

NEW FILE

FOLLOWS

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The Jarvis Street Pulpit

FOUR-FACED CREATURES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 8th, 1948
(Electrically Reported)

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

"Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

"And every one had four faces, and every one had four wings.

"And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

"And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

"Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

"Thus *were* their faces: and their wings *were* stretched upward; two wings of every one *were* joined one to another, and two covered their bodies.

"And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."—Ezekiel 1:4-12.

I HOPE you will not allow yourselves to be frightened by the announcement of such a mysterious text as this. You need not fear. You will find no need of wings, or telescope this morning. I shall make no attempt to identify these mysterious living creatures. It is difficult enough sometimes to identify creatures who are supposed to have only one lawful face; one might therefore very easily be mistaken in creatures of whom it is said, "every one had four faces". I shall not attempt to give you the name and address of these four-faced, four-winged creatures; nor shall I venture to date the vision, nor to assign to them a particular place either in history, or in prophecy.

As a matter of fact, I am afraid of those who interpret the word of God by the calendar. Who shall say when His hour shall strike? Our time "is always ready", but His time shall come when He wills. Moreover, I am afraid of that human wisdom which claims an intimate acquaintance with everything in the heavens above, and in the earth beneath, and in the waters under

the earth. I do not think it is necessarily humiliating for one to admit that even a telescope may have its limitations; that there may be stars beyond its reach. I consider it no confession of weakness, even in this late day, to cry, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky".

There are many things in Ezekiel's vision "hard to be understood"—so hard are they that only the "unlearned and unstable" presume to have reached finality, and to be in a position to dogmatize upon them. And in this category of "hard" things, I should include the things of this first chapter.

But as much as this—and I do not say that it is all—is sufficiently clear: When Ezekiel was "among the captives by the river of Chebar" he had visions of the coming glory of God. And in contemplation of that growing effulgence, he saw these four-faced living creatures, and he observed that, in conjunction with the wheels whose rings "were dreadful", and the spirit which

animated all, they bore some mysterious relation, and exercised an undefined ministry, contributory to the glory of God, and the good of His people.

So this morning I content myself with pointing you to the throne—the sapphire throne with the appearance of a Man above upon it; and remind you that along that track, which lies between the throne and the captive's viewpoint on the banks of the sobbing Chebar, the track which is so bright, because trodden by feet which sparkle as burnished brass, and which yet is so dark with the shadows of mystery thrown by the wheels whose rings are so dreadfully high,—I say, along that track from Chebar to the throne, which is so like the path we tread who “rejoice in hope of the glory of God” these four-faced, four-winged creatures exercise a God-given ministry.

I.

The text therefore may be taken as suggesting THE POSSIBLE UNITY OF APPARENTLY INCONGRUOUS CHARACTERISTICS IN ONE CHRISTIAN CHARACTER.

This figure is not altogether strange. We have heard double-minded, deceitful people, described as “two-faced”. But I am sure we have all known men and women—Christian people, too; of whom we could say, “Every one had four faces”—and their faces were much more conspicuous than their wings! They seemed to be, each one of them a bundle of opposites, a combination of incongruities. We have found it difficult to believe that the man we met on Monday had any legal right to answer to the name of the man to whom we were introduced, and with whom we worshipped, on Sunday.

At different times, and under changed circumstances and conditions, we have all met four faces answering to the same name. *This is literally and physically true.* Have you sat for your portrait three or four times on the same day in a photographer's gallery? When the proofs were returned to you, you could scarcely believe that they were all representations of yourself: indeed, you would not have taken one of them, but for the artist's assurance that he would touch it up, and improve it somewhat. And yet each of those proofs is a faithful reproduction of your expression at the time. Does it ever occur to you that your acquaintances have the same difficulty in choosing between the mental impressions which they have received of your character, that you have experienced in choosing between those proofs? It may be that you seem to them to have four faces; and perhaps not one of them is very beautiful; and there is no one to touch it up.

Have you not seen people, under varying conditions, display totally different, and apparently contradictory characteristics? You have met one who had “the face of a man”. There were human weaknesses, but there were human virtues too. You were not afraid of him. You understood him, and you felt that he understood you. You called him “brother”; and you lingered lovingly on the name, because your heart was in it. But it was not long until you felt that you had met a stranger. Now he kept you at a distance,—you thought! In reality you withdrew yourself. There was such unusual strength, such apparent ungentleness, almost ferocity, such dreadful majesty of power and purpose—behold “the face of a lion on the right side”! And when you had thought that such a lion-like character was separate from all others, you suddenly observed some common domestic tendency. This character, who raves

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like a lion, condescends to the most menial tasks, and indeed displays a most unheroic disposition: and in his new appearance you involuntarily associate him with the stupid, yet useful contentment of the ox, who has no ambition outside his own pasture field.

And when you would have approached him again as one of whom you need not now be afraid, suddenly he developed wings, and the face of an ox gave place to the face of an eagle—as an eagle toward heaven, you saw him soar away from you, looking, with Moses from Pisgah, beholding the transfigured Saviour on Tabor, seeing and hearing things “unutterable” with Paul. That intensely human character, that fearful lion-like creature, so savage in its steadfastness, that domesticated soul of little vision, now develops a seraphic zeal, and positively angelic aspirations: “Thus were their faces: and their wings were stretched upward”.

It is difficult to understand such characters, but as they soar above us, we observe, as did Ezekiel, “the hands of a man under their wings”. There is in them a combination of opposites, it seems to us: the spiritual and the carnal, the angelic and the human: but we acknowledge in the end, “This was their appearance; they had the likeness of a man”; and we know that they exercise a ministry in the path that leads to a throne.

May we not legitimately warn ourselves on the strength of this text against *the danger of viewing character from a single point of view.* You may see only the face of an ox, or of a lion. You may miss the man or the eagle. The superficial observer will contend that a man cannot have four real faces; he cannot be such a many-sided, four-square character as I have described. Such an observer will insist that one face is real, and the other three are masks: that in only one aspect of character can a man be sincere: that in the others he is guilty of simulation. Some people

are painfully exact. They would make a mould of one ideal day's experience, and make every other day of life, till the end of time, just like that. They cannot understand why all people cannot square their lives by *their* religious square and compass. *They* are the embodiment of every principle of sound logic, and of every inexorable rule of mathematics,—*they* have only one unalterable marble-like sphinx-like face — and nobody likes to look at it! You know what I mean. There are people who, under given circumstances, did a certain thing when they were twenty; and it is their constant boast that if they lived to be as old as Methuselah, on their nine hundred and sixty-ninth birthday they would do exactly the same thing, without the slightest variation in the programme. They call that consistency! They are proud of their unalterable face. Such changelessness would be consistent with the nature of a lifeless sphinx in a desert; but in a thing supposed to be possessed of life, it ought not to be dignified with such a name. But these sphinx-like, short-sighted, one-eyed souls, cannot understand why one should appear to be a man on Thursday, a lion on Friday, an ox on Saturday, and an eagle on Sunday: *they* are always the same!

But these faces were not external to the nature of these living creatures: they were four aspects of character; and the character was the nature in action. Do not try to make all men alike. Let each year, and day, and hour, have its own distinctive individuality. Learn to look for, and to love, many faces in the same person. If you photograph a machine twice,—a month apart—you may get pictures as alike as though printed from the same block; but you cannot take two photographs of a man that will be exactly alike. Where there is life there is bound to be variety and apparent difference.

You will see that *these four-faced creatures were directed by one Spirit.* God is not shut up to one particular type of life. The Spirit of God may dwell in all the fulness of His power in persons totally unlike each other. Our God is a God of variety.

Observe also—contradictory as it appears, *these four-faced creatures went every one "straight forward", they turned not when they went.* You must not mark out the path to the throne by your little rule. It may be that all these many faces are looking the same way. If you examine the text closely you will see that is suggested. Yonder is the throne, and all faces were turned in that direction. The eagle-eye, accustomed to gaze at the sun, will see farther than that of the ox, whose gaze is bent upon the grass. Let them not quarrel over the vision. What they see, put together, is a divine revelation; each item of knowledge the supplement and complement of another.

I have seen a family of children, every one of whom was unlike all the others in disposition, and physical appearance, and yet running through the family was a line of resemblance to the father and mother of all.

I have no desire to be able to wear other people's clothes, spiritually, any more than physically. I should like, in some respects, to be unlike everybody else. I should like, by and by, a crown which would fit nobody else's brow but mine. And yet I would fain see in others, and in myself, some resemblance to Him Whose name we bear. And I think these longings will ultimately be realized when, totally unlike each other, we shall yet be like Him, and see Him as He is.

The test of character therefore is rather in the spirit

than in the face, in expression rather than in feature, and of conduct; not so much in the shape of our face, or of our wings, as in the "straight forward" direction in which they take toward the throne. Let us therefore, differing as we may in personal characteristics, endeavour "to keep the unity of the Spirit in the bond of peace", "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

II.

One other truth suggested by this text we may consider: THE IMPORTANCE OF A VARIED MINISTRY IN THE WAY THAT LEADS TO GLORY.

