

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Editorial Notes

Wisdom Is Justified of Her Children

On Sunday evening, June 23rd, 1940, immediately following the collapse of France, this Editor preached a sermon from Jarvis Street pulpit which we entitled, "The Pope's Fine Italian Hand in Pétain's Treachery." We may at a later date reprint the sermon, for it is just as up-to-date to-day as it was two years ago.

In that sermon we pointed out that France had not been defeated on the field of battle, but had been betrayed from within. In the sermon we find this paragraph:

"Why Mussolini at last? Some say he did no fighting, why call him in? I believe it was Mussolini and Franco, as the instruments of the Vatican, who accomplished the surrender of France, not Hitler. Like Iscariot, he knew the place, and the men who could be used; and now he comes at last to receive his thirty pieces of silver. It is my conviction that France was as certainly betrayed as Belgium; betrayed on the order of the chief priest of the Vatican through the medium of Mussolini and Franco."

At that time, the Pope had not spoken as he later did, when he gave his blessing to the Pétain regime. But now we know where Vichy stands. We know that it is an ally of Hitler, and the press of to-day reports a stern message delivered by Mr. Cordell Hull, American Secretary of State, to the Vichy representative, respecting the latest infamous proposal of Laval to conscript French labour for work in German factories.

And still Ottawa retains its Vichy representative! We sometimes wonder whether a glimpse into the files of Rene Ristelheuber at Ottawa might not explain some of the Atlantic sinkings so near to the Canadian Coast? Why is the Vichy representative retained? Everyone knows he was a traitor to the Republican Government of France which appointed him. He has publicly declared that France's fall was the judgment of God upon her for forsaking the Church. So, in order to please the Pope's Fifth Column in Quebec, the Canadian Government retains the Vichy representative.

But it is not in Quebec only, as we have frequently pointed out, that we have to do with the Fifth Column, for the Roman Catholic Church is a Fifth Column everywhere.

As a sidelight on this matter, we print below an editorial from *The Canadian Register*, of September twelfth, the official Roman Catholic organ. It speaks for itself:

Pétain Breaks the Shackles

It is seldom that the press has a good word for Marshal Pétain's Government. As a general rule the scribes elect to forget that the heroic old soldier has been locked into a very tight corner and is surrounded by all but insuperable difficulties. And so it may not be amiss for a Catholic paper to draw attention to certain facts which indicate the emergence of a truly Christian France when the sorrow, ruin and desolation of the present are but ugly memories.

As early as September, 1940, the Pétain regime began the restoration of the freedom of the Church by abrogating the law of July 7, 1904, which forbade religious orders to engage in educational work. Then in February, 1941, all property which had been confiscated from the diocese of France was restored to them. Next came a law which sanctioned the return of the Carthusian Monks and restored to them the property of the Grande Chartreuse, mother house of the Order, from which the monks were expelled during the French Revolution and to which they returned in 1816, only to be expelled again 85 years later. Finally came the law of April, 1942, which removed the disabilities placed on religious orders by the Law of Associations of July 1, 1901.

The shackles with which aggressive and militant anti-clericalism crippled the activity of the Church are thus being broken, and a new Concordat with the Holy See seems a certainty once the invaders are hurled from French soil.

—D. A. C.

A Word About *The Gospel Witness*

THE GOSPEL WITNESS has a very considerable number of interested friends who from time to time send us help for the paper. When we appeal for other interests, as we so often do, there is a generous response, but almost invariably contribution for THE GOSPEL WITNESS declines. We are grateful to all our friends who have sufficient confidence in THE GOSPEL WITNESS to feel that when an appeal is made for any object, it must be a worthy one.

But for a year past now THE GOSPEL WITNESS has spent lavishly. Some issues have been as much as six-

teen thousand copies in excess of our normal issue. These have been mailed all over the country in the interest of THE CANADIAN PROTESTANT LEAGUE. THE GOSPEL WITNESS has literally spent thousands of dollars for THE LEAGUE, but we have refused to allow THE LEAGUE to reimburse THE WITNESS treasury. We have gladly done what we have done as a contribution to the interests of Canadian Protestantism.

Notwithstanding, printers' bills do come in. So also do the bills from the postoffice—and they all have to be paid. THE GOSPEL WITNESS could greatly enlarge its work if some of its friends would recognize what we have frequently said, that it is a hewer of wood and drawer of water for every good cause. We shall be glad of contributions of any size, however small—\$1.00, \$2.00, or \$5.00; but we are constantly praying that God will open the eyes of some of His stewards to see the possibilities of a paper wholly dedicated to the propagation of evangelical principles; and who would therefore give, not a dollar or two, but hundreds—or even thousands of dollars—for the extension of this work.

When a young man daringly proposed to buy out a certain daily paper, he enlisted the help of a very rich man, and told him that he wanted an enormous amount of money. We presume he obtained the money. But we doubt whether such a paper will do as much good in a month as THE GOSPEL WITNESS does in a week. This is a missionary enterprise. Please send us what help you can.

The Kensit Mobile Canteen Fund

THE CANADIAN PROTESTANT LEAGUE has sent two drafts of three hundred pounds each to Mr. Kensit, for the purchase of two mobile canteens. Mr. Kensit cabled us some time ago saying that such equipment as he had in mind would cost about three hundred pounds each. We have just received word from him to the effect that the price has been raised, and that they will cost three hundred and ninety-five pounds each. The six hundred pounds we have sent to England, in dollars, amounted to \$2,686.00; and the one hundred and ninety pounds extra will amount to \$851.20.

We believe the treasury has \$400.00 or \$500.00 toward that amount. We are sure our readers will understand how the canteens should cost more than the original estimate. We ourselves felt that estimate was very low. Mr. Kensit proposes to have a public dedicatory service of the canteens when they are ready, and asks us to name someone in England who could represent THE CANADIAN PROTESTANT LEAGUE. We shall ask the Executive Committee of THE LEAGUE to do this. But in the meantime it has occurred to us that many who have not yet subscribed to the Mobile Canteen Fund, hearing of this extra requirement, may be disposed to do so; and that even many of those who sent us all that we really asked for—a contribution of \$1.00—may be disposed to send a little more.

Let us hear from you as speedily as possible, so that we may soon have the necessary balance in hand.

Sheer Nonsense!

We print below a news item from the daily press setting out the views of the retiring moderator of the United Church, as expressed at the meeting of the General Council.

How is it possible for Christians to unite with a blasphemous-idolatrous system such as the Roman Catholic Church. Has the retiring moderator never read the bloody history of that anti-Christian institution? Does he know nothing of her anti-Christian doctrinal position, and of her utterly pagan forms of worship? Of course Cardinal Hinsley approved, as no doubt the whale approved of the terms of its union with Jonah! No doubt Modernists who sail in a ship without compass or chart, or helm, would also approve. A man bound for nowhere is willing to go anywhere.

With the Council's pledge to the King and its accompanying resolution all loyal British Canadians will heartily agree; but with the moderator's talk of co-operation with Rome even in worship, involving as it would the worship of Mary, and of angels, and of saints, no regenerate man or woman of any Biblical intelligence could for a moment approve. One might as well suggest co-operation with Pétain and Laval, or indeed with Hitler and Mussolini, for they are no more certainly the implacable foes of Christianity and of Britain and all her institutions, than is the Vatican state the enemy of Evangelical Christianity and of all the freedoms of which it is the originator and perpetuator.

Of the remarks of the retiring moderator of the United Church we can only say it is sheer unmitigated, unadulterated, nonsense.

But here follows the news item:

RELIGIOUS DIVISIONS BRANDED "TRAVESTY"

Co-operation, "If Not Organic Union" Among Churches Urged

Special to The Star

Belleville, Ont., Sept. 10—Co-operation, if not organic union, between religious denominations in wartime, was urged by Rt. Rev. A. S. Tuttle, retiring moderator, before the United Church general council here.

"Anything less is a travesty on Christianity," he said. "The church must heal its own divisions."

He said Protestants and Roman Catholics had found it possible to worship together in a service in England, with the approval of Cardinal Hinsley, Roman Catholic primate of England.

The council pledged itself to an all-out war effort in a message to the King in which it said: "We have set ourselves to endure until the counsels of evil men, who would enslave us, shall be brought to naught and the false gods whom they follow shall be banished away, so that the nations, under the one true God, shall be free to fashion a society nearer to the mind of Christ."

Quebec Regiment Prisoners Mostly English-Speaking

At the time of its occurrence, we called attention to the fact that a regiment in Montreal, and another in Quebec City, were unable to secure the necessary number of recruits to make up their complement. In Toronto there were hundreds of men asking to get into the army, who could not be absorbed for some reason of bungling by the authorities. However, both Montreal and Quebec regiments sent officers to Toronto, and made up their complement with Toronto men.

Following the Dieppe affair, the Government propaganda, through the Canadian press, so magnified the exploits of the French-Canadian regiment that one might

have wondered whether there were any English-speaking Canadians in the affair at all. All honour to the men who fought at Dieppe, whether English, or French, or Scotch, or Irish, or Poles, or Jews, or whatnot—they all fought nobly. The sad fact, however, is, that most of the French-Canadians are still safely at home. Mr. Chaloult, it may be remembered, said one had to look for the British with a magnifying glass.

We have clipped the following item from the latest issue of *The Sentinel*, September 17th, which our readers will find quite suggestive:

Quebec Regiment Prisoners Mostly English-Speaking

A check over the names on the list of 28 officers and 228 other ranks of the Royal Rifles of Canada who were at Hong Kong and are now prisoners of war provides an interesting sidelight on the enlistment of the French-Canadians in the Canadian Army. The list is by no means complete, being compiled from letters addressed by the men to their relatives which reached Canada the last week in August. This, however, was the first mail to arrive in this country and the men were said to have been given permission by the Japanese to write one letter each. The list, therefore, may be said to give in a general way the racial complexion of the men of the Regiment.

Bearing in mind that the Royal Rifles of Canada is a Quebec regiment, recruited in that province, in which the people of British extraction constitute only 14 per cent of the population and the French-Canadians a shade over 80 per cent, it will be interesting to know that of the total number of men listed as prisoners of war, namely 256, ONLY 31 MIGHT BE CLASSIFIED AS FRENCH-CANADIAN, according to names.

That would seem to mean that of this group, at least, of the Quebec regiment, only about 12 per cent came from the French-Canadians who comprise 80 per cent of the population, or, in other words, the English-speaking 14 per cent of the Quebec people supplied about 88 per cent of the men.

