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Whole Number 1532

Is Canon or Civil Law Supreme in Canada? Are Roman Catholic Priests Above the Law?

**A Roman Catholic Priest Is Fined \$100
for Stealing and Destroying Baptist Mail
Over a Period of Nearly Four Months!**

The Postmistress Who Obeyed the Priest's
Commands and Yielded Him the Mail Week
by Week Given "Suspended Sentence"!

**Is King George VI. or Pope Pius XII.
Supreme in Canada?**

THE ABOVE QUESTIONS WILL BE DISCUSSED

SUNDAY EVENING, OCTOBER 7

BY

DR. SHIELDS IN JARVIS STREET

JARVIS STREET CHURCH ANNUAL MEETING

Jarvis Street Church Terminates Its Membership in The Union of Regular Baptist Churches of Ontario and Quebec

ON WEDNESDAY, September 26th, Jarvis Street Church held its 123rd Annual Business meeting. The meeting was held in the auditorium of the Church and there was a large attendance.

The reports from all departments of the Church's activities were most encouraging. The Treasurer's report showed total receipts of \$123,938.37. The Bible School showed a healthy increase with a bank balance at the end of the year of \$3,356.24. Toronto Baptist Seminary total receipts were \$22,944.38, with a cash balance in bank, in excess of the operating expenses for the year, of \$4,882.48.

Jarvis Street Deacons are elected every two years for a two-year term. The following were elected: Messrs. Paul Bauman, Robert Downing, David Markle, H. B. Maw, Norman Nicol, Robert Shaker, and W. J. Thompson.

Mr. P. J. Jones, now resident in Uxbridge, was elected as a life-deacon by the passage of the following resolution:

"For many years Mr. P. J. Jones has been an honoured Deacon of this Church, and greatly beloved by the whole Church Family. It has been a matter of profound regret to us all that the necessity for his living out of town has deprived us of his presence and counsel. At the last election of Deacons he was re-elected Deacon in absentia.

It is necessary that we should have a full complement of seven Deacons, and yet we cannot allow ourselves to think of Mr. Jones as being other than a Deacon of this Church.

The Deacons therefore propose that Mr. P. J. Jones be here and now elected to the Deacons' Board for life; with the understanding that whenever it is possible for him to attend the meetings of the Board he will have full voice and vote, as always.

In passing this resolution the Church also would express their continued affection for Deacon Jones, and their prayer that he may long be spared to take part in our counsels."

Withdrawal From Union

One of the important items of the meeting was the adoption of a recommendation by the Deacons' Board, which recited at length reasons why Jarvis Street Church should terminate its membership in The Union of Regular Baptist Churches of Ontario and Quebec, as of September 26th.

The following letter was authorized to be sent to the Secretary of the Union:

"Dear Sir:

"At the Annual Meeting of Jarvis Street Baptist Church, held on Wednesday evening, September 26th, an extended statement, by the Deacons, of reasons for withdrawing from membership in The Union of Regular Baptist Churches of Ontario and Quebec, was submitted, and unanimously approved.

"The last two paragraphs of the statement set out below, are self-explanatory.

Yours truly,

GEORGINA LINDSAY
Church Secretary"

"The foregoing statement is designed only as an historical record to be contained in the Minutes of this meeting, and on the basis of the foregoing resolution, the Secretary is hereby instructed to forward to the

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

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Secretary of The Union of Regular Baptist Churches, at Montreal, a communication in the following terms:

"I am instructed to inform you that at the Annual Meeting of Jarvis Street Baptist Church, Toronto, held on September 26th, it was unanimously resolved that the Church should sever all connection, association, or affiliation with The Union of Regular Baptist Churches of Ontario and Quebec; and that the membership of Jarvis Street Baptist Church in the said Union should cease as from this date, September 26th, 1951."

"GEORGINA LINDSAY"

THANKSGIVING RALLY AT COURTLAND

Dr. Shields and Dr. McCaul Will Bring the Messages

Readers in Central and Western Ontario are reminded of the Thanksgiving Rally that will be held in Courtland Church on Monday, October 8. Friends who have followed the progress of Rev. Samuel Dempster in his recent illness will be happy to have the joy of seeing him in his own workshop, the Courtland-Delhi field. The friends there have undertaken, with characteristic energy and hospitality, to provide a hot meal between the afternoon and evening sessions, which will be held in the Town Hall. Those travelling by car will therefore have to provide only for the mid-day meal en route to the services.

More than seventy persons from Jarvis Street Church alone have already paid for their seats in the busses that are being chartered and it is possible that a third bus will have to be ordered. This will be in addition to a goodly number who will travel by private car. Friends from nearby points who wish to travel by chartered bus should get in touch with the church office at once. The price is \$3.00 for the return trip, payable in advance. This will cover the actual cost of chartering the bus.

We look forward to a great time of fellowship and blessing as friends from various churches join at Courtland in thanksgiving and praise to God.—W.S.W.

THE EDITOR AND MR. SLADE IN THE WEST

MR. SLADE and Dr. Shields arrived in Winnipeg by air about midnight, September 15th. They were met at the airport by Mr. E. Claydon, the stalwart of Bethany Baptist Church, Rev. Elton Britton, and three or four of his men from Portage la Prairie. Mr. Slade was driven on to Portage la Prairie, where he preached for Mr. Britton Sunday morning and evening, to fine congregations. He reports a very healthy and hearty life as being apparent at Portage la Prairie Church; and under Mr. Britton's leadership already all the affairs of the Church are showing great improvement.

On Sunday Dr. Shields preached morning and evening at the second anniversary of the opening of the building of Bethany Baptist Church. The building is a commodious and useful edifice, designed to serve as the secondary, or Sunday School building, when the main auditorium shall be later erected. There were good congregations morning and evening, and we had the privilege of meeting many old friends. Many Baptists had driven in from distant points, some as far as 120 miles away.

Dr. Shields also preached Monday, Tuesday, and Wednesday evenings, and on Tuesday afternoon addressed a company of ministers.

The Pastor, Rev. Earl V. Phillips, was our genial host. He has spent six or seven years in Winnipeg, and appears to be affording healthy and effective leadership to the saints there.

It is not too much to say that the work of Bethany, and the present building, are the fruit of the long and faithful efforts of Mr. Ebenezer Claydon. Nearly thirty years ago there was a group of considerable size, which seemed to be full of promise, and determined to keep the Baptist flag flying. But one by one many of them have been picked off. But Brother Claydon has held fast the profession of his faith without wavering, and the present flourishing cause of Bethany is largely due to his unwavering support, under the leadership of the present Pastor, and before him, the leadership of Rev. John Cunningham, now of Calgary, Alberta.

Mr. Cunningham came from Calgary, and was present at all the services; and Rev. Walter Tompkins and his wife, with others, drove from Fort William, between five and six hundred miles away, for Sunday and Monday.

Winnipeg is a great city, and is the gateway to the West. We were glad to see this Bethany lighthouse well established, and its light burning brightly.

- At Fort William, Ontario

Thursday morning, September 20th, at the uncouth hour of about four o'clock we emplaned for Fort William, arriving there about nine o'clock in the morning. Thursday afternoon, and especially between six and seven o'clock in the evening, it rained almost as it did in the days of Noah. Notwithstanding, there was a fine congregation at the Fundamental Baptist Church, in which Rev. Walter Tompkins had exercised a fruitful ministry for eleven years. It was a joy to meet with these Jarvis Street friends, Mr. and Mrs. Tompkins, and with Mr. Tompkins as a Seminary graduate.

Friday afternoon we spent most of the time going through one of the great Abitibi Paper Mills, where we

saw them making newsprint from the logs to the completed rolls in the railway cars.

Friday evening the Church was filled, and we had another good service.

By the same plane by which we arrived on Thursday morning, we took off again on Saturday, arriving at Malton Airport, Toronto, at nearly two o'clock in the afternoon.

Altogether Mr. Slade and this Editor felt that the week's ministry had been worth while.

A LETTER FROM THE ONE AND ONLY JOHN DEXTER GREENLEAF

We quote below from a letter received from Rev. John Dexter Greenleaf, Calvary Bible Church, Lansdale, Pa., under date of September 25th. The whole letter is full of "meat", but we quote three paragraphs:

"Through the years I am thankful for the great help that I have derived from THE GOSPEL WITNESS. Brother G. B. Fletcher did me a great service in introducing me to this sound presentation of Biblical truths, which I believed. Outside of the Bible, it has been my greatest asset in the ministry. It speaks its mind! It stands where it is most needed! It is fearless. It is independent of man's opinion. It is Biblical. It is Baptist. It is Calvinistic. It honours God. It exalts Christ. It honours God's institution, the local Church. It exposes evil in all forms—in the high places, whether in government or the professing Church. It is the foe of mankind's greatest foe—Romanism.

Maybe in your mind you have been thinking whether I am an insurance salesman, or whether I was aiming to sell you an oil well in Texas. No; but just this one proposition—if you could send me 25 or 50 copies of THE GOSPEL WITNESS each week, I would endeavour to get some subscriptions. At least every copy would be given out carefully. Many of my copies have I given away. If I had the time, I could get hundreds of subscriptions. Too many Christians are fooling around with firecrackers in this ATOMIC AGE. We are "playing Church".

