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Sunrise at the Sepulchre

THEY came unto the sepulchre at the rising of the sun." And "they" were moved by Love's mighty impulse. They were looking for their Beloved. And "they came unto the sepulchre." That is where we all must look for our beloved sooner or later. Even the love that beareth all things, and believeth all things, and hopeth all things, and endureth all things, must wend its way to the sepulchre at last. For that is at the end of all roads traversed by human feet. Roads that lead to the high places; to fame and fortune, we and our beloved may never walk; roads where flowers beautify the hedgerows and make the air fragrant with their presence may be for other feet than ours; roads which run through paradise until they break up into many branches along which little children run to make new discoveries in the fields of life, some may wholly miss; but the way which leads to the sepulchre no one of us can avoid. For that is the end of the way: "It is appointed unto man once to die."

This lies at the end of the transgressor's way. Often the transgressor is lost to view, so that even love cannot find him. He has crossed the sea, he has put long distance between him and Love's enfolding and restraining arms. Mother cannot find him, and father cannot find him, and his wife cannot find him. Or mayhap the transgressor is a daughter, and no one knows her address. And there are reasons why Love should be ignorant of the transgressor's whereabouts. He or she will not be restrained. The road is pleasant, and there is gay company, and the way lies down hill and is easy, and Love would call back to higher levels. Ah, yes! I can only remind you that however long and luxurious, it leads to the sepulchre. And Love will know where to go by and by to find its object. When the end is reached the transgressor will come to the sepulchre like all the rest. And therefore we are glad that He—we need not name Him at this Easter time—we are glad that "He made His grave with the wicked"—we shall see what comes of that!

And the end of what men call virtue is the same. But for what seems like some strange optical illusion by which Love sees flowers in weeds, one might feel like saying it were well for some human weeds to wither and die. For there are those who seem to be but cumberers

of the ground, whose passing would be a blessing to the world. But who would not make the lily, the rose, or even the tiny forget-me-not, immortal if he could? These beauties we would keep with us always in unfading glory. Life is richer and sweeter, and more beautiful because some men and women are in the world. They are as flowers in a King's garden. And what shall we say of the children, the unopened buds, so full of promise, and of unrevealed beauty! But when Love goes into the garden to see its beauty, and to breathe its fragrance, alas, the rose-leaves are scattered, and the lily droops, and it is the old, old story of autumn in the garden, and Love comes to the sepulchre again. Even Jesus, the Rose of Sharon and the Lily of the Valley, was cut down in full bloom. The good and the beautiful among us must fall, and virtue must be laid in a grave. "Man being in honour abideth not: he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

And the same is true of the way of wealth: "He made His grave with the wicked, and with the rich in His death". The rich must dig graves. They may have more than heart can wish. They may own—and their ownership may be legitimate and honourable, they may own estates of thousands of acres, but a very small space will presently suffice for their lying down. They may build great castles to live in, but a tiny dark room will be enough for their dwelling ere long. With trappings of gold and silver, and purple royal, and flashing gems they may array themselves, but very soon they must come to a house without windows, where the rich and the poor are alike. A sepulchre lies at the end of the way.

And so of all other paths worn by human feet: they all have one end. The intellectually great, whose powers have been trained and disciplined to the utmost; artists who have beautified the world and made it vocal with music; litterateurs who have caught and crystallized ideas in human speech; men of science who have driven back the darkness by the lamps of knowledge they have lighted; soldiers who have unsheathed the sword, and wielded it mightily for good or ill; statesmen who have

laid hold of all materials to build a state where men might dwell in peace and security: the paths of all these have led at last to the narrow bed.

But *what new significance attaches to the truth* in the fact that the Son of God lodged there? Do men and women come to other graves in other fashion since these women came to the sepulchre looking for Jesus? "When it was yet dark" they came; but they arrived at the sepulchre "at the rising of the sun". And did the dawn of that first Easter morning mean a sunrise for all mourning hearts?

Here is the grave of one who "was numbered with the transgressors", and the dawn reveals the fact that the stone is rolled away and the grave is empty. That means there may be a *new morning full of light, and life, and hope, for the transgressor*. And we are all included in that first class. That is why we put it first. Now we may come to the sepulchre "at the rising of the sun." Here we may bring the old life with all its disabilities, with all its sin, and we may begin all over again by the power of His resurrection Whose empty grave the women found. And there is nothing we need more than that, a place to bury our sins, and our old self, to find, with the dawn of a new day that we arise with Christ to newness of life.

It means also that *nothing really beautiful is lost*. The sun will set, and the flowers will be unseen in the dark, but at the rising of the sun they will come back to us. Whatever virtues are cultivated here will blossom over yonder. Whatever development of character is begun here will be continued yonder. Much of the beauty of our spring garden will be but the awakening of that which was planted before the buds were mantled with snow. The Jesus who came forth from the grave was the same that had been laid therein. The bent of His life was the same going on unto perfection. And so all the beautiful thoughts, and deeds, the gracious qualities of mind and heart which come to us with that new spiritual birth from above which we call conversion, do not come to an end with our physical dissolution. They disappear from view in the grave with us, but they will blossom again when the dead in Christ shall rise. The sun will rise upon the grave of the flowers and they will awake into beauty again.

Nor need earthly riches be lost. Joseph of Arimathea did well to consecrate his wealth to the service of Jesus. His rocky sepulchre was thus made the casket of Heaven's most precious Jewel. And for what he gave to Jesus he received a thousandfold.

And it is still possible to make the material subserve the spiritual, so that when the sun rises, new glory will rest upon all that was wrought for Christ, we may, indeed, so give material things to Him that they may be used like Joseph's tomb, to serve as angels' auditories whence the good news of immortality and eternal life may be published to the world.

Thus we may learn in the light which comes with the first Easter sunrise that *nothing that is of worth in human life can be destroyed by death*. Jesus passed through death, and with the sunrise entered upon the larger ministry, the better qualified for having died. And so shall we. When the day breaks we shall go forth to work again. And we shall be free from sin and fit to serve Him day and night in His temple. The Christian artist will have an enlarged capacity for heaven's beauty, the musician be better able to sing, if his heart was cultivated with his mind. So all knowledge shall expand, and all abilities be increased, and all virtues be developed,

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and

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and graces multiplied, and life shall unfold into its ever-increasing beauty at the rising of the sun.

Only we must know Christ. There is no daybreak for the transgressor unless he go through Christ's tomb. Oh, how significant that beautiful ordinance of baptism! "Buried with Him"—then His resurrection is ours with all His strength, and beauty and glory. Let us but enter into fellowship with His sufferings, being made conformable to His death, and at the trump of the archangel the stone shall roll from our sepulchre, and all that grace has made us shall rise with the sun!

BEHOLD YOUR KING

"Behold, and see if there be any sorrow like unto My sorrow."
—Lam. 1:12.

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed sceptre or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed, like a broken leaf!
Oh, think of His sorrow! that we may know
The depth of love in the depth of woe.

Behold your King! Is it nothing to you,
That the crimson tokens of agony
From the kingly brow must fall like dew,
Through the shuddering shades of Gethsemane?
Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
Oh, think of His sorrow! that we may know
The unknown love in the unknown woe.

Behold your King! with His sorrow crowned,
Alone, alone in the valley is He!
The shadows of death are gathering round,
And the Cross must follow Gethsemane.
Darker and darker the gloom must fall
Filled is the Cup, He must drink it all!
Oh, think of His sorrow, that we may know
His wondrous love in His wondrous woe.

FRANCES RIDLEY HAVERGAL.

The revelation made of Christ in the blessed gospel is far more excellent, more glorious, and more filled with rays of divine wisdom and goodness than the whole creation and the just comprehension of it, if attainable, can contain or afford.—JOHN OWEN.

The Jarvis Street Pulpit

"Christ in You, the Hope of Glory"

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

Preached in Jarvis-Street Baptist Church, Toronto, Sunday Morning, April 2nd, 1950
(Stenographically Reported)

"Christ in you, the hope of glory."—Col. 1:27.

WHILE this text, in one sense, is brief, in another it is immeasurable. It is not a cistern that can be emptied, nor a well of limited outflow: it is rather like a mighty river which bears upon its bosom the traffic of a continent out to the measureless ocean, whose distant waves lave the shores of some happy, fruitful, summer-land.

The most I can hope to do this morning is to conduct you to the banks of the river. There are here more than waters to the ankles, or to the loins: but waters to swim in, like the river from beneath the altar of Ezekiel's temple, a river that cannot be passed over.

In this chapter the apostle speaks of the hope of the gospel: the hope of better things which the gospel unfolds to the wondering view of faith. He speaks of "the riches of this mystery". The gospel is a mystery. It is a sacred secret. It is a revelation from Heaven, and it is unveiled only to the initiated, to those who are illuminated by the divine Spirit.

There are those who would object to the "mystery", but a religion without a mystery would be a religion without divinity. If the Divine stoops to the human to uplift it to the Divine, there must be in the process something that is beyond human understanding.

What is meant by the riches of the mystery of this gospel—"the riches of the glory of this mystery among the Gentiles"? What is it, but the story which unfolds to our wondering view splendour upon splendour, and glory upon glory?

The argument of the apostle in this first chapter is designed to lead those who follow it, to the full assurance of faith. Surely a most desirable state of mind for any one of us to covet! To be absolutely sure! To have no doubt whatever! To know here, and now, that all things are settled for us, even as God's word is forever settled in heaven.

