

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 8

130 Gerrard St. E., TORONTO, JUNE 14, 1951

Whole Number 1516

The Judgment of Mr. Justice Gale

WE ARE not specially concerned about the particular case which a morning newspaper has really been forced to carry to Court. The Ontario Labour Relations Board is, of course, a creature of the Ontario Government, and was instituted for the purpose of settling difficulties arising in labour relations. But by the terms of its creation, the Ontario Labour Relations Board was clothed with the power of final decision respecting matters which came before it for judgment. That is to say: here was an authority authorized to pronounce upon labour troubles, and against whose pronouncement there was to be no appeal whatever to the Courts.

The decisions of the Ontario Labour Relations Board therefore were to be like the laws of the Medes and Persians, which altereth not.

Now such absoluteness as that argues not only finality, but infallibility. Anything that is wrong or which may be wrong, if justice is to be done, must be subject to review. Otherwise we argue that the doer of the thing can do no wrong, and when once he has spoken, there can be no appeal against his decision.

Such absolute authority has no place in any free system of Government. We are amazed that such a principle should find any support in the press of the country. We are still more amazed that any group of legislators should have been either so senseless, or so somnolent as to consent to the institution of such an authority. Undoubtedly the Ontario Labour Relations Board is needed, and might very often render valuable aid in labour disputes; but no such authority should, legally, be authorized to make decisions which are above appeal, or repeal.

The Ontario Labour Relations Board by its very constitution is the negation of the principles of *Magna Carta*, and *Habeas Corpus*. Every man, or group of men, or organization of men, has a right to his, or its, day in Court. He, or it has a right to be heard. It has a right to expose, if it can, the wrongness of any accusation laid against it, or against him; and when one human judgment

has been pronounced in opposition, there should remain the right of repeal.

The Labour organizations have been arguing since Mr. Justice Gale's decision, whether the country is ruled by the Government or by the Courts. The answer is: It is ruled by neither; it is ruled by the people. That is democracy. The Government is not above criticism. Its legislation is not beyond repeal. A Government may be thrown out. Its legislation may be amended or repealed. The final court of appeal in democratic countries is the people. They are the jury that must render the verdict — not a few of the people, but all the people.

Obviously it is impossible that all the people should be occupied in the making of laws; hence the principle of representative government. The Government is there to legislate, and to enforce, through its executives, the laws of its enactment. But neither its laws, nor its enactments, are sacrosanct. They must be subject to review and correction. Hence the judiciary. From the Supreme Court down to the Magistrate's bench, it exists as an instrument of interpretation and enforcement. But there are degrees of interpretations, and enforcement authorities. Hence the different Courts through which our cases may be carried.

"In the multitude of counsellors there is safety", a wise man long ago observed. That is democracy in general. The Government, with its Legislative and Executive departments, and the Judiciary, in which we include the Courts of all degrees of competence and authority, exist for the right interpretation of the will of Demos, the people. And if and when they should all fail, Demos becomes the Court of final authority. That is democracy.

We sincerely hope that the case upon which Mr. Justice Gale pronounced, as we believe, so wisely and unanswerably, should be carried to the Supreme Court of Canada, that it may be established once and for all that no Government has the inherent right so to over-ride the will of the people as to clothe one of its creatures with absolutely final authority.

REAL CHRISTIAN CONSIDERATION

IT IS for ever true that "we that are in this tabernacle do groan". Very often we have reason to groan. Most of us do more groaning at one time than another. We remember a preacher, whom we heard occasionally in our youth, who always prefaced his sermon with a recital of his ailments, appealing to the people to "bear" with him because of his disabilities. As a boy our chief objection was that he had not ailments enough. We should have been happier if his much-advertised ailments had kept him out of the pulpit.

But there are people who seem to think it is rather a distinction to be ill; and that it provides evidence of some kind of superiority — whether on the principle that "Whom the Lord loveth he chasteneth" or not we do not know. But we have known people who seemed to derive a melancholy pleasure in advertising, by speech, or action, their physical disabilities. There are times when it is rather difficult to conceal one's physical maladjustment to his environment. There are other conditions in which no one would ever know that we are a little below par unless we tell it.

But our question is: What is the reason for anyone's finding pleasure in letting other people know that they are sick? It may sometimes be a poor excuse for indifferent service, or it may be told with a view to eliciting sympathy. But whatever be the motive, it is a practice of doubtful propriety. Why worry other people with our worries? Why distress other people with a recital of our ills? It does us no good, and if our hearers care at all, it occasions them some concern.

There is a case recorded in the scripture of a man who lived in the opposite hemisphere of sentiment to the classes we have described. His name was Epaphroditus, whom Paul described as, "my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants."

What a versatile and faithful man Epaphroditus must have been! In writing of him to the Philippians, the Apostle Paul said, "For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

Epaphroditus evidently had been seriously ill, or Paul would not have described his sickness as having brought him "nigh unto death". But he did not advertise his illness. Apparently he desired to spare all his friends the anxiety they might feel in knowing of his affliction. But by some means the fact of his illness became known to the Philippians, and this only added to the distress of Epaphroditus. For, longing after them all, and desiring only their highest good, when the fact of his illness became known to the Philippians, he "was full of heaviness, because that (they) had heard that he had been sick." This surely was real Christian consideration.

None of us can avoid being in trouble sometimes. "Man is born to trouble as the sparks fly upward." Our troubles may be multiplied and multiform. They may consist in afflictions of the body, or restrictions of circumstances, or of pecuniary, or other want. Furthermore, it will not always be possible to keep one's troubles to himself. If you are driven to bed by illness, or disabled by an accident in the street, or in some other way troubled, overtly and publicly, that others should know about it becomes inevitable. But when and as long as possible,

we do well to keep our troubles to ourselves. The burdens of life are not unfairly distributed. Some burdens are more conspicuous than others. Some may be large, but light; some may be little, but heavy. But everyone has his share.

If you were to see someone on the street bearing a heavy burden, and you happened to be carrying a parcel, or a bag, or a load of some sort that was quite light, although perhaps a little inconvenient, would you propose to add your burden to that of the man already heavily laden? How do you know what trouble other people have? "The heart knoweth its own bitterness". There are people who suffer the agonies of Hades with a smile, and who cheerfully bear burdens that would crush the faint-hearted. Why add to their discomfort by asking them to share your irritations? Keep them to yourself: Did we say, Keep them to yourself? Nay, rather, there is One Burden-Bearer Who is always ready to take on an extra load; and He has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Tell your troubles, whatever they may be, but tell them only to the Lord, unless they are of such a public character that others will know of them, without your telling.

Epaphroditus "longed" after all the Philippians. He must have been a man of deep sympathy, and of large charity, whom the Spirit of God had enabled to love everybody. And he believed that the Philippians loved him, and that if they should hear of any affliction coming upon him such knowledge would cloud their sky, and trouble their hearts. Hence, when the news got out in spite of him, he was "full of heaviness", because others had thus been brought into fellowship with his suffering.

If you have any consideration for your wife, keep as many of your business troubles as possible to yourself. Do not take the worries of the office home with you. If you love your children, do not becloud their youthful playtime by informing them of such matters as ought only to be laid upon older shoulders. If you love your church, and you have experienced any sort of slight or offence, whether fancied or real, do not spoil another's day by telling about it. Tell it only to the Lord Himself.

Epaphroditus sets up a worthy standard for all Christians to follow: Report nothing that will rob another's countenance of its smile. Tell nothing that will fill another with concern, unnecessarily. As the impulse to speak of a certain matter rises within you, ask yourself, Does truth or justice require that I speak; and if not, will the word contemplated do any good if spoken? Or otherwise, will it disturb another's peace, or mar another's pleasure?

So may we be made, by the ministry of the Holy Spirit, the embodiment of Christian courtesy and consideration.

FALSE CHARITY

From the liberality which says everybody is right; from the charity which forbids us to say anybody is wrong; from the peace which is bought at the expense of truth—may the good Lord deliver us!

—BISHOP J. C. RYLE

A SET OF RULES FOR READING THE BIBLE

1. Read it through.
2. Pray it in.
3. Live it out.
4. Pass it on.

The Jarvis Street Pulpit

How Aliens Are Reconciled

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 10th, 1951
(Electrically Recorded)

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight."—Col. 1:21-22.

Prayer Before the Sermon

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. We thank Thee that Thou hast stooped to the acceptance of the praise and worship of Thy human creatures. Thou hast come to us in Him, Who, while He was God, yet became Man, and now we have an High Priest still touched with the feeling of our infirmities, One Who understandeth all our limitations and all our weaknesses. We would fain worship Thee O Lord, the Father, Son and Holy Ghost, but how dare we of ourselves even take Thy name upon our lips? We thank Thee for the open Fountain; we thank Thee for the way of cleansing and redemption, by which we are permitted to come into Thy holy presence.

O make us to know this evening that Thou art really here, for a consciousness of Thy presence will inspire our petitions. When we know that we are where Thou art, face to face with Thee, our hearts will speak as they cannot otherwise.

We bless Thee, O Lord, for the uplifting ministry of the worship of Thy name. We have found that it is a good thing to give thanks unto the Lord, and to call upon Thy name, for as and when we attempt to give thanks, we are driven to the necessity of recalling the multitudinous reasons for thanksgiving. Thou hast daily loaded us with benefits. We are here this evening in health and strength because of Thy good hand upon us. We are here with a desire toward Thee, and to the remembrance of Thy name, because Thou hast not left us alone, but by Thy Spirit hast inclined our hearts to come. And still we would cry, Draw us, and we will run after thee.

We cannot come without petition, though we would fain preface our requests with praise and adoration to Thee, Who art the Giver of every good and every perfect gift, the Source of all life and light and love; and to Thee we have full and free access through Him Who died at the place called Calvary, and Who now stands before Thee as our Representative and Intercessor.

Our first petition O Lord, must be for grace to live better lives; for a larger measure of the ministry of Thy Spirit, that we may increasingly and more speedily be conformed to the image of Thy Son. We long to be like Jesus; we desire that Christ should be daily formed in us, the hope of glory. O grant us, we pray Thee, the wisdom to utilize all the means of grace, the study of Thy word, the privilege of prayer, and the means of grace in such public exercises as these. Help us thus by their use to be brought nearer and nearer to Thyself.

