

The Gospel Witness

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

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An Everlasting and Glorious Name

It is useful to an understanding of the Bible, to put one's self—or to try, at least, to put ourselves in the position of the people of God to whom the full Bible was not given as it is given to us.

There were people who had communication with God before the Bible, or any part of it, was written. Enoch, and Noah, and Abraham, the other patriarchs, had no written word of God. But He revealed Himself to them, and they were given a knowledge of His will. And so all through the history of God's people, "God at sundry times and in divers manners spake in time past unto the fathers by the prophets". Even after the foundation of the Bible was laid by the writing of the earliest books, God continued to raise up prophets and scribes to be His mouthpieces to the world.

But you will invariably find that a providential ordering of the life always preceded the inspiration to write the record of it. Thus the people of God were made unconsciously to pose, so to speak, for their photograph. God's providential leadings of His people form the very warp and woof of the canvas upon which the brush of Inspiration has painted the ideal of life which is realized as an experience only as the purposes of grace are fulfilled in us. God makes history that therein He may display His glory; and the Book of Inspiration is a gallery of art in which pictures of these manifestations of glory are preserved. Thus one generation is made to declare His name to another, as they talk of all His wondrous works.

Isaiah tells us that God dealt with Israel "to make himself an everlasting name", and that He led His people "to make himself a glorious name". Thus He proclaims the perpetuity of the divine honour, and the glory of its everlastingness.

I.

What a subject of meditation,—the perpetuity of the Divine honour! Think for a moment of the fact of it. Other names have perished from the earth. "Your fathers, where are they? and the prophets, do they live for ever?" The good and the great have been lauded by their fellows, their names have been spoken with honour, and their deeds rewarded with gold. But they pass away, and how soon they are forgotten!

Their names may be written in books which nobody reads, or cut in marble which few ever see. But there is one Name Whose honour is never eclipsed, a Name which cannot be blotted out—"an everlasting name". "His name shall endure forever: His name shall be continued as long as the sun."

Jehovah's name is everlasting because He Himself takes care of it. He has set His glory above the heavens, and none can despoil His name of its honour. It is well that we should be zealous for His honour, but we need never fear that He will suffer the throne of His glory to be disgraced.

We might well fear if His honour were conditioned upon our faithfulness, if His church were primarily made the custodian of His good name. Then might we often sit in sackcloth and ashes. But He will make Himself an everlasting name. It is well to remember that the cause of God is His cause, and not ours. If you read carefully the entire history of the Christian church, or of any branch of it, or of any member of it; and more particularly, if you study your own history, you will find that the continuance of the church in the world, and your own perseverance as a member of the church, is to be accounted for by the fact that God is determined to make for Himself an everlasting name.

You will readily see that Isaiah's teaching is that Jehovah's name is inseparably wrapped up with the fortunes of His people. His works are manifold and marvellous, and in all and through all His glory shines. But in nature He is worshipped, if worshipped at all, at altars dedicated to "the unknown God". His name is called upon His people. Lightnings may rend the sky, and tempests lash the sea to fury; earthquakes may split the rocks, or pluck up mountains by the roots; or in her milder moods, Nature may dispel the gloom of winter by the laughter of spring, and appear in royal splendour in the golden robes of harvest, but in all these things the name of God is not concerned. It is the moral realm, which relates to His human creatures, with which His honour is concerned.

How wonderful then is the lot of the Christian as a member of this partnership! We bear the family name

with which all our fortunes are wrapped up, while in our history the heavenly Father decrees to make Himself an everlasting name.

What an argument is here for the perseverance of the saints. God has founded a family which shall never die out. We are the monument which He has reared for Himself, to make Himself an everlasting name. Does not that ensure the security of the believer?

What an argument, too, for faith's appropriation of daily persevering grace! If it has any bearing upon the final issue, it must have some bearing upon to-day. Surely it involves a promise of grace to maintain the honour of His name to-day. May we not go about our work, whatever it be, saying, "He will work in us to-day to make Himself an everlasting name?" And then how far-reaching will be the influence of our life of to-day! How this conception of life heightens and sublimates its humblest duties, when all are related to the everlasting Name!

And what an argument is here for the investment of life in the work of God! How much of life is wasted! How many labour, to use Haggai's figure, to "earn wages to put it into a bag with holes"! They sow much, and bring in little; they eat, but have not enough; they drink, and are not filled with drink; they clothe themselves, but are never warm. But when life becomes a partnership with the Divine, when in all the feelings of the heart, and all the activities of the mind, and all the labours of the hands, there is a power working to make "an everlasting name", even the vaporous elements of life, the fleeting moments, the otherwise evanescent hopes and transient joys, become crystalized into permanence and beauty, and shine like everlasting jewels in the crown of the King of eternity.

When there comes to us this experience of power that works to make an everlasting name, how time is dissolved into eternity, and all the activities of life are, or seem to be, but the beginning of that joyous and unwearied ministry of the faultless ones before the throne, who serve Him day and night in His temple. So that the oldest Christian, in this view of life, is only serving his apprenticeship. Do not say that the day is nearly done for you: it is only beginning. It has been well worth while to invest in this Name-making enterprise. Jehovah's name is the guarantee of its continuance, and it will pay you dividends forevermore. I do think that where there is a consciousness of partnership with this immortalizing power, the older a man grows the happier he should become. Indeed, it will keep the spirit perennially youthful to be possessed by the Spirit of the immortal Name.

And what light this throws upon the prospect of the Christian Church, considered as a whole, in its world-wide interests, or viewed in its local aspect!

Where grace abounds, and fellowship with God is maintained, the older a man grows, the dearer the church of Christ becomes to him. In this fellowship he feels that he still holds converse with the loved and lost; who are lost only to view. And while his body is still dwelling with the tangible, his spirit rises to higher realms of life, and often, in the assembly of the saints, there dawns upon his consciousness the meaning of that wonderful word, "Ye are not come unto the mount that might be touched, and that burned with

fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

And just in proportion as we love the church of Christ, we shall be disposed to sorrow when the ways of Zion mourn because so few come to her solemn feasts. We shall be like Nehemiah, the noble patriot, amid all the delights and immunities of Shushan the palace. No personal comforts will avail to stay our tears, or drive the sadness from our countenances, when we hear that "the wall of Jerusalem is broken down, and the gates thereof are burned with fire." Notwithstanding, all our fears will vanish when we remember that God hath chosen Jerusalem to set His name there.

Thus to see God in all our ways, to know that we are instrumental to His purpose to make Himself an everlasting name, is to set our feet on the threshold of that "Paradise of joy" where—

"With jasper glow its bulwarks,
Its streets with emeralds blaze;
The sardius and the topaz
Unite in it their rays;
Its ageless walls are bounded
With amethyst unpriced,
The saints build up its fabric,
And the Corner-stone is Christ."

II.

But think now of the glory of its everlastingness; for Jehovah will not only make His name "everlasting", but "glorious". Some names are remembered too long, because they stand for all that is unworthy, and are devoid of moral beauty. How comforting a word like this: "So didst thou lead thy people to make thyself a glorious name"! God's glory is displayed in the saving and leading of His people. How surely and thoroughly saved they must be, and how graciously led if therein God's glory is displayed!

A man must feel his feet on the rock, when he turns over in his mind this great principle, that all the springs of his salvation are in God, and that He is glorified only as His work is perfected—

"His honour is engaged to save
The meanest of His sheep;
All that His heavenly Father gave
His hands securely keep."

We can only turn the prism of this Scripture about, that we may see the many-hued elements which compose the white light of the divine glory which makes His name a glorious name.

How large an element of mercy appears when His name is viewed in the light of His people's experience of His power: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and ac-

ording to the multitude of his loving kindnesses." There is always mercy, kindness to the undeserving. To have mercy upon sinners, is part of the glory of God. Our sin is the foil to His loving kindness, the quality which displays the beauty of His grace. And while no justification for sin can be found, being sinners, we may well rejoice that our sin is no hindrance to His using us to make Himself a glorious name.