John Ruskin's Verdict Upon Roman Catholicism

"My firmly expressed belief . . . that the entire doctrine and system of the R.C. Church is in the fullest sense anti-Christian; that its lying and idolatrous power is the darkest plague that ever held commission to hurt the earth; that all these yearnings for union and fellowship and common obedience, which have been the root of our late heresies, are as false in their grounds as they are fatal in their termination; that we never can have the remotest fellowship with the utterers of that fearful falsehood and live; that we have nothing to look to from them but treacherous hostility; and that, exactly in proportion to the sternness of our separation from them will be not only the spiritual but the temporal blessings granted by God to this country."

—From *The Outlook*, London.

Why Two Sermons?

Our readers may think this issue rather heavy with two sermons. The reason for their publication is that the evening sermon cannot be omitted because its publication has been promised. The morning sermon was asked for by so many as being of practical value that we have complied with their request. Any who think it is too much must forgive us this week, and pass it over. In any event the two sermons will give some idea of what the poor Jarvis Street people have to put up with in one day!

Should the Churches Pray for Victory and Vengeance?

By Rev. John Wilmot, London

To the Christian churches there is appointed a unique ministry toward the secular powers, a ministry which they alone are qualified to exercise and which, being the instrumental cause, is designed, under the supreme and providential rule of the King eternal, to effect extensive benefits; resulting from the due administration of law by governing authorities and the accompanying ministry of grace by the churches (1 Tim. i.). The Lord Jesus Christ, having ascended to heaven, "angels and authorities and powers being made subject unto Him", and He having been invested with "all authority in heaven and in earth", these governing powers, including "kings and all that are in authority", are even now accountable to Him, as bearing not the sword in vain, being appointed "a revenger to execute wrath upon him that doeth evil" (Rom. xiii.). Christian churches, therefore, are called to support or to resist, by their ministry of intercessory and imprecatory prayer, righteous or lawless governments and nations; which, applied to the present situation, means that they should supplicate the throne of grace, which is also the throne of the majesty in the heavens, for the interference of the Lord in a dual manner, namely, the blessing of divine mercy on the United Nations in their colossal task of conquering and crushing lawlessness, and the justice of divine vengeance upon the indisputably evil Axis Powers. In this connection the scriptures use "evil" and "good" governmentally and not individually, for in the latter application, "there is none that doeth good, no not one". It is, therefore, altogether consistent with the sovereign rule of our Lord Jesus Christ in law and in grace that Christians pray for retribution, just and full, to be visited temporally upon evil governments and nations, and to seek that eternal salvation be granted through the gospel to individual penitent sinners of mankind (1 Tim. i. 1-11).

This ministry of prayer is not given to one assembly but to all "everywhere" (1 Tim. xi. 8). Faithful men in enemy countries thus will pray for the overthrow of their own wicked governments, and biblically instructed churches and believers throughout Christendom should be found in one accord on the present issues in which case there would be no "problem" of prayer objectives in opposition. Prayer must be expressed: "Take with you words"; and it must be with definiteness and importunity; it may prove to be a "trying of your faith", and faith is "nothing wavering" (Jas. i.). It must be according to the will of God, that is, as declared in His Word, and thus will take account of these revealed principles accordant with His Own harmonious attributes Who Himself is "the habitation of justice". What untold influence for good might be exerted to-day if all the churches in Britain were found true to the Bible as the Word of God, their members loyal in attendance, continuing instant in prayer, and not slothful in the business but fervent in spirit, serving the Lord!

God has manifold ways of working His Own will, but His established order is to influence temporal governments through spiritual grace. Nations thus influenced especially are God's instruments both to their own nationals and to other nations, and the State, by this effectual ordering of Providence, becomes a servant to Christ's messengers sent from the churches to evangelize

the world. God constituted human government and gave counsel concerning it in this very connection (Rom. i. 5; xvi. 26 with xii). The teaching which recognizes no such relationship between Christian churches and the secular power, by reasoning that Israel meantime is displaced and the Church is heavenly in character and destiny, lacks scriptural support. Until the appearing in glory of "the blessed and only Potentate" when "the times of the Gentiles" will be terminated, the respective and mutual responsibilities of Church and State will continue. Then, in the age to come, Christ and His Church, with Israel as the foremost nation then completely Christian on earth, will rule the nations, law and gospel alike being administered directly and governmentally from the heavenly city, wherein shall be the throne of God and the Lamb; and the nations shall walk in its light.

The present calling of the Church may, therefore, be the designed preparation for her future ruling vocation (Rev. ii. 26, 27; xix. 15; xx. 4; I Cor. vi. 2). The application by the apostles of O.T. prophecy establishes this divine intention; the Church now is to render service to the State and the State should respect the ministry of the Church, both being accountable to Him Who is Lord of all. The "rulers" of the apostles' time should have heeded their message! "Be wise, now, therefore, O ye kings, be instructed ye judges of the earth" (Ps. iii.; Acts iv.). Though it is predicted that the Church would be "hated of all nations", the Powers which afflict the Church even as the nations which afflict Israel, shall by no means escape the judgment of God (Matt. xxv.; Acts xii.; Ps. xciv.; Luke xviii.; Rom. xii., etc.).

The "times of the Gentiles" began with the withdrawal of ruling power from Israel and its delegation to Nebuchadnezzar. God is no respecter of nations, not even of chosen and privileged Israel when principles of Truth are in question. The beginning of these "times" provides an intended example of what God expected from nations so entrusted, applicable to their whole course. Nebuchadnezzar, a pagan, was made to recognize "the King eternal, immortal, invisible, the only wise God". His fall was occasioned by pride of power brought under divine discipline. The prophet in his remonstrance summed up the divine demand upon this Minister of State which contained briefly two principles, namely: toward God, to exercise rule in righteousness, and toward men, the extending of mercy to the miserable; that is, to rule with a view to the glory of God and the good of the governed (Daniel iv. 27, 34-37; 2 Samuel xxiii. 3). These "times" are not yet ended, and whatever changes, constitutional, territorial, etc., have or may yet come to the nations, the indispensable laws of God and liabilities of governments remain irreducible and irrevocable; applying to Israel in the past and the Gentiles in the present, and in the future to be honoured perfectly under the sovereign universal reign of the Lord Jesus Christ with His saints.

Does our Nation, and do the United Nations, conform in any measure to these principles? It is well that we turn the searchlight upon ourselves. Considered *practically*, how grievously we have departed from the light of Truth, from our evangelical traditions and from our God-fearing heritage! "Shall I not visit them for these things?" asked the Lord of Israel when she likewise apostatized from His Word, and His chastening hand lay heavily upon her. But He returned and showed mercy through her penitence and prayer, and will do so again

in the abiding covenant of grace. And since God's way with Israel is intended as a warning to the Gentile Nations and to Christendom (Jer. xxv.; Rom. xi.), may we not cherish the return to our Nation of divine favour; to which end should not the churches be seeking unceasingly, and with all earnestness of entreaty, His outpouring upon *us* of the spirit of grace and of supplications?

Considered *officially*, we may be thankful that constitutionally Christian Truth is still acknowledged and in measure maintained: the throne and the framing of statutes and laws in our land being thus established, we are still in official profession a Christian country. And yet, while the Name of the Deity is reverently used by our King and Queen and men of State in public utterances, has not the Name of our Lord Jesus Christ been conspicuously omitted? There is no hesitation in speaking of our *Christian* civilization. Why not, then, the open acknowledgment of Christ, our only Lord and God? Is the omission accounted for by the fact that within the British Empire there are Moslems and Pagans who do not acknowledge Christ? If this be the explanation, the fear of giving offence, it is pertinent to consider whether the God of Nations may not withdraw from us our Christian mission: whether we are not thereby giving offence to Him, for "all men should honour the Son even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent Him" (John v.). And the scripture which authorizes this ministry of the churches to the State announces also the one and only way of access and audience with God Most High, "for there is one God and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all to be testified in due time". It is through the Son's meritoriousness and mediation alone that prayer of any kind for any object is heard at all. Through Him alone, therefore, shall it mercifully be given to us once again to lead quiet and peaceable lives in godliness and honesty, and to our nation a lengthening of tranquility. (I Tim. ii.; Daniel iv. 27.)

But the Church must pray *for* and *against*. She must support the rule of law and resist the reign of lawlessness. Her privileged ministry is that of intercessory and imprecatory prayer (I Tim. ii.; Luke xviii.; Rev. vi.; Rom. xii.; Psalm xciv., etc.). The law is necessary to the gospel (I Tim. i.). Deliverance from "unreasonable and wicked men" (which is not a prayer for their conversion!) is needful that "the word of the Lord may have free course and be glorified" (2 Thess. iii.). Only when the Lord had made the grave for vile Assyria, Israel's oppressor, could the prophet announce, "Behold, upon the mountains the feet of him that bringeth good tidings" (Nahum i. 14-15). The grave was the necessary preparation for the gospel. The Church must entreat the Lord to mark the "threatenings" of her foes if she is to be granted "all boldness" to "preach the word" (Acts iv.). When the grave of perdition is digged deep enough to bury the Axis criminals in judgment and justice, Christian evangelists may find open doors among the downtrodden and oppressed remnants in Europe to enter with the gospel of peace.

SEND FOR EXTRA NUMBERS
OF THIS ISSUE

The Jarvis Street Pulpit

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 13th, 1942

(Stenographically Reported)

"Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

"And all the elders and all the people said unto him, Hearken not unto him, nor consent."—I. Kings 20:7, 8.

Prayer Before the Sermon

Our eyes, O Lord, are unto Thee. Verily it is true that the heavens declare Thy glory, and the firmament showeth Thy handiwork; yet have we seen in its fulness the glory of God in the face of Jesus Christ, Who is Himself the effulgence of Thy glory. We worship Thee, O God, as we have seen Thee by faith in the person of Jesus Christ. Having seen Him, we have seen the Father; and through Him, by one Spirit, we come unto the Father. Accept, O Lord, in His name, and through the merit of His infinite sacrifice, the worship of humble and contrite hearts. We have come for this above all things this evening, that we may worship God; that we may bow in humble acknowledgment of His greatness and His goodness, of His abounding grace to sinners, through the person of His Son.

