

Victory Over Temptation ILLUSTRATED SUNDAY SCHOOL LESSON By Alfred J. Buescher

Scripture—Matthew 4:1-11.



led and fortified by the Spirit of God, Jesus spends 40 days fasting in the wilderness. At the end of this period, the devil appears to tempt Him.—Matthew 4:1, 2.

Satan dares Him to prove His divinity by turning stones to bread and feeding Himself. Though hungry, Jesus refused, saying, "Man does not live by bread alone."—Matthew 4:3, 4.

Satan challenges Jesus to prove God's protection by leaping from a temple parapet. Jesus refuses, quoting a Scriptural passage forbidding trials of God.—Matthew 4:5-7.

Satan offers the world and its riches, but is flatly and finally rebuked. He withdraws and angels appear to tend Jesus.—Matthew 4:8-11.

MEMORY VERSE:—"Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."—Matthew 4:10.

CHRIST'S VICTORY

Satan Fails In Intimidation

(Editor's note:—The following material relating to tomorrow's Sunday School lesson is based on copyrighted outlines produced by the Division of Christian Education, National Council of Churches in the U.S. and is used by permission.)

By R.H. RAMSEY

There is hardly any more violent contrast in two successive paragraphs of the Gospels than that of today's lesson and the last we studied in our last lesson.

Last week in the presence of John the Baptist, we witnessed the baptism and acknowledgment of the absolute holiness of Jesus, the descent of the Spirit of God, and the confirming voice from the heavens. In today's lesson, there is no voice from heaven, no recognition of Christ's holiness, simply a

Lord alone, in a bleak and barren wilderness, weakened by prolonged fasting, confronted by the devil and all his temptations.

Djebel Quarantani—"The Mountain of the Forty Days"—traditionally associated with Jesus' retreat, though not far from Jericho, is one of the most forbidding places in the Judean desert. It is composed of chalk and its dull white slopes are riven by the black gorge of the Kerith Brook. It is well known in the history of Israel for Simon, last of the Maccabees, had made his last stand and had perished there.

Here Jesus endured the grueling discipline of fasting and solitude. For 40 days He ate nothing. Then, when He was faint and exhausted, the Devil came to tempt Him.

It was not mere happenstance that Jesus met Satan and was tried. This was part of the Di-

vine plan and purpose. Under the guidance of the Holy Spirit, Jesus went into the wilderness to find the Devil; and the same Spirit that urged Him to the conflict with Satan strengthened Him for it and carried Him through it.

Satan's first temptation was an appeal to Jesus' physical needs, namely His hunger. Bread is absolutely indispensable for human existence, and Christ had been without it for 40 days.

He could have satisfied His hunger in many ways, including the turning of stones into bread, as suggested by Satan, but He was suffering according to God's own program; and to break His fast He would have had to disobey God's will. So Jesus turned away the temptation with the oft-quoted Old Testament statement that "man does not live by bread alone." Man's spirit

needs feeding, too, on the word of God and obedience to that word.

Satan's second temptation suggested that Christ should throw Himself from the Temple parapet to test God's promise that the angels in charge of His servants would not permit them to come to harm.

The leap itself had no terrors for Jesus. Had it been required by God, He would have done so without hesitation, and established His divinity immediately. Yet, He chose the other route, again turning away temptation with the Old Testament passage specifically forbidding the trial, or testing, of God.

Satan, who probably wanted no part of this temptation bit, anyway, is by now bewildered by the futility of his attempts to inveigle Jesus into disobeying God's will. So he offers Him the ultimate in material wealth and glory: all the kingdoms of the world and all their riches if He will but bow down and worship him.

Even if Satan had the right to trade the world and its riches for one act of adoration from Christ, it was a ludicrous offer to

make. For Christ is the King of kings and Lord of lords; destined to subdue all the kingdoms of this world to Himself, and they will become the Kingdom of the Lord Jesus Christ.

Additionally, in his proposed way to kingship over the nations of the world, Satan deceives himself, for even an ordinary man—let alone the Son of God Himself—though he were a slave to sin, would not willingly worship the devil.

Though Christ's answer came from the Old Testament word of God, He spoke to Satan in the language of His authority, an authority created by the testing of His moral strength. He commands him, "Get thee hence, Satan!" for, according to the Scriptures, only the Lord of God is to be worshipped and served.