Then, too, here is a compassion which voluntarily finds fellowship with suffering: "In all their affliction he was afflicted." Is not that wonderfully sweet to poor sinners, that He bore our sins and carried our sorrows to make Himself a glorious name; that He took our tears of sorrow and made them pearls; He took the blood drops of our agony and made them rubies; He took the very thorns of sin's sowing, and which had choked all noble aspirations and spiritual motives—He took even the thorns from where life's flowers were withered, and, plating them into a crown, converted them into a royal and jewelled diadem to make Himself a glorious name.

And here, too, is a redeeming love, that is a ray of the divine glory; a love that suffers long and is kind, and counts no price too great to pay that it may not dwell alone. And shall not this comfort us, when love and pity are multiplied, to remember that it is His glory to love—to love deeply, and richly, and strongly, and expensively, and exultantly, and for ever? As we see the shimmering glories of the Father of lights in the resistless waves of this great ocean of redeeming love, shall we not exclaim,

"O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller, be."

And we shall readily recognize this further element in the divine glory: the essential fatherliness of God. We remember seeing an ungainly father among his children. He answered the descriptions of Abraham Lincoln in his most uncouth appearances. But it was on shipboard, and the children became quite ill. We shall never forget the sudden outshining of his fatherliness. In his tender and patient ministry he was suddenly transformed and transfigured until he appeared as a king among men.

And God is never more glorious than when He becomes a Father to His sin-sick children: "In his love and in his pity he redeemed them, and he bare them, and carried them all the days of old." How He has carried us! We should not be here if He had not carried us. And how glorious did He appear in the eyes of men and angels when He took us up in His arms to carry us when we were too weak to walk. Then did He make Himself a glorious name.

And there is an element of overcoming power, of light that will not be chased away by darkness, of mercy that will not be baffled by sin: "But they rebelled, and vexed His holy Spirit." Yet He did not leave them, but "fought against them" until they "remembered the days of old", saying, "Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him?" Thus did He "lead them through the deep, as

an horse in the wilderness, that they should not stumble."

Do you remember when you rebelled, and God fought against you as an enemy? Oh, how He subdued us, until with His bit in our mouths He led us through the deep as an horse in the wilderness, guiding and holding us skilfully, that we might not stumble.

What should any of us do but for that element of firmness and determination in the divine character—that element that in our life has been so like a bit and bridle, and a rein in a sovereign hand? But all that contributes to the making of His glorious name.

There is also this beautiful colour shown by the prism, the hue of a perfecting grace: "As a herd goeth down into the valley, the Spirit of the Lord caused them to rest." As cattle coming from barren mountainsides into a fertile valley, lie down at last in green pastures, and beside still waters, so did the Spirit of the Lord cause Israel to rest at last in the land flowing with milk and honey; and so did he lead his people to make Himself a glorious name.

And so must it be with us. Grace is grace only when it is married to glory. "The Lord will give grace and glory." The Good Shepherd displays His goodness as a shepherd as He makes His sheep to lie down in green pastures, and leads them beside the waters of quietness, and fully restores their souls, leading them in the paths of righteousness for His name's sake.

"And the angel of His presence saved them." We passed over that until now that we might leave its music in our readers' ears. He was the Angel of the covenant, our glorious Lord Jesus. In Him all the glories of Deity are blended and revealed, and it is His chiefest glory to be the Angel of His presence, saving us from sin: to be always with us, and by His tender, loving, and redeeming ministry, to lead us into the rest that remaineth to the people of God, and changing us into His own image, make for Himself an everlasting and glorious name—a name gloriously everlasting, and everlastingly glorious.

THE HOME-GOING OF DANA BROWNLEE.

Many of our readers know personally Rev. E. A. Brownlee, Secretary of the China Inland Mission for Canada, and for many years a Deacon of Jarvis Street Baptist Church; and will sympathize profoundly with Mr. and Mrs. Brownlee in the loss of their only son, Dana, a young man of twenty-six years of age.

Dana Brownlee returned from China with his parents some fifteen or sixteen years ago, with an injured leg. For years together it seemed as though he would recover from the trouble; but the bone disease caused by this injury returned again and again, each time with greater violence. He was taken with the last attack about three weeks ago, and after two weeks of great suffering fell quietly asleep in Christ Monday evening, July 5th.

Dana had an unusually bright mind, a happy disposition, and bore the repeated attacks of this disease with singularly cheerful bravery. He was a splendid type, a young man of whom any father and mother might well be proud. Handicapped through the years with this painful physical affliction, he notwithstanding played his part

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The Jarvis Street Pulpit

HOW GOD FORGIVES AND FORGETS.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 5th, 1931.

Broadcast from Station CKGW, 690 k.c., 434.8 metres.

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(Stenographically Reported)

"But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

"Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

"Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

"Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."—Isaiah 43:22-26.

Prayer by Rev. W. Gordon Brown.

O Lord, open the eyes of all of us that we may see Jesus. Some are so blind that they cannot see Him at all. Before the vision of others He is as a root out of a dry ground, and has no form nor comeliness. Some are separated from Him by the scales upon their eyes. Remove them, O Lord, by Thy divine power.

Some of us have seen Jesus. We have seen Him at Bethlehem; we have seen Him on the mountain; we have seen Him in the garden; we have seen Him on the cross; and we have seen Him on the right hand of the Majesty on high. But our sight has grown dim because our love has grown cold. Cleanse our hearts, O Lord, that our eyes may be opened; for we would see Jesus, for the shadows lengthen across the little landscape of our life. We would see Jesus. Let that vision be ours to-night.

We beseech Thee to minister to all Thy children who rejoice in Thee. We bring to Thee the sacrifice of praise. We ask that those who do not know Thee as Saviour may find Thee—or, rather, be found of Thee. Some need their love renewed. Some find not in Thee the joy they once had. Restore to them the joy of Thy salvation. So teach us one and all to rejoice in the Lord, Who is the Fountain of joy, and peace, and love, and all things that are worth while.

Bless us as a people; bless us as individuals.

Remember those who listen to this service over the air. To such as are in spirit worshipping with us, grant Thy great and rich blessing. To those who hear apparently by chance, who have little interest in these things, grant convicting grace, that may turn them to God through Christ.

We pray for the sick and the afflicted, for those who toss upon beds of fever and pain. Minister to such, we pray Thee, especially to those who are Thine own.

We pray for those on holiday at this time, that they might have refreshment for their souls as well as refreshment of body. Help us not to forget Thee in our play. Teach us, too, the blessing of the second beatitude, Blessed are they that mourn: for they shall be comforted. Give us all great spiritual blessing, O Lord.

To this end, bless the meditation of this hour in this place, and in other places. Hasten the coming of Christ, in Whom dwelleth all the fulness of the Godhead bodily. We ask These mercies in His all-prevailing name, Amen.

This text is something like one of the fruiterer's stalls on which all his luscious wares are displayed, and of which anyone may take advantage without even the delay occasioned by entering his store. There are some texts that, on the face of them, bear an advertisement of something to be found within; but they need close investigation and careful examination. This text has its wealth on the surface, its riches exposed to view, so that we may help

ourselves without any elaborate explanation as to its meaning.

As a foil to its great riches there is set out in the verses I have read *an analysis of sin itself*; then *the programme of divine grace* is announced; and *an invitation to faith in God* is given.

I.

Here then is *An Analysis of Sin*. He tells us what sin really is. I suppose we are all conscious of some moral eccentricity in the world, that by some means human life has been put out of joint with the divine law, that we are not what we ought to be, or what we might be.

But there are a variety of definitions of what sin is. The evolutionist sees no real evil in it. It is only an indication that we have not left completely behind us those baser elements from which we have evolved. There are many who are disposed to make light of it, particularly in our day. The Word of God itself tells us what sin is; the Lord here tells us how He will deal with it.