We praise Thee that we have learned, for Thou hast taught us, that God so loved the world, that He gave his only begotten Son. We think of Him as the Giver of all good, and of Thee in terms of His disclosure of Thyself. Great as are the heavens, wonderful as are all the works of Thy hands, full as is the earth of the goodness of the Lord, yet in the face of Jesus Christ, dimmed with tears, drawn with agony, bowed at last in death, we see the infinite compassion of our God, the Grace that willeth not the death of the sinner, but that all should turn unto Thee and live.

Who would not love Thee? Who would not serve Thee? Forgive us, O Lord, our hardness of heart, our blindness, that ever we should have failed to see beauty in the Lord Jesus, that we should ever have been without desire toward Him. Now that we have seen Him, we have learned what God is from His lips; from His life, and death, and resurrection. We bring Thee not the praises of our lips only, though the sacrifice of praise be the fruit of lips giving thanks unto Thy name; but we come to render Thee the praise of our hearts. Bow down Thine ear and hear us as we make melody in our hearts unto the Lord. O that Thou wouldst stoop to us in Thine infinite compassion; that Thou wouldst listen, not alone to prayers that are articulate, but to our sighs and groans and unuttered desires, for many of us long after Thee with an insatiable longing, and can never be satisfied until we are satisfied in Thee.

We rejoice that there is a door opened into the presence of the Divine Majesty, and we come to have audience with the Lord of hosts at Whose command there are powers superior to the combined might of all men.

Hear us for ourselves, for we are poor and needy. Thou dost mark the sparrows' fall, and number the hairs of our heads, and put our tears in Thy bottles; our prayers are treasured before Thee in the golden vials full of incense which is the prayers of saints. What a God Thou art! We shall adore Thee for ever! We shall never, here or hereafter, cease to give Thee thanks for the open door where the God of grace meets our petitions.

Look upon this congregation as individuals, with all our needs; minister to us out of Thine infinite resources as we, in our ignorance, could never ask Thee to minister. We come saying with gladness, Let the Lord do what seemeth Him good to His servants, and we shall be satisfied with the fatness of Thy house, and be made to drink of the river of Thy pleasures.

We ask, O Lord, for Thine evening benediction upon the multitude of worshippers who in this city and in other places may be bowed before Thee, upon the whole household of faith, upon the entire church of God redeemed with precious blood.

O Lord, look with favour upon Thy Church. Hast Thou not chosen her, and given Thyself for her, that she might be holy and without blame before Thee in love? Send to Thy waiting people a heavenly revival that shall sweep us forward into wider fields of service.

Bless all Thy ministers who preach Thy Word. Some have turned aside from Thy Book. Call them back! Oh, call them back! Kindle in their hearts a new passion for the souls of men, and a new and deeper devotion to the person of Christ. Bless those who still stand by the glorious Book; wherever they may be, strengthen their hand in God. Hasten the day when the number of Thine elect shall be accomplished, when the body of Christ shall be complete, and Thy purposes of grace for a sinful world shall have reached their consummation.

Upon the world that lieth in the wicked one without, we ask that Thou wilt look in mercy. Other sheep Thou hast who are not yet safely folded. Call them in, we pray Thee.

We think to-night of the oppressed of Europe, of the tens of thousands of Thine own dear children who love the Lord Jesus, who are living in circumstances that constitute an earthly hell, enslaved and oppressed. O Lord, hear the cry of the captive! Wast Thou not anointed to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound? Fulfil Thy glorious purpose, and go forth to victory. Lord, wilt Thou bless poor, bleeding, mangled, enslaved Europe; and China; and the islands of the sea. Speedily do Thou unsheath and whet Thy glittering sword, and let Thine hand take hold on judgment, and go forth in judgment against the workers of iniquity.

We pray for Russia, bleeding Russia! It must be admitted that she has sinned—and yet, in view of her opportunities, not half so grievously as we. Bless her, and in Stalingrad to-night stand with her forces. May the Captain of the host of the Lord Who led Thy people in triumph as they marched about the city of Jericho, take command; and if it must needs be in order to deliverance that Thy lightning should strike, or that the earth should quake, or unseasonable weather should come—use whatever weapon Thou art pleased to use out of Thine armoury. Break the power of this accursed man, who, if he be not Antichrist, is so much like him, that he must be a son of perdition. Crush him, and remove him from the face of the earth! Give us victory in the Middle East; defeat the counsels of the Ahithophels in the councils of the nations against whom we contend. Give wisdom to the leaders of the Allied Nations, those who are charged with great responsibility, who must determine courses that shall be taken. Let Thy wisdom prevail.

We come back in our thought to this company, to us who wait before Thee in this place of prayer. As we wait, may Heaven come down our souls to meet, and glory crown the mercy seat. For His glory's sake, Amen.

We have turned to this chapter for instruction on more than one occasion, but it is still a well of water from which we may draw again for our refreshment and inspiration. I have read to you the story of the Syrian king who besieged Samaria, and demanded of the king of Israel that he should surrender to him his wives and his children, his silver and his gold. The king of Israel believed in appeasement. He did not want war. He proposed to buy off the Syrian king and replied, "My lord,

O king, according to thy saying, I am thine, and all that I have."

Then there is a very significant, pregnant passage. Notwithstanding the granting of his request the king of Syria said, "Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away." And Ahab said in effect, "That is rather a large order. I thought I could buy you off. I acceded to your first request, but before that is implemented, you make a still larger demand; you want everything I have." Then Ahab called his elders together and said, "Mark, I pray you, and see how this man seeketh mischief." He was late in finding that out! He ought to have known he was "seeking mischief" when the king of Syria came the first time. He asked counsel of the elders, and they said, "Hearken not unto him, nor consent." So Ahab sent the messengers back with his refusal, and the king of Syria returned this boastful reply: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

Have you read any such boasts in your papers? "I have no further territorial ambitions in Europe"! But as soon as he was granted one thing, he asked for more; and when men demurred, they were treated to a threat: "If you do not grant it, then we will force the issue." That is a bit of ancient history, but it is up to the minute. The Bible always is. The Bible is not so much a book of rules, as one of principles that apply in the life of every individual, to the life of all nations, ancient and modern. Like the multiplication table, the principles of which run through all arithmetical science, so the principles of the Book and their ramifications apply to human life everywhere. If you would have a guide, you must turn to it to learn what the will of the Lord is. Let us see if we can find in this story a principle applicable to ourselves.

I.

LAWLESSNESS IS ALWAYS AGGRESSIVE. It is never static, never stagnant, never merely on the defensive. It is always on the move, asking for—and demanding—more.

"Sin is lawlessness," the Scripture says. The ultimate sinner, the one who shall gather up in himself all evil, as the supreme and ultimate manifestation of evil, is described in the Holy Book as "the lawless one", a something that is set against the moral constitution of things, against the order of the universe, and equally against the Orderer of the universe. That lawlessness is always aggressive, like Benhadad, demanding what you have; saying of that which you supposed was your own, "It is mine; give it up."

That is true of *evil in the individual life*, the sin that is inherent in us, and the principalities and powers which are its allies without us. "The spirit that now worketh—not merely dwelleth—in the children of disobedience" is always, like Benhadad, on the offensive, aggressive, taking more territory for its own. If I were to use Bunyan's phrase and figure, I would describe the human personality as the City of Mansoul, an elaborate city, a city of great complexity, and of vast wealth: the mind with all its faculties, the body with all its functions, the spirit with all its capacities for holy things. Like a

great city besieged by the enemy, by some Benhadad who would take it for his own, who sends messengers to you and to me, saying, "All that is within is mine; it belongs to me; I claim proprietorship in it, and lordship over it—surrender."

There is not a day of life in which any one of us is exempt from attack. Every human soul is a Malta. The skies above and sea about are ever thick with the enemy. We must always be on the defensive, because of evil that would insinuate itself into mind and heart, that would take possession of every faculty of the mind, and that would pervert and prostitute to his evil purposes every power of the body, and fill and flood with his own evil presence the capacities of the spirit which was made to be the palace of the King—this evil Benhadad comes to us every day, and every night, and all the time, saying, "All that you have is mine."

I need not go into detail. A man and his wife came to see me this morning at the close of the service, and the husband said, "You said this morning what I have long felt, but did not know how to express"; to which I replied, "The Word of God is a solvent of all our problems. It makes things we feel and that defy definition, clear to our minds, and sometimes quite articulate." When I speak thus, you know whereof I speak. There is no one of us who is not under the assault of the enemy all the time—at home, on the street, in business, returning again, and even when we open God's Book, or when we bow in prayer. This Benhadad is always knocking at the door, saying, "You are mine! You are mine!"

There are many examples of the principle: *The aggressiveness of Modernism is one.* In this place for many years we have stood for the defense of the gospel, for the integrity of God's Holy Word. We have believed—we still believe—that this is the word of "God that cannot lie". We have stood for that, and we have rejected the overtures of Modernism and Modernists. We have said, "No; we do not want a shattered Bible. We want a whole Bible. We cannot let you have anything." But you know what Modernism has said? It has been a Benhadad, saying, "You ought not to be fanatical. You know that the best minds are on our side. If you will just surrender the Book of Jonah, if you will allow that that is not necessarily literal history to be taken as being absolutely true, we could get along together. There are a few other supernatural elements in the Book to which we object, and if you would concede us those, we will raise the siege, and leave you alone."

That is the attitude of modern unbelief toward the Word of God, and toward all that the Word contains, toward this citadel of revelation. Modernism comes and says, "The silver and the gold are mine; I am going to delete them, and will give you back the Bible, not quite as it is now." That has been, and is, the attitude of modern professed Christianity. There are not very many, alas! who abide by the Word of God.

Two or three times I had the privilege of hearing the great London preacher, a year or two ago translated to glory, a Methodist, Dr. Dinsdale T. Young. I shall never forget a Sunday when I arrived in London, during the last war, a week ahead of my engagement. I went to the City Temple in the morning, and heard a Dr. Fort Newton preach on the ministry of sorrow—and he contrived to get through the whole sermon without the re-

mostest allusion to the Man of Sorrows. When I came out, I felt as though I had been robbed, as though I had not been at church. In the evening I went to hear Dr. Young. When the service opened, in a few words, he set the cross of Christ and the mercyseat in the foreground, and the great Intercessor crowned in glory; and invoked Heaven's benediction upon the great assembly. I heaved a sigh of relief and said to myself, "Thank God, I have come to the right place to-night." When it came to the lesson—I can see him now, as he opened the Bible and fondled it almost as a jeweller would a casket of jewels, saying, "And now, my dear friends, we shall read from God's infallible Word." How my soul was refreshed!