O Lord we desire to be numbered among those who serve Thee. There is no higher dignity than to be servants of the Most High God. Help us that we may learn that, as the Son of man came not to be ministered unto, but to minister, so have we been sent into the world, as the Father sent Him into the world. Help us to be servants; help us to minister to all about us. Give us consideration and sympathy, give us keen discernment, that we may know just where help is needed, and grant us grace that we may have the skill to render such ministries as wounded hearts require. Thou canst make us useful; be pleased O Lord so to do.

We would fain be Thy messengers, the channels of Thy grace to those who do not know Thee. How many there are!

How many whom we love, with whom sometimes we must consort, whom we meet in our daily vocations, and with whom we must have some kind of interchange: we pray that Thou wilt so help us to adorn the doctrine of God our Saviour in all things that our witnessing to the power of Thy grace may become natural and easy, the thing that is inevitable, from which we cannot, because we desire not to, escape.

O Lord be pleased to constrain any here this evening who have no personal experience of Thy saving grace, so to give attention to Thy word, and to open their hearts to the reception of it, as Thou shalt enable them to do, that some this evening may pass from death unto life, and from the power of Satan unto God.

We pray for many who languish upon beds of pain. We think of the aged and infirm, of those whose life's day is nearly done, and for whom the sands of time are rapidly running out. O Lord be near to all such this evening, and to those who must change worlds to-night we pray Thee to be especially gracious. Surround them and overwhelm them with an assurance of Thy presence and favour, that they may cross the river in Thy company. There are others who suffer, who feel much pain, but who will recover, and go on with their work. Be graciously pleased to be both physician and nurse. Give thine angels charge concerning them, to keep them in all their ways.

For this world of darkness and of wickedness we pray. To whom should we present a petition so large, but to the God Whose name is called the God of the whole earth. We know not how to pray. Torn with strife and suspicion and bitterness, and in some cases, with actual war, what a world it is! And all because men know not God. We invoke Thy blessing upon all governments, upon the King and his ministers, upon the President of the United States and his counsellors, upon Parliaments and Congresses and commissions and commissioners; we pray for all in authority. Who would envy them their task? Who but God can instruct them what to do in such exigencies as the world faces to-day? But the Lord reigneth, and therefore the earth may rejoice, and the multitude of isles may be glad thereof. In Thine own way do Thou touch this world with Thy light; send forth Thy light, and Thy truth, that they may lead men. Raise up, O Lord, messengers who shall herald the cross of Christ, and proclaim redemption through the precious blood. Thy day is coming, we know not when; we would be ready when the Lord shall call.

And bless us this evening hour now as we open Thy Book, and seek further instruction from its lightsome pages. Here is the word of wisdom and of wealth; here is the word of illumination, and of life eternal. God help us to understand it, and to receive it. May our evening meditation be so blessed of the Spirit that we shall leave this place, every one, consciously a little nearer to God, with a greater love in our hearts for Him, and a more passionate desire that His kingdom should come, and that His will should be done on earth as it is done in Heaven. So we pray in the Name of Jesus Christ, our Lord, Amen.

THERE are certain great words in the New Testament, and of course great principles of which they are representative, which are near of kin; they are of the

same family, and bear a family resemblance. And yet, they are words which need to be sharply distinguished and differentiated—such words as *reconcile*, *atone*, *justify*, or their substantives, *reconciliation*, *atonement*, *justification*. Failure so to differentiate them one from another I think must lead to much confusion of thought, and perhaps into positive error.

The word *atone* means of course to propitiate, to render satisfaction. It is a recognition of the principle, and an exemplification of it, an eye for an eye and a tooth for a tooth, a life for a life; it means the payment of a debt. To *justify* is to declare the atonement adequate and acceptable, that the debt is paid; and to *reconcile* is to effect a change of attitude and relationship on the ground of such justification, and that in turn, based on an atonement.

So with these considerations before us, let us look at our text.

I.

First of all IT TELLS US SOMETHING OF OUR NATURAL STATE. "And you, that were sometime alienated and enemies in your mind by wicked works . . ."

An alien is a foreigner, he does not belong to the family, he is an outsider. He owes allegiance to another government; he does not belong to the state. But an alien is not necessarily an enemy. We were alienated by birth; we were born into this world with a corrupt nature, a nature that was in itself essentially alien to the nature of God. While He is holy we were born in sin. And so, in respect to what we were essentially in our very constitution, and for which we were personally not responsible, we were aliens, alienated by virtue of the fact that we were sinful by nature.

During the first war, when crossing the sea, I met with a certain interesting and well-informed American woman, who was going to Britain to render some war service. We had many interesting conversations, during which we contrasted, without disadvantage to either, things American and things British. She had a good deal of sympathy with us at that time in the war, and was rather impatient with her own government's neutrality. And so, because she could not wait longer, she was going to England to offer her services in any way in which she could serve the cause of righteousness. But she was an American, and I was a Britisher. When we were going up the Mersey, a little while before docking, a steward came along and said, "British subjects this way," and he led the way into the first-class saloon. Then just behind him came another who said, "Aliens this way please," and led the way into the second-class saloon. As she passed me she smiled and said, "This is one time I should like to be British." She did not like to be called an alien. She was an alien, but she was far from being an enemy.

Now aliens are not necessarily enemies, though we were born with alien natures. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." There are certain tendencies which are natural to all of us. We have inherited a sinful nature. You may not readily yield assent to that doctrine when you look upon that interesting little baby, that is the only baby in the world. I heard a professor of Theology say once, "Talk about total depravity; my son is not totally depraved." I am sure he has changed his mind since then. That was years ago! Alien, but not an enemy. Perhaps there are some here this evening

who would say, "I do not remember that when I was a child I was an enemy of God. I liked to hear about Him; I loved to hear the praises of Jesus sung. O I know it was easy for me to go wrong; it was easy for me to do the things that I ought not to do, but I do not think I was an enemy of God." The Bible does not say you were. You are not born enemies, but you are born aliens. But human nature declares war upon the Divine, and when war is declared the alien becomes an enemy. My text says, "You, that were sometime alienated and enemies in your mind." How did that come about? "By wicked works." We discovered that there was a realm of law to which we had no mind whatsoever to be subject. There were many things that we wanted to do, and did. And they were wicked things, and we became enemies in our minds by wicked works.

Let me explain if I can the psychology of that. It is always well to understand that these great doctrines of the Scripture are founded in the nature of things. There is nothing arbitrary about the laws of God, whether in the Old Testament or the New. There is an interesting verse in the Book of Proverbs, which perhaps may explain this principle: "A lying tongue hateth those that are afflicted by it." The man or woman begins to circulate reports about somebody, carelessly, and perhaps without malice, but just says things that are untrue. They are not very vicious perhaps at first, but after a while these things come back to the falsifier, and they are added to. It may be that the one who so speaks has never seen the victim of his slander; he just talks about him. I have heard public men thus discussed. I remember one time riding in a compartment in South Wales, after the first war, when I was visiting England. There was a British officer and a man in civilian clothes talking together, and they were talking about Lloyd George, who was as prominent then as Mr. Churchill became later. They could not go to shop in Britain without asking Lloyd George. He was everything in the public mind, and these two men were having a merry time speaking disparagingly of him, and tearing him to pieces in one way and another. At last I asked them if it would be an intrusion for a stranger to ask a question. They said, "No." I said, "What have you against Mr. Lloyd George? I have never met him; I know of him, as we all do, but what have you against him?" "Well," one said, "you cannot trust him." "That is true," said the other, "you cannot trust him." I said, "That is a very serious allegation, but in what respect has Mr. Lloyd George proved untrustworthy?" Said one, "You want to name it, do you?" I said, "I want an explanation, if you can give it to me, for your disparagement." "Well, he just simply cannot be trusted." I said, "Why, what has he done? What promise has he broken?" "He cannot be trusted." By and by they became very bitter, and spoke almost venomously of him. I said, "I have no special interest; I do not live in this country, although I am British born. I am visiting here. But," I said, "I am entering a plea in behalf of a public man, who admittedly has rendered great service, and who is not here to defend himself. What have you against him?" "Well, he just cannot be trusted." They could give no reason for their criticism. I was going to say they were like parrots, but parrots are not vicious enough to represent them. They became positively venomous. They were lying, there wasn't any doubt about it, and the lying tongue comes at last, in self-justification, to hate him who is afflicted by it. When one has lied

about somebody, he tries to blacken that person's character, although he has never seen him, in order to justify his falsification.

Now we were aliens, but, says the text, *we became enemies by wicked works*; we began to fight against God, to disobey His law. The sin that was in us by nature began to express itself, and we became sinners, not in nature only, but in conduct and character, by wicked works; and thus rebelling against the Source of the laws and principles of righteousness, which we had gradually come to hate, we became enemies, aliens first, but now at war with God — enemies in our minds by wicked works. Did you ever find a tendency or propensity natural to you opposed by the law of God, and did you ever wish there were no such law? In some black dark moment have you gone so far as almost to wish there were no God to Whom you must give an account? Aliens by birth, we grew up to become enemies in our minds by wicked works.

II.

THE TEXT USES THE WORD "RECONCILED": "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." What a strange statement that is! God was never our enemy. "God so loved the world that he gave his only begotten Son," but we, in our folly, as a manifestation of our natural disagreement with the nature of God, alienated from His nature, we became His enemies. Why then should He reconcile us? "Yet now hath he reconciled in the body of his flesh through death." Enemies we were, and God desired to make us friends, but we had made it impossible. We had piled between our souls and Him a mountain of iniquity; we had written a record of evil which a holy God could not ignore. He loved us, and He would fain be our friend, but what a debt we owed! It was hopeless, so great was our sin.