There are various aspects of the truth we are sent to teach. Some commentators have identified these four faces with the four aspects of truth presented in the four Gospels. Such an interpretation is perhaps somewhat fanciful, but it is at least suggestive. Of one thing we are sure: truth has many faces: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, *hath* in these last days spoken unto us by his Son". And, though the speech of each of those many prophets of "sundry times" and "divers manners" was unlike each and all of the others, and all less complete than that of the Son, their united witness agreed together: Jesus did not destroy the law and the prophets: but fulfilled them.

So there is a human element in the truth: it looks at us with the face of a man, and he must be a man who preaches it. But there is a sterner side: there is the lion-like majesty of the law,—we must show the inflexible and inexorable quality of divine justice. There is also the sacrificial aspect of truth which the face of the patient ox suggests, and as well the soaring, uplifting eagle-like power of the Gospel to set men in heavenly places in Christ Jesus. How varied and multiform is the truth as it is in Jesus!

And what different types of minds are needed to the adequate apprehension and representation of truth. One said to me recently that he could make nothing of the Levitical types; he thought it unwise therefore for anyone else to attempt to expound them. What folly! He had only the face of a man. Do not try to make everybody think in your groove, even concerning divine things. When a Voice speaks from Heaven of the divine glory there will always be a difference of opinion as to whether it thundered, or whether an angel spake. Perhaps it is both: perhaps the thunder glorifies Him as truly as does the speech of angels.

Does not this also suggest that *there may be characteristically different ways of presenting the truth?* What a blessing that all preachers are not alike, and there is no room for complaint that there is a difference among other people too. But some people would like to have a plaster mould made of themselves, and have everyone heated in the fires of their displeasure until they could be run like molten metal into it. Saul seemed determined to make David kill a giant in the way in which Saul would do it, if he could. What a number of Sauls there are in the world! Why not let the lad use his sling and stone? How many different characters God has made use of in His wars! What different weapons they have used! Some of them have fought with the left hand, some with the right, some with both. and at least one did his greatest work without eyes. In

a picture gallery of God's heroes there would be a great variety of faces representing men warring, and working in a variety of ways; and perhaps there would not be a picture in any respect resembling one of us. That, however, is no reason why ours should not be hung there by and by. You may serve as no one else in human history ever served God.

What different kinds of service are required! Jacob had menservants, and maidservants; he also had oxen, and camels, and asses. In the camp of the army of the Lord of Hosts there is gathered a great variety of gifts, because He requires a varied service. Why are men so foolish as to contrast, and compare different forms of service or different kinds of servants? Why say that the uttermost parts of the earth are dearer to God than Toronto? Must all His servants be eagles, to fly away? Are we to despise the ox that prefers to stay at home, and treadeth out the corn? Must all His servants be as lions, hungry for the prey—stalwart and majestic in their public ministry? Is there no honour for the man or woman who is content lovingly to minister at home? Shall we follow the eagle's flight, and praise his showy pinions, and ignore the toil-worn—listen!—"hands of a man under his wings"—the hands that nourished him in the nest when he was but a fledgling, and which made it possible for him to fly? Why will men play on a harp of one string instead of upon a harp of a thousand? Is it not written: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord?" "Solomon got him men singers, and women singers, and musical instruments, and that of all sorts." Why should you insist on being allowed to play a solo on your little lute? Because you sing soprano are you going to forbid someone else's singing in the choir because he sings bass? Is there no such thing as spiritual harmony? I have listened at night time to the monotonous dripping of water from a leaky tap, until I have been almost distracted: but I could sleep within hearing of the thunders of Niagara, and dream of that heaven where a volume of praise ascends as "the voice of many waters".

Do not therefore attempt to monopolize anything which lies in the wake of the divine glory. There is room in that track for an infinitely varied ministry. Follow the "straight forward" path of these creatures of many faces, so unlike your own, until you see at length with clearer vision, what Ezekiel saw:

"Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it . . . as the appearance of the bow that is in the cloud in the day of rain"—when the rain-drops prismatically resolve a sunbeam into its elements, and spreading its diverse colours in glorious harmony across a darkened sky, declare: These are the colours of which God makes the light of day. So, in redeemed human character, and conduct, as in the divine, there is unity of apparent opposites, and this is "the appearance of the likeness of the glory of the Lord".

Let us pray:

Lord, we thank Thee that Thou hast found a place for us in Thine economy. We are small, and of no importance, according to the appraisals of men; yet Thou hast thought about us, and Thou hast beforeordained certain good works in which we should walk. Give us, O Lord, that larger tolerance in respect to forms and methods, of which we have been speaking. And yet make us utterly intolerant of any departure from the revealed word of God. Keep us in such complete harmony with Thyself that our whole lives will be spent in the promotion of the interests of Thy Kingdom, bringing to pass the full disclosure at last of the glory of our God. We ask it in Jesus' name, Amen.

DR. SHIELDS IN EUROPE

BY THE time this reaches our readers Dr. Shields (D.V.) will have been several days in Europe. He left Toronto Sunday evening for New York, to leave by plane for Amsterdam, via Paris. He goes to attend the International Council of Christian Churches meeting in Amsterdam, from the 12th to 19th of August. Following the meeting of the Council, he hopes to visit several centres such as Bienne, Switzerland; and Paris, and Nimes in France, in order to meet some of the brethren of The French Bible Mission. He will spend a short time in England; and expects to return to his pulpit not later than September 19th, and it may be some weeks earlier.

Dr. Shields' address in Holland is c/o The American Council of Christian Churches, Tesselschadestraat 11, Amsterdam, Holland. In England his address will be c/o Rev. John Wilmot, Highgate Road Baptist Church, London, N.W. 5, England.

DR. SHIELDS ARRIVES IN AMSTERDAM, HOLLAND

As we go to press on Wednesday afternoon, a cable has just been received from Dr. Shields informing us that he has arrived safely in Amsterdam, Holland. The following series of cables which have been received from him constitute a kind of aeronautical log-book of his flight across the Atlantic. We commend him and his fellow-travellers to the prayers of our readers:

From Gander, Newfoundland, Aug. 9, 8.25 P.M.
ARRIVED ON TIME, DELIGHTFUL TRIP.

From Shannon Airport, Eire, Aug. 10, 10.34 A.M.
UNEVENTFUL FLIGHT. FEELING FINE.

Orly, France, Aug. 10, 4 P.M.

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Amsterdam, Holland, Wednesday morning.

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THE DOCTRINES OF GRACE

The Doctrine of Election

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

By Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Thursday Evening, January 29th, 1931

(Stenographically Reported)

IN THE second verse of the first chapter of Peter's first epistle are these words, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

It is not difficult to view a segment of life in our day and to compare it with a correspondingly limited view of life in another day, and to become very pessimistic. One can always find a bright spot here and a black spot somewhere else, while, of course, the reverse of that is true. It is possible thus to pour contempt upon what some people call "the good old days", and to show that we live in days which are much to be preferred to the days that have gone before us. It is therefore necessary to view life as a whole, and estimate its values relatively.

While there is much in this present day of which we have reason to be proud, and for which we may well be thankful, in the material realm, I seriously question whether the world has ever known a more superficial age than this when we look at the religious aspect of things. People are accustomed nowadays to get their religion at a delicatessen store, already made up in packages, duly labelled—and they take it, asking no questions for conscience' sake! It is surprising what people can be persuaded to believe, and still more surprising what people believe without any persuasion at all.

The gospel puts no premium upon ignorance, nor does it require any man to stultify himself. We ought to exercise our God-given powers, endeavouring to prove all things, and "to hold fast that which is good".

In the chapter from which I have read we are exhorted to "gird up the loins of our minds". We are not to be false Christians; we are not to be careless or superficial in our religious life, but virile and vigorous people, who know what they believe, and why they believe it. Yet I fear that the majority of religious people to-day reflect the opinions of the last person who has spoken to them. There seems to be a want of conviction, of a thorough and proportionate knowledge of the gospel. Comparatively few seem to have learned to think relatively, to relate one principle of the gospel to another.

I heard a very distinguished and popular preacher preach in this city some years ago, and it was, I think, one of the most illogical utterances I ever heard in my life. I refer to Dr. R. J. Campbell, when he was Pastor of the City Temple, London. He built up house after house only to knock them down again. When he had

completed a lecture he said, "Now that is my strange work. I should like to preach to you. We shall therefore dismiss this service, and to as many of you as would like to hear a sermon, I will preach a sermon if you will stay." The first service was dismissed, but nobody left. We all stayed, and he built up a little house and knocked it down, and built up another, and knocked it down, all the way through. His preaching was like little children building houses of cards, and knocking them down again.

When I got home that night the editor of a certain paper called me up and said, "I think I noticed you in the service to-night?" I replied that I was there. Then he said, "You enjoyed Dr. Campbell?" I answered, "Yes, indeed. It was a very interesting service." He said, "I wish you would write me an appreciative article of the service." "You mean", I said, "that you want an article approving of the service?" "Why, certainly", was the reply. Yet this man was one who was frequently chairman at evangelistic services. When prominent evangelists came to the city he would be sure to be on the platform. I said, "I enjoyed both the lecture and the sermon, but I could not agree with either." "What was wrong with them?" he enquired. I said, "Did you agree with what he said?" "Absolutely", he replied. "Well now", I said, "let me review it a moment." It was fresh in my mind at the moment, as it was only an hour or so after the service. I said, "Dr. Campbell said so-and-so?" "Yes, he did." "Did you agree with that?" "Well, not exactly." "And he said so-and-so, didn't he?" "Yes." "Can you say Amen to that?" "Well, no; I cannot." I called his attention to one thing after another, and he said, "Well, I declare, I had no idea he was so inconsistent." He contradicted himself every five minutes of his speech.

