good", nothing is really "perfect".

There can be no perfection of beauty without proportion and perspective. Many an otherwise good thing is marred by its straitened surroundings. Wellington's great statue in St. Paul's is almost a waste of the sculptor's art, because it is out of proportion, it has so little "above". If certain great pictures called "good and perfect" were to become yours or mine as "gifts", they would lose their perfection in our possession—we have no house large enough to hang them in. We have seen great buildings, architecturally almost perfect, but which were spoiled by their situation, they lacked spaciousness, so that everything was necessarily viewed at close range, and seemed therefore to be lacking in the perfection of proportion. David acknowledged a "good and perfect gift" when he said, "Thou hast set my feet in a large room." All life is out of proportion until we view it in relation to things above; then life becomes proportionate and symmetrical, and the temple grows into beauty under God's infinite blue.

But the Word teaches that the complement of earthly and transient things "cometh down", so that life is not without its elementary goodness and perfection. What-

ever is lacking below, may be had "from above". Heaven is not without a listening ear, and an open hand. Priceless gifts have come to us, but such tears of penitence as have been free from the bitterness of despair, such material prosperity as has been without moral taint, such spiritual wrestlings as have developed moral fibre and faith, such goblets of joy as have had in them no dregs of sorrow, such vanquishments as have been potential moral victories, such crucifixions as have necessitated resurrections, these experiences of life have been good and perfect gifts, and they all have come from above.

The source of all perfection is a Divine Personality—"The Father of lights". Men are in danger of worshipping mere determinative force, of bowing down to an abstract something called Law. But good and perfect gifts do not grow from the fruitifying overflow of an impersonal Nile: they come to us through well-defined channels; there is, as we have already pointed out, a right way of living; there is a monopoly of goodness and perfection—but it is a personal monopoly, we are enriched by "the Father of lights".

And this is the distinctively Christian attitude. We have not to vaguely refer to the great First Cause: "When ye pray, say, Our Father which art in heaven." And so those great principles which are the yellow metal in the ore of our mining, which constitute the enduring element in all that is wrought by human hands, which are the warp and woof of all that is of moral worth in human life, these proceed from one to Whom we are no more strangers; He is our Father above.

How instructive is the figure by which the Personal Source of goodness and perfection is here represented! God is likened to the Sun, "the Father of lights". The ablest astronomer could not exhaust the wealth of teaching which resides in this analogy; and we can but make use of one or two perfectly obvious lessons. All that enters into terrestrial existence is dependent upon the Sun. Let him but withhold his warming, vitalizing rays, and the year is no longer crowned with goodness, nor do the paths drop fatness; then the pastures of the wilderness would mourn, and the little hills put on sackcloth—the pastures would lose their garment of flocks, and the valleys their golden raiment of corn, and joy and singing would give place to the silence of death—indeed, were the sun to loose his hold upon this planet, it would fall into infinite space, and by its passage, be converted into a consuming fire.

So are we dependent upon God, not only as to our physical being, but 'tis—

"His that gentle voice we hear,
Soft as the breath of even;
That checks each fault, that calms each fear,
And speaks of heaven.
And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

In this time of year, as one travels about, he is made keenly aware of how much the pleasures of life depend upon sunshine. Even the gardens of kings wait on his smile, and the flowers are of a sad countenance if his face be hidden from them. The undulating fields, the flowered hedgerows, the winding highway, the wide and solitary road, and even the majestic, heather-clad hills—the whole spacious landscape, all are clad in robes of sombre hue, when mist and cloud obscure his disc, and

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

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put on their most beautiful garments only when they meet the Sun as a bridegroom coming forth out of his chamber. But when he comes forth, behold their garments are crimson, and emerald, and silver and gold.

And thus are we, without beauty, and without perfect pleasure, until the smile of the "Father of lights" shines upon us. Well do we sing—

"Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

"Our midnight is Thy smile withdrawn,
Our noontide is Thy gracious dawn;
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine."

But the figure suggests that we are still indebted to His beneficence when we are least aware of it, for His ministry is not confined to sunny days; He is the "Father of lights": every true light, whether it be the steady glow of the lamp of some exact science, or the flickering torch of philosophy, or the flaming beacon of revealed religion, or the ruddy smoking flax of conscience—every true light is a child of the Father of lights, all were kindled at that Orb of light and life.

Thus in the night-time of human experience when the Sun is hid, and even the stars are obscured, and men kindle for themselves some tiny taper to light them to their toil, or on their journey, they do but borrow dust of gold from His treasury, a spark from His flame. A little child doth lead them, and the child is a child of the "Father of lights".

Let us consider the man who acknowledges no indebtedness to religion. He has attained to a position of eminence in his profession, and he is not without pride in his achievement; but religion was not an element in his success, therefore he never prays, nor gives thanks to God. His advancement is due to his natural intellectual strength and receptivity; he lives and labours by lamp-light, not by sunlight, for he has tapped the springs of

knowledge and the oil has flowed! "Do not err, my beloved brethren." Your light is from God Who is the "Father of lights".

Someone else owes his success to mechanical means. He says science has lighted the way to success for him. We were told by a manufacturer not long since that one girl could attend to twelve machines in his factory, that the cost of production was small, and the profits large, and he was prosperous. But he was being made rich by a light which is a child of the "Father of lights".

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou O Lord, art more than they."

Much more is wrapped up in that figure, but we leave it for our readers to unwrap its golden leaves.

We would speak of the perpetual predominance of this beneficent Monopolist, "with whom there is no variability, neither shadow of turning". Unlike the sun, "the Father of lights" has neither parallax—as the word is literally here—nor tropic of turning; God is greater than His greatest work, and more reliable than the clock of the universe. The sun appears above the horizon at a different time each morning, and sinks from view at different times in the course of the year. The sun is not always the same; he journeys southward to the solstice, then turns back again. Thus summer dies away into autumn, and autumn into winter. But not so with God, He is "the same yesterday, to-day, and for ever". His power knows no diminution; what He has done, He can do again; His love knows no change. Are we constantly anxious lest we should lose a friend's favour? Are we often in fear lest, unwittingly, we have given offence? Are we distressed in anticipation of a twilight in another's affection—a twilight that presages night? The Word speaks of One Who will keep on sending us "good and perfect gifts"; He will not change; He will not visit us with winter; we shall never need to run from Him to seek a more congenial clime; having loved His own, He will love them even to the end—no parallax nor tropic, but one eternal solstice is given us in Christ.

His faithfulness will not fail. So exact are the movements of the heavenly bodies that astronomers can foretell an eclipse to a minute a hundred years in advance; but the Scripture says God is less variable than the clock of the universe which never loses a second in a millennium. Surely here is a ground of hope, that He Who has a monopoly of goodness and perfection is our Father, and will be forevermore the same—

"God of all goodness! to the skies
Our hearts in grateful anthems rise;
And to Thy service shall be given
The rest of life, the whole of heaven."

REV. R. M. LEGHORN IN JARVIS STREET

JARVIS STREET CHURCH was privileged to enjoy the ministry of Rev. R. M. Leghorn, Pastor of Burton Street Baptist Tabernacle, Sydney, Australia, Thursday, September 21st, and Sunday, September 24th. Mr. Leghorn's sermon on Thursday night was richly blessed to the large congregation to which he spoke, and on Sunday at both morning and evening services the presence of the Lord was very real, and the ministry of the word was greatly enjoyed.

Mr. Leghorn's visit to Jarvis Street will be long and happily remembered by the Jarvis Street people.

THE PASSING OF DR. W. L. PETTINGILL

ONLY last week, after THE GOSPEL WITNESS had gone to press, did we learn that our long-time friend, Dr. W. L. Pettingill, had suddenly been called home.

Even now we have not the exact date of his passing, but we were informed that while he had retired from the actual pastorate of the First Baptist Church, New York, he was still supplying its pulpit, and coming into New York week by week on Friday.

We were told, and this is the best report we have, though we cannot absolutely vouch for the accuracy of the details, that Mrs. Pettingill had stepped into a telephone booth in the rotunda of the hotel, leaving Dr. Pettingill standing without, waiting for her, when she heard a thud, and turning around she saw her husband prone upon the floor. Apparently a heart attack took him off instantaneously.

In years past Dr. Pettingill was a frequent visitor to Jarvis Street Church, and he was invited many more times when his engagements prevented his acceptance. No one was ever more welcome to Jarvis Street Pulpit.

Dr. Pettingill was a glorious preacher of the gospel, and we believe he delighted to come to Jarvis Street as much as Jarvis Street delighted to have him. On more than one occasion he has told this Editor that Jarvis Street, in his view, was the greatest "fish pond" in America. Be that as it may, we were always happy to have him with us. We never agreed with Dr. Pettingill's eschatology, but that did not, in the slightest degree, interfere with our fellowship. The last time we saw him was on a certain Sunday when he and Mrs. Pettingill were enroute to some place in the States, and had to pass this way, when they planned to be in Jarvis Street Church for the Sunday evening service.

The world seems poorer, as we reflect that Dr. Pettingill is no longer with us. We are sure that an abundant entrance was ministered to him into the everlasting kingdom of our Lord Jesus Christ.

And so, one by one the Lord is gathering His faithful servants home. What a long procession we have seen! There were A. C. Dixon, James Gray, O. W. Van Osdel, R. A. Torrey, W. B. Riley, John Roach Straton, George Truett, G. Campbell Morgan, J. H. Jowett, and a great host of others.

Of the great giants of twenty years ago, or more, whom we were privileged to know, only Robert McCaul, P. W. Philpott, and J. Frank Norris remain. Dr. McCaul is, relatively, still a youngster, and we have reason to hope, has many years of fruitful service ahead.