My best wishes to Mr. Slade, Dr. McCaul, Miss Lindsay and the lion-like defender against Romanism, Whitcombe. In reading the iron-pen articles by Whitcombe, I thought of him as a man of about 325 pounds (exaggeration) but seeing him personally I came to the conclusion that his pen was more powerful than his size. Also faithful Dr. Olive L. Clark. . . ."

We commend the suggestion of Brother Greenleaf, not only to Pastors, but to all our readers. If only our GOSPEL WITNESS readers would cooperate we could easily increase the circulation of THE GOSPEL WITNESS many times.

Meanwhile we are grateful to Brother Greenleaf for his letter.

TRUE RICHES

"Though thou hadst the wealth of ten thousand Rothschilds, till this almighty, atoning, living, loving Jesus is thine, thou art miserably poor. Less than God will never meet thy need. There is a vacancy in thy Christless heart that only the eternal Son of God can fill. Thou hast the blood of Christ to cleanse thee, the righteousness of Christ to cover thee, the grace of Christ to keep thee, the wisdom of Christ to guide thee, the promises of Christ to strengthen thee, the love of Christ to satisfy thee, the home of Christ awaiting thee. Truly, thou hast all things and dost abound."

—DR. W.M. ROGERS OF WHITEABBEY,
His Unspeakable Gift.

THE RED FEATHER CAMPAIGN

ONCE more we are asked: Should we give to The Red Feather Campaign for the Community Chest of Greater Toronto, which this year is asking "nothing less than \$3,121,938.00"? Our answer is an emphatic "NO!" If we are asked "Why?" our answer is, there are at least sixteen Roman Catholic beneficiaries of this Fund.

Someone will ask, "Are you so narrow and bigoted that you would be unwilling to play Good Samaritan to a Roman Catholic in need?" We reply, "We should be glad to do our utmost to minister directly to any Roman Catholic in need."

We offer two objections to participation in this Community Chest Drive. The first is that the exclusiveness of the Roman Catholic Church is a guarantee that Roman Catholics will contribute all they have to give to distinctively Roman Catholic charities. Cardinal McGuigan may stand to be photographed as one of the sponsors of the Fund. But the Hierarchy's thorough regimentation of Roman Catholic people will enable the Church, through the priests, to advise, if not to command, Roman Catholics to reserve their gifts for Roman Catholic charities. They pretend to sponsor the Community Chest in order that sixteen of their institutions may have a share in money given by non-Romanists. It may be that a few conspicuous Roman Catholics will make a few token contributions, to put foolish Protestants or non-Catholics off their guard. But we may be sure that the total Roman Catholic contribution to the Fund will be almost negligible.

Our second reason is, the extravagant cost of administration. We think it is a safe venture to say that not more than fifty percent of all moneys contributed will find its way to any charitable objects, whether Roman Catholic, Jewish, or Protestant. It would be far better for New Testament believers, who should have no fellowship with the unfruitful works of darkness, but rather reprove them, to exercise their social ministries through the churches to which they belong.

Had we one hundred million dollars, this Editor would not give one dollar to any Fund by which the Church of the Antichrist would benefit.

BIBLE MISSIONARY CONFERENCE

Under auspices of

Emergency Missionary and Educational
Committee of Union of Regular
Baptist Churches

JARVIS STREET BAPTIST CHURCH

October 23-25, 1951

Special Speakers:

Rev. A. R. W. Murray, B.A. Dr. Robert McCaul
Dr. T. T. Shields Rev. John Cunningham

The Tentative Programme will be found on Page 15.

PROGRESS IN SANCTIFICATION

PROGRESS in sanctification may, in fact, be going on when you do not see it; perhaps when it seems going back. Take comfort! "The kingdom of God cometh not with observation." The river may appear flowing away from the sea, when, but turning round the base of some opposing hill, it is pursuing an onward course. The ship may appear to be standing away from the harbour, when, beating up in the face of adverse winds, she is only stretching off on the other tack, and at every tack making progress shoreward, though to others than seamen she seems to lose it. God works in strange, mysterious, silent, unnoticed ways. Silently and slowly the water rises that shall one day on a sudden burst the dyke, and sweep away all obstacles that bar its onward path. Unseen and unnoticed the rains wash away the ground below the stone that shall one day, on a sudden, leap from its seat and roll to the bottom of the hill. Quietly and slowly the root grows in the fissure that shall one day on a sudden split the rock, and reveal its long-continued, silent, secret, but mighty power. In a deep, growing sense of the evil of sin, produced perhaps by our very fall; in deeper humility, in a lower view of ourselves, in greater self-abasement; in a more entire dependence on Christ for righteousness, and on the Holy Spirit for the work of grace; in feelings that fill us with pain and regret and godly sorrow, making us eat our passover with bitter herbs, the work of sanctification may be going on. Like a patient who, through the power of returning life, begins to feel and complain of his pains, when we think we are growing worse we may actually be growing better, and making no little progress when we seem to be making none. Be not cast down! Progression is the ordinary law of God's government. It is star by star that the hosts of night march out; it is minute by minute that morrow's grey dawn brightens up into perfect day; it is ring by ring that the oak grows into the monarch of the forest; it is inch by inch, and foot by foot, that the tide, which bears navies on its bosom, comes creeping in on the shore. And, not like justification an act, our sanctification being a work of God's free grace, is under the same law of progress. More or less rapid, it is a thing of steps and stages. Therefore, while praying earnestly and working diligently, live hopefully and wait patiently. He will perfect that which concerneth us; and one day bring forth the headstone with "shoutings of Grace, Grace unto it."—GUTHRIE.

FOR THOSE IN TROUBLE

A FRIEND who has been passing through the deep waters of late showed us a business letter, which was also a letter of comfort, written by a mutual friend, which contained an amusing and consoling story. The letter read thus:

I hope your sister is better again. One illness is worry enough, isn't it? I wonder if a story told by Dr. Philpott would help any? He said a man told him his favourite verse was "It came to pass." The Doctor couldn't see any sense in that alone, so he asked, "Why is that your favorite verse? What does it mean?" The man said that when he was in trouble he just thought: "It came to PASS — not to stay."

It seems to be wresting Scripture from its meaning but the man had something, hadn't he?

And we might add that beyond all these things that "come to pass" there is One that remaineth, who has promised that He will never leave us nor forsake us.

The Jarvis Street Pulpit

"Be Filled With the Spirit"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 30th, 1951
(Stenographically Reported)

"Be filled with the Spirit."—Eph. 5:18.

Prayer Before the Sermon

We thank Thee, O-Lord, that for the wayward, wasted, bankrupt, souls of men there is a home richly furnished, abundantly provisioned, where life and light and music and the Father's welcome await the returning prodigal. We bless Thee that so many of us have been constrained, by Thy grace, to say, I will arise and go.

We bless Thee, too, that by the imparted, communicated, energy of the regenerating Spirit we have been enabled to go; and we have found Thy word to be true, All that the Father giveth to Me shall come to Me, and him that cometh to Me I will in no wise cast out.

We thank Thee for every one who has found a welcome in the Father's house, and who is now numbered in the household of faith. How little have we explored, O Lord, the riches of Thy grace! How little have we put to the proof Thy gracious promises! What men and women of stature we might have been, and might still be, were we fully to advantage ourselves of all the provisions of divine grace, and grow up into Christ in all things! This is our desire. This is our petition, O Lord, for this service, that it may contribute something to the spiritual health of every one of Thy children.

We pray that we may have wrought within us an appetite for the food divinely provided, and that more and more we should recognize that Thou hast not given us the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.

Help us that we may, with eager longing and desire, scrutinize somewhat the inventories of grace to see what is laid up in store for us, if only we not only arise and go, but, having come, will abide and take full profit of all that grace provides.

Vouchsafe, we pray Thee, the ministry of Thy illuminating Spirit this evening; for hast Thou not said, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. O Spirit of light and of truth, this evening we pray Thee search the deep things of God! Give us capacious understandings. Give us hungry hearts that we may hunger and thirst after righteousness. Help us to avail ourselves of those provisions of grace that are given, not merely that we might have life, but that we might have it more abundantly.

It may be there are some here this evening who know nothing about these things. They have not yet seen Christ. They have not yet been made partakers of the grace of life. For such we pray. May the quickening Spirit quicken such as are dead in trespasses and sins! May there be in heart, and mind, and will, a response to the Holy Spirit's overtures, that so this evening we may enter fully into the treasure-house of divine grace. And may such as have not known Thee be included in the household of God.

We come to Thee this evening, O Lord, with thanksgiving. Last Sunday, with deepest anxiety, we all prayed for His Majesty the King; and we were but a few of millions who petitioned Thy Throne that Thou mightest be gracious to him and to us. We thank Thee for the good news of his improvement; and we pray that the divine Healer, Who has begun a good work in him, may so carry it on that he may be fully restored to health and strength again. And above all we pray that Thou wilt uphold him with Thy free Spirit in these anxious days. May the joy of the Lord be his strength; and may he and his gracious Consort be led afresh to revel in the things of God.

For all members of the royal household, and for all nations and rulers, we pray. O Lord, in Thine own good time we pray Thee, make wars to cease to the ends of the earth.

Bless us now in our meditation; and as Thy blessing descends upon us, may it similarly rest upon all Thy worshipping people; and upon all Thy suffering children, in hospitals, and homes; upon all who are in a journey, by land and sea and air, upon mothers with their children, upon doctors and nurses who minister to ailing men and women.