What did He? He came into this world to pay that debt, to die in our room and stead. "He was wounded for our transgressions, he was bruised for our iniquities." Stroke for stroke, and stripe for stripe, He took our place, and counted down the ruby drops, until the last drop of blood was emptied from His veins. Jesus paid it all! Then He said, "Now I can still be just and the justifier of him who will accept that payment. I do no violence to my law," and God's law is a transcript of His own nature. He does no violence to His law, and no violence to His own nature, because He has now "in the body of His flesh through death," removed the barrier to friendship. And now "you that were sometime alienated and enemies in your mind by wicked works . . . hath he reconciled in the body of his flesh through death." So to speak He says, "There is no objection now, no barrier to our friendship and fellowship. Change your attitude, change your relationship." That is what reconciliation means. "Come now and let us be friends, because I have made it possible."

Somewhere in the history of the Napoleonic wars I have read of the capitulation of a French vessel, whose Captain came on board Nelson's flagship to surrender. He came: up the rope ladder, advanced toward his conqueror, and with all a Frenchman's politeness extended his hand. Nelson said, "Your sword first if you please, sir." The Captain unbuckled his sword, and laid it down at his conqueror's feet. Then said Lord Nelson

"Now give me your hand." That is God's way. There can be no reconciliation until your sword is laid down, the sword that was sheathed in the heart of the Lord Jesus. "You . . . hath he reconciled in the body of his flesh through death."

There is no reason, dear friends, why God and you should not be friends now; there is no reason why earth should not be on good terms with Heaven. God does no violence to His realm in extending the hand of forgiveness, fellowship, and eternal friendship. "You . . . hath he reconciled." Mr. Whitcombe read it this evening, how "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Is there any reason given? Yes, listen: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Therefore there is no reason why reconciliation should be delayed.

III.

Let me call your attention to THE ULTIMATE PURPOSE OF ALL THIS. Why "in the body of his flesh through death," does He reconcile us on that ground to Himself? What has He in mind? Just this — "To present you holy and unblameable and unproveable in his sight." O let us get away from the idea that the Lord Jesus died only to save us from everlasting burnings. Do not make any mistake. That awful possibility faces every one who is out of Christ. But He came not to save us merely from Hell, that we might escape, as Job would have it, "by the skin of our teeth." He came to save us to Heaven. "The Son of God was manifested" — what for? — "that he might destroy the works of the devil." That is what He came for. He did not come to patch us up; He came and did all this that He might present us holy, that is to say, from a nature alien to His own, He proposed to give us a nature akin to His own. And this He has done if we have been born again of the Spirit. We become bone of His bone, and flesh of His flesh, holy as He is holy. That is what He came for. Nothing less than that. And "without blemish" — not a fault in us.

Some years ago I saw an advertisement. It is a good thing to read advertisements sometimes when you do not know that you want anything. It may be they will suggest something. And if you please I read an advertisement advertising a lot of cups and saucers at a very low price. You wonder why I was interested in cups and saucers? Well I went down town and I bought a hundred of them. I did not expect to have a hundred people come to see me and have tea with me every day, but I bought the cups and saucers, and I bought them cheaply. They are down in the basement of my house, most of them. Perhaps a few of them have been used, and some of them broken, I dare say. But I bought them just that we might have a full supply of cups and saucers when we had the students of the Seminary at our house. The cups were advertised as "seconds". That interested me, not because they were seconds, but because they were cheap. I said, "What is the matter with these cups? Do they leak?" They said, "No, they do not leak." "They will hold good tea, will they?" "Yes, they will hold good tea; they are all right to serve a cup of tea to your friends." "Well, what is the matter with them?" The salesman replied, "Perhaps you do not see it, but look very carefully, and you will see that

around the rim of the cups the pattern does not exactly meet. These were seconds as they came out of the kiln, and so they are put aside, and we sell them at a lower price. They are just as good for all practical purposes as first class, and not very many people would notice it. If you do not tell them they will not know they are seconds." I never told anybody. But they were seconds anyhow.

Well, my dear friends, when the Divine Potter presents His handiwork in Heaven there will not be any "seconds". He Who never made a half-finished flower will never make a half-finished saint. He will perfect that which concerneth us, and when His work is done we shall be holy and without blemish. There will not be anything there that anybody can find fault with.

"And unproveable." Come on now, you inspectors, look carefully: What have you got to say about it? Even "the accuser of the brethren", if he were allowed to pronounce upon us, could not find any fault with us. Paul reproved Peter to his face he said, because he was to be blamed. We are all blameworthy; we are all deserving of reproof, and if we are wise, when we merit it, we shall be glad to accept the wounds of a friend, to accept reproof, and to be improved by it.

Mr. Spurgeon tells about an anonymous friend of his, who, in his very young days, when he was preaching to assembled thousands, and his sermons were printed, sent him a weekly criticism. Every Monday morning he used to get a letter from this anonymous friend, whom he immediately recognized as a man of intelligence and competence. One day he got a letter asking this question: "Who authorized you, sir, to call a man, made in God's image, 'covetshus'?" Mr. Spurgeon said, "I never again pronounced that word that way." Another time he got a letter saying, "Your hearers have already been sufficiently informed of the vacuity of your hands. See sermon number this, number that, and number the other." Mr. Spurgeon had quoted too often, and at too brief intervals, Toplady's lines, "Nothing in my hands I bring, Simply to Thy cross I cling." Speaking to his students he said, in effect, "Perhaps some of you young gentlemen would have been offended. I recognized in my critic a very able and kindly friend, and I was glad to be admonished by him week by week in my young days, that I might correct my errors." O yes, we all deserve reproof. I cannot say that we like it. I do not. Occasionally I have some people who hand me left-

handed compliments. I remember years ago a deacon saying to me, "I enjoyed your sermon tonight better than I did last Sunday night!" Maybe the one of the other Sunday was better, and he hadn't the competence to appreciate it, I do not know. No, we do not like that. Let us, however, receive reproof when it is offered us, when we deserve it, and let us profit by it. But it will be a great day when we get where we shall be "un-reproveable; there will be nothing wrong with us then — "holy, without blemish, unproveable." There is another passage: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." That is what is said of the Divine Bridegroom in relation to his bride.

After a marriage the young people come back to my vestry sometimes. Here they were nervous and a bit flustered, especially the man. The woman is usually calm enough, but the poor man, you would think he was going to be hanged. But he gets away from the public when he gets back there, and I have seen and heard such an one on more than one occasion. I have seen him stand back and take a good look at her, in all her finery, and I have seen him get up close — I was not eavesdropping you know — I have heard him say, "You look just lovely. Perfect." And I have seen her eyes brighten. She appreciated that compliment more than all the laudations of her other friends. On that occasion she wanted to be perfect in the eyes of one person.

Well, my dear friends, some day the Lord Jesus will examine His bride, and He will present her to Himself, not having spot or wrinkle. There will not be any "make-up". She will not need it; there will be no wrinkles, no matter how old she may be. She will be without blemish *before Him*. And when the Prince of Glory pronounces His entire satisfaction with His bride, when He says to us, as He does in the Song of Songs, which is Solomon's, "Thou art all fair, my love; there is no spot in thee," that will be Heaven for us, will it not? for those who were aliens, for those who became enemies in their minds by wicked works, for those who then became reconciled in the body of his flesh through death, that He at last might present us holy and without blemish and unproveable in His sight. He will be like a master workman, when He has finished the work of His hands. It was He, you remember, Who made all things in the beginning. "All things were made by him; and without him was not any thing made that was made." And when He had finished it all He said, "It is very good." He pronounced His own satisfaction with His own work. And in the new creation, when the work of redemption is finished, and His glorified church, the redeemed of the Lord, shall appear among the angels, He will present us, the product of His wounded hands, to His Father, and we shall be found without spot before the Throne of God. Isn't that a salvation worth having? If you have it, thank God for it. If you haven't it, will you receive it through faith in the Lord Jesus Christ here and now? Let us pray.

O Lord, we thank Thee that where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ, our Lord. Bless our meditation; help those of us who are Christians to revel yet more in the salvation which

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is ours, and if there is any poor hungry soul just looking in, and wishing that he or she were included in the happy company of those who are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, help them to see the open door, and to enter by faith, and to receive this full and complete salvation. Amen.

Now let us sing Count Zinzendorf's great hymn:

Jesus, Thy blood and Fighteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in Thy great day;
For who ought to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame.

When from the dust of death I rise
To claim my mansion in the skies,
Even then this shall be all my plea,
Jesus hath lived, hath died, for me.

Jesus, be endless praise to Thee,
Whose boundless mercy hath for me—
For me a full atonement made,
An everlasting ransom paid.

O let the dead now hear Thy voice;
Now bid Thy banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness.

THE VICTORIOUS LIFE

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Morning, June 10th, 1951

(Electrically Recorded)

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—1 John 4:4.

WE ARE admonished in the word of God to give diligence to make our calling and election sure. We cannot examine too frequently, or too thoroughly, the foundations of our faith. In the soul's salvation we cannot afford to be mistaken. And so we must discuss these great fundamental principles of the faith again and again. How little people remember of what they hear; how little they really hear when they seem to be listening. "Take heed," said the Lord, "how ye hear." It is well that we should read, mark, and inwardly digest the truth; it is well that we should listen thoughtfully.

I remember hearing Dr. Conwell lecture on one occasion — I heard him often — when he told the story of some man who observed something in church; and, facetiously, Dr. Conwell remarked, that that was one man at least who actually learned something in church. That is what we come for, that we may hear the word of God.

This is a familiar text, and yet it is one upon which we do well carefully to meditate.

I.

And to begin with the text tells us that **TO BE A CHRISTIAN IS TO HAVE A DIVINE PRESENCE WITHIN US, SOMEBODY WITHIN.** Salvation is very much more than turning over a new leaf, addressing ourselves to some lofty ideal, instructing the mind in evangelical truth. I should be the last to underestimate the value of correct opinions; we cannot too carefully weigh what we hear. We are to prove all things, and hold fast that which is

good. So I say to be a Christian is something more than to have correct opinions, than to feel a desire for a better life; certainly it is something more than obedience to ordinances, or attendance upon public worship. It is to have an experience of the *incoming of Divine life*. It is represented in many figures in the Scripture: "Except a man be born again (or from above) he cannot see the kingdom of God." He must, by grace, possess something that was not his by nature; he must be made by a Divine visitation an entirely different person. Let us examine ourselves and see whether we be in the faith. Let us make sure that there is Somebody within us, another Self, another Will, another Mind, another Power — that we are not now as we once were; Someone dwells within us.

