

Canadian Provinces Beware!—p. 2.
"Grace! Grace Unto It!"—p. 5.

The Puritan Fire.—p. 10.
In Quebec, "P.B's" Are "J.W's"!—p. 11.

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INIQUITY ABOUNDING

"Because iniquity shall abound, the love of many shall wax cold."

WE LIVE in a day of abounding iniquity. This paper is published in Toronto. Biblical Christianity has scarcely any voice in the press of Toronto. Murders, and fires, and suicides, and thievery, and hold-ups, and arrests for dangerous driving—the seamy side of life is featured in nearly all the headlines. After reading one of the Toronto papers, very frequently one feels as though he needs a bath. Pages are occupied reporting the sports, racing, and everything that belongs on that plane of living. But the papers have no voice for God. We are to have the beginning of the American and European open Sunday.

What a menacè men like Controller Balfour and Controller Lampport are to any community! They are always on the side of the world, the flesh, and the Devil. It is becoming increasingly difficult to carry on a pure gospel testimony. Religious latitudinarianism and nothingarianism abound. But what of it? Are we to allow ourselves to become disheartened by this eddy in the stream? If human nature is no better than it used to be, it can be said that it is no worse. If, circumstantially, Biblical Christianity finds itself somewhat shut in, its circumstances are no worse than they have been in the history of the past. The gospel is still "the power of God unto salvation to every one that believeth", and it has always demonstrated itself to be so in the days of divine visitation. For such a visitation we may well pray.

The apostles were enjoined by their Lord to begin at Jerusalem, not merely because it was most accessible, geographically, but rather because it was the most difficult spot on earth in which the gospel might be preached. It would be impossible, anywhere in the world, to find a situation less promising than Jerusalem was when the one hundred and twenty met in the upper room. The only reason the church was triumphantly established, and from there progressed, is to be found in the fact that the Holy Ghost was shed upon them. It was God,

Himself, Who accepted the challenge of the city in which Christ was crucified, and made it the theatre of the gospel's initial triumph.

God does not change, and He is not slack concerning His promises, as some men count slackness. God always acts in His own time, and His promises are timeless. The exact hour of their fulfilment is a divine secret. We are convinced, from the teaching of scripture, and from all the signs of the times, not because they are good, but because they are bad, that we shall yet see the greatest religious revival of all time. Let us not be discouraged because in so many directions the forces of evil seem to be advancing like the Russians in a "cold war" with no one to oppose them.

But "he that shall endure unto the end, the same shall be saved." Let us endure, even enduring hardness as good soldiers. Let us observe the admonition of scripture: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

For such a time as this we quote a very appropriate scripture: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation", which means that the trees must be pruned, the fields ploughed, and harrowed, and the good seed must be planted, so that everything will be in readiness for God's springtime. Then God will be glorified "in the day of visitation".

CANADIAN PROVINCES BEWARE!

WE HAVE long ago said that but for one element in our national life the cost of government in Canada might be greatly reduced. We now have ten provincial legislatures, plus the House of Commons, and a Senate, composed of what one of themselves described "the most highly paid pensioners".

If we are not mistaken the regulation in the United States, which places some months between the election of the President, and his assumption of office, dates back to the days when months might be occupied in traversing the area of the country. Now that the continent can be spanned in a few hours, such a regulation would not be necessary. Similarly, geographical considerations may have had something to do with establishing the Federal principle of government in Canada, a central government unifying a certain number of separate sovereign or semi-sovereign states or provinces. But in these days of rapid transit, a Newfoundlander may just as easily understand the requirements of a Pacific province as a native British Columbian.

The one element that makes national unity in any real sense an impossibility in Canada is the Province of Quebec; and the reason for it is the same as that which makes the Roman Catholic Church an organization apart, which will submit to no regulations which contravene its Canon Laws. The Province of Quebec, as everyone knows, has always been "the problem child" of the Dominion, and the problem is becoming increasingly acute. But for Quebec, the Provinces might readily and gladly yield many of their powers. But because of Quebec, every other province must needs be perpetually on guard.

The Roman Catholic Church is as aggressive as Communism ever was, and far more subtle. It would be ready to engage in, or to plunge others into, a shooting war any time, if it would serve its interests. Meantime, like Russia, it is conducting a "cold war"; and, like Russia, getting about everything it wants, without fighting for it.

The provision that a fixed representation of Members from Quebec in the House of Commons, as contained in the British North America Act, which must for ever determine the proportional population representation in all the other provinces, gives the Province of Quebec the balance of power for all time; and because of that, every political party "kow-tows" to the Roman Catholic Hierarchy everywhere. George Drew thought he was courting Quebec, while Quebec was laughing at his folly.

Last week we published an address on the persecuting outrage at Shawinigan Falls.

Mr. John Blackmore, the Social Credit Member of Parliament for Lethbridge, said a very significant thing in the House of Commons, April 24th. Here is the press report of his remark:

OTTAWA, April 24 (CP).—John Blackmore (SC, Lethbridge) told the Commons to-day that mob violence against the Christian Brethren evangelistic sect at Shawinigan Falls, Que., two weeks ago, constituted "a grave and portentous warning."

He said the implications of the incident should be borne in mind scrupulously by provincial representatives when they meet here next fall to revise the British North America Act, Canada's constitution.

"Some have thought, written and said that the Ottawa Government should intervene on behalf of religious freedom in Canada. Let me solemnly warn each of those tempted to that sort of thinking.

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

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"Let me suggest that they reflect what might happen if some single organization of religious worshippers were to attain control at Ottawa, some organization that might not hesitate to use that power to the disadvantage of other religious organizations.

"The only hope of religious liberty for our Canadian children will, and must lie, in unchallengeable provincial discretion over matters of religion."

He read into the parliamentary record press reports of the Shawinigan Falls attack.

It will be noted that Mr. Blackmore registers his objection to any intervention on the part of the Ottawa Government on behalf of religious freedom in Canada. Many of less discernment than Mr. Blackmore, may disagree with him. But following that he said, that those who disagree should "reflect what might happen if some single organization of religious worshippers were to attain control at Ottawa, some organization that might not hesitate to use that power to the disadvantage of other religious organizations".

Of course Mr. Blackmore has in view the Roman Catholic Church, which is endeavouring, by every means in its power, to obtain control of the Ottawa Government, not only through Quebec, but through the Separate School System of Ontario, and in all other Provinces.

Our readers will have noticed the reproduction of a photograph in the daily press of a family of fourteen, including father and mother, recently arrived from Holland. There could be no finer immigrants into this Dominion than the Dutch. But this large family settled near Uxbridge. We have learned that they were met by a priest; and, of course, had been selected in Holland by the Roman Catholic authorities. Give that family of twelve young people twenty years, and they will probably have increased to more than one hundred. That, we should welcome if it were not for Ontario's accursed Separate School System. This splendid group will be herded into a Separate School. They will never become real Canadians, but will be kept under the thumb of the priest, in order to develop an animated voting machine.

This sort of thing is taking place everywhere, and beyond all doubt the great majority of immigrants

reaching this country have been carefully screened by Government Emigration agents in Europe, all of them under the supervision of the priests.

As part of our recent world tour, we flew to the most southern tip of Australia, Hobart, in Tasmania—rather we flew to Launceston, and motored from there to Hobart, later flying back from Hobart to Melbourne. But motoring to Hobart, we passed a large camp of Displaced Persons. The friend who drove us was a Christian worker, who had visited them all, and he said over ninety-five percent of them were Roman Catholics. Thus the Church is transplanting its European Roman Catholic population to all sections of the British Commonwealth, every one of them to form a Fifth Column, which will set the interest of the Church above that of the nation.

When they have thus developed in Canada a majority of electoral ridings, each of which shall have a majority of Roman Catholic voters, long before they gain a clear majority of the population, the Roman Catholic Church will have a majority representation in the House of Commons; and then all liberty will be at an end. The Shawinigan Falls outrage will be repeated all over Canada; and there will be no redress, if, and when, Rome rules absolutely in Ottawa.

That evil day may be postponed if Mr. Blackmore's warning is heeded:

"The only hope of religious liberty for our Canadian children will, and must, lie in unchallengeable provincial discretion over matters of religion."

If only some of our younger men, with most of life before them, would dedicate themselves to public service, and resolve that even though it takes twenty-five or thirty years to do it, the Separate Roman Catholic School in Ontario and elsewhere shall be abolished; it could be done by the formation of a Party that would make that the foundation of its policy. We believe all Provinces could be united to fight the aggressions of the Roman Catholic Church in Canada just as the eight Provinces united, under Sir Robert Borden, that Canada might do its part in carrying World War Number One to a victorious conclusion.

The Roman Catholic Separate School is the curse of Canada!

CONSIDER ETERNITY!

Let the consideration of God's eternity take off our love and confidence from the world, and the things thereof. The eternity of God reproaches a pursuit of the world, as preferring a momentary pleasure before an everlasting God; as though a temporal world could be a better supply than a God whose years never fail. Alas! what is this earth men are so greedy of, and will get, though by blood and sweat? What is this whole earth, if we had the entire possession of it, if compared with the vast heavens, the seat of angels and blessed spirits? It is but as an atom to the greatest mountain, or as a drop of dew to the immense ocean. How foolish is it to prefer a drop before the sea, or an atom before the world? The earth is but a point to the sun; the sun with its whole orb, but a little part of the heavens if compared with the whole comparison between those that have had a beginning, and shall have an end, and God who is without either of them. Yet how many are there that make nothing of the divine eternity and imagine an eternity of nothing!—STEPHEN CHARNOCK.

