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The Jarvis Street Pulpit

"The Years That the Locust Hath Eaten"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 11th, 1948
(Stenographically Reported)

"I will restore to you the years that the locust hath eaten."—Joel 2: 25.

IN THIS book of Joel the Lord speaks of the locust, the canker worm, the caterpillar, and the palmerworm, as a great army which He had sent. Part of the curse pronounced upon the disobedient was that they should cast seed into the ground but should reap no harvest, for the locust, the cankerworm, and the caterpillar should devour it: "Thou shalt carry much seed into the field, and shalt gather but little in; for the locust shall consume it." And the prophecy has been fulfilled and the years have become barren. But now a gracious promise is issued, that God will extend His mercies to the past, that He will bring back their captivity, that He will restore the years that have been wasted. This promise is taken from that prophecy which found its fulfilment in part, on the day of Pentecost; it was from this book, and from the immediate context, Peter quoted when he said, "This is that which was spoken." The promise of Joel, or of the Lord through Joel, finds its realization in the gospel dispensation; and God's promise to every one of us is that He stands ready, in the infinite fulness of His grace, to restore to us the years which the locust hath eaten.

I want you to look for a few minutes at the wasted years; and then to open your hearts to the promises of Him Who stands ready to make them good.

I.

Who of us does not feel this evening that the promise applies to us? THERE ARE YEARS IN THE PAST WHICH THE LOCUST OF SIN HATH EATEN.

These had not been years of idleness; for they had cultivated their fields, they had done their best to produce a harvest—but all without avail, for the devourer had consumed the fruit of their land. There are many ways of wasting time: it may be wasted by spending it in idleness; it may be wasted by mis-spending it in

wrongdoing, by employing it in such a way as to yield no abiding wealth. There are people who drift along through life like lazy cattle, hoping somehow, at some time, to come upon some good pasture, that they may get something out of life's estate. There are others who industriously employ their time and exert themselves to their utmost to get the best out of life. I read to you to-night the story of a man who had explored every possibility of life; who had travelled along every avenue which could be found under the sun that promised satisfaction; but it is his testimony that though he had great wealth, surpassing that of all others who preceded him, though he had had unprecedented opportunities to explore every field and exhaust every material resource, he declares that the net result of all his efforts brought to his own soul nothing but vexation of spirit. The fields were barren. He laboured but never reaped: the locusts devoured all.

There were years in which there had been some sowing of seed, and of seed that was good. But no sooner did the blade spring up than the locust consumed it. How many people there are who have endeavoured to cultivate their lives, who have sown the seed! Perhaps there are some here this evening who began life amid circumstances scarcely less promising than those which attended our first parents: your home was a paradise where you were surrounded with witnesses of the divine goodness. There bloomed the fragrant flower of a mother's blameless life; there, like a giant cedar of Lebanon, was reared your father's godly stalwart character. Round about these twain trailed many a fruitful vine; and among the branches God gave many a nightingale's song in the night. There are men and women here this evening who in their early years gave much time to the study of God's Word at home, and in Bible schools sat at the feet of

godly teachers; and there were, in the beginning, some evidences of growth; there were such indications that the good seed was taking root as promised a day of fruitfulness. But long since your moisture was turned into the drought of summer, and every promise of fruitfulness has failed of realization. Resolutions have been made, ambition has been set in the direction of righteousness—but there has ever been a failure of accomplishment: the locusts have eaten the years.

The past years had been *years of useless resistance*. The seed had come up, and when the locusts had appeared, they had tried to beat back the plague. In Eastern countries the locusts march as an army. Sometimes they dig great trenches and kindle fires; and still the locusts come on until they fill the trenches and extinguish the fire; and climbing over the bodies of the millions slain, they get beyond the barrier and lay the fields bare. One traveller in Syria, describing them, said: "The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burnt to death heaps upon heaps, but the effort was utterly useless. They rolled up the mountain side, and poured over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. For some days they continued to pass. The noise made by them in marching and foraging was like that of a heavy shower falling upon a distant forest. The roads were covered with them all marching, and in regular lines, like armies of soldiers with their leaders in front; and all the opposition of man to resist their progress was in vain."

There is also a terrible description of the plague of locusts given in the context: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men: they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." Millions and millions—billions of them—a great plague, swarming over the land and destroying everything in their path. That is the divine figure of sin: one sin becomes a multitude, the multitude a swarm, the swarm a very deluge of devourers—each of them but a little creature easily destroyed between the fingers, and yet utterly appalling in their power of collective devastation. That is the teaching of Scripture, that sin thus multiplies itself until it defies all human power to

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

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stay its resistance; and sweeps over the life and leaves it like a desolate wilderness behind.—"The years that the locust hath eaten."

One of the effects of this, the Lord says in this chapter, is to cut off the meat offering and the drink offering from the house of the Lord: it not only rendered them unable to discharge their duty to their fellows, but it rendered them impotent to give unto God the glory due unto His name. Thus sin disturbs all the relationships of life—impoverishing us here, and rendering us bankrupt hereafter. How many are there here this evening who have escaped such a record as that?

"Who looking backward from his manhood's prime,
Sees not the spectres of his misspent time,
And through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?"

"Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who does not cast
On the thronged pages of his memory's book,
At times a sad, and half-reluctant, look
Regretful of the past?"