The first element here mentioned is *prayerlessness*. This is a word primarily addressed to backsliders, to those who have known the Lord, but have broken fellowship with Him, and have turned backward. But in principle it applies to all of us, whether we have known the Lord or not. The Lord charges His people with having failed to call upon Him: "Thou hast not called upon me, O Jacob."

How many of us have thought of prayerlessness as a positive sin against God? You have perhaps thought of prayer as a virtue, without thinking of prayerlessness as a vice. But God holds it against men as an offence, charging that they have committed an offence against Him in that they have neglected to call upon Him. The soldier salutes his officer as he meets him, because his officer is representative of the king's commission, of the king's authority behind him; and his salute, as he passes, is an acknowledgment of authority. But this King complains that we have not saluted, we have not acknowledged Him.

I doubt not it applies to people in this congregation this evening. You have spent the day without prayer. You have allowed a week, a month, a year—perhaps many years to pass—without calling upon God. He has noted

the absence of your communion, and He complains of it. It is an act of defiance toward His authority. It is a repudiation of all moral obligation.

If a creditor sends a debtor an account, demanding its payment, and the account be utterly ignored, no acknowledgment of it made, no effort to pay it made, the neglect to write, to send a letter, is, in itself, looked upon as an act of defiance, a repudiation of the obligation itself. What a terrible thing it is for men to live prayerlessly, without calling upon God, in view of the great truth that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He is ever our chief creditor. We owe Him more than all others combined. It is of no value that a man should pay the grocer, and the butcher, and all the others who cater to his need, if he refuse to recognize his obligation to the landlord who owns the house in which he lives. It is quite beside the point for a man to say, "I live decently, and fulfil my obligations at home and to the state", if he recognizes no short-coming in respect to his relationship to God. He must be told: "But you have not paid your landlord. You have not paid your rent. You have not even acknowledged your indebtedness to him."

There are many who hear me to-night who have not prayed to God for many a year; yet you have eaten His bread, you have refreshed yourself at His springs. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." He complains that men have not prayed.

But He goes farther. He says, "Thou hast been weary of me, O Israel." He says *they have wearied of His company, they have shown a distaste for the presence of the Lord*. They would rather be somewhere else than where He is.

I wonder how you would feel in respect to some man or woman of your acquaintance, if the moment you joined a given company such an one should withdraw? If that were repeated again and again, and if you came at last to recognize that your entrance into any room was invariably followed immediately by the withdrawal of that particular person, you would begin to wonder what he or she had against you, and why your presence was so obnoxious to them.

What an amazing thing that in this world, the work of His fingers, under the light of the moon and the stars which He has ordained, while men take full advantage of all the wealth of His provision, yet toward God Himself they have developed a strange antipathy! There are people who do not want to have His name mentioned. If they have a good time, they must eliminate all religion. If they sing, then they must not sing hymns in praise of Him. In order to be free and to enjoy themselves, they want to move in a circle from which God is excluded.

Does He care? Does He know that *His presence is displeasing to you*, and that you have tried to put the farthest possible distance between yourself and Him? Oh yes; He knows it very well: "Thou hast been weary of me, O Israel. Thou hast found no joy in my companionship, no pleasure in holding commerce with me. Thou hast turned thy back upon me. Thou hast forsaken the Fountain of living water, hewing out for thyself cisterns, broken cisterns, that can hold no water."

What a strange attitude that is! You do not need to be a theologian to know that it is true. You know that the very mention of God makes some people uncomfortable;

that the very name of Jesus Christ must be banished from the circle in which they move. Why? Why is it? What has God ever done to us that we should fail to delight ourselves in His person, in His presence, in his companionship, all the day?

Is not that true of many a backslider? They began their backsliding with a neglect of prayer, until by and by they found their chief delight in companies of people where God was never mentioned.

Then, furthermore, He charges that *men have dishonoured Him by failing to recognize and to discharge their obligation to Him*. Such service as they have rendered has been but the poorest: "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money. Thou hast lived as though thou hadst no obligation to me at all."

A man does not need to be an outrageous, flagrant, sinner, in the coarse and vulgar sense, in order to offend God. He may be highly respectable and keenly intellectual, and may pride himself on his superiority, on the stainlessness of his moral character, the spotlessness of his record. Notwithstanding, an examination will disclose that the man has never acknowledged his indebtedness to God at any point.

Sin is not only positive. Sin is a negative term. It misses the mark; it falls short of the standard of the divine glory. It spells neglect of God, and of all that belongs to God. It means failure to acknowledge Him, living without Him; and of that God complains.

Then *God is mocked by the unreasonableness of our sin*. The very fact that men turn from Him, and seek satisfaction in other ways than in the ways of God, implies that we consider the service of God an unreasonable thing, that men are justified in turning their backs upon Him. What an utterly unreasonable thing sin is! How utterly foolish! There is no possibility of explaining it. It is a moral madness that leads men into rebellion against God. That is His complaint against us.

II.

What is He going to do about it? Is He to visit us with judgment? No! HE ANNOUNCES A PROGRAMME OF GRACE.

First of all, He says *He will deal with sin Himself: "I, even I!"* We shall find a foundation for faith only as we see clearly that salvation begins with God, continues with Him, and ends with Him; and that it is in God only. Nobody else can deal with your sin. You cannot deal with it. The priest cannot deal with it. The church, through her ordinances, cannot deal with it. The educator cannot remove it. No sort of science or philosophy can ever lead you to the root of the trouble. "I, even I, am He Who will attend to that matter," saith the Lord. What a blessing it is that there is Somebody Who takes cognizance of our defects, and who undertakes Himself to deal with our sin!

Only God can deal with it *because sin is primarily an offence against God*. Why does God care whether I pay my debts? Does God care whether I fulfil the obligations of life toward my neighbour? Has that anything to do with Him? Of course it has something to do with Him. Read the Old Testament—as well as the New—and you

will find that sin is ever described as something that is done in God's sight. David said, "Against thee, thee only have I sinned; and done this evil in thy sight."

We never properly understand sin, or how it is to be dealt with, until we apprehend the fact that sin, of any kind, is not only an offence against the law of God, but it is an offence against the person of God. It is something that is done against God Himself, and therefore no one but God can deal with it. Calvary is not alone a revelation of the abounding grace of God: Calvary is a revelation of the nature of sin. He Who was our Substitute, Who fulfilled in our behalf the work of the scapegoat, Who bore our sins in His own body on the tree, Who went there as our Representative, and yielded His life at the place of a skull, represented the truth of the principle that "sin, when it is finished, bringeth forth death." And while He was human, He was also divine; hence Calvary displayed what sin does to God: sin drove the nails through the hands of Deity, it put a crown of mockery upon His brow, and thrust a spear into the heart of God. That is what sin always is, and does.

And because it is that, because it is nothing less than that, because it is a crime against the King's majesty, there is no one but God who can deal with it. Away with the idea that by penances, by any effort of the church or of the priest, sin can be removed. God, Who has been offended, must take account of it—has taken account of it, and undertakes to deal with it.

What a surprising statement this is!—after indicting the criminal, setting out the items of the charge against us, instead of unsheathing the sword, He saith, "I, even I, am he that blotteth out thy transgressions." "Blotteth out"! The idea here is that of blotting out a record. And that principle is laid down in Scripture in many places. We are to be judged according to the things that are written in the books.

During the Inquisition a man was being examined. He was asked many questions by the inquisitors, and as he paused, in a moment of silence, he heard the scratching of a pen; and he knew that just behind the curtain there was someone writing down every word he said.

God has a complete record of our lives. Nothing is omitted from the catalogue of our offences. It is all written down in the books. How are we going to deal with it? We cannot deal with it. Job said, "My witness is in heaven, and my record is on high." And it is "on high", whether good or bad. It is written in God's book. There is no way by which we can get at it to blot out the indebtedness against us. It is there.

