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The Jarvis Street Pulpit

IS TORONTO BETTER OR WORSE, MORALLY, THAN WINDSOR?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 22, 1950
(Electrically Recorded)

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:9-14.

I HAVE announced that I would discuss this evening the question, "Is Toronto better or worse, morally, than Windsor?" That, of course, involves a comparison, and comparisons are proverbially always odious. Does Windsor pharisaically think itself to be better than Toronto? Would it have the audacity to thank the Lord that it is as it is, and not as the wicked people of Toronto? Is Toronto any worse than Windsor? What would be gained if you prove it either way? The Pharisee thanked God that he was not as other men, or even as this publican. I think it would be the part of wisdom for both Windsor and Toronto to abandon the rôle of the Pharisee if either is inclined to congratulate itself on its moral superiority. It were wiser for both cities, and everybody in both cities, to pray, "God be merciful to us, sinners."

Suppose you prove that Windsor is better than Toronto. That does not prove that Windsor is not very bad. Suppose you prove that Toronto is better than Windsor. That does not make Toronto anything like good enough. Such discussions altogether beg the question at issue, and they are appropriate only to those who desire to avoid the examination of a very ugly situation.

Then politically, the Liberals assume that at last they now have a very clear issue against the Conservatives. The Conservatives are a bad lot. I shall not dissent. But it is open to the Conservatives to answer, "But you started it;" and when they have done that, what has either party accomplished? Such arguments will not exonerate either; such superficial puerilities beg the question altogether. We are not concerned as to whether the Liberals are better than the Conservatives, or the Conservatives better than the Liberals; or whether Windsor and Toronto are better or worse than each other; the important matter is to face a tremendous evil, and to see whether something can be done to correct it.

What About Windsor?

Well, let us begin with Windsor. What about it? It is not a question of geography, my dear friends, nor can we afford to deal in generalities. Beyond all question there are many admirable people in Windsor, law-abiding, decent, upstanding citizens, as in every other city. It is not a question of good or bad men merely, or little and big. It is a question of administration, of law enforcement, or the lack of it. As yet we

haven't all the facts, but we have enough to know that all is not well! Judge Cochrane, the new chairman of the police commission, said a thing I do not like. I do not like the language. He said, "We have just lifted the lid a little, and let out some of the smell." I do not like that. I prefer to use that word as a verb, or as an adjective rather than as a noun. I would rather say that, in raising the lid, if that is what it is, they have emitted an unpleasant odour. Please observe I said "emitted," not "omitted;" and we know enough by olfactory certitude to be absolutely sure that "there is something rotten in the state of Denmark."

What do we know? We know that in Windsor criminals were either acquitted altogether, or inadequately punished by fine or imprisonment. That fact, in what has already transpired, is written in large capitals. We are in no danger of misjudging anybody by judging too quickly so far.

Who Was Responsible?

Then the question is, who was responsible? Certainly the dismissed Crown Attorney was one man that was obviously responsible, and the dismissed police commissioners, a Judge Gordon and a Magistrate Mac-Millan. The Mayor remains only because they had no legal way of removing him. But he stands, as being a party to the general practices, as responsible as those who were dismissed. He remains only because, being Mayor, by statute he is *ex officio* a member of the police commission. The Crown Attorney must be a man of very low standards of public duty, or else a man who could be bought with a price. Whichever he was, he was still a man who had but a very poor conception of what his duty really was. What troubles me is that the dismissed Judge and the dismissed Magistrate are both still functioning officially. They ought to have been completely removed from any official position. Men that could be parties to such iniquity have no moral right to preside in any court in this land, and if the Ontario Government does its full duty it will remove both of them from the exercise of any judicial function.

If the Investigation Stops Now?

If the investigation stops now what shall we say of it? It may be said that somebody is afraid of deadly political disclosures that would involve a great many people of influence. Either that, or we have a dangerously weak law-enforcement department at Queen's Park. I remind you that every abortive investigation emboldens the criminal to go on with his work. He learns to treat investigations with contempt. They will say "We have been investigated before, and we are still here." Better not to begin such an investigation at all, than to begin it and stop short of completion.

Is It Only Windsor's Business?

Somebody will tell us that it is only Windsor's business. It is everybody's business. Evil is infectious, that is, it becomes atmospheric, and it is also contagious, it is communicated by contact; and it tends to become epidemic, and is seldom merely endemic, that is applying to one particular people. It has a way of spreading to everybody. If smallpox or yellow fever or bubonic plague were to break out in any locality it would become the business of everybody in Canada,

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would it not? We ought to make it our business. There is something in Windsor that is far worse than smallpox or bubonic plague. Our Lord Himself said, "Fear not them" or we might apply it, "Fear not it which kill the body, but rather fear him (or it) which is able to destroy both soul and body in hell." There is a virus at work in Windsor sufficient to poison the whole body politic. Certainly Windsor should be quarantined, I mean quarantined until the real source of this horrible odour is discovered and removed. The whole country should make it its business; and there should be protests from the Atlantic to the Pacific, everywhere, against such laxity, such criminal laxity as has characterized the administration of law in Windsor. I say the whole country should demand it in the interests of the moral health of the Dominion. No one will be naïve enough to suppose that those responsible for this laxity were actuated by charitable considerations for the criminals. They must have let the criminals off for their own advantage rather than for the advantage of the wrong-doer.

What One Courageous Man Can Do

It is worth noting that these disclosures are the result of the courageous action of one man. God always does His work in the beginning through one man. "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." That is God's way. I do not know this man, I think his name was Hanrahan, if I am not mistaken. He too was a magistrate, but he could stand it no longer, and he spoke up, and his testimony could not be ignored. The Government had to do something. The greatest business in the world is making men. If one man is converted, made a new creature in Christ, made a real man, who so fears God that he fears neither man nor devil—what wonders he may accomplish! We do not find many men like that nowadays. Men are very scarce. I do not

mean the male variety of the genus *homo* — there are plenty of them—but I mean men, men that cannot be bought, men who will dare to face the consequences of doing right, and who will do right though the heavens fall. You will not find very many.

"Courage, the highest gift, that scorns to bend
To mean devices for a sordid end.
Courage—an independent spark from Heaven's
bright throne,
By which the soul stands raised, triumphant, high,
alone.
Great in itself, not praises of the crowd,
Above all vice, it stoops not to be proud,
Courage, the mighty attribute of powers above,
By which those great in war, are great in love.
The spring of all brave acts is seated here,
As falsehoods draw their sordid birth from fear."

Windsor Needs a Thorough House-Cleaning.

If there are any Windsor people here tonight, I tell you that in my judgment Windsor administratively, from the Mayor down, is in a very bad way. I should think they need a very thorough house-cleaning in Windsor officially. I cannot imagine anybody sitting on the City Council in Windsor and being ignorant of this situation. I know if I were a member of the Council I should know about it. I cannot imagine a man being a Controller in the City of Windsor and being perfectly ignorant of a situation like this. However, I give that as my opinion, and I really hope that the Ontario Government will pursue this matter to the end.

Premier Frost

The Provincial Prime Minister has a very suggestive name. His name is Frost. I hope he will not prove a mere white frost. I hope he will go down to zero, right down to the very bottom of it, no matter who is involved. I have admired his firm declarations thus far.

The Attorney General has an interesting name too: I do not suggest that in this case the name has any affinity with beer, but his name is Porter. But I hope that Mr. Frost and Mr. Porter will do a thorough job. So far I am pleased with most of what the Premier has said.

Disagree With Premier Frost on Estimate of Judge Robb

One thing I disagree with entirely. He says that the Chairman of the Liquor Licensing Board, Judge Robb, has done a magnificent job. For whom? If he were the highest salaried agent of the liquor interests of this country he could not have done a better job for the liquor interests, and he could not have done a more devastating job for the people of this country. What is his name? Judge Robb! Another significant name.

What About Toronto?

We will leave that for a moment. What about Toronto? We live here. I do not believe that there is any laxity in law enforcement here. I have not observed any evidence of it. Some years ago I had a great meeting in Massey Hall. Multitudes were turned away. I could not even get a chairman, and one of the papers had a cartoon of the empty chair that ought to have been occupied by the Mayor. At that time we had a strangely constituted police commission, and some of the policemen had been robbing the stores at

nights, and some of them were sent to the Penitentiary. After they got out it was proposed to put one or two of them back on the Police Force. That was in Toronto. Well, I had my innings that night, and said what I wanted to say. The ex-convict entered suit against me for five thousand dollars, and I told him to go ahead. But I had the satisfaction of seeing the whole police commission changed. They didn't do it the next day, but a little while afterwards. Everybody but the Mayor retired from the police commission?

I do not think we have any such situation in Toronto today; I have no complaint to register. No irregularity has come under my observation, and so far as I can see the Crown authorities, and the police, and the city courts are doing their full duty. There might be differences of opinion in respect to the lenity or severity as the case might be, of some of the sentences, sometimes. I think if I were on the Bench some of these men would not get off so easily; some of these sex-crimes ought to be more severely punished. I do not know whether you know it or not, but legally rape is a capital offence. If I were on the Bench and a man were indisputably convicted, proved to be guilty of that, I would sentence him to death. Let us have a few examples. We might have a little cleaner citizenship. But that by the way. Now if anybody knows of any such laxity as obtains in Windsor—I say I do not know of it, I have not heard of it; I do not believe there is—but if I knew of it I should make it known, and if anybody ever knows of it, it is your duty, I think everybody's duty, to co-operate with the officers of the law to endeavour to secure as equitable an administration of the law as possible.

Is Toronto Worse Than Windsor?