A VOICE FROM PETERBOROUGH

WE GIVE below a brief quotation from *The Peterborough Examiner*. We agree with what it says, except for its assumption that the tragedy which it contemplates is still in the future. The fact is, Quebec is already turned into a Spain, or a Portugal, or an Argentina. We wish it were true that such a fact would "split the country with a fury which will not abate for centuries". The Dominion of Canada ought to be split with just such a fury now, because, outside of Montreal, Quebec is a veritable Spain; and Montreal is saved by the Protestant element there, from becoming a Spain or a Portugal, just as the six Provinces of Ulster, saved Ireland, as a whole, from slipping back into the Middle Ages.

The prospect for civil and religious liberty in Canada is not bright; and the worst part of it is that people love to have it so.

The Peterborough Examiner says that:

"Any inclination to turn Quebec into a Spain or a Portugal within the confines of this Dominion will split the country with a fury which will not abate for centuries."

In a certain Denominational theological institution (we withhold the name of the Denomination) a student asked a professor, "Why do — naming the Denomination — never have splits?" To which the professor replied, "Splits! Why, man you can't split punk."—meaning, of course, that the Denomination referred to was in a condition of dry rot.

This we know, so far as Canada is concerned, in respect to the principles of the Protestant Reformation, the great Denominations, United Church, Anglican, Presbyterian, and Baptists, are just so much "punk". There is no Protestant vitality in them. We see no hope for the future apart from a great religious revival.

We have done the best we could with the "punk"; but—well, it is still "punk". It may be that one of these days Canada will experience a religious "Pearl Harbour". When the Roman Church gets a majority in Parliament, and passes extreme legislation, which would rob the great Protestant Denominations, not only of their liberty, but of their money, it may be some non-Romanist religious bodies will wake up. Most of them have no objection to anyone's stealing their Bible. Perhaps when their purses are stolen—no! that won't do—our purses are already stolen—when the Roman Hierarchy makes a raid on other possessions of the larger Denominations, they may wake up.

NO CANADIAN SPAIN

From *The Peterborough Examiner*

"Any inclination to turn Quebec into a Spain or a Portugal within the confines of this Dominion will split the country with a fury which will not abate for centuries. Quebec, which has prospered under tolerance, must learn that Canada's freedom of religion and civil liberty does not stop at her boundaries."

HATE SIN

Let all our hate be the hate of all sin; and our anger bent against our own corruptions. Let our wrath, like the shepherd's dog, sleep till the wolf comes. Be we at peace with God by repentance, with our neighbour by innocence, with our own heart by a purified and pacified conscience; and the Prince of Peace, the Lord Jesus, shall embrace us.—THOMAS ADAMS

THE FABLE OF THE PREACHER WHO FLEW HIS KITE, BUT NOT BECAUSE HE WISHED TO DO SO

A CERTAIN preacher became wise to the fact that he was not making a HIT with his congregation. The Parishioners did not seem inclined to seek him out after Services and tell him he was a Pansy. He suspected that they were Rapping him on the Quiet.

The Preacher knew that there must be something wrong with his Talk. He had been trying to expound in a clear and straightforward manner, omitting Foreign Quotations, setting up for illustration of his Points such Historical Characters as were familiar to his hearers, putting the stubby Old English words ahead of the Latin, and rather flying low along the Intellectual Plane of the Aggregation that chipped in to pay his Salary.

But the Pewholders were not tickled. They could Understand everything he said, and they began to think he was Common.

So he studied the Situation and decided that if he wanted to Win them and make everybody believe he was a Nobby and Boss Minister he would have to hand out a little Guff. He fixed it up Good and Plenty.

On the following Sunday Morning he got up in the Lookout and read a text that didn't mean anything, read from either Direction, and then he sized up his Flock with a Dreamy Eye and said: "we cannot more adequately voice the Poetry and Mysticism of our text than in those familiar lines of the great Icelandic Poet, Ikon Navrojk:

"To hold is not to have—
Under the seared Firmament,
Where Chaos sweeps, and vast Futurity
Sneers at these puny Aspirations—
There is the full Reprisal."

When the Preacher concluded this Extract from the Well-Known Icelandic Poet he paused and looked downward, breathing heavily through his nose, like Camille in the Third Act.

A stout Woman in the Front Row put on her Eye-glasses and leaned forward so as not to miss anything. A Venerable Harness-Dealer over at the Right nodded his Head solemnly. He seemed to recognize the Quotation. Members of the Congregation glanced at one another as if to say, "This is certainly Hot Stuff!"

The Preacher wiped his Brow and said that he had no Doubt that every one within the Sound of His Voice remembered what Quarolius had said, following the same line of Thought. It was Quarolius who disputed the Contentment of the Great Persian Theologian Ramtazuk, that the soul in its reaching out after the Unknowable was guided by the Spiritual Genesis of Motive rather than by mere Impulse of Mentality. The Preacher didn't know what all this meant, and he didn't care, but you can rest easy that the Pewholders were on in a Minute. He talked off in just the Way that Cyrano talks when he gets Roxane so Dizzy that she nearly falls off the Piazza.

The Parishioners bit their Lower Lips and hungered for more First-Class Language. They paid their Money for Tall Talk and were prepared to solve any and all Styles of Delivery. They held on to the Cushions and seemed to be having a Nice Time.

The Preacher quoted copiously from the Great Poet, Amebius. He recited eighteen lines of Greek and then said, "How true this is!" And not a Parishioner batted an Eye.

It was Amebius whose Immortal Lines he recited in order to prove the Extreme Error of the Position assumed in the Controversy by the famous Italian, Polenta. He had them Going, and there wasn't a thing to it. When he would get tired of faking Philosophy he would quote from a Celebrated Poet of Ecuador or Tasmania or some other Seaport Town. Compared with this Verse, all of which was of the Same School as the Icelandic Masterpiece, the most obscure and clouded passage in Robert Browning was like a Plate-Glass Front in a State Street Candy Store just after the Coloured Boy gets through using the Chamois.

After that he became Eloquent, and began to get rid of Long Boston Words that hadn't been used that Season. He grabbed a rhetorical Roman Candle in each Hand and you couldn't see him for the Sparks.

After which he sunk his Voice to a Whisper and talked about the Birds and Flowers. Then, although there was no Cue for him to Weep, he shed a few real Tears. And there wasn't a Dry Glove in the Church.

After he sat down he could tell by the Sacred Look of the People in Front that he had made a Ten-Strike.

Did they give him the joyous Palm that Day? Sure!

The Stout Lady could not control her Feelings when she told how much the Sermon had helped her. The venerable harness-dealer said he wished to endorse the Able and Scholarly Criticism of Polenta.

In fact, everyone said the sermon was Superfine and Dandy. The only thing that worried the Congregation was the Fear that if it wished to retain such a Whale it might have to Boost his Salary.

In the Meantime the Preacher waited for some one to come and ask about Polenta, Amebius, Ramtazuk, Quarolius and the great Icelandic Poet, Navrojk. But no one had the face to step up and confess his Ignorance of these Celebrities. The Pewholders didn't even admit among themselves that the Preacher had rung in some New Ones. They stood Pat, and merely said it was an Elegant Sermon.

Perceiving that they would stand for Anything, the Preacher knew what to do after that.

AS WHITE AS SNOW!

Consider how the Tyrian scarlet was dyed; not superficially dipped, but thoroughly drenched in the liquor that coloured it, as thy soul in custom of sinning. Then was it taken out for a time and dried, put in again, soaked and sodden the second time in the vat; called therefore twice-dyed; as thou complainest thou hast been by relapsing into the same sin. Yea, the colour so incorporated into the cloth, not drawn over, but diving into the very heart of the wool, that rub a scarlet rag on what is white, and it will bestow a reddish tincture upon it; as, perchance, thy sinful practice and precedent have also infected those who were formerly good, by thy badness. Yet such scarlet sins, so solemnly and substantially coloured are easily washed white in the blood of our Saviour.—THOMAS FULLER

The Jarvis Street Pulpit

"GRACE! GRACE UNTO IT!"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 23rd, 1950
(Stenographically Reported)

"By grace ye are saved."—Eph. 2:5.

WE SOMETIMES speak of things as being alphabetical, when we mean that they are particularly simple. But if we could remember when we, ourselves, had to struggle with the alphabet, I think we should probably find that to our childish minds it was anything but simple.

Translators who endeavour to translate from one language into another, sometimes find difficulty in discovering the exact equivalent of a word in one language, in the language into which it is to be translated. While I was away a little while ago I spoke again and again through interpreters, Dutch, and Chinese, and Indians, and I know not how many others. Sometimes I found the interpreter had to think a little to find in the language into which he was converting my speech, a word that was exactly equivalent to the word I had uttered.

Not all languages are alike. We speak sometimes of language idioms, the method of thought in one language. In translation it may sometimes be practically reversed. There is no word in any language so difficult to define as the word "grace", for the reason that the principles it represents find no analogy whatever in natural human experience.

Before the prodigal son became a prodigal, everything was lavishly provided for him in his father's house. Then he acquired, or thought he acquired, a certain independence; and, having obtained the portion of goods which was to fall to him, he "took his journey into a far country, and there wasted his substance with riotous living". Then he "began to be in want".

Now there is this simple, but pregnant, sentence in that story: "No man gave unto him". In that far country the principle of grace was unknown. People could buy, and sell, and get gain; but they did not know how to give anything away. The prodigal had lived so long away from home that when he turned his face homeward I think the story suggests that he had forgotten the idiom of his father's speech. He had forgotten the language they used in the father's house. He resolved, as he turned his face toward home, what he would say to his father: "I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. Give me a job and let me earn my own living."

Thus do people turn to God, when they do turn, assuming that they have it within their power to make some contribution to the divine Exchequer, to add, in

some real way, to the divine wealth. It is very difficult for them to understand the principle of grace.

I heard a woman, who had been converted from Roman Catholicism, say that that had been her great stumbling block. All her life she had been taught that she must endeavour to pay her way with God, and always feeling that she had never enough to pay: there was always something against her. When she was brought face to face with the principle of grace, that all was provided, and there was nothing to pay, she said, "It seemed too good to be true."