In the safe in our office we have the minute books of this church, which is something over a century old. There is one book dated seventy or eighty years ago in which are several pages that have been blotted out. It looks as if somebody had taken a brush and dipped it in thick black ink or paint, and then drawn through line after line on several pages. I have held it up to a powerful light, but no light can shine through it. Evidently there was something written in the minutes of this church long, long ago of which somebody was ashamed. That person, or someone else in his behalf, found access to the book, and blotted out the record, so that at this day, though the persons concerned have long ago been gathered to their fathers, it is impossible for anybody to know what was contained in that record. But it is an ugly looking thing,

and is horribly suggestive of something of which somebody had grave reason to be ashamed.

God blots out our record—but not after that fashion. *He blots it out by paying it.* That is the proper way. There is a debit written down against us. God puts in His book against your account and mine a credit, and balances the books, by that means He blots out the record of our transgressions, so that we no longer appear in His books as debtors. The debt is paid.

How did He do it? We read in the New Testament that He blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What a striking thing that is! It is like taking the bill, stamping it "paid", and putting it on file, saying, "There it is; it is paid for." That is how God does. No farthing of your indebtedness was left unprovided for when Jesus Christ bowed His head and gave up the ghost. He had declared before, "It is finished." He paid the full amount. He does more than give us an opportunity to turn over a new leaf: He has torn the leaf of our record out of the book, stamped it, and nailed it to the cross. The "old man" that was in you and in me is crucified with Him. Judgment has been passed upon every transgression. There is now no record in the books against us, if we believe on Christ.

Is not that something to be thankful for? Just think of it! I am positive it is true that if an archangel were to turn the pages of God's book—whatever sort of book He keeps—to find my name as a debtor, he could not find it. My name does not now appear in God's book as that of a debtor.

You remember what Jesus said to the disciples when they came back delighted because of what they had been able to accomplish in His name? They said "Even the devils are subject unto us through thy name." They had healed the sick, they had cast out devils; but He said in effect, "That is a very small matter. You need not be particularly happy about that. But I will tell you something to be happy about. Rather rejoice, because your names are written in heaven." They *are* written in heaven. They are written in heaven as the names of those for whom Jesus has effected a full and complete salvation.

There is another word here that is beyond me. I think it is beyond you too. He said, "I, even I, am he that blotteth out thy transgressions for mine own sake, *and will not remember thy sins.*" What a painful thing it is to have to remember some things! Do you not wish you could blot some things from your memory? There are people before me who have no particular present sorrow, but they have a memory of agony through which they have passed. Perhaps it is the memory of sin committed, the memory of wrongs they have suffered at the hands of others that they have been unable to eradicate, and they make themselves miserable by living in the recollection of by-gone days. If we, when we get to heaven, were to be always feeling, "The Lord remembers what a sinner I was. While He has let me come into His presence, I am really on a long probation now; for He cannot fully forget my sin", we should be miserable indeed. Oh yes; He can forget. Nobody knows the reaches, the power, of the Divine memory. God never forgets when He ought to remember; and He never remembers when He ought to forget.

The wonder to me is that the blood of Jesus Christ not only purges our consciences and ministers even to our memories, and cancels our obligations in the divine

record against us, but, if I may reverently say so, it purges away the remembrance of our sins from the divine memory, so that, it is as though God should say, "When you come to heaven, and dwell in my presence, I will never treat you as a transgressor. Your debt is all paid, and it is blotted out; and I will never remember it any more." Is not that wonderful? No man can provide a salvation like that.

You say, "I do not understand it, sir. I do not deserve that. I have never had such treatment from men. If I go to pay a bill—wondering how I can manage it—I consider I am wonderfully fortunate if my creditor says he will allow me a discount. But to have Somebody say, 'Your account is blotted out. I have nothing against you at all', is beyond my comprehension."

It is not only the nations who need a moratorium. Everybody would like to have one—in perpetuity, so that we would never have to pay our debts. But here is something that is different: a debt paid, and so completely blotted out as to be forgotten. You will never find it anywhere apart from the Bible. Shall I tell you why? You will never find the grace of God revealed apart from the Bible. This is the word of God, and it is unique in that.

Why does He do it? Ah, that is the heart of my story. "I, even I, am he that blotteth out thy transgressions"—can you hear it, my radio friends—"for mine own sake." God could find no reason in us to move Him toward such a programme of grace as this; and because He could find no reason in us. He found the reason in Himself. We were such utter sinners, sin had so mastered us, that there was no good in us. He could find in us not one solitary reason why we should be forgiven. There were a thousand reasons for judgment, but no reason for grace. When He had looked everywhere, and had found there was none to deliver, he found in His own gracious Spirit the spring of His action, and He said, "Since there is no reason in sinful man, I will find the reason in Myself."

That is the meaning of the name of Jesus. You remember how He says again and again in Ezekiel, "I do not this for your sakes, O house of Israel, but for mine holy name's sake." It comforts me much as a sinner saved by grace to reflect upon that truth. I ask myself a thousand times, Can it be that I am a Christian? Can it be that I am a child of God? What have I done to deserve it? What could I do? Search where I will, I can find no reason until I hear Him say, "The reason is not there, my child. The reason is to be found in the heart of the God Who loves you, and saves you for His own name's sake."

That puts a rock beneath our feet. That makes it possible to believe, for the worst man to believe.

I wonder is there some man listening tonight who says, "There is not only no reason in myself, but none in my family. I am a bad lot. I have broken the laws of God and of man. I have been to church, but have found no help. I am only a human derelict. Sometimes I wish it were over; and if I could only sink into oblivion, if there were no future life, I would soon end it all. I have no hope." I am glad you feel like that, for there is no hope for anyone of us who lives and labours in his sin. But there is hope in God. For His own sake He will save us. He will glorify Himself just for His own sake.

Trace the river of the Water of Life through whatever channel it may flow, trace it back, and you will

always find that it proceedeth out of the throne of God and of the Lamb.

III.

Salvation is of grace, which means that it is of God; and there is nothing left for us to do but just to trust Him. HE INVITES OUR FAITH: "Put me in remembrance." I have often said something like that to people who wanted me to do something for them. I have said it merely because I feared I might forget. That is not why God says it: "Put me in remembrance: let us plead together."

That does not mean to argue together. When the criminal comes into the dock he is asked how he pleads. He may plead "Guilty", or "Not Guilty". "Come on, now," says the Lord, "put me in remembrance." "Guilty", we plead. "And have you no excuse?" "No excuse at all." "No attempt at defense?" "No attempt at all. I am guilty." "You acknowledge your guilt? Declare thou, that thou mayest be justified." And as we plead guilty, all He has promised to do is reckoned to our account. Our sins are blotted out, for His name's sake. That is the simplest thing for us to do, to plead guilty; to cry, "God be merciful to me a sinner." Then we shall all go down to our houses justified. May the Lord bless us every one for His name's sake.

Let us pray: We thank Thee, O Lord, for this full and complete salvation that awaits our acceptance in Christ. We pray that many tonight may open their hearts to the reception of Jesus Christ. We cast ourselves upon Thee. We have nowhere else to go. There is no one else to whom we can look. Bless us for Thy name's sake, Amen.

THINGS THAT SHALL BEFALL ME.

A Sermon by Dr. Joseph Parker.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there."—Acts 20: 22.

"That is to say, things that shall happen to me: accidents, misadventures, insults, dishonours, coronations, joys, miseries. I do not know anything about them; in what order they may come I cannot tell; some of them may never come; I will not think about them; but, come what may, weal or woe, I will certainly go." Here is a certain determination in presence of an uncertain issue. The Apostle said of himself and of his brethren, "Unknown, yet well known." That is exactly what we may say of the future. It is unknown; no man hath seen tomorrow. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Yet it is well known: all the great incidents have occurred, and can only repeat themselves. Death has outworn his novelty, and is now amongst us as a commonplace.

