

Notice to Income Tax Payers.

All Income Tax Assessments that are due and unpaid on September Thirtieth, Instant, and all Assessments for Income Tax made after the above date, shall be subject to the penalties as provided by the Income Tax Act. The five per cent. penalty, together with Accrued Interest from the due date of the Return, April 30th, 1924, shall in all cases of default be added to the Assessment and collected as part of the Tax.

JOSEPH O'RIELLY,
ASSESSOR.

sept 12, 20, 27

Dr. G. Campbell Morgan

When this distinguished expositor came to St. John's there were thousands of our citizens who had never heard of him. Such is our comparative isolation. To-day the city understands why the largest halls in both America and Canada have been so small to hold his crowds. Should he ever venture back the first night would exceed all expectations.

THE SON OF GOD AS GOD

was the fourth of the series on the Gospels. In an age of so much doubt it has been refreshing to hear the announcement each afternoon "The Son of God." It is true that Our Lord may be considered as King and Priest-Servant and Man, but all of these are nothing unless he is more than Son of Joseph, unless he is what he claims to be, and what believers know he is, that is the Son of God. Dr. Morgan himself led in prayer as seemed most suitable when the subject is considered a climax to the series. Yet we know instinctively that the services yet to come are going to reach an even greater height of inspirational power. The last of them will be Sunday morning in Gower St. at 11 o'clock. The announcement comes almost as a shock, but such is the passage of time. This Saturday afternoon and evening and Sunday morning finish this splendidly stimulating and thought provoking mission of teaching.

THE MOST PROFOUND BOOK IN THE WORLD

In the Gospel according to John, the book must be handled mechanically, and yet there is no book which requires greater prayerfulness. (Passing Acts was the argument prepared by Luke for Paul's trial at Rome). We know why John wrote his Gospel. In John 20:30 "That ye may believe that I am the Son of God and that I believe ye might have life." That is an intellectual and a spiritual reason. Dr. Morgan feels that the humanity of Jesus is more real in John than even in Luke, for example John speaks of "Jesus" twice as often as any of the other three. And this most intimate human Jesus is the Son of God.

In John 20:30 also method is suggested. He evidently selects the events of a mere twenty days of the life as signs which will produce conviction, which yielded to results in salvation. A sign is valued in Peter's address at Antioch. He there speaks of it as a

"power," that is the fact—the deal alive for example. If a man was there he would feel power and the effect upon him would be "wonder." This power which created wonder is the sign, but not the symbol for a symbol can be chosen capriciously but a sign cannot. The Maple Leaf is the symbol of Canada chosen by accident. It is not the sign of Canada. Your signature is not your sign, it may change, but your finger prints are your sign for they come out of you. The sign proves you. These signs proved Jesus the Son of God.

John 1:1-18 has come to be called "The Prologue." It is infinitely more. It is the fact. The signs are those of his life 1-19 to 17 Anis. . . death (the final sign) 18 to the end. The term "The Final Sign" is used because the answer he gave to that question: "Give us a sign" was "Destroy this Temple and I will raise it again." Similarly he said the sign I give is like that of the prophet Jonah, a sign of death and resurrection.

There are eight signs each in the realms of works and words. Commencing at 1-19 at a wedding. He turned water to wine. Cleansed the Temple. Healed at a distance. Healed at Bethesda. Fed 5000. Stilled the storm.

Opened eyes of born blind (only example of a recorded error of birth corrected.)

Ending at a funeral He raised Lazarus.

These signs do not prove the divinity of Jesus. They prove God and the perfection of Jesus so great that God could work through him.

In the matter of signs found in language. Jesus uses 1 three times often in John than in any other book, and in half of the instances he uses "I" emphatically.

The eight word signs are: I am the Bread of Life. I am the Light of the World. Before Abraham was I am. I am the door. I am the good shepherd. I am the resurrection.

These were in public. In private he added I am the way, the truth and the life and I am the vine. Arnold wrote The Light of Asia (regarding Buddha), but writing about Jesus he had to call him what Jesus called himself, "The Light of the World." No man could use these terms. No man would allow any other man to use them.

Now are these claims true? Is Jesus the Bread of Life? Thousands can answer yes, and as for all the rest of the eight signs in words. The signs in words are the greatest. "Believe Me, or else (as a lesser proof) believe me for the work's sake."

THE FINAL SIGN.
that is the death of Jesus, is recorded by all, but John gives a new vision of the death. He records of Jesus "knowing that all things were finished," he said "I thirst." The finishing preceded the dissolution of the body. That is the physical death of Christ did not redeem men, though that was the sacramental symbol, but the death which was his own act, which was in the Godhead from the formation of the world. Jesus had power to lay down His life, which was symbolized by the folded grave clothes. This death did redeem men.

VERSES 1, 14, 18, CHAPTER 1, JOHN

Read those three verses consecutively. They constitute the final finding of John after he had written the body of his work. In verse one are three statements: In the beginning was the word. The word was with God. The word was God.

In Verse 14 are also three statements: The word was made flesh. The word dwelt among us. The word was beheld full of grace and truth.

In Verse 18 are two statements: No man has seen God. The Son has revealed God.

A Hebrew could say all of verse one. Compare Proverbs, 8. All philosophy says "what is Truth?" Hebrew philosophy started the other way. The word, that is the truth, is with God. Now read clause 1 of Verse 1 and follow with clause 1 of Verse 14 and you get: "In the beginning was the word and the word was made flesh." In the second clause we get: "The word was with God and the word dwelt among us," and in the third clause "The word was God and was beheld."

Take lastly, Verse 1 and follow it with the 1st clause of Verse 18. The result is "In the beginning was the word, but no man hath seen God," and lastly take Verse 14 and follow it with the last clause of 18 and the finding is: "The word was made flesh," that is "The Son of God."