Is Toronto worse than Windsor? It may be, I do not know; but certainly she is not guilty of Windsor's laxity. I do know it is a very much larger city, and evils have more room to spread themselves in Toronto than they have in Windsor. I think it is a matter of general experience and observation that, the larger the city, the more likely it is that certain evils will flourish. They are not so easily controlled. And remember, it is quite easy for anyone who isn't charged with the responsibility to criticize those who try to enforce the law. It is one thing to feel morally certain of wrong-doing; it is another thing to find convincing legal proof. But unless I am sure they are derelict in their duty, I have no criticism to offer of public officials. The commandment of the law applies: "Thou shalt not bear false witness against thy neighbour." They may be doing a far better job than you could do if you were in their place. I recognize the difficulty, but I am here to co-operate with every one of them in every possible way, in the preservation of law and order; and so far as I have been able to observe, the authorities in this city do endeavour to control the evils which they cannot possibly eliminate.

Do They Succeed?

Now do they succeed? Not absolutely. There is a law against murder, notwithstanding, murder is committed; there is a law against theft but robberies take place; there are laws against all kinds of evil, but the laws are transgressed. It is the duty of the police to discover the transgressor and to bring him to book.

I say, so far as I know, I think our law enforcement officers do really endeavour to do their best, and until I know to the contrary, I am ready to support them in every possible way.

Toronto Is Not "Toronto the Good"

But, when I have said that, I must frankly admit that Toronto has long since forfeited its title to be called "Toronto the good." I seriously doubt whether it ever had any right to be so called. At all events I hope there is no spot in Ontario worse than the area in which this church stands. I shall endeavour to show you that we have done the best we could, but we haven't stopped the flow of evil. Every kind of evil flourishes in Toronto—drunkenness, bootlegging, gambling, prostitution—it does, I suppose, in every large city, and I do not believe that there is any city that can thank God that it is not like some other city.

Agree With Mayor McCallum

I agree with Mayor McCallum in saying that he does not want criminals of Windsor "flushed out", to use his phrase, of Windsor to find asylum in Toronto. It would be natural, if they are driven out of one place for them to try to find asylum somewhere else, and they would be more likely to hide, or to try to hide in the larger cities than they would in a smaller one.

On the other hand if Windsor should reply, "We do not want any of your Toronto criminals here," I say, Right you are; I do not blame you. We have a surplus of them here in Toronto. I wish they would go somewhere, but I do not blame Windsor or any other city for not wanting them. I have no time to discuss this evil trinity, this evening, bootlegging, gambling and prostitution—they are rife in all our cities, I have no doubt, and Toronto is no exception to the rule.

What Is the Major Source of Crime?

I want to get at the source of this whole business tonight if I can. It is deeper than Windsor, far deeper than the Toronto authorities, however faithful they may be. What is the source of this increasing lawlessness in the Province of Ontario? That is the point. Well, it is not difficult to identify that source. It is the liquor traffic. I do not care how you try, you cannot make that damnable business respectable.

About Mitchell F. Hepburn

You politicians listen to me. Hepburn proclaimed the law which the Conservative regime, which preceded him, had put upon the statute books for the purpose of catching votes, but they had not proclaimed it. Hepburn, who was a tricky and shrewd, and utterly unprincipled politician, said, "If you elect me, I will not rescind it. They passed it, and I will proclaim it." Poor idiots the Conservative party leaders were, and Hepburn did proclaim it. Hepburn opened the dykes. "Ah," somebody says, "thank you, sir. I am glad you placed the responsibility where it belongs, on Mitchell F. Hepburn."

About George Drew

Hepburn opened the dykes and released the flood, and George Drew launched his cockle shell canoe upon the flood, and floated on the tide into office. And bad as Mitchell Hepburn was, George Drew was a hundred

times worse. Apparently a pettifogging politician—certainly no statesman. I am naturally Conservative, and I do not like too many changes. I do not mind changing when a change is necessary; but I do not think I ever rejoiced more over an election than when George Drew got such "a whale of a licking" in the last election. That vote was not a vote in support of Premier St. Laurent, who was practically an unknown man, at least, an untried man, it was a protest vote against the most impudent political "dud" that ever tried to lead a political party. A friend of mine who was on his side said, "Every time the man opened his mouth he lost ten thousand votes." I agreed with him, and I verily believe that if that election could have been postponed a couple of weeks the country would have made it unanimous, in protest against him. The Conservative Party in Ottawa will never, never, never get out of the shades of Opposition until they find somebody who is a man to lead them.

But What About Hepburn?

Well, what about Hepburn? I dealt with him at the time. I have five copies of THE GOSPEL WITNESS here. The first was August 23, 1934, then August 30, 1934, September 6, 1934, February 7, 1935, March 7, 1935. The title of that address was, "Hepburn's Alliance with Rum and Rome." They always go together, always. If you had time to read what is in these copies you would find there a prediction sixteen years ago of the precise condition we now face in Ontario. One did not need much foresight to predict what would happen; one only needed to know what liquor does for men, and what, when it is let loose like a flood upon a Province, it would accomplish in this province.

On the Radio

We were on the radio at that time, CFRB, which was then the strongest station in Ontario. We had a tremendous hearing, I used to get thousands of letters weekly, and all through the country wherever one went of a Sunday he would hear nothing but Jarvis Street's service. The Manager of the radio station called me up and said, "Aren't you afraid that my station will be blown up?" I said, "No, I am not. Are you?" He said, "I have been threatened. I have been told that if I do not put that man off the air, and stop his protests, they will blow up my station." They didn't.

40,600 Signed Protests

I continued on the air, and as a result I received by mail over forty thousand, six hundred protests against Hepburn's policy. Some of those represented the entire electorate in certain municipalities. Some enthusiastic temperance advocates had canvassed the whole municipality, and had secured the signature of every voter on the list, protesting against this beer by the glass, and all that it meant. I wrote to Mr. Hepburn, I thought I had better keep those protests to myself for a while, but I wrote to Mr. Hepburn and told him I had these forty thousand, six hundred protests, and I should be glad to take them to Queen's Park and to have them examined. Although I spoke for forty thousand, six hundred people, I was not treated with the courtesy of a postcard in reply; just ignored. The liquor business has ignored everybody from that day until this. I know the Liquor Licensing

Board meets sometimes and then the ministers and others think they are going to do something, so they appear before them and make their protests, and they think they have done something. Then they go home, and the licenses are granted just the same as they would have been if they had never protested.

The Burning of Jarvis Street Church

This church was burned down. We suffered a three hundred thousand dollar loss. It was of incendiary origin. The fire started in the tower and in the rear simultaneously. There came down from the tower about half a dozen I think, gallon or half gallon cans. They had no lids on, with a wire across the top. They did not belong here, we never had them. Whether they contained kerosene or gasoline or what, I do not know. I may say that some time before that our insurance brokers had said, "You are carrying too much insurance." We were carrying then about three hundred thousand. They said, "You will never get any more than you lose, and you know you could not have such a loss as that right here in the centre of the city. The firemen would be here, and they would extinguish it before it would get to that, and you would get only what you lose." But this building was doomed before ever the firemen got here, and they got here very quickly. It started there and here, a mass of flames, a flash fire! Thousands of people gathered. The streets were blocked off at Carlton, at Church, Sherbourne and Dundas. Practically the entire fire-fighting equipment was here, and how many police I do not know. And over in Queen's Park they were holding a jubilation, literally rubbing their hands with glee. "Jarvis Street is burning." I got all sorts of letters telling me that I should never be allowed to rebuild it.

Told We Could Buy Cheaper Than Build

Before the fire was out somebody came and said, "There are two churches here, Old St. Andrews and Sherbourne St., and I know for a fact (that was in 1938) that one or the other of them will close. Why do you want to build this church? You could buy one of those churches, and this would make a fine site for a hotel." I said, "Very probably, but Jarvis Street Church will rise again." Some of my own friends said, "Now let us save money. Don't put up that steeple." I said, "We will put up that steeple if we put up nothing else. We must have in this place something pointing toward Heaven." I agree with Wordsworth quoting Coleridge where he speaks of spires whose "silent finger points to heaven".

So the steeple went up; the church was rebuilt. - There was a difference between our insurance and what it cost us, of more than a hundred thousand dollars. It cost us something to take our stand even for simple morality; but I am happy to tell you to-night that this church stands, you see that do you not? It is fairly comfortable, has an acre and a half floor space, and not a dollar of debt on it; free from all encumbrance, right almost in the midst of hell.

Radio Charge Increased to \$200.00

Well, they did not put us off the radio, they just put up the price to two hundred dollars per service, that was all. I am not much of a beggar, and I didn't know how to get two hundred dollars extra.

How Hepburn Answered

But what did Mr. Hepburn do? He answered by giving eleven authorities in two blocks, and making this spot the worst spot in the entire Province of Ontario. Then he retired. It is amazing how far a meagre political salary can be stretched in such a case, enabling a man after a very short time to retire in luxury. I do not know how they do it. But Hepburn retired to listen to the grass grow, so he said. Evidently he was a man—I do not quite know the significance of the saying, but I think it will suit me here, he was evidently a man who had "known his onions".

Drew Out-Hepburned Hepburn

George Drew out-Hepburned Hepburn. The liquor traffic has no politics. Liberal, Conservative, C.C.F.—anything at all, only let them have freedom to flood the country with their poison, and their pockets with the money of their victims.