So let the overshadowing wings of Thy mercy enfold us all. For the glory of Thy great name we ask it, through Jesus Christ our Lord, Amen.

Hymn before the sermon:

Again, as evening's shadow falls,
We gather in these hallowed walls;
And vesper hymn and vesper prayer
Rise mingling on the holy air.

May struggling hearts that seek release
Here find the rest of God's own peace,
And, strengthened here by hymn and prayer,
Lay down the burdens and the care.

O God, our Light, to Thee we bow;
Within all shadows standest Thou;
Give deeper calm than night can bring;
Give sweeter songs than lips can sing.

Life's tumult we must meet again;
We cannot at the shrine remain;
But in the spirit's secret cell
May hymn and prayer for ever dwell. Amen.

WHEN the plague of darkness, so thick that it could be felt, came down upon the land of Egypt, a sharp line was drawn between Egypt and Goshen: All the children of Israel had light in their dwellings. God has always put a difference between good and evil, between light and darkness, between life and death.

It may be that some of you are of the opinion that there is not very much difference between those who profess and call themselves Christians, and those who make no profession at all. That may be true, as a matter of too general observation: but the fact is, whether or not there be a difference between professors and non-professors, there is a world of difference between possessors, and non-possessors. God's children are children of light. They have been quickened into newness of life by the divine Spirit. They have become possessed by Him; and if they are really His, they walk in the Spirit, and do not fulfil the lusts of the flesh.

This epistle to the Ephesians is a long chapter of contrasts between these moral opposites. There is no reconciling the two; no forming a synthesis of these moral incompatibles: they don't belong together. This chapter admonishes us to "have no fellowship with the unfruitful works of darkness, but rather reprove them". I take it that this mention of being not drunk with wine is

simply a climax of the principles involving addiction to the appetites of the lower nature, that which is carnal—I don't mean in any vicious sense, but in a natural one; for these things are perfectly natural to the man who has not been born again. But to such as have been so born, this admonition is given: "Be not drunk with wine wherein is excess". Yield not to all that belongs to that carnal state: do not be content to live on the natural plane. And in contrast therewith; and as the only possible safeguard against it: "Be filled with the Spirit".

I shall try to talk to you a little while about that this evening. I feel very much as Habakkuk did when he said, "O Lord, I have heard thy speech, and was afraid". How dare any of us speak upon so solemn a matter! Yet it is there, and we must give it thought.

I propose to ask *what is involved in being "filled with the Spirit"*; and *how that blessed experience may become ours*; and *what, inevitably, will be the result if it does become ours?*

I.

WHAT IS INVOLVED IN BEING "FILLED WITH THE SPIRIT"? Please do not be offended if, in some things I say, I cross your religious predilections. There is no precious truth of scripture which has not been wrested from its divine significance, and made to serve a purpose other than that for which it was written.

Being "filled with the Spirit"! What is it? Does it mean yielding to some emotional excitement? Passing into a condition of hysteria almost comparable to being drunk with wine? Is that what it is to be "filled with the Spirit"? Surely the salvation of Christ, and the privilege of the Holy Spirit's indwelling, which is indispensable to its completion,—surely it was made for the whole man, not just for some part of our natures, but for the whole man, whatever there is of us.

It is well that we should pause to *inquire a little about our capacities for the reception of the Spirit*. Different vessels may be filled—a pint, a quart, a gallon, a hogshead. How much of it, what part, or parts, of it are ours to participate in the great ministry of the Holy Ghost? I shall not burden you with technical, psychological, terms, but rather speak to you, if I can, out of your own experience.

There is something in these minds of ours which is *the seat of intelligence*, where we receive information and instruction, where we reason about the thing submitted, where we weigh the respective claims of things we are asked to believe; and where, at last, we make decisions which form our convictions.

The religion of Christ is designed for intelligent people. By that I don't mean people who have university degrees. Some of the greatest blockheads I have ever known have had plenty of degrees, much scholastic standing, but no common sense. I am speaking of that human faculty which receives instruction and information, and deals with it, and forms an intelligent conception of objective truth.

The fullness of the Spirit is designed for our intelligence, to make us more intelligent. It is designed to minister to all our intellectual capacities and functions, be they little or great; but the intellect is to be "filled with the Spirit", to be illuminated by the Spirit, to be led to an understanding, and apprehension, and appreciation, and appropriation, of divine truth. The religion

of Christ does not say to anyone, "Just open your mouth, and shut your eyes, and you shall be healthy, wealthy, and wise." I am not asked to stultify my intellect by becoming a Christian. There is a vast difference between that which is intellectually credible, and that which appeals only to the superficiality of the merely credulous. God has asked us to think.

I know very few people go to church to think. They go to have a good time. I have not much agreement with that trombone kind of noise, every kind of noise-making instruments, down to musical saws, and so on. I do not so conceive of the religion of Christ. How do we receive Christ? We know something about Him: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" In order to believe Christ we must know Who He is; whence He came; what He has done; what He promises to do. We must ask ourselves the question which He asks, or hear Him ask it, "What think ye of Christ? whose son is he?" It is not enough that I should shout, "Believe—Believe—Believe!" Believe what? Believe on whom? We must know something about Christ; and, equally, we must know something about the Holy Spirit.

I heard of an enthusiast once saying to a lot of young people, including a number of preachers, "Get the Holy Ghost, and you won't have to study grammar, or anything else. He will teach you grammar". There was an old preacher there, who said, "He will do nothing of the sort. You will have to learn that yourself." What nonsense! The Spirit of God is to occupy, possess, illumine, our intelligence—and to employ all the faculties of the mind. That is what the context says: "Be ye not unwise, but understanding what the will of the Lord is". The Holy Ghost is given to us to minister to our understanding of divine things. He searcheth even "the deep things of God": "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend". But that is nothing to be compared with the Holy Ghost. He will sharpen your intellect, enabling you to use it. I say being "filled with the Spirit" does not mean to part company with our intelligence, to yield ourselves to an orgy of senseless hysteria.

And the Holy Ghost is to *engage our emotions*. We have an emotional nature. A man deals with objective truth; apprehends it; weighs it; puts it into its proper category. We say, "Yes, I know. That is all right". And so do we appraise the tremendous claims of our Lord Jesus. So do we come to understand the Person and work of the Holy Spirit. He does engage our emotions, but, properly, only through our intelligence.

I have no objection whatever to a spontaneous "Hallelujah!"—I don't like the manufactured thing. I have no objection to a wholesome, hearty, spirited, "Amen!" I think that ought to characterize our assemblies. But for all our emotional experiences there must be an intelligent basis. Happy in the Lord! Why? Can you tell me? "Oh, I feel—". But you must have something more than feeling. What I point out to you is that there is a unity in the faculties, the capacities of the mind, similar to that unity which obtains among the members of the body. The man is not made up of unrelated parts. The Lord is not to be shut up to the intellect. Some people may have a theoretical knowledge of this great matter of the filling of the Spirit, and it may be as cold as the fine fruit you put down in a deep freezer. No; we must have not only a love for God and for His Son, but a profound love for the Holy Ghost.

How are we to get this? The intelligence and the emotions unite, and my understanding tells me what a Saviour I have found. It tells me what a great Comforter I have; what high and holy privileges are mine; and I fall in love with Him Who comes to help me.

I feel sometimes that we do not speak of these things as often as we should; but I give it as my testimony that I have often preached the gospel when, if you had suddenly asked me my name, I could scarcely have told you. It is possible that as with the writers of the Holy Scriptures—not to the same degree—so the Holy Spirit may come, and flood our minds, and emotions too, and we are filled with joy. We know why; and we know that the joy we have here in the House of the Lord, will abide with us to-morrow when we face the difficulties of life.

The Holy Spirit takes possession of all the faculties of our memory! What a storehouse of good things that is! "I remember the days of old." It is the faculty which gives continuity to life. Did you ever think of that? It links our yesterdays with to-day, and our to-days with to-morrow, and makes the whole chain of life to be one. Sometimes when the almond tree flourishes, the old man says, "I don't remember as I once did." No; there is a break in the link of the chain, and he has to think a little to call back his yesterdays: "I remember the days of old." "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old"; "Because Thou hast been my help"—that is yesterday—"therefore in the shadow of Thy wings will I rejoice."

I need the Holy Ghost to interpret His word, to take the treasures of memory, and bring them back to me, and tell me the reasons I have for praising the Lord which came out of my yesterdays. "We love Him *because*"—! Well that is a logician's word, upon every lip,—but that of a woman! You know how women say, "Because". That is all—no reason! But, facetiously, that is what men say they say. I don't know how men would live if they could not have a fling at the women sometimes!

"We love Him because—"! "Because He first loved us." I love Him—that is my emotion—because He loved me — that is my intellect. The two are joined. And together there is a great Hallelujah! Memory comes in to tell me all about it.

Did you ever read a book-man's catalogue, and wish you had a lot of money to buy all the books you want? I don't know whether you would read them all. But, my dear friends, let me remind you that your memory is a great library. There is a record stored there of multiplied lovingkindnesses of our God. Go in, take down a volume and read it, and ask the Spirit of God to interpret it to you, and you will find that your heart will be singing as you recall the mercies of God in time past.