If we turn this thought over we shall see how full of reality and suggestiveness it is. We have the great promise that summer and winter, seedtime and harvest, day and night, shall not cease. So far the future is known; yet no man can tell what the weather will be tomorrow night and the day after; whether the harvest next year shall be a heap and autumn a day of desperate sorrow, or whether the corn shall stand so thick in the valleys that all nature shall laugh and sing as at some innocent riot, some sacred revel. That is exactly how the case stands all through and through life. You know you will die; you cannot tell when: in the high summer or the cold winter—as the sun comes back like a resurrection hint,

or as it dies, the end of human hope. How wise is man! how abject in ignorance!

Something will befall us all. The miracle never ceases. Continuity is a miracle, perpetualness is a great sign from heaven; yet so basely have we lived that we have called it monotony! Continuity, which is an aspect of the divine throne, has sunk into a weariness to human flesh. Thus are we all prodigals; thus do we all wastefully throw away our fathers' inheritance and the riches of our ancestors. We say, "Things go on as usual." So they do: but what is "usual"? Only the miracle. The drama is inside the commonplace; the usual is the shell, the kernel is God. We have dwarfed and abbreviated our life into "as usual." Who can beat a fool into philosopher? who can pound idiocy into wisdom? None. You may bray any fool in a mortar, and he comes out as he went in. "Befall"—why, it is not a term of accident or haphazard; it is a note in music! "Befall"—"Attach itself to me; become a part of the rhythm of movement, swell the procession, the retinue behind me which I call my daily life. I cannot tell what shall be found behind, before, on the right, on the left; I cannot tell, but I will go!" Paul was always heroic. He lifted up every occasion into a sublimity; he never belittled any situation; as danger increased his heroism expanded. He was never to be deterred; you could sooner stop a lion than turn back that more than lion heart. It was full of the spirit of Christ; the very virtue of the Christ dwelt in it, and made it strong. He who has seen Calvary can see sorrow no more. Some visions extinguish all other spectacles.

What was the secret of this man's calmness in presence of the unknown? It was that ever-during, ever-growing faith. He said, "My life is now faith; it used to be a pharisaic ritual; I used to do certain things in certain order and sequence, and think that my *role* of piety was thereby completed. I was mechanical, literal, service; I always had to consult the book as to what I ought to do next; but now the life that I live in the flesh I live by faith on the Son of God, who loved me and gave himself for me, and by that very love and gift has pledged himself to see me safely through tomorrow." Tomorrow kills many a man before it is born. Tomorrow is the tyrant of souls that are in bondage. Tomorrow whips and scourges those who fear it into the pit with all its bottomlessness and darkness. Is there a future? Strange enough, the future is always present; yet it is always future. Thus are we mocked; thus the spirit of the air gibes us, chatters at us, shakes some spectral influence before our faces, and says, "You are here, you are there, you are between the two points; you see you are blind; this is today, this is tomorrow." Yet we thought all mystery was in the sacred books; we presumed to say that if there were no church there would be no intellectual difficulty, no metaphysical perplexity—all would be as simple as a straight line and open as a visible and measurable surface. It is a lie! All things are mysterious. No man can stoop down and take up his own shadow. There are notes which we cannot bring into harmony with our own. When we think we are alone we are startled by some unexpected vibration. There is never so much noise of a vexing and tormenting kind as when the house is shut up and given into the care of midnight. All things then talk; every piece of furniture is a coffin out of which some dead thing comes to chatter and creak. Yes, there is a future, and it colours today. There is a future, a million miles, a million cen-

turies, away! and there is another future that almost mingles with the breath we are now breathing. It is a strange world! There must be some dominant God or ruling devil.

We must work for the future. All men are doing it, consciously or unconsciously, religiously or atheistically. The future is more potent than the present. What makes me sow this seed? The future. Why write this book? For readers unborn. Why build this house? why not have reared a little shell that would last a little life? Because of the generations that are to come. We are impelled thus, whether we will or not. Sometimes we rise into our larger selfhood and say, "Time will judge us, the future will pronounce who is right and who is wrong." Some men we hand over to history to be measured, weighed, appraised, and set up on appropriate pedestals. They are too big for the little grey day we call the present.

Seeing that there is a future, and that we must work for it, let us work in a spirit of dependence. It is sad to think that the artist may never finish his picture. "Then, fool, why paint it?" He says, "That is a fool's question." It is sad to think that ere the topstone be brought on, the architect and the builder may both be buried. Then, why have planned so huge a thing? We plan for time. But, see, life is so uncertain: let us eat and drink, for tomorrow we die. How then? We cannot: our own philosophy breaks down. Whatever is foolish in its heart deceives, disappoints, and mocks us: our own creed will not live the night. Whatever is untrue dies in the night-time, and on the morrow we have to bury it, or let it lie in the open that it may poison the fresh air. But some, here and there, can eat and drink and die tomorrow. Certainly; they are the exceptions. If they are not the exceptions within a very limited time, they will be the exceptions when time has rolled out her scroll and the present economy has completed itself in all its four corners. This may not be the time for taking the vote; but the Spirit saith in divers ways, "In the end, wisdom has it," and folly has gone down to darkness. Do not count suddenly, impatiently, unseasonably.

The future is known to God. That is enough. Does he know tomorrow? Why, dear heart! to God there is no tomorrow. How dwells he? In one eternal NOW. Hath he beginning? Yes. Its name? Everlasting. Ending? Yes. Its name? Everlasting. Hence the great voice of history, "From everlasting to everlasting thou art God." We need this faith to complete our own; we need the sky to make the earth of any use; we need the higher religion, the diviner outlook, the mysterious apocalypse of faith, in order to grow the little flowers that give colour to our own doorsill.

You cannot bow down yourself and lay in the earth and find what you want. Why do you not go out at midnight with your spade and delve in the clay? You tell me it is because you cannot see. But what is it that takes away your sight? You say, "There is no light in the sky." But what do you want with a sky when you are going to sow roots and fruits in the earth? Then your face brightens, and you tell me that it is the sky that lures-out of the clay, and out of the sand, the roots and the fruits that are buried there in bulb and seed. It is even so in life: we need God to complete man. God created man, and when God retires the creation goes back into nothingness and mockery.

Let us leave our lives in God's hands. We can only do so by living in the life of Christ, by breathing the very soul of the Son of God. We must be meddling: we are, not great enough to be calm. We have just enough faith to torment ourselves with doubts. We have not the greater faith, the blessed view that brings Sabbath into the soul and the lull of ineffable tranquility into all the recesses and issues of the life. We have just theology enough to doubt its own existence—faith enough to take the Bible to pieces and quarred with its structure. We have so outlived our faith that now we actually apply an anatomical term to our acting within the Bible, and we say we are going to *dissect* the book. You can never dissect a soul. In the dissecting-room you find the icy flesh, the dead bones: the fancy hath fled.

Jesus Christ always spake of the future in great breaths, He did not speak of it by the clock, as who should say "Tomorrow, when the clock striketh noon, this and that shall happen." He said, "Hereafter." Great speakers use great words. The greatest of all historians said, "IN the beginning God created . . ." The one Saviour of the world says, "Hereafter," the endless, dateless time. Speaking of the future in great breaths, Christ always spake hopefully. Christ was no pessimist; Christ never saw only the dark side of things; Christ was never known to come upon a poor cripple and say, "Nothing can do thee good; this will be a case of continual depletion of strength, and by-and-by—a mere matter of educated guessing: it may be twelve months or eighteen—your life will give way. This is what I have to say to thee, poor sufferer!" Never! That is the distinction between Christianity and all the fine theories that have set up competition with it. What can be made of this sterile clay? "A garden," saith Christ. It is so cold! "The sun can warm it." What about this publican, tax-gatherer, chief of the robbing crew? "He also is a son of Abraham." What about this thief on the cross who is trying to pray? "He shall find his 'Amen' in heaven." What is the outlook? "The fields are white unto the harvest." So said all the minstrels and the prophets. The gazers upon the months and centuries afar off said, "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." These were words of emotion; these words expressed the soul at its best; these utterances are the poetry of the ages. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." A dart is already uplifted that shall smite that pale monster and overthrow him for ever.