Modernism would deny us a whole Book. Benhadad says, "Its silver and its gold is mine."

You have seen the principle illustrated in the war in Europe. You remember hearing Mr. Churchill's speech when he emphasized again and again the enemy's programme: "One by one! one by one! one by one!" Just a little territory at a time. "Thy silver and thy gold is mine; thy wives also and thy children." Austria, Czechoslovakia, Danzig, Poland, Denmark, Belgium, France, Norway, Hungary, Roumania, Bulgaria, Yugoslavia—"one by one! one by one!"

That is the method of evil wherever you find it. In the present conflict you see it on a large scale, but it is the same in your life and mine. One province at a time, one concession, one by one, demanding surrender.

I do not know any chapter of history that more strikingly illustrates that principle than the Province of Quebec, in relation to this Dominion. The difficulty with a great many people is that they do not read history. Some man comes to me and says, "You are a fanatic." I could answer you, "I could call you by another name that begins with the same letter. It has only four letters, and two of them are alike." (Laughter). He does not know anything about these things. He does not recognize the long thought and fell purpose of evil. There is nothing new in Hitlerism. It is as old as Eden. It is as old as Jesuitism. The same method—one by one.

Back seventy-five years ago Lower Canada said, "We will unite with you on certain terms: you will give us your silver and your gold, your wives and your children. We will write it into a compact, which we will call the British North America Act." The statesmen of that day, eighteen-sixty-seven and the years preceding, opposed the proposal at first with all their might. But Benhadad kept at it until by and by they said, "Well, this is a great country, and we ought all to get together and form a Confederation. If those are your terms, that you must have Separate Schools, and that your religion therefore must be supported by the state, we have no choice." Even the Honourable George Brown, founder of *The Globe*, said, "I do not like the principle of it, but if thus we can effect a final settlement, I will accept it." In eighteen hundred and sixty-seven! "A final settlement"! He did not know his Benhadad. He ought to have known—and so ought others. But if you read the history of the seventy-five years which have since elapsed, you will discover that it is an exemplification, a re-writing of this bit of ancient history.

The Minister of Justice, Mr. St. Laurent, a little while ago, in his maiden speech in the House, said that one hundred and seventy-five years of Canadian history had proved that three million or over French Canadians

cannot be assimilated. In other words, "We remain apart. We intend to remain apart. We will not be unified." He ought to have said that one hundred and seventy-five years of Canadian history had proved to a demonstration the impossibility of appeasing the Roman Catholic Church. When once you have yielded an inch, Benhadad takes a mile. Once you endeavour to appease evil, you do nothing but strengthen it for a further demand. "The messengers came again." They always come again. It is a significant phrase, "The messengers came again." You cannot get rid of them. Try to appease the devil, and he will come again—and again—and again. You cannot appease him. Benhadad said, "Thanks for your concession of yesterday, but I am coming again. My messengers will arrive, and whether you give it to them or not, they will claim *carte blanche*. Whatever I want, they will take."

Said Ahab, "That is too much. I am at last discovering that the Syrians cannot be appeased." I received a newspaper last week from a valued correspondent in Ottawa, with an account of a certain matter there reported, and on the margin of the paper this intelligent woman had written, "Will they never wake up?" I wonder! Will they never wake up?

We asked that about the United States; but the alarm-clock went off in Pearl Harbour—and Uncle Sam began to rub his eyes. He is partly awake now—about as much awake as we are. But when shall we learn the principle, that it is impossible to make such concessions to evil that it will not make further demands upon us? You cannot conquer a bad temper by indulging it. It will only grow stronger until it masters you. You cannot master an appetite by feeding it. It will only kindle the flame. You cannot conquer sin by yielding to it. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Why can we not learn these principles, that when evil comes you cannot buy it off, you cannot appease it? It will come back again—and back again, and again.

Some of us saw it in the beginning, and refused to let Benhadad take our silver and gold, our wives and children. We have refused to do it in respect to the Book. Ministers and professors have said to me, "Look here. If you just make this little concession, we will be all right." We had a conflict over the Book in what we call "the old Convention" years ago, at Ottawa, in a debate that lasted five hours, discussing a resolution I had proposed. At last a man, a dapper little fellow—I can see him now as he strutted up, and taking something out of his pocket, said, "I have drawn an amendment, if you will consent to this, Dr. MacNeill will consent. Accept that amendment, and we will have a united body." I said, "But that would defeat my resolution. Go back to your place prepared to fight, for I will fight you to the death on that matter." God gave us a victory that time. But little by little ground was yielded by others in the Convention, until Benhadad's terms were accepted.

But the end was not yet. By and by the aggressors said, "Look here, it is not for us to understand the mystery of the Incarnation. Why do you want to insist upon the absolute authority and historicity of the record of the virgin birth? God could have effected the Incarnation in some other way. If you will not insist upon that, we can get on. As for the Atonement: after all, none

of us knows all that it means. If you would only get away from the idea that Jesus Christ bore our sins in His own body on the tree, and consent to saying He suffered for us, we would get along all right." Yield one thing, and Benhadad comes along next day for something more; and now some of our friends have little more than the covers of their Bible left. The Modernist says, "We will come into this Book, and take away that which seems contrary to reason, and you may have what is left."

Is not that what we have had in Europe? Has it occurred to you that this worldwide conflagration is philosophically, in principle, the same conflict that every one of us has to fight in his own heart? It is a dictatorial aggressor who demands the right to come in, and take possession of us, and capture the whole citadel.

The same has been true of Quebec. I published a couple of booklets some years ago on the Separate School question, after giving years of study to the history of Roman Catholic aggression in Canada. You cannot satisfy the beast, that is all. Feed the tiger, and he wants a bigger piece of meat to-morrow. The history of the one hundred and seventy-five years has been a history of increasing aggression, more and more unreasonable demands. And we have in Quebec to-day a province that is utterly lawless. The laws of this Dominion that are approved, certified, by the highest authority in the Empire, are flouted and trampled under foot. Quebec knows no law but the canon law of the Church.

I said in Stratford last week, as I have said before, that it is doubtful whether any Roman Catholic priest in the Dominion of Canada pays a cent of income tax. I do not believe he does. That is lawlessness. Roman Catholic institutions are not subject to inspection: they are a law unto themselves. No one can go in without their permission. There is nowhere in the world any greater or more conspicuous illustration of the principle of lawlessness than that which is supplied in the history and attitude of the Roman Catholic Church—and nowhere in the world is it more manifest than in the Province of Quebec, and in the influence it has upon our national affairs. That is the attitude of Rome: "I will come into your house—Ontario, Manitoba, Alberta, Saskatchewan, British Columbia, Quebec, the Maritime Provinces—and whatsoever I want, I will have. The gods do so unto me, and more also, if the dust of Canada shall suffice for handfuls for all the people that follow me. We are strong. We will bring you to book. We will subdue you."

That is like Rommel's men. It interested me the other day to read of Rommel. He must have thought he was in a position to make demands when he sent out a couple of officers with a white flag, demanding surrender. I do not know how far he has retired to the rear, or whether anyone is walking ahead with a red flag to make his way. But that is Benhadad—surrender! That is the Roman Catholic Church.

And they are terribly injured if they do not get what they want! Terribly injured! Just like the Irish—I mean, Southern Ireland. I never say a word about Ireland but some Ulsterman comes up and says, "Be sure you distinguish between Ulster and the South." I thought I would get away from that when I was in Grand Rapids last week, but no! I spoke of the Irish, and someone came and said, "Next time you speak like that, make it perfectly clear that there is a clear distinction between Ulster and Southern Ireland." I replied, "I

thought every intelligent man knew that!" Southern Ireland has been fed with a spoon, pampered, petted, treated like a little china doll. Yet always complaining they have not enough! Benhadad!

II.

What shall we do about Quebec? Do you not think we have gone far enough in the direction of appeasement? At last Ahab recognized the sinister purpose behind the demands: "Mark, I pray you, and see how this man seeketh mischief." Had I been one of his elders, I would have said, "Have you not recognized that until now? That is what he has always sought. He is the embodiment of mischief." "Benhadad seeks mischief," said Ahab. Evil always does. Sin is an attractive siren when she tempts, but an ugly raw-boned hag when she has her victim in her toils. The tree is always pleasant to the eyes, and desired to make one wise; until the fruit has been tasted, and disobedience is found to be bitter. I repeat: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Some man is trying to cure the tobacco habit—and carries his cigarettes with him! When he is inclined to have a smoke he takes one out and says, "You will conquer me, will you? No, you will not." If the cigarette were an animated thing it would smile and say, "I will get you yet." Sooner or later, he becomes like the man who signs the pledge and keeps it for a week—and at the end of the week thinks it is about time he was giving Good Resolution a treat, and goes on a spree.

We cannot win that way. If you yield, you are mastered. If you know anything about driving a horse, you would know that. The horse, if it is a spirited animal, quickly knows what hand holds the rein, whether there is a master on the box or not. The only safe procedure is that which is counselled by the elders, "You have gone far enough. Harken not to him, nor consent." Put down your feet and stand, saying, "Thus far hast thou come, but thou shalt not come one inch farther!" An attitude of determined and continuous opposition, not of appeasement, is the only wise attitude toward evil, toward error of any kind.

I need not rehearse the ground I have covered: it is enough to say that if you yield at one point, you yield at many points and in the end, you yield all. Ministers do it. I have one in mind now, in many respects a good man. I believe he accepted the Book in his heart. But when worldliness came into his church he said, "Oh well, I must not say anything about it. What can one do about that?" When someone came to him and said, "Pastor, do you think it would be right for us to do so-and-so?" "Well—well—well—well—well, I do not like to oppose you." "All right; we have your consent!" And away they went. The fire was started; and by and by when he saw it break out here and there and everywhere, he said, "What sort of place have I?" The place you made, my brother. You yielded to the thing, and very soon it mastered you. Now it is too late.

You find an illustration in the human body, in a disease that ought to be treated at once—and treated radically. But you say, "No; I do not think I will take that course. An opiate will relieve the pain, and perhaps it will slough off and I shall get better. The doctor says that a change of diet might be beneficial. That will settle the problem." Settle it? No! The gravedigger will settle it

at last because you refuse to treat the malady which has death at its heart.