I knew a preacher when I was in Hamilton, a very popular preacher. One day we had a discussion in a ministerial association (before Modernism had become as rampant as it is now), and there was one man who read an essay on the divine spark in man, and the development of the best that is in us—of course, entirely repudiating the doctrine of total depravity; and this popular brother took him to task. He did not agree with the speaker at all. The popular preacher was thoroughly orthodox, as I thought. He said that we are a bad lot, as Moody did, and he quoted Scripture to show that every faculty of the mind was biased, and that we were really totally depraved. Somebody suggested, "Perhaps Mr. So-and-So will give us a paper on the other side of this question. At the next

meeting I suggest that Mr. So-and-So address us on the subject of Total Depravity." This was agreed, and the brother accepted the task.

Now this man who preached the doctrine of total depravity was an Arminian in theology. He shrank from the doctrine of election, and could not agree with it at all. He was great on free will, but not very strong on divine sovereignty.

The next time the brethren met, there was a good attendance, and this brother read his paper—he went all the way from A to Z. Calvin himself could not have outdone him. We were a bad lot beyond all peradventure. When he had finished the paper he said he hoped the brethren would excuse him, because he had an appointment and would not be able to remain for the discussion. But we had one man there who was as keen as a razor, but who was a Modernist. He would be called a Conservative now, but we thought he was pretty far gone then. He said, "Just a moment. I should like to ask Mr. So-and-So a question before he leaves."

Turning to the brother who had delivered the address he said, "I should like to ask you whether there is anything in man in his natural state which can respond to the appeal of the Spirit of God from without?" He thought a moment, and then said, "Certainly there is." "Well," said the Professor, "is that thing that can respond to the Holy Spirit good or is it evil?" He said, "If it responds to the Holy Spirit it cannot be evil." "I should think not," said the Professor, "then it is good?" "I suppose it must be." "Then your whole argument fails, sir, and we are not totally depraved."

You see, that brother had not learned to think relatively. He had not learned that if one certain doctrine be true, another cannot be true. There cannot be an upper without a lower, an east without a west, nor a north without a south. If four two's are eight, and two two's are four, it follows logically that twice four are eight.

Now if man is totally depraved (more of that in another lecture), there is nothing in him that can possibly respond to the Divine Spirit. If he is dead in trespasses and sins, he has no power of himself to deliver himself, or even to assist to deliver himself, out of his natural state. If he be altogether evil then he must remain for ever altogether evil unless God in sovereign mercy touches him into life. And if that be true, we must have the principle of election.

Two weeks ago I spoke to you on the subject of the Divine Sovereignty. I endeavoured to show that God is absolute in all the qualities of His being. All perfections reside in Him. You can never go beyond God. He is the highest; He is the ultimate; He is the absolute in everything.

If God be thus Sovereign, it means that there is no power in the spiritual world among principalities or powers or the rulers of the darkness of this world; or in any human society, whatever it may be; or in an individual human life—there can be no power anywhere that is not subject to divine control. If there were a spot anywhere in the universe where any power could challenge the supremacy of God, then God must cease to be sovereign, and, as such, must cease to be God!

Last Thursday I tried to show you that God has

shown His sovereign power by the revelation of Himself in grace through Jesus Christ our Lord. The scheme of redemption originated in the divine mind, and the outworking of it, the coming of Christ to this earth, and all the details of His earthly career, His ultimate Sacrifice at the Cross, and His resurrection and ascension to the right hand of God—from beginning to end it is of God, and man had not an infinitesimal part in it.

The question before us to-night is, How are the benefits of that salvation sovereignly provided to be mediated to us, to be applied to the people for whom that salvation is provided? Is God as sovereign in the application of redemption as He is in its provision? You have only to ask that question to answer it, if you have any adequate idea of sovereignty at all. If His sovereignty be absolute, He must be as sovereign in the application of redemption as in the provision of it. Otherwise, it would be a limited sovereignty, and, as applied to God, it would be no sovereignty at all.

The apostle here, addressing believers in certain places, describes them as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I am aware that against the principle of election, the principle of the divine choice and foreordination, of the supremacy of the divine will, the natural man rebels, for that is the very essence of sin, to lift the human will against the divine, and to object to the universal, absolute, dominion of God Himself.

That was the first temptation: "Ye shall be as gods; ye shall share in the divine prerogatives; ye shall be equal with Him Who is the absolute Ruler." And from then until now natural men have been unwilling to admit the supremacy of God in anything. You see it in a little child who very soon wants to declare his independence. Even while learning to walk, he is soon ready to throw off all restraint; and almost before he can talk, says in effect, "Let me have my own way, I can walk. I do not need anybody's help."

Have you not seen it? Have you not seen that passion for independence, for self-will, even in the youngest children? And it is common also to maturer years.

Consider a moment the general principle of election as it operates in the physical world. We recognize it everywhere. In a month or so we shall be putting our clocks back—but the sun will not go back an hour. All the legislators of earth could not change the sun. The sun will rise at the appointed time, and drop below the horizon to the fraction of a second at the time appointed. You cannot change the clock in the heavens by any plan of human devising. That is impossible. You can build four walls and say, "I will live within that space"; you can then raise the temperature of the house in which you live and say, "I will have a bit of summer in the midst of winter"—but you cannot prevent the coming of frost: "By the breath of God frost is given." The man at the weather bureau can estimate only the weather probabilities for the next twenty-four hours, but he cannot affect or change them one whit. There are natural forces operating everywhere which are sovereignly independent of human control. There are forces to which we

must conform whether we like it or not. That stairway to the gallery is a recognition of the principle. Downtown in one of the tall buildings you cannot say, "I think I will go up to the thirtieth floor—good-bye, up I go." No, you cannot! You must have some contrivance to overcome the law of gravitation. That law compels the erection of stairways and elevators, and governs the construction of the whole building. You cannot change God's law. "Which of you by taking thought can add one cubit unto his stature?" You cannot make yourself longer—nor can you make yourself shorter—without disastrous results.

If you review your life you will find that you have been made what you are physically by forces and circumstances that were entirely beyond your control. "Thou canst not make one hair white or black." We are subject, I say, in the physical world, to forces beyond our control; and we are what we are because those forces operate in spite of us. However we may object to it, the principle of election is there.

Why do you live in Toronto, instead of living in Africa? Why were you born under the full light of the gospel where you had opportunity of hearing it from your earliest infancy when millions of people have not yet heard that Jesus was born in Bethlehem of Judaea? Why have you two good eyes while some people are blind? Why are you able to walk while some people are cripples? "Who maketh Thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received?" I am not speaking now of spiritual matters: I am speaking only of our physical status. There is not a thing we have for which we are deserving of credit. A strong man ought to be the humblest man in the world. A beautiful woman ought to be the most modest. We ought to praise Somebody, whoever He is, for every good thing we have, because we have done nothing either to merit it or to secure it ourselves.

Let us now apply that principle to our spiritual state. Why are you a Christian? Because you were chosen so to be, my dear friend. Because you were "elect according to the foreknowledge of God the Father."

I have known some would-be theologians to try to get over what they seem to regard as a difficulty by saying that, of course, inasmuch as God has infinite knowledge, His foreknowledge enabled Him to see who would believe in Christ, and that is what election means. It cannot mean anything of the kind, for God is not absolute in one quality of His being only, but in all; and it is inconceivable that God should know a thing, and that in the light of that knowledge His will should be inactive. The fact that we are elect means not only that God knew and saw in advance, but that He chose us. We are chosen "according to the foreknowledge of God the Father."

The truth is, dear friends, we are Christians because God willed that we should be. I will show you presently that that principle lays a better foundation for your faith to rest upon than were it to be said that we are Christians because we willed to be. But that is the principle of Scripture. A little Scottish boy was once asked by the elders when he wanted to come into the church how he had been saved, and what he had done toward his own salvation. He replied, "I

kicked against it all I could, and God did the rest." And that is about true,—

"'Twas the same love that spread the feast
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

There was a place, and there was a time, and there were means, ordained of God by which we were made children of God and heirs of glory. We are "elect according to the foreknowledge of God the Father." Look back over your Christian experience step by step and ask yourself, "How did I become a Christian? What instrumentalities were employed in my enlightenment? How did I at last apprehend the truth? How at last did I see the light and enter gladly into fellowship with God?" And you will find that there is not a spot anywhere where you can take any credit to yourself. It is "not of works lest any man should boast"; "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Someone may say, "If that be so, we can just wait and let God have His way; for it makes no difference what I do. Surely that doctrine will teach men to presume." On the contrary, this doctrine invariably produces the opposite effect.