Now let me tell you what I have seen, standing on the steps of this church at that corner, the corner of Gerrard and Jarvis Streets. I have not shut myself up to narrow dimensions, I have travelled the world, and I know a little, not much, but a little about most of the principal cities of the globe. I think carefully before I say what I am about to say; I think of what I have seen in London, in Glasgow, where they like their whiskey, in Edinburgh, in Manchester, Bristol, Liverpool, Belfast, Dublin, Cork, and across the Channel in Paris, and several other French cities, in Brussels, Belgium, in Amsterdam, Holland, and other parts of Holland, in Copenhagen, Denmark, and Oslo, Norway, Stockholm, Sweden—I have visited them all—in Geneva, Switzerland, and Rome, filthy Rome in Italy, in Athens, Cairo, Bombay, Calcutta, New Delhi, Lucknow, Cawnpore—the Hindus will not have any liquor in India; that is one good thing in their favour—in Siam, its Capital, Bangkok—I spent ten or twelve days in Bangkok—in Hong Kong, Manila, Baguio, and other cities in the Philippine Islands; and Singapore; Batavia and Bandoeng, in Indonesia, and then all through Australia from Tasmania, Hobart, and Melbourne, Sydney, Brisbane; in New Zealand, Auckland, Christchurch, Wellington and Dunedin; in Chicago, New York, San Francisco, and many other American cities. The Lord knows they are bad enough, and I suppose if I had looked for it in some of these cities I might have found it, but I am speaking of that which appeared to the observation of a traveller going through these cities of the world, and I say advisedly that I have seen more drunkenness, standing on the steps of this church, than in all these great cities of the world put together! No doubt it is there, but I did not see it. But I have seen it here, without looking for it. I have seen girls taken out of a place over yonder, thrown into a taxi-cab dead drunk, followed by some men, just as though they were bags of wheat or flour or something else, and driven off, the Lord only knows where.

One Saturday night we had a great meeting in this church—I am going to shock you when I tell you—and among those who were here was a man who had some position at Toronto University. He and his wife came back—it was a windy night—white-faced. He said, "I must tell you what I have seen." I said, "What did you see?" He said, "I saw two young girls stagger out of one of these houses down here in this first block in evening dress so drunk that they could not keep their

feet. The crowds were going down from this church to get the car at Dundas Street, and these two young girls, scarcely out of their teens, fell on the sidewalk, the wind whipped up their dresses, and there they lay, stark naked, to the view of hundreds of people passing by." Less than a block away from this church!

One night I was in my office late. When I am in the office late I always lock the door, because it is a big place and I do not want anybody to come in and walk around. I heard something at the door, and I went out and slipped the bolt, and opened it. There was a poor fellow, dripping with blood, blood streaming down his face and over his hands. He was just in a huddle at the door, and he said, "Will you let me come in, Mister?" He crawled in like a poor, bruised, hunted beast, the blood streaming from him. He said, "Please Mister, don't tell my wife, will you, don't tell my wife. I am not often like this, but it was pay day. They got me drunk and took all my pay, and I cannot do a thing, but don't tell my wife." I said, "I must get care for you somehow, you need to be taken to the hospital." "No, no," he said, "don't tell anybody, just let me come in." So I slipped the bolt again, went back to my office, and called the police. It was the only thing I could do. Not to imprison him, but to take him to the hospital. I told them what I had here, and when I came back he was gone, but there was a trail of blood through the vestibule, down the stairs, and around the corner near the janitor's work-room. There the poor fellow lay in his blood. The police came and they went down, and if they had been nurses they could not have treated that poor broken man more kindly. They literally carried him up the stairs, put him in their car, and took him off to the hospital. In the Province of Ontario, at the door of a Baptist church, inside a Baptist church I saw that! With all the intensity of my soul I cursed that liquor business, and prayed that somehow or another we might be enabled to correct it. But the thing has gone on and on from bad to worse.

About two years ago, maybe more, Dr. Wilmot, Mr. Slade and I were in my office. It was getting on toward midnight, and I enquired if there was any place open where we could just slip out to get a cup of tea. Mr. Slade said, "There is a place down here I heard of; I haven't been there, but somebody told me that they went there for dinner the other night about six o'clock, and had a very satisfactory meal." I said, "It wouldn't be open now, would it?" So I called. "Oh yes," they said, "we are open." It was at the back of the Westminster Hotel. I did not know there was such a place. We went down, went in, and went through the hotel to this room at the back, which was dimly lighted. We sat down and ordered tea, and some light supper. There were only a few people there, but a little after midnight it began to fill up, and all the women of the street, with the men they had picked up, came in. We sat there a little while and looked it over. We paid the bill and rose to leave, and as we were just about to come into the hotel I met the Manager. For twenty-five years we had used the Westminster Hotel as our bedroom; whenever we had any guests in this pulpit we always put them up at the Westminster Hotel, and it was very satisfactory, and the Manager was very kind to us. He usually gave us accommodation if there was any possibility at all. This night, as we came from this place—innocently enough we had entered it, but I did not know we had been in "a

cocktail bar," that is what it was—we met the manager. "Oh," he said, rather startled. I said, "Yes, I am here." A very fine gentleman. I said, "Mr. Smith, I did not know until now that the Westminster Hotel was next door to hell." He said, "You know I just manage the hotel; I have nothing to do with this." I said, "I am glad you haven't." I said, "That ought not to be permitted in any civilized community in the world." Just a bit of hell, that is all it was.

Police Cannot Mop It Up

Now while they are multiplying these "outlets" do not blame the police and the magistrates if they cannot cope with it. If a filthy sewer breaks and through its open mouth it pours its filth into the streets, do not blame the street-cleaning department if they cannot keep the street clean. Better stop that sewer. You will never make it clean any other way.

A Billy Sunday Story

(At the close of the service a gentleman related a story told by the famous Billy Sunday when he spoke on temperance in the Mutual Street Rink, during the First War. I was present, but had forgotten the story.

Here is Billy Sunday's story:

A medical attendant was conducting a visitor through an asylum for the insane. He showed him a man in an unfurnished cell, busy with a mop, mopping up water. Protruding from the wall was a tap from which water was pouring. The visitor inquired as to the significance of this. The medical attendant said, "We use this as a test of a patient's mental state. If he leaves the tap running, and keeps on trying to mop up the water, we conclude he is really insane. But if he has sense enough to turn off the tap, and stop the flow at its source, we consider he is not so bad, and is quite a hopeful case.")

I say, therefore, I would not say a word that would lessen your respect for the law-officers of this city, but it is folly, utter folly, to say that Toronto is a clean city. It simply is not. It is clean in the sense that we do not let flagrant law breakers get off without punishment, perhaps, but in other respects it is anything but clean. I do not know where you live, but of course you can, if you like, live up on the hill or somewhere else, and be a

"Little Jack Horner, who sat in his corner,
Eating his Christmas pie;
He put in his thumb, and pulled out a plum,
And said, what a good boy am I!"

"My part of the city is lovely." Very probably there are fine places like that in all the cities, but this thing will not stay in a corner, it spreads, it spreads everywhere.

The Liquor Traffic the Mother of Crime

I say to you that most of the crime in this country is traceable to the liquor traffic—robbery, murder, domestic strife, sex crimes, and I do not know what else. Notice when you read the paper, big headlines, some crime is committed, a woman is strangled, or something else, a dreadful story, and generally you will find that they were in the beer parlour together. Wherever it happens, follow it back and nearly always you will find its source is in this liquor business.

Again—Who Is Responsible?

What are we doing? Well, who is responsible?—We ask that. The Government. Premier Frost cannot evade

the responsibility. The Ontario Government is responsible for this condition of things. I do not care who started it, that isn't the point. I want to know who is going to stop it. It is the fireman's duty to put the fire out, and after he has it out he can take time to find out how it originated; but in the meantime, put out the fire.

"Outlets" to Reduce Consumption!

There they are, and they continue to multiply outlets. Do you know what for? To reduce the liquor consumption. You have heard that haven't you? The more outlets you have, the more conveniences for drinking, the less drinking there will be! I wonder, do these men think we are all insane, that we have taken leave of our senses?

Departmental and Chain Stores

For example, there are two great departmental stores in this City. I think of one of them. It had a great mail order department a few years ago, and people bought by mail. Then the cars came in, and they had to change their plan a little. I remember their first "outlet" was in Winnipeg. Why did they build that big "outlet" in Winnipeg? To reduce their business of course! What else do you think they did it for? Then after a while, I do not know the order, they had a big "outlet" in Hamilton, to further reduce their business. Then they had one in Ottawa, for further reduction; they have one in Montréal, and in Moncton, and in Halifax, I do not know where else all down through the Maritime Provinces, great warehouses to which goods are shipped and then distributed to these "outlets". What for? Because they were doing too much business, and they multiplied their "outlets" so they could reduce their business! Then they went to Regina, and to Saskatoon, to Edmonton, Calgary, Vancouver, and recently they took over that great hotel, the old Vancouver hotel, and bought out the biggest departmental store on the Pacific Coast to add to their "outlets"—of course, to still further reduce their business. The same may be said for all the chain stores.

What Do They Think We Are?

Do these people think we are a pack of fools? Sometimes I fear we give them reason to think so, in that we tolerate it at all. What are these "outlets" for? To increase the business. The "outlets" are designed to multiply the intakes. Are they increasing it? These are Government statistics. Somebody said in Prayer Meeting last night that they had read this down in a corner of a paper in small type. I said, "Where did you see that?" He said, "In *The Evening Telegram*." I said, "I should expect that. They would not publish it in big type." I have no brief for any of the papers, but here it is from Government statistics of Ottawa, printed in *The Toronto Star* with big headlines: One billion, twenty-six million dollars spent last year by Canadians—in a country that has a population of fourteen million people—one billion, twenty-six million dollars spent last year in alcoholic beverages and tobacco. Of that amount six hundred and four million, three hundred thousand dollars was Canada's drink bill. The "outlets" do not reduce the business, but every outlet multiplies the intakes, and the more outlets (why do they call them that?) the more drinkers. That is what it is for. It may be that the United States is as badly off as we are, but

outside of the United States I do not believe there is a country in the world that is so cursed with liquor as the Dominion of Canada. What a fabulous sum, six hundred and four millions of dollars!

Who Is to Blame?