That is what would have happened in Europe. Appeasement did not work. Mr. Chamberlain thought it would: Mr. Churchill knew it would not—and always said so. He speaks with authority to-day because everyone who knows his record, knows he was never deceived by this evil thing. He knew that sooner or later they would have to meet it. Stalin knew it. In spite of all men say about Stalin, he knew it ten years ago, and began to get ready. He has been getting ready for ten years because he knew that Benhadad was at the gates. God be praised—whether he be a heathen of the worst sort or not—God be praised he did see! If it had not been for that, long ago we should all have been overwhelmed. If this principle had been carried through to the end as Ahab had begun to carry it through, all would have been lost: but at last we came to see that we could go no farther.

We should take that position in this country. Sooner or later we shall have to do it. Sooner or later we shall have to deal with Quebec and the wolves that are making it the disturber of the peace it is. I heard a story, camouflaged as I shall camouflage it: it could not be told in polite society in its original form—a story of the swapping of yarns by an Australian, an Englishman, and a Canadian. The Australian soldier said, "We have a man in our country whose brains were blown out, and he is still walking about." Said the Englishman, "That is nothing. We have a man whose whole department of the interior was blown out—and he is still walking about." Said the Canadian, "That is nothing. We have a man who has neither brains, nor the other thing—and he runs the country!"

But we shall have to have someone with both before we are finished with this thing. I am glad to note that the United Church is waking up. You know what a "sleeper" is? A piece of wood under the floor. Some churches have wood above the floor; and some get into the pulpit. They think Benhadad is a fine fellow. Like Dr. Silcox, they think we ought to come into some sort of amicable relation with the Roman Catholic Benhadad. Go ahead and do so if you like; I am not with you. But the United Church is waking up. I am glad to see they sent a delegation down to interview the Premier about the liquor business. But did it do them any good? It may have disillusioned them. They were probably told that was a provincial matter, although I hope they fared better.

But it is not of that I speak. I refer to the discrimination in calling up men, in respect to divinity students. Divinity students of the United Church, or any other Protestant body, in their theological colleges are not exempt. There was nothing in the statement of the United Church that implies they want exemption. Their objection was that their students were looked upon as eligible for military service, while Roman Catholic students are exempt. Protestants can be called up, but not Roman Catholic students. A General La Fleché gave us what, to some people, may be regarded as a very satisfactory answer. In effect he said, "It is not our fault. We accept the status given to these students by their respective churches. The difference is that when a man goes to a Roman Catholic College with the priesthood in view, he is looked upon as a priest, and therefore is exempt. But in the Protestant colleges, a student for

the ministry is not looked upon as a minister until he has completed his course, and has been ordained." Some may say, "There you are; that is a perfectly satisfactory answer."

But down in Montreal they put boys of sixteen and seventeen years of age into petticoats, and ordain them as lay-brothers, in order that they may not be called up for military service. The young manhood of Quebec, not only will not fight overseas, but they will not fight to defend their own coasts. They ask for exemption from home defense! What on earth are they good for? Exemption from taxation, exemption from military service, exemption from everything except the privilege of denouncing us. I am tired of it, utterly tired of it. Quebec is a rebellious, anti-British province almost without exception, Chaloult himself being witness.

Some of our boys are down in Quebec, and among them are the finest specimens of young Christian manhood to be found anywhere. They have gone as a duty, to fight for King, and country, and for the liberties of the world. They have put on His Majesty's uniform, and as they go along the street, they are spat upon, booed and hissed—and dare not go out alone at night. To the number of ten or twelve to one, they are attacked. Why should the rest of the country longer endure this sort of thing? I suppose we shall as long as we have the present Government in power. I do not know how God will give us relief, but I am praying for it. (Voice: "The other Government was no better.") Perhaps not. The Liberal party is the Roman Catholic party, as a friend said to me, and the Conservative party wants to be.

But there are people in Canada who have brains—and that other thing! God help us if there cannot be found outside the House of Commons other men as good and competent as those within! But as long as men and women are content to sit back and wait until Benhadad comes and takes all we have, we shall get no better conditions than we have. I am doing my little bit, not only through the spoken word, but I speak to many more thousands of people to-night, of all classes, through the printed word. I warn you, unless something is done, Benhadad and his hosts will overwhelm us. We must somehow get to the place where we shall say, "We will not hearken to him, nor consent."

I believe that day will come, that God in His providence will find a way. I know what I would do if I were in Ottawa: Quebec would have absolute justice, everything that all the other provinces have—and nothing more. We shall never have unity, or build the great nation we ought to build in the Dominion of Canada, as long as we have that accursed thing at the very heart of this Dominion, of our Government, poisoning the streams of our public life, and bringing us down. And the Premier has the audacity to tell us, "Canada has afforded leadership to the new world."

Has the man no sense? I forgot! But does he think the people have no sense? I have recently been in the United States, and I know that the attitude on the Quebec matter has done infinite harm to our cause, and to our relations to the United States. There was a time in the last war when in England, or the United States, people said to me, "Are you a Canadian?" And with great pride I answered, "Yes!" But not to-day. I am not a bit proud of it. I am proud of our men—there are none better. But in the interests of the men who wear

His Majesty's uniform, in the interests of the cause of the United Nations, in the interests of the world's liberties, something ought to be done—must be done—to curb the sinister influence of this malignant thing that is poisoning our national life, and paralyzing our efforts.

Whether it be in individual life, or in our combat with modernistic error, or in our national, or international endeavours, our ultimate hope is in God: "Our help cometh from the Lord which made heaven and earth."

"None but Jesus
Can do helpless sinners good."

And only the Lord of Hosts has adequate forces to insure that righteousness shall be victorious. Let us take sides with Him individually, and nationally, as we sing our closing hymn which I shall read to you:

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight;
And the choice goes by for ever
Twixt that darkness and that light.

"Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

"By the light of burning Martyrs,
Christ Thy bleeding feet we track,
Toiling up new Calvaries ever
With the Cross that turns not back.
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

"Though the course of evil prosper
Yet 'tis truth alone is strong;
Though her portion be the scaffold
And upon the throne be wrong,—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

The Cause and Effect of Spiritual Dimness of Sight

A Sermon by the Pastor, Dr. T. T. Shields, Preached
in Jarvis Street Baptist Church, Toronto,
Sunday Morning, September 13th, 1942

(Stenographically Reported)

"But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."—Peter 1:9.

Prayer Before the Sermon

We believe, O Lord, the language of our lips has been the language of our hearts. We praise Thee! We desire that our mouths should continually be filled with Thy praise, and that our lips should show forth the praises of Him Who hath called us out of darkness into His marvellous light. We need Thee, O God, and we need nothing else but Thee; for Thou art able, according to Thy riches in glory, to supply all our need by Christ Jesus. Teach us more deeply to understand our need of Thee. Make it with us a conviction of our hearts that will determine our attitude toward Thee, that we need Thee always, and none other.

Look upon us this morning, we beseech Thee, and help us by Thy Spirit that our hearts may really praise Thee. Indeed, if we could be but exercised in the praises of God what nobler employment could occupy us in this life?

There are those before Thee this morning, however, who need special grace—indeed, we all do because we are not strong: We are not self-sufficient; we are not able to go far from our source of supply. We need again and again, like the dove, to return to our Base that all our spiritual requirements may be replenished, and that we may find them adequately met in our Lord Himself. We need, all of us, forgiveness of sin. None of us has walked perfectly in the ways of the Lord. Even though we have endeavoured to do so, at some point or points we have fallen short of the divine requirements. Thou hast told us that if we thus confess Thou art faithful and just to forgive us, and to cleanse us from all sin. We pray that this morning we all may be cleansed, and assured of the divine favour, so that as children clothed in clean garments come happily into their father's presence we may come into the presence of the Holy One, knowing that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

We pray Thee to let Thy blessing rest upon whatever efforts have been made by Thy people during the past week. The seed has been sown, and testimony borne to the power of Thy grace. Let it not be as seed fallen by the wayside which the fowls of the air shall gather up. Be pleased, O Lord to make fruitful every effort which has been put forth in Thy name. And so for the seed which is in the ground, for the ministry of Thy church here in this city, in this country, and throughout the world, we pray.

How many millions of people have heard the word of life, who have not yet given evidence of being born again! We pray that Thou wilt look with favour upon every one in whose mind the seed of the gospel has been planted. We pray that it may be fructified and become fruitful in lives dedicated to Thy praise. May the reaping time soon come!

And some face the future with much concern, with anxiety as to the right course to take, others question whether they will have strength for the task which they must essay. O Lord, nerve them for whatever duty may await them. And wilt Thou use this service this morning to so build men up in their most holy faith that they will meet to-morrow with new strength and courage, and with new assurance of ultimate triumph. Oh, make us all strong in the Lord, and in the power of His might.

If there are here this morning some who seem to live a life of isolation, we pray that they may learn the secret of holding commerce with Thee, that their hearts may be open to the overtures of the Lover of the souls of men, that so in Him they may find a Saviour, a Companion, and a Friend.

How should we pray for the world at large? What can we do but pray that Thy kingdom may come, and Thy will be done on earth even as it is done in heaven? To this end we seek Thy blessing upon all the Armed Services of the United Nations. And very especially, O Lord, this morning we invoke Thine aid for Russia. We pray that Thou wilt go forth with their armies in Stalingrad, and out of Thine infinite resources, somehow send forth the hosts of the Lord, invisible though they may be, to reinforce our hard-pressed Allies.

Give comfort to mourning hearts. Give them a little touch of heaven by wiping their tears away. Help us even here before we have done with this mortal strife to anticipate the gladness of those who have entered fully into the rest which remaineth for the people of God.

And help us that we may understand Thy Word a little better. Teach us something out of Thy Book, and help us by Thy grace that we may yield our minds and hearts, all there is in us, to the sanctifying power of Thy truth, so that we may grow up a little into Christ to-day.

For the boys and girls we pray that early they may come to know the Lord Jesus. And for those who already know Thee, that they may be strengthened in the Christian life, and enabled to say of Thee: What a dear Saviour they have found.

Now gather us all beneath Thy sheltering wings. Speak to us by Thy Spirit, and help us to know that this is in very truth to our souls to-day a Bethel, the house of God.

We ask it in the name of Jesus Christ our Lord, Amen.