Thus, repulsed in every temptation, Satan withdrew and angels appeared to minister to the needs of the Son of God.

Cross Bearing Theme Of Christian Teaching

By CARDINAL McGUIGAN

The principle of Christian suffering is an open secret. It is there, written out for us, in the twenty-fourth chapter of St. Luke's Gospel.

"Ought not Christ to have suffered these things, and so to enter His glory?"

If it was right for Christ to go by the way of suffering to the final possession of His glory, it is right also for us. We are members of His Body.

The limbs must go the way of the head; the parts may not choose one way of going to the Father while the whole chooses another.

What Christ endures, we endure; what Christ enjoys, we enjoy. There is only this difference: He does it in His degree, we in ours.

THE DIFFERENCE

Admittedly this difference is a very considerable one and will show itself in each separate person's experience. But it does not alter the principle which Our Lord Himself lays down in the words quoted above.

Christ also said, "If any man will come after Me, let him take up his cross, and I, if I be lifted up, will draw all things to Myself." He takes not up his cross with Me; it is not worthy of Me."

Not only was cross bearing to be the condition of discipleship, it was to be able also the theme of Christian preaching. St. Paul's "I preach Christ crucified can be extended to the whole Christian apostolate. Certainly wherever "Christ

has been preached apart from His Crucifixion the preaching has come to nothing. In the same way, wherever Christians have thought to live the Christian life without reference to suffering, they have failed as Christians.

OBEEDIENCE

This is not to say that the whole of Christ's teaching is contained in the single subject of the Cross. Nor is it to say that the Christians whole obligation is summed up in suffering.

It is, however, to say that just as Christ is obedient unto death, even to the death of the Cross, so we have to follow His example: fidelity and submission to be judged in terms of willing sacrifice.

First to be borne in mind is the doctrine of Divine Providence. It would be the greatest mistake, for instance, to imagine that God wants us to lie down under every suffering that comes.

Neither stoicism (the bite-the-bullet-and-don't-cry-out approach) nor fatalism (the "because God has decreed-it approach) is Christian perfection.

The Christian ideal is shown us in the Garden of Gethsemane: Our Lord asking that the suffering might pass from Him while at the same time being ready to bear it if this is the Father's Will.

As followers of Christ, we have to recognize that our purpose is a quite different one from that of the materialist, the hedonist, the worldly.

OUR AIM

Our aim is not to get through this life with the maximum of pleasure and the minimum of suffering.

Our aim is to handle everything in this life, whether pleasant or painful, in such a way that it becomes matter for the love of God.

Pleasure accepted with thanksgiving—it does not very much matter which. The important thing is to receive whichever it is with love.

Those who love God, as instinctively as others, flinch when the Cross comes along but they do not allow their flinching to upset their perspectives.

As soon as it becomes clear to them that this particular suffering is what God evidently wants suffered they stop flinching.

Their habitual state of surrender to God's will has a steadying effect. They do not

Cardinal Ritter said the Pope told them that "the delay would give the chance to formulate a stronger religious liberty document with no theological faults."

"Most cardinals and most modern Roman Catholic theologians support the idea of religious liberty," Cardinal Ritter says. "I think the schema will be passed at the next session of the Vatican council by an overwhelming majority."

One of the things Cardinal Ritter didn't discuss with the Pope was the archbishop's permission—and the resulting controversy—to allow an ecumenical marriage in St. Louis.

"We talked about several things for the St. Louis archdiocese but the Pope didn't mention our ecumenical wedding," he said.

Pope's Sermons Long Claims U.S. Cardinal

By JERRY CURRY

ST LOUIS (AP)—Controversy clings like clerical cloth to Joseph Cardinal Ritter, but it doesn't worry St. Louis' outspoken, 72-year-old Roman Catholic archbishop.

He even thinks the Pope's sermons are too long—and says so.

This small, stocky cardinal with the warm smile and twinkling eyes also can be severe and tough. He has a way of saying and doing things generally unexpected of a prince of the church, and he is a master of settling precedents.

For example, when he was Bishop of Indianapolis in the 1930s he defied the Ku Klux Klan by ordering racial integration of the diocese's parochial schools. In 1947—seven years before the U.S. Supreme Court held segregation of public schools unconstitutional—he integrated St. Louis' parochial schools.