Well, are we to blame the Ontario Government? No! They are accessories after the fact, and in a certain sense, before the fact. But what about the churches? What are the churches doing? When I made my protest sixteen years ago, and continued it week after week, and published it, there wasn't one minister of any denomination in the entire City of Toronto who supported me, not one. I remember a time when you could always count on the co-operation of Methodist preachers in a temperance matter; you could always count on the co-operation of Baptist preachers, but you cannot now. The Methodists have become United. Perhaps you will criticize me for telling this, but somebody has to tell the truth. We had a PROTESTANT LEAGUE meeting a few years ago in a certain large church in the city, and the Pastor came to the meeting half drunk, the Pastor of the church. That wasn't a singular case, there were others. Not very many, thank God! I think the overwhelming majority of ministers of all denominations, outside the Catholic church, are teetotallers, as they ought to be.

But there have been some discussions about the church members, what the church should do about the church members drinking, whether it should say anything. Well, I will say something. So far as this church is concerned, within my knowledge there is not one member of this church who is not a teetotaller, and so far as I know there is not one member of this church who uses tobacco. There may be, but I do not know it, and if you know of any member of Jarvis Street Church who is not a teetotaller give him my compliments and tell him we would rather have him outside than in. The church must clean house. Unless and until you have a regenerate membership, unless you have a church composed of people who have been made new creatures in Christ, and who will bear witness against these evils, we cannot exert the influence we ought to.

"Ye are the salt of the earth: but if the salt have lost its savour wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The church has lost its savour, and it is being cast out and trodden under foot of men.

Three Presbyteries to Meet

I am glad to notice that Dr. Crossley Hunter, chairman of three United Church Presbyteries, has called a meeting to consider the "sordid" condition in Toronto. It is about time we were doing something. I think I will send Dr. Hunter a copy of that letter, and tell him I still stand by it, for I think that what you need is not three Presbyteries, but every church and every man and woman who professes and calls himself or herself a Christian, to get together to fight this terrific evil. That is what we need.

Proportionately, Toronto Not Worse Than Windsor

I love Toronto, and I am not giving it a black eye. Faithful are the wounds of a friend. I do not think we are worse than Windsor, I do not think we could be, but we are far from being good enough. Toronto cannot take the Pharisee's attitude and thank God for what

we are. God did not make Toronto what it is; He did not give us the open Sunday; there are a lot of things here that He did not give us. If you thank anybody for that thank Controller Lamport, and Controller Balfour. Those two men are always on the side of the world, the flesh and the devil. One is a Roman Catholic, and the other is a former Baptist. I hope he isn't a Baptist now. Give him my compliments, and tell him that if he runs for Mayor I hope all will try to remember that there isn't any man in this city more responsible for throwing wide open every door to evil than Controller Lamport and Controller Balfour.

What Shall We Do?

What are we going to do about it? Institute what laws you like, what reforms you can, there is only one thing that will make people sober. You cannot make them sober by law. It is well enough that a city should recognize its defects, and take measures to correct them if it can; "The law was our schoolmaster to bring us unto Christ," and that applies also to this principle, that evil legitimately restrained may create a situation where it is somewhat easier to preach the Gospel. But we must not depend upon any legal restraint to make people sober. Take away a man's liquor, lock him up, and he will not get drunk, but it isn't because he doesn't want to. No; we have got to take the position of the publican, who admitted that he was wrong, "and would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." There isn't one of us here who has not failed in some respect in this matter. We might all have made more vigorous protests than we have, I think very likely. I thought I had done my duty, I have done it again and again and again; but it seemed like a waste of breath, and I did say that it would have to get worse before it got better, and when it becomes absolutely intolerable we shall find people waking up.

Our Great Need.

What we need is this—we need that every man and woman here and everywhere else should be, in the truest, and in the Biblical sense, a Christian. "Christ in you, the hope of glory." "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." That is the only way. And then we need churches that will be composed exclusively of people who are born again. As long as you open the doors of the church to people who do not know Christ, you will have churches that are without power. We shall have power with men only as we have power with God. God bids us be separated from all evil, and that is the curse of our day—an unregenerate church membership, and in too many instances perhaps, an unregenerate ministry. For when you take the Bible out of the pulpit you invite the devil into the pew, and when the whole Gospel of saving grace ceases to be preached without compromise, then you may expect all kinds of evils to ensue.

Now do not say that I scolded Toronto any more than Windsor, or Windsor any more than Toronto. Moody once said, "The fact is, we are all a bad lot." So we are, but for the grace of God, and we had better set our house in order, and do the best we can to clean up such dreadful conditions as obtain in Windsor and elsewhere.

THE PREACHER LIKENED TO THE PLOUGHMAN

Well may the preacher and the ploughman be likened together: first, for their labour of all seasons of the year; for there is no time of the year in which the ploughman hath not some special work to do: as in my country in Leicestershire, the ploughman hath a time to set forth, and to assay his plough, and other times for other necessary works to be done. And then they also may be likened together for the diversity of works and variety of offices that they have to do. For as the ploughman first setteth forth his plough, and then tilleth his land, and breaketh it in furrows, and sometime ridgeth it up again; and at another time harroweth it and clotteth it, and sometime dungeth it and hedgeth it, diggeth it and weedeth it, purgeth and maketh it clean: so the prelate, the preacher, hath many diverse offices to do. He hath first a busy work to bring his parishioners to a right faith, as Paul calleth it, and not a swerving faith; but to a faith that embraceth Christ, and trusteth to his merits; a lively faith, a justifying faith; a faith that maketh a man righteous, without respect of works: as ye have it very well declared and set forth in the Homily. He hath then a busy work. I say, to bring his flock to a right faith, and then to confirm them in the same faith: now casting them down with the law, and with threatenings of God for sin; now ridging them up again with the gospel, and with the promises of God's favour: now weeding them, by telling them their faults, and making them forsake sin; now clotting them, by breaking their stony hearts, and by making them supplehearted, and making them to have hearts of flesh; that is, soft hearts, and apt for doctrine to enter in: now teaching to know God rightly, and to know their duty to God and their neighbours: now exhorting them, when they know their duty, that they do it, and be diligent in it; so that they have a continual work to do. Great is their business, and therefore great should be their hire. They have great labours, and therefore they ought to have good livings, that they may commodiously feed their flock; for the preaching of the word of God unto the people is called meat: scripture calleth it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone: but it is meat, it is no dainties. The people must have meat that must be familiar and continual and daily given unto them to feed upon. Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates. For Christ saith, *Quis putas est servus prudens and fidelis? Qui dat cibum in tempore.* "Who think you is a wise and a faithful servant? He that giveth meat in due time." So that he must at all times convenient preach diligently: therefore saith he, "Who 'trow ye is a faithful servant?" He speaketh it as though it were a rare thing to find such a one, and as though he should say, there be but a few of them to find in the world. And how few of them there be throughout this realm that give meat to their flock as they should do, the Visitors can best tell. Too few, too few; the more is the pity, and never so few as now.

—HUGH LATIMER. *The Sermon of the Plough*

People seldom improve when they have no model but themselves to copy after.—GOLDSMITH.

"HOW JESUS CHRIST SAVES"

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

Preached in Jarvis Street Baptist Church, Toronto,
On a Sunday Evening
(Stenographically Reported)

"But after that the kindness and love of God our Saviour toward man appeared,

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

"Which he shed on us abundantly through Jesus Christ our Saviour;

"That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 3:4-7.

A CAREFUL study of the New Testament will disclose the fact that the New Testament writers were supremely concerned about one matter,—that was the relationship of the soul to God. Out of that, of course, flowed many obligations; but they ever recognized the principle of the Master's teaching, that the first and great commandment concerned our relationship to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself."

Here the Apostle once again states, in simple language, how men are saved. Over and over again throughout the New Testament that theme is discussed, and we are told how the sinner may come into right relationship to God. That, my friends, is the supreme business of the church, and of every Christian minister.

I.

Now, how does Jesus Christ save? This text answers: "Not by works of righteousness which we have done . . . by the washing of regeneration, and renewing of the Holy Ghost." That is how He saves,—that is to say, SALVATION IS BASED, NOT UPON HUMAN MERIT, BUT UPON DIVINE MERCY. We are not saved because we deserve to be saved, but because there is forgiveness with Him, because of the truth,

"Plenteous grace with Thee is found,
Grace to cover all my sins."

Our Lord Jesus Christ is not a merchant who sells salvation for a price. People are busy trying to accumulate a store of merit wherewith to purchase the favour of God. That is the philosophy of nearly every heathen religion,—man trying to make himself worthy in God's sight, hoping to obtain salvation by works of righteousness which he may do. I remind you, my friends, this text declares that that is beyond the realm of possibility. We cannot obtain salvation on the ground of human merit. For what if it were possible from this hour to keep the commandments of God? What do we mean by righteousness? Apart from the Gospel's standard, the most perfect standard we have is in the Decalogue; in the Ten Commandments we have the summary of the whole moral law. That is what God requires of us,—to love Him, to love our neighbour; and the Ten Commandments relate to that two-fold duty,—our relationship to God, and our relationship to our fellow.

What if, from this hour, negatively, we were able to refrain from all manner of wrong doing, not only in word and deed, but in thought? What if it were possible, on the other side, positively, to do that which the moral law requires, and to fail in no particular in the discharge

of our whole duty? What, in a word, if it were possible for us from this hour to write the record of a perfect day in God's book for every day that we shall live from now until He shall call us hence? What then, what of the deficit of the past? What of the years which the locust hath eaten? What of the wrong doing of yesterday? Do you not see, dear friend, that human effort can never reach back to yesterday? It can never balance the books of the past. We can never accumulate a surplus of merit over and above the obligations of to-day, to pay on the deficits of our yesterdays.