What is this gospel, this good news of salvation? What is salvation itself? The answer is the text: Salvation is Christ—"Christ in you, the hope of glory." Vastly different, I grant you, from the current popular conception of religion. Here is a subjective possession, something wrought in the soul of a man, something that becomes part of him for evermore: "Christ in you, the hope of glory."

I.

Let me begin with the simple statement that SALVATION IS CHRIST, not *in* Christ only, not *by* Christ only: but salvation *is* Christ.

Salvation does not consist in merely knowing about Christ. Religious knowledge is of inestimable value, and one cannot know too much about Christ. But we may know of Him, and about Him, without being known to

Him, and without, ourselves, knowing Him. We may know about many persons whom we have never seen. We may know about persons whom we have seen, and yet not know the persons themselves. So it is quite possible to be biblically informed, to be a diligent student of the word of God, and yet not to know Christ, not to have Christ, and be saved by that fact.

Salvation does not consist in believing the record. That is all-important, and there is room for thankfulness with every one of us, if God, in His grace, has preserved us from doubting that which is written.

It is well that we should be able to say that we believe the Bible. We believe all that it contains. And yet sincerely and truthfully we may so speak, and yet not know Christ.

Moreover, salvation is *something more than believing on Christ*. I must speak carefully. It is true we must believe in Him, and on Him. We must have faith. Faith brings the Saviour near; but faith is not the Saviour. Salvation is more than merely believing on Christ. Faith is a means of salvation: salvation is Christ Himself! a personal, living, Saviour, as real, though now we see Him not, as He was in the days of His flesh, when people were both able to see and to touch Him.

But salvation is *not in any creed which tells us about Christ*, what He is, what He has done, what He will do—all these are important. But *salvation is Christ*, a living personal Saviour, a Substitute, whose wounds are the witness of the cancellation of our debt, a Saviour Whose resurrection is the promise and proof of the consummation of our salvation.

But Christ must become real to those who are saved:

"Closer is He than breathing, nearer than hands and feet."

He is not a mere mental Concept, an intellectual Abstraction, a Figure in a book, a Character of history—He is Someone Who is now alive, and present with us. We have no salvation unless and until we have Christ Himself. The Crucified! Yes. The risen One! Yes. And the living Intercessor:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, oh, forgive!' they cry,
Nor let that ransomed sinner die."

I am afraid these things are not as real to many as they ought to be. Our eyes should be toward a living Intercessor Who constantly prays for us.

But that is not salvation. Christ on the cross! Christ in resurrection power! Christ within the veil, having entered into heaven itself, there to appear in the presence of God for us? All that, we must believe. But salvation

is something more than that. It is Christ; but it is Christ in you, not Christ in the heavens only; but Christ Himself in you.

Some speak about "accepting Christ". I do not like the term "accepting". There is a sense in which we do accept Him. We speak sometimes about people "taking a stand for Christ". That is all-important; but that is not salvation. Salvation is actually *receiving Christ*, not accepting Him objectively; but receiving Him into our hearts: "As many as received him, to them gave he the power (or the right) to become the sons of God". We are to receive Christ by opening our affections, our intellect, our wills, all our faculties—we are to offer, with all there is of us, hospitality to the Son of God. He is to come and take possession of us.

You say, "But I don't see Him. I don't touch Him. I don't feel Him. I don't hear Him with the natural ear. How am I to receive Christ?" Ah, therein lies "the mystery which hath been hid from ages and generations, but is now made manifest to His saints." The saints know, experimentally, something of what it is to receive Christ.

There was a time when this whole nature of mine was spiritually dead, and inhospitable to anything, and to everything of the Spirit. Then there came a time when He came, and opened the door. Have you a door in your house that does not open easily? And did someone ring one day, and did you go to the door, and say, "Will you go to another door?" What if you had lived in the house a long time, until the lock and the hinges were rusty, and you found you could not open it; and someone with vast wealth were to stand without, and knock, and ask you to let him in; and you should say, "I would like to; I am trying to; but the lock has rusted. I cannot turn the key. Hast Thou a master key? Canst Thou open the door that is locked. Please open it, or otherwise break it down—but come in."

When Paul went to Philippi, and spake to the women who had gathered for prayer at the riverside, there was a woman there named Lydia, and the scripture says of her, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul".

Do you know, experimentally, what it means to have your heart opened? The house was dark and dingy. You could neither lift the blinds, nor open the door, till the Stranger came; and let Himself in, and brought the sunlight with Him. You say, "Something has surely happened. There is light where there was darkness." And you have said, "There is an atmosphere that was not here before."

I knew a woman once who thought she was a good housekeeper. She kept the blinds of all her rooms drawn lest the sun should cause the furniture to fade, or the drapes. She kept everything shut up, because she hated dust. I called on her once. I could not tell her that it was almost like entering a tomb. There was a musty, dusty odour about the place, as of a stale atmosphere. What it needed was to have all the doors and windows thrown wide open, as Whittier somewhere says:

"The windows of my soul I throw
Wide open to the sun."

I receive Him in His fulness for all that He is.

How is that done? We read it this morning: We are to be "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith."

My dear friends, long ago I came to the place where I felt that about many things I must frankly confess,

"I don't know. I cannot explain." There are so many things about the salvation that is in Christ that cannot be explained in any human speech. There is a love that "passeth knowledge". There is something we may experience—we may "know the love of God which passeth knowledge." What a contradiction in terms? to know something that surpasses all our knowledge! But there are some things you know which you cannot explain. So is it in our experience of Christ. He comes; He takes possession of us; He dwells in our affections; He dwells in our minds in the realm of thought, bringing into captivity "every thought to the obedience of Christ". He energizes our wills. He dwells in us just as electricity dwells in this filament, and illuminates it, or, it travels through and communicates power. So the very life of God is communicated to the believer, and Christ, Himself, dwells in our hearts by faith.

If someone should come to you and say of a certain person, "So-and-So must be dead. I have not seen him for a long time." You might answer, "He is not dead." "How do you know?" "He lives in the same house with me. We sit at the same table. We have fellowship one with another. We exchange thoughts. We exchange communications. He is a very real person. I talked with him to-day. He is just as real as my hand." Does Jesus Christ live with you, and in you?

I spoke to you a few weeks ago about the Spirit of God dwelling with you, and in you. We can experience that; and when we do, all the learned books that may be written, denying the reality of the gospel of Jesus Christ, have no effect upon us; because we know something of having the joy of Christ within. His presence is more real than any friend or acquaintance we may have.

I tell you that. I cannot explain it. You must experience it for yourself. To use another figure: when they were assembled after the resurrection, the doors being shut because of the Jews, Christ came through the shut doors. I don't know how He did it; but He did; and He said to them, "Behold, my hands and feet, that it is I, myself: handle me and see; for a Spirit hath not flesh and bones, as ye see me have." And the scripture says when He showed them His hands and His side, the disciples were glad when they saw the Lord.

I remember a Jewess telling a story many years ago in one of our prayer meetings. She and her husband had lived in Constantinople before the first war. He came home one day, with a wonderful story: he said he had found the Messiah, who was none other than Jesus Christ. She said, "We had always lived happily together. But it seemed as though a legion of devils took possession of me. I was angry, and I resolved that I would rid his mind of that notion. So I began a series of persistent persecutions. I made his life as miserable as I knew how to do it. He was very patient, and would say, 'My dear, I wish you could know Christ as I know Him. I wish you could meet Him as I have met Him. I wish He were as real to you as He is to me.' But his testimony only angered me the more.

"One day when he was away from home, and I could stand it no longer, I went into my room, and shut the door, and fell on my knees, and said, 'O Messiah, I have longed for Thee, and Thou hast not come. My husband says that Thou art Jesus of Nazareth. If that be true, please come to me. I want my Messiah. I want to receive the Gift of God.'"

With radiant face she said, "I don't know how it happened. I cannot tell you: I can only say He came just

like the sunlight, and flooded my soul with heavenly light, and I knew that Jesus Christ was alive, and that He is the Son of God, and my Saviour"—"Christ in you!"

II.

But that is not all: "Christ in you, THE HOPE OF GLORY." I believe that even in this life it is worth while being a Christian, if there were no other life to come. Godliness is profitable to the life which now is, as well as that which is to come. But we must all admit that we have our dull days. I called Mr. Slade last evening, and I said, "How are you?" He said, "Very well. It has been a dull day, has it not?" I said, "Yes." He said, "Did you find it depressing? I did. I went to call on someone who needed a little cheer, and when I came out the clouds had rolled away, and the sun was shining; and it seemed as though it were another world when the sun shone upon everything."

That is true. We have our dull days. Some days the sun does not come out. It just stays behind the clouds all day. And some days everything seems to go awry. It seems as though life were inverted—everything upside down. You must not say you always smile. I know you don't. We have all sung,

"I feel like singing all the time,
My tears are wiped away."

But that is not true. There is not one of us who feels like singing all the time. We cannot sing all the time. Sometimes we could join the chorus of frogs, and croak, rather than sing, and fill the air with our murmurings. That is only human. The old nature is still here.

In the South when the negroes talk about a headache, they say they have "a misery in their 'haid'." Did you ever have a "misery in your 'haid'"? And when you have, you cannot smile much. Did you ever have a toothache? You have had the flu? You have had a cold in your head? Now don't tell me that you felt like singing at such a time. I know you didn't. But we need to have a salvation that is superior to all these things; and we have it: "Christ in you, the hope of glory."