We use words like grace, and love, and truth, and righteousness, and justice, and very often use them with but a very imperfect appreciation of their real significance. If we bring this word "grace" into the realm of ordinary human relations, with all its limitations, perhaps we may partly understand it. But "grace", as defining the divine method of saving the soul, is something entirely different. It is quite beyond our comprehension for the reason that it is utterly beyond all human experience, apart from grace itself.

Grace is the immeasurable word, the word that defies definition. It is as deep as hell; it is as high as the throne of God; it is as broad as the east is from the west. It is a word that belongs to infinitude. It has no boundaries, no limitations. I have tried to tell you what it is, but after all, when we have done our best, we have to exclaim: "O taste and see that the Lord is good: blessed is the man that trusteth in him."

I heard the great Dr. Jowett once, when preaching, say a very simple thing. He was speaking about knowing Christ. He said, "Do you know the canteloup?" "Oh, yes!" (They are not so plentiful in England as they are here.) He said, "How do you know it?" "I have seen it in the seedsman's catalogue." "Yes; what else?" "I have seen it in the fruiterer's window." "And you think you know the canteloup? You don't! You must have a canteloup on a hot day in New York, served up as cold as ice, and perhaps with a little ice cream in the middle of it. Then you will smack your lips and say, 'Why, I did not know it tasted like that.'" No, of course not. Then he exclaimed, "O taste and see that the Lord is good." I cannot tell you how good He is, and no one else can.

As for the grace of God, we must experience it in its height, and depth, and length, and breadth, and in all the wealth of its content, before we know what grace is. I have told you of a preacher's labouring to define grace. His text was: "The Lord will give grace and glory".

He said, "Grace is love beyond the bounds of love. Grace is love out-loving love." Of course! But it is infinitely more than that. It is more than undeserved favour. If I could enumerate all the attributes, or, to use a stronger word, all the qualities of the divine nature, and ask you to think of the Godhead as composed of all those qualities, I should have to tell you that that is what grace is. Grace is just another word for God. To be saved by grace means that we are saved by God: we don't save ourselves. Into that salvation every element of the divine spectrum enters. Break it down prismatically into its different colours. You say, "God is just; God is true; God is faithful; God is good; God is wise; God is omniscient, all-seeing; God is omnipresent—everywhere present; God is omnipotent." Enumerate them all, and you are only calling attention to the yellow, and violet, and crimson, and orange of the Spectrum—all put together they constitute the white light of grace; for nothing that is in God is omitted from the exercise of saving a lost soul. It not only requires God, but it requires all there is of God to save the soul. If there be laughter in heaven, the angels must sometimes almost laugh at man's vain attempt to deny his utter bankruptcy, and to prove that he can, of himself, find standing before the infinite holiness of God. How foolish for any of us to try!

Well, I am only attempting to suggest to you these things, and perhaps I may, as God shall help me, by suggestion, stimulate your thought on divine things a little.

I shall try to show you to-night that salvation is of grace *as to its origin and design*. God designed it—nobody else did. The "river of water of life (proceedeth) out of the throne of God, and of the Lamb". Then I shall try to show you that salvation is of grace *as to its execution*. God planned it; He implemented His purposes; He gave effect to His design, and provided a salvation for us. Then I shall try to tell you that salvation is all of grace *as to its application*; which is another way of saying that He Who is our Saviour, is the Alpha and the Omega, the beginning and the end, and the all in all of salvation. May the Lord help us to rejoice that salvation it is in Him, and not in us.

I.

Now to begin: SALVATION IS OF GRACE AS TO ITS ORIGIN AND ITS DESIGN. Salvation originated with God: He planned it. Nobody else thought of it. When, indeed, it was originated, there was no one else to think of it, for He anticipated the utmost need of our race, the moral and spiritual bankruptcy of mankind, and from the beginning "devised means that his banished be not expelled from him".

How many there are who are trying to improve the gospel, trying to give us another gospel. The Apostle Paul says, "I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He said, "All that I know about the gospel came down from God. It did not come out of my brain, nor out of my heart. It was communicated to me by the revelation of Jesus Christ." But long ante-dating that revelation, the substance of the gospel, that which is proclaimed, the word of the truth of the gospel, was defined by God. It originated in the heart of the eternal.

No one, I think, would dispute the evidence of design in the natural world, in the created order about us. It matters not in what direction you turn your thought,—be it toward the remotest star, by telescopic aid, or by microscopes that you and I have never seen, upon the tiniest particle of matter that we used to call the "atom" only to discover that that is a little solar system in itself, and that there are particles of matter far smaller than the atom, and that, locked up within that smallest package, there is energy enough to destroy a city. That did not happen. Look at the stars, or at the flowers, or at a blade of grass, or at the tiniest of all animalcules. It is all the same. They are designed. They are the work of the divine Craftsman. There is evidence of the master Mind at work.

Ask your scientist. He may be an unbeliever, but you ask him, What is the use of your studying anatomy, for instance, of physiology, or biology, or zoology? He says, "In nature there are certain fixed laws, and our task is to learn how they operate, that we may follow them, and learn how to ameliorate pain, how to discover the disease, and to cure it." But the design is there, and no scientist that I ever heard of was ever foolish enough to say, "We propose to change the whole pattern of nature. We will make the atom other than it is; so will we do with the farthest star." No one was ever foolish enough to talk like that.

When we come into the spiritual realm we shall find the same evidence of design. Here you have a still higher quality of design than in the natural world:

"God, in the gospel of His Son,
Hath all His mightiest works outdone."

"Grace," we sing, "'tis a charming sound"—I am afraid sometimes it is not much more than a sound:

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

"Grace first devised a way,
To save rebellious man,
And all the steps that grace display
That drew the wondrous plan."

When did salvation begin? The Lamb was slain from the foundation of the world. When salvation was devised, there were no professors Dodge and Bounce to help the Creator to formulate His plans. He dwelt alone in solitary grandeur—over all God, blessed for ever, He worked out a plan even before He said, "Let us make man in our own image, and after our own likeness." The creation of man was a divine act, planned, and accomplished without anyone's aid, because there was no one to aid.

"His sovereign power without our aid,
Formed us of clay and made us men,
And when, like wandering sheep we strayed,
He brought us to His fold again."

So from the beginning, God planned a second cable to the elevator, a fire escape to the dwelling He would erect, a way out for foolish men; who did not know that human welfare consisted in complete obedience to the divine programme. Who would have thought of a Lamb slain from the foundation of the world? Who, but God? Who thus early could have anticipated John's saying: "Behold the Lamb of God, which taketh away the sin of the world"? Who but God thought of it? Who but

God would have devised salvation by means of an Incarnation. You, or I, had we been there; would have exhibited our folly by some philosophical absurdity. It would never have occurred to us that the Word should have flesh as He had:

"And so the Word had breath; and wrought
With human hands the creed of creeds
In loveliness of perfect deeds;
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

Who but God would have found a way for the Infinite to stoop to the comprehension of the finite? Who but God, Himself, would ever have dreamed of the mystery—God manifest in the flesh? Who but the Spirit of God could ever have written, "Then said I, Lo I come: in the volume of the book it is written to me, to do thy will O God. . . . by the which will we are sanctified through the offering of the body of Christ once for all." Who but God would have thought of that principle of substitution, the perfect will of God for the rebellious will of man, a perfect righteousness outwrought by a Man Who was joined to Deity, making it possible for us to have something more than innocence, even the righteousness of God, by faith?

Oh, yes! God devised the plan; so please do not try to improve upon it.

I have a great many books on my shelves, encyclopaedias, and other books, where it is said: "Editor-in-Chief So-and-So; Associate Editors, So-and-So." But there is just one Editor-in-Chief of this Book—no Associate Editors: "The word of God liveth and abideth for ever." The way of salvation, without consultation with men or angels, God, Himself, of His infinite wisdom, devised. Who but God would have thought of a Man walking in our footsteps, succeeding where we failed? Who but God would have conceived the idea of a Sacrifice of infinite value; taking upon Himself our sin: "Him being delivered by the determinate counsel and foreknowledge of God." You would never have dreamed of that; nor would anyone else.

Hence our gracious God planned salvation. If I had time to break it up, and show you the manifold evidences of design in the way of life, set out in the gospel of grace, I am sure it would be informative and inspirational to us all; but I have not time for that. I never begin to preach on grace that I don't wish I had taken one point only, instead of three or four. You never get to the end of it: "The mercy of God endureth for ever."

II.

Now salvation is of grace AS TO ITS EXECUTION. The blueprint was fashioned up there—I do not mean objectively, but conceived in the mind of the Eternal, and in all its perfection; and then in due course it was executed by His divine wisdom and power. "Known unto God are all his works from the beginning of the world." That is why the Old Testament is so full of the New. That is why there is just as much of Jesus in Genesis, as in Matthew, Mark, Luke, or John, properly understood. How could it be otherwise, when the whole plan of salvation was an open book to Him Who wrote this Book; and it was written to tell us about Him?