This avid supporter of racial justice has taken part personally in civil rights protests, and he adds: "I definitely support civil disobedience for a just cause."

Cardinal Ritter doesn't like long sermons, saying they should be only 10-15 minutes—20 at the maximum. "You know, Pope Paul VI is really long-winded," he chuckles. "He often speaks for 40 minutes."

NOT ANGRY OFTEN

Cardinal Ritter's anger doesn't flare often—but when it did during the last session of the Vatican council, it was heard around the world.

That happened when a move by some conservative cardinals

in Rome beat-back a vote, favored by Cardinal Ritter and other prelates, on the religious liberty schema. He and the other cardinals took their case to the Pope but lost.

Following the Vatican defeat, the peppery little prelate returned to St. Louis and told a press conference: "We were very angry at the delaying tactic by a small—very small—minority of the bishops."

The religious liberty document proposed that each individual could worship God according to his own conscience even if he were "in error." The church at present maintains a fiction that Roman Catholicism is the only true faith.

"I believe now that even those Catholics who opposed the vote this time probably favor the idea," Cardinal Ritter says. "And I do not believe that the Pope supported the action of the more conservative bishops."

When Cardinal Ritter, Albert Cardinal Meyer of Chicago and Paul-Emile Cardinal Lévesque of Montreal took their plea for a vote to Pope Paul, the pontiff was at lunch.

POPE CORDIAL

"His Holiness was very cordial and gracious," Cardinal Ritter recalls. "But, he said he could not intercede in behalf of the vote on religious liberty. He said he did not believe he should inject himself into the action of the College of Cardinals."

Announced Translation Of St. Mark

A new translation of the Gospel of Mark has been announced by the American Bible Society in New York, called "The Right Time." It is the first of a series to be issued in simple idiomatic English.

Sentences are short and direct and the vocabulary is simple and precise. Other books of the New Testament are in various stages of preparation by a committee of Biblical scholars.

Originally intended for people overseas who use English as a second language, the very readable translation will be given widespread distribution in this country by the Canadian Bible Society.

"The translation of the Scriptures is a continuing process and no translation is final," stated translation secretary of the American Bible Society, Dr. Eugene A. Nida. "Our goal is to give every man a copy of the Bible in his own tongue and in the form he best understands."

"The Right Time" is a completely new translation; it reaches out to new readers of the Bible. Obscure and misleading terms are avoided. Published in booklet form, this new story of Jesus will sell for twelve cents.

The title "The Right Time," is derived from the 15th verse of the first chapter of Mark. "The right time has come," he said, "and the Kingdom of God is near!" The King James or Authorized version reads: "The time is fulfilled, and the kingdom of God is at hand."

DAILY BIBLE READINGS

Sunday, Jan. 10: Isaiah 9.
Monday, Jan. 11: Isaiah 11.
Tuesday, Jan. 12: Isaiah 26.
Wednesday, Jan. 13: John 4: 1-5.
Thursday, Jan. 14: John 4: 27-54.
Friday, Jan. 15: John 5: 1-18.
Saturday, Jan. 16: John 5: 17-47.

Central Christian Church
219 Kent Street Charlottetown, P.E.I.

MORNING

10:00 a.m.—Bible School for all ages
11:00 a.m.—Worship Service and Communion
Message: "CLAY IN THE POTTER'S HANDS" (Jer. 18:3)

3:00 p.m.—CFCY—"WHERE THE BIBLE SPEAKS"
—Kenneth T. Norris

Evening

7:00 p.m.—Evangelistic Service
Sermon: "THE TIME OF YOUR LIFE"
The choir will introduce a new hymn.

Minister—Mr. William Weale
Organist—Mrs. Allison MacRae, A.R.C.M.
"A warm welcome to one and all."

Zion Presbyterian Church
Corner Prince and Grafton Streets
The Rev. Donald A. Campbell, B.A., Minister
Miss Roberta Shaw, Deaconess
Mrs. Harvey MacKinnon, L.M.S., B.M.S.
Organist and Choir Director.