I was in a store one day talking to the grocer. It was a little grocery store. And a woman came in and held a whispered conversation with him, and in a few moments went out again, evidently very much displeased. I remarked to him, "Apparently you did not please your visitor." "No," he said, "she was an old customer, too; and I am sorry to have to deny her request. But she came to me asking for credit, and I asked her, 'Is your husband out of work?' and she said, 'No.'" He knew that she worked also, and he said, "Are you out of work?" and she said, "No." "Then the two of you together are working at full time and are producing the maximum of your earning power?" She said, "Yes." Then he said, "My good woman, if you cannot pay your way day by day when you are earning all that you have any hope of earning, what possibility would there be of your overtaking old scores?" And he added, "I advised her to endeavour to live within her income."

Now, my friends, that is a simple illustration, but if you and I were able from this moment to discharge our utmost obligation to God; never to fail in a single particular from now until the day of our death, our yesterdays are a record of debts unpaid, duties undone, sins innumerable committed, all written down in God's book. How is it possible that any one of us should ever be able to purchase salvation by works of righteousness which we may do? My Master is not a merchant who sells, but He is an infinitely wealthy King who gives.

A little girl was passing a beautiful garden one day. She was poor; but she was very fond of flowers, and she saw over the wall, or through the railing, a young lady moving among the flowers. This little girl conceived the idea that she would like to have some of those beautiful flowers; and she had a few pennies. So she pushed her way into the garden amongst the roses and made her way up to the young lady who was moving about among those perfect blooms. She held out her few pennies, and said, "If you please, would you sell me some flowers?" The young lady said to the little girl, "Why do you want the flowers?" "Oh," said the little girl, "I love them so. I have not got much, but I would just love to have some of those flowers to take home to my mother, and I thought perhaps you would sell me a few. This is all I have got." The young lady said, "These are my father's flowers and he grows them for his own delight, and for the satisfaction of his family, but he will not sell any." The little girl's countenance fell. She said, "I am so sorry. I thought I would like to have some." The lady said, "He does not sell his flowers, but I know he would be glad to give you some"; and she cut the finest roses she could find and filled the hands of that longing girl.

And we, forsooth, come to the Lord of all the universe before Whom angels bow, Whose treasures are inexhaustible; to Whom belongeth the cattle upon a

thousand hills, and all the earth and the fulness thereof; and we bring our little pennies, or the filthy rags of our own righteousness, the poor effort of our hands, and we say, "Please give me salvation. I have prayed, and I have repented; I have read my Bible; I have tried to reform my life; I have corrected as many habits as I could; I have tried to cleanse my heart within, and my life without; and now I come with these works of righteousness. Please give me salvation." And my Master says, "My Father never sells, but He gives away"—He is the Father of light, from Whom cometh every good and every perfect gift. "Not by works of righteousness which we have done, but according to his mercy he saved us." That is to say, salvation is provided for the impotent, for those who cannot work; it is provided for the bankrupt, for those who have nothing to pay; it is provided for those who are absolutely friendless, for those who have no one to recommend their cause. The divine scheme of redemption is based upon pity, mercy, grace,—abounding to the chief of sinners. That is how we are saved;—by the free gift of God's love, by the kindness and love and pity of God our Saviour.

"Not by works of righteousness which we have done, but according to his mercy he saved us." There is nothing more difficult than that,—to get people to accept mercy. How strange it is that human pride is too often a stumbling block. If I were to tell you that salvation was to be had at the price of human penance, you would get up at six o'clock in the morning; you would attend mass, you would do anything in the world to obtain it. The whole system of Roman Catholicism is based upon the human desire to obtain salvation without an acknowledgment of moral and spiritual bankruptcy. It is easy to get a man to adopt a religion that promises salvation without the surrender of his pride, without the surrender of his will, without an acknowledgment that he is utterly, hopelessly bankrupt before God. But, my dear friends, the salvation that is in Christ is based upon the assumption that men have nothing to pay. It is for paupers. It is for sinners,—the worst, the weakest of sinners; no one else has any chance. If you think you have enough money; if you think you can pay your way, you will discover by and by that "they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever)." That is the basis of salvation,—mercy, divine mercy, not human merit.

II.

Then, this word further: SALVATION CONSISTS, NOT IN REFORMATION, BUT IN REGENERATION. Do you know what regeneration means? I read it to you this evening: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Salvation is not wholly objective. Christ did something for us on the cross. He paid our debts. He did something for us; but salvation provides a way whereby God can do something in us, not objectively merely, but subjectively. By "the washing of regeneration," the saved soul is touched by the finger of God. He becomes the subject of the regenerating power of the Holy Ghost; and those "who were dead in trespasses and sins," are quickened together with Christ. That is the meaning of

this ordinance to-night: "For if we have been planted together in the likeness of his death—in acknowledgment of the fact that we died in Christ, that judgment was passed upon the old life at the Cross, that there we were put to death; and that the old life was buried in the sepulchre with Jesus, and that we are risen with Him to walk in newness of life,—if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Now what is salvation? It consists in a right relationship to God. The question for every one of us to ask, my friends, is not what are the terms of admission to a particular church, not how must I live in order to be esteemed a Christian among men. The great question is this, What change must take place in me in order to make me so acceptable to God that He will be willing to have me live with Him? That is the great question. There are some people who are perfectly righteous as far as their outward life is concerned, but I should not want to live with them. Someone else might, but they are not my sort. Their personalities are not agreeable to me. Divine grace makes us love everyone, but some people we get along with better meeting them two or three times a week than if we lived under the same roof with them. But we are all peculiar, and we have to find our affinities so that we can live together happily. It is a great privilege to have separate homes, for we may have many dear friends, with whom we could not live agreeably. Would you like to attempt to live with someone who could interpret your thoughts, no matter what your countenance might be? Would you like to live with someone who could understand your thoughts afar off; someone whose gaze had a sort of X-ray quality, who could penetrate the heart and mind, and tell you in an instant all that you were thinking? I am afraid relationships based upon those terms would likely be strained to most people. Don't you think so? You guard your speech, you guard your acts; but sometimes you may entertain thoughts that you would not want other people to know. Now remember, if we are to dwell with God it is not enough that our outward lives should be righteous, that our character and conduct should be circumspect; we must be so changed within that God Himself will find pleasure in us.

"Well," you say, "if that is salvation, I am afraid I shall have to have a radical change; there will have to be a change at the root." No doubt you will, my friends, and let no one think by church membership, or baptism, or any ordinance, that he can make himself well pleasing to God. Here is the remedy: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"; God Himself must make us over again new creatures in Christ begotten again "by the Word of God, which liveth and abideth forever." So that, germinally, the very likeness, the image of God, is planted within us; that by God's good grace at last we may be conformed to the image and likeness of His Son;—that when we get to glory the Lord Himself will look upon those who once were poor sinners, and the Bridegroom will say, "Thou art all fair, my love; there is no spot in thee." He will present us "faultless before the presence of his glory with exceeding joy."

Did you ever see a young man and woman walk into church the first time after the honeymoon? Did you ever see a young man introduce his wife to his friends,

when it was all very new? You hear him say, "Mr. So and So, this is my wife." See how he stands up, how proud! No millionaire in the world was ever more proud. "My wife!" And she is just as proud as he is, as she says, "My husband",—it is a new word. They had said it over and over a million times before they said it aloud, but now at last, "This is my wife!", "This is my husband!" But do you know that that is but a figure of that holy relationship into which the believer is brought by grace? For some day, the Lord of glory will present us "faultless before the presence of his glory with exceeding joy," before the assembled universe. May I reverently say He will say, "This is my bride"; and in that day there will be no spot upon us. But only a very real salvation can make that possible. How foolish men are to think that by washing the outside of the cup and the platter they can be saved: by renewing of the Holy Spirit only can we be made fit for the presence of God:

III.

Had I time, that would be just the introduction, but I must make this plain,—THAT SALVATION IS CONDITIONED UPON FAITH. We are to believe in the Lord Jesus Christ, and by believing receive everlasting life. But my text tells us that salvation is the work of the Holy Ghost, the renewing of the Holy Ghost. He takes this poor, wrecked, stained, human nature, and brings to bear upon it all the powers of God Himself, and makes us all over again new—new—"a new heart will I give you." He fits us for glory. Do you need a new heart? One of our dear brethren went to the hospital last week with heart trouble. I think if he could have a new heart physically, he would be glad. But we all need a new heart morally, spiritually. That is the Gospel. The Lord says: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Thus the Holy Ghost makes men new creatures.

And then this mind of ours. Oh, the tracks that are worn through it, the vagrant thoughts that have crossed the corners and made a path for themselves. One's quiet hours are often the truest test of character, for then he finds a troop of thoughts thronging his mind. He is afraid of his own thoughts. He says, "I wish I had a new mind. I wish I could put a fence around it somehow." Well, we are to be saved by the renewing of our minds. He will give us a new mind, helping us to think God's thoughts, and He will give us new affections.

My brethren and sisters, that is what we are put in the world for, to glorify God everywhere, wherever we live. Let the members of this church by their godly lives, exemplify the power of God's grace, and very soon we shall see thousands of people turning to Christ.

Some of you put your names on the voters' list at the last election. Do you know what that means? It means you have now a legal right to record your vote. Do you know what sin does? It crosses your name off the voters' list. You have no power to vote. The Holy Ghost cleanses and re-enfranchises the will. He breaks the chain, and makes it possible for a man to do what he was formerly unable to do.

Now my simple message to-night is, that salvation is in Christ Jesus through the Holy Ghost, "which he shed upon us abundantly through Jesus Christ our Saviour." There is power to save the greatest sinner; and what is

more important, there is enough power to save you. You may have salvation to-night, and at this moment, if you cease to trust in your own works, and stretch out empty hands, praying,

"Nothing in my hands I bring,
Simply to Thy Cross I cling."

Depend on the precious blood of our Lord Jesus Christ for the cleansing of sin; depend upon the power of the Holy Spirit to renew your mind, to enlighten your understanding, to kindle your affections, to cleanse your imagination, to purge and possess your memory, to enfranchise your will—to make you a new creature in Christ; and depend upon the eternal faithfulness of God the Father to give you eternal life and to preserve you unto His heavenly kingdom. And to Father, Son, and Holy Ghost—one God—be glory both now and forever. Amen.