It is said that to "as many as received him . . ." Men talk about "accepting" Christ. I prefer the Biblical word, "receiving" Christ. There is a vast difference between merely accepting the truth about somebody, accepting Him as being tolerable, even desirable, and *receiving* Him to be our Saviour and our Lord. To "as many as received him, to them gave he power (or the right) to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." That new life comes to us by the Sovereign act of the Creator. He Who created us all by nature, re-creates us in Christ Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That, I know, to all of us here, is a mere commonplace, but yet how vastly different it is to the prevailing conception of what it means to be a disciple of Christ — instead it is assumed to be a laborious following after something, a matter of painstaking self-effort, a human endeavour to be a better man — all well enough in its place, but falling immeasurably short of that which God requires, namely, that Christ be in you. There is no other hope of Glory but that — "Christ in you, the hope of glory." Nothing else will do.

But you say, "*How can Christ dwell in a man when He is not here; we do not see Him?*" True, His visible presence is withdrawn. In the days of His flesh His presence was localized, tangible, he was touchable, visible. He was somewhere else when Lazarus became ill, and when He heard of it He abode in the same place where He was, to give Lazarus time to die. And when at last He came the sisters said, "Lord, if thou hadst been here, my brother had not died." They complained of the absence, the local absence, of the Christ, Who was in the flesh. But remember how He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And mark this, incidentally, as we pass: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

To be a Christian is to enjoy the indwelling of the Holy Ghost. "But," say you, "I thought it was to receive Christ." Of course it is. But Father, Son, and Holy Ghost are one God, and while the visible presence of the Son of God is withdrawn, yet He is still with us in the Person of the Holy Ghost. "I will not leave you comfortless," without anybody to stand by and help you. "I will come to you." And then He explained what that

coming is. He came in the Person of the Holy Ghost, that He might dwell with you and in you. There are many who talk about the "Second Blessing", and I am frequently asked whether I believe in it. I say, "Yes, I believe in getting all the blessings we possibly can — second, third, and forty-third. Let us receive all the blessing." But the fact is, not one of us is a Christian if we have not received the Holy Ghost. "If any man have not the Spirit of Christ, he is none of his." That is not the spirit, spelled with a small letter, but the Person of the Holy Spirit. That, I believe, is the weakness of modern evangelicalism. We cannot too strongly emphasize the importance of believing the great verities of our Christian faith; we cannot too strongly deprecate the departure from the faith. But we must remember the subjective aspect of this great truth. Said Paul to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified," but to the Galatians he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

You cannot carry the church with you to business tomorrow; you cannot carry the church with you through all the journeyings and vicissitudes of life. It is well that we should honour the means of grace, and the ordinances of Divine appointment; it is well that we should recognize the importance of the Christian church, and of that vast body of people who are members of the body of Christ. But we must remember that we are to live our life as individuals. "So then every one of us shall give account of himself to God." Not what *you* do, but what *I* do, will determine the kind of life I live; not what I do, but what you do, what you are in yourself, what you are you must be, not only on Sunday, but in all the days of the week, not only in religious surroundings, but everywhere there must be in you that Divine Person. Someone that has come to take up His abode with us.

My question, first of all, is to you who are members of Jarvis Street Church. Is the Spirit of God with you and in you? Is He not only your Consultant—let Him be that; not only your Guide—let Him be that; not only your Teacher—let Him be that; not only your Guest—receive Him as such; but having thus received Him, is He Lord? "Why call ye me, Lord, Lord, and do not the things which I say?" A theoretical orthodoxy, a lifeless evangelicalism, is quite as dishonouring to God as the most blatant Modernism. To say that we have life, if we haven't it, is to deceive ourselves, and not only to deceive, but to disappoint all others. O let us see that we are made of the genuine Jerusalem metal. It was said of Israel that the most fine gold had become dim. Perhaps so, but it was still gold. Have you been minted in the Heavenly mint? Is the impress of the Divine Goldsmith upon you? Does the Holy Ghost dwell with you and in you? If so, then my text is blessedly applicable to you.

II.

Observe, in the second place, that those who are thus indwelt by the Divine Spirit LIVE IN A HOSTILE WORLD. We are in the world, but we are not of it, and our Lord Himself said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," or from the evil one. Ah, that is the task of the Christian — to live in a wicked world, to dwell in

the midst of a crooked and perverse nation or generation, and there to let our light shine, and to show that we are different, for we have been made over again. Yes, my friends, this is a wicked world, but the text particularly refers to those things which are *basic to all kinds of wickedness*. I speak not of vulgar sins of the flesh, evil as they are, but the text really has to do with the errors of the mind, for it says that there are many antichrists, and many false prophets have gone out into the world, many false voices are calling us; there are wreckers abroad, lighting their fires on prominent places where the coasts are treacherous, and if we are attracted thereto our bark will be wrecked upon the rocks, and we shall become the victims of the spoiler. We need to be always on our guard, for what a day we are living in! I read my morning and evening papers yesterday — no, I didn't — I read part of them; I looked at the headlines, and read part of them, and then I threw them aside, and felt as though I needed a spiritual bath. The very atmosphere of the thing was putrid; nothing but evil everywhere. It seems as though there is nothing the press delights to report like some wrong-doing somewhere, as though we hadn't enough of it without having it dished up to us morning and evening objectively to read. What a filthy world we are living in! What a world of corruption! What a world of strange notions! Read your page of Sunday announcements. It is like a religious midway — people calling, calling, to see some freak or another here or there. I do not know what it was yesterday, I am speaking in generalities so far as that is concerned. Yes, it is difficult to find our way amidst this maze of conflicting voices; it is difficult to read the signs when wicked hands are trying to rub them out so that they are scarcely decipherable. But that is what the text is speaking of — these contrary voices, these things that are after the rudiments of the world, philosophy and vain deceit, and not, not, not after Christ! That is the trouble. The myriad voices of antichrist call us, call us all the time.

We had it in our Prayer Meeting last night. We always have on Saturday nights a brief time of testimony, and it is interesting to know the kind of people that God's witnesses have met during the week, whom they have tried to influence for Christ. And how impossible it is to reach some people, how unreachable they are. Talk about the "untouchables" of India; there are untouchables here too, religiously, and it is not easy. And yet, the text says, "Ye are of God, little children, and have overcome them." You and I have to meet with all these things, and we are no more clever than other people; we are no wiser, and perhaps, on the natural plane, no more thoroughly instructed than others. But we are of God, we are His children, and we have overcome them, these opposing voices, these enemies of the soul.

I went around the world about a year and a half ago, and before I went, before I could get my passports and visas at the various Consulates, I had to have an international vaccination certificate, certifying that I had been inoculated with serums that were designed to make me proof against at least seven of the common diseases that are not infrequently epidemic in the Orient. Well, I got home without bringing one of them back with me, for which I was thankful. Whether the inoculations had anything to do with it, I do not know, but it was well to be sure. But, my dear friends, we live in a world where evil is epidemic; plagues are round about us, and we

need inoculation, we need to acquire some kind of immunity, so that we shall be able to throw these things off. I cannot remember what particular port it was, I landed at so many, but in India, and in Egypt, and in Siam, and Singapore, and Indonesia, and other places, when we came down the steward said, "Keep your seats, please." Then some men came in with masks on, and they shut the door of the plane after them, and they filled the plane with some kind of mist — I really think it was D.D.T. We were thoroughly sprayed, I assure you. I have met some Theological professors I would like to treat that way, and some preachers, too. They need to be disinfected somehow, lest they should carry the plague. Our gardens should teach us that there are all sorts of blights. I am sorry for our American friends, but I must confess that I was not sufficiently altruistic to be sorry when I learned that the army worms had crossed at the Sault and gone into Michigan, instead of coming down here. It is bad enough in the North, and we do not want them here. But we have blights enough, haven't we? — worms and bugs, and we need to be out with our spraying syringes all the time. Then when you go out with your spraying syringes they say, as somebody said to me on Thursday night — I took someone home, a United Church minister and his wife, and passing the door where they are lodging temporarily they said, "It is right here." And he turned to me and said, "They do not like you." I said, "They have lots of company. I cannot help it." Then his wife said, "They asked us where we were going, and we said we were going to hear Dr. Shields. 'What! going to hear him?' 'Well, what have you got to say about him?' They said, 'He has no charity.'" She said, "I told them that he was just as hard on Baptists as on anybody else when they go wrong." O no, I do not like bugs of any kind; I spray them when I can. And you know when some of these religious mosquitoes come buzzing around, sometimes I am half tempted to take the shorter method, not as polite, but to take the shorter method and *swat them!* But if you do, you have no charity. True, I feel no charity toward mosquitoes and worms. That is what we are warned about. We live in a dangerous world; we live dangerously.

In Indonesia, Batavia, and in all these Oriental places, we slept in mosquito-netting tents. In Batavia there were three of us in one room, Dr. McIntire, Sir Arie Kok and I, and the room was not very big. I said, "Mosquitoes or no mosquitoes, I am going out on the verandah." It was like a boiler house. So I went out, and soon there was a chorus about my ears. I did not stay five minutes, and I got back into my tent. I wish we could have all these children sleep in mosquito tents; I wish we could have a lot of other people screened from the errors that surround us. It is so easy to go wrong, to imbibe erroneous opinions.

"Ye are of God, little children, and have overcome them." I trust that is true. I know it is of the great majority of you. You say, "Why Pastor, what do you speak like that to us for? We are not susceptible to these things." No, I do not think you are, because I think you have been pretty thoroughly inoculated with what Spurgeon used to call "Bible". And if people are filled with Bible these things simply will not take. We do not get the plague. Some years ago when the Oxford Group came from England here, and their leaders, as I learned, from England, came to Toronto, several

of them, with letters of introduction to me, — not one of them presented their letter. Why? Because when they got here somebody said, "It is no use going to see him. Groupism will not take there." Of course it would not take.