Of course, there would have to be preintimations of

the ultimate glory in the Old Testament. There would have to be outshinings of the divine in human characters, and many divine appearances. That is why we have so many lives providentially ordered, which so aptly illustrate the life and character of our Lord. That is why we have Abraham. That is why we have Joseph, with his storehouses filled to overflowing. That is why we have Moses, dividing the sea, and taking a nation through into liberty. That is why we have Joshua going into the Promised Land, a land flowing with milk and honey. Joshua's name means Jesus. That is why we have the Judges, and the lovely story of Ruth; and all the historic books, Samuel, the life of David, Solomon the builder of the temple, and all the rest of them. That is why we have Job in the dim distance, the immeasurable past, antedating, I suppose, every other book of the Bible. But we find Job, looking by divine illumination down through the millennia, and exclaiming: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Who told him? Oh, that is why we have the Psalms, songs of such lovely melodies, so full of Heaven's harmony, some of them by the sweet singer of Israel, but inspired by Him Who is the Author of all the world's music, Who came to reconcile a discordant world unto Himself. That is why we have the Prophet, Isaiah, with his seraphic vision, and Jeremiah, with his tears, and Ezekiel, with his mysteries, Daniel, and all the other prophets. It could not be otherwise, if salvation was of grace, and designed from the beginning; and if the Author of it is the Author of this Book, He would be bound—may I say it without irreverence—dimly to let something of the secret out.

Oh, that long preparation was all of grace! "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." And so at last God sent forth His Son. When? Listen: "When the fulness of time was come"—at His time, ordered from the beginning "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons."

And so He came, Who was God manifest in the flesh. Nobody helped him to live, but God. He said, I do always those things which please Him. Again He said, "Which of you convinceth me of sin?" Made under the law, He kept it.

I feel it wise, frequently to emphasize something that is almost entirely neglected, and that is the vicariousness of the righteousness of Christ. He lived vicariously before He died vicariously. His vicarious death would have had no value had it not been the culmination of a vicarious life. I quote again: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." You know how they tried to kill Him on several occasions, but He passed through the midst of them, and went His way. Then the disciples were fearful for him, and said, "Don't go up to Jerusalem. Herod will kill Thee." I often quote His answer. I love to hear that sovereign Voice, flinging His challenge into the teeth of Hell itself, as He said: "Go ye, and tell that fox, Behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected. Never-

theless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.' Give Herod My compliments, and tell him to interfere with My programme if he can. I shall fulfil it to the last particular." So He did. And when He cried at last on the cross—ere He bowed His head—"It is finished!" He meant that. And He had done it all Himself.

Oh, you say, "I don't think I would have done as Peter and the others did, had I been one of His disciples!" Yes, you would. All His disciples forsook Him and fled. Why? That it might be fulfilled which was spoken by the prophet Isaiah: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." He did it.

Then I like to walk with the women, and listen to them talking, very early in the morning, as they are on their way to the sepulchre with their spices. "Oh," they said, "we saw Him buried, and we saw them roll that great stone to the mouth of the sepulchre, and seal it. Who shall roll us away the stone from the sepulchre, so that we may anoint His precious body with spices?" But when they got there, the sepulchre was open. There had been a great earthquake, and an angel came down, and rolled the stone away, and sat upon it. Do you know why? Because our sovereign God would not allow any man to help Him to rise. They tried to keep Him there. They said to the authorities: "This deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

But that did not make any difference. It was not possible that He should be holden of death. He would not let anyone have a hand in the execution of that salvation. He did it Himself. He fulfilled the law. He gave the last drop of His blood, and rose again in triumph over death, and the grave, without human help.

Do you remember when instruction was given for the building of the altar of stone, it was specified that no one should lift up a tool upon it? It was to be God's altar, as He had made it. He said in effect, "I will not have human hands meddling with my masterpiece: I will do it myself." And therefore salvation was executed by the Lord. Not only so, but He ascended into Heaven, and left a little band all by themselves, against the world.

Then when the day of Pentecost was fully come, there was a sound from Heaven, as of a mighty rushing wind, and Peter said, "You don't understand it, but this is that which was written." He explained that the Lord had arrived in glory, and having received from the Father the promise of the Holy Ghost, "He hath shed forth this which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath

made that same Jesus, whom ye have crucified, both Lord and Christ." Of His own volition, in the exercise of His own wisdom and power, He stooped from the highest throne in glory, to the cross of deepest woe; and again He ascended to the right hand of God, the King of kings, and Lord of lords, without any human aid.

Do not run away with the idea that the Lord is dependent upon you. No, no! grace proclaims the sovereign independence of our glorious Lord. You see, therefore, salvation is divinely designed, divinely executed—all finished.

III.

And it is ALL OF GRACE AS TO ITS APPLICATION.

How is it to be applied? There are some who seem to think the Lord has set up a kind of divine cafeteria. It is all there; but you have to go and help yourself. That is not so. I have told you before I don't like cafeterias. I like a table immaculately spread, with what Brother Springer calls all the "artillery". Then I like a well-trained waiter, who knows his business, to come and bring my meal, and put it down. And that is the gospel. The Lord does not run cafeterias. We have angels for our servants. Don't you know that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation"? We used to sing:

"There are angels hov'ring round
To carry the tidings home."

Yes; and so there are, but best of all, the Spirit of God is with us.

Now can I make clear what is in my own thought? It is said, We are dead in trespasses and sins, spiritually dead, without correspondence with the spiritual world, severed, dead, knowing nothing, receiving nothing—a gulf between the two. That is the natural state of man. So was it of the son of the widow of Nain, physically. He was dead, and they were carrying him away to bury him, when the Lord of life met the funeral procession, and stopped them, and said to the dead, "Young man, I say unto thee, arise." He sat up, and I suppose when he did, he looked around, and said, "Why, this looks like a funeral. Whose funeral is it? Where am I anyhow? What is this? This is the bier. What are you carrying me on this for?" "We are taking you down to bury you." But why bury me? I am alive!" "You are now, but you were not a minute ago." The lifegiving word penetrated that dead body, and that inactive mind, and when He Who spake a million worlds from naught, said, "I say unto thee, arise," he became alive. But he did not raise himself from the dead. I dare say when he looked into the face of Jesus, he would take it all in. And when He delivered him to his mother, she must have put her arms about him, and said, "Oh, my son!" He was the only man who ever walked home from his own funeral. What a day that was! If you had asked him, "How did it happen?" he would have said, "I don't know; I only know I was on the way to the grave, and this man, Jesus, met me, and made me live again. But ask me how it happened—I don't know; I only know that whereas I was dead, now I am alive."

The same must have been true of Lazarus in that rocky sepulchre. I dare say there were other bodies in that same grave. It was a new grave wherein they buried Jesus, a grave wherein never man lay. But so far as Lazarus was concerned, no doubt there were other

bodies there. And when that Voice said, "Lazarus, come forth!" he that was dead came forth. I think he, too, may have looked around, and if he had been an Englishman, he would have said, "My word! how did I get here? It looks to me like a grave. Sure enough, there is a dead man there, and another here. What am I doing here?" There was an opening, and he went out, and there was Jesus, and Mary, and Martha, and all the multitude.

"How did it happen, Lazarus?" "I don't know." You remember Tennyson says of Mary:

"Her eyes are homes of silent prayer.
Nor other thought her mind admits
But he was dead, and there he sits,
And He, Who raised him up, is there."

But Lazarus did not know anything about it. If you had said to him, "Lazarus, who began this anyhow?" I think he would have said, "Well, they tell me that Mary came to the grave every day. They tell me that Mary and Martha both called my name again and again, but I did not hear a word. I did not know that they came. But another Voice said, 'Lazarus, come forth!' I cannot tell you what happened. I only know that suddenly I became alive."

Was not that your experience when you were saved? I cannot tell you how it happened. I only know that is what happens.

Now we read to-night, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Let me go back to our two examples. Here is the son of the widow of Nain. He was raised from the dead. "A man called Jesus!" "What about Him?" "I don't know as much as I want to know, but I know enough to believe." "You believe in Him?" "Of course! I was raised from the dead by Him." We read this morning, "They made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." Lazarus did not say anything; but he believed.

Perhaps there is some young man here to-night who is an agnostic. Do you know what an agnostic is? what agnosticism means? It means know-nothingism. An agnostic says, "I don't know." An infidel says, "I do know, and I know it is not true." Agnosticism is an open book. Write on it what you like.

The blind man whose eyes were opened came upon the chief priests and the elders and scribes, and they began to question him. He said, "You don't know where this Man came from! I don't know either, but I do know that He opened my eyes." They said, "Thou art altogether born in sin, and dost thou teach us? And

they cast him out." Perhaps not knowing where else to go, he went back to the temple, and he was there when the Man Who had opened his eyes came where he was. He saw Jesus with those new eyes of his. Jesus said, "Dost thou believe on the Son of man?" Listen: He did not say, "Yes"—He said, "Who is he, Lord, that I might believe on him? I would like to know Him. My heart would be hospitable to the truth, if you would only tell me where I may find Him." The great Prophet said, "Thou hast both seen him, and heard him, and it is he that talketh with thee." Instantly the man was down on his face before Him, saying, "Lord, I believe."

Of course! the new life expresses itself in a new faith. The new eyes get a new vision of Jesus. The Lord does not deal with two people in the same way. He never wrought two miracles in the same fashion. We boast of our assembly line; but God never has one. He never made two flowers alike. All are perfect, but different. And so He deals with us according to the constitution of our own mind.

There are some who have no appreciation of music. Someone else is musical to their fingertips, and the gospel in song wraps itself around heart and conscience. He is the same Lord, the same God Who does it all.

I knew a man who had been an outrageous sinner before he was converted. In the town where he lived there was a bridge across the river. After weeks of mourning, he went one night after midnight, down to one of the piers under that bridge, and there he was converted. He became a deacon of the church. I went later to help in that church, and in talking with that deacon I said, "Brother So-and-So, do you think anyone could be converted without going down to that pier, or having two weeks of bitter repentance?"

I referred to two cases where the Lord raised the dead to life. There was another, a little girl, still in her father's house, perhaps in the bedroom where she had died. Very probably the neighbours had brought in flowers, and she may have been almost buried in flowers. When Jesus said to her "Talitha Cumi", she opened her eyes, and sat up, and she may have said, "Mummy, what beautiful flowers! What a lovely garden! How did I happen to be here?" She had been dead, just as dead as Lazarus, and no one but Jesus could save her. But He did so. And it was the same power, the same wisdom, the same life-giving Spirit that quickened that child. So the youngest Sunday School scholar needs exactly the same kind of salvation as the most confirmed and outrageous reprobate in Toronto. But however it is done, the Lord will do it; and it is all of grace. "Grace unto it!"