How are we elected? "Through sanctification of the Spirit." That is to say, the sovereign grace of God, operating through the mighty power of the Divine Spirit separates us unto Christ. What had Lazarus to do with his own return to life? Jesus Christ commanded, "Lazarus, come forth"—and he obeyed, as he could obey no other voice than the voice of the Son of God.

If we are really Christians, we are elect "through sanctification of the Spirit." We are not chosen in sin, nor ordained to eternal life without any provision being made for the removal of sin: "God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

Furthermore: *the manner of the separation is here very clearly set forth*: "Unto obedience and sprinkling of the blood of Jesus Christ." "This is His commandment, that ye should believe on the name of the Lord Jesus Christ." When the gospel was preached by Paul and Barnabas at Antioch in Pisidia, we read that "as many as were ordained to eternal life believed." Their election was manifested by their faith. The sanctification of the Spirit, that is, their separation unto God, issued in their believing the gospel and obeying God. Convicted of sin and righteousness and judgment, they believed; hence the blood of sprinkling was applied, and they were washed from their sins and made white in the blood of the Lamb.

That is how all men are saved. We may not enter into

the secret counsels of the Eternal, but we know that certain are elect "through the foreknowledge of God". We can know who the elect are only as we have proof that they are sanctified by the Spirit unto obedience and sprinkling of the blood of Jesus Christ. One thing is certain: no one may be sure of his election until he is sure that he has repented of his sins, and obtained forgiveness through faith in Christ.

Someone perhaps will say, "But, sir, I do believe in Him. I have confessed my sins to Him, and received salvation at His hand." If that be so, you may thank God that you are among the elect; and the proof of your election is that you have been touched by the Spirit of God, and led to obey the divine command, and believe on the Lord Jesus Christ. In other words, your calling has been effected "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Thus are we brought into filial relationship to God, becoming His children, "and if children, then heirs, heirs of God, and joint heirs with Jesus Christ". So much, briefly, for the doctrine itself.

Let me show you now, for a few moments, SOME OF THE PRACTICAL IMPLICATIONS OF THIS DOCTRINE. I have heard men speak to this effect: Undoubtedly the principle of election is taught in the Word, but why preach it? It is there for the comfort of God's believing people, but surely you do not expect such a doctrine to be effective in the conversion of sinners?

On the contrary, I believe *the doctrine of election is a soul-saving doctrine*. It is set forth in the Scripture not only to be believed, but to be preached.

I recall many years ago preaching during the Christmas season when away from home on this text, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In the sermon I explained in simple fashion that Philip supposed he was bringing Nathanael to Christ,—even as he supposed that he had himself found Christ, for he said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But as Philip and Nathanael approached, the Master said, "Behold an Israelite indeed, in whom is no guile." To this Nathanael replied, "Whence knowest thou me?" And He answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." As though He had said, "Philip imagines that he has really brought you to me, but he was only the Shepherd's crook. I laid hold of him, and through him, I laid hold of you. You have not chosen me, but I have chosen you. You exercised your will in coming to me, but your will was exercised under the constraints of grace."

Well, I preached after that fashion, and for another Pastor. But when the service was over the Pastor rather shook his head and said, "I am not sure about the wisdom of preaching that doctrine." "Why not?" I asked, "is it not in the Book?" "Oh yes, it is in the Book." I said, "Do you not think the Holy Ghost can take care of His own Word? If it is in the Book for us to read, why should it not be there for us to preach?" But he feared that it would lead men to presume.

The following Sunday I preached the same sermon, that is, the same in argument, from my own pulpit, and I remember it was the first Sunday in the year. There was a man in the congregation that Sunday evening with

whom the Lord had been dealing for many months, although I was unaware of it at the time. He was rather a noted man in the town; he was, in fact, rather notorious for his profanity. His wife was a member of the church of which I was Pastor. When I assumed the pastorate of the church she came to me and said she was concerned about her husband, and that she would like me to pray for his conversion. But she said, "I have promised the Lord that if He will save my husband I will go to another church with him." I asked her why she had promised the Lord she would go to another church, to which she replied that she was sure her husband would never become a Baptist, and she was so anxious that he should be converted that she was willing to go to any church with him.

I said to her, "You are a Baptist from conviction, are you not? You believe the position you have taken to be supported by the teaching of Scripture?" To all of which she replied in the affirmative. And then I said, "And yet you promise the Lord that if He will do for you the greatest thing He can possibly do, you will show your gratitude by setting aside your own convictions of truth?" She again insisted that she had made this pledge because she was sure her husband would never come to a Baptist church; but I told her it was not half so great a miracle for the Lord to make a Baptist of him as it would be to make a Christian of him. I told her that she ought not to bargain with the Lord, but ask Him outright to save her husband, and to leave the future with Him.

I promised her that I would join her in unceasing prayer that her husband might be saved. His case was laid upon my own heart, and for two or three years I never prayed without praying for that man. For more than a year he never crossed the threshold of a Baptist church—but we prayed on. Then one Sunday evening he walked in with his wife, and sat up on the right side of the church. I learned later that he came of himself, without her invitation. He missed a few Sundays, and then came again; and in a little while he came again, at last becoming a regular Sunday evening hearer. He was not an easy man to approach,—the sort of man you instinctively feel must be left entirely to the Lord.

But after about a year he began to come to the morning service occasionally, and at length became as regular in his attendance at the morning service as at the evening.

I had a Bible class on Friday evenings, and after a while I learned that in the summertime he was accustomed to sit outside on the steps where he could hear through the open window. Of course, he would not come in, for that would be too great a surrender! One evening about December, sometime before Christmas, he appeared at the prayer meeting in his wife's absence. I went to the door and managed to shake hands with him. I said, "I am glad to see you here to-night, Mr. So-and-So", and half apologetically he said, "My wife is away, and the house had to be represented you know. Good-night"—and was gone!

Much I now tell you I learned afterwards, but I am relating it to you now as an illustration of how this principle of election is used of the Spirit of God to bring souls to Christ.

On the first Sunday in the year, to which I have referred, when I preached the sermon which I had preached the preceding Sunday when away from home, I felt led

to say in the course of my exposition that when the Good Shepherd goes out after His sheep he always finds them, that it was impossible for the human will to thwart Him, that He does really go after His sheep, as is said in the parable, "until he find it". I said something to this effect: When they will not come without, He sometimes sends His dogs after them, but He has His own way of compelling their submission to His will. Then I continued: There are some of you who have come here week after week, and month after month, and I know very well what you have said in your hearts—and perhaps even aloud to some of your friends. You have gone out of that door angry, and have vowed that you would never go to hear that preacher again—but you have come again and again, and here you are this evening. Why do you come? Because you cannot help it. You have come repeatedly after vowing that you would not come, because the Good Shepherd constrains you to come.

I told them I knew what I preached was enough to empty any church in the world if the Holy Spirit did not compel people to listen to it, that the gospel is the most unpalatable message imaginable unless and until it is energized by the power of the Holy Ghost. The gospel humbles men in the dust; it leaves them no room for boasting whatsoever. It is contrary to everything that is in human nature, and only the grace of the Holy Ghost can make the Word of God palatable to the natural man. I told my hearers that I was not surprised that they should dislike my message, nor did I wonder that they went from the church angry.

Then I said something to this effect: You think you come here to listen to a preacher, and you go away having a mental quarrel with him, saying, "How dare any man talk to me like that?" Then I explained it was open to them to dissent from my opinions, and that they might with impunity entirely reject my counsel; but that if I were the ambassador of the King of kings, charged with the delivery of His message, and if the message I delivered was His word, then, in rejecting it, they were dealing with God Himself. I said, "You may do what you like with me, but I beg of you to beware how you strive with your Maker." I think I quoted that text: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands."

I learned afterwards that that particular man did that night what he had done many times before: when he went home from church Sunday nights he was accustomed to pace the floor and scold his wife for having taken him to church. He would say, "He hit me all over to-night, and I will never go to hear him again." He would warn his wife not to dare to ask him to go—but she did not need to: when Sunday came he went to church of his own accord.

On this particular night of which I speak he said much the same thing, but late that night he left his home and went to a barn across the road where he kept his horses, and went up into the hayloft, and there in the small hours of the morning, alone with God, he yielded himself to the sovereign Saviour. The following Sunday he rose in the after-meeting and gave his testimony. Turning round in his seat he addressed the young men present, warning them not to delay their surrender to Christ. He was an illiterate man, coarse in his speech, but I give you his own words. He said, "Boys, I wrestled

with the Lord for nigh on to forty years, but the first Sunday of this year He was one too many for me, and he downed me"!

That was his conception of what it was to be saved: utterly subdued, completely conquered by sovereign grace.

And that is the gospel. Not always is the conflict so open and manifest as in this case, but the principle is always the same. Every soul that is really saved is saved because God in sovereign mercy has willed to save him. You see, therefore, dear friends, that this gospel, or *this principle of the gospel, provides a firm foundation for our faith to rest upon*. Do you find it easy to believe people? As you grow older, does it become easier to trust people? I confess I do not. I have been betrayed a thousand times. Sometimes in my haste I have said, "I will never trust anybody again." In a moment of weakness I have appropriated the Psalmist's saying, exclaiming, not in my haste, but at my leisure, "All men are liars." Have you ever said that? I do not mean that all people are deliberately untruthful, and that no one is worthy of trust—far from that. But I do say that human flesh has its limitations, and even those who would be true sometimes find it impossible to fulfil their promises. The more experience of life I have, at all events, the more deeply do I feel the need of Someone Who can be trusted, of some one Person in this universe of change and uncertainty upon Whose word I can absolutely depend.

