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LOVE'S KING

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

Preached in London, Ontario, Sunday Evening, October 29th, 1905

(See Note at the end of sermon.)

“Because thy God loved Israel, to establish them for ever, therefore made he thee king over them.”—II Chron. 9:8.

JESUS said, “The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.” It is evident, therefore, that Jesus saw in Solomon some likeness to Himself; and in the southern queen’s recognition of Solomon’s wisdom and worthiness an example for the men and women of succeeding generations.

The words of our text were spoken by the queen of Sheba with primary reference to Solomon, and, in unconscious prophecy, of Jesus Himself. They are stamped therefore with the Saviour’s approval. What was true of Solomon, is true in a larger, fuller, sense, of Christ. Again, it may be said, “Behold, a greater than Solomon is here.” And *God has made Him King* — that is the first important thing. And secondly, *He has crowned Him, because He loved His people*; and lastly, *He has given Him the throne that His people might be established for ever*.

I.

GOD HAS MADE JESUS KING. Solomon was made king by David his father, and that because God had appointed him to the throne.

Solomon was *ordained to be a king from his birth*. Men would have had it otherwise. Joab would have put Adonijah on the throne, but God did not so order; therefore Solomon reigned by divine and inherent right. It was really not a question of the respective merits of Solomon and Adonijah. The throne and the kingdom were Solomon’s because he was born to it. And I proclaim this evening the eternal kingship of the Son of God.

O ye rebels against the Lord’s Anointed! What will ye do? Ye Joabs, will ye put Adonijah on the throne? Will ye burst the everlasting doors asunder and drag the conquering Christ from glory down the skies to earth again, to measure Him with men—mere men who are but

sinners, every one? Will ye deny His Deity; and strip Him of His glory which He had with the Father before the world was? O fools! and slow of heart to believe—He is King of all kings in all worlds, by eternal right. The throne of the universe belongs to Him; the crown could fit no brow but His. Away with your comparisons! There is none like Him. It never was, it is not now, it never can be a question, Who shall ultimately reign over us? He must reign till He hath put all things under His feet. An angel predicted His birth; a star shone in the heavens as a guide to His cradle, a heavenly host sang at His advent of glory to God in the highest: this Word which was made flesh, the Son of man, the Carpenter of Nazareth, He is the King eternal, immortal, invisible, the only wise God, to whom be honour and glory for ever and ever!

I would remind you further that *Christ really reigns a King upon His throne*. When the Queen of Sheba visited Solomon she was impressed that he was no mock Monarch, but a real King, upon a real throne, and ruling a real kingdom. And yet he did not give a military review in her honour. He did not show her long lines of armed men, and mighty engines of destruction. There was no display of physical power, of mere brute force. He did not give her an exhibition of the arts of war, but of the arts of peace. And it was “when the queen of Sheba had seen the wisdom of Solomon, and the house that he built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his cupbearers also, and their apparel, and his ascent by which he went up into the house of the Lord, there was no more spirit in her” and she exclaimed, “Blessed be the Lord thy God, which delighteth in thee to set thee on his throne, to be king for the Lord thy God.” It was his wisdom, the happiness of his subjects, the glory of his peaceful reign, which made her feel how truly Solomon was a king.

What proofs do you ask that Jesus reigns? that there

is now a real "kingdom of God"? Must He blaze forth in anger, and descend, accompanied by destroying legions, upon His enemies, to convince you that He is King? Must He speak in the thunder, and strike with His lightning sword before men will believe in His power? Or will ye learn the regal splendour of His wisdom? Who, of all earth's teachers, has directed the thought, and shaped the conduct, and moulded the moral life of the world as Jesus has? And is there no proof of His power in the House which He is building of "living stones" gathered from all nations, and peoples, and languages? Is there no evidence that Jesus reigns in "the church of the living God"? Who that observes the ever-increasing power of His name can question His right to rule? Think of the meat of His table, the food wherewith He satisfies the soul-hunger of those who come to Him; of the multitude of His servants, of their apparel, of the moral dress of His saints; think, I say, of the power of His name and of the vast host who yield obedience to His word, and say whether He is King? For when you have allowed for a great multitude of false professors, of downright hypocrites, for a considerable number of only half-hearted followers—it still remains true that there is no monarch in the world to-day who is so willingly, and heartily, and absolutely obeyed by so large a number of subjects, as is Jesus. Praise be to God! We know of many hearts where He is King.

And He reigns by right of conquest. David was forbidden to build a house for God because he had shed much blood. But Jesus reared the house of His kingdom in blood; but the blood was ALL HIS OWN. Other kings have won their crowns on bloody fields. Jesus won His on Calvary. The crown of thorns insures the universal diadem. Other kings have sent their servants to battle—He trod the winepress alone, and of the people there was none with Him. There He poured out His own blood; He cancelled the world's debt, and laid the foundations of an unmortgaged empire where there is no more death, neither sorrow nor crying, neither shall there be any more pain. Sheba's queen marvelled at the ascent by which Solomon went up into the house of the Lord. But there is the wonder of the universe—that blood-red cross by which He entered and leads His people into the house of the Lord. Surely Golgotha, that horrid death's head, robbed of its terrors by the empty grave, whose doors were thrown wide by the rising Christ—this marks the conquest of a King!

Napoleon's second coronation took place in the Cathedral at Milan. The iron crown of Charlemagne, which consisted of a circlet of gold and gems, covering an iron ring, said to have been formed of one of the spikes which pierced the Saviour's hand at the crucifixion, was brought forth. Napoleon placed the crown upon his own head, saying, "God hath given it to me: woe to him who touches it."

That is a poor picture of the coronation of a worthier King. The nail that pierced Him shall crown Him, and the cross shall form the stairway to His throne. The iron shall be wrapped with the golden gratitude of millions, and set with the gems of an innumerable multitude's affections—and God shall put the crown upon His brow.

O sinners! Jesus is King. He must be King, for God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee

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shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. That is the truth I proclaim: God has made Jesus King.

II.

The second great truth brought out in the Queen of Sheba's words is that GOD MADE SOLOMON KING BECAUSE HE LOVED HIS PEOPLE. And the love of God for His people is still more clearly manifest in the putting of Jesus on the throne. Surely it is because God loves the world He has put the government on His shoulders, Whose name is called, Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace. The name Solomon means "peaceable" for in his reign God made wars to cease. And Jesus is crowned to bring "peace on earth".

The Queen of Sheba regarded it as a proof of God's love for His people that He had given them a King Who would teach them wisdom: "Happy are these thy servants," she said, "which stand continually before thee, and hear thy wisdom." What greater gift could be given to men than the wisdom to see things as they are? What better proof of His love could God give than a revelation of the moral constitution of things, a revelation of God's unalterable, eternal, irresistible, moral laws, which makes a man to bring himself into agreement with those laws which cannot be resisted, but which may be harnessed, as great forces, to drag life's chariot on o'er rugged road and mountain steep, until it rolls in triumph through the gates of pearl?

And this revelation is in Jesus; for "Christ crucified" is "the wisdom of God". When you have made Him your King, and given Him absolute control of your life, you have put your life into the Hand that moves the world. Henceforth all things must work together for your good, for the stars in their courses, the earth in all its chang-

ing moods, all creatures from the highest archangel to the tiniest insect; move in obedience to His wise control, Whom you have made your King. In Him mercy and truth are met together, righteousness and peace have kissed each other. Because He loved you, God has made Jesus King.

But the opposite of this is the general belief. The demoniacs cried, when they saw Him, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" And there are still those who seem to think that to put Jesus on the throne would be to make their life a bondage and bring them into a state of torment.

But the rule of Jesus prohibits only sin. And such prohibition is perfectly consistent with the Ruler's professions of love: What would you think of a Ruler who made no provision for the preservation of the life, and the improvement of the health of his subjects? If a deadly plague were prevalent and he instituted no quarantine regulations, and put no difference between the infected person and the one who was in perfect health, but allowed them to mingle with each other, to eat such things, and live amid such conditions, as would conduce to the spread of the disease? The love of God prohibits sin because it is a plague; it will bring misery and death to you, and to all others. That is why, loving you as He does, God has made Jesus King over you; because in proportion as He is allowed to rule in your life, sin will be excluded, and health and peace will result. Who that looks at Russia to-day can question the value to a nation, of a wise and beneficent ruler? And the political state of Russia is only a picture of the moral state of that life in which Jesus is not crowned King.

A further proof of the loving purpose of God is found in the joyous ministry to which all are called who become citizens of the kingdom of heaven, and subjects of its King. The Queen of Sheba was impressed with the happiness of the men who were Solomon's servants. She noted that all about the king were busy, and she conceived it to be a proof of God's love, that He had given them a king whose wisdom could provide opportunities for the exercise of all their powers.

The kingdom of heaven is no lazy man's paradise. Sin is forbidden, but holiness is commanded. I suppose you would consider that man your friend, who, for your sake, would vote for a political party which had pledged itself to establish you in a position of emolument and power? And if so, is not God your friend? He has exalted Jesus that He might place the resources of all worlds at your command. There is no effectual hindrance to that man's progress in whose life Jesus is King. Sin is prohibited: but the kingdom of Christ is a wide Eden of flowing fountains, and fruitful trees, and singing birds, and angel ministries.

O ye ambitious men! but put the crown upon the brow of Jesus, and ye may vie with archangels and see if ye cannot excel them in giving glory to God. There is no limit to the development of that life which is subject to the sceptre of Jesus. It is like the lily which surpasses in beauty the splendour of Solomon. It is like the cedar which grows into grandeur, becoming a pillar in the temple of God. It is like the shining light which shineth more and more unto the perfect day.