I do not know how we could manage to get along if we could not hope for better things, even at the best. "We are saved by hope." My wife said to me the other day, "Is it not fine to feel that we are just on the verge of spring; that we are moving into the spring instead of into the autumn and the winter?" Don't you feel like that?

I spent three months in hot countries in the summerland, and I came home from beautiful New Zealand in a palm beach suit, and a straw hat, and light rain coat! I came by continuous flight from New Zealand to Vancouver. When we got to San Francisco it was cold. Portland and Seattle, where they hardly have any snow, had mountains of it; and they were removing it with bulldozers. When we got to Vancouver it was just the same. I got out of the plane in a palm beach suit and straw hat, and thin rain coat. I must have cut quite a figure—though no one took my photograph. I had only time to hurry to a hotel to get into warmer clothes, before catching another plane for Toronto. And as I looked out of the window I saw nothing but snow—snow—snow everywhere. And I had come from the summerland but two days before. I said, "Oh, what a country!" I came back into the worst of the Canadian winter, and I did not enjoy it at all. My only comfort was that it was February, and I had only to go through that awful

month of March, then after that—the spring! So there was in my heart, on the material ground a hope of glory—the glory of the springtime.

Are you not glad spring is coming? I love the spring, and the summer, but I hate the winter:

"Jingle bells! Jingle bells!

Jingle all the way;

Oh, what fun it is to ride

In a one-horse open sleigh!

You may have it: I don't want it. I like the spring, and the summer. I am glad I am bound for a country where it is perpetually summer, where there will not be any winter, no snow, and no ice. You read of the new Jerusalem. Well, there is no ice there.

"Christ in you, the hope of glory." Yes; the hope of glory *objectively*. The whole creation is to be delivered into the liberty of the glory of the children of God. This whole planet is to be regenerated. There is to be a new earth wherein dwelleth righteousness, and a new heaven. So wherever we are, when that day comes, there will be glory objectively.

But that, still is not all. There must be some glory inside: "Christ in you, the hope of glory: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are to have bodies fashioned like unto the body of His glory. So there will be sunshine within, and sunshine without, and glory everywhere one of these days. We live in hope of the glory of God: "Christ in you, the hope of glory." I cannot think of any hope apart from Him. There were no hope of glory anywhere. I saw evidence, when I was away, of many who had hoped for glory, but cherished a vain hope. I spent a long time examining the contents of the tomb of King Tut-ank-hamen, the Egyptian king of the fourteenth century before Christ, 3,400 years ago. They uncovered it about nineteen hundred and twenty-two, if I remember correctly. All the world rang with the news of it, because it was one of the ancient tombs that had not been rifled by robbers. I used to wonder why robbers would want to rob tombs; but when I saw what was in King Tut's tomb, I did not wonder any more. It was a mile and a half long.

He was only a young king of eighteen years of age. There were seven golden caskets, made of pure gold. The body was put in one, and that was put into another, and that, into another. I saw the line of golden caskets. I saw the bed in which the young king used to sleep. It was of pure gold—everything was gold. There were hundreds of figures, figures of the slaves he had, the numerous servants; and they were all made of gold. There must have been millions of dollars stored away in that tomb. They buried that vast wealth with their young king in hope of glory—buried it in the hope that in the land to which they thought he had gone, he would be accompanied by all the splendour to which he had been accustomed here. But there it lay, buried for more than three thousand years. The archaeologists found the tomb, and the enfolding caskets, and at last the bones. Not much glory there! Just the witness of a vanished glory!

But "Christ in us" gives us a certain hope of glory, the glory of immortality and eternal life: "For we know—we know—we know—that if our earthly house of this tabernacle were dissolved"—and it will be—"we have a building of God, an house not made with hands, eternal in the heavens"; and in this we groan, "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—no more death; nothing

that is mortal or decayed: "Christ in you, the hope of glory."

Is He in you? Do you know that He is in you? If that be so, we are on the way to glory.

Let us pray:

We thank Thee, O Lord, for all Thy grace to us, for the provision Thou hast made for our souls here, and hereafter. In spite of all the infirmities of the flesh, help us, by the grace of Thy Spirit, to enter into the enjoyment of the riches of Thy grace, the riches of the mystery, for such it is, of Christ in us, the hope of glory, Amen.

When all my labours and trials are o'er
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me.

*Oh, that will be . . . glory for me, . . .
Glory for me, . . . glory for me, . . .
When by His grace I shall look on His face,
That will be glory, be glory for me!*

When by the gift of His infinite grace
I am accorded in heaven a place,
Just to be there, and to look on His face,
Will through the ages be glory for me.

Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet, just a smile from my Saviour, I know,
Will through the ages be glory for me.

EVENING SERMON

GOOD NEWS FOR THOSE WHO HAVE NOTHING TO PAY

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Evening, April 2nd, 1950

(Stenographically Reported)

"There is no more offering for sin."—Heb. 10:18.

NO more important consideration can engage the thought of any man than that of his personal responsibility to God. Nothing is so important as that we should come into right relationship to God. And yet I suppose that is a subject of which we hear but little. It is recognized that a man must be instructed in respect to his relationship to his neighbour, domestically, commercially, and in every way; he must know something of his relationship to the State, with all its ramifications. Yet how fleeting, and relatively unimportant, even the greatest of these considerations really is!

I heard of a man who read from the paper one morning at breakfast of the death of a business acquaintance. He remarked that it was too bad, pushed back his chair from the breakfast table, lifted his feet from his slippers, and put on his shoes. As he was lacing them he remarked, "As for me, I have not time to die." As he said it, he fell forward to the floor, a dead man. We must all take time to die, and "after death the judgment".

It is a matter, I say, of supreme importance to every one of us to know whether all is right between our souls and God. If religion be not wholly the occupation of minds deranged, it has to do with the eternal destiny of the soul, and therefore should take precedence of all other matters.

There is but one thing that can stand between, and that is our sin: "Your iniquities have separated between you and your God." That is true of us all. Yet the scripture is very explicit in stating that God has taken account of all that, and that the atonement which He has provided

through the life and the death and the atoning blood of His only Begotten, completely balances the books, and in Him "we have redemption through His blood, (even) the forgiveness of sins."

That, I know, is a truism to you who come here. You have heard it a thousand times; but we must tell it again and again: "The blood of Jesus Christ (God's) Son, cleanseth us from all sin". His atonement is complete, and so marvellous is the operation of grace that it expunges even the record of our sins from the divine memory, and our sins and iniquities are remembered no more for ever.

Hence there is complete atonement, full and complete salvation, in Jesus Christ; but few there are who believe it. The majority of people go to the divine Storehouse as the sons of Jacob came to the storehouses of Egypt, carrying their money with them, wanting to pay their way with the great Governor, not knowing that He deals with His human creatures only on the principle of grace. He will have no dealings with any of us, except on the principle of grace; unless it be at last, His grace rejected, we come before Him for judgment.

That is the argument of this chapter that by one offering He has perfected for ever those that are sanctified. The price is paid. The thing is done, and where remission of sin is, where sin is buried, atoned for, and its penalty remitted, then "there is no more offering for sin".

It is of that brief sentence I want to speak to you for a little while this evening, to try to make clear to you the utter futility of trying to present an offering for sin to the Lord. Notwithstanding, the vast majority of religions are exercised with that very thing; and even people called Protestants are constantly being exhorted to save themselves, to pay their own way with God. But my text declares the utter impossibility of anyone's doing so. "There is no more-offering for sin."

And that is so because GOD HIMSELF, REQUIRES NO FURTHER OFFERING. The law of God has been satisfied; justice has been required, and God asks nothing of any of us by way of an offering for sin. It is not in His programme. He demands it of nobody.

Jesus Christ does not require it. He confessed to no inadequacy in His earthly ministry. He offered no apologies. He did not come with half the price: He came to effect a complete atonement. He paid the last farthing of the world's indebtedness: *He did it; and then He cried, "It is finished!" That is over!*

Nor did He bow His head, and give up the ghost until He had so declared. The one and only offering which a holy God could accept, has already been offered; and there is nothing left to do — no more offering for sin. Jesus, Himself, in His high-priestly prayer said, "I have finished the work which thou gavest me to do". He did not close the day until the task was completely done; and He, Himself, requires nothing more:

"The dying thief rejoiced to see
That fountain in His day".

He was dying; he was all but dead when he said, "Lord, remember me when thou comest into thy kingdom". There was nothing that he could do. His hands were nailed to a cross. He could only ask to be remembered. And the dying Saviour, by virtue of the blood that was shed, answered him, "To-day shalt thou be with me in paradise".

If the dying thief needed no further offering, you need no further offering than that which has already been presented.

God, the Father, requires nothing more than that which has already been presented. God, the Father, requires nothing more than that which His Son supplies. In giving Him He gave His all — His best, His utmost: "God so loved the world that he gave his only begotten Son".

What if He had called a myriad worlds into cooperation in the work of redemption? What if the angels had left their palaces of light, and Heaven had been void of their presence, and silent by reason of their absence? What if cherubim and seraphim had come on wings of flame, and archangels had condescended to human service? What more could even the Infinite do? What more could He have done? What more could He now do than He has done? He gave His only begotten Son, Who, Himself, could have commanded a myriad new worlds, with infinite wealth, into existence with a word. Nothing was withheld from His power. At any time He could have summoned more than twelve legions of angels to His assistance. "In (Him) are hid all the treasures of wisdom and knowledge". In Him dwelt, and still dwelleth, the fulness of the God-head bodily. In Him were, and still are, all the qualities of Deity, righteousness, truth, equity, justice, faithfulness, love, power, grace: eternity was His; immortality was His: all — all — everything was His! And in giving Him, God, the Father, gave all that He could give. What more would you ask than what He has done?