A man is driving along the road, rather carelessly, and he has an accident, and is taken to the hospital in an unconscious condition. When he comes to consciousness he is almost angry that the thing had happened. He has not much to say about it until perhaps he becomes really conscious. Then he says, "It is a good thing I was not killed. I was not ready to die." Perhaps before he leaves that hospital he will have met Jesus. Then he will know it is all of grace. The Lord permitted it; but He did not allow it to be fatal.

"Grace all the work shall crown
To everlasting days,
It lays in heaven the topmost stone
And well deserves the praise."

I do not know how the Lord will awaken people.

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But it will be His gracious touch, and not that of any other:

"Thy touch has still its ancient power;
No word from Thee can fruitless fall:
Hear in this solemn evening hour
And in Thy mercy heal us all."

Let us pray:

We pray Thee, O Lord, to bless our meditation this evening. Help us every one to find our satisfaction in the grace of God.

Oh, if there is one here who is not a Christian, we pray that he or she may hear the whisper of the Spirit, the loving call of the Lord of the resurrection.

May this be a night of salvation, for Thy name's sake, Amen.

I once was a stranger to grace and to God;
I knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree,
"Jehovah Tsidkenu" was nothing to me.

Like tears from the daughters of Zion that roll,
I wept when the waters went over His soul,
Yet thought not that my sins had nailed to the tree
"Jehovah Tsidkenu"—'twas nothing to me.

When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die;
No refuge, no safety, in self could I see;
"Jehovah Tsidkenu" my Saviour must be.

My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free:
"Jehovah Tsidkenu" was all things to me.

E'en treading the valley, the shadow of death,
This watchword shall rally my faltering breath;
For, when from life's fever my God sets me free,
"Jehovah Tsidkenu" my death-song shall be.

THE PURITAN FIRE

THE story of the Puritan Revival is that of England itself in the most heroic period of her history. It is the story of her uncrowned king, Oliver Cromwell; of an earnest and sustained endeavour to found the government of this realm upon the deep, broad base of the Eternal Righteousness; of a time when, in the glowing language of Baxter, "England was likely to become a land of saints, a pattern of holiness to the world, and the unmatched paradise of the earth."

And this is all this because it is the story of the English Bible. The real beginnings of Puritanism are seen in London, when, as the fruit of the sacrificial labours of Tyndale and his brethren, the Book of God was at last given to the people in their own tongue. The first six Bibles were set up in the nave of St. Paul's, and day after day crowds flocked to the edifice to drink from the living stream. Good readers were in great request, and one of these stands out vividly in the page of the historian, John Porter, a fresh young man, big of stature, to whom the multitude resorted, "because he could read well and had an audible voice." Soon that glad and solemn scene was repeated throughout the whole land, for in every parish Church the Bible was displayed, chained in the porch, and, as in the days of Nehemiah, men listened with streaming eyes to the words of the Book.

But the Book did not remain in the porch. In the form of the small Geneva version, it entered the homes of the people, and there it was deeply, prayerfully pondered. It is well that it was so, for the clergy of that day, ere the Puritan fire reached the pulpit, were faithless shepherds and in many cases grossly immoral. In Baxter's parish, the vicar, an old blind man, holding

two livings, twenty miles apart, never preached at all, but repeated the prayers by heart (and without heart!) being assisted latterly by his son, the best stage player and gamester in the country around. Sunday was a day of revelry. The Morris dancers in their fantastic dress, entered the church, gave careless heed to the mumbled devotions, then ran out to play. But, quietly and surely, the Bible did its Divine work in the homes of the people. Everywhere men and women, as they read, were awakened and converted.

These converts of the pure Word were marked at once as a peculiar people. A deep sense of the Holy Majesty of God possessed them. An ineffable light seemed to spring from the Book and invest them. The awful purity of God, contrasting with the foul world around them, almost overwhelmed their spirit. It entered into them and filled them with a tremendous earnestness of moral purpose. No wonder they appeared to their neighbours as inhabitants of another sphere. Men tried to find a name for them, and as often before and since, the nickname they invented stuck fast. They called them Puritans.

In other days Puritanism might have held on in its quiet channels, vitalizing the nation by a gentle pervasive influence. But the course of events brought it into a great and terrible prominence. Because of the decisive part it played in the Civil War, we are apt to think of it as essentially stern and warlike; but, in truth, Puritanism found its strength in a quiet and peaceable people. They suffered long and patiently under the cruel tyranny of the Stuarts. Rather than lift the sword against their unworldly rulers, a multitude sought refuge in a New World, and battling with Nature's grim but honest powers, built up a free and righteous State. In the course of some ten years, 20,000 of the best of England's race crossed the Atlantic; and the great American Commonwealth is the direct outcome of the Puritan awakening. From the days of the Pilgrim Fathers America has been the Home of Revival, and there the living waters have again and again appeared to diffuse a world-wide blessing.

In England itself a strange and wonderful time followed the triumph of Cromwell and the Puritan host. By the Solemn League and Covenant, the nation bound itself to God in holy obedience. The Bible was placed on the table of the House of Commons and recognized as the fount of its laws, the inspiration of its life. Vital godliness became the indispensable qualification for public office. Swearing, drunkenness and impurity were criminal offences. Every theatre in the land was closed. England became a refuge of the oppressed, the tower and strength of Protestantism in Europe. It never stood higher among the nations than in the days of Cromwell's Protectorate.

These were the days of the great Puritan preachers—of Owen, Howe, Baxter, Goodwin and the immortal Bunyan, whose works have enriched every generation of preachers since, and whose pastoral devotion has never been surpassed. In a brief account of one of these we may taste the quality of a Puritan minister and feel the power of the Puritan Fire. When Richard Baxter went to Kidderminster, it had a population of about 3,000, shrewd, hard-headed weavers, who worked diligently and lived in considerable comfort. Their vicar was a weak, incompetent man who preached but once a quarter, and then so foolishly that he roused only the laughter of his audience, while his curate was a common drunkard.

seldom out of the alehouse, and ignorant even of the Children's Catechism. The people, thus neglected, abode in deep spiritual darkness, ignorant, wild and ungodly.

When Baxter settled amongst them they gave him a rough reception, but the utterly selfless spirit of the man soon secured their respect. His was one of the finest of the time. He was a master of mathematics, physics, and medicine. But the whole mass of his knowledge, the whole being of the man, were aglow with the love of God and of his fellows. His whole energy flowed in one channel; he was always and everywhere a soul-winner. He preached with passionate earnestness, and ever, he tells us, "as a dying man to dying men." Soon the large church was filled to overflowing, and gallery after gallery had to be added, to the number of five.

How often is the pastor lost in the preacher! Baxter felt that his work was about half done when he had studiously prepared and forcefully preached his sermon. He must come into vital, personal, individual touch with his people, and so he invented his own method of catechising. He arranged that every family in his parish should come to his house, one by one, and with each family he spent an hour. Then he took each member apart, and urgently, tenderly besought him to make immediate decision for Christ. Seldom did a family leave Baxter's door without tears. The fruit of this labour was most precious, and filled the faithful minister's heart with an overflowing joy. Fully a third of the older inhabitants were converted, and the young received a great blessing. Family worship was set up in almost every home, and as one passed through the streets, the songs of Zion might be heard resounding from every quarter. Kidderminster became a "colony of Heaven" in the days of the Puritans. The blessing spread to the country around. The neighbouring ministers especially felt the Heavenly influence, and Baxter became a shepherd of shepherds to his brethren. *The Reformed Pastor*, that great Puritan homiletic, contains the gist of his instructions; and it has inspired and directed some of the noblest ministries of modern times. This book and his *Call to the Unconverted*, with *The Saints' Everlasting Rest*, are his abiding legacy to the Church.

BURDENS MADE LIGHT

Our beholding by faith things that are not seen, things spiritual and eternal, will alleviate all our afflictions, make their burden light, and preserve our souls from fainting under them. Of these things the glory of Christ is the principal and in a due sense comprehensive of them all. For we behold the glory of God Himself "in the face of Jesus Christ." He that can at all times retreat in the contemplation of this glory will be carried above the perplexing, prevailing sense of any of these evils; of a confluence of them all. *Crus nil sentit in nervo, dum animus est in coelo.* (One does not feel the pain of the cross when his mind is on heavenly things.)

It is a woeful kind of life when men scramble for poor perishing reliefs in their distresses. The contemplation of Christ's glory is the universal remedy and cure, the only balsam for all our diseases. Whatever presses, urges, perplexes, if we can but retreat in our mind to a view of this glory and a due consideration of our own interest therein comfort and support will be administered to us.—JOHN OWEN.

IN QUEBEC, "PLYMOUTH BRETHREN" ARE "JEHOVAH'S WITNESSES"!