When I was in London, England, at the close of a service a lady came to me, and said, "I have just come from Dr. Buchanan, and I told him I was coming over to see you, and he said, 'If you can win him for the Group you will be doing something.'" I said to her, "There is not a shadow of a chance of you doing so." "I know it," she said. That ought to be true of all of us. "Ye are of God, little children, and have overcome them."

What is in this wicked world? "The whole world lieth in wickedness." I know God made this world, but the world of men is not of God; none of them are of God until they have been born again. They lie in the lap of the wicked one, as surely as Samson put his head in the lap of Delilah, listening to his whispers, and listening to his temptations. He offers the kingdoms of this world, all sorts of things, if we will fall down and worship him.

We are in an enemy's country. He is all-around us. We are not only in the enemy's country, but we are in contact daily with men in whom the enemy dwells. You have your choice, dear friends: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." There is in every man either an evil spirit, or the Holy Spirit, one or the other. The men and women whom you meet, if they have not received Christ, have in them, "the spirit that now worketh in the children of disobedience," and you will have to deal with them every day, in business, in your recreational life, educationally, and religiously: you will meet with them all the time.

And their special task is to deceive: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." You must not be surprised if you have a hard time in the world. That is exactly what the Lord told us; you have it here: "He that knoweth God heareth us." You have given your testimony humbly and simply; you have told someone that you are a Christian; perhaps you have related your experience. And instantly you felt that there was a response. You said, "There is something in that man that has some affinity for something that is in me." Of course. "He that knoweth God heareth us." If God has been before you, and touched that man by His Spirit, when you speak he is responsible; he hears you. Someone said last night, relating his experience in talking with someone, "It was no use; no argument would avail. One could not get a word in at all; there was no response. He would not listen." Of course not. "Therefore speak they of the world, and the world heareth them." Have you noticed that? It was Moody, I think, who said that a lie could travel around the world while truth was getting its boots on. Why? It is on its native heath; it belongs to this world. "They are of the world: therefore speak they of the world, and the world heareth them." "He that knoweth God heareth us; he that is not of God heareth not us." Have you had that experience? The man or the woman looks like other people, you bear your testimony, and they do not listen. They may

be polite, or they may be impolite, but you know very well that they have not received anything you said. Perhaps you come away saying, "How discouraging." No, it isn't; it is just exactly what the Word says: "He that is not of God heareth not us," and if you bear a Christian testimony, if you give people the word of God, if the preacher preaches the gospel, no matter how earnestly or persuasively, or how logically, those who are not of God will not hear it. Only as the Spirit of God goes before and opens the door of the heart, will men hear God's Word. Then, as in Lydia's case, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," the Word enters. That is why you and I should be always praying, always remembering that we are utterly helpless unless all that we do is accompanied by Divine power. I would like to dwell upon that. What a lot of heresies there are today! Jehovah's Witnesses, Christian Science, Unity, whatever that is, I do not know — all kinds of heresies, mosquitoes, and poisonous insects. I do not mean the people are insects, do not mistake me, I mean what they teach, I mean their heresies; they are like poisonous insects. We are living in the midst of them all.

III.

Why have we not fallen? Why are you not in a Sanitarium afflicted with Tuberculosis this morning? Not because you have not been exposed to it; you have been exposed to the germs everywhere. Why physically are you not laid low, lying helplessly upon a bed somewhere? Just because you had sufficiently exuberant health, because you had a healthy body, when these germs tried to find entrance, the physical life within you set up a standard and fought them off. It was not because they did not attack you, but your better health refused them lodgment, and they had to pass you by. It has its spiritual analogy. "Ye are of God, little children, and have overcome them." Why? "Because greater is he that is in you, than he that is in the world." Will you take comfort from that?

The One Who dwells in us is greater than all our enemies — *greater in knowledge*. It is alleged, I do not know enough about the facts, and nobody else does apparently, but it is alleged that the intelligence department in Korea was not all that it ought to have been, and failed to give the United Nations' Commander knowledge of the enemy's movements. I do not know whether that is true or not. But I know that if we were left to ourselves we should be overwhelmed, but there is Someone within us Who knows all the devices of the enemy, and if we listen to His word we shall not be ignorant of his devices; we shall be forewarned and forearmed, and fortified against the enemy's attacks. If the word of God dwells in us richly, not superficially, not just hearing it casually, but if the word of God dwells in us richly with all wisdom, there will be a spiritual health within to resist the onslaught of the enemy from without.

You remember the story in the Old Testament, how the King of Syria found that his plans were anticipated by the King of Israel. Again and again he resorted to the cleverest strategy, and he thought he would catch the King of Israel in a trap, but always the King of Israel seemed to be advised beforehand. And so the King of Syria called his officers together, and he said, "Tell

me which one is for us, and which for the King of Israel." They answered, "None my lord, O King; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." It is said that the King of Israel saved himself, because of that superior knowledge, not once or twice, but again and again and again. The word of God was his intelligence department. So ought it to be ours, and if we live with this Book we shall not be ignorant of the enemy's devices.

Greater in knowledge; He is also, *greater in wisdom*. He will know how to use the knowledge, for wisdom is said to be the right use of knowledge. I have known a lot of men, well instructed, Masters of Arts, Doctors of Philosophy, and some of whom have been the biggest fools I have ever met. They hadn't any sense, that was all. They had knowledge, but they did not know how to make use of it.

I remember attending a discussion years ago, before I came to Toronto, of a literary club, to which a lot of professional men belonged, and one evening the subject of discussion was "What constitutes education?" There was a lawyer there, who related his experience: "Gentlemen, I had a call the other day from a man who wanted employment. He was an honour graduate of Cambridge University, an honour man in classics and in moderns. I said to him, 'What can you do man?' Proudly he answered, 'I can do anything.'" He said, "That was true. He could do anything in the world but earn a living, but he could not do that, with all his learning." I have known preachers like that. I knew a man once who was the head of an educational institution, who displayed a positive genius in discovering the wrong way of doing everything. I often wondered how he found it out. When he did a certain thing one could not help saying, "What a fool he is! How in the world did he stumble on that?" He was a very clever man, he had plenty of knowledge, but no wisdom.

"Greater is he that is in you, than he that is in the world," and He will teach you how to use the knowledge you have. He will make you a true swordsman, so that you will be able to whip out the sword of the Spirit, and slay the enemy as he approaches. When I was little more than a boy I read a sermon by Spurgeon on the text, "Thus saith the Lord." He made many uses of that text, and among other things he said, "A 'Thus saith the Lord' is the most fitting rebuke for erring saints." Well, you have the word of God. How are you using it? "Greater is he that is in you, than he that is in the world," and if your dependence is upon Him He will make you wise.

I knew a man who ordinarily was not unwise, but he told me one day that he had had a call telling him that a certain member of the church had fallen, and had broken her leg. "So," he said, "I went to see her, and I am afraid I turned at random to one of the Psalms, and I stumbled on this verse, 'He keepeth all his bones: not one of them is broken.'" He said, "I couldn't have found a more inappropriate chapter to read at the bedside of a woman who had her leg in splints." Know your Bible; know how to use it. "Greater is he that is in you, than he that is in the world." Be able to answer everything with the word of God. Did you ever listen to the wisdom exhibited in the wash room of a Pullman car? Have you noticed what a lot of wise men congregate there in the mornings? If you are in the United

States you would think there should be no difficulty in finding Presidents, for there is a group of men here who know more than any President who ever lived. They can solve all problems, and they have the last word for everything. If it is in Canada, they are just as wise. I knew a man who used to carry a little book with him, a kind of miniature encyclopaedia. He always carried it in his little overnight bag that he took with him when he went into the washroom to shave in the mornings. It was a little book that undertook to answer almost anything and everything, and sometimes when these unrecognized Solomons were discoursing on the various topics, he would venture occasionally to challenge the accuracy of their opinions, and he would refer to his little book, and silence them.

I recall an experience in the lobby of a hotel years ago. I used to carry a whole Bible in my pocket always. A number of men were discussing a book that had just been published by some detective, in which he had told how he had deceived people, led them on, so that he might discover this and that. The question was raised whether a man could be a detective and an honest man, or a detective and a Christian. Somebody said, "I do not see how he could be." "Oh," said one, "I think so. The Bible says, you know, 'Let us do evil that good may come.'" I said, "Would it be an intrusion if a stranger were to ask a question?" "No, no, come and join us," they said. I said, "All right I will. Now are you sure that the Bible says that?" This man said, "Yes, I am." So I took my little "Enquire within upon everything" out of my pocket, and read from Romans 3, "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." They said, "Let us see that." I said, "All right, there it is; read it for yourself." They looked at each other, smiled, and said, "I guess we were wrong."

It is a good thing to have your belt full of cartridges, and your sword by your side, when you take the field against the wickednesses of our day. And always remember, "Greater is he that is in you, than he that is in the world," in knowledge, in wisdom, and of course *in power*. That is a great word spoken by our Lord: "A strong man armed keepeth his palace." That is the one we have to do battle with. "A strong man armed keepeth his palace, his goods are in peace." What follows? "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

Let us face all the exigencies of the days to come with the assurance that within us the Lord God Almighty dwells. We shall have conflicts, always conflicts, but we need not be defeated. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Let us pray.

O Lord we thank Thee that we go not at warfare at our own charges. Help us that we may go in the strength of the Lord, and do exploits, for His Name's sake, Amen.

FAITH

Question 86—What is faith in Jesus Christ?

ANSWER—Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

—THE SHORTER CATECHISM

A LETTER FROM DR. McINTIRE

Geneva to Paris,
By Swiss Air,
May 18, 1951.

Dear Friends:

Geneva is the headquarters of the World Council of Churches. Its general secretary, Dr. W. A. Visser 't Hooft, made a statement once about the ecumenical ship, "the symbol of the W.C.C." I think of it often when his name comes to mind. It is truly prophetic and profound! He said: "But as this ship symbolizes the World Council of Churches, it is a new type of craft . . . This ship is on its maiden voyage. We do not know how seaworthy the craft is, whether it will hold the cargo of hope that has been put into it by Christians all over the world. It may be too heavily burdened.

"The ship is headed for an unknown destination . . . The ship has an inexperienced crew. . . . The members of the crew speak different languages. . . . It is almost as if our crew couldn't agree on which is the bow and which is the stern.