The Holy Ghost is witness to the adequacy of this work of atonement. His was the power in the Incarnation. It was by the Holy Ghost Jesus was conceived. The Holy Ghost was in all his ministry, in working out a righteousness for us, fulfilling all the requirements of God's Holy Law — the Holy Ghost was His inseparable, and invariable, Companion and Energizer. He was with Him in His baptism. He was with Him in the wilderness of temptation. He was with Him in the exercise of His supernatural ministry throughout the days of His flesh. It was by the Holy Ghost He offered Himself: "Through the eternal Spirit (He) offered himself without spot to God". The Holy Ghost was the Fire, the heavenly Flame, by which the Sacrifice, the Whole Burnt Offering, was consumed. It was the Holy Ghost Who rolled away the stone from the mouth of the sepulchre. It was by the power of the Holy Ghost Christ was raised from the dead, and "declared to be the Son of God with power, according to the Spirit of holiness" (or the Holy Spirit). It was by the Holy Spirit the gospel commission was given. It was by the energy of the Holy Spirit Christ ascended to the Father's right hand. It was by the Holy Spirit Pentecost was effected; and the dispensation of grace, and of the gospel, was inaugurated.

The third Person of the Trinity was a Partner in all the work of redemption, inspiring the prophets, who predicted Christ's coming, inspiring the apostles, who explained the purpose of it. I say, with the utmost reverence, that God, the Infinite, the Creator of all worlds, the glorious Trinity, has done all that God can do to pay our debts, to wash away our stains. Therefore, "there is no more offering for sin." There is nothing more in the divine Treasury. If I may dare to say so, Deity exhausted its resources of grace in effecting the redemption of mankind. Nothing more! No more offering for sin.

II.

I add this, although further argument is unnecessary, it is superfluous, and yet for the further elucidation of the subject, let me say, "there is no more offering for sin" BECAUSE WE CAN PRESENT NOTHING. We have nothing. If Infinity — contradiction in terms as it may seem to be — has reached its limit in the work of atonement, how much more has fallen human nature reached its limitation in contemplating the necessity for reconciliation with God.

What can you do? What can you pay? Is there anyone here who would presume to hope that he could acquire, and accumulate, and pile up, merit? That is paganism. That is what they attempt who never heard of the one great Offering. But the noblest and most heroic winner of the Victoria Cross, and of all other honours which this world can give, cannot, by any means, equal the merit of Him in Whom all perfections reside, and Who was perfection Incarnate, in the absolute.

What can you do? You cannot make yourself more worthy than Jesus and His worthiness. His righteousness, in other words, is in His offering, and is presented for you.

What would you do? Feed the hungry? With what? With the food which He made to grow? It is not yours. Would you give of your money? You haven't any. You are but a trustee. The silver and the gold are His. You have nothing to give. You would clothe the naked, would you? With what garments? Only such as were woven in His loom, for we have nothing, except what God gives to us. Our hands are empty. We are bankrupt of all possibility of doing anything that could meet with divine favour.

If it were not so serious it would be ludicrous, amusing, to see how men, little men, clad in filthy rags, try sometimes to conjure up a present for God. What will you give Him? Where will you find anything to give Him, seeing all things are His, and you have nothing? Would you light your taper to increase the illuminating power of the sun? Would you swell the volume of the ocean with your tears? Would you add to the height of the Alps and the Himalayas with your little handful of sand? Are you so elevated as to suppose that by wearing high-heeled shoes you can touch the stars? Would you increase the distance between the east and the west? What will you do with these dimensions: "As the heaven is high above the earth, so great is His mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

What are you going to do about it?

"The puny leverage of a hair
A planet's impulse well can spare
A drop of dew the tided sea."

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The Gospel Witness

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Where will you find an offering?

"There is no more offering for sin" of any kind. That is what is said here.

Furthermore — I wonder can I make it clear — if, by any undreamed of, and unimagined, possibility, any kind of offering could be possessed — what then? What could God do with it, if you had it?

You go to some institution accustomed to meticulous care in the keeping of its records, and you go to pay a debt. "How much do I owe?" "So much." "There it is. But I should like to pay more than that." The bookkeeper says, "I cannot accept more. Here is your debit. Here is your credit. The books are balanced. It would be just as embarrassing to me to have more than I ought to have than less. I should have no place to write it down in the record." No; it is already written down. The amount is paid, he cannot accept more:

"Payment He will not twice demand,
Once at my bleeding Surety's hand,
And then again at mine."

He could not do it: "There is no more offering for sin."

Very well then, the transaction is done; the books are closed; it is finished. What are you going to do about it? What have you got?

III.

Well, you had better ENTER INTO THE ASSURANCE OF IT. That is what the context commands: "the full assurance of faith"; it is all paid; the transaction is closed. Just believe it, and draw near with "full assurance of faith".

"But I have nothing!" All the better. When the sons of Jacob came the first time with their money, their money was returned in the mouth of their sacks. They went the second time, and their father said, "Take the money you took the first time, and take more for this second supply." As they were returning home the second time, they opened their sacks and again they found both amounts had been returned.

What did I read to-night: "Thou desirest not sacrifice, else would I give it." He does not want your money. He does not want your offering: "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise."

So, my dear friends, we are to take *the divine certification of the fact*, Heaven's receipt stamped, stamped in blood, — if I may so say, signed by Father, Son, and Holy Ghost. Sins are not only forgiven, but they are blotted out from the divine remembrance — there is no more record.

What a marvellous fact! You come to pay — what? "I have nothing against you — it is blotted out!" Believe it; receive the truth of it.

And what did He say: "This is the covenant that I will make . . . after those days, saith the Lord; I will put my laws into their mind; and write them in their hearts. I will take it from the tables of stone, and I will put it into their minds. I will write it in their hearts, so that they will love the law of God": "Great peace have they which love thy law: and nothing shall offend them."

So a new nature within will be in harmony with the record without, and we accept what heaven declares: "There is no more offering for sin". I counsel you to abandon the futile effort, of trying to find another way. Receive what God says. Here is the verdict of Heaven:

"There is therefore now no condemnation to them which are in Christ Jesus."

Let us pray:

O Lord, we thank Thee for this old truth in which Thou hast caused some of us to revel these many years. Yet we would hear the old, old, story, again. We never tire of it. It is always the freshest news, that everything is settled between our souls and God.

O help us all to see this. If there is one man or one woman who came in here this evening without this assurance, we pray that such may receive the testimony of Father, Son, and Holy Ghost, that all is well with their souls.

We ask it in Jesus' name, Amen.

Arise, my soul, arise!
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears.
Before the throne my Surety stands;
My name is written on His hands.

He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him, oh, forgive!" they cry,
"Nor let that ransomed sinner die."

My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I can no longer fear:
With confidence I now draw nigh,
And "Father, Abba Father!" cry.

INDIGNATION

If a man is baptized with the Holy Ghost, and with fire, I shall expect to see the presence of that fire in the capacity of hot and sensitive indignation. I need not say that there is a mighty difference between hot temper and hot indignation. Hot temper is the firing of loose powder upon a shovel. It is just a flare, and an annoyance, and a danger. But hot indignation is a powder concentrated in the muzzle of a gun, and intelligently directed to the overthrow of some stronghold of iniquity. Hot temper is the fire of the devil. Hot indignation is the fire of God; it is the wrath of the Lamb. What is this capacity of indignation? It is the opposite to frozen antipathy, to tepid curiosity, to sinful "don't care," to all immoral coldness and calculated indifference. There are many people who can be irritated, but they are never indignant. They can be offended, but they are never nobly angry. The souls who are possessed with the fire of God are the very opposite to all these.

—J. H. JOWETT

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The Gospel Witness

130 Gerrard Street East, Toronto 2 Canada

SEPARATED BY THE TRUTH, UNITED BY THE TRUTH.

By, Dr. Robert Dubarry of Nîmes, France.

Translated from *Le Lien Fraternel*, published by the Churches of the French Bible Mission.

"Sanctify them through thy truth: thy word is truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

—John 17:17ff.

"THAT they may be one!" This fervent request, twice repeated in the high-priestly prayer of our Saviour, finds there also its natural complement. For the text upon which we propose to meditate: "Sanctify them through thy truth," ought to be read, "Separate them." This sense, which is not only that of the original but also of the immediate context and of the general teaching of the Bible, requires special consideration.

The Aim, the Instrument, the Result, are the three aspects under which we shall study our double duty of separation and of Christian unity.

I. THE AIM

The World! The World! The World! About thirty times Jesus speaks of it in His supreme accents as recorded in John, chapters 14 to 17. One single verse (15:19) contains this word five times. Nothing could be clearer than that which the Master teaches there about the sin of the world, its spirit, its hostility, its peril, its judgment and about the Prince of this world. Certainly nothing could be stronger than his conclusion: "I am not of the world."

By contrast, Jesus speaks in the same moment, and with an extraordinary abundance of those whom He designates as "Mine." He says He has "chosen them out of the world." They have been "given" to Him; "They are not of the world;" "They have been sent into the world;" "I sanctify myself for their sakes," declares their Master. He says again, "These that thou gavest me, I have kept and none of them is lost . . ." And again, "I am glorified in them." And again, ". . . that the love wherewith thou hast loved me may be in them, and I in them."