IN QUEBEC, the Roman Catholic Province of the Dominion where a mob wrecked the meeting place of the "Plymouth Brethren" while police stood idly by, where Baptist preachers are jailed for the offense of having preached on the street corner, and where "Jehovah's Witnesses" are arrested by the hundreds, strange statements are made and believed about these "sects." In Roman Catholic countries, of course, every religion except the Roman Catholic religion is a "sect," since the Church of Rome is the sole Church of Christ, outside of which there is no salvation. In this enchanted Province of Quebec, whose government has recently passed a bill authorizing the holding of a provincial lottery, "Plymouth Brethren" are said to be disguised "Jehovah's Witnesses;" Baptists are Communists; and Protestants in general are atheists who do not pray to any god. The proof of these amazing statements is startlingly simple: everybody says so! The priests say so, and everybody, or almost everybody in Quebec, believes it! For instance, the mayor of Shawinigan Falls has stated in the press of Canada that "he had tangible proof of a connection between the two sects." ("Plymouth Brethren" and "Jehovah's Witnesses") What his proof is, we are not informed. Indeed, what need is there to offer proof of something that everybody, or almost everybody, already knows to be true? This is why the hall was wrecked, for "Jehovah's Witnesses" in Quebec have no right to free speech, nor has anyone connected with them in any way, shape or form, nor anyone who resembles them in any way. And as all Protestants, Jews, Communists and Atheists resemble them in this one point, namely, that they are not Roman Catholics, none of these has any rights in Quebec. Does not the infallible Church of Rome teach that error cannot have the same rights as truth? And is not the Roman Catholic Church the guardian of truth, and hence are not all that oppose her the very quintessence of error, allied to the powers of darkness? The thing is as clear as day to every well-taught Roman Catholic in Quebec; that is why the mob rioted; that is why Baptist preachers are jailed; that is why "Jehovah's Witnesses" are arrested; that is why there is a "Padlock Law" which locks premises suspected of being "communist" without possible recourse to the courts for the suspects to have a fair trial.

R.C. Church Employs Mob Rule

The Mayor of Shawinigan Falls also shed further light, of a sort, on the disorders that took place in his city by pointing out that the "Plymouth Brethren" "obviously provoked the demonstration." We have often witnessed this "sect" in action and have many times seen them doing what Mayor Roy of Shawinigan Falls describes as "obviously provoking." As a boy we often watched a little group of these radicals on a street corner reading the Bible, praying, and preaching that all men are lost, that Jesus Christ came into the world to save sinners, and that His atoning death is the only ransom from the guilt and power of sin. Their most radical doctrine is called "The Necessity of the New Birth." (Mayor Roy, kindly read *Evangile de Jean* 3:7.) In the Quebec town, they did not preach this radical, revolutionary and "provocative" doctrine on the street corner, but met in a little rented hall to propagate these heretical, schismatic views which presented such a threat to

the might of Rome in the Catholic Province of Quebec that it was necessary for the mob to take the law in its own hands and attempt to convert the Christian Brethren in a genuinely Catholic fashion.

The Mayor of Shawinigan Falls says, and who can doubt the mayor of a city of some thirty thousand Roman Catholics, that this "sect" knew that trouble was brewing. His proof is that they parked their cars several blocks away. The scheme of this small group of "Brethren" can easily be seen by the fact that when they arrived at their place of meeting, half an hour before the announced time, there was a crowd of two hundred men milling about the place. In order to avoid the Mayor's accusation, they should have made a way through the mob and parked their cars directly in front of the meeting house so as to put them at the convenience of the same wreckers who totally destroyed the car that was left there.

An Organized Group Directs Mob

We note that the Christian Brother who spoke to the press stated that "he believes there is some organized group behind the persecution." Does he refer to secret societies that are under the ban of the Church of Rome, such as the Masons, the Y.M.C.A., or possibly the Orange Order? Scarcely! We should add that in Shawinigan Falls it is commonly believed that the riot and the previous kidnapping of this Evangelist was inspired and directed from the residence of the Monsignor who is senior priest of the Roman Catholic Church in the district. But of course Dame Rumour might be wrong on this point while she is regarded as infallible on the practical identity of "Plymouth Brethren," "Jehovah's Witnesses," Baptists and Communists, etc!

In all fairness to this "sect," that is everywhere spoken against, in Quebec, we copy the following note from the Canadian Press dispatch:

"He (the Evangelist) said he could not understand Mayor Roy's reference to a link between the "Witnesses" and the "Brethren".

"Last week we showed him our charter, given by the provincial government, which shows our legal status as an independent, incorporated body."

While documents of the sort referred to would be recognized as evidence in any law court in the world, save that of the Roman Inquisition, it has no value whatsoever with the Mayor of Shawinigan Falls. His mind is made up, no proof of any sort can unmake it! We suggest that he would do well to read the account of another trial found in the latter part of four books known as The Gospels. Or he might read, though not without fear of the Roman Index, a famous book which reports Pilgrim's trial in Vanity Fair in these words:

"When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic and traitor, hast thou heard what these honest gentlemen have witnessed against thee? . . . Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place . . ."

The Real Reason for the Riot

In what other country in the world are such stupid accusations possible as those made by the Mayor of Shawinigan Falls? Ought we to question the man's candour or his intelligence when he blandly states that the Christian Brethren are allied with "Jehovah's Witnesses"? It certainly reflects on the intelligence of rank and file of the electors to whom he appeals that such

a statement should be possible from a public man. Where else in the world, except Quebec, would public opinion condone and even rejoice in such outbreaks of violence? The answer is, in no other civilized country except those in which the following writ has the force of law:

" . . . it is never permissible to request, defend, or to grant freedom of thought, of writing, or of teaching, nor the unlimited liberty of religions as so many rights that nature has given to man. . . ."

This quotation is found in the *Encyclical of Pope Leo XIII*, and it is regarded as infallible and binding on every Roman Catholic in the world. That explains why Quebec refuses liberty of speech to Christian Brethren or to "Jehovah's Witnesses" or to Baptists, or to anyone else who is not subject to the Pope of Rome. If English-speaking Protestants in Quebec enjoy freedom in the exercise of religion within the walls of their own churches, it is not due to any love of freedom on the part of Roman Catholic priests, but to the fact that English Protestants in Quebec are too strong to allow any infringements of the rights that British law guarantees them. It is otherwise with the small band of French-speaking Protestants and those who preach the Gospel in French. That is to say, it is so until Protestants across Canada are sufficiently aroused to demand that Quebec should be governed by principles of British freedom rather than by the Canon Law of the Pope of Rome.—W.S.W.

ON READING THE BIBLE BY BOOKS

Suppose that a man has received a letter from an absent friend, whom he loves very much—a letter full of valuable instruction to him, and that he reads a page to-day and then lays it down; the next day he takes another page and begins at the beginning of the second page, and does not notice much what was at the end of the first page; the third day he begins at the top of the third page and reads that. How much will he know about the letter when he is done? He tells you, perhaps, "I have been reading a letter from So-and-so—a letter full of valuable instruction," and you ask him what it is about; he does not quite know what it is about, and no wonder, with such a process of reading. You must take the Epistles, says Locke, as you would take any other letter. You must take them each as a whole, and sit down and read each from beginning to end, and see what it is about. And then, if it is very valuable, you will take it afterwards in parts, not necessarily in pages, but in parts according to the subject of which it treats, and you will see what it says about this subject, and what it says about that subject, etc. That seems to be very plain common sense, and yet what a pity that the idea has not struck more widely into the minds of the Christian world!—J. A. BROADUS.

OF WHAT DOES THE WORLD THINK?

Man is obviously made to think. It is his whole dignity and his whole merit; and his whole duty is to think as he ought. Now, the order of thought is to begin with self, and with its Author and its end.

Now, of what does the world think? Never of this, but of dancing, playing the lute, singing, making verses, running at the ring, etc., fighting, making oneself king, without thinking what it is to be a king and what to be a man.

—BLAISE PASCAL

U.S. COURT RULES ON TWO IMPORTANT MATTERS IN CHURCH LIFE

THE Supreme Court of New York State has recently made a very important ruling which affects Protestant Churches there, and which is bound to have a clarifying effect on the thinking, and we trust the actions, of Protestant denominations in Canada. We give below some excerpts from this judicial decision, but those who wish to have the complete text before them may obtain it in the April 6 number of *The Christian Beacon*, with very full comments by its able editor, Dr. Carl McIntire. It has also been commented on by various other religious papers, including several severe editorial strictures in the theologically liberal *Christian Century*. While the case was raised by a local "modernistic" Congregational Church which appealed for court protection against what it considered illegal action on the part of the denominational organization with which it was affiliated, the court's decision in the matter will be of special interest to all Protestants since it has a direct bearing on the ecumenical movement of which we hear so much in these days. It is of particular importance to denominations that follow the system of church government known as "congregational", of which Baptists are the most important representatives from the numerical point of view.

A Death Blow to the Ecumenical Movement?

The court decision deals in particular with two principles which are of the greatest importance: First, the diversion of trust funds from the purpose of their original donors and Second, the principle of the independence and autonomy of the local church congregation. While the latter principle is of direct concern only to Baptists, Congregationalists and other Protestant bodies that hold to the sovereignty of local group of believers, yet it has ramifications that may affect the workings of the whole ecumenical movement which is seeking to bring Baptists within its fold. The question has been settled by this court decision as to whether each local church has the right to decide what its affiliations will be or whether a denominational headquarters may sweep it along, willy nilly, into a central ecumenical body. It is noteworthy that the liberals appear to take it for granted that church union of any sort and movements looking toward ecumenicity in particular have little chance of success unless they are carried on by central governing bodies rather than at the level of the individual congregations. The liberals seem to assume that they have little appeal to the rank and file of the Protestant Churches and that their sole hope of organic union is in their appeal to permanent denominational officials who form a kind of professional class of paid officers. If this estimate of the appeal of the ecumenical movement be correct, and we think it is so, it constitutes an amazing confession of weakness on the part of this much advertised movement.

