

in the outlying districts. God bless these holiness bodies. Rev. H. R. Whiting is the President of the "The Gospel Workers' Church" and has a group of fine, wholly consecrated men working under him. I had the privilege of spending a good part of two days with him at Meaford in his home with his talented wife and son Ross. We drove 150 miles one afternoon and I had the good fortune to meet some of his good people, and Rev. Christie McNichol, of Markdale, where we had a fine repast, and here I met Mrs. E. E. Trotter, the Editor of their church paper, "The Holiness Worker." She and her husband spent 18 years as missionaries in Egypt. She is a fine Christian woman. Her husband died about a year ago. We drove on to Shelbourne, where I met Rev. W. F. Dean, who is the good pastor of the church there. Here we had sweet fellowship, and after a season of prayer, turned toward Meaford. Other ministers I met while in the meetings were Rev. A. Mills and Rev. Charels Lee. I left Meaford Wednesday morning for home. I had a few hours in Toronto where I got in touch with some old friends, Sharpe Baker, son of our late Rev. S. A. Baker, and Raymond and William Jameson, with whom I took dinner. I came on that afternoon to Kingston, where I spent the evening and night with Edward Dow and family. It was fine to meet these good folks again. Brother Edward is doing well in his studies. They have a nice family of 3 children. That afternoon found me on my way to Montreal and home, where I arrived on Friday, May 2nd, feeling better in body and soul. I have done some work since then, supplying for Rev. A. D. Cann on the Hartland circuit, May 25th, and preaching for Rev. F. A. Watson Sunday evening, June 15th. I hope to be able to do some supply work during the summer and fall (D. V.) Keep on praying.

Yours in Him,

P. J. TRAFTON

### FREEDOM IN CHRIST

Paul S. Rees, D.D.

"If the Son therefore shall make you free, ye shall be free indeed"—(John 8:36).

Jesus was a champion of freedom. He enjoyed it Himself. He wanted others to enjoy it. Yet everywhere He turned He found men who, in one way or another, were enslaved. Sometimes they realized it; sometimes they did not.

The men to whom Jesus was speaking in our text were, as a matter of fact, not well prepared to receive His teaching on freedom. Nor should we be too severe with them for that failure. We may fairly ask ourselves if we are ready to listen to Him—and respond. For if anything is certain, it is that Christ's freedom is far different from the notions that most of us have. Shall we try then to give Him a hearing as, quietly, penetratingly, confidently, He declares, "If the Son therefore shall make you free, ye shall be free indeed."

Consider, first, the character of Christ's freedom as offered to us.

There are some things that you may quickly rule out. It is not freedom from suffering. The common ills of life do not cease to prey upon us when we give our allegiance to this Divine Master. Even He, faultless as He was, was not without pain. We all know that "painless dentistry" is something that exists only in the advertisements of second-rate dentists; we may be even more sure that there is no such thing

as painless Christianity. "In the world ye shall have tribulation." Such is the forthright statement of the One who knows.

Then there is the fight with temptation. Christ's liberty does not exempt from that. His own life and example are full evidence; His freedom was not destroyed by His experience of temptation; it was rather enlarged. It is only when we surrender to the seducing power of wrong that we begin to lose our strength as free men.

Or, the obligations to respect and obey the requirements of God's law-abiding universe—this, too, is something from which Christ does not propose to loose us. He was not joking when He said, "Think not that I am come to destroy the law . . . but to fulfill it." The physical world and the moral world are alike in this, that they are ringed about and held together by laws so powerful that no fool and no knave can destroy them.

If someone leaps from the twentieth story of a skyscraper, yelling his defiance of the law of gravitation, he does not break that law; he only illustrates it. By the same token exactly, if some knave goes out to steal or rape or murder, tossing his head recklessly at the commandments of God and society, he does not destroy the moral order; he only destroys himself against it. It is one of the pitiable delusions of our modern life that we are free only when we throw off all restraints or responsibilities and do as we jolly well please. That is not freedom; it is bedlam. It is not liberty; it is insanity. Far different is the freedom which Christ bestows.