But that is not all. There is another compartment. I use that for the sake of simplicity of expression. There is the conscience, that faculty which distinguishes between right and wrong. Do you think the filling of the Spirit has nothing to do with that? Alas, I have known men to boast of having received the Holy Ghost, who seemed incapable of telling the truth. My dear friends, conscience must be possessed by the Spirit of God. The scripture says that He purges our consciences from "dead works". A man says, "I do this, and I do that, and I do the other thing." And he is quite proud of it. Then the Spirit of God comes to him, and throws a flood of light upon those things of which he has been boasting,

and there is nothing to be proud of — nothing but "dead works". He purges our consciences from dead works, that we may serve the living and true God. The Holy Spirit comes into the realm of conscience, and casts out these dead works. He says, "I will tell you what to do". And so the word of God is stored in our memories, and brought into the present, telling us what to do. Again the scripture: "Be ye not unwise, but understanding what the will of the Lord is." That is what you and I must understand. And we need the Spirit of God that conscience may properly function.

Oh, there are so many things! Have you ever thought of that scripture which speaks of the gift of "discerning of spirits"? I suppose you think of discerning "spooks" of some sort. It does not mean that at all. I used to know a man who was super-abundantly endowed with ability to discern spirits, a godly man. There was a certain man we met, who was always courteous and polite. My friend said to me, again and again, "Don't trust that man. He is not sincere. He is not true." He seemed almost to be able to see into men. Strange as it may seem, I never knew him to be deceived. "Have you met Mr. So-and-So? He is a wonderful man." someone would say; but he did not respond, and he kept that man at arm's length.

My dear friends, in these days we need that gift of the discernment of spirits. Listen: "Beloved, believe not every spirit". Now here is where you get it: "for many false prophets have gone out into the world". The spirits against which we are warned, are spirits which speak with human lips, in the name of the Lord, but they are false prophets. So we are to "try" the spirits whether they be of God. You remember how John said, "These things have I written unto you concerning them that seduce you". And then he says, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Now follow me for just a moment. There is a very interesting study which I commend to your attention — a comparative study of the place of instinct in God's creation, and intelligence and understanding among His human creatures. The animal creation have instinct. "The ox knoweth his owner, and the ass his master's crib." "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord." You will presently hear the singing of a good many bird conventions. They gather in the tree tops, and sing together, and talk together. What about! They are all going South. Why? They say because they don't like the Canadian winters. I should like to join them. But who told them that somewhere there was a sunny southern clime, where there was no frost, and where flowers and fruits abound? You say, "That is a matter of instinct". Of course! And that is how the animal creation, the bird creation, live. They live by instinct. That is how they select their food, how they live — by something that the divine Creator has implanted within them.

There is a scripture which says, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be kept in with bit and bridle, lest they come nigh unto thee." Instinct has to be controlled sometimes with bit and bridle. The horse is disposed

to run too fast, and the mule is disposed to run not at all. There are some people like horses, and some are like mules. I don't know which of the two I prefer. But we are not to be as those who have no understanding, because the Lord says in that same Psalm: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." I don't want to harness you like a beast without understanding."

I believe that the indwelling of the Holy Spirit begets within us, in due course, a kind of divine instinct. Listen again: "The anointing which ye have received of him abideth in you" — that you may know what is true. How often you have said about certain things, "I don't know why, but I am sure that is wrong." Why? Because something in you revolts against it. Afterward, you find out from the study of God's word why it is wrong.

What I tell you is this, that the Holy Spirit has come to dwell within us to teach us these things, until by and by the law is written within. Just as the musician needs no score, but plays away from memory from the score written in his mind.

I once delivered a lecture here at the close of the first Great War. There was a great crowd of people. It took me about three hours to deliver the lecture. People were standing around everywhere. There were many quotations in it, from Kipling and others. Our organist of that day came to me afterward and said, "I wish I had your memory." I said, "I wish I had yours." He smiled. "I mean," I said, "I have seen you conduct Handel's Messiah, or Haydn's Creation, with a great orchestra, and about three hundred voices, and without a score before you." "Well, that is my business." I said, "Yes, and lecturing is mine." You see by long study and practice his music became instinctive.

So in spiritual matters the Spirit of God comes and possesses us. I don't mean that we shall ever get beyond the necessity of the study of this Word. Just as the most highly-trained musician needs the score of some new composition before him, which he has never seen before, so we are to go on and on, learning more and more; and the Spirit of God fills us until by and by these things which once were difficult, become instinctive, and we praise the Lord that in some respects life has become easier because the Spirit of God fills us.

Then there is *the engine room of the soul*, the place where the power is developed to do things. You know you must have power to do things, and you must be partaker of the dynamic of the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you". Said Paul, "That I may know him and the power of his resurrection". That is the word from which we get our word "dynamo", and "dynamic", and "dynamite". You and I need a lot of dynamite to blow things up, sometimes; and a dynamo that goes on and drives us forward. So the Holy Spirit comes to us to dwell with us, and show us, by His grace, that life apart from Him would be utterly impossible. Therefore our volitional capacity must be filled with the Holy Ghost.

II.

"Oh, I might stop there, but HOW MAY WE RECEIVE HIM? I will put that in a word — just as we received Christ we must know that we have the Holy Ghost.

There was a man who used to come to this church. They called him "New John". He went to an excitable meeting one time, and came back to see me to tell me all about it, how he had received the Holy Ghost, and the

gift of tongues, and I don't know what else. I said, "Brother John, I want you to have the very best that the Lord has for you, so we will just turn to the Word of God, and see—". "Don't talk to me like that," he said. "I can never forget that experience." I said, "Are you putting an experience above the Word of God?" "I don't care. I have had it. I know it." You could not reason with him at all. He was pretty nearly beside himself.

A few weeks later he came back to me, this time utterly dejected. He said, "Would you go and see my wife?" I said, "Yes; where is she?" He said, "She is in the asylum." I said, "What is the matter?" "Oh, we had to take her there." I went out to see her. John had taken his wife to one of those hysterical meetings, and she had been down on the floor, and they had been urging her to feel — feel; and under the pressure her weaker mind cracked. When I saw her, she was sitting on the edge of her bed. Her hair was hanging, and she was combing it with her fingers. She was completely out of her mind. I am thankful to say she later recovered.

We are *not to receive the Spirit of God sensually, through the senses, but through faith*. "Received ye the Spirit by the works of the law, or by the hearing of faith?" Not by something we do, but by the hearing of faith in the divine promise that "we might receive the promise of the Spirit through faith"! And just as I received the Lord Jesus as my Saviour, without feeling, but on the basis of His revealed word, so I must receive the Spirit, and believe the promise of God that He has given me the Spirit.

Then I must depend upon Him. I must remember that in all these matters of which I have been speaking, the intellect, the conscience, the judgment, perception, discernment, the affections, the will — in all these things the Spirit is there to be my Monitor, to help me, and I must do nothing without depending upon Him: "As many as are led by the Spirit of God, they are the sons of God". Not *feeling* led, but actually *being* led! And then we may count on Him.

I have said it before: I go to a gas station. There is my car with a good engine, all ready, like the faculties of the mind, all ready for operation. The station man says, "What do you want?" "Fill it up. Fill it!" And he fills the tank. He is back there, and I don't see what he is doing. I just take it for granted. The tank is full. I pay my bill, and I turn on the switch, and the power works.

We need to go to the Lord frequently to be filled up. One translation has it — and correctly — "be getting filled by the Spirit". Filled, but filled again; waiting upon Him that we may thus be dominated by the Spirit of God.

III.

WHAT FOLLOWS? A great revival? Not necessarily. A revival inside — yes! Did you ever notice a well-kept house, lawns well trimmed, and all the weeds taken out? Then a moving van comes up, and someone goes out. After a while there are no curtains on the windows, and no blinds, and no grass cut. In a very short time that place becomes a wilderness — no one is living there.

I once went to visit some good friends whom I knew very well, but I had never before called on them. They were not rich. Their house was not a large one; and it was on a street where there were a lot of houses that were very poor. As I went down that street I saw in the

distance a house no larger than the others, but it was painted, and the windows were shining. There were clean curtains at the windows; and every window had a box of flowers, and climbing plants — just an oasis in the desert. I said, "I hope I shall find that that is where my friends live" — and I did. They opened the door, and let me in, and the inside was just as lovely as the outside — not large, but beautiful to behold. The house was what it was because of the people who lived there.

Have you ever seen the fruits of the spirit after a man or woman has become possessed of the Holy Ghost? The windows shine, the fruits of the Spirit are growing in the garden of the soul. Just a little bit of heaven let down to earth. You say, "What makes that man or woman so different?" He is "filled with the Spirit".

My dear friends, we need *eloquent living, more than we need eloquent preaching*. What this unbelieving world needs is to be convinced by the Christian incarnations of the principles of the gospel who constitute the membership of the Church of the reality of regenerative, sanctifying grace, people who are living exemplifications of the principles they profess. It makes them different from everyone else. And the reason is that there is no one who can be compared with our gracious God. When He lives within He beautifies the life. He has called us out of darkness into His marvellous light — what for? "That we might show forth the praises of Him Who has called us," putting on our beautiful garments, "adorning the doctrine of God our Saviour in all things." That is the fruit of the Spirit of God, not necessarily a noisy demonstration.

But I believe when the Spirit dwells within He enables us to open our lips. We may do it stammeringly. We may not always find it easy, but I believe the tongue of the dumb shall sing, when the Spirit of God takes possession. "He was casting out a devil, and it was dumb." The man or woman who before found it impossible to say a word, stands up and bears a testimony to Jesus Christ, in the office, in the shop, wherever he is.