O unsaved man or woman, what if Jesus were now thy King? He would cast out thy evil thoughts, as once He

cleansed the temple with a scourge. He would set a sentinel at the door of thy lips, and command thy tongue to silence, where now it speaks; He would throw a fence of His precepts across many a favourite path. He would take from thy hand many a pretty and dangerous toy. He would take from before thine eyes the picture of gilded towers and fair cities which have no foundation. And many a voice which sings to thee now would make no more music in thine ears, if Jesus were thy King. But for the evil thoughts which He would expel; He would give thee His infinite word for thy meditation; and having driven forth the thieves, He would fill thy soul-temple with thoughts which would be true worshippers. He would open thy lips and thy mouth should show forth His praise. He would lead thee in paths of righteousness for His name's sake. He would put in thy heart all the treasures of wisdom, and in thy hand all the power of grace. He would set before thine eyes, an inheritance, incorruptible, undefiled, and that fadeth not away. He would waken thine ear with His "still small voice", and bring thee sweet fragments of the songs above. The sins of thought would be blotted out with His blood. The door of heaven would be open to thee. There would be a mansion in glory awaiting thee, and loved ones in heaven expecting thee. Angels would be your ministers, the Spirit thy Comforter, and God thy Father, if Jesus were now thy King. And because He loves thee, God would set Jesus King over thee:

III.

Let me now show you that JESUS REIGNS THAT HIS PEOPLE MAY BE ESTABLISHED FOR EVER.

The Queen of Sheba recognized the principle, that long life is found only in the way of wisdom, and righteousness. And God had made Solomon king "to establish his people for ever."

Look at the principle disclosed here: *men cannot stand alone, or establish themselves.* The Queen of Sheba was a student of history, no doubt. And that is the history of the world, from Adam down—like sheep we go astray, following one another. When Moses was with the people, they worshipped the Lord; but in his absence they made a golden calf. And that is Israel's history. Here and there arises a godly priest or king, and while one ministers, or the other reigns, the people worship God, but when the wise and stalwart leader dies, they lapse into idolatry again.

I could point you to many melancholy illustrations of the same principle. There is a young man. He comes from a Christian home. While he was living at home, surrounded by Christian influences, he lived an exemplary life. But mother died, and the house was broken up. Where is he now? He has plunged headlong into sin since the restraint of his parents' precept and example is withdrawn. And we have seen the same thing between husband and wife. While she lived he was a sober man. In her presence he was saved at least from outward sin. But now that she is gone, he has returned again to his wallowing in the mire.

Does not this all point to the need which is universally felt that somewhere above this world of change there should be a changeless throne; that above this earth so full of farewells to the dying, upon that changeless throne should sit One on Whom death hath no power; that He should take the control of human lives into His own

hands, and establish them for ever? That need is supplied in Jesus. God has made Him King that His people might be established for ever.

God has given Him power over all flesh that He may give eternal life to as many as God has given Him. He has the right to give thee life, sinner. He has purchased that right. He gave His life for thy life. He laid down His endless life that He might, He might, have the right to give thee life eternal. He has the power to give thee life. It is His prerogative to pardon. He is King. The life He gives is eternal. O sinner, He will not save thee for a day, a week, or a month: if He saves thee at all, He will save thee for ever. He will make thee a member of His body, a member of His family, the bride of His heart's love; and He will establish thee for ever.

He lives to plead His righteousness in thy behalf, and He will never die. He lives to defend thee against all thy foes: to pour out upon you His enabling grace. He lives to make ready a mansion in the sky, to come again and receive you unto Himself, and thus to establish you for ever.

How shall I plead with you to enter the kingdom of God? Come to Him now, and say, "O Jesus! I drove the nails into Thy hands and feet. It was my spear that pierced Thy side. Forgive my sin, and wash me in the blood that flowed therefrom! I lifted Thee up upon the cross. Now I would put Thee on the throne of my heart. I crowned Thee with thorns. I will put upon Thy brow the crown of the kingdom of my life to-night. Once I said, 'If thou art a King, come down from the cross'. Now I see that cross was mine, and Thou did'st hang there for me, and wouldst not come down because of Thy love. I come to Thee."

"O Lord, I yield, I yield,
I can hold out no more:
I sink, by dying love compelled
To own Thee Conqueror!"

Note: For many years the Editor wrote his sermons by hand. He has hundreds of sermon manuscripts which have never been published. This sermon, written a little over forty-five years ago, was preached in the Y.M.C.A. Auditorium, London, Ontario, when the Adelaide Street Church was being enlarged to make room for the crowds attending. The sermon is as true to-day as it was forty-five years ago. It may be interesting to observe the reference to Russia even then.—T.T.S.

JOHN HUSS AT THE STAKE

When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake wear this light crown, be it ever so ignominious. Truly I will do it, and that willingly." When it was set upon his head, the bishops said, "Now, we commend thy soul to the devil." "But I," said Huss, lifting up his eyes to heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed." When faggots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood."

THE GOSPEL WITNESS CIRCULATION INCREASING

WE ARE happy to report large additions to our circulation in recent months. There has been really no special effort to increase the circulation, but new subscriptions literally poured in during December. We can account for it only on the assumption that our readers are enjoying the paper, and telling their neighbours and friends about it so that they subscribe. Please keep up the good work, that the stream of new subscriptions may continue.

We should like to report also that, without any solicitation, since the first of December two thousand and seventy-one dollars (\$2,071.00) have been received as gifts to THE GOSPEL WITNESS Fund. In reporting this, however, we must remind our readers that this does not put us on *Easy Street*, nor even on *Safe Street*. But it does help us to walk *Hopeful Avenue* with an easier mind.

At all our great prayer meetings constant intercession is made for THE GOSPEL WITNESS for blessing upon its messages, for the Editors who write, and for its financial support. We accept this encouraging experience of December as an answer to prayer, and give God the praise.

LAST SUNDAY IN JARVIS STREET

THE first Sunday of 1951 was a good day in Jarvis Street. We report it because we have received a number of letters recently either expressing appreciation of such little Jarvis Street news as we have given, or else expressing a desire for more Jarvis Street news.

Well, here it is: In the morning Rev. Arthur J. Burnham, a product of Toronto Baptist Seminary, and now General Secretary of The Gideons Canadian International, was our special speaker. Mr. Burnham gave us a fine address. He did not burden us with statistics, which no one could remember; but, rather, told us of the Gideons' work in placing Bibles in hotels, hospitals, and penal institutions, and giving them to the pupils in many schools.

Then he told us what wonders had been wrought through the reading of the word of God as a result of the Gideon ministry. Jarvis Street people love the word of God. Nearly everyone carries a Bible, and loving the Word, they believe in it with all their hearts. Hence when an appeal is made to circulate the Bible, the people respond. The usual offerings were received at the usual time, and then, as is our practice, a special retiring offering was taken after the address for the object which had been presented. The offering amounted to \$276.86. (If more should reach the office later, it will be sent to The Gideons as a supplementary contribution.) Mr. Burnham told us this was the largest offering received by The Gideons from any church in Canada. In some churches the offerings are very small. But that is to be expected: People who do not read the Bible for themselves, who do not open it for months together, are not likely to feel that it is either a privilege or a duty to put the Bible in the hands of others. On the other hand, a Bible-loving congregation is bound to be interested in the distribution of God's word to other people.

At the evening service a large congregation was present. The Pastor preached the sermon contained in this issue. There was a large attendance at the Communion Service following, and a number of new members were received. In all departments of our work we are happy to report that in Jarvis Street the tide is coming in.

"PREACHING TO ITCHING EARS"

By Albert J. Penner, D.D.

Minister, Broadway Tabernacle Church (Congregational)
New York City, in *The Presbyterian Tribune*

IN A familiar passage, the Apostle Paul warns Timothy that the time is coming "when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings and will turn away from listening to the truth and wander into myths."

There are many who maintain that such a time has now come. Charles Clayton Morrison, editorializing in the *Christian Century Pulpit* for September, 1950, writes on the unique difficulty of preaching today as follows:

The Christian preacher confronts a situation today which is without precedent. He has to present the gospel to a society that once believed it, but believes it no more. This statement is an exaggeration, of course, for many do believe, and even among those who do not there remains a certain residuum of respect for the church and its message. But if you read the sermons of mid-19th century preachers you sense an assurance that, by and large, their auditors acknowledge the truth of Christianity and needed only to be persuaded to act upon it. This is not the case today. But the modern preacher in Western society has to present the gospel to a generation which regards it with disillusioned indifference as something outworn and laid aside. The preacher can neither presuppose a fundamental, albeit inert, acknowledgment of its truth nor hope to arrest attention as the bringer of "good news". The gospel, for our society, is no longer "news" at all. It has been relegated, so to speak, from the front page to an obscure corner in the back of the paper. Large sections of the community, including more church members than we like to think, do not take seriously the offer of salvation through Christ as a realistic answer to the deep needs of the human soul. How shall the preacher address his message to a society which once believed it but believes it no more?

Drift Toward Unbelief

Dr. Morrison's is not the only voice which speaks out in this fashion about the crisis in belief. Nor is it only churchmen who join in this diagnosis. In his book, *The American Mind*, Professor Henry Steele Commager discusses the revolution which has occurred since approximately the late eighties and nineties of the last century. Speaking generally, the transition is one from "the age of confidence to the age of doubt." Under the impact of the new science he says, "God, Providence, Design, first causes, theological ends all evaporated; such concepts as soul, immortality, free will, were seen as whimsies with which men tried to console themselves; the line between life and death like the line between mind and matter was blurred, and life itself was explained as a convenient but not very accurate term for the chemical process of oxidation."