"God never would send us the darkness,
If He felt we could bear the light;
But we would not cling to His guiding hand
If the way were always bright.
And we would not care to walk by faith,
Could we always walk by sight.

"'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

"So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low;
And—well, if your lips do quiver,
God will love you the better so."

COUNTERFEIT HOLINESS

The chief mark of counterfeit holiness is its lack of humility. Every seeker after holiness needs to be on his guard, lest unconsciously what was begun in the spirit be perfected in the flesh, and pride creep in where its presence is least expected. Two men went up into the temple to pray: the one a Pharisee, the other a publican. There is no place or position so sacred but the Pharisee can enter there. Pride can lift its head in the very temple of God, and make His worship the scene of its self-exaltation. Since the time Christ so exposed his pride, the Pharisee has put on the garb of the publican, and the confessor of deep sinfulness equally with the professor of the highest holiness, must be on the watch. Just when we are most anxious to have our heart the temple of God, we shall find the two men coming up to pray. And the publican will find that his danger is not from the Pharisee beside him, who despises him, but the Pharisee within who commends and exalts. In God's temple, when we think we are in the holiest of all, in the presence of His holiness, let us beware of pride.

—ANDREW MURRAY

NO PERSECUTION IN VAL D'OR, SYNOD MEET TOLD

Montreal, Oct. 10 (CP).—Rev. Joseph McClelland, pastor of the Presbyterian Church at Val d'Or, said to-day there is no religious persecution in his city, although 31 Regular Baptists have been arrested there in recent months.

Mr. McClelland spoke before the annual meeting of the Montreal and Ottawa Synod of the Presbyterian Church in Canada.

"The Regular Baptists are a fundamental group and it is because of their beliefs that they have run into trouble with other Protestant groups and the Roman Catholic Church," he said.

"You cannot work with those people, only for them. I can sympathize with the Val d'Or City Council. The rest of us have permits to hold street meetings any time we want to, and we can hold them in the baseball stadium, too.

"The Anglicans, Presbyterians and United Church feel that the whole thing is a theological matter. The Regular Baptists have no understanding of the rôle of the state or of the meaning of citizenship."

The arrests followed violations of traffic regulations by holding street meetings.

Mr. McClelland said the Regular Baptists were fighting a by-law in their own way. It was his opinion their action was not the way to try to bring about a change in the by-law.

NO PERSECUTION AT VAL D'OR?

ON this same page we reprint a Canadian Press dispatch from Montreal reporting that the Presbyterian Synod of Montreal and Ottawa was informed that "there was no persecution in Val d'Or". The press of the following day also reported that a committee of this synod felt it had taken a "wise stand" on the matter and refused to meet with Baptists from Val d'Or to discuss the arrests further.

It is difficult for us to believe that a Presbyterian Synod would accept and act upon such a tissue of self-contradictions as is contained in the aforementioned news report. We had hoped when we first read it that there would be some rectification of the blundering inconsistencies in the statements attributed to the Presbyterian minister. We hoped so, if for no other reason than for the honour of Presbyterian logic. Though the newspapers of the following day reported a statement from Montreal Presbyterians, it was nothing better than word to the effect that the synod's committee felt it had taken a "wise stand" on the matter. Shades of Calvin and Knox, what have Presbyterians come to!

Still hoping for some further clarification in news dispatches from Presbyterian sources, we regretfully point out the preposterously silly tangle of contrary statements on which the "wise stand" is reported to have been based. First, the press report attributes to a Presbyterian minister the assertion that "there is no persecution in Val d'Or," and this amazing piece of evidence is offered in support of it: "The Regular Baptists are a fundamental group and it is because of their beliefs that they have run into trouble with other Protestant groups and the Roman Catholic Church."

"Trouble Because of Beliefs"

"There is no persecution . . . It is because of their beliefs that they have run into trouble!"

"O consistency thou art a jewel!"

What better definition of persecution could be offered than "trouble . . . because of . . . beliefs"? The evidence allegedly presented by this unexpected advocate

for the Val d'Or Council proves the exact opposite of his conclusion.

But again we note that this self-appointed pleader for Roman-Catholic intolerance, whether he be Presbyterian minister or a news reporter, is also reported as saying that "The rest of us have permits to hold street meetings any time we want to. . . ." We note that this gentleman makes the case hypothetical, and we cannot help wondering whether he and his church have held meetings in the open air, and if they did, why he did not tell his hearers so. Does this Presbyterian minister mean to infer that he holds it just and right that other denominations are allowed freedom to hold street meetings, while the Baptists only are refused that right? Does he feel that the Town Council of Val d'Or is specially ordained by divine unction to choose and judge between the various denominations in their town and to decide which is nearest heaven and thus most fit to preach on the street? At the best it would be a flagrant denial of fair-play, and at the worst it is a flat refusal of the right of free speech for a religious body that has carried on street meetings for some years past.

We venture to guess that this statement means no more than that the Town Council is alleged to have given permits to hold street meetings to all who do not wish to do so, and has withheld them from those who do wish to hold them.

"The Whole Thing Is a Theological Matter"

The third gem of inconsistency credited to the Presbyterian is this: "The Anglicans, Presbyterians and United Church feel that the whole thing is a theological matter." He might have added that the Roman Catholics also feel that it is purely a theological matter and as they have always shown a strong predilection for silencing their opponents by force rather than by fair argument, they prefer to do it in this circumstance. But if "the whole thing" is "a theological matter", that is but another way of saying that it is a clear case of persecution not of traffic regulation or of anything else.

A Great Presbyterian Discusses Persecution

We are sorry to read that the press report makes this man say that "Regular Baptists have no understanding of the rôle of the state or of the meaning of citizenship." We are sure that the Baptist doctrine of the separation of church and state is capable of being understood by any intelligent person, whether or not he agrees with it, and we venture to think that in general Baptists are almost as exemplary in fulfilling their duties as citizens as the general mass of Presbyterians. Those words might accurately describe the sentiments entertained by a certain French king of some four centuries past concerning some of his subjects who had been misled, as he thought, by a certain "so-called Reformed Religion". And being a good Roman Catholic, the king treated his Reformed subjects to even more severe repression than is now being suffered by certain Baptists in Quebec. Though not a Presbyterian by religious affiliation, we have such a profound respect for the doctrines which that church teaches in its professions and catechisms, that we gladly recommend to all our readers, including Montreal Presbyterians, a study of the noble defense offered on behalf of the persecuted minority of French Protestants. It is to be found in the Prefatory Address written by a certain Jean Calvin to his sovereign, *François premier*,

King of the French. Among other things we find there the following:

But when I perceived that the fury of certain bad men had risen to such a height in your realm, that there was no place in it for sound doctrine, I thought it might be of service if I were in the same work both to give instruction to my countrymen, and also lay before your Majesty a Confession, from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day with fire and sword troubling your kingdom . . ."

We cannot forbear to quote another sentence from the pen of the same brilliant genius who preached the truth of the Word with clear French logic set on fire by the Spirit of God. It has a particular aptness for the present situation, and our Presbyterian brethren in Montreal may find it sheds special light on what the press calls their "wise stand":

"It is one of the characteristics of the divine word, that whenever it appears, Satan ceases to slumber and sleep. This is the surest and most unerring test for distinguishing it from false doctrines which readily betray themselves, while they are received by all with willing ears, and welcomed by an applauding world."

Apparently this Jean Calvin might not have thought it was any particular recommendation to a minister's theological views that they should be looked upon with any special degree of approval by a Roman Catholic Town Council.

The Great Commission Not Abrogated

We note that the latest issue of *The Canadian Baptist*, the organ of the liberal "Old" Convention, gives considerable space to quoting a young Jewish business man on how the Baptists in the Northern part of Quebec might take as their pattern the absence of aggressive missionary zeal on the part of the synagogue, which limits itself to various kinds of community service. If theological liberals wish to take their cue in missionary endeavours from our Jewish friends, that is their business, not ours. For our part, we still believe that the Great Commission has never been revoked and that it still constitutes the marching orders of the church. This may also explain why the modernistic Baptists have not a single church in Northwestern Quebec, and why their few French churches in Southern Quebec are woefully feeble in numbers and spiritual force.

The last paragraph of the news dispatch reprinted on page 12 points out that the Baptists were seeking to bring about a change in the by-law in their own way. In the current issue of *The Christian Century* of Chicago the following comment is made:

"Both Pennsylvania Amish and the Quebec Baptists are working to change the laws which they have defied. And both, we believe, could use wiser methods than they are now employing. But if they persist in sticking to their present course, it must be acknowledged that they are following a pattern which has a long and honoured history. By making their protest against existing laws in this way, they believe, they will get those laws changed more quickly and surely than by any other method."

The Question of Effectiveness

We should be the last to add in any way to the exceedingly great difficulties that confront those who preach the Gospel in Quebec in the French language. We have pleaded the cause of the evangelists in Val d'Or and in LaSarre for the same reason that we pleaded the cause of the Christian Brethren in Shawinigan Falls, namely, because we believe that it is the cause of the

Gospel as well as the cause of free speech. That these sacred principles are at stake we have no doubt and have therefore lifted our voice in their defense apart from denominational affiliations and personal considerations. As to the methods employed by these evangelists and those who advise them, we have entertained serious doubt regarding their practical wisdom and effectiveness to win recognition of the right of free speech. For instance, it seems evident to us that they lack the help of a clear legal mind even in the matter of appealing for the support of their own constituency. Some salient points in what should be their plea before the law are not stressed or even mentioned. For instance, on one occasion at least, one of the evangelists informs us, he was arrested while preaching on private property, not on a public street. The workers have sought permission, so we understand, from the authorities to preach in some place where traffic congestion could not possibly arise. And in a number of instances arrests have been effected when only a half dozen persons were listening. It is apparent that there is poor leadership in bringing these pieces of evidence before the public.