"And we begin this perilous experiment in the midst of one of the worse storms in history."

It is an utterly astounding statement. How could any reasonable person commit himself to such a ship and journey? The W.C.C.'s secretary could not have described for us in a better way our own understanding of the W.C.C. Yet 180 denominations and 150,000,000 people are on the ship! Thank God, some are getting off; and others are beginning to realize their peril.

Well, beautiful Geneva will always have a large place in our affections. The Second Congress of the International Council of Christian Churches was held there last August 16-24. Just recently the Grand Theatre where we met was gutted by fire. The interior burned. The evidence can be seen from the sides and rear, but the front is the same. The fire started on the stage during a practice for some play, and all the plush and wooden interior burned out.

To our joy, when we arrived at the airport in Geneva the Schaeffers, the Rev. and Mrs. Francis A. Schaeffer, of Champéry, a recording secretary of the I.C.C.C. and a missionary of the Independent Board for Presbyterian Foreign Missions, Pastor W. H. Guiton, vice-president of the I.C.C.C., and Mr. H. E. Alexander of the Ecole Biblique de Geneve, and about ten others from the Bible School were there to welcome us. The Action Biblique has become an affiliated organization of the I.C.C.C. It is a wonderful development and will mean much to the whole cause over the world.

We took pictures, attended to a few things in the city, and then drove out to the school. It is on the outskirts of the city on a hill overlooking the lake and the city. The flowers that characterize Geneva were everywhere.

In the evening we spoke, by interpreter, to the school and some people who had come from the city. There were about 80 present. The school has about 40 students. It has a three-year course and a nine-month year. The cost is 180 francs a term, and Mr. Alexander said, "We count on God for the rest." The property covers, I believe, 70 acres, though they do not use our measurements. The large administration building is three stories high, with classrooms, assembly halls, and a right and left wing, for men and women. It cost 410,000 Swiss francs to build in 1925. God gave all the money and

it was paid for when completed. 410,000 francs today would be about \$100,000.

Mr. Alexander himself is a Scotch Presbyterian from Scotland. He was a pioneer in the battle of the faith and in 1916 published his manifesto, "Ichabod". This stirred the French evangelical world. The Bible League of England published it in its quarterly. Since then he has pressed the issue of absolute separation from the state church with its dominant modernism.

I would like to get an English copy of "Ichabod" to photograph in the *Beacon*. Many forget that mighty deeds of valor were done in the initial days of the fight against apostasy. It was in 1916 that the General Assembly of the Presbyterian Church in the U.S.A. approved five evangelical doctrines as essential. This was directed against the liberals and it was this affirmation that was attacked by 1,293 pastors in 1923 in the famous Auburn Affirmation. They said the doctrines were only "theories", that is, the virgin birth of Christ; the blood atonement, and the resurrection of Christ. The doctrine of the inerrancy of the Scriptures, they said, was harmful to the church. So, here in Geneva a leader was crying out for the Word of God — but so many are now tempted to compromise because of position and supposed advantage.

When the I.C.C.C. came to Geneva last August Mr. Alexander found that it stood for the things he has fought and suffered for so long. What a blessing the I.C.C.C. is in bringing such men together! God is working and raising a world-wide standard for His Holy Word. Let God's people praise the name of the Lord.

Mr. Alexander started the Action Biblique, and there are now 16 Bible Houses in 12 countries, all staffed by graduates of the school here, and over 2,000,000 Bibles have been distributed. They have a Bible House in Paris, and a large one here. Its office is down in the heart of the city with a sales and showroom on the first floor in a convenient location and offices on the second floor. I saw thousands of Bibles ready for distribution. Their representatives visit the fairs and in an attractive booth or stand, sell and distribute the Scriptures. One man just returned from a Paris fair said they sold 279 Bibles. The accounts of people being converted by reading the Scriptures are thrilling, and the story of how the converts leave the Roman Church and the W.C.C. apostasy is a part of it, too!

Mr. Alexander stands for complete separation from apostasy. He has composed in word and music an entire hymnbook of praise. Some of the hymns speak of the battle against unbelief in the church. These should be translated and used all over the world. It is the music born of the fearful struggle and the wonder of God's faithfulness. "N.A.E.," Mr. Alexander said, "stands for Neutrality Always Error." The World's Evangelical Alliance over here is working with the N.A.E. in the U.S.A. The W.E.A. has stated its position as one of "benevolent neutrality" toward the W.C.C. God has His own way of bringing men together in these days of the twentieth century apostasy for the Twentieth Century Reformation. In Mr. Alexander the I.C.C.C. has a staunch defender in the city of Calvin.

We visited, discussing work, problems, and responsibility, until after midnight. This morning the sun was out, and before leaving the grounds at 8 a.m. the students assembled in front of the main building and sang again. It was a strong hymn of standing against

the apostasy. The singing of the Gospel message in French is beautiful.

Our stay here was entirely too short, but I believe most profitable. Pastor Guiton is delivering some lectures here now.

Oh, that men who love God and believe the Bible would abandon the spirit of compromise and appeasement with the enemy of our Lord, and come out of the apostasy and be separate! "The love of Christ constraineth us."

Now we have a brief stop in Paris before going to Edinburgh on Saturday.

In Christ,

CARL MCINTIRE

Bible School Lesson Outline

Vol. 16 Second Quarter Lesson 13 June 24, 1951

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

REVIEW AND TEMPERANCE LESSON

Lesson Text: Isaiah 5:11-24.

Golden Text: "Who hath woe? Who hath sorrow? . . . They that tarry long at the wine."—Prov. 23:29, 30.

I. Woe to the Intemperate: verses 11-17.

The prophecies of this chapter were probably written during the reign of King Uzziah (Isa. 6:1). Speaking through His prophets, the Lord had given the people abundant warning of the coming calamities, the fall of Jerusalem and the captivity of Judah, which actually took place under King Nebuchadnezzar of Babylon about 586 B.C. Those warnings were unheeded, and the mercy of God was despised, so that at last He acted in judgment (Isa. 3:8).

Judah was like a vineyard which had been planted, watered and nurtured by the Divine Husbandman, that it might bring forth fruit to His glory (vv. 1-7; Matt. 21:33-41). But the nation produced wilful, stubborn, lawless men, here compared to wild grapes.

Just as these national sins would result in national judgment, so, too, personal sins would lead to personal judgment. Cardinal sins of attitude and action are listed in this chapter, and against each a stern "Woe" is pronounced (vv. 8, 11, 18, 20-22).

The desire for strong drink is literally a consuming passion: it consumes time, energy, mentality, and even life itself. Its victims cannot wait until the evening hours for their carousals, but commence early in the day, thus prolonging and intensifying their shame (Acts 2:15; 1 Thess. 5:6-8). They live godless lives; God is not in their thoughts (Job 1:4, 5; Psa. 28:3-5; Hos. 4:6-11).

Such men are ignorant, for their minds become darkened and their intellects are blunted. They are especially ignorant of the ways of the Lord (Rom. 1:21-23, 28-32; Eph. 4:17-19). The souls of the nobles are perishing for the lack of spiritual food, even while they gorge themselves at their banquets, and the people are becoming dried up in spirit.

God has pronounced the doom which awaits all those who sow to the flesh: they shall reap corruption (Gal. 6:8). As they lived without God, they shall perish without Him. Hell awaits all such sinners who do not turn to the Lord (Psa. 9:17; 1 Cor. 6:9, 10; Gal. 5:19-21; Rev. 22:15); it will enlarge itself to receive the host of wicked men (Isa. 14:9). All their pomp, glory and festivity will end in darkness.

The high and the low, the nobles and the rabble, will alike be brought down to the dust (Isa. 2:9, 17), but in the process of their humiliation God will be exalted, for His justice in punishing the guilty will be demonstrated, and His holiness will be vindicated (Isa. 2:11; Rom. 11:33-36). In a measure, this prophecy was fulfilled when Judah was led into captivity (v. 13). As a result of the deportation to Babylon of many of the Jews, the nomad tribes brought their flocks into the waste land, which became one vast pasture land, after "the fat ones" or the rich, prosperous people, had been forced to

leave (v. 17). In its final fulfilment, however, this principle of judgment applies to godless sinners of all ages (Rev. 20:11-15).

II. Woe to the Iniquitous: verses 18-24.

It is doubtful if any one deliberately sets out to live a life of crime. He commences with what one might call a small sin, justifying himself by a course of reasoning, so that his sin appears as a slender cord or thread like that of a spider's web (Job. 8:14; Isa. 59:5). One sin leads to another, until finally he has drawn upon himself a great load of iniquity, to which he is attached by heavy cart ropes, as it were, and he cannot, even if he would, separate himself by his own efforts from the burden and guilt. Let all beware the first glass! The Bible abounds in warnings to the sinner, but it also speaks of the power of God to liberate him from the shackles that bind him; the mercy of God seasons His justice.

It is a terrible thing to defy the living God, to challenge Him to execute the judgment which He has promised (v. 19; Jer. 17:15; 1 Pet. 3:3, 4). This sin of presumption is described in Scripture as being one of tempting God, of putting Him to the test (Deut. 6:16; 1 Cor. 10:9).

Sin destroys the moral sensibilities of its victims, so that they are unable to see the difference between good and evil. It is possible for a person to hate and reject the truth so long that he becomes hardened, his conscience is seared, and he cannot recognize or respond to the truth when it appears. His spiritual understanding is darkened, and he confuses right with wrong, light with darkness and sweetness with bitterness (Rom. 1:25). On the other hand, the one whose life is controlled by the Spirit of God will become highly sensitive to all moral issues; he will be able to distinguish the things that differ (Phil. 1:9, 10, Revised Version; Col. 1:9).

Those who indulge in sin are proud and self-deceived. They think that they know more than the prophets who prophesy judgment, and hence they despise the warnings given them by the prophets of the Lord. There is an adage to this effect: "Whom the gods would destroy they first make mad."