Mr. E. B. White of *New Yorker* fame, writing about religion in his own family, probably describes what has happened in many American families. He says,

In this house we cling to a few relics of religion, but there is no heart in it. If we possess faith (and I guess we do) it is of a secret and unconsecrated sort, ill at ease in a church. Once or twice a year we go to church as we might visit the Museum of Natural History; on a sudden impulse to see the strange sight, such as a whale suspended in air . . . the church sometimes seems painfully unimaginative in its attempt to perpetuate a faith which has been guttered by so many fires. Whether or not people are essentially less religious than they used to be, I don't know, but it is obvious

that something has happened. . . . As parents we have never worked out a religious program—we just drift. I go to church once in a while and sing the hymns very loud . . . but for the most part religion is tucked away in the bottom drawer, among things we love but never use. In two generations there has been a great falling-off. When I was a child I could feel heaven slipping. My father was a God-fearing man, but he never missed a copy of the *New York Times* either . . . by the standards of 100 years ago, my family is a group of misguided agnostics, seeking after an illusive beauty and fumbling for grace on a frequency of 860 kilocycles.

Nor is this drift toward unbelief evident only among intellectuals. It is observable in all elements of our population. This is a part of the spiritual and cultural climate of our time. Masses of people find the language of Christian theology as unfamiliar as a foreign tongue. The Scriptures are an unknown book. People are cut off from vital Christian fellowship, and they have isolated and insulated themselves from any living contact with a vigorous and live Christian tradition. They are rootless. They absorb secular and material values with the air they breathe. Be ye conformed to this world is the advice most universally heeded.

It may be that the picture which I have drawn is quite distorted by the fact that I have used only dark colors and have not included any bright hues. The picture is not by any means all black. But can we question that the picture has much black in it? Can we really question that there is much in our present religious situation which should seriously disturb us?

Historical Perspective

It may help us to see our present situation from a broader historical perspective. Looking at the sweep of Christian history I think one can state that the situation of the Church and of Christianity has always been critical. Often since the days of Elijah have ardent servants of the Lord felt that they alone of all the people had not bowed the knee to Baal. Survival of the Christian movement during the first three centuries was not without its element of miracle. In the middle of the 12th century, Bernard of Cluny wrote:

The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The judge is at the gate.

Here is a comment on the English religious scene from about the year 1725. "I have lived to see that final crisis, when religion hath lost its hold on the minds of the people." And to come closer to our own time, here are words ascribed to Robertson of Brighton about 100 years ago: "I wish I did not hate preaching so much, but the degradation of being a Brighton preacher is almost intolerable . . . by the change of the times the pulpit has lost its place."

Christianity has known both its periods of ebb but also its periods of flow. To quote G. K. Chesterton, "Christianity has died many times and risen again; for it had a God that knew the way out of the grave. Three or four times, at least, in the history of Christendom the whole soul seemed to have gone out of Christianity; and almost every man in his heart expected its end." But in every instance the tides of faith began to flow strongly again and there was a great period of inward renewal. So strong has the flow been even in recent times that Prof. Latourette of Yale University speaks of the 19th century as the great century of Christian expansion.

However we must not permit the fact that the Gospel has remarkable powers of renewal to induce in us a mood of soft complacency: "Don't worry. Things have been bad before. It will all come right in the end."

On the other hand we must not yield too much to the mood of despair and discouragement. We must avoid both the Scylla of an unwarranted optimism and also the Charybdis of an unbelieving pessimism. Perhaps we have been expecting too much. There is no doubt that especially American Christians expected a very great deal of Christianity. They were setting about "the evangelization of the world in this generation," and the historical movement which Prof. Latourette has traced made it appear as if Christianity was an irresistible force now on the move, onward and upward, conquering and to conquer.

In 1905, the late President Charles Cuthbert Hall of Union made a trip around the world, lecturing widely in Asia. He returned with glowing optimism and made the prediction that all Asia was on the verge of becoming Christian. Those were the days in which William Dewitt Hyde of Bowdoin wrote:

Creation's Lord; we give Thee thanks
That this Thy world is incomplete.

Men felt that the final victory of Christianity could not be far away, and that they were about to bring in the Kingdom.

We cannot readily adjust our minds to the idea that we may have been wrong about our optimistic notions that year by year in progressively visible forms we were actually building Jerusalem in America's green and pleasant land, as well as elsewhere around the world. We have not seriously enough wrestled with the question which our Lord asked: "When the Son of man comes will He find faith on the earth?" Apparently he reckoned with the possibility of failure. We never reckoned with the possibility of failure. To believe in the tremendous power of resistance to the Gospel seemed to us almost a treasonable lack of faith in the Gospel and in God.

How Shall We Preach?

"What then shall we do? How shall we preach the Gospel to a society which once believed it, but believes it no more?"

First of all, we preachers must believe the Gospel ourselves. That is perfectly obvious but nonetheless in need of emphasis. A few years ago some notoriety was given to a report of the convictions or lack of convictions of Congregational ministers in the Chicago area. I don't recall the specific results, but in general there was not only vast disagreement among the ministers as to what they believed but quite a number of them were unsure whether they believed in God or the Gospel at all.

One can have great respect for an honored teacher like Prof. John Dewey but I could not help feeling that some of the praise that came to him from churchmen on the occasion of his 90th birthday recently indicated that these churchmen did not seem to care that he is a naturalist and humanist and that his fundamental philosophical and metaphysical position, unless I am completely mistaken, is in total opposition to the evangelical Christian faith.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" If the preacher does not

believe in his own preaching, if there is lacking the true note of sincerity, (a lack which a layman can readily detect), how can he expect others to believe and become established in the faith?

When a man like Billy Graham comes around vast crowds turn out to hear, and many stay to pray. He may be dogmatic and narrow and naïve, but he has a faith of which he is utterly sure and he announces it with the same voice of authority with which Paul dared to say, "But if we, or an angel from Heaven, should preach to you a Gospel contrary to that which we preach to you, let him be accursed."

What Shall We Preach?

In the second place we must *keep on preaching the Gospel*. I am sure there will be no Christian revival by preaching anything else or anything less than the Gospel. We professedly believe in "the offer of salvation through Christ as a realistic answer to the deep needs of the human soul." And yet I have the uneasy feeling that many Christian ministers, especially those who belong to the liberal tradition, do not really know what to do with this Jesus Christ—the Gospel becomes equated with the spirit of Rotary, and modern psychology is better than salvation.

A recent writer speaks of the "wraithlike silence of the Christian pulpit in the area of Christology," and he adds, "this silence from the pulpit is not calculated to win a Christian victory in the struggle for the soul of humanity."

It is so easy to forget that we have a Gospel to proclaim. We tend to be altogether too prosaic about our preaching. The weekly sermon becomes a weekly chore; an address on religion, or ethics, or psychology, or social issues, or world affairs. We need ourselves first of all to be inspired by constant fresh reminders of the importance and privilege of our office. It is for this reason that I try to find each year a book by a Christian minister who has an exalted conception of his task. If we are to convey to our hearers something of the wonder and power of the Gospel we must ourselves feel its wonder and power.

I recommend such a book as P. T. Forsyth's *Positive Preaching and the Modern Mind*, which, though more than 40 years old, is fresh and new. One of the things it did for me was that it sent me back to re-reading the Epistles of Paul. I think it would be a good exercise for us ministers if, as we sit down to work at our sermons and before we step into the pulpit, we were to read a chapter like Ephesians 3. For here Paul expresses the sense of awe that fills his heart and mind as he realizes that to him, Paul, has been revealed the divine mystery which was hidden for ages, and that to him, of all the people who live or who ever have lived, has this grace been given, "to preach the unsearchable riches of Christ." If we really believe in the Gospel how can we preach anything else or anything less?

Furthermore, if we really believe this Gospel we shall not worry too much about the state of religion and the crisis in belief. Our confident secular culture is not nearly as strong as it may appear to be. Its house is not built on a rock. The earthquake shocks of recent decades reveal to many how vulnerable our materialistic, humanistic culture is. Referring to the tremendously disruptive effects of wars and major social cataclysms Prof. Ralph Barton Perry has written,

When the bomb crater is deep enough it uncovers unseen strata and forgotten deposits of the past. Similarly war pulverizes custom, releases primitive animal and human impulses, and recalls forgotten memories of the past. It disturbs minds as well as bodies. It stirs slumbering doubts. Men question what they have taken for granted—the state, the law, the economic system, the dogmas of religion, the curriculum of education, the prevailing moral codes, the cult of science, the hope of progress. . . . This present crisis makes philosophy relevant to life, and closes the gulf between the philosopher and the man of affairs.

I would add that this present crisis also makes theology relevant to life, and it closes the gulf between the theologian and the man of affairs as well as the man on the street. Men are driven to think again in earnest terms about the real bases of existence.

George Bernard Shaw has not usually been classified among the "Defenders of the Faith"; indeed it is difficult to classify him at all or to be sure whether he was flippant or serious. Sometimes a fleeting incident may be more revealing of the depths of a man than an entire book. In his autobiography (*River of Years*), Dr. Joseph Fort Newton tells how he sat next to Shaw on the stage of Albert Hall in London at the great service of national thanksgiving at the close of World War I. The vast audience rose and sang the hymn, "O God Our Help in Ages Past," and during the singing Shaw appeared visibly moved. As they sat down he whispered to Newton, "I would rather have written this hymn than all my silly plays."

Our Gospel is founded upon this rock and therefore it will survive the earthquake shocks that are threatening it today as it has withstood such shocks before. People may not endure its teachings and may turn away from listening to its truth and wander into myths. But falsehoods and myths become illusions that betray men. Men may listen again to voices which once they scorned. History shows that Christianity has never been more creative than in hours of crisis. The Gospel may become news again to a society that has almost forgotten it, and it may be our good fortune as Heralds of the Word to address its message to people who will listen to it with new attention, and a new willingness to believe.

ABOUT THE ARTICLE "PREACHING TO ITCHING EARS"

THE article named in our caption appears elsewhere in this issue. It was forwarded to us by Rev. Thomas J. Buckton, Pastor of Zion Presbyterian Church, Fosterburg, Ill.