The biblical view of the Christian life, of what it is to be a Christian, is not that we receive at conversion

a completed manufactured article: true, the work of atonement is finished, but at conversion a new life begins, and thenceforward it is to be an experience of growth and development, of continuous progress. Every figure by which the Christian life is set forth in the word of God, would suggest that principle. We are born again. The Christian life begins with a new birth. We become babes in Christ, and from that time we are to grow up into Christ, to grow to maturity. Our Lord taught us that the Kingdom of God is one of progress, "first the blade, then the ear, after that the full corn in the ear".

The first of all Christian graces is the grace of faith, which, like all others, is the gift of God. And it is by faith we are justified and saved. But faith is a comprehensive grace. It is not something which is to be exercised only in the appropriation of the finished work of Christ at conversion: it is to become an attitude of the soul to the very end. Indeed faith comprehends all other graces. All other virtues are really included therein. We are to "add" to our faith, or to supply in our faith all these other graces. They are indeed supplied by the exercise of faith. And as we grow up into Christ, life is matured, and the process of what the Bible calls sanctification proceeds. All these virtues are related like the natural unfolding of the petals of a flower. They are all in the bud which we call faith, but as they unfold into ever-increasing beauty we grow up into Christ in all things. That is our privilege, and if it be so that, thus, we are growing Christians, we shall be "neither barren nor unfruitful in the knowledge of the Lord Jesus Christ." The Apostle Paul said, "His grace which was bestowed upon me was not in vain." Grace will become fruitful in the life of the growing Christian. We shall not be empty, nor idle, nor unfruitful, but we shall bear fruit. The same principle differently expressed is wrapped up in the fifteenth chapter of John, which exhorts us to abide in Christ, and from Him to derive our sustenance.

But it is at the other side of this matter I want you to look this morning. There are those who "lack" these things. In some parts of the world a very large portion of the people are wholly illiterate. That is true largely in this country in the Province of Quebec. There are great numbers of people who cannot read nor write, who have never learned anything. They were born; they are really alive, but life has no enlarging correspondence to them. They live in a narrow circle into which their birth introduced them, but they know nothing about commerce with the larger world.

And similarly there are degrees of spiritual literacy. There are some who leave school after they have passed through the primary class. Some leave in later years, and some go on to perfection; they go to the school of Christ and learn more and more of Him. How many Christians there are—we trust they have been really converted, born again, and have become children of God—who do not progress, nor grow up, nor become useful. Our churches are full of people who are barren and unfruitful. They do not bear fruit to the praise of God. They have nothing but leaves, and not many leaves. And after many years you can mark no progress whatever in their Christian character.

There are others who grow up. They go to school. They learn more and more of Christ. They put off the "old man" and they put on the "new man", "which after

God is created in righteousness and true holiness". What a lovely thing it is to see children growing up, from year to year. That is one of the advantages a Pastor finds in being in one place for an extended period. He sees people growing up. Some of the young people here I remember when they were brought to this church as babes. And there are some of them now who bring their own children whose parents I married. Well, it is interesting to see children growing up and becoming more and more like their fathers and mothers, healthy, strong, vigorous. And it is still more delightful to see the gradual increase in the formation of Christian character. On the other hand, it is distressing to see people come to a standstill, to cease growing. They do not become any more Christlike than they were. I have heard a story of a man in prayer meeting giving his testimony, who said, "Before I was converted I was like a great grizzly bear". Someone who knew him well could not resist the challenge, and audibly remarked: "And you are not much better now." That is true of a good many Christians. They are not much better now than they used to be years ago. In your newspapers there is a health column where a physician writes about various diseases that afflict the human frame, and all that they do is to identify certain symptoms, and wisely recommend the reader: "If you discern such symptoms, consult your physician". That is what this text means. It is a health column. It tells of some things that characterize people who are not in good spiritual health, who are not growing Christians, who lack these multiplying and enlarging virtues. They become blind. General ill-health will affect almost every organ of the body. I have known people—I have no medical authority for it, only a little observation,—who when they are a little out of condition, complain that their hearing is not as acute as at other times; they are not as vigorous in other ways either.

Now this is a picture of one whose spiritual health is in a state of decline, and the outstanding symptom is dimness of sight, a failure to see things properly. He "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." He is *without discernment of the realities of the present*, and he is *without perspective in respect to the future*, he cannot see distantly; and he is also *without retrospect*. He cannot see ahead, neither can he see behind him. He is like a blind man who goes along with his stick, feeling the curb. He can see nothing before him, and nothing behind him, and nothing on either side. He must be content to feel his way along through life. What a pity to see professing Christians like that!

Now look at these three things very briefly.

I.

Such an one is WITHOUT DISCERNMENT OF THE PRESENT. He is blind. He says, "What is this?"

I think it means sometimes that one in that condition is *incapable of discerning the line of demarcation between truth and error*. There are people who say, "What is wrong with Christian Science", or perhaps it is Russellism, or Romanism, or Oxford Groupism—or some other anti-biblical cult. The man says, "I do not see anything wrong." No; you cannot distinguish between truth and error. If you were growing up into Christ you would instantly recognize it, and you would say,

"That is wrong. It is contrary to Christ." When health declines error finds entrance because the man cannot distinguish between what is true, and what is false. Oh, the churches are full of people like that—anything will do. A lie is as good as the truth. That which is anti-Christian is, to them, as good as that which is Christian. They see no difference. They are without the faculty of discernment which would say, "This is not according to the word of God." They cannot discern between truth and error. And they call it tolerance. They label it sometimes with the word, "charity", like the physician who perhaps is defective in his skill as a diagnostician. The man has something in him that is killing him. But his doctor has not noticed it. Sometimes a little carelessness of that sort may invoke the aid of the undertaker.

Let me change the figure: any physician will tell you that one who is in a weak-state of health, in a condition of general decline, is more susceptible to disease than the one in vigorous health. If we are in full health, we shall throw off all the enemies of our bodies. But if we are half sick to begin with, by and by you send for the doctor, and he says, "It is not only the thing that the patient is suffering from mainly. I am afraid of the complications. His condition has made him susceptible to many other maladies."

And that is true of the Christian who allows himself to get below par, whose health is impaired spiritually, and whose vision is dimmed. He mistakes error for truth, and by and by the poison gets into him, and he becomes blind. Ah, yes; many have been blinded by poison in the blood!

He cannot see the path he should take. *He does not know the difference between right and wrong, in respect to conduct.* How many people there are like that! A man says, "What harm is there in that?" He is careless in his speech, his tongue is not filled with the praises of God. He says things that no Christian ought ever to say, publicly or privately. But if you challenge him he says, "Well I do not see any harm in that." No; but you would if you were not blind. One's spiritual diet is important in this respect: "Strong meat belongeth to them that are of full age, even those who, by reason of use have their senses exercised to discern both good and evil." And if you had your senses exercised to discern between good and evil, you would say of certain courses proposed, "No." Why is it that a young man; or a boy or girl, when contemplating a course of conduct which involves the question of right or wrong, has to take time to consider? The man says, "I do not know; I will think about it." There are some things you ought not to have to think about. If you had keen vision you would instantly know. Why? You would know it was wrong. But too often one has to deliberate and say, "Well now, I do not know whether I ought to do that or not." If it is a question involving moral principle, it shows that you are in a bad state of health, or you would see instantly: "He that lacketh these things is blind." He does not know what road to take. But if we are children of the light, men and women, and boys and girls of keen vision; we shall say "That is right, and this is wrong. I will do that: I will not do the other."

And so you see this adding to your faith "virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kind-

ness charity"—all this is building up one's spiritual health, forming Christian character, so that all the faculties of the soul become alert, and when the crises of life come, the man sees clearly what to do, and he does it. It is a tragedy when one loses his sight, when he is without spiritual perception.

And there are other things. *One fails to distinguish between the essentials and the incidentals of life.* Some people make a great deal of fuss about things that do not matter. There used to be a company of people in the direction of Waterloo. I respected their convictions, not their religious intelligence. They were Mennonites, and they had a bit of a quarrel among themselves as to whether they should ride in a buggy with a "top", or an open one. It was considered to be rather sinful to ride in a buggy with a top over it.

I have known people to criticize other people's dress on religious grounds. They seem to think it a virtue to make themselves as ugly as they possibly can, and some do not need to make much effort in that direction. Why should we bother about these incidental things? The all-important thing for us as Christians is that we should distinguish between that which is essential to Christian character, essential to our loyalty to Jesus Christ, and the other things which do not matter.

We used to have in Jarvis Street a Deacon, when I mention his name some of you will remember him. He was always as immaculate as though he had come directly from the hand of a valet. He was the very image of King Edward VII. He was a handsome man, and he lived to a great age. And he was just as careful when he was in his eighties as when he was in his twenties. He had one peculiarity; he nearly always wore a red tie. He liked it. He would wear a red tie with a morning coat, or with the old-fashioned Prince Albert and a silk hat. You could always see him coming. And sometimes when he was not in full dress, he had a liking for some kind of figured vest, or waistcoat. But he was always the immaculately dressed gentleman. I always liked to see him. One blazing hot day in July, in the days when we all wore silk hats, which the motor car destroyed, I was walking up Jarvis Street with him. It was about as hot as it can be in the tropics. As we walked up the street we were almost panting. He was an old man then, while I was hardly more than a youngster. I turned to him and said, "Mr. McMaster, what idiots we are to dress like this in tropical weather? Why on earth should we do it?" I expected an agreeable response. But he said, "I don't know, Pastor, this poor sinner was redeemed by grace, and I have never got over the wonder of it, and whenever I go to the house of God, the place dedicated to His praise, I feel that I must put on the very best that I have, just simply in recognition of the fact that I am going to have audience with the King." I never said another word about that to him. I knew how sincere he was. I knew another man, a little man, oh, so little, who mercilessly criticized my dear friend who was one of the noblest Christians I ever knew; but this little man thought my Deacon was terribly worldly, and utterly without spiritual life, although I doubt whether he had ever spoken to him. And why? Because he wore a red tie, and sometimes a figured vest!

Blind! Life does not consist in externals. I do not care if you ladies do use a little powder. Go ahead, if you can make yourselves look a little better—some of you may need it! But please don't compete with Nebu-

chadnezzer and let your nails become like birds' claws, and if I were you I would not paint them in vivid colours and make yourselves look like wild animals. But I say this not on moral or religious grounds but for aesthetic reasons. It is rather what the hands do than how they are painted that really determines their quality. But men and women are not necessarily irreligious because they make the best of themselves. The important thing is that we should have that spiritual penetration that will recognize what is essential, what is indispensable to Christian character. The man who criticized the red tie had a temper and a disposition and a spirit and a tongue that was redder than my Deacon's tie. My red-tied Deacon was a sanctified saint. There is the difference.