I heard of someone only last night who, when a man was using profane language, kindly said, "You know, sir, it is written, 'Thou shalt not take the name of the Lord thy God in vain.'" She took advantage of the opportunity, kindly, to rebuke, and then to preach Christ to him. If the Spirit of God is with us, we shall go everywhere preaching Christ first by our lips, then by our lives, telling to all around what a dear Saviour we have found.

We may find voice *as Peter did*. I can hardly think of anything more contemptible than Peter's denial of our Lord, the one who owed Him so much; the one who said, "Lord, I am ready to go with thee, both into prison, and to death"; "Though all men forsake Thee yet will not I". And yet three times, and at last with an oath, he denied Him, saying, "I know not the man". Can you imagine anything worse? The scripture says, "The Lord turned, and looked upon Peter". Did He ever look on you when you had denied Him, when you have been silent when His name was dishonoured? Peter went out and wept bitterly.

You know the sequel. The power of the Holy Ghost came upon Peter, and oh, how that same Peter preached at Pentecost! Was it not glorious? The same man, yet not the same, when the Spirit of God possessed him.

One thing I must say: *Peter was a bit of a coward*. I don't know how you feel about it, but there is nothing in the world I despise quite so much as a coward. I

have met a host of preachers, and I have felt like kicking some of them into the middle of next week. Not a bit of courage in them! They would run away from anything. Well, Peter was like that — an arrant coward. And then when that great multitude assembled, I am sure the Sanhedrin were there; and the very men who had condemned Jesus. I like to think of Peter among them: his eyes, like his Master's, as flames of fire. And he looked right at them, and said, "Him — this Jesus — being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain". He was no longer afraid. No! And "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." One sermon!

Some preacher says, "Oh, I should like to have the Holy Ghost, and have results like that! Yes; but Peter did not always have the same results.

Another man, just as good as Peter ever was, preached one sermon only, and when he concluded his address, he said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now" — and I think he raised his voice, and it must have sounded out like a trumpet — "of whom ye have been now the betrayers and murderers". They could not stand it: they stopped their ears, and they rushed upon him and took him out of the city, and stoned him to death. He preached only one sermon.

And the scripture says, "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus Christ standing on the right hand of God" — as though He had risen to welcome the first martyr home.

A pretty hard chapter is it not? Yes; and those who stoned Stephen, took off their clothes, and laid them down at the feet of a young man called Saul. I am sure Saul never forgot that scene. He never forgot the light of the divine glory on the face of Stephen. He never forgave himself for his part in it. He said, "I am not meet to be called an apostle. I will see Stephen some day, and ask him to forgive me, as the Lord has forgiven me."

Was it an effectual sermon? I think so. How so? In this way, Stephen has been preaching in every word that the Apostle Paul ever wrote from that day until now.

We must not set a programme; we may not demand visible results. Let us "be filled with the Spirit", and await God's time.

When the Apostle Paul had told the Ephesians to put on the whole armour of God, and to continue "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" he went on, "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Think of Paul's asking someone to pray that he might be bold! But he needed it, so do you and so do I. My dear friends, we need first to be sure that we are divinely possessed, and then let the Holy Spirit use us, just as He will.

I heard my father once tell a story from his own

experience. He told of a woman who wanted to join the Church. She came before the deacons and the minister. They asked her a lot of questions, which she could not answer. Then they said, kindly, to her, "We think you had better wait until you have a fuller knowledge of these matters before you apply for membership." She wiped away tears from her eyes, and said, "Well, gentlemen, I may not be able to speak for Christ, but one thing I know, I could die for him this very night." They looked at each other, and then said, "Sit down again. We think you had better come in to our membership at our next communion." Though she spoke so poorly, they felt she was really filled with the Spirit.

Don't judge another — judge yourself: receive the filling of the Spirit, and He will master our bodies. He will master our minds. He will master our spirits, and see to it that our whole spirit, soul, and body, shall be preserved entire unto the coming of our Lord Jesus Christ.

Let us pray:

O Lord, we thank Thee for this high promise of divine companionship and comradeship, and completeness, this sure promise of the abiding presence and power of the Holy Ghost. Help us, O Lord, fully to receive Him, that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the Spirit. Amen.

Let us sing for our closing hymn:

O Holy Spirit, Comforter,
Blest Advocate and Friend,
Be near us in the stress of life,
Thy heavenly aid to lend.
For Thou the Spirit art
Of life and light and love,
Our death, our doubt and sin
Thy coming shall remove.

O Holy Spirit, Comforter,
Thou promised Guide divine,
On all the journey of our life
Command Thy light to shine.
So shall we never stray
From ways our Master trod,
So shall our pathway lead
To rest, to home and God.

O Holy Spirit, Comforter,
Thou searching, cleansing fire,
Come purge away the dross of sin,
Make pure the heart's desire:
Then kindle in us zeal,
And crown with tongues of flame,
With Pentecostal power
We shall the word proclaim.

O Holy Spirit, Comforter,
Convict the world of sin,
Reveal the righteousness of God,
The reign of Christ bring in.
Then nations shall rejoice
To walk in ways of peace,
And war with all its woe
From all the earth shall cease.

O Holy Spirit, Comforter,
Now glorify the Son;
Now save and sanctify and seal,
And make Thy people one.
So shall the Church on earth
Be as the Church above;
So shall the world become
A paradise of love. Amen.

"I do not think we ever pray the Lord's Prayer with all our heart, without laying up something we shall be thankful for in the future." —DR. BONAR.

A PLAN TO READ THROUGH THE BIBLE IN A YEAR

At one of the chapel services during the first week of the present Seminary session, a plan was presented to the students to read through together the whole Bible in the next fifty-two weeks. We assume that all our students are familiar with the Book of books; all the courses in the Seminary are centred in the Bible and the whole aim of this institution is to send out men and women who know the Book. Notwithstanding, no one can ever come to know too much about it or become too familiar with its message. As the old hymn says of the Gospel,

Those who know it best
Are hungering and thirsting
To hear it like the rest.

And again, we all recognize that there is a danger for hard-pressed students with difficult assignments to prepare for class to pay special attention in their study of the Bible to the purely intellectual aspects of their work. We recognize it is possible for one to know much about the Book without knowing the Book itself, just as many jostled and thronged the Master but failed to touch Him with the simple touch of faith of the poor needy woman who put her finger on the hem of His garment and was forthwith healed.

The plan proposed has nothing of a compulsory character about it, it is purely voluntary and is designed to supplement and complement the intensive class study of the text of Scripture. All the students, however, have signified their intention of following the proposed course of reading, with the exception of some who prefer to continue with their own schemes of daily reading in which they are now engaged.

We trust that it will be of peculiar value to have the students and faculty reading the same portions of Scripture at the same time, and we hope that in the residences, in the common-rooms and at the dining-table our meditation may be sweet as we speak together of the wonderful things of God.

We wonder if there are any readers who have never read the entire Bible through consecutively. There is honey in the rock, we can assure them. Perhaps some of our Seminary friends would like to take part in these family Bible readings with the students and faculty. If so, we should be glad to supply them with copies of the Annual Bible Reading Calendar as arranged by Dr. Clark. Copies may be had free of charge to those who write requesting them and enclosing self-addressed and stamped envelope for reply.—W.S.W.

BOOKS AND BOOKLETS By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
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"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

THE ROYAL VISIT SEEN THROUGH QUEBEC EYES

From An Editorial in *Le Devoir* of Montreal

UNLESS the illness of the King suddenly becomes worse, the visit of Princess Elizabeth will take place. In vain Canadian papers have published articles advising the princely couple to remain with the King; in vain Mr. St. Laurent has made known to the British authorities that the trip could be postponed to next spring: the tour will take place in spite of everything.

It is certainly not for pleasure that the young princely couple are undertaking this tour. To travel in such circumstances is surely not pleasant. It is as a state duty and by fidelity to their functions that the princess and the duke will fly to Canada on the seventh of October . . .

The princely visit ought to bring to memory the royal tour of 1939. That too gave occasion to a great effusion of sentiment. It came at a time that was in a peculiar sense a psychological moment: it was just on the morrow of the Munich agreement, which, in the minds of those who made it, was merely a truce. The second world war was to break out a few months later.

It was in this historical context that the King and Queen made their triumphal tour of Canada. When Hitler invaded Poland at the beginning of the following September and Great Britain declared war, Canadian sentiment was still hot with British allegiance. We entered the war without resistance; England had only to pluck the fruit that was ripe.

The princely visit will take place in conditions that are almost identical. The war in Korea is a miniature rehearsal. Like the war in Spain it is a simple training exercise where the enemies of to-morrow will get their hands in . . .

Seen from the outside, English policy is detestable. But when one examines it from the English point of view, it is pitilessly logical. England can support on its island only twenty millions of people. It has almost fifty millions. It succeeds in feeding the excess by means of industry that is carried on with foreign raw materials of which the finished products are sold to less industrialized countries. At the same time, the commerce that is carried on by its banks and its merchant marine allows it to gain foreign exchange with which it can pay for its supplies.

The cupidity of the English is revolting, but it is necessary. If London gives up everything: the oil wells of Iran, the tin mines and the plantations of Malaysia, the contraband of Hong Kong, the sale of rubber to the Soviets, it means bankruptcy and a lower standard of living for the masses of British people.