And there is such a person—but *there is only One!* There is not a second. But there is One, and He can never break His word. There is no power in the universe that can thwart His will; nor can anyone even retard the fulfilment of His promise. I give thanks to God that He has been pleased to unveil Himself to me in Jesus Christ as being absolutely sovereign in all realms. My soul reposes in Him. I trust Him absolutely. No matter who else may break his word, my gracious God will never fail in the fulfilment of His promise,—

"Firm as His throne, His promise stands,
And He can well secure
What I've committed to His hands,
Till that decisive hour."

Others may fail in the execution of their programme, but He can never fail. He is God; He is over all God blessed for ever.

But lest you should think there is even the suggestion of cynicism in what I have said, let me make clear to you that there is one person whom I find it more difficult to trust than anybody else, and that is myself. Oh so often I have promised myself what I would do, and what I would try. I have planned to do so much that I later discovered to be impossible. As I look back upon my Christian course, I see so much of vacillation and irresolution in the record that I have to confess I should be afraid to say, "I am on my way to heaven, and I am determined to arrive." I *know* I am on my way to heaven. I know I *shall* arrive. But my confidence is in the will of Another, not in my own. And when I see so clearly that He has willed it from all eternity, that He chose me, and that by His sovereign and effectual grace He called me because He had ordained me to everlasting life, I can say, Though I cannot trust myself, or anybody else, I can trust God, and I can say with confidence that I know I am saved, and I am on my way to glory.

I want none of your Arminianism. I do not want you to put me on an elevator and tell me that there is a steel rope from the top to the bottom, but that it is connected to the cage by a little bit of hemp. I want it to be steel all the way through. If you could show me that my salvation is conditioned upon any human effort, upon any degree of human merit, howsoever infinitesimal it may be, then you would have destroyed my hope of ever reaching heaven. But when I learn that my glorious Lord is the Alpha and the Omega, the Beginning and the Ending, and that it is all of God, and all of grace, I can say, Hallelujah, I am saved with an everlasting salvation.

I have no time to elaborate this doctrine, to show its application to the progress of grace in the soul, to the soul's growth in grace and in the knowledge of Christ, except merely to point out that this "God of peace Who brought again from the dead that great Shepherd of the sheep, through the blood of the everlasting covenant, our Lord Jesus", will also make us perfect to do His will, "working in us that which is well pleasing in his sight, through Jesus Christ". Our hope for the future, as for the past and the present, is wholly in God. How can we put off the "old man", and put on the "new"? How can we obtain the victory over the world, the flesh, and the devil? How dare we hope that we shall ever be able to stand without fault before the throne of God? I know of only one ground of hope, and it is this:

"He wills that I should holy be,—
Who can withstand His will?
The counsel of His grace in me
He surely will fulfil."

It may require more power in my case than in yours. There may be more of the old man to subdue in some of us than in others; but it makes no difference in the end however much there may be. Our circumstances may be as varied as our temperaments, but whatever our situation, however difficult our circumstances may be, it is written, "Greater is he that is in you than he that is in the world." It is the indwelling presence of the sovereign God and Saviour that gives us hope.

I would point out to you also that this doctrine should be of great encouragement to us in the work of the Lord, for, as in respect to the initial stages of the Christian life, this great doctrine of election makes it possible for us to believe and to keep on believing, so it makes the preaching of the gospel a worthy and useful occupation. I cannot persuade people to come to Christ—can you? I cannot tell you how often people have said to me, "Can you not do something for my husband?" Or in another case, perhaps, "Can you do something for my boy?" And sometimes it may be I am asked to do something for a daughter. But how impotent we are to deal with the hearts of men, to change their dispositions, to turn them from darkness to light, and from sin to holiness! It is a task that is entirely beyond human power.

What, therefore, is the use of my coming here tonight? What is the use of my preaching next Sunday? Of what profit can it be for you teachers to come before your classes Sunday and teach them the Word of God? Do you not know that all the people whom you are trying to teach are by nature wholly set against everything that you try to do for them? If you preach and teach the gospel your teaching opposes everything that is in them. We might therefore just as well give up unless

we can be assured that God is with us, and that He will do what we have found impossible.

I have turned for comfort often to that word in Acts which records the appearance of the Lord to Paul when he was in Corinth, saying, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Paul did not know it,—at least he did not know who they were, but the Lord knew; and therefore He bade him go on with his testimony, saying, "I have much people in this city."

You see, therefore, that we have a foundation for our faith, as Christian workers, also, if God be for us, working with us. "Therefore, my beloved brethren, be ye steadfast, unmoveable always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

ESCHATOLOGY

Matthew Twenty-Four, by J. Marcellus Kik, published by Bible Truth Depot, Swengel, Pa., U.S.A., 97 pages.

Rev. J. M. Kik, well-known Montreal champion of orthodoxy among Canadian Presbyterians, has here undertaken one of the most difficult problems of synoptic interpretation by making an exposition of that part of the eschatological discourse of our Lord contained in Matthew twenty-four. His study has led him to believe that the first part of the chapter relates to the destruction of Jerusalem in 70 A.D., and that only in verse thirty-six does the subject change to the second coming of Christ and the final judgment. Even for those who have come to think differently about this matter, this book will prove stimulating for it will cause the reader to put less stock in mere human opinion.—W.G.B.

Calvin's Commentaries, Isaiah—Vol. I, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1948, 496 pages, \$3.50 American.

The great reformer Calvin is famous as an exponent of that system of things religious which has come to bear his name. In his own right he is equally famous as an expositor of Holy Scripture, for he made strong effort to set forth as clearly as possible what he thought a given passage to mean, yet not without vigour against those who opposed the true doctrine, whether Jews or Papists. It is of great service to the average Bible student that Calvin's *Commentaries* are now being reprinted.

For his work on Isaiah, Calvin of course uses the Hebrew with advantage (e.g., on 9:13). Of the Emmanuel passage of the seventh chapter, he is so bold as to say, "This passage is obscure", but then proceeds to show how it may be applied to Christ, though spoken to King Ahaz.

A reading of this volume is good for troublous times. Showing how Peter quotes Isaiah 8:12f., our author says: "If that warning of Peter was ever necessary, it is especially so in the present day, for we see all things tossed up and down and mingled in frightful confusion" (p. 277). This volume covers Isaiah chapters one to sixteen.—W.G.B.

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Canada Is to Have a Roman Catholic Prime Minister

CANADA is to have a Roman Catholic Prime Minister! The Liberal Convention gathered in Ottawa last Saturday elected as party leader Louis St. Laurent, a Roman Catholic of French-Canadian and Irish extraction. It is reported that Mr. King will resign as Prime Minister at some time in the relatively near future and that the mantle of his office will fall upon Mr. St. Laurent. From all that we can read of the new leader of the Liberal Party he is a very estimable gentleman who exemplifies many of the virtues of the French race which we, for our part, sincerely admire. He is said to be sincere, dignified, and affable. It is also said that Mr. St. Laurent is one of the ablest legal minds in Canada, a good debater on the floor of the House and an effective organizer, as well as a successful politician, as the past six years in which he has held office have demonstrated. A leader of this sort ought to make some contribution to raising the level of Canadian politics, which have fallen extremely low, as judged by the debates in the House of Commons at Ottawa.

Notwithstanding the high qualities in Mr. St. Laurent which we gladly recognize, we make no apology for saying that in our opinion there is one serious, even fatal defect, in him as an incumbent of the premiership of Canada: Mr. St. Laurent is a Roman Catholic. Of course, we shall be branded as a bigot and a fanatic for so saying, but merely hurling epithets at an objector is not answering his argument. Our reasons for objecting to a Roman Catholic as Prime Minister in Canada have been given at some length in an article entitled, "The Duties of a Roman Catholic Prime Minister", which appeared in these columns under date of June 24 last, but we repeat them here in outline, together with several other significant facts concerning the new leader of the Liberal Party.

Mr. St. Laurent Receives "Advice and Aid" From the Cardinal-Archbishop

When Mr. St. Laurent was first asked to enter politics some seven years ago, he first consulted Cardinal-Archbishop Villeneuve of Quebec and then gave his answer to Mr. King. Our authority for this statement is found in a report which that ardent Liberal paper, *The Toronto Star*, repeated in several of its news dispatches from Ottawa of late:

"Mr. St. Laurent agreed to consider the matter.

"He consulted first Premier Adelard Godbout of Quebec, then Cardinal Villeneuve, and finally an old friend. With their assurances of advice and aid, he accepted as a war job."