The prophet utters a stern warning against corrupt judges, men who are strong to drink wine and who do not hesitate to take bribes, as they pass over the offences of the guilty, whereas they condemn the upright man (Prov. 17:15; 24:24). Doubtless this passage infers that the habit of indulging in intoxicating wines was responsible for the loss of that discrimination between right and wrong which is the primary requisite of a judge (Deut. 1:16, 17; 16:18-20).

A plant, the root of which is rotten and the blossom withered, suggests a life without hidden strength and without outward glory (Job 18:16; Hos. 9:16, 17; Amos 2:9). Sin, which will bring about such sad results, is described as being in essence rejection of the law, the word or the commandment of the Holy One of Israel (Isa. 1:4). All sin is lawlessness (1 John 3:4, Revised Version), the act of defying the word of the Lord. If people would avoid such a catastrophe, they must turn to the Lord from their sins and find in Him deliverance, triumph and life.

DAILY BIBLE READINGS

June 18—Result of Lot's Drunkenness Gen. 19:29-38.
 June 19—Result of Nabal's Drunkenness 1 Sam. 25:2-38.
 June 20—Result of Uriah's Drunkenness 2 Sam. 11:1-17.
 June 21—Result of Benhadad's Drunkenness 1 Kings 20:15-21.
 June 22—Result of Elah's Drunkenness 1 Kings 16:8-10.
 June 23—Result of Belshazzar's Drunkenness Dan. 5:1-31.
 June 24—Temperance: A Christian Virtue 2 Pet. 1:1-11.

SUGGESTED HYMNS

Standing by a purpose firm. When Jesus comes to reward His servants. Look away to the cross. Take time to be holy. Yield not to temptation. Lo! He comes with clouds descending.

ALTERNATIVE LESSON

OFFERING OUR SERVICE AND SUBSTANCE TO GOD

Lesson Text: 1 Chronicles 29.

Golden Text: "Who then is willing to consecrate his service this day unto the Lord?"

I. The Thankoffering Required: verses 1-9.

Notice the occasion for this appeal to consecration. The time was approaching when King David must hand over the reigns of government to his son Solomon. Above all, the way

must be prepared for building a house for the Lord God, since David himself had not been permitted to erect it (2 Sam. 7:1-13).

David solemnly pleads with the people to consecrate or offer their service and substance unto the Lord for the building of His house (1 Chron. 22:17-19). If in that day such an appeal was rightful and necessary, surely in our day also the servants of the Lord should sound forth a clarion call to Christians everywhere to consecrate their all unto the Lord for the building of His spiritual house (Isa. 58:1; Rom. 12:1, 2).

David had a three-fold ground for his appeal. (1) The king could not execute the work by himself (1 Kings 3:7; 1 Chron. 22:5). Neither can the ministers and teachers alone carry on the Lord's work. The successful prosecution of the task demands the co-operative effort of all the members of the body of Christ (1 Cor. 12:4-12, 27-31; Eph. 4:4-16).

(2) The work was stated to be great, for the edifice was not for man, but for God. Building up the spiritual body of Christ and enlarging His kingdom by spreading the message of the Gospel to the far corners of the earth is a momentous task (Matt. 28:18-20; Acts 1:8). The Lord's business requires our utmost zeal and earnestness (Psa. 69:9; Lk. 2:49); it is worthy of our best effort.

(3) David himself had prepared with all his might the materials for the house of the Lord, and he had set all his interest and affection upon the sacred task (1 Chron. 22). Our Saviour, great David's greater Son, gave Himself in sacrifice for the sins of the world; He alone knows the full meaning of sacrifice (Heb. 10:5-14). The suffering, toil or hardship He asks of us are as nothing compared to that which He has given for the redemption of mankind (John 5:17; Heb. 12:1-4).

There are no conscripts in the army of the Lord. It is one of the mysteries of Divine Providence that the Creator of the universe does not force men to serve Him, but that He graciously waits for them to offer themselves (Isa. 6:8; Acts 9:6). His service is perfect freedom, and He calls only those who are willing (Exod. 25:2; 2 Kings 12:4; 1 Cor. 7:22; 2 Cor. 8:8-12; 9:7). Notice how frequently the words "willing" and "willingly" occur in this chapter.

The need for volunteers is urgent. "This day" they were to offer themselves; to-morrow might have been too late (Josh. 24:15; 1 Sam. 21:8; 1 Kings 18:21; John 4:35).

The chieftains and the princes set the example in offering their gifts and their services (1 Chron. 27:1, 25-31; 28:1). The pastors, teachers and Christian workers have the privilege of being the first to consecrate themselves, all that they are and all that they have to the Lord (1 Cor. 11:1; 2 Cor. 11:21-30). Then the appeal to others will go forth with conviction and power.

The princes and the people responded splendidly to David's request. They offered their talents, time and treasures with perfect heart. Such whole-hearted devotion to the Lord's cause will bring joy to the heart of the Master and to the heart of the servant (v. 9). The worldly, compromising Christian will never know real happiness.

II. The Thanksgiving Rendered: verses 10-14.

The prayer of David was a model prayer, in that it commenced with adoration. He blessed the Lord for His greatness and majesty. Since all things belonged to Jehovah, the Creator and Sustainer of the universe, the people were dependent upon Him for the very power to give (Deut. 7:10-18; Psa. 24:1). They were but giving back that which rightfully belonged to Him (Psa. 50:9-14; Rom. 11:36).

The prayer of worship and thanksgiving begets humility in the soul of the one who prays. The vision of the Lord, high and holy, will cause us to realize our own insignificance and unworthiness in His sight (Psa. 144:3, 4; Isa. 6:1-5). This was David's experience.

COMFORT

Be still, sad soul! lift thou no passionate cry,
 But spread the desert of thy being bare
 To the full searching of the All-seeing eye;
 Wait! and through dark misgiving, black despair,
 God will come down in pity, and fill the dry
 Dead place with light, and life, and vernal air.

—J. C. SHAIRP

AMONG THE CHURCHES

By H. C. SLADE

Courtland and Delhi

The folks at Courtland and Delhi consider themselves very fortunate during Rev. Samuel Dempster's extended illness in having as their Interim-Pastor, Student John Jones. According to reports reaching us, Mr. Jones is ministering with splendid acceptance. The attendance at the regular services, including Sunday School and Children's Meeting, is healthy. Steady progress is being made in the work at Delhi. A number contacted by Mr. Dempster are beginning to show real interest. Open Air Meeting in Delhi began the first Saturday evening in June. By this means many are reached in this cosmopolitan centre who would not otherwise ever come within the hearing of God's Word. A week ago last Sunday they had the joy of seeing one young lady take her stand for Christ in Courtland.

Children's Meetings Tripled at Iron Bridge

Pastor Kenneth Burton writes from Iron Bridge:

"The hearts of pastor and people in this corner of the Lord's vineyard rejoice as mercy drops round us are falling. Attendance at the 'Happy Hour' continues to increase. The first meeting found only seven children present but since then we have reached the twenty-five mark and look for greater things yet to come. Last Lord's Day our Sunday School reached an all time high of fifty-two, for which we give thanks to God. Attendance at the other services is also encouraging.

"The work of painting the church is to begin this week and we trust that this 'freshening-up' might be used of the Lord to draw more of the unsaved under the sound of the Gospel. Thus we continue to labour, using all means that we might win some for Christ. Continue to pray for us that our testimony may increase in Iron Bridge."

Presenting the Gospel to French Canadians

According to the latest report Mr. E. Huser, who is assisting Rev. John Boyd in Sudbury, is as usual enjoying the work to the full. Mr. Huser's account is as follows:

"Last week I began to canvass the French section of Sudbury, offering in every home a free New Testament. The response has been very encouraging. At least a dozen people requested the Word of God in French and several English speaking persons asked for a New Testament or a Bible in their language. Yesterday we sent out our last French New Testament. We had a few requests to-day, but we cannot send them the Book, because our supply is exhausted. (Since receiving this letter a supply of French New Testaments has been sent for further free distribution. H.C.S.)

"I am enjoying my work very much. Last night we had an excellent visit in a French home on which we had called last year. They had some friends who visited them. At first I wondered if I should mention anything before them about spiritual things, because French people do not like their friends to know they read the Bible. But we did not want to call for nothing. So we began to speak about Christ, and to our surprise the young couple who was visiting in that home seemed even more interested in the things of God than the family

we had come to visit. They listened with great interest, requested a New Testament and asked us to visit them in their home in Sudbury. We showed them during about an hour the way of salvation and they listened very intelligently. I praise God for that new door He opened for the preaching of His Word."

Malartic, Quebec

The work among French-Canadian Roman Catholics of Quebec is always slow. Even when one makes a profession of faith in Christ great care must be exercised on the part of our missionaries to ascertain whether or not the conversion is genuine. Then, after conversion, considerable teaching of the Word of God is necessary in order to assist the new-born babes in Christ in throwing off the built-up prejudices of years instilled into their minds by the teaching of Roman Catholicism from youth.

We rejoice to report that many, since we have undertaken French-Canadian work, have come to a full understanding of the Gospel of Divine grace. Some of these are now doing missionary work among their own people. Rev. Yvon Hurtubise, now pastor of the Baptist Church in Malartic, Quebec, was saved some years ago in the Sudbury district under the ministry of Rev. John Boyd and we rejoice to learn that his faithful preaching of the Gospel continues to bear fruit. Three more are now ready for church membership.

Mr. Appéré Tours Churches of F.B.M.

In the most recent communication from Mr. Appéré he gives an account of his itinerary among some of the churches of The French Bible Mission.

"As you already know we are engaged in a tour of the churches of Eastern France and Switzerland, and this keeps us very busy. We have sometimes a meeting every day, and we have not been more than three times in one church. The reason for this is that besides the three main churches of Switzerland, for instance, there are three or four little groups (of 30 to 60 people each) which depend upon them. We have already visited Mr. Weber, his church of Court and the neighbouring group and churches. We are leaving to-night for Péry and Bienne. Sunday we shall be in Ste. Croix and next week in the company of Mr. Frey in the Tramelan area. Certainly, there is a great need in Switzerland as well as in France and we pray the Lord to lead us into one of the neediest among these needy fields, and qualify us for His service."