Hence John Bull goes along arm in arm with Uncle Sam in the hope that while the latter will hold back Communism, he will be free to continue his "Business as usual."

The Princess Elizabeth and the Duke of Edinburgh are eminently attractive people and we ought to receive them well. But at the same time let us take account of all the calculations and ulterior motives involved in such a voyage under orders.

QUEBEC'S SULLEN, ANTI-BRITISH DISLOYALTY

WE HAVE entitled the above translation of a shameful editorial from *Le Devoir* of Montreal, "The Royal Visit Seen Through Quebec Eyes". However, we gladly recognize that *Le Devoir* does not speak for all of Quebec nor for all French-Canadians. But it does speak for a strong group of nationalists who are not negligible in Canadian political life, and what is more important, it speaks for many, if not all the members of the clergy. *Le Devoir* is the quasi-official mouthpiece of the Quebec Roman Catholic Hierarchy. A Toronto paper even went so far as to report a few years ago that it had been purchased by the Hierarchy. There is no doubt but that it represents the opinions of the clergy, though it does not officially commit them when it speaks on matters that do not belong to the realm of faith and morals in the narrowest sense of those words. It is for this reason that particular interest attaches to the disloyal utterance of the French-Canadian Roman Catholic paper.

The editorial objects to "sentimental effusions" on the occasion of royal visits. Perhaps we who are of British blood are too often guilty of allowing our hearts to run away with our heads and of indulging in a blind patriotism that is more sentimental than rational. Yet the basis of our love for our country and our throne and all our British traditions is a love of freedom and justice: "We love the King that loves the laws." And in this sort of enlightened patriotism every British citizen ought to share, including the most bigoted Roman Catholic French-Canadian in Quebec. For example, it is to our British flag and our British institutions that *Le Devoir* owes its liberty to criticize freely even the heir-apparent to the throne on the eve of her visit to this Dominion. In Rome a deputy of the Italian parliament was recently severely sentenced by a court for daring to criticize the pope. Neither Romanist Hitler, nor Romanist Mussolini, nor Romanist Peron would permit such freedom of speech to newspapers under their totalitarian régime. *Le Devoir* and the priests who control and read it together with their ilk and kin have been guilty of favoring outbursts of bigotry in Canada that run from destroying a Christian Brethren chapel to jailing street corner preachers and destroying their mail.

This editorial voice of the Roman Catholic paper speaks true to the form of the settled policy of the Vatican: *Delenda est Carthago*, which being translated into modern terms means Protestant Britain is the enemy, it must be destroyed in order to break the backbone of Protestantism in the world so that the papacy may be given a free hand. In view of the recent papal utterance asking for a united front against Communism, one would expect a Romanist paper to welcome the royal visit in the hope that it would strengthen the bonds of the British Commonwealth and thereby fortify the hands of all those nations who stand against the world threat of atheistic Communism. But no, such is the blind hatred that Rome and its dupes nurse against a Protestant king and his throne that even in the face of a world threat, shortsighted Romanists with sullen hatred cannot refrain from hurling mud and stones at anything that smacks of loyalty to Britain.

—W.S.W.

READ THE GOSPEL WITNESS

URGENT NEED FOR JAMAICA HURRICANE RELIEF

SEVERAL weeks ago we wrote in these columns an account of the devastation caused in Jamaica by the hurricane that recently swept that island. Our article was based upon a letter from our faithful missionary, Rev. John Knight, and upon reports in our daily press telling of the formation of committees here to collect funds for Jamaica relief. We sent our article with a letter to Mr. Knight urgently requesting fuller details so that we might lay them before our readers. In reply we have received the following letter which we are sure will stir all friends of the Jamaican gospel work to action.

First we would point out that the urgency of the need has been emphasized by the Governor of Jamaica, by the Red Cross and by the Jamaica Hurricane Relief Committee. The work of these agencies is most commendable and we trust they will meet with the large response they deserve. Those of us who have followed with close attention and prayerful interest the faithful and sacrificial ministry of Mr. and Mrs. Knight for the past quarter of a century will find an added incentive for helping our Jamaican brethren in their destitution. Whatever we can send will contribute not only to the material welfare of the people but also to the furtherance of the Gospel.

In the previous article we remarked that Mr. Knight is not given to exaggeration. Through the years it has always been with the greatest difficulty that he can be induced to tell of his work and even then he never mentions his own personal requirements. A mutual friend who visited Jamaica within the last year gave us, on his return, such a vivid description of the primitive conditions in which Mr. and Mrs. Knight and their family live and the hardships they suffer, that since then we have been more determined than ever to tell their story to our readers. For some years Mr. Knight has received gifts from Canadian churches which have supplemented his meagre stipend from the field. But of late years a business depression, partly due to unusual conditions in foreign exchange, has impoverished Jamaicans and they have not been able to give as generously as they once did. The destruction of crops wrought by the hurricane will worsen this situation and make outside help all the more imperative if the missionary work of Mr. Knight is to continue as it should.

Mr. Knight's Letter

Clarksonville,
Cave Valley P.O.,
Jamaica, B.W.I.
Sept. 24th, 1951.

"Dear Brother Whitcombe,

"Thank you for your letter of the 15th of this month and also for THE GOSPEL WITNESS clipping. We are sure grateful for your efforts to bring help to the church and our people following the hurricane, and also for practical interest over the years in the Lord's work in this district.

"I notice that due to my faulty explanation, you have a wrong impression as to damage by the second hurricane. The second storm did no damage whatever, but in reading what I wrote you, I can well see how you were misled, and I am sorry. The church buildings all came through the first hurricane with but little damage. A few sheets of zinc were blown away, which were re-

placed the following week, and some glass blown out that we hope to get in early.

"The veranda on the mission house here is our only serious damage to the church property. As we still owe something on the roof repairs made to the church early this year, we are not able to put the veranda back for the time being, since the depression caused by the hurricane has made it too difficult for the people to do so at present. When we are able, we are planning to put up a concrete base (the old one had a floor of boards) and new hardwood posts. We will be able to use a part of the old lumber for plates and rafters and a part of the old galvanized sheets can be put back.

"The number of homes that have been destroyed or seriously damaged on our field, I mean those belonging to our members, is about twenty-five. Many of these were very poor structures to begin with. Where the people are really destitute, some measure of relief will be forthcoming either from the Hurricane Relief Fund launched by our Governor, or from funds administered by the Government, to help repair or rebuild such homes. To such it is planned to give out free nails and other building materials not to exceed £20 in value where the building was totally destroyed. Actually, this parish has little hope of receiving much in this way, for, as I said before our losses are light compared to some other parts. Port Royal and several towns in the Parish of St. Thomas have been almost totally destroyed. We understand that in some of these places 98% of the buildings are destroyed. Large sections of Kingston and surrounding towns have been destroyed up to 50% and over. Our losses would not be more than around 8%. Where crops are concerned, the losses are more evenly distributed.

"If THE GOSPEL WITNESS appeal results in funds coming in, I would suggest that you ear-mark an amount for the mission-house veranda and leave the balance for us to use on homes of our members where the need is greatest. As I am a member of the Local Hurricane Relief Committee, I would be in a position to know this. Up to the present, our Committee has had neither funds nor materials put at its disposal, as it is rightly felt that places that suffered much more than we suffered, must come first, and as soon as materials get more plentiful (extra supplies of building materials have begun to come into the Island every week now), this Parish will get something. *It would make us very very happy if we had a little help for a few of our most needy members*, and I am sure the gratitude of such friends would scarcely know any bounds.

"If there are any friends who could send a few parcels of used clothing in good condition, they would also be very useful. Scarcely a day passes lately but what a number of people come begging clothing. Should any parcels be sent, they should be marked, FOR HURRICANE RELIEF, and the duty, which we will be happy to pay, will be very small. All dry goods are high in price and with the loss of crops, many cannot purchase at all for the time being.

"Prior to the storm, for a number of successive Sundays, we had the joy of seeing a number profess faith in Christ. Also the Sunday following the storm, at an open-air meeting, there were decisions, one being of a young woman in whom my wife and I were especially interested for years. In the months of July and August, two campaigns were held in districts about here that resulted in many seeking forgiveness. A couple of weeks

ago, following the morning service at Mt. Moriah, we went up to a cool, bleak place right on top of a mountain, for an open-air meeting, and we had a good time. We purchased a building site there a few years back and we had a temporary structure put up, that the hurricane levelled to the ground. We are hopeful that the effort there may develop into a church within a few years. Though the distance is only about 3 miles from Mt. Moriah, yet it is only in good weather that the people can venture down. We are early going to fix back the destroyed building, as the people are anxious for it, even if there is strong opposition.

"Please believe me when I say your efforts on behalf of God's work here are much appreciated, and Mrs. Knight joins me in thanking you for them."

"Pray for recent converts. They are finding it difficult to start coming out to church; I mean those who were converted in the district meetings.

"With our united kind regards.

Yours in His service,

(Signed) J. W. Knight"

The above letter speaks for itself, and for those who know Mr. and Mrs. Knight and appreciate their sterling Christian qualities and unswerving devotion to the Gospel, tried and proved for twenty-five years on a difficult field, the simple statements of fact given in the letter will make a very strong appeal. We trust that there will be a fine response made by many churches and friends.