We heard from Mr. Buckton some little while ago, when he told us that he was an usher in the gallery when we began our ministry in Jarvis Street forty years ago. In forwarding this article, he says: "It seems significant to me that the modernistic chickens are coming home to roost." Then he adds: "I have been looking over that old folder (1915) when you preached a whole series of sermons on, 'God and This Troubled World'. You could well begin a revised series—Remember some of the titles?—'Will God Ever Intervene'? 'How to Watch for the Morning'. 'The Certainty of a Perfect Day'. I wish you would do that again."

We appreciate Mr. Buckton's kindness in sending us the article which we reproduce, and upon which we venture to offer a few comments:

The author of the article is entirely unknown to us. Nor are we at all familiar with the theological temper of *The Presbyterian Tribune*. We do know, however, that the Presbyterian Church in the United States, as a whole, is decidedly modernistic. It was from that body Dr. Carl McIntire, Dr. Gresham Machen, Dr. Dick Wilson, Dr. J. Oliver Buswell, and many others, withdrew because of their modernism.

We know, too, that *The Christian Century* quoted in this article, is one of the leading exponents, if not the leading one, of theological Modernism in America.

Surely; when for nearly two generations the pulpits of the land too generally have been engaged in teaching the people not to believe the gospel; that the Bible was not true; that Jesus Christ was not God manifest in the flesh; that the blood of Christ is not necessary to the remission of sin—we say, after nearly two generations of such teaching, is it surprising that the mass of the people turn away from the church, and have nothing but contempt for its message?

From the beginning of our ministry we have not shunned to declare the whole counsel of God. We have proved in thousands of cases literally, that the gospel is still the power of God unto salvation. We have proved that human nature is the same as it always has been. Sin is the same. The gospel is the same. The grace of God is the same. The power of the Holy Ghost is the same,—in other words that Jesus Christ is the same, yesterday, to-day, and for ever.

By a singular coincidence this issue of THE GOSPEL WITNESS contains two sermons by the Editor, one of last Sunday evening, and one printed from manuscript written forty-five years ago. They were in type before we read the article, "Preaching to Itching Ears". This has been our testimony, and whoever will trouble to read both sermons will see that, while they differ in form, they are identical in doctrine. We have proved that there is no attraction comparable to the word of God preached in demonstration of the Spirit, and of power. We have never had to complain of meagre congregations. The attendance at our Thursday night Bible Lectures is larger than in many churches of a Sunday.

We have said it before, and we repeat it: Modernistic preachers will have to return to the preaching of the gospel to save themselves and their churches, if not to save their hearers.

A NOTE ON THE HOPE EDUCATIONAL REPORT

ONTARIO daily papers, and those in Quebec also, have given much space to a discussion of the Report of the Royal Commission on Education which was tabled just before Christmas after years of study. Unfortunately this Report is not yet available for general distribution, according to the information we have received from the Chief Director of Education for Ontario. Just as soon as we obtain a copy of this highly controversial document we shall have more to say on the subject. Cardinal McGuigan of Toronto has already protested vigorously against at least one of its proposals, namely, that of restricting the scope of Roman Catholic Separate Schools. We understand that the Report also recommends the withdrawal of the privilege granted to French-Canadian Roman Catholics of having their own Normal School, separated from the others by religious, linguistic and racial barriers and yet maintained out of the public

purse. These are warmly contested questions, and if this Report is not quietly shelved by mutual consent of the politicians, it will doubtless prove to be a fruitful source for the production of political footballs that will make or break future governments of Ontario.

It is not the habit of THE GOSPEL WITNESS to discuss matters of which it has no direct knowledge, and we shall therefore await the publication of the Hope Commission's Report before saying anything about it. In nearly thirty years of publication, this paper has never had to apologize for any statement it has made, though we deal with many warmly controversial subjects. This is because we have made it a rule not to speak until we are sure of what we say. However, we do venture to express the hope that the Ontario government will not delay the printing and publication of this Report until it has grown so old and gray as to have lost all its interest and actuality.—W.S.W.

"KIWANIS ACTS IN COMPLETE SUBMISSION TO THE CHURCH"

SURPRISING as it may seem to Kiwanians outside of Quebec, the above title is translated from a Montreal French-language paper, which followed it with a report to this effect:

In the course of his annual report yesterday before the St. Laurent Kiwanis Club, the retiring president, Mr. L. Eugene Courtois, took special care to emphasize that this social club acts in everything in a spirit of complete submission to the religious authorities of the diocese. "I chose the occasion," he reminded his hearers, "offered to us last September by the inauguration by Mgr. Léger (the Archbishop of Montreal) of the two swimming pools constructed at our expense at the Notre-Dame de Liesse School to renew publicly to our spiritual chief, the assurance of our perfect conformity to his views and directives."

This was one of the essential remarks of Mr. Courtois . . .

Canon Law Condemns Masons and Others

It is generally known that the Canon Law of the Roman Church condemns to the extreme penalty of excommunication those who have joined the Masons. Canon 2335 of the Code of Canon Law is explicit in this matter:

Canon 2335.—Persons who have themselves enrolled in the masonic sect, or in other associations of the same kind which plot against the Church or the legitimate civil powers, incur ipso facto excommunication reserved simply to the Apostolic See.

In this connection it is to be noted that a book, *A Practical Commentary on the Code of Canon Law*, Woywood, bearing the *imprimatur* of Francis J. Spellman, Archbishop of New York, and published in the year 1943, asserts that in the United States the decision as to which societies are forbidden is referred to a committee consisting of all the archbishops and that in case they are unable to reach an unanimous verdict the matter should be referred to the Holy See, that is the pope: "so that absolute uniformity of discipline might be had on this matter in all the dioceses of the United States." In other words a Roman Catholic citizen of the United States is not free to join any club or society until he asks the pope!

The same book also notes that the following societies have been forbidden: The Independent Order of Good Templars, the Odd Fellows, the Sons of Temperance, the

Knights of Pythias. Under certain conditions, however, the Holy Office (i.e., the Inquisition) declared on January 19, 1896, that "passive membership" may be retained in such societies under certain conditions. All such cases, however, must be submitted either to the Apostolic Delegate, the pope's personal representative in this country, or the Archbishop. We presume that the same general rules apply to English-speaking Roman Catholics in Canada. But in Quebec it is different. In that Roman Catholic province the Hierarchy condemns all clubs and societies except those under the direct control of the priests. But even in Quebec, where nothing changes, it would seem that the Church of Rome has found it expedient to bend somewhat to the current of things; and to allow some of the more prosperous French-Canadian Roman Catholics to join the Kiwanis Club. It probably does so because it cannot prevent them. But it is still powerful enough to require the sort of abject submission expressed in the above speech of the retiring president of the St. Laurent Kiwanis of Montreal.

Rome Gives the Command

And perhaps some light on this might be shed by the marching orders that the new Archbishop gave to the militants of Catholic Action who greeted him at the New Year. Said Mgr. Léger:

You are the spiritual capital, the very wealth of the Church, that is to say, a capital of self-denial and devotion.

Each one sees the problems from the angle of his own personality, but the comprehension based on mutual love reabsorbs all divergences in the most harmonious unity. Such is the motto of Catholic Action. Wealth comes from the diversity of minds, but its coherence comes from unity based on affection for the Church, whose goals must be pursued above every other consideration.

Just as boldly as you claim the rights of the Church, so humbly ought you, in intimacy, to know your limits. Your strength comes from your clear, precise recognition of the goals that the Church sets for you. The essential is to do nothing selfishly for oneself but for the triumph of the ends pursued by the Church.

In other words, the militants of Catholic Action are soldiers whose it is

"... Not to question why, But to do and die."

In public they boldly defend the Roman Church, in private before their priests they must be humble and submissive, ready to take orders and obey them unquestioningly. Their sole aim is the greater glory of the church; and that end, it would appear, is sufficient to justify obedience to any priestly order.

The briefing that the new Archbishop gave his Catholic Actionists sounds like an echo of the rules devised by Ignatius Loyola for his Jesuits. And the humble "spirit of complete submission to the religious authorities" expressed by the Montreal Kiwanis sounds much more like an echo from Rome than from the Kiwanis International. If Rome cannot break an organization, or boycott it, it often employs another favourite scheme: it infiltrates it and then constrains it from within to bow in "a spirit of complete submission."

—W.S.W.

A Hindoo woman said to a missionary, "Surely, your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our pundits never refer to us but in reproach."

The Jarvis Street Pulpit

JESUS ONLY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 7th, 1951

(Electrically Recorded)

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter, 16, 17, 18.

Prayer Before the Sermon

O Lord it is written that no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him; we are shut up to Thyself. Only as Thou art pleased to disclose Thyself, and unveil Thy glory to our view can we see Thee as Thou art. We have read this evening of Thy transfiguration on the mount, when the disciples saw Thee as they had not seen Thee before. We pray that in our measure we also may see Thee this evening a little more clearly than we have ever seen Thee before. Bring us, we pray Thee, into the secret place of the Most High. Let Thy Spirit teach us, and Thy presence enshroud us, that Thy name may be glorified, for Jesus' sake, Amen.