So I might go on, but I leave you to consider the principle as between that which is *spiritually profitable* and that which is *unprofitable*. And if you find difficulty in finding a line between these opposites, you may conclude that you have become dim of sight spiritually, and you had better consult your Physician, and he will tell you to change your diet. He will probably prescribe for you: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity". And if you follow his direction you will recover your sight, and will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

II.

Secondly, **SUCH AN ONE CANNOT SEE AFAR OFF.** Some have no vision of the future. They concern themselves with everything that is near and immediate. This lack of perspective prevents their seeing the distant, remote result of evil, whether it be error in thought or belief, or unrighteousness in conduct. It is because sentence against an evil work is not executed speedily that the hearts of the sons of men are fully set in them to do evil. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Thus those who "cannot see afar off" cannot see or anticipate the long result of a wrong or an unwise action. They cannot see the disease in the germ, nor the fruit in the seed, nor the vast conflagration in the spark. Hence they may play with evil potentialities as though they were a child's playthings, not knowing a stick of dynamite from a bon-bon, nor seeing in an appeasing Munich the destruction of a world.

Equally their short-sightedness prevents their seeing the slow result of doing good. They cannot see a bursting grain-elevator in a single bag of wheat. If you talk to them for instance, about Sunday School work, they say: "Oh, well, I do not know that there is anything I can do. In any event, one sees so little immediate results from one's labour." Do you not see these little children? Do you not know that they will be men and women very soon? Do you not think you had better try to lead them to Christ while they are young? But such as have declined in spiritual health cannot see afar off. They cannot see the man in the child, the woman in the little girl. They see only the things of the present. They have no view at all of distant, of remote values.

And that means that *they are without perspective*. How do you look at things? There are people who have no far-sight. They cannot see into the distance. I can

see at a distance better without glasses than with them. I put on glasses to see things that are close to me, but for things at a distance I do not need them physically. Well, spiritually there are people who cannot be interested in the future, which means that they have no perspective. There are some things you have to step away from to see. You must see them at a distance or you cannot see them at all. But those who cannot see afar off are blind to remote values. They have no existence for them. They cannot see them at all. Why? Because they are not in spiritual health.

Let me give you an illustration: Do you see that little gothic up there in the organ screen, the one with only three pipes in it? It is not very big, is it, at a distance? But I saw it in the factory, and I saw several men try to move it and could not, until they got eight strong men they could not move that solid oak frame, it was so heavy. But in perspective it does not look very big.

We learn to see things relatively, to relate one thing to another, only as we see them in perspective; if we see them only close up we cannot see them. Look at a painting, a masterpiece in an art gallery. I used to go to an exhibition every year with my father. I have always been glad of it, because I learned a great deal. When you go up close to a great oil painting, you are inclined to say, "The man must have put the paint on with a trowel. What does the thing portray?" You cannot understand it. But move away, and take a long view of it, until you get the right perspective, and you see it in all its glory, and you want to stay there for hours. I have seen pictures like that. At close view one could see little of beauty of shape or proportion; but at a distance it was a masterpiece. And life is like that. The true values of life, the beauty of its lights and shadows, and the sun-lit glory over all, is entirely missed by one who "cannot see afar off."

Ah, my dear friends, those who cannot see afar off miss a great deal. The real things of life, the things of great value are not here: they are in the distance. But there are some people who never see them. They are disposed to see everything not only out of perspective, but also out of proportion. What concern about little things, about things of no consequence! And how indifferent they are to the great matters of life, because to them, life is all out of proportion, and out of shape, because they cannot see afar off.

And, of course, they are insensible to the attraction and the inspiration, and the enchantment of the heavenly and the eternal. Have your eyes seen the King in His beauty, have you beheld the land that is very far off? I am sorry for any of you who have never been at sea. It is an interesting experience to be out on the ocean days and days together, always the same, unless, indeed, there is a little difference in the surface of the sea, or in the atmosphere. But it is water—water—water everywhere. And some of you will remember how presently when you got nearer to the farther shore, someone reported it, and you heard, "Land is in sight!" Everyone goes to see that which is far off. And how lovely it looks. Did you ever sail up the St. Lawrence? As you approach Quebec, what a lovely prospect presents itself!

Oh, I believe it is possible for one, spiritually trained to far distances, to see the land that is afar off long before others see it. The Christian man sees land ahead:

"Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest.
I know not, oh, I know not
What holy joys are there;
What radiancy of glory,
What bliss beyond compare."

We see the distant city, and the glittering towers and cry,

"They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel
And all the Martyr throng:
The Prince is ever in them;
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen."

That distant scene is so enchanting, that we cannot forbear to sing,

"O sweet and blessed country
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus in mercy bring us
To that dear land of rest,
Who art with the Father
And Spirit, ever blest."

The pilgrims and heroes of faith in the Old Testament declared plainly that they sought a country because they could see that which was far off, "for they looked for a city which hath foundations, whose builder and maker is God."

III.

And then a further tragedy. SUCH PEOPLE HAVE NO RETROSPECT. They cannot see clearly afar off into the future, and they cannot see anything behind them! "And have forgotten that they were purged from their old sins." When a man or woman is growing a little old, he or she complains that memory is failing, that they cannot remember as they used to do.

I preached a sermon some years ago on this text, when I was in London: "Gray hairs are here and there upon him, yet he knoweth not." I spoke of gray hairs as one of the signs of age. Not always very old! You young ladies may have found a gray hair the other day, and you pulled it out. Well, in a few years you will cease pulling them out, otherwise you would have none left. But to return to my sermon: I said gray hairs were a symptom of increasing age. And with them went failing memory, and that when "the old man" was in the ascendancy, one is disposed to forget God and His benefits. After the morning service one of my Deacons said, "Come over with your wife for dinner." And we went. It was a rainy day, and I had taken an umbrella. And when we went in I put the umbrella in the stand in the hall. After dinner when we left, the sun was shining. I stepped off the verandah, and down the walk and out to the street. I was used to carrying a walking stick, and I missed it. Then it occurred to me that I had forgotten my umbrella. So I went back and rang the door bell. One of the children, a little girl, came to the door, and I said, "Hazel, did I leave my umbrella here?" She said, "I expect you did. This is yours." I took it and said, "Thank you", and started away. She closed the door, and then quick as a flash it opened again, and she said,

"Mr. Shields, gray hairs!" And then she was gone. I knew she had got something out of the sermon.

Well, when the old man comes to the top we become forgetful. He has "forgotten that he was purged from his old sins." He is without a rear mirror. It is a good thing to have a rear mirror when you are driving, so that you may see behind you as well as ahead. Memory is such a mirror; it enables one to recall the things that are past; it is the retrospective faculty of the mind. But people who are in the condition described in the text forget their first experience of grace, that "happy day, when Jesus washed their sins away". It is so far off; it has become only a dim and distant memory, and they are no longer enthusiastic when others speak of their salvation.

A minister said to me not long ago that he had a board of thirty-eight men, and they passed a resolution one night that they wanted no evangelism. They were opposed to it. They had outgrown it. So he said, "The next time I had a meeting, before the meeting convened as they were gathering, I said to one man who was a very prominent man, 'Mr. So-and-So, how did you come into the church?' 'Oh, I was converted in an evangelistic meeting', and he named the place. 'You were?' 'Yes.' 'And at our last meeting you voted for no more evangelism. What has happened to you?' 'Oh, Pastor, all that I am I owe to that change. All that I have in my family, and in my business I owe to that. I will have nothing more to say against evangelism.'" And he said, "As the different men came in I put the same question to each of them, and I found that out of the thirty-eight, thirty-six were converted in special evangelistic services, and yet all of them had voted against any more evangelism." That night after the Pastor asked that question, thirty-six of them voted again, and voted the other way, and the other two, who never had been converted, left, and never returned. And he said, "We had evangelistic services, and many were converted and added to the church." What was the matter with those thirty-six? They had forgotten they were purged from their old sins, and their experience had become only a remote memory.

The marvel to me of Spurgeon's ministry was that right up to the last service, he never got over the wonder of being saved. He conceived it to be the most marvellous thing in the universe that Jesus Christ had died for him. And sometimes, frequently at the end of a sermon he seemed to cut himself loose, even from his immediate text, and spread his wings, and magnify the Lord Who had just saved him as a poor sinner.

Do you remember the day when you were converted, or have you forgotten it? I believe many people who were once genuinely converted, have got into the condition described in this text. They are still the Lord's, but they have ceased growing. Life has become stagnant. They have become dim of sight, and cannot see forward nor backward, and cannot see very much in the present. Oh, that the Lord may call us back to Himself. Consult your Physician to-day. Go to Him quietly and say, "Lord, if, indeed, any of these symptoms appear in me, give me a going over. Tell me what is wrong with me. Tell me where I have failed. Tell me how to get back into a state of exuberant spiritual health so that my eye will be keen, and my ear will be acute, and my taste—! Ah, the man goes to church, and says, "Oh, I did not think much of the preacher this morning." Perhaps not. But

did you ever sit at the table at a dinner cooked by the best cook in the world, only to find you had no appetite? Was it the fault of the cook? No! It was your fault. You had a cold or were otherwise unwell, and your palate could not function. When people get out of sorts all their faculties share in that spiritual declension, whereas when they get right again, and are able to see and to hear the faintest whisper of the Spirit of God, through the Word, they soon recover their appetite for divine things, and renew their vigour for Christian service.

May the Lord so bring us into fellowship with Himself for His Name's sake, as we sing our closing hymn:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb!"

Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 39 September 27, 1942

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

FORGIVENESS AND GRATITUDE

Lesson Text: Luke 17.

Golden Text: "Lord, Increase our faith"—Luke 17:5.

For Reading: Luke 16.

I. The Conduct of the Christian—verses 1 to 19.

1. Helpfulness—verses 1, 2.

Stumbling-blocks are inevitable; trouble is a common heritage. But woe to that person who is a stumbling-block to another! We are responsible for our influence. If others go astray through our teaching or example, we shall be judged (Matt. 5:19; Rom. 14:21).