The Master is obsessed by the perilous condition of His disciples: "The world hath hated them . . . Ye shall weep and lament and the world shall rejoice!" The last word of His last discourse gathers into a striking epitome all His observations and all His prophecies, which should become the chief passion of the disciples: "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." If Jesus had stopped there, the disciples would already have been extraordinarily privileged. But their incomparable Benefactor is going to surpass Himself in their favour. He multiplies a hundred-fold the compass of His last word to men in making it also the theme of His last prayer to God. It is of capital importance to note that the high-priestly prayer is but a supreme spiritual conclusion drawn from the supreme teaching of the Saviour.

And what is the sum and substance of this model of all our prayers?

First of all, that the disciples should be absolutely and definitely *separated from the world*.

Next, that the disciples should be intimately *united among themselves*. Not only "united" but "one," which is better still. And not only "one" among themselves, but *one in Him*, which goes much further.

Last of all, that the disciples were to consider themselves as "sent into the world" in the same sense as He, himself. That is to say that their relation with the world should become entirely new. Taken from the mass, leavened with the yeast, the handful of dough that is plunged back into the mass makes it rise in its turn: "Them also which shall believe on me through their word . . ." those who will believe in His mission because of their "unity."

II. THE INSTRUMENT

"Separate them *by the truth*." This request implies evidently another: "Unite them by the truth."

It is not natural incompatibilities or incompatibilities of interest which should separate them. It is not natural affinities or affinities of interest which should unite. Otherwise, separation and unity would be the fruit of the flesh, which is not only useless but blameworthy.

It is under the attraction of something which is outside of and above man, "The Truth", that separation and communion should take place. They will then have all the sacred value of a "fruit of the Spirit".

But Jesus did not say to His disciples, "Separate yourselves," or "Unite yourselves." For such initiatives, the flesh could have hastened with all the arguments, alas, too simple, of rigidity or sentimentalism.

Jesus speaks to His Father, asking Him to act sovereignly: "Sanctify them . . . that they may be one in us." And, in order that the divine rôle should appear absolutely preponderant, He adds to the petition, "Sanctify them through the Truth," and the essential complement: "Thy word is truth."

The Truth appears no longer under the elusive contours of some far-off cloud, nor with the perils of some human intuition. It appears essentially accessible, transparent and unmoveable, under the form of a "Word", of the Word of God, that is of a word clothed with all the attributes of such an origin. And of a word confirmed by Jesus who declares, "I have given them thy word."

But this word, is it not Jesus Himself? "In the beginning was the word, and the word was with God," and was not this word the ideal divine expression? "I am the Truth," says our Master. And so that "the Word of Truth" *par excellence* might be faithfully reflected back, Jesus intrusts it to the megaphone of the "Spirit of Truth", who registers it on the records of Holy Scripture.

As a result, through the centuries, the Book of God will become the normal instrument of separations and communions according to the will of the Lord.

III. THE RESULT

It is to be expected, it is indeed inevitable, that the Seducer should set up artificial separations and communions of a base quality. They are blameworthy separations and communions because they do not proceed from the holy action of Truth alone. Disastrous separations are they, degrading for their authors and demoralizing for their spectators.

These counterfeits of the true Christian position have been facilitated by the clever insertion, between the camp

of the world and that of God, of a so-called neutral zone, resembling that "no man's land" which during World War I separated the enemy trenches. This zone is as favourable to treachery as it is to the massacre by their own friends of those rash persons who dare to enter. In religion, this zone of uneven width is called, in its largest dimension, "Christianity" or "the Christian nations". In its average dimension, it bears the name "Church", with a capital letter, including all that the human imagination can conceive of as belonging, even most remotely, to the divine family. Finally, in its smallest dimension, this zone corresponds to "sect", not in the noble sense of the word, but in its evil sense, where the spirit of pride and selfishness of the world seeks in vain to join to itself a larger or smaller sum of Christian truth and virtues. It is in the aggregate, so varied, of this "no man's land" that the Adversary finds his greatest ease in bringing to nought the divine plans as they concern those who wander therein.

But since we know His purposes it becomes possible for us to carry into effect, in the only domain where divine providence permits us, a total and decisive experience of "holy" separation and "holy" unity. This domain is that of our local assembly or church.

The local church ought to be radically separated from the world by the action of Truth alone: separated from the ideas of the world as to itself, as to God, and as to human vocations; separated from the pursuits of the world, from the methods of the world, from the alliances of the world, even from the appearances of the world!

Moreover it ought to be intimately united. United, not on the ground of clanship, that is to say, of temperament, of affinities or of interests, which God wishes to be as diversified as His providence has indicated. But united on the ground of biblical truth which, without leaving any part to the work of the flesh, mingles us together in the same thought, the fruit of the same Spirit, to merge us next in the divine unity.

To this separation and to this unity, nothing invites us more tenderly than the example of the Saviour Himself: "I sanctify myself . . ." That is separation. ". . . For their sakes." That is unity. And then, separation by death. "But I, if I be lifted up from the earth will draw all men unto me." We shall always find there the best stimulant and the best example of our rôle of "heaven".

WHEN THE DEVIL SAYS "AMEN"

The heart of man finds it difficult to believe that so great a treasure as the Holy Ghost is gotten by the mere hearing of faith. The hearer likes to reason like this: Forgiveness of sins, deliverance from death, the gift of the Holy Ghost, everlasting life are grand things. If you want to obtain these priceless benefits, you must engage in correspondingly great efforts! And the devil says "Amen."

We must learn that forgiveness of sins, Christ, and the Holy Ghost, are freely granted unto us at the preaching of faith, in spite of our sinfulness. We are not to waste time thinking how unworthy we are of the blessings of God. We are to know that it pleased God freely to give us His unspeakable gifts. If He offers His gifts free of charge, why not take them? Why worry about our lack of worthiness? Why not accept the gifts with joy and thanksgiving?

—MARTIN LUTHER

AN ACCOUNT OF THE INQUISITION

From *Foxe's Book of Martyrs*

WHEN the reformed religion began to diffuse the Gospel light throughout Europe, Pope Innocent III entertained great fear for the Romish Church. He accordingly instituted a number of inquisitors, or persons who were to make inquiry after, apprehend, and punish, heretics, as the reformed were called by the papists.

At the head of these inquisitors was one, Dominic, who had been canonized by the pope, in order to render his authority the more respectable. Dominic, and the other inquisitors, spread themselves into various Roman Catholic countries, and treated the Protestants with the utmost severity. In process of time, the pope, not finding these roving inquisitors so useful as he had imagined, resolved upon the establishment of fixed and regular courts of Inquisition. After the order for these regular courts, the first office of Inquisition was established in the city of Toulouse, and Dominic became the first regular inquisitor, as he had before been the first roving inquisitor.

Courts of Inquisition were now erected in several countries; but the Spanish Inquisition became the most powerful, and the most dreaded of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread the power of the lords of the Inquisition; and the horrid cruelties they exercised compelled multitudes, who differed in opinion from the Roman Catholics, carefully to conceal their sentiments.

The most zealous of all the popish monks, and those who most implicitly obeyed the Church of Rome, were the Dominicans and Franciscans: these, therefore, the pope thought proper to invest with an exclusive right of presiding over the different courts of Inquisition, and gave them the most unlimited powers, as judges delegated by him, and immediately representing his person: they were permitted to excommunicate, or sentence to death whom they thought proper, upon the most slight information of heresy. They were allowed to publish crusades against all whom they deemed heretics, and enter into leagues with sovereign princes, to join their crusades with their forces.

In 1244, their power was further increased by the Emperor Frederic II, who declared himself the protector and friend of all the inquisitors, and published the cruel edicts, viz. 1. That all heretics who continued obstinate, should be burnt. 2. That all heretics who repented, should be imprisoned for life.

This zeal in the emperor, for the inquisitors of the Roman Catholic persuasion, arose from a report which had been propagated throughout Europe, that he intended to renounce Christianity, and turn Mahometan; the emperor therefore, attempted, by the height of bigotry, to contradict the report, and to show his attachment to popery by cruelty.

The officers of the Inquisition are three inquisitors, or judges, a fiscal proctor, two secretaries, a magistrate, a messenger, a receiver, a jailor, an agent of confiscated possessions; several assessors, counsellors, executioners, physicians, surgeons, doorkeepers, familiars, and visitors, who are sworn to secrecy.

The principal accusation against those who are subject to this tribunal is heresy, which comprises all that is spoken, or written, against any of the articles of the creed, or the traditions of the Roman Church. The inquisition likewise takes cognizance of such as are accused of being magicians, and of such who read the Bible in the common

language, the Talmud of the News, or the Alcoran of the Mahometans.

Upon all occasions the inquisitors carry on their processes with the utmost severity, and punish those who offend them with the most unparalleled cruelty. A Protestant has seldom any mercy shown him, and a Jew, who turns Christian, is far from being secure.

A defence in the Inquisition is of little use to the prisoner, for a suspicion only is deemed sufficient cause of condemnation, and the greater his wealth the greater his danger. The principal part of the inquisitors' cruelties is owing to their rapacity: they destroy life to possess the property; and, under the pretence of zeal, plunder each obnoxious individual.