THE apostles always, in their ministry, will be found to have viewed the things of time in the perspective of eternity. While they taught without fail the profitableness of godliness to the life that now is, they always showed that its supreme value is to be realized in the life that is to come. In this Chapter before us the apostle Peter speaks of the relation of spiritual culture, the culture of the soul, to spiritual vision. Those who "add to (their) 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. If these things," he said, "be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things . . ." — he who has left school and has not addressed himself with diligence to the culture of the soul, to the cultivation of spiritual graces, who has not developed his Christian character—"he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

I remember coming upon that passage a good many years ago when it seemed to me to provide a solution of a problem that had troubled me. I have known men who made a profession of faith in the Lord Jesus, and who for a while seemed to run well, but who, after the passage of years, seemed to suffer their spiritual life to decline, until at last they were unmoved by the story of the cross, and seemed to have no interest in the precious blood, and appeared to live for time rather than for eternity. It appeared to me that this is the solution of the problem. Having failed to go on with Christ, and to grow up into Him, Who is our Head in all things—lack-

ing these things they cannot see afar off—they become spiritually near-sighted—in the present, without spiritual culture; and for the future, no prospect, and for the past, no inspiring retrospect. They had forgotten that they were purged from their old sins.

This apostle, in common with the others, exercised himself so to minister the word of God that those who heard him would be fitted for the Divine presence—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Then he goes on to say, "That is my job, that is my business, and I will not be negligent to put you always in remembrance of these things. I shall teach you the lesson over and over again, until it be thoroughly learned, in order that ye may be established in the present truth." Then he says a very interesting thing I think. He says, "I am not going to be here very long; I must put off my tabernacle, even as our Lord Jesus Christ hath shewed me." But he says, in effect, "I am determined so to preach the Word to you that there will be lodged in your minds the great verities of the Christian Gospel, so that after my decease, when I am gone, you will have these things in remembrance." The true minister of Christ ought always to be thinking of establishing the people in the truth of the Gospel.

I.

Then he brings forward his master argument, in support of the Divine authority and finality of the Christian revelation, and of the Gospel which proclaims it. He tells us that **THE SUBSTANCE OF THE GOSPEL IS THE POWER AND PRESENCE AMONG MEN OF INCARNATE DEITY**; that God has actually come down to men. There were those who did not believe it then, and there are still to be found people who do not believe it now; but he declared that the substance of it all was making known the power and presence of the Lord Jesus. He declares that he did not find his authority for this proclamation in "cunningly devised fables." Oh, how many there are who still regard the Bible as a book of fables. I suppose in by far the majority of the theological institutions of this continent, that is what students are taught—that the Bible is a book of fables. There are elements of truth in it, but after all, it cannot be depended upon, and one must exercise care, discernment and discrimination be-

tween that which is true and that which is false. Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

The essence of the Gospel is the power and coming of Christ. I do not very often look to see what the commentators have said. Sometimes I do just to see in what company I find myself. I notice that most of them say that the "coming" here refers to the second Advent of our Lord. I do not so believe. The word, as you know, is *parousia*; it is used as descriptive of the second Advent, but it is used in a great many other senses. Paul speaks of the *parousia* of Titus, the coming; the coming of Stephanas. No, no, it does not refer to the second Advent here, but to the first, and the word may properly be rendered "presence". For the essence of the Gospel is this—that this sinful world has been privileged to enjoy the power and presence of the Lord of Glory. We say for ourselves, taking the Scripture: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." We have no question whatever about the historicity, the historical accuracy of these inspired records which tell us of the coming of the Son of God from glory to this earth. In the beginning God walked with man in the garden, in the cool of the day, and by the abounding grace of God at last the tabernacle of God is again to be with men, and He will dwell with them. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "And the Word was made flesh, and dwelt (or tabernacled) among us;" the Word of God became Incarnate and appeared among men in power.

That is the stupendous fact, that God has come, and He has opened communication between earth and Heaven. When war is actually declared, or recognized as an established fact between nations, their respective ambassadors are withdrawn, and they hold no further communication with each other, but meet on the field of battle to fight it out, and to determine the issue by force of arms. God might have done that, but He did not sever all communication. On the contrary He sent, as His plenipotentiary, as His supreme and supremely endowed and authorized Ambassador, His only begotten Son; and Peter here says that when they made known that fact of the presence of the Son of Glory on earth, they had good foundation for so declaring: "And His presence on earth was accompanied by power. "This beginning of miracles," it is said of the turning of water into wine, "did Jesus in Cana of Galilee, and manifested forth his glory." The word for miracles there is really signs. "This beginning of (signs) did Jesus in Cana of Galilee, and manifested forth his glory." And then in his Gospel further John says at last, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." Only a selection is here recorded. But listen—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And these disciples, Peter and John, had witnessed the going forth of the Divine energy; they had seen Him still the tempest; they had seen Him heal the leper, and the fevered patient, and open the eyes of the blind; they had walked with Him as He went about everywhere doing good, even saying to the dead, "Come forth," and they had seen the dead respond to the life-

call of the Son of God. So that when they declared the Gospel they declared the presence and the power of Jesus Christ, and Peter said, "(We) were eyewitnesses of his majesty." No mortal tongue, or pen in the hand of mortal man could describe the glory and the power which were manifested on the mount of transfiguration.

The Son of God wrapped His Deity in our humanity. He was made in the likeness of sinful flesh—his flesh was not sinful, but as was the flesh of the first Adam before the fall, as that was sinless, so was the flesh of the second Adam, but it concealed the glory of His Deity. In order, paradoxical as it may seem, that His glory might be revealed. For "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And on Mount Tabor, as He prayed He allowed the glory to shine through the physical veil. He was not other, on that occasion, than He always was; not other than He had always been. It was simply a disclosure of the Divine essence, letting the glory and the Majesty of Deity shine forth, and Peter says, "(We) were eyewitnesses of his majesty." They had seen Him in glory, and it is said that His face did shine as the sun, and his raiment was white and glistening, and before that Heavenly vision they were filled with fear, and fell on their faces to the ground. Peter, now recalling his experience there said, "(We) were eyewitnesses of his majesty."

II.

The transfiguration of Christ he speaks of as THE PROOF OF THE REALITY AND FINALITY OF THE REVELATION OF GOD IN CHRIST. Mr. Whitcombe read to you this evening an account of the discussion which had taken place some eight days before the transfiguration. Our Lord was in prayer, and rising perhaps from prayer, He said to His disciples, in Luke's account, "Whom say the people that I am?" and in another account, "Whom do men say that I the Son of man am?" They said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." That was all they knew. Here was a great Prophet from Nazareth; there had been a long silence, but now another Prophet arises. Who is He? And they said, He is the re-incarnation of one of the ancient prophets, Isaiah or Jeremiah or Elijah." "But whom say ye that I am?" And Peter, always ready with an answer, said, in Luke's account, "The Christ of God," and in another: "Thou art the Christ, the Son of the living God." But that was the question. Who is Jesus Christ? And, my dear friends, though long years of history have unrolled, it is still a question in some minds.

In the Church on Riverside Drive in New York, in the facade outside there are representations of various religious leaders of the pagan world, and Jesus is included in them. He is just one of the prophets. Is that what He is? Are we to believe that?

There appeared unto them two men, and one of them was Moses. I do not know how he was identified; I do not suppose it is possible for us to know, but this we know about Moses, that he died, and that God buried him secretly, and the New Testament tells us that Michael the arch-angel disputed with the devil about the body of Moses. We have recently heard much of the alleged assumption of the body of Mary into Heaven, for which, of course, there is not a shred of Scriptural proof. Now, had it been alleged that the body of Moses had been

thus assumed there might have been some reason for it. Indeed some very orthodox people, who do not question at all the authority of the Bible as the Word of God, entertain the idea that perhaps the body of Moses was assumed into Heaven, and that perhaps it was in that procedure that Michael had his dispute with the devil about the body of Moses. I do not see that it invalidates any other part of Scripture just to entertain that fancy. It is not important whether he was or no, but certainly the body of Moses was well cared for. An arch-angel was deputed to care for it.

You remember how Mrs. Alexander records it so beautifully. I love to read it and recite it:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale of the land of Moab
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves.
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

"This was the bravest warrior
That ever buckled sword;
This the most gifted poet:
That ever breathed a word,
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

"And had he not high honour?
The hillside for a pall!
To lie in state while angels wait
With stars for tapers tall!
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave!

"In that strange grave without a name,
Whence his uncoffined clay
Shall break again—O wondrous thought!
Before the judgment day,
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God."

Here is Moses appearing to the apostles, as Mary never did. This is the one who said so long ago, "The Lord thy God will raise up unto thee a Prophet . . . like unto me; unto him ye shall hearken." Certainly Moses was representative of the Law, the great law-giver, representative of that disclosure of the Divine Majesty in power and glory, when His awful holiness made the mountain smoke, and it became evident that "the soul that sinneth it shall die."

Moses was there—one of the prophets, and *Elias was there*, certainly as representative of all the prophets, and perhaps the most distinguished among them, and this was one who had gone to Heaven without dying. Have you stopped to consider what these men knew about Heaven? Though the body of Moses still lies in that lonely grave awaiting the resurrection, if that be true, as to his spirit it was with God. Learned in all the wisdom of the Egyptians as he was, he was now from personal observation and experience learned in all the wisdom of Heaven itself. So was Elias. Elias had gone to Heaven in a chariot of fire. I like to remember that these were the supreme scholars of all history. Together they knew more than all men, and they appeared in glory with Jesus. The two most distinguished names of the Old Testament saints—there they appeared. The spurious official Judaism rejected Jesus, and they carried their rejection so far that they nailed Him to the cross; but a Divinely orthodox Judaism, men who were representative of that great body of men who spake as they were moved by the Holy Ghost, they certified to Jesus, and these two certainly, by their very presence, certified to the truth and reality of the entire Old Testament revelation.

I would remind you that the apostles saw these two men as distinct from Christ, and they were eyewitnesses of His majesty, as being distinct and separate from even Moses and Elias. For them the question as to who He was was forever settled. Peter did not need it—it was for your sake and mine He appeared, for already Peter had confessed that Jesus was the Christ. Oh, how we could nurse this story, and what volumes of teaching it contains! Where are the Old Testament saints? Still living? Their identity merged in the multitude? No. Moses was Moses, and Elias was Elias. If that was true in the Old Testament times, it is not less true in ours.