Furthermore, our own past experience in this sort of thing has demonstrated that the most effective way of bringing the civil authorities of Quebec to reason is to arraign them before the bar of justice. Three years ago, certain of these evangelists were arrested for preaching on the streets of Rouyn, Quebec. The editor of this paper organized a campaign of information and raised some thousands of dollars to fight their case up to the highest court. In the midst of legal proceedings, these street preachers were able to effect an understanding with the Mayor of Rouyn and have since then preached regularly without molestation on the streets of that town. If they had not then refused to go on with the case, it would have gone through to the highest courts and the right of free speech, we believe, would have been established in such a way that it would not again be lightly challenged. We have no doubt that the civil and the ecclesiastical authorities in Quebec know only too well that these street preachers have deliberately cut themselves off from the help offered by this paper and its Editor, and have, moreover, publicly announced their intention to eschew all legal advice and also to refuse to pay their fines or to appeal their sentences, thus choosing to serve the time of their alternative sentences in jail. While we sincerely hope and pray that their strategy may be successful in changing the law, we are convinced that they would be on much better grounds both scripturally and legally were they to follow the example of the Great Apostle to the Gentiles, who at Philippi stood on his rights as a Roman citizen and compelled the magistrates to apologize to him and who later on appealed to the Supreme Court—to Caesar's judgment bar.—W.S.W.

NO SUNDAY DRINKS, CHURCH TELLS IRISH

DUBLIN, June 23.—(U.P.)—The Roman Catholic bishops of Ireland said to-day that Irishmen may drink all the whisky they want in saloons six days a week but must abstain on Sundays.

"From the earliest times, the church has prohibited on Sundays public trading markets and other forms of public buying and selling," the bishops said in a resolution.

"There is no doubt whatever that the opening of public houses (saloons) for the sale of intoxicating liquors comes under this prohibition."

"KEEP YOURSELVES IN THE LOVE OF GOD"

THE Epistle of Jude begins with a salutation addressed to "them that are . . . preserved in Jesus Christ" and ends with that glorious benediction in which saints of all ages have found comfort: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Between these two great assertions of the believer's security is found this seemingly contradictory exhortation: "Keep yourselves in the love of God." To mere theorists there may appear to be an opposition between the command to saints to "Keep themselves" and the assurance that they are "kept in Jesus Christ". But both truths are found in this passage of Scripture as they are in other places in the Bible, and we dare not accept one at the expense of the other, seeing that both are of equal authority and have been given to us by divine inspiration. If both are found in the Word of God, it must be because believers need both of them, as indeed our experience demonstrates daily.

In practice the supposed opposition between the two truths does not arise. The child of God who rejoices that the Saviour's honour is engaged to keep the meanest of His sheep, none the less endeavours with all his strength to hear the voice of the Good Shepherd and to follow Him. To change the figure, Christ is the Vine, we are the branches; from Him we derive all our life, our strength, our fruitfulness, yet as branches we are not mere passive instruments but responsible beings whom the Saviour exhorts to abide in Him. We are members of Christ's body, that is His limbs, yet not mere automata but men and women endowed with individual gifts for which we must give account. Hence the countless exhortations in Scripture that beseech believers to "walk worthy of the vocation wherewith ye are called" (Eph. 4:1). The Christian warrior has no other source of strength than that which he finds in the Lord and in the power of His might:

The arm of flesh will fail you—
Ye dare not trust your own.

Yet the power of God does not come upon the believer as though he were an inert machine through which physical energy flows irrespective of his own receptivity. We are not to be passive but active as the Apostle exhorts us, "Be strong in the Lord, and in the power of his might. Put on the whole armour of God." The Christian athlete is not to lie down at his ease in the expectation of being carried to heaven on flowery beds of ease, he is called upon to press toward the mark for the prize of the high calling of God in Christ Jesus. On every page of the Bible we are reminded of our duty as well as of our privileges. The sovereign grace of God that saves and keeps the believer does not preclude his most earnest endeavour to maintain good works, indeed it is the essential condition of them. We are fore-ordained not to inactivity or to slothfulness but to good works. We give proof of our calling and election, not by folding our hands, but rather by "giving diligence . . . adding to our faith virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5). God worketh in us, therefore, writes the Apostle Paul, "Work out your own salvation."

We cannot be our brother's keeper unless we have first of all kept ourselves. We cannot contend for the faith, as the first part of this Epistle commands us to do, unless we have obeyed the latter injunction to keep ourselves in the love of God. A slogan issued by the Safety League consists of the laconic message addressed to workers with machines: "Self-preservation is supposed to be a law of nature." The implied suggestion is that it is a law that is too often honoured more in the breach than in the observance. It is amazing to see the risks that men run of serious injury to life and limb through sheer carelessness. And the same may be said of the spiritual dangers to which Christians heedlessly expose themselves. We all stand in need of this warning, "Keep yourselves in the love of God."

Sam Jones the famous evangelist of Southern Methodists used to say that a sure way to have a revival was to kneel down at a chair and draw a circle of chalk around the chair; and then pray this prayer: "Lord send a revival, and let it begin within this circle." The petition "Thy Kingdom come" has no meaning or no power with men or with God unless we make it mean, "Thy Kingdom come in me, Thy will be done in my life." It is as vain to pray that the Lord may revive His church, as it is to confess the sins of others, unless we begin in both cases with ourselves. Our Lord branded as hypocrites those who would pull the mote out of their brother's eye before they had cast the beam out of their own. Our first responsibility to God is for our own spiritual welfare, then for that of our brother. We must first keep ourselves in the love of God if we are to lend a helping hand to bring others into that love. If it is grossly selfish to think only of oneself, it is no less sinful to fail to sanctify oneself for the sake of others.

It is important to note that our text does not mean that we must make God love us, or even that we must render ourselves worthy of that love. The love of God is given freely to those who are ungodly sinners, and its reason is found solely in the nature of God who is rich in mercy for his great love wherewith He loved us. Nor does the text mean that we should seek to bring ourselves to love God, true as that may be. It means rather that we should keep ourselves in the sunshine of His love, to be in the place where we may enjoy the wonder of its riches in ever-growing measure. The believer needs to be reminded of the principle that we preach to those who turn away from the love of God:

The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

A few weeks ago a heavy fog enveloped the whole of Toronto in its heavy pall; motorists drove slowly with headlights turned on. A few miles out of the city, on my way to a preaching appointment for the day, I noticed to my great relief that the blanket of fog was beginning to grow thinner. I felt that the air was growing much warmer and then, after a few miles, I drove into a world flooded with bright sunshine. The light of the sun had not ceased to cast its rays on Toronto, but the city was hidden by a thick cloud. So we ought to pray

Oh may no earth-born cloud arise
To hide me from my Saviour's eyes.

How may we keep ourselves in the love of God? The context indicates the answer by three parallel expressions

that it joins to our exhortation: "Building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Building, praying, looking: these are the three exercises that explain how we may keep ourselves in the love of God.

We do not need to be told that building is slow work which requires continual effort, that it is costly both in time and in material. We shall need to keep on keeping on: eternal vigilance is the price of spiritual liberty as well as of civil liberty. A Chinese believer once remarked in one of our prayer meetings that the Christian life was like riding a bicycle: you must go on or you go off. Faith is the foundation, the beginning, in a sense the germinal principle of the whole Christian life since it unites us to Christ our Head. But our faith must go on increasing, it cannot remain static. To our faith we must add virtue, as Peter reminds us. And we must ever give diligence and go on to adding. A case of arrested development in a child is a sad spectacle, but how many spiritual dwarfs there are in our churches, stunted Christians who have not grown in grace since they first believed in Christ!

We are to pray in the Holy Ghost. All true prayer must be inspired of the Spirit of God unless it consist of nothing but the recitation of empty forms that cannot touch the throne of God. Scripture tells us that we cannot so much as call Jesus Christ Lord but by the Spirit of God. We know not how to pray as we ought unless the Spirit help our infirmities. Faith itself is a gift of God, and we never lay hold upon the throne of Grace unless the spirit of prayer and supplication be given to us from on high. As the hymn puts it:

- Every virtue we possess
And every victory won
And every thought of holiness
Is His alone.

Finally, we are to keep ourselves in the love of God by looking for the mercy of our Lord Jesus Christ. The believer's only hope of acceptance with God is in the greatness of the divine mercy, and we cannot too much magnify the grace of God or think too often upon His boundless love to poor sinners. To look forward with eagerness to the things that God has prepared for us is both the cause and the proof of exuberant spiritual health. Pilgrim was granted a glimpse of the Delectable Mountains before he descended into the Valley of Humiliation so that it "would yet further add to his comfort". We who are pilgrims and strangers upon the earth need that forward and upward look which by faith sees the things that are not visible to the eye of flesh.

Thus while we travel our pilgrim way we may rejoice that "He is able to keep us from falling", and so with good heart and cheerful courage we shall be enabled to "keep ourselves in the love of God".—W.S.W.

HUNGER IS THE BEST COOK

The proverb has it that Hunger is the best cook. The Law makes afflicted consciences hungry for Christ. Christ tastes good to them. Hungry hearts appreciate Christ. Thirsty souls are what Christ wants. He invited them: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ's benefits are so precious that he will dispense them only to those who need them and really desire them.