Dr. Philpott is in a class by himself. At least ten years older than Dr. Norris, when he was last with us, at the Editor's fortieth anniversary in May, it seemed to us he spoke as vigorously as ever. We have heard that since then he has been somewhat indisposed, but we trust that, notwithstanding his years, he may be permitted to continue with us for a good time to come.

Of Dr. J. Frank Norris we say, God grant that he may continue for many years to come. We have been assured by those who have heard him recently that his bow still abides in strength, and the arms of his hands are still made strong by the mighty God of Jacob.

This Editor is not very old. But as a coloured man of the South remarked of himself, he had "just been here a long time." But he is old enough to begin to feel a little bit lonely.

BIBLE FELLOWSHIP CONFERENCE

October 10-12, in Jarvis Street Church

OCTOBER 10th to 12th, Tuesday, Wednesday, and Thursday, an Autumn Bible Conference will be held under the auspices of The Emergency Missionary and Educational Committee of The Union of Regular Baptist Churches.

Many of our readers will remember the great conference held from May 9th to 11th last. Seldom, if ever, have we had an experience of such rich fellowship as on that occasion. However, we remember that comparisons are odious. We recall many mountain-top experiences at the Annual Conventions of The Union of Regular Baptist Churches. But last Spring, to say the least, was one of the best. We are to have another such conference next week. We believe the programme is an excellent one, and we are sure all who attend will be thrilled with the Committee's Report of the year's work.

In the early days of the Union the churches were wont to organize carloads of members to attend. We hope that early practice will be continued next week, as it was at our last Spring conference. We suggest that much prayer should be offered, that all who attend, as well as the various speakers, will come in the fulness of the blessing of the gospel of Christ.

Following is the programme for the three days:

TUESDAY, OCTOBER 10th

Morning: 9.30—Emergency Committee Board Meeting.

Afternoon: 2.00—Praise Service; Led by: Student Pastor Kenneth Burton. 2.30—Bible Exposition; Presiding: Rev. G. B. Hicks, B.Th.; Addresses: Rev. John Byers, Rev. W. C. Tompkins, B.Th., "The Equipment for God's Work".

Evening: 7.30—Praise Service; Led by: Student Etienne Huser. 8.00—Presiding: Rev. D. Macgregor, B.Th.; Address: Rev. J. R. Boyd, "The Christian According to Peter".

WEDNESDAY, OCTOBER 11th

Morning: 9.30—Praise Service; Led by: Student Donald Melville. 10.00—Presiding: Rev. W. S. Whitcombe, M.A.; Presentation of Annual Report; Election of Officers. Address: Rev. B. R. Oatley-Willis, B.Th., "Calvary God's Guarantee of Spiritual Success".

Afternoon: 2.00—Praise Service; Led by: Student Pastor Russell Cherry. 2.30—Bible Exposition; Presiding: Rev. C. J. Rogers; Addresses: Rev. G. Olley, "The Problem of Suffering"; Rev. D. Macgregor, B.Th., "The Pre-Eminent Christ".

Evening: 7.30—Praise Service; Led by: Pastor Elton Britton, B.Th. 8.00—Presiding: Dr. T. T. Shields; Address: Dr. Robert McCaul.

THURSDAY, OCTOBER 12th

Morning: 9.30—Praise Service; Led by: Pastor G. H. Stephens, B.Th. 10.00—Home Missions and French-Canadian Evangelization; Presiding: Rev. J. R. Boyd; Addresses: Miss Doris Orrett, Mr. G. Aceti, Rev. Yvon Hurtubise, "Out of the Depths".

Afternoon: 2.00—Praise Service; Led by: Rev. B. R. Oatley-Willis, B.Th. 2.30—Presiding: Dr. T. T. Shields, President, Toronto Baptist Seminary; Addresses: Dr. O. L. Clark, Rev. W. S. Whitcombe, M.A., Rev. G. A. Adams, B.Th.

Evening: 7.30—Praise Service; Led by: Rev. G. B. Hicks, B.Th. 8.00—Presiding: Rev. D. Macgregor, B.Th.; Address: Dr. T. T. Shields.

THE TRAINING OF MINISTERS

"No work can possibly confer a greater benefit upon mankind than the training of ministers whom God has chosen, for around them spring up churches, schools, and all the agencies of religion and philanthropy."

—SPURGEON—*Lectures to My Students.*

CHILDREN AND THE BIBLE

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ-Jesus.—II Timothy 3:15.

Happy Timothy! His mother and his grandmother had shown an unfeigned faith, to which the Apostle himself testified. From a child they had trained him to know the holy Scriptures; and in his early youth he had met the blessed Apostle and learned from him the faith which is in Christ Jesus, and thus had become wise unto salvation. Happy Timothy! Happy, every growing child that has devout people around to point it toward the knowledge of God's Word. My friends, we who are growing old, what do we live for in this world, but for the young who are growing up around us? What would be the use of life to us, if it were not in the hope of making the life of those whom God hath given us, and those who spring up under our view, brighter and better and purer and worthier? We ought not to think it a small matter to train the growing children—in our homes, in the Sunday-school, as we meet them in society; wherever we can reach them by our influence—to know the holy Scriptures. You are not doing enough if you merely tell your children sometimes, "You ought to read the Bible," and perhaps scold a little because the child does not read the Bible; that is not half enough. Ah! we ought to set the child an example of reading the Bible, as some of us neglect to do. We ought to make the children see, by our own daily assiduity, our own living interest, that we believe in reading the Bible and get good out of it. We ought to talk about what is in the Bible; we ought to point out to the child this or the other portion that is suited to his age and character and wants. We ought to talk to the child about what he is reading, to show him the application of this or that text to his daily life. Out of the abundance of a heart that is full of the knowledge of God's Word, our mouth ought to speak often in the conversation of the family, so as to make the child feel that the Bible has gone into our soul, and that it shows itself in the glance of our eye and in the tone of our voice and in the tenor of our life. Are there many of us that do that? Dear children! there come times when our hearts grow soft and tender toward them, and we feel that we could die for them if that would do them any good; and yet here is something by which we could promote their highest, noblest, eternal welfare, and—we do not have the time! Happy Timothy, who, ere he became grown, learned the faith which is in Christ Jesus. Happy every one who from a child has known the holy Scriptures, has learned early—and God be thanked! the earlier the better—to give the young heart to Christ Jesus and dedicate the young life to His blessed service, and now is going on, trying to persuade others to love and serve Him too.

—JOHN A. BROADUS

THANKSGIVING

How worthy is it to remember former benefits, when we come to beg for new. Never were the records of God's mercies so exactly revised, as when his people have stood in need of new editions of his power. How necessary are our wants to stir us up to pay the rent of thankfulness in arrear! He renders himself doubly unworthy of the mercies he wants, that doth not gratefully acknowledge the mercies he hath received.—STEPHEN CHARNOCK

The Jarvis Street Pulpit

ETERNAL REDEMPTION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 1st, 1950
(Electrically Recorded)

"Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11-12.

NOTHING surely could be more important than that we should be sure of our eternal destiny. Whither are we going? What shall we find on the other side of the river? We profess to have received salvation, but in that salvation what have we really received? Is it a possession, or must it be an attainment? Is it something given to us, or something which we ourselves, by our own efforts, must gain?

It would be very easy for me to spend what time I have at my command this evening in doing nothing but quoting texts of Scripture, showing that the salvation which is in Christ is an eternal salvation. And that would, I am sure, be a very profitable exercise; but I think sometimes it is well for us to try to enter into the philosophy of things, and to understand why these things must be; not only that they are, but why they are as they are.

The word of God says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," and I suppose generally when that text is quoted it is cited as though it referred to some future condition of things, as though it meant that as yet we do not know what is reserved in heaven for us. But that is not what that text means. The eye and the ear are representative of the senses, hearing, seeing, feeling, smelling, the senses by which we hold communication with the outer world, the means by which the mind is enabled to apprehend objective truth. We see things, we hear things, we feel things, or we sense them—we know something of their existence because knowledge of these objective things has been communicated to the mind through the senses.

The text I have quoted says there are things that are not thus apprehended. The Christian has a kind of sixth sense, something more than those who are in a state of nature, and the context of the verse that I have quoted says "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." That is to say, there are Divine communications made to the awakened and enlightened soul by the Divine Spirit, which transcend all ordinary human understanding. And so it comes to pass that the unlettered man or woman who has had but little, if any, advantage of the schools, but who yet knows Jesus Christ, very often knows more about the profound truths of Holy Scripture than the learned scholar or the astute and penetrating philosopher.

Therefore, when we come to the word of God—I have said it to you a thousand times, I say it again—when we come to the word of God we must ever recognize that we are dependent upon the Divine Teacher, the Author of Holy Scripture is the only One who can interpret it to us. You remember the word of the Stranger on the Emmaus road: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" Then opened He their understanding that they should understand the Scripture, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself."

Mr. Slade read this evening the New Testament reminder, or one of them, that Moses was enjoined to make all things according to the pattern shown to him in the Mount. The Tabernacle and its successor, therefore, the Temple, was patterned after heavenly things. Have you ever thought of that, of what that means? The Tabernacle was but a replica of things in the heavens. We read in the Book of Job the strange and striking sentence, "Yea, the heavens are not clean in his sight." Did the angels that sinned pollute the heavenly dwelling-place before they were cast out for their rebellion? We read too that these things that were but the pattern of heavenly things were all "purged" by blood, but by the blood of animal sacrifices, but that "the heavenly things themselves with better sacrifices than these." What a strange statement that is! We are told that the law had a "shadow of good things to come, and not the very image of the things"; but my text says that "Christ being come an high priest,"—not of the shadow of good things,—but "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building"—the Tabernacle was the place of meeting, where men met with God upon His terms, and the Tabernacle in its temporary service and ministry was necessary to provide a meeting place where the sacrifices might be offered, where the high priest might appear in behalf of the people.