Will you observe that *these men talked with Jesus*. Wouldn't you have liked to have listened to their conversation? Just try to think of it, will you? One whose existence spans the centuries, the millennia, Who is from everlasting to everlasting, "in whom are hid all the treasures of wisdom and knowledge," and "in (whom) dwelleth all the fulness of the Godhead bodily"—He talked with Moses and with Elias. I really hope I may have the opportunity of doing that some day, don't you? and with a multitude of others. But He, Who is the way, the truth and the life, talked with Moses and Elias. What did they talk about? What would you expect them to talk about? Not of the establishment of an earthly kingdom; not a word about that; not of the Jews' rejection of their Messiah; not even of His future glory. They talked together of the exodus, the decease, which He should accomplish at Jerusalem. Think of that! Moses the leader of the great exodus, Moses the mouthpiece of God in ordaining the sacrifice of the paschal lamb; Moses the great law-giver, and Elias the prophet, talked with Him, Who had come to fulfill the law and the prophets, and what was the central theme? What was the great achievement which was to be written to the credit, if I may dare reverently to say so, of the Son of God? Of His exodus! All that was prefigured there, Moses, is now to be fulfilled, and Christ, our Passover is to be sacrificed for us.

Peter would have prolonged that experience. I think we misjudge him sometimes. Not that he doubted the pre-eminence of Christ. I do not think that it occurred

to him that he would equalize Jesus and Moses and Elias by making the three tabernacles, because Luke tells us that it was as they were departing, as these men were withdrawing their visible presence, it was then that Peter said, "Let us make three tabernacles." "Don't let them go, let them stay." But here were these two men, honoured of God above all men who ever lived — one going home in a chariot of fire, the King's private car, by a whirlwind into Heaven. The other, so honoured, that God Himself had stooped to be his undertaker.

And a cloud enveloped them and "they feared to enter into the cloud". What does it mean? They were wrapped about with a cloud. Then there came such a voice from the excellent glory, actually a voice from Heaven: "This is my beloved Son: hear him." The voice from heaven testified as to the identity of Jesus of Nazareth; He was none other than God manifest in the flesh. And Peter said, "This voice which came from heaven we heard, when we were with him in the holy mount." Did you notice he said that we "were eye-witnesses of his majesty," and then he said, "This voice . . . we heard." You remember what John said, who was with him on that occasion: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." — that we may know that the Saviour has really come.

III.

Here then is THE AUTHORITY OF THE REVELATION OF GOD. Moses has disappeared, Elias has gone back to Heaven. His Majesty King George VI has his representatives in this country, and in his absence they are given precedence over all others, but when His Majesty himself appears then all his representatives retire, and the King takes precedence of all others. That is what happened on Mount Tabor. When the cloud was gone they saw no man save Jesus only. I do not wonder that Peter preached as he did on Pentecost, saying, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." I do not wonder that he said to the rejectors of Jesus Christ, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

If there is a Roman Catholic friend here this evening, let me say to you as kindly and as tenderly as I know how, you do not need the pope; you do not need the intercession of Mary, nor of the angels, nor of any of the saints; you do not need the priest; you do not need anybody. You need Jesus only, that is all. If you have Him you have everything.

The great question which agitates the minds of thinking people today as always, has been, What is the supreme authority in religion? The Modernist says, "It is your own religious consciousness, and you find the

supreme authority in a subjectivism, something that is within yourself, and therefore you must bring this authority to bear upon the Bible, and throw out what you do not like." The Roman Catholic Church says, "No, the Bible is your authority, but you cannot interpret it. The Lord has established His church, and He has established a supreme representative, who is the infallible teacher of all men, and if you would know where the supreme authority in religion lies you must come to the church, for after all the Bible must be interpreted by the church." What is the supreme authority in religion? Who is the supreme authority in religion? "Jesus only." That is all. If you want to know about the Old Testament read what Jesus said about it, for that is the last word. You can safely challenge the scholarship of the world so long as you have Jesus only on your side. The supreme authority, yes. I do not mean merely as to what we are to believe, but as to what we are to do. He hath made Him Lord. "Why call ye me Lord, Lord, and do not the things which I say?" I ask, as an illustration, have you been baptized? "No." Have you been buried with Christ? "No." Why not? "Because my church does not practise it, and my church does not teach it." What has your church to do with it? Your business is to discover what Jesus says, and in respect to all the duties and obligations of life, whatever they may be, you must bring them all to Him, and He is the adjudicator. Jesus only is your authority.

I told you last Monday but let me repeat it. As I sat by the bedside of my father as he was dying, he said to me, "You know we have given attention to many things." He was a preacher of the Gospel. And he said, "They are not unimportant, they have their place, but when you come to lie where I am the only thing that matters is that Jesus died for me, a sinner." A Presbyterian minister was celebrating the fiftieth year of his pastorate years ago in New York City. His son had been his associate for twenty-five years, and the aged minister was in a reminiscent mood. He talked of the years gone by, of how he had lived with them and their families, how they had come to him in their sorrows and in their sicknesses, and how they had seemed through the years to lean upon him. "We have had half a century of fellowship," he said. Then he said something like this, "I do not know whether the Lord will call me home suddenly, or whether He will permit me to have a lingering farewell. If that should be I have no doubt that you will come to see me, and I dare say that some of you would try to remember some little kindness I have shown you, some little good that I have tried to do, to try to cheer me on my way. But," he said, "please don't. If that day should come, just come and whisper in my ear; 'Pastor, it is all true that you have told us through the years, Jesus Christ died for sinners.'" There isn't any other helper that I know of who can go with us all the way.

And in our Christian service my dear friends let it be far from us ever to think of credit or emolument, and certainly not precedence of any kind for the sake of honour or glory in the service of the Lord. Let all those things be put under our feet forever. There is only one thing, only one thing that is worth living for, and that is to bring glory to the name of Jesus Christ, to be in harmony with Moses and Elias, and all the prophets, and with the voice which spake from the excellent glory, "This, this is my beloved Son: hear him."

That is all I have to say to you. To have Jesus is to have everything. He is our all, and in all. Let us learn to say it with new emphasis—Jesus, *Jesus*, JESUS. Crown HIM Lord of all! Let us pray.

We thank Thee O Lord for the little we know of Thee. We thank Thee for Thy great Book that is so full of Thee. We are ashamed that we know so little about it, that we have made such little progress in the Christian life. We beseech Thee to draw near to us this evening, and help us every one, by the grace of Thy Spirit, relying only upon His help, to resolve before Thee, that not only this year, but for the rest of life, we will see no man save Jesus only. Amen.

THE DANGERS OF MONOTONY

Who of us does not sometimes grow weary of the monotony of life? "Because they have no changes, therefore they fear not God". The deadly grind of doing the same thing over and over again week after week, month after month, year after year, is wearing upon the spirit, as it is upon the flesh. And that is true of people in all walks of life. The housewife feels it in the kitchen; the mother experiences it with her children; the father in his labour to provide his family with bread; the worker in office and shop; in the bank, or in Parliament—monotony anywhere is bound to wrap us about with the spirit of heaviness. And sometimes, perhaps, as we think of the revolving circumstances of life, we are half-inclined to borrow the exclamation of the children, in Mrs. Browning's "Cry of the Children"!

"For all day, the wheels are droning, turning;
Their wind comes in our faces,
Till our hearts turn, our heads with pulses burning,
And the walls turn in their places:
Turns the sky in the high window blank and reeling,
Turns the long light that drops adown the wall,
Turn the black flies that crawl along the ceiling,
All are turning, all the day, and we with all.
And all day, the iron wheels are droning,
And sometimes we could pray,
'O ye wheels' (breaking out in a mad moaning),
'Stop! be silent for to-day!'"

However favoured and sequestered a life may be, no one wholly escapes life's monotony; and that leads one sometimes to long for some kind of change, and to cry out against the daily round of duty.

But what an achievement to live through it all! Even if our name were never mentioned in the paper, and we never become conspicuous in any sense, though we have been so insignificant that no one has ever noticed us, except to kick us and belabor us—what of it? If by grace we have been enabled to keep the faith, if through all the years we have never doubted that God is with us, if after seventy-six years one can write of the enabling grace of God as Mr. Ervine does in his ninety-first year, whose testimony we published last week, one has not lived in vain.

In this we find comfort and inspiration—there can be no monotony in fellowship with Him Whose name is called, "Wonderful, Counsellor, the Mighty God, the Everlasting Father; and the Prince of Peace." Through all Eternity we shall ever be discovering some new wonder in Him, and even now the best of all vacations is an excursion into some higher reaches into the Heavens with Him.

The only reason why so many are against the Bible, is because they know the Bible is against them.

—G. S. BOWES

OUR SPECIAL WESTERN EDITION

OUR Special Educational Edition for Western Canada will issue next week, January 18th.

The reason for this issue is that so many people have written us from Saskatchewan, and Alberta, and British Columbia, telling us of the Roman Catholic pressure being exercised to institute, or extend, Roman Catholic Separate Schools in those Provinces.

We are aware that the Separate School principle was written into the Constitution both of Saskatchewan and Alberta. But the precedent established by the Manitoba School Question at the opening of the century proves that even where Separate Schools are already established, they can be abolished, if the people determine to abolish them.

We shall deal with all these matters in our Special Edition, and shall print a history of Separate Schools in Canada. All that we write will be thoroughly documented, so that it may form a textbook for the people, for Members of Boards of Education, and as well for the Legislators of those three Provinces. We have already received many hundreds of names from subscribers, to whom we shall send the Special Edition free of charge.