How can we happily affect the future? In two ways. First, by using the present well. Fill up the page to the last line; use the sun to the final beam; tire out the light. What little talent you have, make the most of it. If it is so very little, then you cannot afford to neglect it. If you had fifty talents, you might neglect some of them; but you say your talent is so little. Then I answer, "You must take the more care of it, and nourish it, and keep it alive, and feed it by beneficent activity, by kindly service, and all the ministry of love, and that little one talent of yours may some day be two. Then shall a voice come from high heaven, 'Well done, good and faithful servant; thou hast been faithful over a few things: I will make thee ruler over many things.' Keep your house clean; keep your stable like a picture; brighten the boot until it shines again; light the lamp so as not to set fire to aught beside it; feed the lamp with needful oil; watch

the door, for the thief also is a watchman, and he may outwatch thee; ask God to keep open the eyes of thy vigilance. And if the talent be great, thank God for it, and let the greatness of your talent be the measure of your modesty." And, secondly, we can happily affect the future by lovingly trusting God. If God had not had any experience we might have distrusted him; but if I look into my own life I see how unwise I should have been to have trusted myself. There have been times when one might have become an atheist with some outward propriety and show of reason. When that wall fell down, when there was no water in the well, when summer never settled on the tree branches and sang them into leaves and blossoms and fruit, and when we had loss after loss, and had to fill up the grave almost to the line of prohibition, one might then have sat down and said, "There is no God." But the morrow came, and the day after, and the third day came. The third day always brings resurrection, the third day is the singing day, the third day is harvest and festival time. Then we saw how it was, and how, if it had been otherwise, all life would have been twisted into some grotesqueness, and would have resulted in bitterness and disappointment and mockery. Believe God; leave the future in his hands; take no thought for the morrow, for the morrow shall take thought for the things of itself. By "thought" understand over-anxiety, atheistic care, worry that devours the heart. Take no thought of the morrow; do not feed the cancer. Believe God. It will be well with thee in the end. In the end—aye, in the end!

THE HOME-GOING OF DANA BROWNLEE.

(Continued from page 3).

in the world of affairs; and, had his body been equal in strength to his mind and will, we have no doubt he would have arrived at some position of distinction.

Mr. and Mrs. Brownlee have long been greatly beloved in Jarvis Street Church, and the heart of every member of our great church family beats in sympathy with them in this great bereavement. Dana was their only child, and they are left alone—yet, of course, not alone!

Our readers, from time to time, have read contributions from Mr. Brownlee's pen, and thousands who have never known him personally, we are sure, will sympathize with Mr. and Mrs. Brownlee in their bereavement.

The Gospel Witness extends its sincere sympathy.

THE WEEK-END IN JARVIS ST.

Sunday was a good day. The weather was warm, but we were glad to welcome many visitors, including not a few radio hearers from a distance. In the evening there was a large congregation. The sermon appearing in this issue was preached. Following the service nearly five hundred and fifty remained to the Communion Service. Two candidates were baptized. The Pastor gave the hand of fellowship to twelve new members.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, EDITOR.

Lesson 30

July 26th, 1931

THIRD QUARTER.

THE MANNA FROM HEAVEN.

Lesson Text: Exodus, chapter 16.

Golden Text: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Exodus 16:4

I. THE MURMURING OF ISRAEL, (vs. 1-3).

Each camping place had its own particular experience for the Israelites. At the Red Sea they were delivered from the Egyptians, (14:30). At Marah the water was sweetened, (15:25). At Elim they rested by the waters, (15:27), and entering the wilderness of Sin, situated "between Elim and Sinai" (v. 1), the whole congregation murmured against Moses and Aaron, (v. 2), on account of lack of bread, (v. 3), and miraculously received the same from heaven, (v. 4). God had proved Himself faithful unto them, He had wrought marvellously in their behalf, yet on several occasions they had failed lamentably in trusting Him, and murmured when they were tested.

The complaint recorded in this lesson was most unreasonable, unjust, ungrateful, impatient, and unnecessary, and had its source in a spirit and attitude of unbelief. The Israelites had been accustomed to walking by sight, and it was hard for them to learn to walk by faith, but this God desired to teach them. On leaving Egypt they had taken food with them, but this had been consumed in the wilderness, and there was little possibility of renewing the supply for such a large company. They were face to face, therefore, from the human standpoint, with the spectre of starvation, for which they blamed their leaders, reminding them at the same time of the sufficiency of food in Egypt, and charging them with the offence of bringing them into the wilderness to kill them with hunger. Their minds reverted easily and quickly to Egypt, when difficulties arose. It is true they had food in that land, but they were in bondage to their enemies. This condition was evidently overlooked, or under-estimated, and the past looked good when a perplexing situation arose. The Lord has not promised His people an easy time in any age, but He has assured them of victory, (1 John 5:4, 5). We need not be surprised, therefore, if we are beset by difficulties, and come face to face with trouble, nor should we become discouraged thereat, for the Lord will surely sustain us in every trial, and aid us in overcoming every obstacle.

This murmuring of the Israelites manifested a condition of backsliding on their part. They had not actually gone back to Egypt, but they were in thought back in the land, and thinking back, generally

precedes going back. And some of the Lord's people seem to go back very easily. The least trouble on the pilgrim journey, and they are found back in Egypt. Christians should leave the world entirely out of their thoughts, and cleave to the way of the Lord under all circumstances. Explanation may be made of the presence of trials, of the dangers of walking by sight, of the necessity of walking by faith, of the blessedness of trusting the Lord continually, and of learning the lessons of every experience. Note also the nature of Israel's complaint, its source, and its implications, the latter referring, among other things, to lack of faith, lack of self-control, exercise of the carnal mind, and lack of complete separation in mind from the things of Egypt.

II. THE MANNA AND THE QUAILS, (vs. 4-15).

The complaint of Israel, while made concerning Moses and Aaron, was really uttered against the Lord, (vs. 7, 8), and He immediately took note of it. It is well for us to remember that God hears our murmurings, and great care should be exercised in the expression of our thoughts, lest we be found to complain against God. He was responsible for Israel's condition, not Moses or Aaron, and He had permitted such a condition to ensue, that His people might learn to trust Him more. His response to their complaint was the promise of the manna which He said He would rain from heaven, and the people would gather of it "a certain rate every day" (v. 4). This was undoubtedly an unexpected answer, but God is not confined to the ordinary ways of doing things. Note the gracious nature of this answer. The purpose denoted in it was that He might prove His people, whether they would walk in His law or no. The Lord is desirous of our sincere devotion, and permits testing times to come that our faith may become stronger, and thus bring glory to His name, (1 Pet. 1:7).

Following the promise there came the fulfilment, "at even the quails came up and covered the camp, and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." (vs. 13, 14). The Israelites knew not what it was, and said one to another, What is this? From the question in the Hebrew, the name manna was given to this food, and Moses explained that it was the bread which the Lord had given them to eat, (v. 15). Some have expressed the opinion that this manna was an exudation of the tamarisk tree and known as natural manna, but such could not be the case in the light of the particulars given respecting the nature, gathering, and use of it.

The sending of the manna was a miraculous event. It was given by God, (v. 15). It was a heavenly food, angel's food it is termed, (Ps. 78: 25), and it was a wilderness food, given for the sustenance of the Lord's people in their pilgrim journey. As such it is a type of Christ. He came from heaven (John 6:33). He designated Himself as the bread of life, (John 6:35), and on Him

we are enjoined to feed, (John 6:48-58). Explanation should be made of the way in which we may feed on Christ, also of the necessity and blessedness of doing so.