Our Missionary Committee of which Rev. H. C. Slade is the Secretary sends Mr. Knight a monthly cheque and it would be most happy to forward additional funds for Hurricane Relief to him. The matter of sending used clothing from some central point requires considerable labour, and until some organization can be effected to take care of this, we would suggest that individuals who have clean used clothing of good quality should send it directly to Mr. Knight at the above address, marked as he suggests. And if they could send additional money to cover the cost of customs duties it would be all the more helpful.

—W.S.W.

SILENCE!

Alas! for these voluble people that go among the houses of the afflicted, and talk, and talk, and talk, and talk. They rehearse their own sorrows, and then they tell the poor sufferers that they feel badly now, but they will feel worse after a while. Silence! Do you expect, with a thin court-plaster of words, to heal a wound deep as the soul? Step very gently around a broken heart. Talk very softly around those whom God has bereft. Then go your way. Deep sympathy has not much to say. A firm grasp of the hand, a compassionate look, just one word that means as much as whole dictionary, and you have given, perhaps, all the comfort that a soul needs. A man has a terrible wound in his arm. The surgeon comes and bind it up. "Now," he says, "carry that arm in a sling, and be very careful of it. Let no one touch it." But the neighbours have heard of the accident, and they come in, and they say: "Let us see it." And the bandage is pulled off, and this one and that one must feel it and see how much it is swollen, and there is irritation and inflammation, and exasperation where there ought to be healing and

cooling. The surgeon comes in, and says: "What does all this mean? You have no business to touch those bandages. That will never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very careful and gentle treatment; but the neighbours have heard of the bereavement, or of the loss, and they come in to sympathize, and they say: "Show us the wound. What were his last words? Rehearse now, the whole scene. How did you feel when you found you were an orphan?". Tearing off the bandages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. Oh, let no loquacious people, with everlasting tongues, go into the homes of the distressed.

—T. DEWITT TALMAGE

DISTILLED LIQUOR IS A DRUG

An Editorial in *The Toronto Star*

The association of private radio stations this week decided to ask the provincial government to lift the ban on broadcast advertising of beer and liquor. The private stations have thus proclaimed their approval of an anti-social service.

What is badly needed is the broadcasting of scientific information on the effects of alcohol on the human person. In the past decade, research workers amassed considerable data. Among them is the fact that alcohol is a habit-forming drug. A student of the subject recently pointed out that the only difference between alcohol and narcotics is that the present public attitude allows people to consume alcohol openly, without a sense of shame.

It is a dangerous error to regard hard liquor as a beverage. It belongs in fact to the group of drugs scientifically classed as "sedatives." It does not stimulate but depresses the person. What has been considered stimulation is actually the first symptom of paralysis of parts of the brain. Nor does alcohol warm up the body. Laboratory tests have proven that it chills the body, and that the sense of warmth is a delusion, brought about by a rapid loss of heat by the body. The high incidence of pneumonia among drinkers is part of the testimony to the fact.

Another fallacy concerning the effect of alcohol is that it relieves mental pressure. On the contrary, it acts as a depressant. When taken in sufficient quantity, it acts like any other sedative, and many persons awaken in an extreme state of melancholy, anxiety and other mental disturbance. These and other data gathered by expert investigators have caused public health authorities to classify the widespread drinking of alcohol as "the greatest health menace we now have to face."

The increasing consumption of alcohol has become a serious economic as well as public health and social problem. Industrial leaders on this continent have begun to worry about the large number of "problem drinkers" who cause heavy losses in production, absenteeism, sickness, hospitalization, waste of materials, skills, etc. In the United States it has been estimated that alcoholism ranks fourth among the nation's unsolved public health problems. The Ontario Alcoholism Research Foundation recently estimated that alcoholism is costing this country \$170,000,000 a year through wasted material and manpower.

In the light of these facts liquor advertising is anti-social.

"THE PEOPLE'S BIBLE"

IN the preface to *The People's Bible*, Joseph Parker remarks "This is not a commentary in the usual sense". That is a true statement and for those who share the feeling of the good brother who found that the makers of such books were usually "common taters", the statement will be a welcome one. How many volumes that profess to shed light on the text of Sacred Scripture are dull, dry-as-dust productions that cumber a preacher's shelves without profiting his mind or kindling his spirit. We do not mean to belittle scientific works that seek to elucidate the inspired text by dealing with the mechanics of grammar and philology, or that attempt to set the books of the Bible against the historical background of their writers' day. That there is a just place for such works, we heartily agree. But there is also a place for heart-warming volumes such as *The People's Bible* which set out to make the Bible speak our language, live before our eyes, and find a place in our hearts.

The great Spurgeon, whose contemporary Parker was in the City Temple, London, called him "a man of genius, singular ability and special originality". We have often heard Dr. Shields liken him to a man who throws down a great sack and opens it up to pour out before the amazed gaze of the onlookers, a river of flashing gems and precious stones that twinkle and sparkle with radiant light. In these pages we have often shared with our readers some of these gems from Parker, and as a further sample of the riches that await all who are wise enough to obtain this first volume of the re-published *People's Bible* we print following this article another rich portion, which forms part of the "Introductory" material to the volume on *Genesis*.

We congratulate the Moody Press on giving to the reading public of this generation the opportunity of becoming acquainted with Joseph Parker. They have performed a genuine service to the cause of great Biblical preaching in publishing the first volume of this monumental work and we hope their venture will meet with such success that the other 27 volumes will be called for in due season.

The purpose of the work is best described in the words of its author: "This is not a commentary in the usual sense. It is a commentary upon portions of Scripture of importance to the growth of the soul and is, therefore, not intended to take the place of verbal and critical commentary. Instead of going minutely through verse by verse, the first object will be to discover the governing idea or principal purpose, and to make that clear by taking out of the book, say twelve, twenty, or thirty instances most strikingly illustrative of the writer's intention. For example: *Genesis* is a book of beginnings; the beginning of creation; the beginning of humanity; the beginning of family life; the beginning of disobedience; a kind of daybreak book; a wondrous dawn; an hour of revelation and vision. To get hold of this idea is to get a thorough insight into the Book of *Genesis*."

"We must discover the purpose of the book and elucidate and magnify it by the strongest illustrative instances. The purpose of this volume is to bring all readers under the moral sovereignty of the Bible, thus to arm them against temptation, enrich them with solid comfort, and fortify them with the wisdom of God."

The above article reviews *GENESIS, VOL. I OF THE PEOPLE'S BIBLE*, by Joseph Parker. *The Moody Press, Chicago, Ill., Price in U.S.A., \$3.00.*

GOD'S BOOK, THE PEOPLE'S BOOK

IT IS indeed pitiable, something quite absurdly vain, to hear a certain kind of people making out by lame violence, which they mistake for forcible reasoning, that the Bible is an old-world book, a rag out of fashion, not a garment fit for this day's wearing. Some knavish preachers are not ashamed to do this: they have lived on the dear old book, it has kept them and their families in food and lodging these thirty years, and yet they have nothing good to say about it; they like better the last book which they do not understand, or the last novel, which is as hemlock or cruel strychnine to the soul. Thieves they be, knaves with pulpit robes reluctantly thrown over their thievish breasts. Beware of them. They are clever liars, swindlers who look too innocent to be quite guiltless, hirelings who hunger for the pelf. Nay, the black indictment does not end there. They are killers of men, bandits who thrust weapons into souls and slay the young, the unsuspecting, and the frank. I could respect, in some grim way, the vulgar infidel who blasphemes openly and on purpose, and rejoices in his pitiful bellowing, mistaking the very blatancy for courage; but the man in the pulpit who insults the Bible on which he lives, and wriggles out of the professions by which he climbed to the pulpit he dishonours, I charge with worse crimes than those which blackened Barabbas, or damned Iscariot. I call for men who will honour the Bible, men of all-seeing purity of heart, men who deliver the messages of God with the tenderness of Christ.

More Bible is what is wanted; fuller reading of the book itself, and a much freer application of it to the facts of daily life. I have not hesitated to say that life itself is the deepest and truest comment upon the Bible, and that in the Bible absolutely everything is to be found in germ and outline. The Bible must be dashed out of the hand of the priest, and put into the hands of the people. I will not have it that the Bible is a mystery book in the sense of being only accessible by experts; it is the people's book, as the firmament is the people's firmament and the air is the people's air. Of course the scientific man has his own view of the sky and his own way of examining the air, yet the poorest dunce may look up into the solemn heights and the meanest drudge drink in the living air. Many people could make more of the sky itself than of a learned lecture upon it, and a mountain breeze could be appreciated when a chemical analysis would be misunderstood. It is so with the Bible. Let the people themselves read "Moses and the prophets," not send for a priest to read for them, but sit down to the sacred task and spell out its infinite thought. Men who can help us do this—not do this for us—are our true friends. They are the ministers of Christ, and our servants for Christ's sake. They know the true use of the Bible, and prove the inspiration of the book by showing how all life responds to its voice and confirms its moral demands. When they fail to do that they fall from their high vocation and grieve the Spirit of God.

—JOSEPH PARKER

"It is vain to shut our eyes to the fact that there is a vast quantity of so-called Christianity nowadays, which you cannot declare positively unsound, but which nevertheless is not full measure, good weight, and sixteen ounces to the pound."

—BISHOP RYLE.