But our Lord Jesus has nothing to do with that Tabernacle. The Tabernacle that was employed in His ministry was a greater and more perfect tabernacle, "not made with hands, that is to say, not of this building" Did you notice in the Scripture lesson this evening that it was said that if Jesus were upon earth He should not be a priest, seeing that there are priests "that offer gifts according to the law: who serve unto the example

and shadows of heavenly things." His priesthood so transcended the priesthood of Aaron and his aids, that He ministered under conditions vastly different—they serving only under the shadow of good things to come, and He a priest of the good things themselves. Our Lord Jesus effected salvation, and He did it by "a greater tabernacle"; He did it by "a better sacrifice", and, doing it, He accomplished a more enduring result; He "obtained eternal redemption for us."

I.

WHAT IS MEANT BY THAT "GREATER TABERNACLE"? We read this evening what it is: "Now of the things which we have spoken this is the sum; we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The tabernacle which was the pattern of heavenly things consisted of the outer court, the sanctuary, and the holiest of all, where the Ark of the Covenant was kept, and where the Shekinah glory, the representation of God, the outshining of Deity, was seen, and into the holiest of all nobody ever entered but the high priest, and he only once a year on the day of atonement, when he offered sacrifices for his own sin, and for the sins of the people. But that holiest place was the pattern of the divine dwelling on high, where the Holy One sits in solitary splendour and majesty, Whom no man hath seen, nor can see.

It is said that He "dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything." He dwells in a place of absolute holiness, and there our great High Priest has entered, and there He is seated on the right hand of the Throne of the Majesty in the heavens.

May I remind you that *before He was seated thus He came forth from the Father*, for, from eternity, he had dwelt in splendid isolation with the Father and the Holy Ghost, one God. But He tells us "I came forth from the Father." He came out of the holiest of all. "I came down," He said, "from heaven." There was no priest on earth, there was no one on earth who by any means could be qualified to exercise the office of this heavenly priesthood. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Let us keep that, dear friends, particularly in these days, always clearly in our minds, that Jesus Christ has no double, no second, no copy or imitator. "Art thou he that should come," said John, "or do we look for another?" It were the utterest folly to look for another. There is only one Jesus. "God so loved the world that He gave His ONLY BEGOTTEN Son." There was no other.

He "came forth from the Father," and in so coming *He identified Himself with those who had been excluded from His holy presence*. He took not on Him the nature of angels, but He took on Him the seed of Abraham, and though He were God, and thought it not a prize to be grasped at to be equal with God—no unusual thing for Him, nothing extraordinary to be on an equality with the Most High, that He was from all eternity with the Father and the Holy Ghost; notwithstanding that "He humbled Himself," He stooped to our low estate, and "took upon him the form of a servant, and was made in

the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Never forget that the life of Jesus Christ did not begin at Bethlehem; He was one with the Father before the foundation of the world, and the days of His flesh; His manifestation among men, was but a brief parenthesis in His eternal existence. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." There it is, that infinite stoop from the Throne of the Majesty in the heavens to the cross of Calvary. One of our hymns has it, "From the highest Throne in Glory, to the cross of deepest woe."

He came thus that He might effect our salvation, and *He effected an atonement by union of Himself with our nature*. I heard a famous preacher preach from this pulpit once, many years ago—not actually from this pulpit, but I mean Jarvis Street pulpit—on the atonement, in which he described the atonement merely as a means of effecting an at-one-ment, using the English word: that Deity stooped to unite Himself with humanity because humanity could not ascend to unite itself with God.

II.

But that is only a half truth. It is true, gloriously true, that by His union with our nature He did effect an at-one-ment between man and God, but oh, there is vastly more than that in the atonement, for I would remind you that HE EFFECTED IT BY "A BETTER SACRIFICE." He entered into the holiest of all, into the presence of the Most High, not with the blood of others, but with His own blood. And His own blood represented the out-pouring of the life of Deity. He had given His all. Dr. Schwarz reminded us when he was here that when the spear was driven into the side of Jesus there came out blood and water, suggesting what has long been suggested may be true, that literally, physically, He died of a broken heart. But certain I am of this, that He poured out all His life's blood. The spear that was driven through His side, while it released the fluid perhaps of the pericardium, whatever blood was there flowed, His body was emptied of the last drop, if I may so say, of the liquid life of Deity. He laid down His life for us, and entered into the holy place, not with blood of others, but with His own blood.

But once more, when He went into the holy place *He went as our representative*. There are those who deny the real bodily resurrection of the Lord Jesus. But whether we like it or not, we are men and women in the flesh, and our bodies are part of our complex natures, and I doubt not that our bodies are our chief impediment to spiritual progress. We are in the flesh; we have all the moods and appetites and weaknesses of the flesh, and thereby the Spirit oft is tempted. But we must hold fast to the truth of the real resurrection of Jesus. Do not forget that He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He did not say "flesh and blood." I am inclined to the opinion He had no blood in His resurrection body. I do not know, but I am inclined to the opinion that, while it was a real physical body, it was a spiritual body animated by the Spirit. But at all events He had flesh and bone. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but

believing." When He appeared to His disciples when He prepared the meal for them, even in His resurrection body, He ate before them a piece of a broiled fish and an honeycomb. I quoted that one time to a certain preacher who said, "Rather a crude idea of the resurrection." Crude or not, it is what the Bible says! I think He did it in order to impress His disciples with the reality of the fact of His resurrection. The body that was crucified and laid in the grave was raised again, and it was that body which carried His spirit to Olivet, and it was those pierced hands that were spread in benediction, and it was that veritable physical body that rose into the heavens and was received out of their sight. That is to say, when He entered into heaven as your representative and mine He carried our human nature with Him. He is still incarnate, and for ever more will remain incarnate! The incarnation is an eternal fact. He carried our human nature into the presence of the Holy One. What a stupendous fact that is, that human nature has been so redeemed, so purged from all iniquity that there is now a Man, Divinely human, humanly Divine, the God-Man, seated on the right hand of the Throne of the Majesty in the heavens: "Christ the firstfruits; afterward they that are Christ's at his coming." And so there is a real redeemed Man, the Federal Head of a new race, the second Adam, Who is a quickening Spirit, seated on the Throne of the heavens, and He is there as your representative and mine.

How did that come to pass? You remember when man was driven from the divine presence in Eden, there was placed eastward at the garden gate "Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." There was no passing that flaming sword until He came, Who is our Saviour. Then

"Jehovah bade His sword awake,
O Christ, it woke 'gainst Thee;
Thy blood its flaming blade must slake,
Thy heart its sheath must be.
All for my sake, my peace to make;
Now sleeps that sword for me."

And the veil of the temple is rent in twain, the way into the holiest is made manifest through Him Who came a High Priest of good things to come. O my brethren, what "good things"? I do not know. I do not know what good things are to come. I could talk to you about golden streets and jasper walls and gates of pearl and the tree of life, the river of the water of life, the painless, sorrowless, tearless, deathless city that has no need of sun or stars—ah, but there are unimagined and unimaginable "good things to come," many good things to come, and He has come, the High Priest, to assure us of our possession of them. Much of it is revealed in this Word, and though "eye hath not seen, nor ear heard, neither have entered into the heart of man . . ." "the Spirit searcheth all things, yea, the deep things of God," and He will reveal many, many of the good things to come.

Therefore, just as truly, and I am afraid some people forget that, as Christ represented you on the cross and in the grave and in resurrection, He represents you in glory, in the immediate presence of the Holy One, and His presence there is a guarantee of our ultimate entrance into the dwelling place of God. O, when we think of this we are almost afraid, aren't we? And you are half inclined to say, "I would be almost afraid to be where that glory that excelleth shines." Of course you would, and so should we all were it not that this match-

less salvation provides means whereby we may be so changed that we shall not be afraid.

I heard the great John MacNeill, the Scotch John, say a lovely thing one day. It was a bit of holy, sanctified imagination, but he was speaking of the ark of the covenant being in the house of Obed-Edom, when the Lord blessed Obed-Edom and all his house for the sake of the ark. He described it as being put behind a curtain because this godly man knew that there was a veil always before the ark. And then he imagined the wife of Obed-Edom missing her little boy. He called him Benjamin, "Benjie." She looked everywhere for him but she couldn't find him. Then listening intently she heard the patter of his little feet beyond the curtain where the ark was, and though she was no priest, yet mother-like, fearing for her child, he described her as perhaps daring to draw the veil aside, and being almost blinded by the glory. Full of fear she listened, and there was little Benjamin walking around, and out from the glory she heard such a Voice as she had never heard before say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Ah, yes, receiving it as a little child, some day, even in the blaze of the Divine Glory we shall be perfectly at home, washed in the blood, regenerated by the Spirit, made nigh at last by the blood of Christ.

III.

WHAT HAD HE DONE? "Having," note the tense, "HAVING OBTAINED ETERNAL REDEMPTION." My dear friends, that surely is what Jesus came for. That is the great incomparable miracle of all the ages. The incarnation and the stoop of Deity to our level, and to our death, then lifting us up to God. Do you mean to tell me that was an experiment, that the Lord of glory came to try to do something? Oh no! He entered at last with His own blood "having obtained eternal redemption." What was He? A man? What does "redemption" mean? It means the redemption of the body; it means the redemption of the whole creation. That is what He effected. He entered into Heaven itself with His own blood when He knew that "it was finished," and it was now within His sovereign power to give eternal life to as many as God had given Him. "Having obtained eternal redemption."

My dear friends, *what could it be but eternal redemption?* Who did it? God Himself! I hope I do not weary you in speaking about the grace of God, but if I should live to be as old as Methuselah I would remind you ten thousand times more that it is all of grace. God does it all, and "I know that whatsoever God doeth shall be forever."