We propose to send this edition to all the members of the Legislatures in these three Provinces, and so far as we can obtain their names, to all who are engaged in Government service. We shall send them also to all Members of Boards of Education, if our subscribers in the various municipalities, cities, towns, villages, and so on, will be good enough to supply us with the names. We should like to have the names of Members of all city, town, village, or township councils, together with the names of all Boards of Education in all these three Provinces. It is possible to obtain printed lists which we already have, as for example, of members of the Legislature. But these municipal bodies would have been elected this year, so that we shall not have the complete lists unless our friends send them to us. And to make sure, we should be glad to have the names and addresses of all the Members of the Legislatures, and, where possible, their home addresses.

We propose, also, to send copies of this Edition to all the religious leaders of the three Provinces whose names we can obtain.

Our request, therefore, is: send us names—NAMES—NAMES! and send them at once. It would be well to send them by air mail so that the addressing may be done in advance of the issuing of the paper from the press.

THE CONDITIONS OF USEFULNESS

Every fresh employment brings with it fresh temptations. God always humbles me before He exalts me; one while on the mount, another time overshadowed with the cloud; but, blessed be God, at all times at peace with Him. It is a blessed and a careful thing to be a true Christian; the first step to it is a broken heart; a heart melted down with a sense of sin, and flying to Jesus Christ for righteousness. . . . "Do and live," is the most that people hear; but what is this but requiring them to make bricks without straw? . . . He convinces me more and more that we can preach the Gospel of Christ no further than we have experienced the power of it in our own heart."

—GEORGE WHITEFIELD

TWENTY-FIVE YEARS AGO, AND MORE, IN JARVIS STREET

THE daily papers sometimes have an article quoted from their files of 25, 50, or 100 years ago. Why should we not occasionally publish a paragraph from the past?

We quote from our issue of *February 7th, 1924*, in which we find this:

Last Sunday

This was another day of extraordinary blessing. When the invitation was given at the close of the morning sermon, twenty-eight persons responded, and came to the front; in the evening, ten or twelve others came forward, making nearly forty for the day. The evening congregation was great. Twenty-one persons were baptized before the sermon. At the Communion Service following there was a great company of people; thirty-three new members receiving the hand of fellowship. The whole day was an experience of the "heavenly places in Christ". Yet we believe that such days are but the beginnings of blessing, and we would remind our readers, and especially the members of the church, of our church motto for this year: "Thou shalt see greater things than these."

From the issue of March 12th, 1925:

Last Sunday's Services

The ever-multiplying blessings which come to us in Jarvis Street make it difficult for us to describe the days of blessing as they come. A "red letter day" might do when it comes once a quarter or thereabout; but, if we use that figure, Jarvis Street would have to print her calendar all in red, for it is our joy to see the Lord adding to the church daily, such as are being saved.

Sunday morning the attendance in Bible School was one thousand and four: in the Pastor's class, three hundred and thirty-one. In the morning service the church was filled. The Pastor spoke upon "What shall I render unto the Lord for all His benefits toward me?" The message was an appeal to remember our reasons for thanksgiving. A good number responded to the invitation at the close of the service.

In the evening the great auditorium was crowded. For sickness and other reasons, some who were expected to be baptized were unable to be present. Eighteen, however, witnessed this good confession. Among them, there were five from one family: two daughters, two sons, and a daughter-in-law; the father and mother were baptized a little while before. Another interesting group consisted of a grand-daughter—a young lady—and a grandfather and grandmother, the grandfather being over eighty years of age. There was no time for preaching. The Pastor was content merely to read the story of Christ's baptism, and that of the conversion and baptism of the Ethiopian, taking time only to offer a few simple observations as the lesson was read. After the baptism a closing hymn was sung—"How Firm a Foundation"—and an invitation was given, the result being that eighteen came forward confessing Christ, nearly all of whom also applied for baptism. At the Communion Service following, the Pastor gave the hand of fellowship to forty-one new members, while seven hundred and forty-two participated in the service.

The Church Year, 1925

During the church year of 1925, THE GOSPEL WITNESS of April 2nd, 1925, tells us—73 new members were received by letter, 58 by experience, 343 were baptized, making a total of 474.

From the *Church News* of the issue of April 9th, 1925, we glean the following:

Last Week's Prayer Meetings

There was great blessing in last week's prayer services. Two extra meetings, Wednesday and Friday, making five in all, were held. Saturday was a marvellous meeting. After much general intercession, with manifest spiritual leading, prayer was offered for China, India, Japan and Korea; for

Europe, including special mention of Russia, France, Italy, Spain, Germany, Poland, Great Britain; for Africa, South America, for Canada, the United States, and the world at large. All this is no mechanical way. Everybody felt the prayer was inspired by the Breath of God. It was a great night.

How refreshing it is to take a bird's eye view—no, rather an angel's view of the world from the heavenly places! With humility and gratitude we write it, that God is teaching us in Jarvis Street the truth of that which is written: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not; neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"There—there, on eagle-wings we soar,
And time and sense seem all no more;
And Heaven comes down our souls to greet,
And glory crowns the mercy seat."

The School Still Going Up

Last Sunday morning the Bible School established a new record of attendance, the number being 1,190, including 431 in the Pastor's class. We have a long distance to go, but we are still hoping to reach the 1,500 mark next Sunday. If we do, we shall have an attendance of more than one hundred per cent. of last Sunday's enrolment; but whether or no, we confidently expect to see our average attendance reach 1,500 before the snow flies again. We shall redouble our efforts during the summer, and we are sure of results.

Last Sunday's Services

What a day last Sunday was! The Pastor spoke very briefly in the morning on "While it is called to-day". When the invitation was given twenty-three responded. Ten were baptized in the evening in the presence of a great congregation. As the Monthly Communion Service was to follow, the Pastor spoke briefly on the significance and relation of the two ordinances, Baptism, and the Lord's Supper.

We venture here to pass on a word to our brother Pastors. The word of the Lord can be made popular only by the power of the Holy Spirit. The natural man has no natural love for divine truth. And the doctrine of baptism by the power of the Spirit can be made as acceptable as any other unpalatable truth of Scripture. Why should we not preach it in faith? Why should we not teach the scriptural relation of the two ordinances, that Baptism precedes the Supper? Because people will be offended? What if they are? If men are offended at the word of the Lord that is their responsibility, not ours.

Sunday evening following the simple exposition of the Scriptural truth about the ordinances, a crowd came forward. We do not know how many, but only that there was not room in the front of the church for them comfortably to stand.

At the Communion Service over sixty new members were received, and between seven and eight hundred cups were used. Hallelujah! Before the year is over we shall have to use the gallery for the Communion Services.

And so we could go on, and on; but we will let this suffice for the present. It will inspire us to remember how good God has been, and enable us to say afresh: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

We recognize, of course, that since these great days, the great Depression and World War II have intervened. Apparently people have become hardened, and nowhere, today, is there the same response to the gospel there was then. Notwithstanding, God is the same, the power of the Holy Spirit is undiminished, the Gospel is unchanged, and human need is as great as ever! Let us pray that God may soon grant us a day of Divine Visitation.

PREMIER OF QUEBEC DENOUNCES THE PAPACY???

IN glancing over a Quebec French-language paper we were astounded when our eyes lighted on a scathing indictment of centralized authority made by Premier Maurice Duplessis of Quebec. At first sight we could scarcely believe our eyes for his words accurately expressed the very criticism of the papacy that we have made again and again. Was it possible, we asked ourselves, that the Prime Minister of the Catholic Province of Quebec had perceived the inherent evils of papal absolutism and had been converted to a firm belief in the priesthood of all believers, which is but the spiritual and theological basis of the political doctrine that the people have the God-given right to govern themselves. Here is the report that we read of Mr. Duplessis' speech:

"It is undeniable, said Mr. Duplessis, that the world to-day finds itself facing a most critical situation which is always attributable to the same cause: the centralization of authority in the hands of a small number. This was the cause of the last war; it was the cause of the war of 1914 and if, despite all our prayers, a new war should break out, it will also be the cause of it. The centralization of authority favours autocracy and tyranny."

The Papal Absolutism Described

This is an amazing speech for the Prime Minister of a Catholic Province, which even at the moment had two official representatives at the papal court for celebrations in connection with the Definition of the Dogma of the Assumption of Mary. Having read this paragraph once, we read it over again, noting how exactly Mr. Duplessis defined the papacy by describing it as "a centralization of authority in the hands of a small number." That is a somewhat mild fashion of designating that rigid absolutism which concentrates all authority, both civil and religious, in the hands of one man who is said to be infallible, but its understatement serves to make the charge all the stronger against the most undiluted centralization of authority ever known in all the long history of the race. And again we admired Mr. Duplessis' scathing indictment of the bitter fruits of centralization of authority, for he rightly attributes to it the last war, as well as that of 1914, and in one grand sweep he includes in his accusation the other red tyranny which now threatens to engulf the world in a third bloody conflict.

Surely these are bold words for anyone in Quebec to utter, especially in view of the religious persecution in various forms meted out to different non-Roman groups in that province, none of which have ever brought a stronger accusation against the Romish centralization of authority than is set forth in the Prime Minister's indictment of autocracy. We reflected that if Mr. Duplessis had seen the hideous horrors of tyranny in all its naked ugliness, if he were prepared to strike at the very tap root of the evil, then "the Quebec Problem" has been solved in the twinkling of an eye, Canadian unity would be a reality and not a fond dream. Of course, we recognized that it would not be enough for Mr. Duplessis alone to be converted to the truth about the evils of centralized authority, for he could be cast out of the synagogue as speedily and as indignantly as was Senator Bouchard when he dared criticize nothing more important than the teaching of history in Quebec Roman Catholic schools. But we are convinced that there are many, many French-speaking Roman Catholics in Quebec that have as little love for tyranny as Mr. Duplessis dared to express in his speech.