A prisoner in the Inquisition is never allowed to see the face of his accuser, or of the witnesses against him, but every method is taken by threats and tortures, to oblige him to accuse himself, and by that means corroborate their evidence. If the jurisdiction of the Inquisition is not fully allowed, vengeance is denounced against such as call it in question for if any of its officers are opposed, those who oppose them are almost certain to be sufferers for the temerity; the maxim of the Inquisition being to strike terror, and awe those who are the objects of its power into obedience. High birth, distinguished rank, great dignity, or eminent employments, are no protection from its severities; and the lowest officers of the Inquisition can make the highest characters tremble.

When the person impeached is condemned, he is either whipped, violently tortured, sent to the galleys, or sentenced to death; and in either case the effects are confiscated. After judgment, a procession is performed to the place of execution, which ceremony is called an *auto da fé*, or act of faith.

Following is an account of an *auto da fé*, performed at Madrid in the year 1682.

The officers of the Inquisition, preceded by trumpets, kettledrums, and their banner, marched on the thirtieth of May, in cavalcade, to the palace of the great square, where they declared by proclamation, that, on the thirtieth day of June, the sentence of the prisoners would be put in execution.

Of these prisoners, twenty men and women, with one regenerate Mahometan, were ordered to be burned; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes were sentenced to a long confinement, and to wear a yellow cap. The whole court of Spain was present on this occasion. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king.

Among those who were to suffer, was a young Jewess of exquisite beauty, and but seventeen years of age. Being on the same side of the scaffold where the queen was seated, she addressed her, in hopes of obtaining a pardon, in the following pathetic speech: "Great queen, will not your royal presence be of some service to me in my miserable condition? Have regard to my youth; and, oh! consider, that I am about to die for professing a religion imbibed from my earliest infancy!" Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in behalf of a person who had been declared a heretic.

Now Mass began, in the midst of which the priest came from the altar, placed himself near the scaffold, and seated himself in a chair prepared for that purpose.

The chief inquisitor then descended from the amphi-

theatre, dressed in his cope, and having a miter on his head. After having bowed to the altar, he advanced toward the king's balcony, and went up to it, attended by some of his officers, carrying a cross and the Gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the Catholic faith, to extirpate heretics, and to support with all their power and force the prosecution and decrees of the Inquisition: a like oath was administered to the counsellors and whole assembly. The Mass was begun about twelve at noon, and did not end until nine in the evening, being protracted by a proclamation of the sentences of the several criminals, which were already separately rehearsed aloud one after the other.

After this followed the burnings of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing. The king's near situation to the criminals rendered their dying groans very audible to him; he could not, however, be absent from this dreadful scene, as it is esteemed a religious one; and his coronation oath obliged him to give a sanction by his presence to all the acts of the tribunal.

What we have already said may be applied to inquisitions in general, as well as to that of Spain in particular. The inquisition belonging to Portugal is exactly upon a similar plan to that of Spain, having been instituted much about the same time, and put under the same regulations. The inquisitors allow the torture to be used only three times, but during those times it is so severely inflicted that the prisoner either dies under it, or continues always after a cripple, and suffers the severest pains upon every change of weather. We shall give an ample description of the severe torments occasioned by the torture, from the account of one who suffered it the three respective times, but happily survived the cruelties he underwent.

At the first time of torturing, six executioners entered, stripped him naked to his drawers, and laid him upon his back on a kind of stand, elevated a few feet from the floor. The operation commenced by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes around each thigh; which ropes being passed under the scaffold, through holes made for that purpose, were all drawn tight at the same instant of time, by four of the men, on a given signal.

It is easy to conceive that the pains which immediately succeeded were intolerable; the ropes, which were of a small size, cut through the prisoner's flesh to the bone, making the blood to gush out at eight different places thus bound at a time. As the prisoner persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

The manner of inflicting the second torture was as follows: they forced his arms backwards so that the palms of his hands were turned outward behind him; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them by degrees nearer each other, in such a manner that the back of each hand touched, and stood exactly parallel to each other. In consequence of this violent contortion, both his shoulders became dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice, after which he was again taken to the dungeon, and the surgeon set the dislocated bones.

Two months after the second torture, the prisoner being a little recovered, was again ordered to the torture room, and there, for the last time, made to undergo an-

other kind of punishment, which was inflicted twice without any intermission. The executioners fastened a thick iron chain about his body, which crossing at the breast, terminated at the wrists. They then placed him with his back against a thick board, at each extremity whereof was a pulley, through which there ran a rope that caught the end of the chain at his wrists. The executioner then, stretching the end of his rope by means of a roller, placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chains were drawn tighter. They tortured him in this manner to such a degree, that his wrists, as well as his shoulders, were quite dislocated. They were, however, soon set by the surgeons; but the barbarians, not yet satisfied with this species of cruelty, made him immediately undergo the like torture a second time, which he sustained (though, if possible, attended with keener pains), with equal constancy and resolution. After this, he was again remanded to the dungeon, attended by the surgeon to dress his bruises, and adjust the parts dislocated, and here he continued until their *auto da fé*, or jail delivery, when he was discharged, crippled and diseased for life.

QUEBEC ENJOYS SPECIAL EXEMPTIONS FROM INCOME TAX

ON MARCH 17 last, a very informative and interesting speech was delivered in the House of Commons at Ottawa. For the information of our readers we give the entire text as it appeared in *Hansard*, as the Official Report of Debates is generally known. So far we have not noticed any answer to the startling charges made in this speech by Mr. Ross Thatcher, the C.C.F. Member of Parliament from Moose Jaw, Saskatchewan. Indeed, we do not see that any answer is possible, unless it can be shown that his figures are inaccurate, and this is unlikely as he was apparently quoting from an official report of the Department of National Revenue.

This paper has again and again pointed out that Quebec is the spoiled child of Confederation, and that through its solid block of St. Laurent Liberals dictates the policy of Canada for its own provincial interests, which are too often identified with those of the Roman Catholic Church. Mr. Thatcher has done a genuine service to Canadians everywhere who believe in fair play. It does not sweeten the yearly task of making out Income Tax returns for heavily taxed persons in other provinces to reflect that in Quebec, special treatment is given to those who fail to file returns.

It is by no chance, as we have remarked before, that Dr. J. J. McCann, an ardent Roman Catholic, is the Minister of National Revenue. The unfortunate marriage of "Liberal" politics and the Roman Catholic religion in the Dominion of Canada is vividly symbolized in the lenient treatment accorded to Quebec Roman Catholics who fail to file Income Tax returns.

We hold no brief for the party to which Mr. Ross Thatcher, M.P., owes his allegiance, and we do not suppose he spoke officially on behalf of the C.C.F. But it is a sadly significant thing that no member of the Liberal Party or of the Conservative Party dared to air these facts in the House, though it is impossible to believe that either party was ignorant of them. When the whole party strategy aims at placating Quebec, it is not to be expected that either the Liberals or the Conservatives will dare to bring to light these unpleasant and unfair facts revealed in the following speech.

Only 400 Quebec Farmers Pay Income Tax

Mr. W. Ross Thatcher (Moose Jaw): Mr. Speaker, at this late stage in the debate, I shall only detain the house for five minutes. I am prompted to speak at all by a report which appeared in "The Winnipeg Free Press" on March 7. It concerns income tax prosecutions against farmers on the prairies. I should like to draw this report to the attention of parliament, and particularly to the attention of the Minister of National Revenue (Mr. McCann). It reads as follows:

"The national revenue department appears to be putting on another campaign against farmers who have failed to file income tax returns . . . In the first two months of this year, 1,953 prosecutions have been launched, mainly in the prairie provinces and western Ontario."

The efficiency of the Department of National Revenue has been lauded in this House of Commons on many occasions. I believe most members are prepared to admit that the department is doing a capable and efficient job. So far as the current campaign is concerned, and others like it against the farmers, I think everyone would agree that the department was only doing its job, if the campaign were being conducted on a universal basis, that is, against all Canadian farmers and in all Canadian provinces. It is only fair that farmers, like everyone else, should pay their fair share of income taxes. However, according to this report, as well as other evidence which is available, the department is not conducting this campaign universally across the country. It seems to be concentrated on the prairies, and some provinces have been overlooked.

Investigations and prosecutions against farmers have been launched in the past several months, mainly in the prairie provinces. While there may have been some, I cannot find evidence of many prosecutions having been conducted in the other provinces, particularly in the province of Quebec.

Mr. Speaker, I have nothing against the farmers of Quebec. But I am using them as a basis of comparison for what is happening in Saskatchewan, my own province. I may be wrong, but this recent campaign appears to me to be discrimination against the prairie farmers. I ask the Minister of National Revenue to tell the people of Canada, as soon as he can, and particularly the farmers, why his department is so active against the farmers on the prairies, and so inactive against the farmers in Quebec and other provinces.

Mr. Sinclair: The ones in the prairie provinces are the ones who are making the money.

Mr. Thatcher: They are not the only ones. If the parliamentary assistant to the Minister of Finance (Mr. Sinclair) will wait a minute, I shall give him the figures. The conduct of the Department of National Revenue is all the more strange in view of some of the figures that have been recently released.

In my hand I have a report on taxation statistics published by the Department of National Revenue for the year 1948. On page 145 I find that in the whole province of Quebec 400 farmers paid income taxes for the year 1946. They paid a total tax, Mr. Speaker, of \$14,000. Based on the number of farmers in the province, that would be about 9 cents each. Perhaps the farmers in Quebec are not doing very well. However, I know that a friend of mine in Moose Jaw, who only as a small store—

Mr. Sinclair: A hardware store?