This truth applies especially to little ones who believe on Christ (Matt. 18:6; Mk. 9:42; Lk. 18:16). Parents, teachers, brothers and sisters, friends and Christian workers should unite to protect, encourage and teach the boys and girls the way of the Lord, removing harmful influences and living the life before them.

2. Forgiveness—verses 3, 4.

We must watch our attitude when others injure us. We are to mention the matter to him, but not to antagonize him by publishing it abroad (Matt. 18:15-18). If he repents, forgive; reconciliation and peace will be possible if he confess his sin (Rom. 12:18). Even if he does not repent, let our own spirits remain tender (Heb. 12:15).

3. Faith—verses 5, 6.

The apostles felt the need of faith, and prayed the prayer which is especially appropriate to all who teach, "Lord, Increase our faith". May He give us faith to take Him at His word, to believe that He can save and keep each of the little ones committed to our care. Our Lord would remind His disciples that great faith is not necessary, but the full exercise of the faith which they already possess (Matt. 17:20). Faith grows by use.

4. Devotion—verses 7-10.

The servant deserves no special praise for faithful work. Let us be content to devote ourselves to the service of our Lord, asking no reward, no special mark of His favour, save the consciousness that we are doing His will. We are, at best, unprofitable servants, for our service never comes up to His standard; we are continually coming short of the glory of God (Rom. 3:23). Let us serve Him quietly, joyfully, without ostentation, but with humility and love.

5. Gratitude—verses 11-19.

Our Lord met the ten lepers on His journey towards Jerusalem, the city to which His steps were now directed in the final march toward the cross (Lk. 9:51). As lepers they were compelled to stay afar off, lest others be defiled

(Eph. 2:17). Sin separates a man from God and from his fellows, and is defiling to spirit, mind and body. Christ heard their cry for mercy (Psa. 34:15). To test their faith He commanded them to show themselves to the priest, as a sign that they were cured (1 John 5:15). They took Him at His word, and without questioning the propriety of the command, as did Naaman the Syrian (2 Kings 5:10-14), the ten exercised the obedience of faith.

Nine of the men were so engrossed in the blessing which they had received that they forgot the Blessor. Only one, and he a Samaritan, returned, and he poured out his heart in loving gratitude to Christ. The grateful Samaritan received not merely physical healing through his obedience, but also spiritual healing because of his faith.

Salvation is not subscribing to a creed; it is coming into vital fellowship with a Person. Use this incident to point the scholars to the Saviour. It illustrates salvation as needed (Rom. 3:23), as provided (Rom. 5:8), and as accepted (John 1:12).

II. The Coming of the Kingdom—verses 20 to 37.

The Pharisees probably questioned Christ with the object of entangling Him in His talk. They thought of the coming of the Kingdom merely as a sudden, dramatic event, so our Lord told them that the Kingdom of God would not come with outward show. Its appearance would be so gradual that its progress would be unobserved: "The kingdom of God has surprised you" (Greek of Lk. 11:20). In fact, "The kingdom of God is (already) in the midst of you" (verse 21, Revised Version margin). The translation "within you" does not fit the context, as Christ is speaking to unregenerate Pharisees. It is true, of course, that the Kingdom of God has a spiritual aspect: the term includes the reign of God over the hearts of men (Lk. 18:17, 24). The Pharisees refused to recognize the Messiah in the One Whose ministry among them was of a quiet, spiritual nature (Isa. 42:2; 61:1).

Christ instructed the disciples as to the future coming of their King, teaching them deeper truths which the Pharisees would have been incapable of understanding because of the blindness of their hearts.

When Christ should depart from His own, they would long for a manifestation of His presence and power such as they had seen during His sojourn with them. Impatient for Him to reveal Himself, they would be easily deceived by any false message that He had appeared. But when He should come in power and glory to reign for ever, as the prophets had foretold (2 Sam. 7:9-14; Psa. 89:33-37; 110; Isa. 9:6, 7; Jer. 33:14-21), every eye would see Him. But the Messiah must go away before returning, and He must suffer and be rejected of men before coming into His glory (Lk. 24:26).

The conditions in the latter days are compared to conditions in the time of Noah. Worldliness, sensuality and unbelief would characterize the people (2 Tim. 3:2-5; 2 Pet. 3:3-7). Christians are warned against clinging to earthly things at the expense of their soul's welfare, avoiding the sin of Lot's wife, who looked back to Sodom. Her fate illustrates the principle that those who seek to live for themselves, and in that sense save their lives, will lose them; for only the life committed to God and lost to self-interest, will be saved.

Separations will take place in that day, for some will join Christ in His Kingdom, while others will be left for judgment.

Our Lord did not directly answer the question as to where these events would occur, but He gave information in the form of a parable. The eagles may represent judgment, and the body, those who are spiritually dead (Compare Lk. 9:60). The judgment of God will fall wherever there are unregenerate men and women.

Our Lord tarries, that He may have mercy (Isa. 30:18; 2 Pet. 3:9). Urge boys and girls to accept the pardon He offers, and spurn His love no longer.

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UNION NEWS

Westboro Regular Baptist Church

Memorial and farewell services were held Sunday, September 6th, in the Westboro Regular Baptist Church, when Rev. R. Brackstone preached farewell messages to large congregations at both morning and evening services.

At the morning service an Honour Roll was dedicated to the Church bearing the names of those members who have joined the services of their King and country. The Lord's Supper followed a stirring message by Mr. Brackstone.

Before the evening message, two Memorial windows recently placed in the front of the Church were dedicated to the memory of Mrs. M. Turner and Mr. J. R. Cooke, both of whom were faithful members of this Church.

The Prayer Service on Tuesday evening, September 8th, was followed by a social and spiritual time, when the members and friends presented Mr. and Mrs. Brackstone with a fine lamp, prior to their departure the following evening.

During the period that Mr. Brackstone has been Pastor of this Church, much has been accomplished for the Lord here in a fruitful ministry. Our prayers follow him to Timmins where we believe the Lord will use him again for His glory.

Mr. and Mrs. Brackstone have so endeared themselves to the people here, we can heartily sing:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

—C.M.

Recognition Councils

We are informed by two pastors of the intention of their churches to call Councils for the purpose of having the churches formally recognized. The churches and dates are as follows:

NEW TORONTO—Rev. Stanley Wellington—Friday, September 18th.

QUEENSVILLE—Pastor Hartley Britton—Friday, September 25th.

The letters from the clerks of these respective churches will be in the mails shortly, but we should like to urge all pastors within travelling distance of these churches to do their utmost to be present with a good delegation for these councils.

The New Toronto work was commenced by Rev. Bernard Jeffery, now a "padre" with the Canadian Army overseas. Under his leadership, and later under that of Rev. S. Wellington, the work has grown by leaps and bounds. For a short time the church needed the assistance of a grant from our Board but it is now a flourishing, self-supporting cause.

The church at Queensville has recently adopted the statement of faith of the Union of Regular Baptist Churches and has applied for membership in our fellowship. Mr. Hartley Britton, the energetic pastor, has led his people in purchasing and paying for a fine brick building. The nearby Maple Hill Church has recently extended a call to Mr. Britton and he is now pastor of the two churches.

We look forward to both these councils with much pleasure.

—W.

Miss Esther Peacock

Last Thursday evening Miss Esther Peacock, the missionary of the Regular Baptist Churches of British Columbia, told simply and guardedly but very effectively, to an audience which packed Greenway Hall in Jarvis Street Church, the story of two strenuous years of service in Japanese-occupied Manchukuo, the last six months of which were spent in a concentration camp.

Miss Peacock has just arrived in Canada from the Swedish ship Gripsholm to which she was transferred in Africa in exchange for a Japanese national. Those who listened glorified God for His tender watch-care and sparing mercy to His sorely-tried child and for the grace given to serve Him though it cost the loss of all earthly possessions. Jarvis Street audience responded generously, in the way they always do, to the appeal for help to replace some of the most urgent necessities, and sent Miss Peacock away with over one hundred dol-

lars as a token of their very real interest and sympathy. They, in turn, went home with a new burden and realization of what suffering God's children endure under enemy oppression and pledged to prayer on their behalf.

The Jarvis Street service was only one of a number among our Union Churches arranged by the Union office to enable Miss Peacock to visit as many of our churches as her time in the East will permit. In a very real sense, though indirectly, she represents our own missionary interests for the B.C. Convention has for many years received home missionary funds from us which released support for their far-off missionary. We wish Miss Peacock Godspeed and rich blessing as she continues her journey westward, and we thank her for her labour among us.—W.

From a French-Speaking Protestant in the Air Force

"A few leaflet raids over the heart of Quebec province would certainly open the eyes of the innocent that are kept in the dungeon of Rome's doctrine. The money spent in the plebiscite would have been better invested in French New Testaments for Quebec province, even though they would have been burned by the 'blackbirds of Satan.'"

Victoria Avenue, Hamilton

These are momentous days for the members and friends of Victoria Avenue Baptist Church, Hamilton, of which Rev. John Byers is the esteemed Pastor. The visit of Dr. Shields on September 2nd was a memorable one; on that evening as President of the Union of Regular Baptist Churches he welcomed the Church into that fellowship, and his gracious ministry was greatly appreciated. On that same night minds and hearts were mightily stirred as with clearness and manifest power he presented startling facts concerning the menace of Romanism. The Church auditorium was filled to capacity.

Sunday, September 13th, was also a day of peculiar blessing. It marked the 16th Anniversary of the founding of the Church, the second Sunday of its existence as a recognized Baptist Church and the commencement of a two weeks' special evangelistic effort. Dr. Philpott was the guest preacher, and in his own inimitable way brought messages which cheered, comforted and inspired the people of God and aroused the unsaved. The evening congregation filled the building, and at the close of the service six publicly responded to the invitation. A substantial thank-offering was received during the day.

The Church would solicit the prayers of the Lord's people as it seeks to bear effective witness for Him in a city where the opportunities are so great.—O.C.

The Convention of the Union of Regular Baptist Churches

Jarvis Street Baptist Church,
October 7th, 8th, 9th

The Rev. Carl McIntire, minister of the Bible Presbyterian Church, Collingswood, New Jersey, has already been announced as the guest speaker at the fifteenth annual Convention. In next week's issue we hope to present the outline of the Convention programme. We are looking forward to a time in the heavenlies. It is already evident that the financial report and those concerning the accomplishments on various fields will make a new record in our annals. We trust that a great host of God's people will come together in the spirit of prayer and expectation, seeking and finding an outpouring of the Spirit's power.—W.