III. DIRECTIONS FOR GATHERING THE MANNA, (vs. 16-36).

Several things are worthy of attention in respect to the gathering of the manna. First, the Israelites were instructed to "gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents." (v. 16). In obedience to this command they gathered the manna, and found there was sufficient for all and no one lacked, (vs. 17, 18). In Christ there is sufficiency for all, and no one need go hungry, and as the head of the family gathered the manna for the members thereof, so the head of the Christian family should set before the members of his household the spiritual manna. It is his duty and privilege so to do. In Christ every need is met.

In the second place we note the manna was not to be left until the morning, (v. 19). Some did this and it bred worms, (v. 20). They were to gather it fresh every morning, (v. 21). It is blessed indeed to feed on Christ each day, and particularly in the morning before we go out to face the world with its indifference to spiritual things. We thus receive strength for our labours, and grow in grace continually. Such a spiritual diet should be partaken of each day, for one day's diet will hardly suffice for the next day. The reason some are so lean spiritually is to be found in the meagre quantity of spiritual food they consume. We should seek to develop a healthy spiritual appetite. An exception to the daily gathering of manna is noted in reference to the sabbath. On the sixth day double the quantity was to be gathered, for on the seventh day, which was observed as a day of rest, no manna was found in the field, (v. 25). It was still to be partaken of daily, however, the miraculous power of God being manifest in its preservation unto the seventh day.

The nature of the manna is described briefly as being "like coriander seed, white," and the taste of it "like wafers made with honey", (v. 31). We need not wonder it was termed "angel's food". The description of it is attractive, and the partaking of it must have been pleasant. Is it too much to state that it fittingly typifies the taste of the spiritual manna? The word of God is sweet to the taste of the child of God, (Ps. 119:103), and it is through His word that we have fellowship with Him. There is nothing sweeter on this earth than feeding on Christ, and the more we feed on Him the more we shall desire to do so. The duration of manna feeding is stated, (v. 35), and the command is given concerning the memorial pot of manna, (v. 38). The manna ceased when they came to the borders of Canaan. The manna as a food was suitable, necessary, nourishing, satisfying, continuous, accessible, heavenly, pleasant, and full, and as every Israelite required it, so each saint of God cannot grow without its spiritual antitype.

The Union Baptist Witness

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STANLEY AVENUE, HAMILTON.

This church is enjoying refreshing times from the Lord. On June 29th about forty walked the aisle, publicly consecrating themselves anew to the service of the Lord. Four unbelievers also came and expressed their desire to surrender all to the Lord Jesus Christ.

The Sunday School at Dundas is proving a real success and the attendance is increasing. The Mount Hamilton Bible School is also going ahead by leaps and bounds. On a recent Lord's Day the attendance was eighty-five, the largest in the history of the work. Rev. Robert Dodds is overseeing this latter cause.

A largely attended meeting was held last Tuesday to hear the reports of the delegates to the Special Convention held in Jarvis Street Church. After a long and most interesting meeting in which all the work of the Union was discussed, a very strong resolution was passed, expressing the heartiest support of the Stanley Avenue Church in the Executive Board of the Union.

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LONG BRANCH.

The Long Branch Baptist Church is passing through the experience of being without a Pastor. This condition has existed since the end of March. During this period it has been a means of satisfaction to the officers of the church to be able to draw on the forces of the Union of Regular Baptist Churches of Ontario and Quebec for preachers to supply the pulpit for the regular services.

In this capacity the Executive Board of the Union has been represented by the Secretary, Rev. W. E. Atkinson; the Seminary student body by Messrs. L. Hisey, J. Armstrong and J. F. Dempster and the Seminary graduate body by Mr. Del Clark. The Seminary faculty has been represented by Rev. W. Gordon Brown, who has been with us on several occasions. The Pastors of established fields have been represented by Rev. G. Creagh of Shedden and Fingal and Rev. M. Doherty of Buckingham, Quebec. Also we have enjoyed the presence of Mr. James Forrester, and have welcomed back from Wheaton College our own Mr. E. C. Knechtel, who preached one Sunday morning.

We should like to make special reference to the blessings received through the ministry of each of these preachers of the Gospel of Christ. Our comment, however, will be general for we judge them all faithful to the Word and it has been good to become acquainted with them.

Permit us, however, to make special mention of the missionary messages given by Rev. Mr. Atkinson, the first being one of his own experience in Africa, illustrated with relics, and the second of Liberia, illustrated with lantern slides.

We are praying that the Lord may soon send us a permanent pastor of His own choice.

Reported by Mr. S. E. Brock.

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ESSEX.

The Women's Missionary Auxiliaries of the Western district held a rally meeting in the Essex Baptist Church on June 15th, with Mrs. F. W. Dyson in the chair. Rev. W. E. Smalley of Wheatley, led the devotions in the afternoon, and reports were read from the Essex and Wheatley Societies. A duet was rendered by members of the Essex Auxiliary. Rev. F. W. Dyson, in his usual humorous manner, introduced Rev. A. J. Lewis, who gave an uplifting address on "The Growth of the Christian", from Jude 20:21.

In the evening, Rev. F. W. Dyson led a song service and Rev. Wm. Fraser of Windsor, offered prayer. The children's choir sang a missionary hymn and Dr. O. L. Clark of the Toronto Baptist Seminary, addressed the meeting, her subject being "Preparation of the Servants of the Lord", based on Isaiah 49:1, 3. The children brought a message in song, "When you know Jesus too", and Mr. Lewis again addressed the gathering, speaking on "Consecration". He told of the work in West Africa and of the great need there. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest".

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EAST YORK MISSION.

The work at the East York Mission in charge of Mr. Bernard Jeffery, a graduate of the Toronto Baptist Seminary, is going along nicely. The Sunday School has an average attendance of one hundred. Evening services are held and special prayer is asked for a Roman Catholic lady who is under conviction. The Mission picnic was held on Saturday, July 4th, with an attendance of 246, including the parents of the scholars. The meeting place of the Mission is on Barker Avenue, just west of Glebe Mount.

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CENTRAL, LONDON.

Last Sunday was a day of blessing in Central Baptist Church. Six decided for Christ and twelve followed their Lord in baptism. In addition to this, twenty-three applied for membership in the church. In spite of the heat last week there were over four hundred in attendance at the Thursday evening Bible lecture. For all these blessings we give thanks to our Heavenly Father.

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THE SECRETARY'S ENGAGEMENTS.

During the past several weeks, the Secretary, Rev. W. E. Atkinson, has visited the following churches:—Bethel,

Orillia; Stouffville; First Markham; Alton; Guelph; Willowdale; Annette St., Toronto; Trenton and Belleville. This week Mr. Atkinson speaks at the Pastors' and People's Conference in Wheatley, on Thursday, at Windsor and Essex on Sunday, and at Chatham on Tuesday.

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BENEFICIENT, MONTREAL.

The work of the Beneficient Church is progressing, in spite of the economic depression and lack of work for the members. Last Sunday, July 5th, two men were received into the fellowship of the church by baptism. These two men were Roman Catholics a few months ago. The ordinance was administered in St. Paul's Church. Several women are in preparation for baptism and the church is looking for great things from the Lord. Pray for the Word as it is proclaimed among the French people.

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ST. PAUL'S, MONTREAL.

On June 27th, Pastor St. James held a French meeting in Glover, where four of St. Paul's members live. Twenty-four were present, including one Catholic. These people would like a monthly gathering. On the 25th, a paper was read at the Sawyerville Association, on "Theories of Pardon", which contrasted the Bible pronouncement with the priestly methods.

On July 1st upwards of one hundred Sunday School children and parents went picnicing by special car. All enjoyed the country on an exceedingly warm day. This is St. Paul's twenty-second annual outing, so the pastor is of age in Montreal work.