9:45 a.m.—The Church School. Classes for all ages
10:00 a.m.—Bible Class. 11:00 a.m. Nursery School

11:00 a.m.—DIVINE WORSHIP
THE SACRAMENT OF BAPTISM
Sermon: "THE TRUE PATRIOT"
Anthem: Lord, Lead Us SHIN—Arr. Brahms

3:30 p.m.—SERVICE OF WORSHIP, Calvin Church, Mermaid

7:00 p.m.—DIVINE WORSHIP
Sermon: DON'T TAKE ANYTHING LESS
Hymn Anthem:
VISITORS ARE ALWAYS WELCOME

TRINITY UNITED CHURCH
Charlottetown, P. E. I.

Ministers: Rev. John G. E. Ball, B.A.
Rev. Gerald G. Wyras, S.A., B.D.
Organist and Director: Mr. J. B. Herdman

9:30 a.m.—Bible Classes, Intermediate and Junior Depts.
11:00 a.m.—Nursery, Primary and Kindergarten

11:00 a.m.—"PANIC OR PEACE"—(Rev. J. G. E. Ball)
Anthem: Lord, For Thy Tender Mercies Sake—Ferry
The Sacrament of the Lord's Supper

7:00 p.m.—"BROKEN BREAD FOR BROKEN LIVES"
(Rev. J. Ball)
The Sacrament of the Lord's Supper
Anthem: "Bless The Lord, O My Soul"
Ippolitof-Ivanof
"Come As You Please and Sit Where You Please"

St. Peter's Cathedral
Rochford Square
Anglican Church of Canada
The Ven. Archdeacon J. R. Davies, M.A., Rector
The Reverend Canon E. M. Malone, M.A., D.D.
Honorary Assistant Priest
Miss Suzanne Brenton, Lic. Mus., Organist
Mrs. B. W. Patterson, Choir Director

Jan. 10—The First Sunday after the Epiphany

8:00 a.m.—Holy Eucharist
8:45 a.m.—Matins
9:45 a.m.—Sunday School
11:00 a.m.—Choral Eucharist and Sermon
7:00 p.m.—Evensong and Sermon

Visitors are most welcome at all services

First Baptist Church
Corner of Prince and Fitzroy Streets
Rev. Malcolm F. Harlow, B.A., B.D., Minister
Mrs. V. L. Dingwell, Organist and Choir Director

9:45 a.m.—Sunday School for all ages

11:00 a.m.—Sermon: "OPEN THE DOOR"
Anthem: "Lord, Lead Us Still"—Brahms

7:00 p.m.—Sermon: "THE LIGHT OF THE WORLD"
Anthem: "Living For Jesus"

7:30 p.m.—Wednesday, Mid-week Service
A CORDIAL WELCOME AWAITS YOU

Park Royal United Church
13 Christie Drive, Parkdale
Rev. J. H. Tye, S.A., B.D., Minister
Mr. Leslie Hiscott, Organist and Director of Choirs

9:45 a.m.—Junior, Intermediate & Senior Church School
11:00 a.m.—Nursery & Kindergarten Classes

11:00 a.m.—DIVINE WORSHIP
Sermon: THE BIBLE TELLS ME SO.
Anthem: "A Prayer"—Handel

11:15 a.m.—Primary Church School

7:00 p.m.—EVENING WORSHIP
Sermon: YOUR BROTHER, ABEL, IS HERE
Anthem: "The Lord's My Shepherd"—arr. Kurth (Intermediate Girls' Choir)
You are welcome to worship with us.

A Boy's Best Friend



Gary stood at the window this morning waving and hugging the little plush dog I brought him home from my trip. How easy it is to make a small boy happy. I love to bring him things and take him places and watch the wonder and delight glow on his face, sparkle in his big blue eyes. Right now his Dad is his best friend and here.

It won't be this easy always. I know that as Gary grows so will his desires and the scope of his delights. I won't be able to supply his every wish or stand between him and the disappointments that come to every boy. But as friend and father I do hope to share with him the principles that have sustained me in discouragement, augmented my joy. These truths I learned from God and my Church and I know of no better way to insure for my son a life of peace and fulfillment than to encourage his religious development.

Go to your church and take your child with you.

SEE CHURCH FOR ALL. ALL FOR THE CHILDREN

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Proverbs 22:1-6	Deuteronomy 30:10-16	Psalms 34:11-15	Mark 9:36	I Corinthians 13:11-13	Titus 3:1-5	Luke 1:27-36

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