Again, let it be said that Jesus does not guarantee physical freedom. To be sure, wherever in society His will is done and His spirit prevails, there men will not be coerced or enslaved or imprisoned. But that is the picture of an ideal order—an order of things that has never existed in this warped world of sinning humanity, nor does it exist today.

### Where Freedom Dwells

If Christ's freedom means anything for this life—and it certainly does—then it must be something we can possess within even when we are under force or pressure from without. Was Peter in prison Christ's free man? He was. Were Paul and Silas in the Philippian dungeon Christ's free men? They were. They were far more free than the jailer who fastened their aching feet in the galling stocks. Were the countless gallant souls who have hidden away in catacombs, who have been herded into the arena to be devoured by wild beasts, who have been fastened to the stake in order that their bodies might be fed to the torturing flames—have these men and women known anything that could possibly be called freedom?

Let the answer come from the lighted spirit of a noble French woman who during the years from 1695 to 1705 suffered for Christ's sake in several different prisons, including the notorious Bastille in Paris. I refer to Madame Guyon, whose intimate communion with Christ ranks her as one of the saints extraordinary. While she was in jail in Vincennes she wrote one of her most victorious hymns:

"A little bird I am,

Shut from the fields of air;

Yet in my cage I sit and sing

To Him who placed me there;

Well pleased a prisoner to be

Because, my God, it pleaseth Thee.

"Nought have I else to do;

I sing the whole day long;  
And He whom most I love to please

Doth listen to my song;

He caught and bound my wandering wing,  
But still He bends to hear me sing.

"My cage confines me round;

Abroad I cannot fly;

But though my wing is closely bound,

My heart's at liberty;

My prison walls cannot control

The flight, the freedom of the soul.

"Oh! it is good to soar

These bolts and bars above,

To Him whose purpose I adore,

Whose Providence I love;

And in Thy mighty will to find

The joy, the freedom of the mind."

There you have it: captivity of the body but liberty of the spirit! This brings us to the point of asking, What then is the positive content of the freedom which men are offered through Christ? We have eliminated certain things as not belonging essentially to this spiritual liberation. We therefore raise the question: What does belong to it?

For one thing, there is deliverance from what we may call the bondage of the mind. You will at once see why I use this phrase when I remind you of our Lord's statement just four verses removed from our text: "And ye shall know the truth, and the truth shall make you free" (v. 32). The bondage of the mind is the bondage of error, untruth, or it may be, half-truth. How to be rid of that imprisonment is one of life's most urgent problems.

It was as though Jesus said to them, "You shall know the truth about making your religion a reality, and that truth shall make you free." Standing squarely in front of Him were men of sanctimonious countenance and distinctive garb who had the idea that God could be bought off with nice ceremonies and long prayers. To them Jesus would say, "Ye make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness." You should live outside the temple the way you pray inside. That truth, you need in order to set you free from something that is either useless formality or downright hypocrisy.

Or, it was as though the Master said, "Ye shall know the truth about God and the largeness of His heart, and that truth will make you free." Standing straight in front of Jesus were men who fancied that God had made the Jews His pets, and that He had little use, if any, for the unfortunate "dogs" who were to be classified as Gentiles. To them He would say, as He did to the Samaritan woman, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . God is a Spirit: and they (Jew, Samaritan, Gentile) that worship him, must worship him in spirit and in truth." Today, in many places the shoe is on the other foot; we Gentiles need the truth of God's universal love and pity, lest we remain under the deadly delusion that we are God's favorites to the exclusion of Jews or anyone else.

Or, it was as though this Prince of Truth said, "Ye shall know the truth about hatred and vindictive anger against your fellow beings, and that truth shall make you free." Standing right in front of Him were men who lived by the rule, "Thou shalt love thy neighbour and hate thine enemy!" Their hatreds had narrowed them, pinched them, seared them, as

(Continued on Page 7)