FRIDAY EVENING.

The prayer of the evening was led by Rev. Mr. Elliott of St. Thomas' Parish. The prayers of each evening have been noteworthy. It is not true that too often all attention is centered on the sermon. It would seem strange to record an outline of these beautiful offerings of love and expression of worship. They are all laid up in the treasures above.

Dr. Morgan himself spoke briefly regarding the finances of the campaign. The details do not matter to our readers, but the impression made in regard to the place of giving in church work was most arresting. Probably most of our churches have not handled the subject properly.

THE BOOK

is a proper name for what is made up to 66 pamphlets. It is in its entirety the literature of Christ. He is latent in the New Testament. The Old Testament shows the world's need and a record of God's intention to fill the need. In the N.T. is the record of the completion of that intention.

Read Hebrews 1, 1 "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us." This is a text for the whole Scripture. It assumes (1) God, (2) That God speaks, (3) That He spoke through prophets, (4) That He has finally spoken through his son. This summary is confirmed by the statement that "To him gave all the prophets witness."

When you put your ear down against Genesis, Exodus and Numbers and listen you hear two words, thundering through them. The first in Sin. The second is Salvation.

The first verse of Genesis contains a marvel. Inspired by God the writer says "In the beginning God created the Heavens and the Earth." Imagine the wonder of naming the earth, (which is next to nothing in the swing of the universes) in the same breath with those vastnesses. Copernicus counted 4,000 suns. Another found 400,000. Lord Ross counted 1,800,000. Herschel said that they could not be counted. Jeremiah said that long ago. Think. The Heavens and the Earth. That verse is the most rational known explanation of the universe.

The world which was created by God became waste and void. There is a booming of catastrophe. Isaiah says it was inhabited before that catastrophe. Then God restored the original order and past created man by a distinct act. A man who believes in God is beyond surprise. The man of the third Chapter of Genesis, the crowning glory of the restored earth, listened to the temptation from without.

In Chapter 12 God finds a new vantage point for his purpose whose children became a company, then a nation which ended its early history "in a coven in Egypt"; but after 400 years emerged as a theocracy, the most wonderful government in the world for God has no use for a Democracy.

Sign and salvation continue to ring. There is the sign for a priest, who shall lay his hand upon man and upon God and unite them. Joshua leads the people into the land.

Judges is next. It records seven times a sequence of disobedience, discipline and deliverance. The last of the Judges held his place for life rather than for the period of need

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and soon the people said "Make us a King." Though that was a distinct rejection of God. Kings is the third book of the group, but Saul, David and Solomon were hulkish animals, and poor kings. Nehemiah—Bere came next. A remnant but now giving up all clamor for a King and never again setting up an idol. The sign for a Priest, the

cry for a King, is followed by the wrong thinkings of the wisdom books as for example Job. Job is a breakdown of the best human philosophy when forced to meet the greatest needs of man. Job is so stripped that he has to ask questions about God. Oh, how loveable were the friends of Job in their going to see the man that was down. They were loveable because they kept their mouths shut

seven days and because they spoke to his face not behind his back. Their reasoning was faultless as far as it went, but it did not meet Job's case. One said "acquaint thyself with him." Job answers "where shall I find him." God himself breaks in, "why darken counsel by many words." God at that time only revealed his glory and so silenced Job, but he did not reveal the philosophy yet hidden. The Psalms provide for the man who is glad, find or sad, but he always marked by "following hard after God." A sentence had to discuss the prophets. There was always the cry for a final prophecy.

Now the afternoon meetings have shown the answers to the cries. There is the cry for a priest. Mark has it. There is a call for a King. Matthew answered it. Every need of the Old Testament is satisfied.

In hopeless, marvellous wonder and joy the scribe ceases to try and catch even an outline of the flood of leaping, playing thundering, beseeching, eloquence that flung book after book before our view in a single sentence until Babylon the mother of Harlots, one city, is ultimately destroyed, and the other city, the City of God, is forever triumphant. The Bible is a Book united in Christ from whom all proceeds, to whom it all leads.

C. H. J.

Boy Captures Salmon

An almost unbelievable fish story comes from Selby, England, where a young fisherman claims to have captured a 35-lb. salmon by jumping into the water on top of it, while his father killed it with a mallet. However, his straightforward statements are convincing. "I jumped into the water, landing on top of the fish and grasped its body with my arms. We rolled over. I came on top. The fish tried to knock me out with its tail." It is only fair to say that the struggle took place in 18 inches of

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water. Also the fish was landed, and proved substantial evidence for the defence. Like all good stories this one ought to be accepted, for there is more pleasure in believing that the tale is true than in disbelieving it. MINARD'S LINIMENT, THE ATHLETE'S REMEDY.

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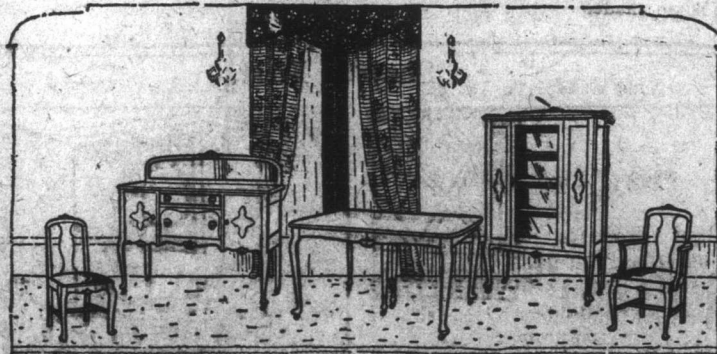
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