It is not THE GOSPEL WITNESS, but an ardent Liberal party organ, *The Toronto Daily Star*, that assures us that Mr. St. Laurent sought the counsel of the Cardinal-Archbishop of Quebec before he entered public life. It is *The Toronto Star* that informs us that he did not enter public life until he had the assurance of "advice and aid" from this Prince of the Church — a man who grovelled prostrate in the dust before a foreign Italian potentate, whose mouth was closed by the fingers of the pope and then opened in symbol that he

would for henceforth be the pope's creature, to speak for the pope or to keep silence for him when commanded. This is the prince of the church whose "aid and advice" Mr. St. Laurent sought before entering the cabinet of this Dominion.

Will it be said that Mr. St. Laurent consulted the Cardinal on purely spiritual matters? Then he must be a very ardent Roman Catholic indeed. Or, will it be suggested that it was a purely political motive that led him to seek advice from a prince of the church? Then he is a very astute politician who knows from whence political power comes in Quebec and who is ready to obey the orders given him from that source.

The Liberal Party Appeases Quebec

The Toronto Star, party organ that it is, speaks with great plainness of speech when it discusses the motive of the Liberal Convention that chose Mr. St. Laurent. It was purely and simply a political move, a piece of cold-blooded calculation on purely utilitarian grounds, we are told: Mr. St. Laurent could deliver Quebec's seats *en bloc* to the Liberal Party, the choice therefore fell upon him. The following is the explanation given in the local party paper:

By ROBERT TAYLOR
Star Staff Correspondent

Ottawa, Aug. 9—Selection of Rt. Hon. Louis St. Laurent as Liberal leader gives the Liberal party of Canada a 90-seat head start in the next federal election, expected in the spring or summer of 1949, informed sources said to-day.

He will get a substantial majority of Quebec's 72 seats and, having a French-Canadian Roman Catholic as leader, will enable the Liberals to be sure of another 24 seats.

This means that the remaining 165 seats, under the present Redistribution act, will be fought for by the four or more parties of the Dominion. If the Liberal party, which has formed the government for more than 21 of the past 29 years, even gets a one-third break on the remaining seats they will have a cinch of winning the next election.

These facts were in the forefront of the minds of the delegates to the third national Liberal convention Saturday afternoon when they gave Mr. St. Laurent a better than two-to-one majority over the other two candidates.

The paper from which the above report is taken then goes on to attempt to explain that even apart from the Quebec delegation Mr. St. Laurent would have been chosen, but that does not neutralize its own statement that the delegates from the other provinces voted for Mr. St. Laurent because they believed that he held Quebec's solid block in his hand. The vast majority of the members of the Liberal Party Convention were doubtless professional politicians or men whose chief if not sole interest is the progress of the "good old party" rather than the advancement of Canada or of the cause of truth and righteousness. To few of them, perhaps, would the question occur, "Why is Mr. St. Laurent able to promise this party a solid block from Quebec?"

Everyone, who stops to think about it, knows that

Quebec votes *en masse* because the priests exercise supreme control. Mr. St. Laurent had already consulted the Cardinal-Archbishop and received the promise of his aid and advice. That being so, the Liberals chose Mr. St. Laurent because he had already been chosen by the Roman Catholic Hierarchy. The real Prime Minister of Canada, once Mr. St. Laurent is safely ensconced in office, will reside in Quebec City, not in the palatial home of the St. Laurent family but in the Palace of the Archbishop behind the old Roman Catholic Cathedral of Quebec.

The Duties of a Roman Catholic Premier

The duties of a Roman Catholic Premier have already been discussed in these pages, but we repeat some of the prescriptions that are laid down for the guidance of Mr. St. Laurent as he takes up the reins of office. Pope Innocent III dogmatically asserted that the Roman Church is higher than the State and is the source of the State's power. This teaching still applies in Romanist circles to the Dominion of Canada and its Prime Minister:

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

A textbook in use in Quebec seminaries, perhaps used by Mr. St. Laurent as a student, lays down the following rules for the guidance of Roman Catholic legislators:

Moreover every Catholic legislator ought to remember his particular duty to protect the Church, and he will be inspired by its teaching in every question that has to do more or less directly with Faith or Morals.

When our Premier-to-be consulted the Cardinal-Archbishop of Quebec, this prelate may have reminded him that Pope Leo XII enunciated the following principle in his Encyclical *Immortale Dei*:

"All who rule should hold in honour the holy name of God, and one of their chief duties must be to favour religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. That is the bounden duty of rulers to the people over whom they rule."

Or, perhaps the eminent lawyer who was to become the Leader of the so-called Liberal Party was given a tract to peruse entitled *Nos Devoirs envers le Pape*, in which he might find the following printed with the *imprimatur* of a Jesuit superior and of an archbishop:

Since the pope is the head of the Church and the Church is the body of Jesus—"Jesus Christ is, indeed the head of the Church which is His body," Saint Paul says to us, and Saint Augustine says, "Christ and the church make one single person only: Christ and the church are the whole Christ." And since, moreover, where Peter is, or his legitimate successor, there is the church, according to that other word of Saint Augustine: *Ubi Petrus ibi Ecclesia* (Where Peter is, there is the church) it follows that in believing on the pope, and in obeying the pope, it is Christ that we believe on, it is Christ that we obey.

Let us follow out this reasoning. The perfection which deserves heaven, is to obey God, to do the will of God. Now Jesus Christ is God; and the pope is Jesus Christ, because the head of the Church is his body. Hence to obey the pope, to do the will of the pope, is to be perfect, it is to be certain of heaven.

There remains then nothing but to ask ourselves in what terms the pope habitually speaks to us.

—*Nos Devoirs envers le Pape*

Such is the teaching on which Mr. Louis St. Laurent has been nourished; such is the requirement that will be made of him by the Hierarchy of Quebec and of Canada; such are the terms to which any politician must submit in advance who wishes to gain a solid block of supporters from French-speaking Roman Catholic Quebec. Such are the "rights" which the clergy of Quebec demand from prospective Prime Ministers and others who enter public life seeking their support. The tap root of the problem is not whether the Prime Minister be a Roman Catholic or a Protestant, but whether he is willing for the sake of gaining office to submit to the terms of the papacy and to be their servile slave and dupe.

It is apparent that the Liberal Party is simply carrying towards its logical conclusion the expedient that Mr. King proved to be so successful in holding office: Appease Quebec. Mr. King called it "National Unity", but actually it meant obeying Quebec and servilely accepting dictation from the French-Canadian Roman Catholic Hierarchy. While English and Protestant Canada slumbered and slept, dreaming that all was well as long as a Protestant was Prime Minister, a cheap expedient dressed up in a fine sounding phrase worked like a charm for the interests of a man, a party, and a church. Mr. King held Quebec and also won a fair proportion of the rest of Canada, which gave him a working majority. The Liberal Party was so pleased with this convenient scheme for staying in office that it has decided to perpetuate the arrangement. We wonder how successful it will be. There is no doubt that in the end, eight provinces will eventually grow weary of being governed by one, and then Mr. St. Laurent will have the opportunity of returning to his lucrative private law practice in Quebec City which he left, with "the advice and aid" of the Cardinal-Archbishop. But while he is in office, he will doubtless do his best to prove that he is a loyal son of the Roman Church who will always obey the Pope's injunction to "favour (the Roman Catholic) religion, protect it, shield it under the credit and sanction of the laws (of Canada) and . . . (will not) organize nor enact any measure that may compromise its safety."

—W.S.W.

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The Gospel Witness

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OUR STUDENTS AT WORK

The Seminary class rooms are silent and the students are away on their "vacation", but the work of the Seminary, which is the missionary task of making Christ known to the lost, goes on without ceasing. The following letters from two of our students engaged in French-Canadian work provide concrete examples of what our student-missionaries are doing. Pray for them. We plan to publish letters from others next week.

Forty Miles From the Nearest Protestant Church

Dear Mr. Whitcombe:

THE GOSPEL WITNESS just arrived, the first we have received since school closed. I can't say how much I appreciate it, especially once I get onto the summer field and among the Roman Catholics. We have been reading sermons from "Other Little Ships" for our Sunday services in our room, but since we have only one sermon left to read we are happy to have the "G.W." for next Sunday.

This summer we are seventy miles from a Protestant church on one side and at least forty on the other. This community is solidly French-Canadian. The people are of the usual type and their language is about the same as that of Northern Quebec. Most of the people originate in Quebec province. As usual, the priest has set himself up as supreme ruler. All went well until these "deux gars" came along. From the first he told the people to burn the Gospels. Many did. It seems he has preached about us every Sunday since we arrived. We went to see him last week and talked for an hour and a half. A young curé did the arguing though because "Monseigneur" admitted he didn't know much about the Scriptures: he hasn't much time for study.

Just this afternoon a lady told me that yesterday morning again he stood up in the pulpit and exhorted the "faithful" not to accept the Gospels we offered and not to let us in their houses. (The lady who was telling me had invited me in immediately and was quite interested in the Gospel I gave to her). He told the hotel keepers "de les mettre à la porte." (Put them out the door). We are staying in the hotel yet.

In the afternoon, after the sermon, he was going to get his car out to drive to a "retreat", but he electrocuted himself, fell twelve feet and is now in the hospital. Numerous prayers are being said for him but the "Sisters" don't expect him to live. I wonder what the people think now of his sermon condemning the Scriptures!!