We heard in the first war that it was "a war to end wars," but it didn't, and now men are talking about taking means by the United Nations and all the rest of it, to put an end to this frequently recurring chaos. They won't do it! They cannot do it! Nothing of human production abides. Man, whose breath is in his nostrils, cannot produce anything eternal, but God can, because He is eternal, and He puts His own nature into whatever He does. But we are saying today that it must not happen again. I do not want it to happen again, but it will until the Lord winds it up victoriously at last.

But what of Christ? Are there any here who do not believe in the eternal security of the believer? Will

you tell me that Jesus Christ must be born in Bethlehem the second time? Will you tell me He must be made under the law and work out a righteousness for me a second time? Do you tell me that He, the Infinite, must die for me the second time? That He must be buried again and rise again, and enter into heaven again a second time? Listen—"He entered in," my text says, have you got it? "He entered in *once*"! You do not do things like that; I do not. We make a pattern and we say we will do better the next time, and the next time, and the next time. God does not need any next time; He makes it as perfect as Himself the first time, hence He is the First and the Last, the Alpha and the Omega, and all the alphabet and all the literature between. He is everything!

No, when He had offered one sacrifice for sins forever He sat down. "He entered in once." "It is appointed unto man once to die, and after that the judgment." "So Christ was once offered." That is enough. He doesn't need to be offered again. That settled it.

Oh, take your redemption! Here is a watch. It was given me some years ago. I think it is all gold. It has my name inside of it. My morning class gave it to me many years ago, but anyway, there it is, the pure thing, real gold. Those dear friends didn't want to give me an imitation; they wanted to give me something that would last. They gave me a watch that would last as long as I live. Well, will the Lord Jesus give you a salvation that will wear out? Will He have to save you over again? Not at all. Oh, this is the only security I know of. "Having obtained eternal redemption for us." That is the meaning of this ordinance tonight. It means that we eat the bread and drink the wine to keep our Lord in memory, that we may never forget how much we owe Him. And we are to keep on doing this, without change, till He come. Some day He is coming back again to claim His own.

Have I made it clear that salvation is eternal? The redemption that is in Christ Jesus is complete and everlasting, as He is everlasting.

Let us pray:

O Lord, help us again this evening to rejoice in our security in Christ. If there is any troubled soul here tonight who has been distressed by doubts and fears, help such an one to see that it is impossible that the Lord Jesus should fail in any particular. So Lord, we do trust Thee; we trust Thee wholly for time and for eternity. Amen.

A PRAYER OF CALVIN

"Grant, Almighty God, that as we are this day surrounded with enemies, and without any defence, so that our safety seems to be every moment in danger,—O grant that we may raise up our hearts to Thee, and being satisfied with Thy protection alone, may we despise whatever Satan and the whole world may threaten us with and thus continue impregnable while carrying on our warfare so that we may at length reach that happy rest, where we will enjoy not only those good things which thou hast promised to us on earth, but also that glorious and triumphant victory which we shall partake of together with our head, even Christ Jesus, as he has overcome the world for us, in order that he might gather us to himself, and make us partakers of his victory and of all his blessings. Amen."

THE COMPASSION OF JESUS

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Morning, October 1st, 1950
(Electrically Recorded)

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things." Mark 6:34.

Prayer Before the Sermon

Already, O Lord, in the hymn we have invoked Thine aid, that we may understand Thy word, and experience Thy presence. We pray Thee now to grant us in full measure, every one of us, the illuminating ministry of the Divine Spirit, that we may understand the things of God, and be energized to do His will. We ask it in the name of Jesus Christ, our Lord. Amen.

THIS is a very simple and straightforward record of a day's events in the life of our Lord Jesus. I want you to see *what He saw*, and as His grace may help us, to *feel as He felt*, then to *do what He did*.

I.

When Jesus came out He saw a multitude of people, but TO HIM THEY WERE AS SHEEP NOT HAVING A SHEPHERD. That figure is very frequently used in Scripture, both in the Old Testament and the New, where people are likened to sheep. "All we like sheep have gone astray." The Spirit of God does not employ metaphors carelessly. Likening us all to sheep He had good reason, for sheep we are, all of us.

It may not be complimentary to us to remark that *a sheep is one of the least intelligent of all animals, the fact is, it is quite stupid*, and scarcely knows how to take care of itself. It describes the spiritual state of all of us, notwithstanding our intellectual pride. The fact is, we have nothing to be proud about. We are just like a lot of sheep, all of us. Only as we are Divinely instructed, and Divinely illuminated can we possess that knowledge which will bring us to salvation.

Sheep always *run in flocks*. They are great imitators. What one does, the other does. If one goes through a hole in the fence the others will follow; if one goes to the edge of a precipice and falls over, almost certainly the whole flock, unless somebody stops them, will do exactly the same thing. How like that is to human conduct. The majority of people are followers, and not leaders. They follow the fashion in a thousand things; they do what other people do, and because other people do it. I venture to say that I am well within the mark when I say that fifty percent of the people who smoke began it just to keep up with somebody else. The same is true, I suppose, with the majority of those who have become addicted to liquor. First of all they followed others, and did not like to say "no." That is true of nearly all evil habits. There are few originators, the majority of people are just like sheep, and follow one after another. Everybody does it, everybody says it, everybody wears it; what everybody says must be true, what everybody does must be the right thing. "All we like sheep have gone astray."

But then sheep are among *the most helpless of animals*. They have no means whatever of defending themselves. They are a prey, an easy prey to all their natural enemies. The wolves tear them, they are ravished by savage dogs.

The only thing they can do is run, and they cannot run very fast; they are soon overtaken by their enemies. And what a defenceless lot of creatures we are in respect to the things that really matter. When evils assail us, what is the excuse of the majority of people? "I couldn't help it; I was defenceless. Temptation overwhelmed me and I had no strength to resist it." Defenceless people, especially against those evils which are set in motion by principalities and powers and the rulers of this world's darkness, and spiritual wickedness in high places. How difficult it is to defend ourselves against these evils.

If you pass by any public school at the hour when scholars are entering or leaving the school you will find a temporary traffic officer with a white hat and a belt, and a little sign, "Stop." Why is that? Because children haven't sense enough to stop themselves. They run after a ball, they run into the street without looking, they may be run down by the passing traffic, and so we put a man there to hold up a sign and say "Stop." But there are evils that are more deadly than motor cars, more serious than hungry and savage dogs, which afflict our children every day, and no government thinks it necessary to put up a stop sign to save the children from these moral evils. On the contrary, governments multiply the trap-doors through which these little lambs may fall. Liquor flows in floods; corrupting moving pictures are spread before them for the more rapid moral deterioration of the young; presses turn out every day things that are corrupting to young minds, and there is no one to send someone in the street and say "stop" so far as these children are concerned. They are just like sheep.

And how like sheep they are in another respect. *How readily and easily shorn of everything that is of value about them.* A certain business man, very prominent in this city, told me personally that he presided at a banquet down town at the inauguration of one of the Victory Loans, or something of that sort. He said that seated on one side of him was the then only Archbishop McGuigan, now Cardinal McGuigan, and for want of something better to say he remarked to him that the Pope must be very anxious about the Balkan States just now, as Russia was making its way in possessing them. The Cardinal smiled and said, "Oh no, the Pope is not bothering his head about the Balkans." This business man said, "Why?" "Oh," he said, "there is no wool on those sheep." Yes, that is what the Roman church is for, to shear the sheep, and if the sheep have no wool they can go over the precipice or do what they like. They have no care. I am not sure but that Protestants sometimes are in danger of falling into the same error—measuring men and women and little children by where they come from, and what clothes they wear, and whether there is any wool on those sheep or not. There is no record that the Lord Jesus ever sheared a sheep. He fed them; He was interested in the sheep for their own sakes. On this occasion He observed that the sheep were as sheep that had no shepherd, nobody to take care of them.

What a multitude of people there are in the world just like that. Nobody to concern themselves about their moral or spiritual welfare. Less than a year ago I was in Greece, and motored from Athens to Corinth. On the way between those two cities we met a number of flocks of sheep travelling very closely together, and

each flock cared for by one or two shepherds, keeping them on the path. Some distance behind them we met some kind of caravan, drawn by oxen, with women and children, and we learned that they were the families of the shepherds, following the shepherds as they led the sheep from place to place. But the sheep were not left to themselves. The shepherds looked after them. There are some animals that can take care of themselves, but not sheep. They all need a shepherd. And so do men and women, and so do little children. A human infant is the most helpless of the young of any species. The young of any other species will help themselves almost immediately from birth; not so a human infant. A human infant must have a home and parental care, or it will die.

And that is true spiritually of all of us. Jesus saw much people, and to Him "they were as sheep not having a shepherd." He knew that the high priests of that day were very much like the cardinals and archbishops of ours—their interest was limited to the amount of wool that could be obtained; they were concerned for their own position, and not for the people. He saw that there was nobody at all, not even the religious leaders of His day, that had any care whatsoever for this multitude of sheep. "They were as sheep not having a shepherd."

How many people there are like that to-day, children and adults. How many people there are for whose spiritual welfare nobody cares. Oh yes, you may be a member of the church, but does the church care for your spiritual welfare? Does it ever ask how you are progressing in the knowledge of Christ? Whether you are growing up into Him in all things? Does it in season and out of season continually minister to you the Word of God? Does it go out after lost sheep to bring them back to the heavenly home? I am afraid not very many do. There are some, of course, but there are many who do not, and there are multitudes of church-going people who are as sheep not having a shepherd in respect to spiritual things. They may have been twenty years or twenty-five years a member of the church, but they know no more about Christ than they did when they joined it; they know no more about the Bible than they did at the beginning. "Sheep not having a shepherd."

And apparently we have come upon days when there are no shepherds to contend with the wolves. There was a time when the churches of this city would have been up in arms over the evils that are now rampant. You cannot get any concerted action now on the part of the churches for anything that would look after people and safeguard them from the moral evils of the day, whether it be intemperance, or any other kind of evil, or the throwing open of the parks and the theatres and everything else to the world, to the flesh and the devil. There is no protest from those who ought to be the shepherds of the sheep. But apparently we have come upon days when the shepherds are too busy with other matters to look after the sheep.

