

We offer Thee our song of praise.

"Thy name we bless, Almighty God,

For all the kindness Thou hast shown

To this fair land the pilgrims trod—

This land we fondly call our own.

"Here freedom spreads her banner wide,

And casts her soft and hallowed ray;

Here Thou our fathers' steps didst guide

In safety through their dangerous way.

"We praise Thee that the Gospel's light

Through all our land its radiance sheds;

Dispels the shades of error's night,

And heavenly blessings round us spreads.

"Great God, preserve us in Thy fear;

In danger still our Guardian be;

Oh, spread Thy truth's bright precepts here;

Let all the people worship Thee."

### WHEN JESUS MAKES DIVISIONS

By H. S. Dow

"So there was a division among the people because of Him"—John 7:43.

We have become so accustomed to divisions among religious people, that we have almost forgotten the prayer of our Lord, recorded in John 17, where he prayed that his people might all be ONE. Also in this prayer which He offered to the Father, He told us how this oneness, or unity of spirit, could be brought about, namely by the sanctifying power of the Holy Spirit, through the truth, and for this purpose, that the world (unsaved people) might believe and be saved through faith in Jesus. Hence, we get some idea from this prayer how important it is that religious people of all denominations not only be converted, but should be subsequently sanctified wholly, as the apostle Paul also prayed in I Thes. 5:23: thus to become scripturally united.

We are not surprised so much when men, preachers of the gospel, pastors of churches, make divisions in churches which they are serving, because men are only human and often are wanting in the wisdom "which cometh from above," which is first pure, then peaceable, gentle, and easy to be intreated, etc. James 3:17. It is very regrettable indeed when a pastor is responsible for division among God's saved people. It is hard enough to get unsaved people, to come to church and get saved in revivals when all the people of God are united, working together and pulling together on God, by praying in the Holy Ghost. But when a spirit of division gets in and church-members get to wrangling, gossiping, and back-biting at each other, and that often before unsaved people, (of course they are backslidden when they do such things) and are in the service of the devil, even though they still come to church and say their same little dry prayer, and testimony that they have said for months or years, they are a real hindrance to the cause of Christ and no church can prosper while such conditions obtain. It usually takes some funerals to clear the way for a revival.

But, we read in our text that Jesus was the cause of divisions among the people, not among God's people, but a division between God's people, and people of the world and sin. Our Lord with all His wisdom and love could not please all His hearers. In some religious circles it is considered a compliment to be able to say of a preacher of the gospel, that "Everybody likes him," but our Lord does not agree with that saying, for He said, "Woe unto you when all men speak well of you."

We have in the gospel of John, chapter 7, a

record of how Jesus in His work and teaching made divisions. The same teacher with the same truth made several divisions, and this agrees with what the apostle Paul said. "To the one we are the savour of death unto death and to the other the savour of life unto life." II Cor. 2:16. The same preacher with the same gospel produced life in one and death in another. The attitude the hearers took toward the truth determined the effect the truth had on them, life or death. One believed it, accepted it, and acted upon it, and the result was spiritual life, salvation, blessing, and heaven. The others rejected the truth and hardened their hearts, the result is darkness, blindness to their own condition, hatred toward the preacher, and finally hell.

In John 9 we have the record of our Lord healing the man who was born blind, and also the various attitudes that men took toward Jesus and His work. There seems to be about four kinds of characters which appeared on that occasion, and which we think may be found in religious circles today.

The first class we would mention are the skeptics, who were represented by the neighbours of the blind man whom they knew was born blind. Now they know he can see, but they won't admit that a great change has come over him or that Jesus has healed. They are still skeptical and the most they will say is: "he looks like him or is like him, but I don't know how the change came about." "They talk about religion and getting saved, but I don't take much stock in it." Skeptics, they are condemned already because they do not believe on the Name of the only begotten Son of God.