We have given out quite a number of Gospels in our door-to-door visitation inviting the people to write for a New Testament. Now we are meeting more opposition than at first, however. In fact, some days it begins to look hopeless. But we believe there are many who would like to read if only they were not frightened. One woman we met is opposed to the church but has to go to church "pour faire comme les autres". (Do as they all do). We pray that before the summer is over some will be delivered from this terrible, superstitious fear.

As yet, of course, we hold no meetings but it is our hope to hold some here before we leave in order to leave behind us a testimony in this pagan territory. I write to you because I know you are interested in our summer work, especially in French work. Here we have not the governmental opposition as in Quebec.

We are enjoying the work even if we are accused "d'avoir boulevé" (of having turned upside down) the village.

I trust you are enjoying the Lord's blessing in your travels from church to church. We will be looking forward to hearing from you via THE GOSPEL WITNESS all summer.

Sincerely yours,

FRED HABERMEHL.

A Later Postscript

Since last I wrote to you a great deal has taken place down here. No longer are we living in our Tourist Hotel. The pressure of "Monseigneur" was too much, I guess. As yet we have never had to sleep outside, and just to-day one man invited us to stay in one of his tourist cabins if we can find no other place to stay.

This has been a time of uncertainty and it has been difficult to do a great deal of concentrated visiting yet since being "evicted", but we have reason to believe that it will all be used to the glory of God. Even while we sat on the roadside just outside of the town trying to decide just where to go that Wednesday night two men came up to us and asked for Gospel portions in return for which they gave us a quarter and offered us a drink of beer.

I came down to this part of the country with the conviction that there were souls here hungering for the Gospel. The number of men who stop us in the street to ask for Gospel portions, alone convinces me of the truth of that conviction.

There are two men here, at least, who I believe are truly born again through reading the Scriptures. To speak with them is really a joy. There may be many difficulties but these things fire us on to greater service.

From Another Student

Dear Mr. Whitcombe:

Just a note to let you know how my work is progressing. There are many encouraging and discouraging events.

Yesterday while visiting a home I found out that I was not particularly welcome. This was not a French Catholic home, but an Irish Catholic. Two men live here by themselves. Shortly after I entered they started to drink some rum. One of them indulged a little too much and became very talkative and argumentative. They tried to convert me into a Roman Catholic but, of course, their efforts were in vain. I endeavoured to reason with them, but it was useless. I tried to go but I was shoved back into my seat. They suggested that I should then sing, "The Old Rugged Cross" and "Silent Night". While endeavouring to sing, my friends chimed in with alcoholic voices. After this, I moved to go but found I was forced to remain. The conversation continued and finally came to the Virgin Mary. I told them that I believed she was the Mother of Christ, but that I didn't worship her. This did the trick! One of the men jumped to his staggering feet, and, with grating teeth, said, "Seeing you don't believe in the Virgin Mary, we'll close the door and windows and kill you right here and now." Then he wobbled over to the corner where he picked up a sword, of the Great War, which was 2 or 3 feet long. He came charging towards me with it, but only got to within two feet of me when one of the other drunks staggered over and grabbed the sword. It flung to the floor where it wavered for

several minutes, point downwards. I believe now as I look back on this incident that God surely has preserved my going out and my coming in.

There is, however, a very encouraging side to my work here also. Only yesterday M. O'M——, my Roman Catholic friend, told me that he believed in Jesus Christ with all his heart. He apologized for the actions of the men and told me they couldn't help it because they were ignorant Catholics. Through it all he told me that he had left the Catholic Church. I have visited this man nearly every day and have endeavoured, with God's help, to break to him the Bread of Life. Finally, God has opened his eyes and now he can see. Praise God!

M. O'M—— is a widower and lives with another French family. Mme C., the lady with whom he boards, is also very interested. She works in the day time and asks me to go in the evenings to visit with her. Last Sunday evening I went to her home and held a short service. She told me she didn't go to the 40 hours of mission devotions held in the Catholic Church last week. She is disgusted with her religion and I believe she will take her stand along with M. O'M——.

Other families are now reading their Bibles. We can only pray that God will bless His Word to their hearts.

Yours sincerely,
MURRAY K. SPENCE.

A LETTER FROM MR. FREY IN SWITZERLAND

As is already well-known among all our Union Churches, Rev. Wm. H. Frey, formerly student-professor of French in Toronto Baptist Seminary and now pastor of the Church at Tramelan, Switzerland, plans to visit our churches during the months of September and October. We are sure that he will receive a very warm welcome from our entire constituency, both for his own sake and for the sake of the work in which he is now engaged in Europe. The following is a translation of a letter received from him recently, giving some items of interest concerning the Swiss and French Churches. Mr. Frey also hopes to attend the Amsterdam conference of the American Council of Christian Churches, in which Dr. Shields will take part.—W.S.W.

I am looking forward with great expectation to seeing again the friends in the churches of Ontario and Quebec whom I learned to know and to love during the seven years that I spent in Canada. How many blessed memories I have of my sojourn in Canada and particularly of the Seminary. In the many problems of the pastorate and in the preparation of messages, how many times have I thought of Dr. Shields, whose teaching and advice come back to me in many ways. All these influences that are written in our minds, both conscious and subconscious, have certainly meant much, both to us and to those to whom we minister the Word.

To tell you how many times my thoughts have been with you in Jarvis Street and in all the other churches that I have visited, would be impossible. And how many times, too, have I lived over again in thought my experiences in French-Canadian work, undertaken and maintained with such zeal by the perseverance and faith of our devoted brethren in the North. Here in Switzerland our hearts have been gladdened by news we have read in THE GOSPEL WITNESS of the triumphs of grace among these people given over to superstition and ignorance.

The ways of the Lord are often mysterious. When I think that it was our Brother Weber, Pastor of the Church at Court, who was to have visited America this year, I am amazed. Just as our friends were about to leave, Mrs. Weber fell ill. At the moment when they feared the worst, the Lord intervened and Mrs. Weber began to improve and is now able to get up every day. Mr. Weber has had some touching compensations for the trial through which he passed. On one occasion he asked some information concerning the way from a Roman Catholic lady in the village. After she had replied, she said to him: "Would you say a prayer for me, I like to hear Protestants pray." And there on the street, while people were passing by on their bicycles and while other women a few yards away were listening, Mr. Weber lifted up his voice in prayer to God for this Roman Catholic lady who was evidently seeking the truth. On another occasion the son of one of our pastors, Mr. Jalaguier of Nimes, was accompanying Mr. Weber on his calls. Toward the end of the afternoon, Mr. Weber asked him if he were converted. The young man replied that he was not. A conversation began between the two that resulted in this young man then and there, under the open sky in a pine forest, giving his heart to the Lord. Our friends in Court also had the joy of seeing a woman return home to be baptized from the French Riviera, some five hundred miles away, in order to give her testimony to those who were intimately acquainted with her.

Quite recently nine candidates were baptized at Bienne. The friends there are now engaged in building a church home which they hope to occupy by the first of November. Here at Tramelan, we have just had a special meeting at which ten people were baptized. There were five young men and five young women. A lady who had come to our village to work refused to have anything to do with our church because she thought we were fanatics. But the good witness of her employers, who are members of our church, led her to see things in a new light. She consented to come to church with them, and after a while the Word of God touched her heart, she was saved, and asked for baptism. Another one of those baptized is a member of a family that are regarded as pillars of the national church. It was not easy for her to confess her faith in Christ in this public way.

I plan to visit a number of our churches in France before leaving for Canada. Their needs are exceedingly great, and misery and suffering of all sorts abound. The prices that they have to pay for the goods which are available are nothing short of catastrophic. Even in Switzerland where we can obtain almost everything, the prices are exorbitant.

Mr. and Mrs. Frédéric Buhler of Mulhouse passed ten days with us here and we talked much of Mulhouse and its needs. They appreciate most warmly and sincerely the gifts in food and clothing that have been sent them from Canada and for which there is such a pressing need, notwithstanding they feel that the most urgent need that faces them is that of a building.

With warmest greetings to you and yours, and to all friends in the Seminary and Union, whom I hope to see next September, God willing, I am

Yours heartily,

W. H. FREY.

"BLESSED IS HE THAT KEEPETH"

*Blessed . . . he that keepeth
the sayings of this Book.—* Revelation xxi:22-27.
Revelation xxiii:1-7.

If you have kept God's word you may be wielding an influence far beyond what you imagine. Good men in the dark days of Popery found out the truth, but they only lived, perhaps, in some quiet village, or shut up in a monastery, and the most they could do was to write down what they knew and so keep it. We have met with instances where they wrote out part of the word of God, and hid it away in a wall and afterwards, when the wall was pulled down, the priceless record was discovered and used. Truth does not die through being buried. Some taught the gospel very quietly in their own family circle, and so kept it. Some would get a few copies of the New Testament, and go about and sell them in their baskets; and so they kept the truth. Those men of old times whose influence upon their own age seemed so little, nevertheless prepared the way for those braver spirits who, by-and-by, shone forth like the stars of the morning. Hold fast God's word and never mind what comes of it for the moment; God's seed may not grow in a day, but it will grow. If you only influence one child, who can tell what that child may be? If you only help to strengthen one solitary Christian woman, who knows what may come to pass by her means? We see the telegraph wires, but we do not see the messages they may carry. The ropes hang down in our belfry, but the glorious chime is aloft. We cannot see the big bells, but it is ours to pull the ropes that are near our hand, and do what God bids us to do, and music will come of it somewhere. Above all, if we have but little strength of any kind, let us keep God's word. Now, why should God's word be kept in this way? What is there to praise about keeping God's word? I answer, because it is a holy thing and a blessed thing to treasure up God's word.