How terribly true that is of the great multitudes of children to-day. Their parents are not their shepherds, for they do not know the Lord, and they do not care whether their children know the Lord or not. We meet it in our Sunday School work all the time — Godless homes, Godless families, with no realization whatever of the perils to which the young people are in our day exposed. And I am afraid that the modern Sunday School, as a rule, does not exercise a shepherd's care.

I have heard it from so many places—what is it? More talk about the clubs, the badminton clubs and the baseball clubs and football clubs—all kinds of things, which may not be evil in themselves, they may be good enough in themselves, but they become the enemies of the best. The thing which thus is intrinsically good or morally neutral, becomes a moral evil because it stands in the way of those better and indispensable things which we must have and must know in order to our salvation.

"Sheep not having a shepherd." Thousands of children, O Sunday School teachers, round about as sheep that have not a shepherd. I wonder if the shepherds I saw had seen half a dozen wayward sheep somewhere facing peril, if they would not have left the flock for a little while, one or two looking after them while one went out to shepherd the few sheep that were going astray. What do you see in the children that wander about the streets? What do you see in the children whose profanity sometimes afflicts your ears? What do you see in them, just naughty children? Ill mannered, not properly brought up? Well, the Lord Jesus would see sheep not having a shepherd.

II.

And seeing them WHAT DID HE FEEL? He "was moved with compassion." He wasn't angry; He was moved with an infinite pity. It was He who said when they crucified Him: "Father forgive them, for they know not what they do." He saw the multitude of people. He had come from the glory, and He knew what they were missing; he knew what they were in danger of experiencing. He was able to see into the future, and He was moved with compassion when He saw them.

I say to you teachers, and to all of you who love our Lord Jesus Christ, you cannot do the Lord's work unless you are moved with compassion. No organization in the world will take the place of the indwelling love and power of the Holy Ghost. It is only as we learn to look upon the world through the eyes of the Lord Jesus, to see people as He sees them, to weep over them as He wept over them, to be moved with compassion over them, can we be kept at our job. Just like a mother with a little child. I am not surprised that even the best of mothers may occasionally become momentarily impatient, but it is all over in a few minutes. That child which makes demands upon the mother twenty-four hours of every day never cries in vain, never stretches out its little hands for help but there is somebody there to help it. Why? Well, because God, in His infinite goodness, has implanted within her breast a passionate love for her own child. There isn't any mother in the world that could endure all that is involved in the upbringing of children if they were without natural affection. Our difficulty to-day is that even fathers and mothers are so affected by the evils of the day that we live in a day when parents are, as the Scripture says there would be a day when this would obtain, they are "without natural affection." They can leave their children in bed while they go away to the movies. No decent mother would ever do it, I do not care who she is. She wouldn't leave the children, she would be there, or she would have somebody she could trust to take her place, before she would absent herself from the side of her children. But not so with many.

My dear friends; teachers and others, it is for us, as

the followers of the Lord Jesus, to try to be shepherds to the lambs, and to the sheep. They are ignorant, they do not care for themselves, and nobody cares for them. Therefore, we must, as the Lord gives us compassion, looking out on much people, be moved with compassion, as seeing them as sheep which have not a shepherd.

I heard of a compliment paid to one of our teachers a little ago. When a child was sick and hadn't been at school the teacher went to see what was up, saw the mother—she had never been here, but she said, "I like your school; your teachers seem to love their children, and to be concerned about them." That is the only kind of teachers that are any good—teachers that love the children and are concerned about them.

III.

And what then? "... moved with compassion toward them, because they were as sheep not having a shepherd; and HE BEGAN TO TEACH THEM MANY THINGS." Oh, He knew how ignorant they were, and so He began to teach them; He became a teacher of shepherdless souls, because He was moved with compassion toward them. You will become a teacher, too, when you are moved with compassion. It will not be too difficult for you to get up in the morning in order to look after your children; it will not be too hard for you to go and visit them if you are moved with compassion. *You will teach them many things.* I wish I had time to labour that with you, to suggest some of the things that Christ almost certainly taught them. He taught them of the reality of sin, of the reality of punishment, of the folly of continuing in the ways of wickedness. I am sure that He taught them that He was Himself the Good Shepherd Who had come to give His life for the sheep, and if they would but come to Him they might be saved. Almost certainly He had something to say about hell, and much to say about heaven. He taught them, not a little, but "many things," and *He had more time to teach than I have, for He taught them all day.* All day long He taught them, and the multitudes sat there, and another evangelist says that they were so tired at last that they lay down to rest while the great Teacher was teaching them. And again, "moved with compassion," He not only taught them, but fed them, and at last sent them away sufficed.

Let us pray.

Grant us, O Lord, Thy spirit that we may walk in Thy steps and do Thy holy will. Now may the grace of the Lord Jesus, the love of God, the fellowship of the Holy Spirit abide with us all today and forever. Amen.

THERE IS NO CARRIAGE ROAD TO HEAVEN

We are all put upon one level, no matter how different we may be in attainments, in mental capacity—geniuses and blockheads, scholars and ignoramuses, millionaires and paupers, students and savages, we are all on the one level. There is no carriage road into heaven. We have all to go in at the strait gate, and there is no special entry for people that come with their own horses; and so some people do not like to have to descend to that level, and to go with the ruck and the undistinguished crowd, and to be saved just in the same fashion as Tom, Dick, and Harry, and they turn away.

—ALEXANDER MACLAREN

MODERNISTIC BAPTISTS AGREE WITH ROMAN CATHOLICS REGARDING QUEBEC PERSECUTIONS

NEWSPAPERS across Canada have recently carried accounts of the persecution of Baptist evangelists in Quebec and many of them have expressed their condemnation of the denial of free speech in that province. It was not surprising that in discussing these affairs the official organ of the Hierarchy in Toronto, *The Canadian Register* should follow the line of propaganda seen in all the Catholic Action press, though its editorial was somewhat more vituperative in tone than many of the other Roman Catholic publications saw fit to use. We were mildly surprised, however, to read an editorial in *The Canadian Baptist* deprecating the actions of Baptists in Northern Quebec. The only virtue of *The Canadian Baptist* editorial, if virtue it be, is that it attempts to blow both hot and cold on the same issue at the same time. It succeeds in reading a confused lecture to the "Baptist groups that flout the law," assuring them of no more than that it "feels impelled to question the wisdom of deliberate, dogged, defiant efforts . . . to invite open hostility." For the brutal man-handling of preachers by organized mobs while police stood idly by, *The Canadian Baptist* utters no breath of reproof. While it is expressed in somewhat ambiguous language, with some qualifications, the Modernistic Baptist paper agrees in substance with the Roman Catholic paper, though it does not use the same violence of language.

For purposes of comparison we reprint excerpts from the two editorials below, with comments. Baptists used to be regarded as a people who occupied the opposite pole from Romanists. Our spiritual forebears, the Puritans, were in the forefront of the battle for religious liberty, and Baptists were the first denomination officially to embrace the doctrine of the separation of church and state. Baptists have always insisted that the essence of religion consists in the personal approach of the soul to God through the perfect work of the One Mediator, Jesus Christ, and the Bible was their sole authority. But when unbelief creeps into the Baptist ranks, and they begin to question the authority of the Bible, there is an entirely different emphasis in their preaching: the doctrine of regeneration is neglected or denied, the finality and sufficiency of Christ's atoning work is passed over. And along with these great doctrines go all the doctrines that marked Baptists as a people apart. That must be the explanation of why *The Canadian Baptist* reproves the Quebec evangelists but has no word of criticism for the laxity of the authorities or their complicity in the persecution.

The Canadian Baptist on Religious Liberty

Here is a sample of the tortuous reasoning and ambiguous writing of *The Canadian Baptist*:

On several occasions recently the public press has given considerable publicity to indignities suffered by Baptist groups in several outlying Quebec communities. The persecutions have usually coincided with the holding of outdoor Baptist meetings on busy thoroughfares where the holding of such meetings was prohibited by town by-laws. People who know these congested mining towns insist that such by-laws are necessary, and no irrational attempt to interfere with the right of any group to worship. Be that as it may, many have interpreted civic action against the Baptists (mostly of the Independent Baptist group) as a threat to religious liberty in Canada, and have endeavoured

to register protests where they might be most effective. Dr. H. H. Bingham, for example, wrote a letter to the Mayor of LaSarre, Que., urging him to respect the democratic principle of freedom of worship, and several Baptist congregations have passed resolutions of protest and submitted them to town authorities suspected of anti-Protestant action. . . .

Yet we feel impelled to question the wisdom of deliberate, dogged, defiant efforts on the part of Baptist groups to flout the law, and to invite open hostility. The resultant publicity may prove to be detrimental rather than helpful to the cause of Protestant advance in Quebec. The Apostle Paul, far from deliberately inciting the pagans of Ephesus and elsewhere to riot, quietly made his departure from such places when disorders developed. Respect for the law and its representatives, coupled with peaceable, carefully planned efforts to have unjust laws amended, would doubtless prove the more effective long-term strategy.

One cannot but admire the courage of the youthful Baptist leaders who have stirred up such a storm of opposition to their methods. Yet we are also impelled to realize that, for the Christian, truth is best mingled with grace, and the Scripture makes it plain that the people of God should give offence to no man.