Mr. Thatcher: —in 1946 paid more in income taxes than all the farmers in the province of Quebec. I say there is something wrong. I wonder why the department has so many inspectors in Saskatchewan, Alberta, and Manitoba, when there are so few farm taxes being paid in the other provinces.

The personal income taxes collected in Canada in 1946 amounted to \$695 million, which means that the Quebec farmers contributed about .0002 per cent of that total. In the same year, the Saskatchewan farmers contributed \$3,300,000. Can anyone be surprised to-day if Saskatchewan farmers are a little perturbed? Can anyone be surprised if they resent the fact they are virtually the only ones who are being investigated and prosecuted?

I have the 1949 report, also published by the Department of National Revenue. It contains the 1947 tax figures. According to that report, page 139, I find that out of 155,000 farmers in the province of Quebec only 540, or three-tenths of one per cent, paid income taxes. In Saskatchewan the same year 16,893 farmers paid; in Manitoba, 7,280; in Alberta, 13,985. The department only collected the mag-

nificant total of \$79,000 from the farmers in the province of Quebec. During the same year they collected in Saskatchewan \$4,900,000, in Manitoba, \$1,600,000, and over \$4 million in Alberta. Some of my friends, like the parliamentary assistant to the Minister of Finance, say that possibly the Quebec farmers are too poor to pay income tax. That contention does not seem valid to me. I have heard a good many of my friends from Quebec tell us in the house of the wonderful farms they have in Quebec, about their magnificent dairy herds, of the cheese production and butter production which is carried on. I have travelled through Quebec. It is a very beautiful province. I have been amazed to find how attractive some of the farms are. Would any Liberal member in this house say that in 1946 all the farmers in Quebec could or should have paid only \$14,000 income tax, and that the farmers in the province of Saskatchewan should have to pay about 230 times as much?

I have no complaint against the province of Quebec. I know that so far as Quebec as a whole is concerned it pays a good deal more in income tax than does my province. I believe that in 1947 they paid \$154 million as compared with \$21 million in my province. I admit that. I repeat that I ask no special treatment for the farmers of Saskatchewan; I think they should pay their legitimate taxes. But I do ask that they be treated by the income tax department in exactly the same way as are the farmers in other provinces. If farmers are to be investigated and prosecuted in the province of Quebec and elsewhere, let them be given similar treatment in Saskatchewan; but if the department is going to ignore farmers in Quebec and in some parts of Ontario, let it also do the same thing in Saskatchewan, Alberta and Manitoba? I believe this matter should be explained by the Minister of National Revenue (Mr. McCann) very soon. If prosecutions are to be continued against farmers, it should be universal in all 10 Canadian provinces; and not alone on the prairies.

THE HIGHWAY OF SALVATION

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow, and life by His death. Then he stood still awhile to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three Shining Ones came to him, and saluted him with Peace be to Thee. So the first said to him, Thy sins be forgiven thee; the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark in his forehead; and gave him a roll with a seal upon it, which he bid him look as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

Thus far I did come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came higher; what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed cross! blessed sepulchre! blessed rather be
The Man that there was put to shame for me!

—PILGRIM'S PROGRESS

ROMAN PRIEST IN PROTESTANT PULPIT

An Editorial in *The Vancouver Sun*.

Very little publicity seems to have been given a significant incident in Ottawa the other day. A Roman Catholic priest, Father Joseph Scannell, OMI, preached the sermon at the Sunday evening service in Stewarton United Church.

In an age in which religious prejudice and bigotry still exists, though it seems happily to be diminishing, this fraternizing appears to be an immediate result of new regulations from the Vatican governing such acts of fellowship between Roman Catholics and those of other communions. What Father Scannell said in his sermon well illustrates his viewpoint in accepting an invitation which must certainly have had his own archbishop's approval.

He said: "Whilst we lament the religious differences that divide us, we are at least united in this dark hour in the religious world in calling upon our common Father, the Eternal God, to keep ever before us our spiritual and moral values lest a material way of life should overwhelm our beloved Canada."

Here indeed is the type of unity without union which can be so productive of good. If the miseries of the world be a scourge of God to recall men to their right allegiance, then the scourge is serving its disciplinary and reformative purpose.

The doctrinal differences separating Christian bodies are great; they are not unimportant. It is silly and superficial to say "we're all going the same way, it doesn't matter how we get there." If God has revealed a plan for man's salvation, man's duty is to seek that plan in sincerity and truth—and not to substitute his own human preferences.

But as we have said before, those who will pray and worship together will ultimately get together and stay together. A Roman Catholic priest in a Protestant pulpit, preaching fundamentals, is a happy change from the witch-hunting once notorious between two great groups. And we can't help wondering if Rome will show a return hospitality.

How Rome Exploits the Spirit of Ecumenicity

IN LAST week's issue we commented on the pronouncement made by the "Holy Office" in Rome, better known as the Inquisition, regarding the conduct to be followed by Roman priests toward the Ecumenical movement. We pointed out that Rome was keenly aware of the tendency of this modernistic movement to disregard or neglect doctrinal divergences and that Rome is determined to exploit to the uttermost the persistent publicity with which ecumenicalists have filled various Protestant denominations in the English-speaking world. Rome's rigid iron-clad orders embody the same spirit of intolerant bigotry that one would expect Moscow to issue to its paid agitators in democratic countries. It is all take and no give.

We do not blame the Roman Catholic priest for accepting the invitation to preach the sermon in a United Church in Ottawa. But we are sure there will be no return visit offered to the United Church minister to preach in a Roman Catholic pulpit. The priest at least has a definite system of doctrine to preach. He dogmatically affirms that his church is the only church, and that outside of it there is no salvation. He informs his hearers that the church of which he is the representative has the power through its magic rites to give or to withhold eternal salvation, which may be obtained at the price of good works, alms and penance imposed by its priests. All this is repugnant to the plain teaching of Scripture and utterly at variance with the Gospel of the free grace of God in Christ Who alone made one offering for sin.

Why does a Protestant minister allow a Roman priest to preach from his pulpit? Perhaps because in his heart the so-called Protestant minister has given up the Scriptural way of salvation through grace and has turned to

the Romish system of salvation by works. More likely it is because he no longer feels certain about any doctrine, whether Protestant or Roman Catholic, Scriptural or anti-Scriptural. He regards himself as a seeker after truth rather than one who has found the Truth and who possesses an infallible guide book. This is the spirit that motivates the Ecumenical World Council to invite Modernists and Fundamentalists, Greek Catholics, Roman Catholics, Protestants and almost all other creeds to meet together in the attempt to form one great church.

Again we say, we do not wonder at the Roman priest accepting the invitation to preach in a Protestant Church, nor do we wonder greatly at the so-called Protestant minister asking him to preach there, for we know that many modernists have no message of any sort: they have ceased to be prophets of the Lord and have become presidents of social betterment clubs or even of neighbourhood amusement societies. We do wonder, however, how long the members of this Protestant Church will allow the pulpit of their church to be opened to Roman priests. Wesley would not have tolerated it for one moment, neither would John Calvin, nor would that Greater One who said to the priestly legalists of His day: "Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:9.)

We print this editorial reminder from the Vancouver paper that members of the United Church and of other Protestant denominations may realize that our warnings concerning the subtle plans of Rome to exploit the ecumenical movement are not straw men but actual realities. And how the priests must laugh up their sleeves at the simplicity of the so-called Protestant ministers who preen themselves on their breadth of mind!

—W.S.W.

I believe in what John Wesley used to say: "All at it, and always at it," and that is what the Church wants to-day.—D. L. MOODY.

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**MURDER IS A BY-PRODUCT OF THE
BREWING INDUSTRY**

THE brewing industry is big business; it pays large dividends on small original investments and has made large fortunes for certain well-known capitalists, whose names, at least in Canada, are prominently mentioned in financial and political circles. But what of the by-products of this industry? What of the fatal dividends it pays to its poor victims and to other innocent sufferers from its ravages? These matters are not accounted for on the fiscal reports of great corporations that speak lightly in terms of millions of dollars. And when such sad facts are alluded to in political circles, there are choice epithets available to bury those who mention them under an avalanche of scorn. But sometimes the aftermath of alcohol's curse is so appallingly dreadful that it breaks into the newspapers, even on the front page.

Twice in the course of the last week, our Toronto newspapers reported in sordid detail some of the horrible wages paid by the brewing industry. The first example was open warfare on a public street: Several men had been drinking in the dozen or so hotels that line Jarvis Street. Crazed with drink, one of the besotted victims of this profitable industry drew a gun from his pocket and shot down the companion of his cups in cold blood. He is now a fugitive from justice. The second example was even more horrible: Last Saturday night two little girls on their way to church were struck down by a "hit-and-run" driver driving furiously without lights. He is still at large, but the families of the little girls weep beside two little caskets. Who would not sympathize with their deep sorrow? And unless the driver guilty of this heinous crime is lower than the brutes, he, too, now that he has sobered up, must already feel that the sorrows of hell have laid hold upon him. We trust that the hand of justice will ferret him out and deal with him. But is the man who sold him the poisonous stuff that drove him temporarily mad not equally guilty? And what of the highly respectable financial wizard who made his fortune by exploiting the wretched appetites of such hapless victims of drink?

It is our sincere hope that this terrible event will lead to more severe laws against drunken drivers, but let the public remember that the root of the trouble is much deeper than that. It lies with the taverns and cocktail bars, with the sellers and the makers of this drug that sets men's brains and souls on fire with the fire of hell.—W.S.W.