C. H. SPURGEON.

THE EARTHLY HOME OF THE PEOPLE OF GOD

Pastors and other Christians of experience will readily acknowledge that the care of new-born souls is a large part of the church's ministry.

We are living in days when every New Testament truth is subjected to the fierce assault of the evil one. We ought always to keep in mind that the devil tempts men in spiritual matters just as severely as on the lower plane of carnal interest. When he superintends the transition, the distance is not great from the wilderness to the pinnacle of the temple.

There are multitudes of people who have had such a real experience of the grace of God that the subtleties of Modernism offer them no temptation, and they are equally immune to the fascination of a giddy world. But the devil does not confine his operations to dance-halls and theological colleges: he has ever been noted for his regular attendance at church.

One of the greatest heresies of the day is directed, not against evangelical theology, but against evangelical ecclesiology. There are many whose teaching is quite apostolic in respect to the doctrines of the gospel which relate to the redemption that is in Jesus Christ, and man's participation therein by a new birth through

faith in Christ. But these supposed evangelicals who are specially expert in their knowledge of Antichrist, and Armageddon, and all the details of the millennium, do not believe in the church. They usually call their meeting-places, "tabernacles." They are nondescript religious assemblies, where the people who attend have no measured and settled responsibility; and such converts as there are are allowed to drift about, and find their own spiritual sustenance.

We do not believe there is anything superfluous in God's Book, and the implicit denial of the scriptural doctrine of the church as the spiritual home of such as are born again, and the social unit of the kingdom of God, is really a dangerous heresy.

We write this note to call the attention of pastors to this trend. Because the authors of this confusion are sound respecting the doctrines of salvation, many orthodox evangelicals join heart and hand with them, utterly ignoring their ecclesiological heresy. We believe it is just as important to stand for the New Testament teaching respecting the church of Christ as it is to stand for the fundamental doctrines of salvation; for, as a matter of fact, they are part of one complete revelation, and belong to the "faith once for all delivered to the saints."

We believe that just as marriage and the family are a divine institution designed for the propagation and perpetuation of the race, so the local church is designed to serve as the spiritual family circle, the spiritual home, of the babes in Christ, where they may be brought up in the fear and admonition of the Lord.

Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 8 August 22, 1948

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

THE WATER OF LIFE

Lesson Text: John 7:31-44.

Golden Text: "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:37, 38.

Introduction:

In his book "How to Memorize", Dr. William Evans suggests a plan which will assist one in remembering the general contents of any book of the Bible. A word or brief phrase is chosen which indicates the main thought of each chapter, and then the list is memorized. The title-word of a chapter should bear some relationship to the title-word of the next chapter, or the words may be chosen in pairs or groups. The following is the list suggested for the 21 chapters of the Gospel of John. This list may be easily mastered, and some of the scholars and teachers would enjoy this valuable exercise in memory work.

- | | | |
|-----------------|------------------|-------------------------|
| 1. First Things | 8. Light | 15. Abiding |
| 2. First Event | 9. Darkness | 16. Holy Spirit |
| 3. Great Man | 10. Shepherd | 17. Intercessory Prayer |
| 4. Low Woman | 11. Resurrection | 18. Arrest |
| 5. Sick | 12. Anointing | 19. Crucifixion |
| 6. Bread | 13. Foot-Washing | 20. Resurrection |
| 7. Water | 14. Comforting | 21. Seashore |

Our Lord's discourse on the bread of life was not received by the Jews, who murmured against Him (John 6:43). Even some of His disciples took offence at His teaching, and walked no more with Him (John 6:60-66). Peter was spokesman for those who accepted Christ as God's gift sent down from heaven

(John 6:67-71). There was a similar division among the people on this occasion when Christ declared that He would give to those who were athirst the water of life.

I. Christ and the Way of Life: verses 31-36.

The Feast of Tabernacles, during which our Saviour delivered the address in the chapter before us, was one of the major feasts at which all the male members of the tribes of Israel were required by law to appear before the Lord. It was held after the ingathering of the fruits of the fields, and would correspond to our Harvest Home Festival. For seven days the people lived in booths near the temple and worshipped God with joy and thanksgiving for His blessing upon their labours (Exod. 23:16; Lev. 23:34-36; Deut. 16:13-16). The eighth day was also observed as a holy day of convocation.

Christ was misunderstood by His brethren, the very ones who were closest to Him by the ties of nature. They wanted Him to show Himself to the people in a spectacular way, that all might proclaim Him as the Messiah (vv. 3-5). To frustrate the efforts of His brethren to give Him publicity which was inopportune, Christ did not join the procession of worshippers who journeyed from Galilee to Jerusalem, but went "as it were in secret" (v. 10).

Notice the three groups of people spoken of in this chapter, and notice their several motives: the Jews, whose desire was to arrest Christ; His brothers, who wished to have Him acclaimed; and the people, whose aim was to watch Him. He dealt differently with all these groups. He answered the Jews by emphasizing His claims as the Son of God; He answered His brethren by teaching, instead of performing miracles, and He answered the people by instructing them further as to His Person.

According to the law, the penalty for uttering blasphemy was death by stoning (Lev. 24:16), hence the Scriptures frequently record that when Christ spoke of His relationship to the Father, the Jews made a move to put Him to death (v. 30). They were prevented from doing so, however. The hour had not yet come when He should lay down His life (John 10:18). Had Christ not been what He claimed to be, He would indeed have spoken blasphemy, but He was in very truth the Son of God.

Christ alone is the Way to life (John 14:4-6). To the unbelieving He said, "Ye shall seek me, and shall not find me", but to His own He said, "Seek and ye shall find" (Matt. 7:7). To the unbelieving He said, "Where I am, thither ye cannot come", but to His own He said, "Where I am, there ye may be also" (John 14:3). The promises of God are conditional, because they are all in Christ (2 Cor. 1:20).

II. Christ and the Water of Life: verses 37-44.

On the eighth day of the feast Christ rose up among the people and uttered a sublime promise and a glorious prophecy.

He invited every one who thirsted to come to Him, and partake of the water of life (Isa. 55:1; John 4:14; Rev. 22:17). It seems that on each of the first seven days of this feast, and possibly on the last day also, water brought in a golden vessel from Siloam was poured out, commemorating the Lord's provision of water during the wilderness journey of the children of Israel (1 Cor. 10:4). In view of this ceremony, the Master's words would be especially significant. He is sufficient for our every need.

The believer would receive the blessing of the water of life not only for himself, but he would be able to distribute it to others also (Isa. 58:11). His heart would become a fountain of perennial freshness. The Holy Spirit, received by faith (Acts 2:38, 39), would become resident within the heart of the believer (John 14:17), empowering him for service (Acts 1:8). This prophecy was gloriously fulfilled when the Holy Spirit, the Promise of the Father, was bestowed after Christ ascended into heaven (John 16:7; 20:17; Acts 1:4; 2:4). Just as this promise was fulfilled historically on the day of Pentecost, so will it be fulfilled experimentally for all who trust in Christ as their personal Saviour and yield their lives to His control.

As might be expected, the people were divided in their opinions concerning the Saviour. It is ever so. Neutrality is impossible, so far as the attitude of the soul to the Lord is concerned (Matt. 12:30). In your teaching, constantly emphasize the vital importance of a proper relationship existing between each individual and the Lord Jesus Christ.

Even the officers sent to arrest the Christ were impressed with the manner in which He spoke. They found a supporter in the Sanhedrin Council, Nicodemus (John 3:1). Nicodemus urged the principles of justice and fairness, counselling the chief priests and Pharisees to withhold judgment till they should have an opportunity to become acquainted with Christ and with His work.

Thus the people separated, each man to his own house (v. 53; Acts 4:23), divided from one another, not merely by distance, but also by the divergence of their views concerning the Christ, the Son of God.

DAILY BIBLE READINGS

- Aug. 16—Ho every one that thirsteth Isa. 55.
- Aug. 17—The smitten rock Exod. 17.
- Aug. 18—That rock was Christ 1 Cor. 10:1-15.
- Aug. 19—Christ smitten, The Holy Spirit Comes ... John 16:7-20.
- Aug. 20—Every true believer has the Holy Spirit ... Eph. 1:1-14.
- Aug. 21—Anointed, sealed, filled 2 Cor. 1:8-24.
- Aug. 22—Yieldedness and prayer precede the filling Acts 4:23-37.

SUGGESTED HYMNS

O Christ, in Thee my soul hath found. Jesus the water of life has given. I heard the voice of Jesus say. Holy Ghost, with light divine. Like a river glorious. Our blest Redeemer, ere He breathed.

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