What reason there could be for publishing such a feeble pronouncement we do not know, unless it be that the official organ of the Old Convention wishes to inform its few French-speaking pastors that they must not preach in such a way as to give offence to Roman priests. The writer of the editorial from which we have quoted evidently knows nothing about preaching the Gospel to French-Canadian Roman Catholics or he would know that it is not possible to do so without giving offence. Indeed we are compelled to wonder if the man has so much as a passing acquaintance with that book of history known as the Acts of the Apostles wherein it is recorded that time and again the early preachers of the Gospel were put in prison, and, when released, went back to the very place where they were arrested and there, on command of an angel, proclaimed the way of life. And when they were arraigned before a court they laid it down as their principle of missionary activity that they "ought to obey God rather than men." *The Canadian Baptist* has departed a long way from the Book of Acts, though it is appreciably closer to the line of reasoning followed by its Roman Catholic neighbour, from which we quote the following excerpts:

A Romanist Paper Denies Religious Liberty

The newspaper reports of disturbances in French-Canadian communities occasioned by Toronto-trained Baptist proselytisers are unpleasant reading. These incidents are represented as showing Catholic intolerance. Though disturbances have occurred in only two or three places the same kind of Protestant campaigning is going on at many others. This is proclaimed triumphantly by the organ of the Toronto Baptist Seminary which is controlled by the notorious Rev. Dr. T. T. Shields. This institution specializes in the training of what are called "evangelists" for work among French-Canadian Catholics and it gets large financial support from bigots who rank the Catholic Church with paganism.

Besides open-air meetings in busy streets the "evangelists," of both sexes, go from house to house with their talks and their tracts and Protestant versions of Holy Scripture. They quote texts from Holy Scripture in an attempt to convince Catholics that these texts refute the teaching of the Catholic Church. They also have Vacation Bible Schools for children of school age. It appears that their activities are at the peak in the summer months when the Baptist seminarians are sent to spend their vacations "evangelizing" Quebec.

For the most part the Catholic people show commendable self-restraint in face of provocative impertinence. It is a trial to temper when unwanted visitors knock at one's door

and try to inflict a sales talk on the Toronto Baptist Seminary's version of salvation. It is insolence and insult for an emissary of the Rev. T. T. Shields to tell a Catholic that he (or, more frequently, she) is ignorant of the Gospel as taught by our Lord and Saviour Jesus Christ.

The Bible Forbidden in Quebec

The bitter hatred of the Bible and its message that glows in the above editorial is what we should expect from a Roman Catholic paper. The Romanist writer displays an amazing ignorance of our work, its motives and aims, but then, that is to be expected from a Roman Catholic who regards it as blameworthy to give out the "Protestant versions of the Holy Scripture" and to evangelize French-Canadians. The Roman Catholic editorial is evidently an attempt to refute one of the articles in a recent issue of THE GOSPEL WITNESS, which is referred to without mentioning its name. But the writer does not even attempt to refute one of the central assertions of our article that in Northern Quebec the Bible is a forbidden book. Roman Catholics there openly boast that their priests call the Bible a "filthy book, fit only to be burned." If people who are thus deprived of the Word of God do not need evangelizing, then who does?

The editorial quoted makes it quite apparent that the Roman Catholic paper is somewhat embarrassed at finding itself compelled to defend in English language in Protestant Toronto the persecuting propensities of its neighbouring Romanist province. It has no qualms of conscience in the matter, but it has to put on the best possible face, without openly denying the principle of religious freedom.

The burden of the Roman Catholic editorial really amounts to the same warning that was given by a French-speaking priest to one of our students in Quebec. Said the priest, pointing toward the Ontario boundary: "That is your country over there. Stay on your own side of the border and let us do as we wish here." To follow such a principle would mean the end of all missionary work, and no one who believes he has a message from God would be willing to abide by it.

The thesis shared by the two papers quoted above is that the zeal of the evangelists is intemperate and unwise, and that the issue is, therefore, not one of religious liberty. Suppose that the worst be conceded concerning the motives and the wisdom of the street preachers, the fact remains that they have been refused the right of free speech. The early Christians were regarded as stupidly obstinate by the authorities who cast them to the lions. The heretics of the Middle Ages were burned as fanatics because they represented a threat against an established order of things. Bunyan and the English dissenters were cruelly persecuted and imprisoned because the mass of the English people thought they were unnecessarily provocative and overly conscientious in their insistence on a separate form of worship. Those who persecute always insist that law and order, good sense and decorum are on their side. And to the mass of their contemporaries it often seems to be so, but history has judged otherwise. We do not expect that the Roman Catholic *Canadian Register* will revise its opinion on the matter, for that is already dictated for it by papal dogmas, but we are disappointed that one bearing the name of Baptist should speak so equivocally on the issue of religious freedom.—W.S.W.

THE RED FEATHER CAMPAIGN

A DRIVE is in progress in Toronto to raise funds for a Community Chest. This money is supposed to be used for the relief of the needy. Among those who are named as sponsoring the campaign is Cardinal James McGuigan.

We frankly say that had we a million dollars to give to the poor, we would not give one cent to the Community Chest. Why? Because of Roman Catholic sponsorship? Certainly not! We would as soon feed, and clothe, and minister, healing to a Roman Catholic as to a Protestant, or a Jew. The good Samaritan did not inquire as to the religious predilections of the man who had fallen among thieves. He was in need of help, and he gave it to him.

Why, then, should we not support this Red Feather Campaign? For this reason:

The Roman Catholic Church is ready to sponsor any campaign for the raising of money in which they may be the beneficiaries; and there could be no objection to that attitude were it not for the fact that anyone who knows the genius of the Roman Catholic Church knows that while they publicly, officially, sponsor such a Campaign, the Roman Catholic "faithful" will be privately instructed to reserve their givings for distinctively Roman Catholic charities. It may be that a few Roman Catholics would make a few token payments to such a fund, but the Church as a whole, would give nothing, and get all it can.

The Roman Catholic Church is, in its very nature, a colossal parasite. It is a thief and a robber. It pays no taxes. Its priests, and other "religious," as they are called, pay not a cent of income tax. The Church claims that it has an inherent right to be wholly supported by the State; hence whatever it can surreptitiously purloin it takes as its "right". They demand special consideration for their schools, which are mainly agencies of Roman Catholic propaganda. Because the church is highly organized, every politician is afraid of it, and is ready to give it whatever it demands. It steals from the public purse for the support of all its institutions, and is like the horseleech which is forever saying, "Give—give," but never says, "Enough!"

One may cite the case of the huge piece of land on the north side of St. Clair Avenue, from Bathurst Street, east, Toronto.

The Church acquired the old mansion there, if we are not mistaken, the Fleming property, and have converted it into a school. At the east end of the lot there is the Holy Rosary Church, and between those two properties there was a very deep and wide ravine. We should like to know how much the Roman Catholic Church paid for that ravine. We venture to suggest that, by clever manipulation, it came into their possession for a very few dollars, if indeed it paid anything. Thereafter the city, obligingly, used it for a "dump," and filled it well up to the level of the road. Then we suppose it will be covered with a good topsoil, and the Church has a piece of property that if any Protestant institution had tried to acquire it, would have cost hundreds of thousands of dollars.

But that is the Roman Catholic Church in Ontario, in the West, in Quebec, in the Maritime Provinces, and, for that matter, throughout the whole world. It is a world-wide parasitical octopus, that sucks the economic life-blood out of every nation, and every community upon which it fastens itself.

We have no quarrel with Roman Catholics as individuals. We have found among them some of the finest people we have ever known, as individuals. But for the Roman Catholic System, for its doctrines, and its hierarchical political government, we have nothing but utter abhorrence as a thing that originated, and is sponsored, and supported, and furthered, by principalities and powers, and the rulers of this world's darkness, and spiritual wickedness in high places.

For that reason we will have absolutely nothing to do with anything in which this octopus has insinuated one of its blood-suckers. Hence our counsel is: Exercise your charity either personally, or through the church to which you belong.

The Roman Catholic Church will keep its funds for its own use, and sponsor a Community Chest to get a share of other people's money.

THE POPE AND THE ASSUMPTION

Significance of the New Dogma

By Clifford W. Dugmore (Senior Lecturer in Ecclesiastical History, Manchester University)

It was officially announced in the *Osservatore Romano* on August 14 that Pope Pius XII will hold a secret consistory on October 30 at which he will announce to the assembled cardinals his intention of proclaiming that the bodily Assumption of the Virgin Mary into Heaven is henceforth a dogma of the Roman Church. The proclamation itself will be made by the Pope at St. Peter's on All Saints' Day, November 1. This event will be of considerable importance for Christians both inside and outside the Roman Church.

A good deal of nonsense is sometimes talked (and sincerely believed) about the infallibility of the Pope. It is no part of Roman Catholic teaching that whatever the Pope utters is infallibly true. The Vatican Decree of July, 1870, defined as a dogma of the Church divinely revealed through Scripture and tradition that

when the Roman Pontiff speaks *ex cathedra*—that is, when discharging the office of the Shepherd and Doctor of all Christians, in virtue of his supreme Apostolic authority, he defines a doctrine to be held by the Universal Church concerning faith or morals—he enjoys that infallibility by which the Divine Redeemer wished His Church to be instructed in the definition of doctrine concerning faith or morals.

The proclamation on November 1 will be the first occasion since 1870 on which a Pope has spoken *ex cathedra*. It is in virtue of his supreme Apostolic authority that he will do so. But even a Pope speaking *ex cathedra* cannot add to Revealed Truth. The Vatican Decree itself explicitly stated that "the Holy Spirit has not been promised to the successors of Peter in order that through its revelation they should publish new doctrine, but . . . faithfully expound the revelations transmitted by the Apostles" to the Church. Revealed truth is that which is revealed through Scripture and the Apostolic tradition, and when the Church defines a dogma it lays down as being necessary for salvation a belief which it claims has always been part of that revealed truth. Hence the appeal to Scripture and tradition in support of it, and usually it has been believed for a long time before being defined as necessary to salvation.