Second, we have here the fearful, represented by the man's parents. The Pharisees sent for them and asked them, "is this your son whom you say was born blind, how then doth he now see?" The parents answered, "We know this is our son, and we know he was born blind, but by what means he now seeth we know not, he is of age, ask him." They did know because their son had told them that a man called Jesus had opened his eyes. And John says the reason that they would not admit the truth was because they were afraid they would be put out of the synagogue. So there are always many fearful religious people hanging around religious groups, especially holiness churches, who know they need the experience of holiness, and would like to have such an experience for they are convinced that others whom they know are enjoying it. But they are afraid of what their associates, relatives, or perhaps their pastor who does not believe in holiness, would say, so they are starving themselves, grieving the Lord, and are endangering their soul's salvation for the Word says: "the fearful and unbelieving will have their part in the lake that burneth with fire and brimstone." Rev. 21.

Group three—The horribly backslidden folks represented by the Jews who were opposing Jesus, and seeking an opportunity to kill him, which they did later and did not rest until they saw Him on the cross. These Jews, scribes and Pharisees, had the Old Testament scriptures which taught them enough about the coming Messiah, so they should have known that Jesus was He, but they rejected Him, hardened their hearts, shut their eyes and ears against the truth, and when Jesus preached to them and tried to show them their need, they hardened their hearts still more, and became filled with hatred and murder which they expressed in crucifying their Lord. We have known a few people who one time enjoyed a good Christian experience, were Christ-like in

their living, were kind-hearted, and their testimony and prayers were a blessing to others. But the time came when they received more light from the Holy Spirit, but backed up from light, and gradually lost out, cooled off, became formal. They lost their interest in spiritual meetings which they once enjoyed, turned against those whom they once loved and had fellowship with, took a hostile attitude toward them, and tried to hurt and destroy them. Truly did Jesus say, "if the light that is in you becomes darkness, how great is that darkness." Jude says: "Wandering stars to whom is reserved the blackness of darkness for ever." How sad; how terrible to backslide and be lost.

Let us speak briefly of one other character represented in this story, by the man whom Jesus healed of his blindness. He represents a New Testament Christian, one whose eyes are opened, he is brought out of darkness, into the marvelous light of God. Not just one who came forward and shook the evangelist's hand, signed a card or was baptized, and joined a church, but a new creature, old things having passed away and he is "walking in the beautiful light of God." He knew that he had met with a change. He said "one thing I KNOW, where as I was blind now I see."

He had courage and testified to the enemies of Jesus, (the Jews) that Jesus had healed him. He was not afraid of persecution, and he got some, for the Jews became enraged at him when he preached to them of Jesus, the healer and Saviour, and they cast him out. But Jesus found him in the temple and comforted him. The preaching of the gospel with the Holy Ghost sent down from heaven still locates and separates people. When Jesus makes division it is well.

"It pays to serve Jesus, I speak from my heart, He'll always be with us, if we do our part; There is naught in this wide world can pleasure afford, There's peace and contentment in serving the Lord." Amen!

### WEDDINGS

Bradley—Marr

On January 10th, Joyce Marr was united in marriage to Arnold Bradley. The ceremony was performed at Woodstock by Rev. B. M. Hicks.

### OBITUARY

The death of **Ruth Nixon**, wife of Dolph E. Nixon, took place at their home at Teed's Mill, Car. Co., Monday night, March 6th, 1950, after a brief illness. She was in her 56th year. She leaves to mourn besides her husband, three sons, Walter, Fredericton, N. B.; Frank, with the R. C. A. F. in Ontario; Ronald, of Woodstock; three daughters, Mrs. Helen Downey, Hartland; Miss Beulah and Mrs. Robert Taylor, of Woodstock. She is also survived by two brothers, Arleigh White, Hainesville, and Frank White, St. John, and 10 grandchildren, and a large circle of other relatives and friends. The funeral was held from DeWitt's Funeral Home, Woodstock, N. B., Thursday, March 9th, at 2 p. m., Rev. P. J. Trafton officiating, assisted by Rev. B. M. Hicks. The Ref. Baptist Church Choir sang beautiful selections. There were beautiful flowers. Interment was in Lower Brighton cemetery. Sister Nixon was a faithful follower of Jesus. To the bereaved ones we extend heartfelt sympathy.