TENTATIVE PROGRAMME BIBLE MISSIONARY CONFERENCE

JARVIS STREET BAPTIST CHURCH
OCTOBER 23-26

MONDAY, OCTOBER 22

2.00—Meeting of the Executive

TUESDAY, OCTOBER 23

MORNING

10.30—Prayer Meeting
Leader: Rev. C. J. Rogers

AFTERNOON

2.00—Service of Praise
Led by: Pastor Marshall Parker
2.30—Pastor's Conference
Led by: Rev. J. R. Boyd
Theme: "Establishing Baptist (N. T.) Churches"
Discussion
4.00—Address: Rev. J. B. Cunningham, Calgary, Alta.

EVENING

7.30—Service of Praise
Led by: Rev. G. A. Adams
8.00—Rev. D. Macgregor, presiding
Address: Rev. Robert McCaul, D.D., Brooklyn, N.Y.

WEDNESDAY, OCTOBER 24

MORNING

9.30—Prayer and Praise Service
Leader: Student-pastor Kenneth Burton
Speaker: Pastor G. Aceti
10.15—Business Session
Presiding: Rev. D. Macgregor
Presentation of Annual Report
Address: Rev. W. C. Tompkins

AFTERNOON

MISSIONARY SESSION

2.00—Prayer and Praise Service
Led by: Student-pastor A. John Jones
Speaker: Rev. G. B. Hicks
2.45—Presiding: Rev. W. C. Tompkins
Home Missions: Rev. G. H. Stephens
French-Canadian Evangelization:
Rev. Yvon Hurtubise
4.00—Address: Rev. G. Olley

EVENING

7.30—Prayer and Praise
Leader: Student-pastor R. Cherry
Speaker: Rev. B. R. Oatley-Willis
8.00—Presiding: Dr. T. T. Shields
Address: Rev. A. R. W. Murray, Central Baptist
Church, Halifax, N.S.

THURSDAY, OCTOBER 25

9.30—Praise Service
Led by: Student-pastor C. Schenk
10.00—Presiding: Dr. O. L. Clark
Reports from students of Toronto Baptist Seminary
D.V.B.S.: Miss June Armstrong
French Bible Mission: Mr. Etienne Huser
11.00—Address: Rev. J. B. Cunningham, Calgary, Alberta

AFTERNOON

2.00—Praise Service
Leader: Student-pastor Donald Melville
2.30—Bible Exposition—
The Ministry of the Holy Spirit
Presiding: Rev. G. B. Hicks
Rev. J. Byers "The Power of the Holy Spirit"
Rev. S. Dempster "On Being Filled with the Holy
Spirit"
4.00—Address:
Rev. A. R. W. Murray, Central Baptist Church,
Halifax, N.S.

EVENING

7.30—Service of Praise
Led by: Rev. D. Macgregor
8.00—Toronto Baptist Seminary Convocation
Address: Dr. T. T. Shields

FRIDAY, OCTOBER 26

AFTERNOON

3.00—Rev. Carl McIntire, D.D., Bible Presbyterian Church,
Collingswood, N.J.

EVENING

8.00—Illustrated Lecture on South American Tour
Rev. Carl McIntire, D.D.
under the auspices of The International Council of
Christian Churches, of which Dr. McIntire is the
President.

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 2 October 14, 1951

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

JESUS DISCUSSES OFFENSES

Lesson Text: Matthew 18:1-20.

Golden Text: "For the Son of man is come to save that
which was lost."—Matt. 18:11.

I. Children and Offenses: verses 1-14.

The disciples had been disputing among themselves as to which of them would be the greatest in the Kingdom (Mk. 9:33-37; Lk. 9:46-48). There are always those who cannot rise to spiritual aims, whose carnal desires cause them to stumble and miss the highest values (Matt. 19:22; 20:20, 21; Mk. 10:36, 37).

Christ set a little child in their midst, explaining that the standards of the world do not hold in His heavenly Kingdom. The least is the greatest, and the humblest is the highest in His world (Psa. 75:6, 7; Matt. 20:26-28; 23:11, 12; Lk. 14:11; 18:14).

The child-like attitude is essential, not merely for position in the Kingdom, but even for entrance therein (Lk. 18:17). The little ones are trustful, believing the word of their elders without question, and they rest in another's love and efforts on their behalf. They are usually obedient, free from pride and duplicity.

To enter the Kingdom one must turn back from sin, and be born again (John 3:3, 5). Spiritual life commences with a birth of the Spirit, even as natural life commences with natural birth (John 1:12, 13; 3:6-8). The period of childhood precedes the period of maturity in the spiritual, as in the natural world (1 Cor. 3:1; Heb. 5:12-14; 1 Pet. 2:2).

How the Saviour loved the little children! He not merely found in this child an illustration for spiritual truth, but He took the opportunity of instructing His disciples and others concerning the proper attitude to be displayed toward the children, those who were young in years, and those who were young in the faith, the babes in Christ.

We must take care not to offend the little ones who believe in Christ. We must not cause them to stumble through our bad example or through evil teaching. Our Lord utters a solemn warning in this regard and shows the seriousness of such conduct. Everything which causes offense to ourselves, which hinders our own progress or the progress of another, must be removed, no matter what the cost. Every sin and every weight must be cast aside (Heb. 12:1).

The children must not be despised, ignored or considered as of no account. There are many who fail to appreciate the worth of children, but the Lord loves them, and He has a place for them. Verse 10 may refer to the guardian angels of the children (Psa. 34:7; 91:11) or to the spirits of the children who have gone to be with the Lord (Compare Acts 12:15).

It is the will of the Lord that the children should be saved, and not perish (Ezek. 33:11; 1 Tim. 2:4; 2 Pet. 3:9). What an encouragement in our endeavour to lead the children to Christ! Christ came to save the lost (Lk. 19:10; 1 Tim. 1:15), and those who come to the years of accountability will be

lost, unless they believe in Christ (John 3:14-18). Those who have not reached the time of responsibility are secure in Christ, Whose death availed for all our race, and they have not been guilty of rejecting Christ. He is the good Shepherd, tenderly caring for the lambs of the flock (Isa. 40:11; Lk. 15:3-7; John 10:11).

II. The Church and Offenses: verses 15-20.

So long as we are in the flesh, we shall be subject to temptation and prone to sin (Rom. 7:14-25; 8:8). We are at any time liable to cause not merely the children to stumble, but also our brothers and sisters in the Lord (Rom. 14:6, 13-15; 1 Cor. 8:10-13; 10:32).

If we stumble or cause another to stumble, there should be immediate confession, and repentance, leading to forgiveness and reconciliation (Matt. 5:25; Eph. 4:31, 32; Col. 3:13). If others sin against us, they on their part should quickly and sincerely acknowledge their fault, for unconfessed sin causes separation of the believer from God and from his fellow-believers (1 John 1:7).

It may be that they do not realize that they have sinned against us, or it may be that they think the matter will be overlooked. Therefore, the injured brother is counselled to go to the sinning brother privately (Lk. 17:3).

If the sinner repents, the difficulty will be resolved; but if he remains hard and unrepentant, the brother with the complaint is advised to go to him again and interview him in the presence of witnesses (Deut. 19:15), to avoid the danger of misunderstanding and false charges. If he still refuses to make humble confession and restitution, let the matter be taken to the church for decision and for disciplinary action, if necessary (1 Tim. 5:20). If he clings stubbornly to his sin, he is to be considered unworthy of the confidence of his brethren (Rom. 16:17; 1 Cor. 5:9; 2 Thess. 3:6, 14, 15; 2 John 10).

The church is to be the final authority in settling complaints between brethren, since the church as an institution was ordained by our Saviour. The church, acting in obedience to the word and will of God, will make pronouncements which have the approval of the Lord Himself (1 Cor. 5:4, 5; 6:1-5). The same power was given to Peter (Matt. 16:18)

as is here ascribed to the church, or possibly to the apostles only, since these particular words (v. 15) were probably addressed only to the Twelve.

The smallest number who could meet together in united fellowship in the name of the Lord is two. Even two believers, provided they are in perfect accord in the Spirit, which is one of the prime conditions of prevailing prayer (Acts 1:14; 2:1; Eph. 4:2, 3), will receive the answer to their petition (Matt. 7:7; 1 John 5:14), for the Saviour Himself has promised to be in the midst of His church (Matt. 28:18-20; Rev. 2:1), even when the numbers are limited to two or three.

DAILY BIBLE READINGS

- Oct. 8—The Shepherd's Care for the Children ... Isa. 40:1-11.
- Oct. 9—The Saviour's Love for the Children ... Lk. 18:15-17.
- Oct. 10—The Believer's Kindness to the Children
—Matt. 10:40-42.
- Oct. 11—Give None Offense 1 Cor. 10:24-33.
- Oct. 12—Give Offense in Nothing 2 Cor. 6.
- Oct. 13—The Conduct Which Gives Offense Rom. 14.
- Oct. 14—The Brother Overtaken in a Fault Gal. 6:1-8.

SUGGESTED HYMNS

God make my life a little life. Jesus, we Thy promise claim. Saviour, like a shepherd lead us. God is here, and that to bless us. Rescue the perishing. Here from the world we turn.

FOR SUNDAY SCHOOL TEACHERS

Two newspapermen were discussing the attempted robbery of the Imperial Bank at St. David's recently, when the manager and his staff put up such a fight that three of the bandits were laid by the heels. "I know that manager," said one of the scribes, "he's a Sunday school superintendent, and a fine chap." Said the other, with a twinkle in his eye: "I'll bet the kids listen to him next Sunday."

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