Harriston

Rev. Geoffrey Adams reports:

"The saints at Harriston continue to rejoice in the Lord. More working of God in the midst is to be desired and this has developed a real burden for expansion. Recently some excellent prayer meetings have been held. After being away considerably during the winter months a resumption of visitation has been possible, resulting in some interesting contacts. The children's work during the winter showed an improvement over the previous years and to follow this up a D.V.B.S. is being planned for July under the able care of Miss B. Newman. The financial state of the church is healthy."

A LIGHTHOUSE IN THE NORTH

Fifteen Years of Sowing and Reaping in Sudbury

By W. S. Whitcombe

IN THE early summer of 1936 a very tall, broad-shouldered young student left Toronto Baptist Seminary and started north some three hundred miles to the greatest nickel mining centre in the world. He did not go under the auspices of any mission board but simply at the invitation of a godly couple who were greatly burdened at the appalling lack of Gospel teaching among the boys and girls in their city. They knew the untiring zeal of the young student for reaching the lost, as he had ceaselessly employed himself during Seminary days in building up Sunday school classes, in seeking out young men to bring them under the sound of the Gospel, and they offered him a room in their house if he would attempt to carry on the same sort of work in the northern mining town whither they had moved from Jarvis Street Church, Toronto. Thus it came about that John Boyd started his long trek northwards in an old jalopy, having for sole possessions the clothes he stood in, his Bible and a ten dollar bill. If he had not been rich in vision, in a burning desire to preach Christ, and in the grace of God, the story would have speedily ended at that point, for the North is not an easy place in which to commence a pioneer work.

Mr. Boyd began on the street corner. A few hungry souls were drawn to him by the sound of the Gospel they loved, others were restored to fellowship with Christ, and some were converted under his open-air ministry. Then in a rented dance-hall he gathered a dozen children and began to teach them. Going from door to door, and later on employing buses, he built up a great Sunday-school. When we began sending out tracts in our New Testament Campaign to give the Word of God to the thousands of French-Canadians in the district, it was John Boyd who enthusiastically took up the idea and worked at it with characteristic vigour. Then he managed to buy time on the local radio station to enlarge his biblical ministry so as to include the neighbourhood of the growing City of Sudbury. How he managed to pay the heavy expenses is still an unsolved mystery to the writer, though he suspects that it was accomplished in part by a systematic curtailment of the number of meals the preacher ate.

A Great Harvest

What is the fruit of this intensive, sustained seed-sowing throughout the rocky areas of the vast northern reaches over a period of fifteen years? The writer has often visited Sudbury throughout these years, preaching and visiting in two languages, and a week ago last Sunday it was his great privilege to bring the messages for Mr. Boyd's fifteenth anniversary. Instead of two or three rows of chairs at the front of the hall filled with children, as it used to be in the early days, there was a great company of men and women that filled the entire place, probably the largest Protestant group in the whole of Northern Ontario. Certainly their spiritual quality is unexcelled anywhere; one could feel it in the very atmosphere of the place. It is a praying church and a working church, composed almost exclusively of young people who are not ashamed to stand on the corner of the main street of a Saturday night and witness concerning their Saviour to those with whom they work and among whom they live. Friends were there from two other churches that have

been established in the interval: Minnow Lake, a rapidly growing suburb of Sudbury, already has its own building and a Sunday-school of nearly a hundred. The Lavigne Church, some fifty miles away, is a trophy of God's grace in a solidly French-Canadian and Roman Catholic district. Here, too, Mr. Boyd has erected a fine building. In addition to that there were groups of friends from far away who had been touched by the various radio ministries carried on by Mr. Boyd. One of the deacons from a new church a hundred miles away testified in the public meeting that he thanked God for the training he had received in the Berean Church, Sudbury. And indeed if it were possible to reunite at one time all those who had been brought to the Saviour in this church, it would make a great host. But that is the problem of all churches in the North where the population changes rapidly. They sow and others reap.

Gospel Preaching in Three Languages

Mr. Boyd now preaches the Good News each week in eight radio broadcasts: five in English, two in French, and one in Ukrainian. All of these are his financial responsibility except one of the French programmes which is paid for by the Emergency Missionary Committee. They cover practically the whole of Northern Ontario from the Manitoba border to the southern shore of Georgian Bay and eastwards across to Northwestern Quebec and down the Ottawa Valley to Montreal. The Ukrainian preaching is conducted by his two deacons of that race, while the French programmes are taken care of by student-professors of French at Toronto Baptist Seminary. Throughout almost the whole of this vast territory Mr. Boyd himself goes on missionary follow-up work, driving thousands and thousands of miles each year and bringing the saving news to many hungry, starved souls. Out of such efforts have largely grown the thriving works at Kirkland Lake and Heaslip and that at North Bay. If there were workers and money to support them, there is scarcely any limit to what might be done in other centres.

Producing Future Leaders

From this throbbing spiritual power house a number of young men have already volunteered for service elsewhere. Rev. Clifford Rogers of Tilbury was one of the first to stand with Mr. Boyd on the street-corner and in the Sunday-school and he is now putting into practice what he learned there. Rev. Yvon Hurtubise, one of the first French-Canadians to receive Christ in our French work, is now labouring at Malartic, Quebec, after graduating from Toronto Baptist Seminary. Two other young men from Sudbury are at present students at the same school, while many other workers have been trained under the practical leadership of Mr. Boyd. We mention those who are now doing a great work in Europe: Rev. Frédéric Buhler of Alsace, who was for a short time with Mr. Boyd, Rev. Henri Frey of Switzerland, and Brother Guy Appéré lately returned to his native land, and Mr. Wilfred Bauman and Mr. Etienne Huser our present student-professors of French.

To second his great radio ministry, Mr. Boyd has also undertaken another form of missionary work. Each month he issues a paper in English designed to nourish Christians who long for fellowship and teaching and to reach the unsaved. The French periodical issued with the help of our Emergency Committee is also sent out by

the thousands to all interested persons who have requested a New Testament in their own tongue.

This far reaching and fruitful missionary programme would be financially and physically burdensome for even an active missionary society, but it is borne almost entirely by the Sudbury Church, together with those at Minnow Lake and Lavigne, and by their gigantic pastor who is often too busy either to eat or to sleep — and this is not metaphorical language, for we spent the last week in his company visiting French and English in Ontario and Quebec.

Still Greater Conquests to Make

With admirable foresight and wisdom that has been justified by actual accomplishments, the Sudbury Church under Mr. Boyd's leadership has willingly and joyfully sacrificed its own comfort and immediate interests in order to render possible this widespread missionary enterprise throughout the whole of Northern Ontario and a good part of Quebec. While tens of thousands of dollars have been spent on broadcasting, on printing tracts, on travelling and on building for daughter churches, the young missionary mother church has been content to get along as best it could in a rented hall. But it is now apparent that if the home cause is not to suffer irreparable loss, it is necessary to build more commodious quarters. Again great wisdom has been exercised in obtaining a central site in this crowded, busy city—Sudbury and suburbs contain more than 60,000 people, many of them of French or of European birth. It is designed to be not only a local church home but also a headquarters for all the various endeavours and interests mentioned here. It is always expensive to build, and more so than ever in these days, yet ample space is being planned for Sunday-school work, with a good auditorium. Utility and economy are evidently the watchwords of the builders, and the men of the church have already donated hundreds of hours of voluntary labour which is duly noted by the contractor and deducted from the church's account with him. The men of the church are undertaking to lath and insulate the building themselves. The nerve centre of the new edifice, to judge by the enthusiastic light which glowed in the pastor's eye when he showed it to the writer, is the combined prayer-room and broadcasting studio.

We venture to quote in closing what Mr. Boyd has already written of this building and its need: "Several months ago we committed ourselves to the task of raising approximately sixty thousand dollars through gifts and loans to pay for this, the most sorely-needed building in Northern Ontario."

A Tried and Proved Undertaking

One signal advantage in the sort of work that is being done is its proved effectiveness and stability. In any new undertaking there is always the element of uncertainty. The Sudbury work is fifteen years old and through that time its leader and his methods have been tried and tested in the crucible again and again only to prove their effectiveness. All those who love the glad sound will rejoice in this further demonstration of the Gospel as the power of God unto salvation throughout the great domain of the North.

HE MUST INCREASE, I MUST DECREASE

The beginning of greatness is to be LITTLE. The increase of greatness is to be LESS. And the perfection of greatness is to be NOTHING. —D. L. MOODY

REPORT OF THE DEMPSTER HOSPITALIZATION FUND

By the Editor

FOR the information of any who may not have read our announcements respecting this Fund in the last three issues, we write this word:

Mr. Samuel Dempster is Pastor at Courtland and Delhi, and a student in course at Toronto Baptist Seminary. Mr. Dempster has undergone a spinal operation which the surgeons have told him will keep him six months in hospital. He is an extraordinarily fine student, and though only about twenty-eight years of age, he is already a really great preacher. We coveted him for the gospel ministry from our first acquaintance with him.

Mr. Dempster was operated upon on May 16th, and has since been on a Stryker frame in Toronto General Hospital.

We appealed, through THE GOSPEL WITNESS, for funds to meet the enormous expense of hospitalization. I estimate that it will cost a minimum of \$3,000.00 and it may cost a great deal more.

Receipts Since Last Issue

JARVIS STREET MEMBERS

1 x \$25.00	\$ 25.00
5 x 10.00	50.00
3 x 5.00	15.00
6 x 3.00	18.00
3 x 2.00	6.00
1 x 1.00	1.00

19 **\$115.00**

GOSPEL WITNESS SUBSCRIBERS

1 x \$30.00	\$ 30.00
2 x 25.00	50.00
1 x 15.00	15.00
4 x 10.00	40.00
1 x 7.00	7.00
19 x 5.00	95.00
13 x 2.00	26.00
8 x 1.00	8.00

49 **\$271.00** **\$386.00**

North Bay Church 18.00 394.00
 Total previously reported 1,503.50

Total to date, June 12 \$1,907.50
 Total Jarvis Street Contributions—211 1,019.00
 Total GOSPEL WITNESS Subscribers—151 845.00

NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m and 7 p.m.

SEE ANNOUNCEMENT IN SATURDAY PAPERS