The Sovereignty of the Local Church

In the United States, Baptist Churches which had gloried in their traditional autonomy have found that the machinery of the modernistic conventions has been employed to compel them to remain, against their convictions as well as against their will, within a church group which they regarded as untrue to the Word of God. This court decision ought to clarify such unhappy and unjust situations by allowing Baptist Churches,

which, according to their doctrine, are self-governing, to decide on their own associations. The buildings of local Roman Catholic congregations are not owned by those who pay for them and worship in them, nor are their ecclesiastical affairs nor their religious duties regulated by themselves. The whole life of such groups is directed by a Hierarchy which is in turn under orders of a foreign prince in Rome. But it is not so with churches which are congregationally governed; such assemblies own their own buildings, control their own affairs completely, and are, in a word, local democratic republics, as were the primitive churches of the New Testament, under the Spirit of God. This judgment simply recognizes a fact of doctrine, to be found in all the Baptist statements of faith, but too often forgotten in the actual workings of denominational machines that have grown top-heavy under teaching which has deserted the New Testament as its norm in all matters.

It is amazing to discover how comparatively few people, even among Protestants, are aware of the meaning of the congregational system of church government, which Baptists and Congregationalists believe is in accordance with the New Testament. We are most happy to discover a judge who understands the meaning of ecclesiastical texts laid before him, and who recognizes that there is such a thing as the autonomy of a local church and who is determined to preserve its ancient rights.

Diversion of Trust Funds

The second principle of importance with which the judgment deals is that of the diversion of trust funds from the ends for which their original owners purposed they should be used. This is a matter of ordinary honesty and plain dealing, yet in almost countless cases in the United States and Canada, buildings and endowments that were originally given by Evangelicals expressly to further the ends of the Gospel of Grace are now diverted to proclaiming the contrary. As one example among many that might be cited, take the case of McMaster University, Hamilton. This school was endowed by Senator William McMaster, a member of Jarvis Street Baptist Church, who wrote into the charter of that university the same doctrinal statement that is in the trust deed of Jarvis Street Church. The University has shifted its whole theological position, its emphasis is now entirely different from what it was in the time of the man who endowed it. Candid friends of the University frankly admit they have departed from the old paths—the Virgin birth of Christ is not there taught as a necessary truth; the doctrine of the inspiration of Scripture is so weakened as to be acceptable by a Tom Paine, and so we might go down the whole series of doctrines written in their trust deed. Notwithstanding their radical theological change, the University still tenaciously holds the million dollars or so which Senator McMaster gave them for an entirely different purpose. This court decision says that procedures of this sort are not legal, as everyone already knows that they are neither honest nor just. The only startling feature of this legal opinion is that it simply states in judicial language what everyone already knows is nothing but ordinary honesty. The modernists will, of course, call this the rule of the dead hand, and lament, as does *The Christian Century*, that nothing may be changed. Common decency, even apart from Christian principles, would dictate that those who wish to preach another gospel

should step outside the old established organizations and prove their sincerity as well as the power of their new doctrine by building new churches of their own from the ground up.

We are bound to hear more of this important and far-reaching decision of the Supreme Court of New York State, not only because it is not a court of final resort but also because the same questions are bound to be raised in all Protestant denominations within and without the United States, wherever centralized denominational organizations are assuming the airs and the arrogance of a Roman Catholic Hierarchy and where the fifth column of unbelief has already penetrated into the inner councils of denominations and stolen for the doctrines of Unitarianism and skepticism the vast funds contributed by evangelicals for the preaching of the Gospel of the Grace of God.—W.S.W.

CONGREGATIONAL CHRISTIAN PROPERTY COURT CASE

(From *The New York Law Journal*, January 30, 1950)

SUPREME COURT—SPECIAL TERM, PART IX

By MR. JUSTICE STEINBRINK

The plaintiff church is one of the Congregational-Christian faith, and it concededly is independent and autonomous, as are all of the churches. Each one has full power and authority in its own right and is not subject to control of any kind by any ecclesiastical body, and particularly is not subject to the jurisdiction, authority or control of or by the General Council. For the purposes of fellowship and of co-operation and counsel in matters of common interest, the Congregational Christian Churches have caused to be organized various corporations and associations and conferences of the General Council, all without jurisdiction or authority over the rights of individual churches, some of which are known as Congregational Christian Churches, others as Congregational Churches, still others as Christian Churches.

In the preamble to this constitution there is specifically a fundamental declaration. It reads: "We hold sacred the freedom of the individual soul and the right of private judgment. We stand for the autonomy of the local church and its independence of ecclesiastical control."

The General Council has not now, and never has had, power or authority to make any contract or commitment binding upon the plaintiff church, or any of the Congregational Christian churches, which would in any manner affect the status of any of the Congregational Christian churches as independent or autonomous.

The court finds itself in agreement with the distinguished authority, William E. Barton, who, throughout this trial, was repeatedly referred to by both counsel for plaintiff and defendant. In his book, "The Law of Congregational Usage," in the sub-chapter on the National Council, beginning at page 420, he said, "The danger that the National Council will some time assume larger functions than belong to it and commit the denomination to disastrous policies is not wholly imaginary. The history of denominational organization abounds in warnings. The love of power grows easily among those who come to possess it, and some organizations, very innocent in their inception, have developed large and insidious powers of usurpation."

In the "History of American Congregationalism" by Atkins and Fagley at page 341 it appears that as related to Congregational principles, "the first principle is that the only official Congregational Church is a local congregation which enjoys complete autonomy. Whatever organizations there are beyond a congregation, as the association, the State Conference or the National Council, are only advisory organizations" (Scott, cross-examination, p. 2171).

In this state, as in others, it has been expressly held that controversies over theological questions and matters ecclesiastical in character are to be determined by the authorities of the particular church involved, according to its laws and usages, and that ordinarily the civil courts will not take jurisdiction to review or control the decisions of duly constituted church authorities. On the other hand, it has been repeatedly recognized and the rule applied that where such controversies involve civil or property rights, the civil courts will take jurisdiction and decide the merits of the case for themselves.

"The only concern of courts with the differences of creed or belief within or between religious organizations is when some property or contract rights are involved and demand protection. It is, however, fully established by our own court, in common with most others, that when property has been acquired, either for a specific purpose or "for the maintenance and support of the faith of any recognized denomination or church, every member * * * has a right to resist its diversion to other (purposes or) antagonistic uses, whether secular or religious, and therefore those who hold the title or control, * * * (be) charged with a trust to apply it to the uses for which acquired, and not to inconsistent ones" nor to turn it over to others for administration (Kerler v. Evangelical Emanuel's Church, 292 N. W., 887, at 889; see also Marien v. Evangelical Creed Congregation, 113 N. W., 66, at 67).

It was said in *Field v. Field* (9 Wendell's Reports, 395, at 400): "If there has been, or is about to be a diversion of the fund from the original purpose and object of it, under the form of legal and constitutional proceedings by the association or otherwise, it belongs peculiarly to the jurisdiction of a court of equity to interpose and correct or prevent the procedure. Thus, if the object of the original contributors of this fund was the instruction and education of their children in the faith and doctrines of the Society of Friends as understood and believed at the time it was placed under the direction of one of their associations or meetings, it is quite clear, both on principle and authority, that such object should be strictly observed by those who have the management of it, and that an ample remedy exists against any perversion of the fund. In such case the question is not which faith or doctrine is the soundest or most orthodox; this is not the object of the enquiry, but for what object or purpose was the fund originally established by the founders of it?"

Authorities generally hold that property given or set apart to a church or religious association for its use in the enjoyment and promulgation of its adopted faith and teachings is by said church or association held in trust for that purpose, and any member of the church or association less than the whole may not divert it therefrom (*Watson v. Jones*, 13 Wallace, 679).

There will be judgment here for the plaintiffs. The judgment to be entered herein will: (1) Declare that the General Council of the Congregational Christian Churches of the United States has no power or authority on behalf of or in the name of the separate churches to proceed with or to carry out and consummate the Basis of Union of the Congregational Christian Churches and the Evangelical and Reformed Church; (2) declare that such General Council of the Congregational Christian Churches, as a representative body, has no power or authority to merge or unite itself with the Evangelical and Reformed Church, or with the General Synod thereof, or with any other body or organization whatsoever. (3) Declare that no act or acts whatsoever taken by said General Council of the Congregational Christian Churches in consummation or in attempted consummation of the Basis of Union of the Congregational Christian Churches and the Evangelical and Reformed Church can or will affect in any manner the separate Congregational Christian Churches, except in so far as individual churches shall, by independent action, unite with the new church or religious body attempted to be created under said basis of union. (4) Declare that no act or acts taken by the General Coun-

cil of the Congregational Christian Churches in consummation of or attempted consummation of the proposals in the said basis of union, with or without its interpretations, can or will control in any manner the plaintiffs, or the several individual Congregational Christian Churches, with respect to their temporal or spiritual rights or positions.

(7) Declare that the polity of the Congregational Christian Churches is that system of church organization which recognizes the independence and autonomy of the local church in all matters temporal and spiritual, and the association of churches through voluntary, independent organizations devised for fellowship and co-operation is without ecclesiastical authority.

Nothing stated herein is to be interpreted as restraining or preventing the individual members of the council, as individuals, from affiliating themselves with the Evangelical and Reformed Church, but, in doing so, they speak for themselves, and not for the Congregational Christian Churches.

A SEMINARY GRADUATE IN PARIS

A recent graduate of Toronto Baptist Seminary now preparing herself for missionary work in French Africa writes the following note for *The Seminarian* from Paris, France.

IT IS with pleasure that I greet the Seminary family remembering our common bond in Christ. Now that Seminary days are over, the ups and downs, joys and sorrows become dim, but the fellowship around the Word of God remains as something sweet and strengthening.

I had never hoped some day to be in France, but have, nevertheless, enjoyed the privilege. It has been many a person's dream to come to Paris, so I will have the joy of sharing my experience with you. Now the names in our French texts take on meaning and new interest, the Eiffel Tower, the Louvre, the places which recall historic scenes, the beautiful buildings with magnificent architecture are all intensely interesting. Every day as I travel from Colombes to Paris, I cross the Seine on one of its numerous bridges and get a lovely view of the river in one of its picturesque settings. These and hundreds of other interesting things to see could occupy your whole time, but as I came here to learn the language most of my time is taken up with that exercise.