On July 5th, Pastor J. Danthony preached in St. Paul's, and two from Beneficient Church were baptized. Until now, St. Paul's has been the place of baptism for the three Montreal churches, but now, by God's blessing, Emmanuel church has its own building with a baptismistry, progress which brings encouragement to all, and praise from all.

At the Association, the French work reported seventeen additions, sixteen by baptism, fourteen of whom were Roman Catholics a year ago. The financial depression is hitting our French causes hard, two-thirds of our people being without work. Pray that we may not falter, but may go on in His strength.

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EMMANUEL, VERDUN.

Sunday, June 21st, was a day long to be remembered by the members and congregation of Emmanuel Regular Baptist Church, Verdun, in that three years of "wilderness wandering" were culminated by the opening and dedication of their new building.

The special speaker for the occasion was Rev. Clifford J. Loney, President of the Union, who brought very forceful messages to large and appreciative audi-

ences. Everything seemed to combine to make the opening a blessed one, the church being beautifully decorated, and the day so warmly auguring future success for the work.

In the morning Mr. Loney brought a strong message on "Crowning the King" and all hearts were visibly stirred as we were brought to the feet of our blessed Lord. The Sunday School took the form of an open session at which Mr. Patterson of Westmount was the privileged speaker, with Mr. Loney and the Pastor of the church each having a few words with the scholars.

In the evening Mr. Loney held the large congregation with a burning Gospel message which was delivered in great power. Great was the conviction manifested at that service and we shall expect to see fruit when we arrive yonder.

On Monday evening, June 22nd, an informal meeting was held, at which greetings were expressed by Messrs. St. James, Danthony and John Ede, the latter having supplies this pastorless people for four months last fall. In appreciation the people presented him with a beautiful umbrella. Pastor Loney again addressed the church with a "to-the-point" message and the opening services of Emmanuel Regular Baptist Church closed with the Doxology.

IMMANUEL, HAMILTON.

Immanuel Baptist Church, Hamilton, is making steady progress. An interesting feature of the work is the open air meetings that are carried on. Saturday night meetings are held on Barton Street opposite the church. Sunday, after the evening church, the workers hold a meeting on Sherman Avenue North, in the foreign section. Over two hundred listen to the Gospel messages. An Italian brother, while not a member of Immanuel church, goes with the workers and preaches the Gospel in his own language.

LIBERIA.

The following extracts from a letter from Miss Lane will be of interest to our readers:—

"You will be pleased to know that I have a Bible Class of my own now. I have fifteen of the young folk who understand English fairly well, and after opening exercises we meet in the dispensary. They quite enjoy it and you may be sure that I do. It is the joy of my heart to be able to give them the message. Nearly all of these girls and boys are in my two classes at boarding school, too, so I have them steadily and am longing to see them saved.

"In one of your letters you asked if I received any magazines, such as "Good Housekeeping". I do not receive any if any one has them, and cares to send them on, I should certainly appreciate it. The *Witness* comes regularly and is much enjoyed.

"You will no doubt have heard about the man who was shot and came to us for treatment. He had been preparing his gun to shoot a deer and it exploded in his hand. He is going on nicely now. We also had a small girl left here for treatment. The dispensary work is very interesting. I am so happy

here and God is so precious to me these days."

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At the New Station.

Mrs. Mellish writes as follows—
"It is good to give thanks unto the Lord. We cannot praise God enough for such a welcome to this section. I never saw people so eager to drink in the Word. Our Sunday is a busy day. We have Sunday School at 10 a.m., and the whole town turns out to Sunday School and stays for church. At 3 p.m. Mr. Mellish has a class of those who are even more interested. In the evening we go out to a village and hold a service. Then after we come home we have worship for the school children.

"The medical work here is tremendous. I must tell you of one of my experiences. I am the school marm and one of the boys had been absent a day. I enquired why and they said he was sick. I went over and found that he had pneumonia. The chief gave me permission to take care of him. Gordon fixed up a back rest with the folding table—a very original husband, I will say. I had no linseed so I used rice and country pepper. We made it a matter of prayer, and he has recovered. Another time a man came with a toothache and wanted the tooth pulled. I got out my forceps, gave one good pull, and out it came. How the town people yelled! I'd won my colors and everyone wanted teeth pulled. Our health is perfect and we are very happy. Praise God for such a privilege of working with Him!"

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JAMAICA.

From Rev. J. W. Knight, a member of the First Markham Baptist Church, comes the following news:

"Probably the brightest side of the work here lately has been the return of a number of backsliders to the Lord. A few weeks ago, during special services at Tweedside, two young people came back. At the prayer meeting the next morning, one of them wept tears of joy as she gave her testimony, saying, "I am so happy." Since that another has returned. At Mount Moriah a week ago a woman who had been away from the Lord for many years was restored to fellowship. Besides these, a number of lost sinners have been saved. Just lately a middle-aged man of powerful build, about six-foot-one, accepted Christ as Saviour, and his wife did the same. In a few weeks, God willing, about fifteen will be baptized in Clarksonville. But if there is a bright side to the work, there is also the dark side of abounding sin and carelessness on every hand and we do appreciate the prayer fellowship of *Gospel Witness* readers."

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MICHIGAN NOTES.

By C. R. Peterson.

Hazel Park.

Pastor Harvey F. Morrison reports that the attendance is increasing at the Hazel Park Baptist Tabernacle. The

tabernacle seats two thousand, and is filled every Sunday evening. Brother Morrison broadcasts every Sunday afternoon from the Royal Oak station. He was recently called to Kentucky by the death of his father.

Grand Rapids.

Early in May the Wealthy Street Church closed a four weeks' evangelistic campaign. The services, which were conducted by the Misses Amy Lee Stockton and Rita Gould, extended over five Sundays. There were many professed conversions. One hundred and twenty of these have been carefully instructed in the way of the Lord by Pastor Oliver W. Van Osdel, D.D., LL.D., and more than half of these have put on Christ in baptism. Others will undoubtedly be baptized in the near future. Wealthy Street Church supports many missionaries on the foreign field. Among these Miss Esther Hoyt, who has been for one year in Czechoslovakia, has recently gone to Budapest to work among the Jews. Miss Briggs left last September for Africa. Miss Effie M. Peck has also recently gone to Africa. Several of the missionaries are expected home on furlough soon. The church has seven missionaries on the different fields, and four are now at home.

Alto.

This church is grief-stricken in the nervous breakdown of its pastor, Bro. John Alta, of Grand Rapids. He is confined at the State Hospital at Kalamazoo. Bro. Alta is a consecrated business man of Grand Rapids, who has been ministering to the Lord at this church. Prayer is being offered for his restoration, both physically and mentally. Will the reader also join with us in prayer on his behalf?

Orion.

A one-day Bible Conference was held at the First Church here, June 23rd, afternoon and evening. The aged pastor, Francis B. Cutler, proved himself an excellent and genial host, and a goodly company heard the addresses. Pastor Peter McI. Clasper, of Lapeer, spoke on "The Great Commission," Pastor Harvey F. Morrison, of Hazel Park, spoke on the two subjects, "Shall We be Partakers of Others' Sins?" and "The Bible in a Modern World." These were all timely and inspiring messages. The writer gave a report on "Home Missionary Work in Michigan." A number of nearby pastors were in attendance.

Eastern Michigan Association.

At the above mentioned conference at Orion, the completion of the Eastern Michigan Association of Regular Baptist Churches was effected by the adoption of a constitution and the election of officers. The officers are: Moderator, Pastor Harvey F. Morrison, of Hazel Park; Vice Moderator, Pastor Jas. A. Lamb, of Flint; Clerk-Treasurer, Pastor C. R. Peterson, of St. Louis. The first annual meeting will be held October 6 and 7, at a place to be chosen by the officers.