**STATE LOTTERY IS UNWHOLESOME—
A MEAN DEVICE**

From The Ottawa Journal

The Quebec legislature has before it an administration bill to authorize the holding of government lotteries in that province. The bill argues in its preamble that foreign lotteries every year take out of Quebec large sums of money that could be used to advantage at home. Then it provides that the government may authorize the holding of not more than one lottery a year, that the receipts (less prize money) shall be devoted exclusively to education and public health, that the lotteries and the administration of the funds thus raised shall be in the hands of a committee of seven which will include three cabinet ministers.

The bill, which is certain to pass the legislature, is to come into effect only on proclamation. The reason is that lotteries are illegal under the Criminal Code, and unless Quebec cares to invite prosecution on this account it must first persuade the dominion government so to amend the code as to permit a province to undertake such activities.

Parliament is not likely to show much enthusiasm for such a reversal of policy as is to be asked of it. It is illegal now, for example, to transport lottery tickets by mail, and this restricts sharply the business in this country in the Irish sweepstakes. That position could not be maintained if the province of Quebec were operating lotteries within the federal law—use of the mails could not be denied the Quebec promoters, and we may be sure this would open the way to unrestricted carriage of lottery tickets from far and near.

This matter of a Quebec lottery is by no means exclusively the concern of Quebec. Premier Duplessis offers as justification for it the fact that foreign lotteries are taking large sums of money from his province.

Unquestionably a lottery in Québec would take large sums from Ontario and every other province. Quebec might sell a million tickets in Ontario, at \$1 or \$2 each. Ontario might decide to keep this money at home, and even draw some funds from Quebec, by establishing a lottery of its own.

Presently we might have 10 provinces running 10 lotteries or 20 lotteries a year, sending out tickets surreptitiously to other countries, depending more and more on the revenues from a method of raising money which Britain and the United States abandoned many years ago. Does anyone think the prestige of the Irish Republic has been enhanced by its sweepstakes?

Frankly, we do not think Quebec needs money that badly. The province is rich and prosperous, and its expected revenue this year of more than \$200,000,000 ought to provide adequate scope for the support of education and public health. It should not have to depend, or want to depend, upon the sale of lottery tickets, upon cultivation of the widespread desire to get something for nothing. There are government lotteries in the Irish Republic, in two or three of the states of Australia—and they are deplorably commonplace in some of the minor countries of Central and South America.

A great many persons would dislike extremely to see any Canadian province follow the example of those southern Latin republics where state lotteries are widely advertised, where tickets are sold in shops open solely for that purpose, where ragged vendors peddle tickets on the streets.

The Journal is among those people. A state lottery is a mean, unwholesome business which encourages the gambling instinct that is in so many of us and harnesses it to government revenues. It encourages gambling among those who can least afford to lose. It holds out the lure of a fortune for a dollar or two and seeks to disguise its evil tendency in the cloak of good works—in this case education and public health. It will be turning back the clock to evil days.

Bible School Lesson Outline

Vol. 15 Second Quarter Lesson 3 April 16, 1950

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

SEPARATION FROM APOSTASY

Lesson Text: 2 Corinthians 6:1-10, 14-18; 7:1.

Golden Text: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6:17.

I. The Exhibition of Christian Grace: verses 1-10.

We are called to be co-labourers with God (1 Cor. 3:9; 2 Cor. 5:18, 19). The work and the workers belong to Him (Matt. 21:28; John 15:16). It is His to command and empower, ours to obey and trust (Matt. 28:18-20; John 20:21). We are to be workers, not shirkers (John 5:17; 9:4; 2 Thess. 3:11); the work of God demands "blood, sweat, toil and tears."

God has a sovereign purpose in bestowing grace upon men (Eph. 2:4-10; Tit. 2:11-14). How solemn the truth that we may receive His grace in vain (Rom. 6:1; Gal. 2:21), by failing to appropriate it to ourselves, or by failing to live it out! A prisoner who refuses offered pardon remains a prisoner (Heb. 2:1-3). Then, the grace of God may be in vain as far as our testimony to others is concerned, if it does not bear fruit in our lives. Many deny the faith by

their conduct; their actions neutralize the effect of their words (1 Tim. 5:8; Jude 4).

The Lord had heard the cry of the Corinthians and had saved them; that was the day of grace for them (Psa. 69:13; Isa. 49:8; Lk. 4:19). Now is the time for all who would be saved to call upon Him (Eccl. 3:1; Heb. 3:13); to-morrow may be too late (Prov. 27:1; 29:1; Isa. 55:6; Lk. 13:25; John 7:33).

The Apostle had every right to exhort the Corinthians to holy living, since he first set them the example. He gave no occasion of stumbling, and his ministration could not be blamed (Rom. 14:13; 1 Cor. 10:33). It was through no fault of his that the Corinthians had fallen into sin; his conduct had been consistent.

Paul recommended himself to the Corinthians in four ways: (1) By his attitude in the time of suffering. He exhibited patience and steadfastness amidst trials—tribulation (2 Cor. 11:26), necessities (2 Cor. 12:10-12), straitened circumstances; amidst persecution at the hands of men—stripes (2 Cor. 11:23, 24), imprisonments (Acts 16:22-24), uproars (Acts 13:50; 14:5, 19); amidst sorrows connected with his ministry—labours (Rom. 16:12; 2 Cor. 11:28), sleepless nights (2 Cor. 11:27), lack of food (1 Cor. 4:11; Phil. 4:11-14). (2) By the exhibition of the gifts of the Spirit; he lived in the atmosphere of purity, knowledge, patience, kindness, sincere affection, truth (Col. 1:5) and power (1 Cor. 2:4). (3) By his Christian conduct. He had put on the panoply of God (Rom. 13:12; 2 Cor. 10:4; Eph. 6:11-17), and he was unharmed by the praise of his friends or the slander of his foes. (4) By his Christian character. His enemies spoke of him as a deceiver, yet he was true (1 Cor. 4:12, 13); to outsiders he was unknown, but to the saints he was well known and understood. He was dying daily as to the flesh, but was living in the Spirit (Rom. 8:36; 2 Cor. 4:10-12). He profited by the discipline of God (Psa. 118:18). He knew both sorrow and joy (2 Cor. 7:4), poverty and wealth (2 Cor. 8:9).

II. The Exhortation to Christian Holiness: verses 14-18; 7:1.

Paul exhorted the Corinthian Christians to separate themselves from all complicity with evil, from all close worldly associations and from all harmful practices. An unequal yoke is hard to bear; it causes difficulty and friction, while it also hinders progress (Deut. 22:10; 1 Cor. 1:9; 10:21). One should not enter into a partnership where full co-operation is impossible because of lack of unity in the things of the Spirit. Believers are righteous, justified by faith, but unbelievers are unrighteous (1 Cor. 6:9-11); believers are children of light, but unbelievers are the children of darkness (Eph. 5:7-11). Believers are the children of God (Gal. 3:26), but unbelievers are the children of Satan (John 8:44).

Idolatry was very prevalent in the ancient city of Corinth, hence the believers were warned against that sin (1 Cor. 10:7, 14). They must remember that their bodies were the temple of the Holy Spirit (1 Cor. 3:16). The Lord must have the supreme place in our thoughts and affections (Matt. 19:16-22), for we are not our own (1 Cor. 6:19, 20).

Immorality was another sin which was rife in Corinth (1 Cor. 5:1, 13). The Corinthians were exhorted to separate themselves from all that was unholy and unclean, all that would pollute them (John 17:15; 1 Cor. 10:8; 1 Tim. 5:22). Such an exhortation is greatly needed in our own day. On the positive side, God calls us to a life of holiness (1 Thess. 4:3; 2 Tim. 2:22; Heb. 12:14; 1 Pet. 1:15, 16).

The result of separation from sin and separation unto God is the consciousness that we belong to Him. Fellowship with the Lord is possible only when sin has been confessed, cleansed and put away (Isa. 59:1, 2; 1 John 1:9). Then, and then only have we the right to expect the Lord to manifest Himself unto us as our Father (Exod. 29:45, 46; Lev. 26:11, 12).

DAILY BIBLE READINGS

April 10—The Law of Separation Deut. 7:1-11.
 April 11—The Appeal for Separation Heb. 13:1-14.
 April 12—The Necessity for Separation 2 Tim. 2:20-26.
 April 13—The Blessing of Separation Jer. 31:1-9.
 April 14—The Reward of Separation 1 John 1.
 April 15—The Demand for Holiness Heb. 12:11-17.
 April 16—The Call to Holiness 1 Pet. 1:15-25.

SUGGESTED HYMNS

Oh for a closer walk with God! Take time to be holy. O Jesus Christ, grow Thou in me. More holiness give me. When the heart made pure. Blessed be the fountain of blood!

A GREAT HYMN

One of Charles Wesley's hymns which Dr. Shields heard sung often in meetings in Australia and New Zealand. We suggest you learn it.

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1
And can it be that I should gain
An interest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, shouldst die for me!

2
'Tis mystery all! The Immortal dies:
Who can explore His strange design?
In vain the first-born seraph tries
To sound the depths of love divine.
'Tis mercy all! let earth adore,
Let angel minds enquire no more.

3
He left His Father's throne above—
So free, so infinite His grace—
Emptied Himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free;
For, O my God, it found out me!

4
Long my imprisoned spirit lay
Fast bound in sin and nature's night:
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth and followed Thee.

5
No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine.
Bold I approach the eternal throne,
And claim the crown, through Christ, my own.

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