Every day except Saturday I attend classes at *Alliance française*. The school is right beside the Luxembourg gardens. We have classes in grammar, pronunciation, dictation, vocabulary, and conversation. Sometimes it is like being in Mr. Whitcombe's English classes learning the root meaning of words. It is very interesting but frightening to find that you are only touching on the language in such a short time. Conversation classes become easier as the vocabulary increases and we put in practice what we have learned. It is an intensive course with plenty of homework including a composition each week.

That is only half of learning the language. The contact with the people, which has been made easy for me by contact with Christian friends, hearing the language spoken continually, begins at last to make connections in your mind. It has been a struggle for me, but it would be impossible to live in these circumstances and not make progress.

It is another step in preparation for the work to which God has called me and has not been without testings, but He is faithful who has promised never to forsake us. He who is the same yesterday, today, and forever, has given strength and grace.

—JOAN JACKSON

FRENCH GOSPEL SERVICE NEXT SUNDAY

The usual monthly Gospel Service in the French language will take place next Sunday, April 30, at three o'clock in Greenway Hall of Jarvis Street Church. Students who will be working among French-Canadians this summer will speak and also our two graduates, Messrs. Bauman and Appéré, who plan to leave for France in the course of the summer.

Bible School Lesson Outline

Vol. 15 Second Quarter Lesson 6 May 7, 1950

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

THE FLESH AND THE SPIRIT

Lesson Text: Galatians 5:13-26.

Golden Text: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Galatians 5:16.

I. Walking in the Spirit: verses 13-21.

The Galatians, after heartily receiving the Gospel message from the lips of the Apostle Paul, were yielding to the Judaizing teachers and turning back to the forms and ceremonies of the law. This procedure was a backward step, contrary to the law of progress (Gal. 3:1; 4:8-10), but above all, contrary to the revealed purpose of God (Acts 15:19-29; Rom. 10:1-13). Those whom the Lord had delivered from the shackles of heathenism, were being carried away again into bondage, forgetting that those whom the Lord makes free are free indeed (John 8:36; Rom. 8:14, 15; Gal. 5:1).

Unbridled liberty, however, becomes mere license. There should be a holy restraint on the part of the children of God, who are free to serve God and help others, but not to please themselves (1 Cor. 8:9-13; 13:4; 1 Pet. 2:16). If the Galatians desired to keep the law, let them keep the royal law, the second great commandment, which was like the first, that men should love their neighbours as themselves (Matt. 22:34-40). They must not harm and hurt one another, as though they were wild animals (Jas. 3:13-16). If we walk in the Spirit, we shall walk in love, not selfishness.

We dare not trust in the flesh or in self (drop the "h" in the word "flesh" and spell backwards) for salvation (Gal. 2:16), or for sanctification (Rom. 7:24). The Holy Spirit, the agent of the new birth (John 3:3-8) is also the agent of the new life (Rom. 8:2-4). If we walk in the Spirit, we shall not give the fleshly nature the opportunity to dominate our lives; its evil tendencies will be frustrated.

The word "flesh" is used in various ways in Scripture; e.g. (1) human kind (Isa. 40:6); (2) the physical body (2 Kings 4:34; Job 19:26); the unregenerate nature (Rom. 3:20); (4) carnality (Gal. 6:8; 2 Pet. 2:10). The desires of the flesh may be in themselves legitimate, but must be kept in their proper place (Rom. 6:14; 1 Cor. 6:12; 9:25-27; 10:23). Victory is not found by struggling against the lusts of the flesh, but by walking in the Spirit. Old leaves or fruits on the trees, which the winter winds cannot dislodge, fall quickly when the new sap starts to flow through the branches in the spring. Shallow waters may fret around the rocks, but when the tide flows in and covers the rocks, all is quiet. Let us cultivate the spiritual life, and then other things will cease to attract.

The two principles of the flesh and the spirit are contrary to one another, arrayed against one another, causing inner conflict for the child of God, whose chief enemies are the world, the flesh and the Devil (Rom. 8:5-13; 2 Cor. 10:3-5; Jas. 4:1-5; 1 Pet. 2:11; 1 John 2:15-17). The longings of the flesh prevent us from doing good and fulfilling the will of God (Rom. 7:15-25). If, however, we obey the Holy Spirit, we shall not be under the control of the flesh, nor of the law (Gal. 3:2-6), which was made weak through the flesh (Rom. 8:3, 14; 1 Cor. 15:56-58; Heb. 9:10, 13; 1 Pet. 4:1, 2).

The Holy Spirit will save us from the sins which spring

from the flesh: (1) from sensual sins (v. 19); (2) from idolatry, placing something in the supreme place in the life where God alone should reign, and from witchcraft, unlawful tampering with powers of evil (v. 20a; Deut. 18:9-14; 1 Cor. 10:14; 1 John 5:21); (3) from sins against our brethren—hatred, enmity, jealousy, wrath, strife, factions, divisions and envy (v. 20b; 1 Cor. 3:3; Eph. 4:31); (4) from intemperate excesses (v. 21; 1 Pet. 4:3, 4). The habitual practice of such sins is evidence that the doer has no part in the kingdom of God (1 Cor. 6:9, 10), whose citizens are characterized by purity, faith, love, mercy, kindness, humility and such like (Matt. 5:3-12).

II. Living in the Spirit: verses 22-26.

As distinct from the evil actions performed by the one who yields to the fleshly lusts, certain graces are wrought in the life by the one who obeys the promptings of the Holy Spirit and trusts the Lord (John 7:37-39). The fruits of the Spirit are the inevitable manifestations of the Spirit's presence within; they are the sure results of abiding in Christ (John 15:5, 8; Rom. 6:21-23; Gal. 6:8).

Notice, it is "the fruit" of the Spirit, not "the fruits" (v. 22). It has been suggested that we punctuate the sentence thus: "But the fruit of the Spirit is love—joy, peace, longsuffering, . . . temperance." The chief fruit of the Spirit is heavenly love (Rom. 5:5), which may be said to include all the other precious fruits in the cluster.

The fruit of the Spirit is three-fold: (1) good habits of the individual mind—love, joy, peace; (2) good dispositions toward one's brother—longsuffering, gentleness, beneficence; (3) good principles of conduct—faith or faithfulness, meekness, self-control. No constraint is needed against these high qualities of mind and heart.

The carnal nature is not to be pampered, but to be crucified (Rom. 6:1-13; Gal. 2:20; Col. 2:11, 12, 20). When we become Christians, members of His body, we identify ourselves with Him. He died for our sins, as our Representative, and when He died, it is as though we died in Him and with Him. This truth is set forth when believers obey the Lord in baptism, which symbolizes our death to the old life of sin and our resurrection in newness of life with Christ (Rom. 6:3-6). The Lord reckons that we have died in Christ, and asks that we count it so. As He died not only for sin, but also to sin, we, too, are to reckon ourselves dead to sin and to the flesh with their impulses, and to be under no obligation to respond to their appeals and longings, just as a corpse is insensible to the appeals of the outside world.

Since we have been born of the Holy Spirit, deriving our spiritual life from Him (Rom. 8:9), we are to walk in the

realm of the Spirit, guided and energized by His might (Rom. 8:4). Walking denotes progress, purposeful activity and destination. We no longer live in the country controlled by the Evil One; we have been transported to the kingdom of God's dear Son (Col. 1:13). The laws of the country from which one emigrates no longer bind the traveller who takes out citizenship papers in a foreign land. Similarly, Christians are not bound to obey the lusts of the flesh, but they are under solemn obligation to separate themselves from sin in every form (2 Cor. 6:14-18; 7:1; 1 Thess. 5:22; 2 Tim. 2:19; 1 Pet. 1:15, 16).

The one who lives for self will be desirous of enhancing his own name, rather than the glory of God (2 Cor. 5:15); he will provoke his neighbour, instead of helping him (Gal. 6:2; Heb. 10:24), and will envy, rather than praise, the one who succeeds (Jas. 3:13-18).

FOR YOUNGER SCHOLARS:

By means of illustrations from Scripture and from everyday life enlarge upon some of the virtues of Christian character mentioned in verses 22 and 23, explaining what they mean, and how they are manifested; e.g., love, (Lk. 10:25-37; John 12:1-8), joy (Lk. 24:36-44), peace of heart, freedom from anxious fear (Mk. 4:35-41), longsuffering or patience (Gen. 6:3, 8-22; 7; 8; 1 Pet. 3:20; 2 Pet. 3:15), gentleness (Matt. 19:13-15), goodness (1 Sam. 3), faith (Lk. 7:1-10), meekness (Numb. 12), temperance or self-control (Dan. 1). Show that we cannot build up Christian character by ourselves, but that we must first become Christians through believing upon Christ, and then live in obedience to Him, so that His Spirit may produce in us these qualities.

Scholars should be taught about the conflict between good and evil which is found everywhere in the world, and about the two great persons, God and Satan, who seek to gain control of each life.

DAILY BIBLE READINGS

- May 1—Victory through Testimony Acts 2:37-47.
- May 2—Victory through Diet Jer. 15:11-16.
- May 3—Victory through Meditation 1 Tim. 4:1-16.
- May 4—Victory through Yieldedness Rom. 6:5-13.
- May 5—Victory through Christ Crucified John 6:47-59.
- May 6—Victory through Full Surrender 1 Pet. 4:12-19.
- May 7—Victory through Holy Spirit's Guidance John 16:7-15.

DATES TO REMEMBER

The Spring Bible Conference, May 9-11, culminating in Seminary Graduation Night, May 11th.

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- 2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.

NOTE:—If cheque is used other than drawn on a Toronto Bank, 15c exchange should be added. U.S.A. subscribers kindly do not use Postal Notes.