—MARTIN LUTHER

BIBLE FELLOWSHIP CONFERENCE

THE Bible Fellowship Conference, held in Jarvis Street Baptist Church, October 10th to 12th, under the auspices of The Emergency Missionary and Educational Committee of The Union of Regular Baptist Churches of Ontario and Quebec, was a fitting sequel to a year of progress. The financial statement, printed in THE GOSPEL WITNESS two weeks ago, showed that \$16,623.25 was raised for missionary purposes with an additional \$9,424.22 placed at the Committee's disposal whenever needed, making a grand total of \$26,047.47. The Emergency Committee's report appears all the more remarkable when we consider that the Committee did not begin to function as a Missionary Society until last January, hence the income constitutes contributions to our work covering, not a twelve month but a nine month period only. The Lord's goodness in this respect and the manifestation of His abounding grace in the salvation of souls on so many of our Home Mission Fields, brought great encouragement and because of it, a note of thanksgiving characterized every session of the Conference. The warm spiritual atmosphere, which prevailed throughout, was in evidence from the very beginning.

When the Executive Board met on Tuesday morning of the 10th to consider applications for grants and to transact other important matters of business, one could not but be conscious of being in the presence of the Lord and in company with a group of Christian men who love the Lord Jesus sincerely and who ever strive that He shall be honoured and glorified.

Bible Expositions

While the Conference was devoted chiefly to Bible Expositions, missionary addresses were also given by a number of our Home Mission pastors, and one on Daily Vacation Bible School work.

The character and work of Toronto Baptist Seminary were ably presented by Professors Dr. O. L. Clark and W. S. Whitcombe, M.A. Rev. Geoffrey Adams, a recent graduate, who along with his pastoral duties in Harrison is studying at Toronto University, spoke of his high appreciation for the Seminary course.

The helpful and inspiring messages brought by the different speakers at the various sessions, viz.: Dr. Robert McCaul; Revs. John Boyd; George Olley; Duncan Macgregor; Bert Oatley-Willis; and others, were climaxed by a masterful address delivered by Dr. T. T. Shields on "Elijah". Through this heart-stirring message, we saw something of what God is able to do through one man. The speaker, taking Elijah as an example, strongly urged his auditors to put God first in everything and leave the consequences with Him.

The presence and ministry of Dr. Robert McCaul of Brooklyn, New York, is always a tonic. His inimitable style and unusual ability as a preacher captures everybody. Since Dr. McCaul has joined the staff of Toronto Baptist Seminary, and very often supplies the Jarvis Street Pulpit, he is no longer regarded as a visitor among us, but as one of the family.

Good Crowds

In spite of inclement weather, the congregations were excellent. Each evening Greenway Hall, which seats about 400, was well filled, and on the last night it was packed to utmost capacity with many chairs brought in to accommodate the crowd.

It was in every sense a Bible Fellowship Conference.

The unity of the spirit was obvious to all and every session proved to be a " feast of fat things; a feast of wines on the lees, of fat things full of narrow, of wines on the lees well refined."

After three days of this happy fellowship we believe every pastor and missionary and all others who attended, returned to their particular spheres of labour greatly strengthened and refreshed both in mind and spirit.

—H.C.S.

Bible School Lesson Outline

Vol. 15 Fourth Quarter Lesson 6 November 5, 1950

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

THE KING IN HUMILITY AND GLORY

Lesson Text: Zechariah 9:9-17.

Golden Text: "Blessed is he that cometh in the name of the Lord."—Psa. 118:26.

I. Rejoicing because of the King's Greatness: verses 9-11.

The first section of the Book of Zechariah (chapp. 1-8) contains prophecies which are based largely upon the conditions of that time, although there are many references also to the future. The second section of the Book (chapp. 9-14) contains messages relating almost entirely to outstanding events and personalities of days subsequent to the prophecy.

This chapter opens with prophecies concerning Syria, situated to the north of Israel. It would seem that Zechariah was foretelling the triumphant march of Alexander the Great. As he approached Jerusalem the eyes of the Jews would be turned toward the Lord (v. 1), and He would stay the conqueror's hand (v. 8).

Although the youthful Alexander would excite the admiration of men and cause them to tremble, the mighty King, of whose coming Zechariah prophesies, would be a world-conqueror. God had delivered the Jews from Alexander, but He would deliver them again and again from spiritual foes in a marvellous way through the Saviour, the Lord Jesus Christ.

Jerusalem, built upon Mount Zion, is often called Zion in Scripture (Isa. 1:27; 10:24; 33:14), and Jerusalem, the sacred city, stands for the children of Israel, since the temple in the city was the centre of their worship (Zeph. 3:14; Lk. 13:34). The Jews, addressed under the names of the daughter of Zion and the daughter of Jerusalem, are called upon to rejoice, because of the glad tidings about to be delivered (Isa. 12:6; 40:9; 61:10; 66:10). Surely this joy would be a contrast to the anxiety, fear and grief which the march of Alexander had caused. Christianity is a religion of true joy and gladness; the Gospel is good news.

The Jews might tremble as the foreign monarch threatened to destroy them, but unspeakable joy should be theirs when they welcomed their very own King (Psa. 2:11; Isa. 62:11; Lk. 2:10, 11). He would come, not only for the whole world in general (John 3:16), but also unto them, His own people (Acts 3:26). But, alas! they would in large numbers reject Him, and finally crucify Him (John 1:11).

Their King would be just; He would be righteous and sinless (Heb. 7:26). In that He would differ from every earthly monarch. In addition to being just Himself, He would bring salvation from sin to all who would trust in Him (Isa. 46:13; Matt. 1:21; Acts 16:31).

God gave to Zechariah a clear picture of the Christ as He would in years to come ride into the city of Jerusalem (Matt. 21:1-11; Mk. 11:1-10; Lk. 19:29-38). He would not ride upon a white charger, with gorgeous trappings and a great display of power, as did earthly monarchs, but meek and lowly as He was (Matt. 11:29; John 13:3, 4; Phil. 2:5-8). He would be seated upon a humble ass (Judg. 10:4). Mild and gentle, He would receive the plaudits of the little children, as they acclaimed their King: "Blessed is he that cometh in the name of the Lord." (Psa. 118:26).

The Messiah would come as Prince of peace (Isa. 9:6, 7; 52:7), and hence the chariots and horses of war would be dismissed from the picture (Psa. 46:9; Hos. 1:7). As in many prophecies, the first and second advents of our Lord seem to blend into one picture. He would bring peace, not

merely to His own people, but to the Gentile nations as well (Lk. 2:14; Eph. 2:14). His dominion would extend to the ends of the earth (Psa. 72:8).

According to the covenant, ratified by blood on Mount Sinai (Exod. 24:8; Heb. 10:29), the Lord promised that He would deliver His people from distressing captivity. The primary allusion may be to the misery of the Jewish exiles in Egypt, Syria and other countries under the successors of Alexander. At that time God delivered them through national leaders. In a spiritual sense it is a promise of deliverance from captivity to those who trust in Christ, whose blood was shed that we might be made free (Isa. 61:1; Col. 1:12-14).

II. Hoping because of the King's Goodness: verses 12-17.

This prophecy may seem somewhat obscure to us, but its significance would be revealed in God's time to those for whose comfort it was primarily written (1 Pet. 1:10-12). It may refer in the first instance to the time of the Jewish patriots, the family of the Maccabees, who delivered the Jews from their enemies.

Although languishing in captivity, the exiles, whose later prosperity would be double their adversity (Isa. 61:7), were admonished to look up in hope to the Lord, their Fortress and Defence (Isa. 49:9). He would use Judah as His bow and Ephraim or Israel as His arrow to overthrow the aggressors. Swift and great would be the triumph of the Lord, as symbolized by the lightning (Matt. 24:27) and the trumpets (Isa. 18:3). This victory would be a foregleam of the ultimate victory of Christ over all our foes.

The Lord would manifest Himself as the Deliverer of His people, just as in times past He had appeared over them in the form of a pillar of cloud and of fire (Exod. 40:34-38). His majesty and power are described in the figure of the storm and mighty whirlwind (Isa. 50:3). He would summon them to devour their enemies, who would be as helpless as stones, flung from a sling. The Jews would drink the blood of their enemies, as it were, just as part of the flesh of the sacrifice was eaten, and the blood poured out in libation. They would be like the bowls which were filled with the blood of the sacrifices (Lev. 27:3), and like the horns of the altar, which were sprinkled with blood. The picture is one of complete subjugation and disastrous defeat.

This whole prophecy looks far into the future, as we gather from the closing verses. The Lord is our Shepherd, as well as our King (Isa. 40:11; Zech. 13:7; John 10:11). He will ultimately save His people, who trust in Him, as a shepherd saves his flocks (Ezek. 34:22, 23). They would be as precious jewels in His crown of glory (Isa. 62:3), conspicuous before all as is an ensign or flag, lifted up on high (Isa. 11:10; 18:3; 62:10).

The prophet, after contemplating this vision of the King in His humility and in His glory, lifts a song of praise to Him for His goodness (Psa. 23:6; 107:15; Rom. 11:22), and for His beauty (Isa. 33:17). Prosperity and joy, symbolized by corn and wine (Psa. 65:9, 13; 104:15), would be the portion of His people, not only in time, but also in eternity.

FOR YOUNGER SCHOLARS:

Take as the lesson for the day the incident in the life of our Lord, the entry into Jerusalem, to which the first prophecy refers, as we see from the quotation in the New Testament (Matt. 21:1-11; Mk. 11:1-10; Lk. 19:29-38).

DAILY BIBLE READINGS

Oct. 30—The King Eternal Col. 1:9-18; Psa. 110; John 1:1.
Oct. 31—The King Incarnate
John 1:1-14; Phil. 2:5-8; Gal. 4:4.
Nov. 1—The King in Obscurity Lk. 2:40-52; 4:16-30.
Nov. 2—The King in Humility Matt. 21:1-11.
Nov. 3—The King Rejected Matt. 21:33-46; Isa. 53.
Nov. 4—The King Victorious Phil. 2:9-11; Rev. 1.
Nov. 5—The King Reigning Rev. 19:11-20:6.

SEND US NAMES PLEASE

Frequently we receive names from GOSPEL WITNESS readers, who request that we send sample copies to such persons. We invite our friends to send us lists of persons who may become potential subscribers.