At this point of our reverie on the above paragraph of Mr. Duplessis' speech, we came back to earth and reminded ourselves of the necessity of taking statements in connection with their setting, and so we began at the beginning of the report and read to the end. Again we were amazed beyond degree! The baleful "centralization of authority (which) favours autocracy and tyranny . . .", to which the Quebec Premier referred, was not intended as a protest against the absolutism of the papacy but merely as a political generalization with the Federal government of Ottawa in mind! Mr. Duplessis' speech was not a confession delivered at the mourners' bench by a fervent proselyte recently won to the principles of liberty expounded by the Reformers, it was merely a diatribe against the alleged designs of the encroachments of Ottawa on the rights of Quebec!

The Root of Quebec's Liberty

Alas and alack for our vain illusion as to Mr. Duplessis' change of mind. Nevertheless his words stand: he and his province are against "tyranny and autocracy and centralization of authority", and for this we are truly thankful knowing that they learned their lessons not from the *ancien régime* of Catholic France nor from the government or dogmas of the Roman Church, but from a century and a half of British rule and British law. And this is no small tribute for a Quebec Nationalist unwittingly to pay to our democratic, Protestant way of life, even though he be unwilling to acknowledge his indebtedness.

We looked at Mr. Duplessis' words again. As general statements of the principles of good government according to our British conception of things, we wholly agree. He applies them to federal-provincial relationships, we apply them, we think with greater cogency, to the Vatican's claims. As Protestants, we are vehemently opposed to tyranny, autocracy, and centralization of authority not only in the political realm, but *a fortiori*, in the spiritual realm. Because we are Christ's freemen, we will not bow the knee or crawl as slaves before any man, whatever his arrogant pretensions may be. We are happy to know the purity of Mr. Duplessis' political statement of faith as he makes profession of it in this speech, though we exceedingly regret that he and his fellow-Romanists in Canada do not hold in equal abhorrence the same sort of tyranny in the spiritual realm. Political liberty has ever been the offspring of soul-liberty, without which it must in time wither and die. We rejoice that Mr. Duplessis and Quebec claim as their own the political fruits of our British and Protestant idea of liberty. We heartily wish that they were not in religious bondage to the most totalitarian of all dictatorships, the papacy. If, as Lincoln said, it is not possible for a nation to continue half slave and half free, neither is it possible for a nation or an individual to be politically free and religiously enslaved. In the end either the philosophy of liberty or the philosophy of absolutism must win the day. They cannot dwell together in peace, one or the other must give way. Quebec cannot permanently enjoy the fruits of political liberty while she is content to bow the neck under the yoke of religious absolutism. It must choose either the one or the other, it cannot have both. And the same is equally true of all Canada: if it allows itself to be ensnared in the Romish system it is inviting the crushing incubus of a new, but not improved, version of the Dark Ages. Against that insidious system and its negations, the philosophy of the Gospel and the power thereof were once triumphant. And the same Gospel still remains the root and the anchor of all our liberties, both civil and religious.—W.S.W.

Bible School Lesson Outline

Vol. 16 First Quarter Lesson 3 January 21, 1951

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

HOW SIN ENTERED INTO THE WORLD

Lesson Text: Genesis 3:1-19.

Golden Text: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5:19.

I. The Temptation: verses 1-5.

Chapter two of Genesis forms the setting and background for the account of the fall of man. In the first place, it describes details concerning the creation of Adam and Eve, showing that they were created as rational and intelligent human beings, possessing the gift of free will. God did not create them automatons, but morally independent creatures, having the power of choice.

Again, that chapter describes the Garden of Eden, the home of our first parents; the scene of the first sin. It must have been a magnificent garden, a world of trees, flowers, birds and beasts, where all was beauty and harmony. No thorns, no weeds, no blight and no decay rested upon that fair garden. It would seem as though Adam and Eve, living in such a paradise, in perfect communion with God and with one another, should have been satisfied to abstain from the fruit of the one forbidden tree.

Before the fall the serpent was an erect, beautiful, but cunning animal. Some traces of its original glory remain in the brilliant decorative markings of some varieties. Satan entered into the body of the serpent for the purpose of the temptation, and from being a vehicle of expression for Satan, the serpent comes to be identified with him (Rev. 12:9; 20:2).

The Tempter approached Eve, knowing that she would more easily be deceived by his wiles (1 Tim. 2:14). He came to her at a time when her natural protector was absent. Satan seeks to entice us away from the path of right when our resistance is lowered through loneliness or weakness (Matt. 4:2, 3); he watches his chance to take us unawares (2 Tim. 2:6; 1 Pet. 5:8).

Satan questioned the word of God, and by insinuation would have Eve doubt the veracity and authority of that word. In reply Eve did not give a correct account of God's command (compare vv. 2, 3 with Gen. 2:16, 17). She neglected to say that they might freely eat of all the other trees. Also, God had not said that they might not touch the fruit. In like manner, Modernists in our day either subtract from the Word of God or add their own notions to what God has said (Rev. 22:18, 19). By representing God as arbitrary in His commands (Psa. 19:8; 1 John 5:3), Eve had discounted His word and His love.

When Eve had doubted and discounted the Word of God, she was not in a position to resist Satan's positive denial of that Word. Satan is a liar from the beginning; he is the father of lies (John 8:44). His reasoning was plausible, but it was his own interpretation of the result which would follow the act of partaking of the fruit of the tree of the knowledge of good and evil. People seem so ready to believe a lie, however ingenious, rather than accept the truth as God has stated it (2 Thess. 2:11, 12).

II. The Transgression: verses 6-13.

Satan was the cause of sin entering into the world. He is not original in his methods; most of his temptations follow the same three lines along which he tempted Eve. The tree was made to appear good for food, appealing to the lust of the flesh; it was pleasant to the eyes, appealing to the lust of the eye; it was desired to make one wise, catering to the pride of life (1 John 2:16; compare Matt. 4:3-10).

Adam was not deceived, but he deliberately transgressed the command of God. Instead of being exalted to the position of gods, knowing good and evil, Adam and Eve were humiliated to the place of sinners, having personal experience of evil. They sought to cover their shame, but their man-made garments were of no avail (Isa. 64:6).

On that very day they died, in a spiritual sense, even as God had said, for the moment that they sinned, they became separated from the holy God. Had He not called them, and in sovereign grace made a way by which they might again approach Him, they would have remained lost for ever. Salvation is all of grace.

God questioned Adam first, because the command had been given specifically to him. God would have us confess our iniquities to Him (Prov. 28:13; 1 John 1:9). Adam did not deny his sin, but he attempted to shift the responsibility for his sin upon someone else. The human heart would fain find excuses (Lk. 14:18; John 15:22; Rom. 1:20; 10:3).

III. The Termination: verses 14-19.

God pronounced a separate sentence of judgment upon each of the individuals involved in the transgression. The order in which they were judged corresponds to the order of their appearance in the history of the tragedy.

The animal, the form of which was Satan's instrument, became the most cursed of all God's creatures, a source of dread, loathing, repulsion and horror. At first beautiful in appearance and upright in aspect, it was changed into a creeping, writhing reptile. It was compelled henceforth to eat dust, literally and metaphorically, rather than partake of herbs, its former diet (Gen. 1:30; Mic. 7:17).

Speaking beyond the serpent to Satan, the Deceiver, the prime mover of sin (Rev. 20:10), the Lord announced that perpetual enmity and antagonism would mark the attitude of the race of Satan (John 8:44) to the seed of the woman. That conflict has waged ever since, and it reached its climax in the great battle fought on Mount Calvary, when Christ defeated the Satanic hosts (John 12:31). At that time Christ, the seed of the woman (Gal. 3:16; 4:4), bruised Satan's head, vanquishing him (Heb. 2:14; 1 John 3:8), thus fulfilling this prophecy. But the heel of Christ was bruised, as it were, for He suffered at the hands of His enemy (Heb. 2:10).

Eve, and through her all the women of the race, received the judgment of sorrow, suffering and subjection (1 Cor. 14:34; Eph. 5:22-24; 1 Pet. 3:5).

Adam and his descendants were sentenced to toil, trouble and the tragedy of death. Physical and also spiritual death resulted from this first sin (Rom. 6:23; 1 Cor. 15:21, 22). One does not sin alone; the whole human race became involved in the results of Adam's sin (Rom. 5:15-21). All are born into this world as sinners by nature, and soon become sinners by choice (Rom. 3:10-19).

The very ground was cursed for man's sake, and commenced to yield thorns and thistles. That curse will be removed when man's redemption is complete (Rom. 8:21).

But the wrath of God was tempered with mercy, and the entrance of sin into the world was followed by a manifestation of God's purpose to redeem the sinner. Animals were slain as substitutes for the sinners, that with the skins God might make sins to cover Adam and Eve. Even so would God lay the sins of the world upon Christ (Isa. 53:6; John 1:29) and would provide a covering of His own righteousness for all who would believe (1 John 2:2; 4:10).

Lest Adam and Eve should partake of the tree of life and live forever in a state of separation from God, God expelled them from the garden and set the Cherubim, guardians of His holiness, to prevent their return. How pathetic the scene of their departure from the former scene of bliss and innocence! In the Book of Revelation we see Paradise Regained (Rev. 22).

DAILY BIBLE READINGS

Jan. 15—The Sinners Silenced	Rom. 3:10-26.
Jan. 16—Sin Overpowered	Rom. 6.
Jan. 17—Grace Abounding	Rom. 5:12-21.
Jan. 18—Redemption Foreshadowed	Gen. 3:20-24.
Jan. 19—Redemption Accomplished	Rom. 8:16-25.
Jan. 20—Death Vanquished	1 Cor. 15:12-28.
Jan. 21—The Deceiver Vanquished	Rev. 20.

SUGGESTED HYMNS

The whole world was lost. Redemption! oh, wonderful story. What though th' accuser roar! God loved the world of sinners lost. What can wash away my stain? Come, ye sinners, poor and needy.