Lack of Evidence

The form which the new dogma will take has not

yet been published, but it will include the belief "that the Blessed Virgin Mary is in Heaven not only in soul but also in body." Unfortunately for the Roman theologians there is no historical evidence for the corporal Assumption of the Blessed Virgin Mary in Scripture, and the earliest mention of it occurs in some legendary apocryphal writings of a heretical Gnostic character. No orthodox writer mentions the corporal Assumption of Mary before the fifth century, and belief in it did not become widespread until the seventh. Even later than that many writers refused to accept it and there is nothing in the Roman Missal down to the present day which proves that the observance of the Feast of the Assumption has traditionally involved belief in the bodily Assumption of the Blessed Virgin Mary.

The appeal to Scripture and tradition on historical grounds has, therefore, been replaced by theological arguments based on a priori considerations. It is also claimed that the definition of the dogma will do honour to Our Lady, and that it is desired by an overwhelming majority of the faithful. During the past hundred years many requests have been made for a definition of the Assumption as a dogma. Pius IX was asked to define it at the same time as the definition of the Immaculate Conception in 1854, but he declined. Since the end of the last war the number of petitions has increased to astonishing proportions. There is no doubt that the bodily Assumption of the Virgin is widely held among Roman Catholics, especially in Poland, Germany, Ireland, Italy, Spain, and Latin America. But it does not follow that it is an article of the Catholic Faith; and there have been protests against the proposal to define it as such from Roman Catholics who deeply revere Our Lady as the Queen of Saints and Mother of God (see, for instance, J. Coppens, "La Definibilité de l'Assomption," Bruges, second edition, 1950; Victor Bennett and Raymond Winch, "The Assumption of Our Lady and Catholic Theology," S.P.C.K., 1950). Once it is defined Roman Catholics will be required automatically to give "inner assent" to it: it will no longer be possible for them to hold it merely as a pious opinion.

Why Now?

A question which forces itself upon the mind is why the Holy Father has decided to exercise the infallible authority of the Papacy for the first time since 1870 at the present juncture in world affairs. Further, having decided to take this course, why did he choose to define as a dogma this particular doctrine, which has no ground in Scripture and little or none in tradition? There is no doubt that the spate of petitions could have been checked by a word from the Curia, and the cult of Our Lady is too well established to need bolstering up by the definition of her Assumption. The Anglican Archbishops have officially expressed the regret of the Church of England that this action will injure "the growth of understanding between Christians" (that is, between Roman and non-Roman Christians). Other Churches will doubtless feel the same.

But is Rome concerned about reunion with other Churches except through their submission and absorption into herself? The recently published extracts from the correspondence of Mgr. Batiffol (including a Note sent to the Pope in 1927) concerning the Malines Conversations of 1921-5 would suggest that she is not, in spite of all that Cardinal Mercier and Lord Halifax

achieved. Is she not much more concerned with checking the Liberal wing within her own fold and setting up the totalitarian Church to counter the menace of the totalitarian Communist State which threatens to extinguish the Christian way of life in all parts of the world?

Liberalism and Modernism were condemned by the decree "Lamentabili" and the encyclical "Pascendi Gregis" of Pius X. in 1907. In spite of these official condemnations, however, the historico-critical method has been followed by many eminent Roman Catholic Biblical critics, and some revisions of traditional orthodoxy have been advanced even by conservative theologians. Again, it is difficult to believe that some of the writings of Karl Adam in Germany or Henri de Lubac in France would have been permitted to appear in 1907. The publication of the encyclical "Humani Generis" (dated August 12) is evidently intended to put a stop to such developments.

Meanwhile the mass of the ignorant peasantry in Ireland, Spain, and Latin America have been exhorted to petition for the definition of the new dogma. It would be rash to stress the gulf between the theologian and the peasant, which has always existed. But it may well be true that the papal Curia has decided to use this Holy Year for the closing of the ranks by defining a dogma which, to quote the *Osservatore Romano's* reply to the Anglican Archbishop's statement, "will prove an implicit condemnation of various modern errors, especially of materialism and naturalism (that is, Modernism)"; will exalt the Papacy still further; and will inaugurate "a new age of faith" under the aegis of the totalitarian Church. In the eyes of Rome this is infinitely more important than futile discussions with Protestants about reunion: she has already stated her terms for the latter.

Scarcely had Pius IX proclaimed his infallibility when war broke out between France and Prussia, the temporal authority of Rome disappeared, and the Pope retired into the Vatican. One cannot help wondering, in the present state of world affairs, what may be the sequel to this second affirmation of the infallible magisterium of the successor of St. Peter.

—*The Manchester Guardian*, August 25, 1950.

PULPIT MANNERS

Dr. Stonehouse had now taken orders in the Church of England, and Whitefield wrote to "exhort him that now that he had taken the gown to play the man." Previous to this step the doctor had taken lessons in elocution from David Garrick, and shortly after being ordained he prevailed upon Garrick to come and judge of his style of reading and preaching. After service was over, Garrick asked him what particular business he had in hand. "None," said Stonehouse. "I thought you had," said Garrick, "on seeing you enter the reading-desk in such a hurry; nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into a church as if he wanted to get out of it as soon as possible." Garrick then inquired what books he had before him in the reading-desk. "Only the Bible and Prayer Book." "Only the Bible and Prayer Book! why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book or ledger."

—*Life of George Whitefield*

SEMINARY ACTIVITIES

Cooking Under Pressure

SEMINARY students are used to working under pressure, but it will be a new and pleasant experience for them to cook under pressure in the 21-quart size pressure cooker donated to the Dining-Room by several Jarvis Street ladies. Our Seminary farmer and our Seminary butcher have also remembered this department with their habitual generosity. To all these and to other friends who have helped, we say a very hearty "Thank you!"

Graduates at Work

Among last week's visitors were two graduates, Rev. Geoffrey Adams, Pastor of Harriston Church, who is doing further work at University of Toronto, and Rev. Elton Britton, Pastor of the Bobcaygeon Church, who has just returned from a visit to the West.

The Seminary Book Room

The Book Steward for this year, in charge of the Book Room, is Mr. Donald Melville, second year student, whose business experience should stand him in good stead in this task.

The President's Lectures

Last Friday, Dr. Shields delivered the first of his lectures to the students. Coming at the end of a busy week, this hour has always proved to be a time of refreshment and inspiration to our students, and last week's lecture was a fitting commencement to what we hope and pray will be a year of unusual blessing. Members of the Faculty often slip into these classes for their own souls' good, and as the writer listened to this great preacher of many years' experience opening the treasures of his mind and heart to future ministers of the Gospel, we wondered if there were another college or university anywhere on the continent that could offer anything like this to its students. It was more of an intimate personal conversation than a formal lecture; there was no academic stiffness about it, though the profoundest matters of the Christian life were discussed, and it was so simply and directly put that the hearers were scarcely aware that it probed deep into their spiritual state and indicated the foundations for a truly successful ministry. If it is possible to convey to others anything about the art of preaching, it must be done in an atmosphere pervaded by the holy hush of the Beloved's presence, where believers meditate on the reality of prayer, of the sweetness of the Word and of their utter dependence upon the living presence of the living Saviour. Such was this lecture, and we trust its fruit will enrich many pastors and churches in the days to come—W.S.W.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History", By Baron Porcell	.50
"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages	.25
"Blakeney's Popery in Its Social Aspect", 312 pages	1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

SEPARATE SCHOOLS SOW DISCORD

THE following article from *The Ottawa Citizen* is an objective report of conditions in New Brunswick, a province which the French-Canadian Roman Catholic Hierarchy has long since determined to make Canada's "Second Quebec." One of the first battles they have undertaken to wage in their campaign centres around the public schools. The Roman Church always demands special privileges for itself, and if they are not speedily granted it raises a loud lament that it is being deprived of its liberties and is being "persecuted". Yet the same organization that requires the state to subsidize its religious instruction, refuses to street preachers the right of free speech to expound their teachings in public and puts them in jail if they persist.

The factual report from the Ottawa paper describes something of the discord and strife that is engendered by separate Roman Catholic schools maintained at state expense. We have the same thing in Ontario, unfortunately, where Roman Catholic schools are recognized by law. In some of them French is the language of instruction and little children are taught that "To speak French is to be a Catholic, to speak English is to be a Protestant." Rome's strategy is ever to divide and conquer, and the most effective means for dividing this dominion into sections that bear each other mutual antagonism and hatred is to allow the Romanist Hierarchy to further its designs of extending this special privilege of publicly supported Roman Catholic schools.

We may add that so long as Protestants are as supine in spirit as the editor quoted in the following article, we may expect Rome to advance to its goal with arrogant effrontery. If Protestants were not afraid to "take their stand", and to protest against the encroachments of Rome, they would find that many Roman Catholics, as well as hosts of Protestants, would also stand with them.—W.S.W.

DIVIDED CHILDREN

From *The Ottawa Citizen*

CAMPBELLTON, N.B.—Stand on any one of the playgrounds of the three public schools of Campbellton this crisp autumn morning. Look out to the Restigouche River, which separates New Brunswick and Quebec, and, beyond, the blue and sparkling Baie-des-Chaleurs.

Your gaze encompasses the scene of the last bloody naval battle between French and English. Out there on the broad, quiet river in the spring of 1760 a British fleet under Commodore John Byron, known as "Foul-weather Jack," met and destroyed the frigate *Le Marchant* and five merchant ships under the command of one Captain La Giraudais, sent from France for the relief of Quebec.

Here the war is still going on between the French and the English and some 200 years after the last cannon fired you may see Canadian boys and girls separated by race and religion.

In Campbellton there is a tragic segregation of the children. In each of the eight grades in these public schools there are three distinct classes. There is a class for boys and girls who are French Catholics. There is a class for those who are Irish Catholics. There is a class for the English-speaking non-Catholics.

In this northeast corner of New Brunswick Canadian

children are being taught not to live together as Canadians, but apart as different breeds of Canadians.

* * *

Campbellton's strange school system of religious barriers, in existence for more than four years and said to be the only one of its kind in Canada, is a very touchy subject in this pleasant town of half-French, half-English, an unhappy manifestation of New Brunswick's race problem.

I spent all of yesterday fruitlessly trying to find a Campbelltonian who would consent to be quoted on the subject. In the capital at Fredericton, I'm told, there is the same conspiracy of silence. No one dares speak his mind against the growing power of the French.

Yet, curiously, many French see the danger. One Acadian businessman told me, "It's an unhappy compromise that can only bring harm. We are dividing children under the same roof, making them conscious of their differences."

A Protestant real estate man, with two children at school, said, "In my day we all went to school together. It brought us closer. Which is what we want and need. But now, with this new system, I find my kids lined up against the Catholics. It makes for the same kind of distrust and suspicion you get from any kind of segregation."

An Irish Catholic railroad worker said, "We're squeezed in the middle and we don't like it. But what can we do? The church fought a long time for the right to have Catholics taught by Catholic teachers—'God and language at our schools'—and it isn't likely to retreat from that position. Can't have our kids in the French classes because they're taught in French. Can't have them in the Protestant classes because that would mean a break with our church. So each grade has three classes."

The editor of one of Campbellton's two weekly papers said, "The system is cumbersome and expensive. More than that, it's dangerous as hell. We don't know what its long-term effect is going to be, but it can't help but bring intolerance."

Neither paper has editorialized on the subject. "Frankly," one editor told me, "we'd run the risk of folding up if we took a stand. We just have to take it and try to like it."

* * *

Essentially all three classes are taught the same curriculum as defined in Fredericton, but the Catholic groups appear at 8.30 in the morning, a half hour before the non-Catholics, for catechism instruction.

It means a lop-sided arrangement with over-crowding in one room, a half-empty class in another. One class, I was told, has 16 non-Catholic students, while in the adjoining room are crowded 48 French-Catholic students.

A teacher (who all but made me swear an oath that I would not use his name) said that there is very little mingling of students of varying religion. "We don't discourage fraternizing," he said, "but the youngsters have begun to feel an antagonism toward each other. The only way this could possibly work would be to have different schools although, God knows, even that would be folly."

The French-Canadians who feel that this is a minor victory are still far from satisfied. They wish the

curriculum changed, as one I talked to put it, "to maintain our own traditions and not to indoctrinate our children in your British traditions."

To the suggestion that some way should be worked out for intermingling, this fourth generation Canadian responded, "We have our rights and if they're taken from us this country is no better than Russia. The only way in which you can deny us that right is by a holy war."

Bible School Lesson Outline

Vol. 15. Fourth Quarter Lesson 3 October 15, 1950

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

THE DESIRE OF ALL NATIONS

Lesson Text: Haggai 2.

Golden Text: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Haggai 2:7.

I. The Glory of the Latter Temple: verses 1-9.

Haggai was the messenger chosen of the Lord to encourage the disheartened Jews, that they might recommence building the temple after a long delay of over twenty years. His messages were four in number: (1:1-11; 2:1-9; 2:10-19; 2:20-23), each of which is clearly dated. The first message was one of stern rebuke, but the other three consisted in promises of future blessing.

This second discourse, delivered one month and twenty days after the first one, was addressed primarily to the two leaders, Zerubbabel and Joshua. From the context it is clear that the prophet was referring to the historic occasion when the Jews dedicated the temple of the restoration (Ezra 3:8-13). The older men present remembered with anguish the glory of the temple built by the great king Solomon. This present edifice was not only inferior in size and magnificence, but it also lacked the distinctive features of the former temple, including the ark of the covenant, the Urim and Thummim, the anointing oil, the Shekinah glory which symbolized the presence of God, and the spirit of prophecy.

To compare the hum-drum ordinary conditions of the present with brilliant successes of the past may deprive one of his vision, energy and ambition. An unholy paralysis may creep over the spirit, and we may entirely lose heart, but we must keep looking up (Phil. 3:13, 14). At such times let us hearken to the message of Haggai, "Be strong—and work: for I am with you, saith the Lord of hosts." We must not give way in the face of opposition or difficulty, but we must brace ourselves to meet every obstacle in the name of our overcoming Lord (Deut. 31:23; 1 Chron. 22:13; Ezra 7:27, 28; Eph. 6:10; 2 Tim. 2:1). New ambition and new activity are needed. We, too, must arise and build (Neh. 2:17, 18).

This was no mere suggestion to the faint-hearted that they should whistle, as it were, to keep up their courage, but the word of encouragement was implemented by the promise of the Lord's presence through His Holy Spirit (Hagg. 1:13, 14; Zech. 4:6; Mk. 16:20; 2 Tim. 4:17).

In a little while God would present with them in reality (Heb. 10:37). After a period of commotion and judgment, described metaphorically as a shaking (Isa. 34:4, 5; Jer. 4:23-26; Joel 3:16), the Lord Himself would come in the person of Christ (Zech. 9:9). He is the Desire of all nations, the One who satisfies the longings, conscious or unconscious, of every living soul (Gen. 49:10; Psa. 145:16, 19; Mal. 3:1; Lk. 2:10, 11, 29, 30). He is the Glory of the Lord, the One who in His own person fulfilled the symbolism of the ark and the Shekinah glory (Exod. 40:34, 35; Psa. 80:1; John 1:14; Col. 2:9). Thus would the second temple far surpass the first one in glory, as within its sacred precincts would the Messiah in human form preach the message of peace and reconciliation (Lk. 4:14-21; 19:47; 20:1; 21:38).

There is also a suggestion of the future fulfilment of this prophecy at the Second Advent of our Lord (Matt. 24:29, 30; Heb. 12:26-28).

II. The Cause of the Former Chastening: verses 10-19.

In his third discourse Haggai recounts the two enquiries which he was commanded to direct to the priests. The first question related to the contagion of holiness, and it brought forth the reply that which is holy cannot communicate its holiness to that which is unholy (Ezek. 44:19). In other words, the temple sacrifices, holy as being appointed by God, could not mechanically and of themselves render holy the people who were unholy in that they were disobeying the Lord's command to rebuild the temple. We must learn that forms and ceremonies cannot effect communion between our souls and God (1 Sam. 15:16, 17; Psa. 51:16, 17; Isa. 1:11-17; Mic. 6:6-8). Personal fellowship is absolutely necessary for spiritual blessing.

The second question had to do with the contagion of uncleanness. A corpse was regarded by the Jews as a prolific in token of the fact that death is the evidence of past sin (Jas. 1:15). source of uncleanness (Numb. 9:6-10). Every one knows that something which is unclean renders unclean whatever it touches: "One drop of filth will defile a vase of water, but many drops of water will not purify a vase of filth." Every sacrifice which the people might offer at that time was rendered unholy and futile by reason of their own uncleanness, because of their sin in neglecting to complete the temple (Prov. 15:8; 21:3, 27; 28:9; Tit. 1:15).

But now there was a change. From the very day that the people set the first stones upon the foundations which had been previously reared, God had commenced to bless them. They had known His chastening hand in the former days of disobedience. To bring them to Himself God had withheld His blessing. Only one-half of the expected yield of grain was realized in harvest-time, and only two-fifths of the grape harvest (Hagg. 1:6, 9-11). But "from this day forward and upward" (vv. 15, 18, 19) they would experience prosperity (Prov. 3:9, 10; Zech. 3:9-12). "God begins when we begin." Outward signs of blessing were not yet visible: the seed was still in the ground and not in the barn, and the trees had not even blossomed. And yet, the harvest was sure (Psa. 126:6), and the fruit certain (Habb. 3:17, 18). We, too, must often wait in faith and patience (Habb. 2:3; Heb. 10:36) for the fulfilment of God's promises, not one of which will fail (2 Cor. 1:20).

III. The Promise of the Latter Kingdom: verses 20-23.

On the same day Haggai was commanded to address his fourth discourse to Prince Zerubbabel, the governor or leader of the Jews of the restoration (Ezra 2:2; 3:2; 5:1, 2). The promise to overthrow Israel's enemies by a mighty overturning was in a sense fulfilled by Zerubbabel, the leader chosen by God to be honoured and exalted. It is probable, however, that the prophecy has reference to the ultimate victory over all His foes by the Lord Jesus Christ, God's chosen Captain (Dan. 2:44; Zech. 12:9; 1 Cor. 15:25; Rev. 17:14; 19:15, 16), of whom Zerubbabel, as a prince of the house of David, was but a fore-runner (Zech. 4:8-10).

FOR YOUNGER SCHOLARS:

Point out that the secret of our strength is the consciousness of the presence of God. Give illustrations of persons in the Bible who were strong because God was with them (Gen. 39:1-6, 21-23; 1 Sam. 16:14-18; 18:10-14; Matt. 28:20; Acts 18:10).

Christ is the Desire of all nations and of all individuals. All, even the young children, desire peace; it is found in Christ alone. Likewise, all desire joy, safety, prosperity, and these are found only in Christ, who completely satisfies the trusting soul.

Caution the children and young people against friendship with those who are ungodly, for evil is contagious (1 Cor. 15:33). Illustrate by reference to the quick spreading of certain diseases through contact. A well person cannot make the victim whole through close contact, but will himself be easily contaminated (Jude 23).

DAILY BIBLE READINGS

- Oct. 9—The Heavens Shaken Isa. 34:1-10.
- Oct. 10—The Heavens and the Earth Shaken Jer. 4:23-28.
- Oct. 11—The Heavens and Earth Shaken Once More Heb. 10:26-39.
- Oct. 12—The Lord Whom Ye Seek Mal. 3:1-6.
- Oct. 13—Thy King Cometh Zech. 9:9-17.
- Oct. 14—The Glory of the Lord Revealed Isa. 40:1-11.
- Oct. 15—The Glory of the Lord Incarnate John 1:1-14.