That is the record. But I shall not dwell particularly on that this evening, beyond bringing it to your attention, and stirring up your memory that we may all see how unprofitable a thing it is to live life without God. The record must always conclude like the chapter we read this evening, "All was vanity and vexation of spirit, and there was no profit under the sun."

II.

But let us now turn more hopefully and happily to the other aspect of the text, and behold by faith THE ONE WHO PROMISES TO MAKE GOOD THE WASTED YEARS: "I will restore to you the years that the locust hath eaten." Manifestly, it calls us away, in the first place, from all

self-efforts to make up the balance, to restore the years. We may live in the present and estimate the possibilities of improving the future, but who of us has any power to cleanse or enrich our yesterdays? We have a proverb to the effect that it is of no use to cry over spilt milk, it is no use crying over the past. And yet, my friends, it is impossible, apart from divine grace, that any one of us should ever be divorced from the past. With God a thousand years are as a day, and a day as a thousand years; and our yesterdays have not passed from His view: they are before Him even as though they were to-day.

How shall we make up the balance of the past? Suppose a man is receiving a very limited wage, let us say a couple of dollars a day; and he finds that with the utmost economy it is impossible for him to meet the requirements of himself and his family upon that meagre income. He lives carefully, he lives frugally; but he discovers that it is impossible to keep bread on the table, and fuel in the stove, and clothes upon the backs of his family, and a roof over their heads, on such a wage. He cannot pay his way; he does the best he can, but every day he finds that he is becoming more and more deeply involved. The debt of yesterday is increased by the deficit of to-day; and the deficit of to-day will be still more enlarged by the insufficiency of to-morrow's income—what therefore can he do? What if such a man promises that in the future he will make up the deficit, he will pay off to-day's debt, and yesterday's debt, and all the debt of the past? But suppose he has reached the limit of his earning powers? Suppose it could be demonstrated that there is absolutely no hope of his ever being able to earn any more? Yet he cannot live upon the utmost product of his concentrated energies: he finds he cannot make a living. He is in debt—and still more in debt—and still more in debt!

That is the situation in our relationship to God. How is it possible—what if it were possible from this moment for us to begin to pay our way? Who is going to make up the deficit of yesterday? You go to your grocer when he has sent you his bill, and say, "I am going to pay you cash now for everything I buy." And he says, "I am very glad to hear that; it is a very great relief to me." And you add: "Well, you may depend upon it that from this moment I shall pay for everything I receive from your store." And you keep your word. But after a week or so you get a bill from him again, and go to him and say, "Did I not on a certain day a week or so ago solemnly pledge myself to pay my way? Have I not kept my promise? Have I not paid my way?" He replies, "Yes, you have. But you began deeply in debt; and I want to know who is going to pay up the debt of the past." "Oh," you say, "I cannot do that; I promise that from this time forward I will pay my way—but I cannot make up the debt of the past." Ah, my friends, that would not even pass among men of business; they would demand payment. They cannot keep their business running without receiving payment from someone. The truth is, that we have become so enervated by sin, so impotent, that by our utmost effort we cannot pay our way with the law of God for one single day. Every eventide our indebtedness to divine justice is greater than it was in the morning. And there is no way by which a man, by his own effort, can restore "the years that the locust hath eaten."

Obviously *we are shut up to God in this matter of salvation*. Whatever you may do in the present, my

brother, whatever you may do in the future, it is absolutely beyond your power to touch your yesterdays. And yet there they are—written before God; the record inscribed indelibly in His book, and waiting for the judgment day, when you will have to face every item in the record; and, by some means, every item will have to be paid for. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He will demand one hundred per cent. of our indebtedness from someone! And if you cannot pay it, who will? Oh, who will make up the deficit of the "years that the locust hath eaten"? I say, obviously, in the nature of the case, salvation must be of grace: it must be of God. God must do it—for no one else can. How can you gather the sunshine, and the dew, and all the forces of the years that are gone, and add to the product of to-day all the wealth of your yesterdays? Is there any man who can accumulate a surplus of merit to balance against the deficit of the past? My friends, if you can only come to see this, you have taken the first step in the direction of being saved; when a man sees that he is a bankrupt sinner, then he will be able to look to God and to hear the gracious promise, "I will restore the years that the locust hath eaten." For I want to tell you this evening that it is always all of grace. You cannot be saved by being baptized, neither can you be saved by being sprinkled in infancy. The catechism says, "What is thy name?"—"Who gave thee this name?" "My godfather and my godmother in my baptism; wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing that is wrong with that is that it is absolutely untrue: no one either by infant or adult baptism, was ever made a member of Christ, a child of God, or an inheritor of the kingdom of heaven. It is not in human power, by any works of righteousness which we may do, to satisfy the demands of divine justice. Only from the divine treasury can the deficit of your life and mine be made up. Blessed be God!—this promise is still true: "I will restore to you the years that the locust hath eaten."

Who is He that will restore it? Read the text. Here is a promise that the Spirit will be poured out; here is a promise that there shall be a deluge of blessing; here is a promise that out of the treasury of heaven itself all that we lack shall be supplied; and that which we cannot do for ourselves, God, in infinite mercy and grace, will do in our behalf. Our Lord Jesus is the One Who will restore to us "the years that the locust hath eaten". David said, "He restoreth my soul." And He does restore the souls of those who trust in Him. The life of the Lord Jesus Christ was cultivated to the utmost; His life was a field well tilled, in which the seed was sown, and which was uncursed by any tares; the life of our Lord Jesus was a vineyard where every vine was pruned, and where it yielded the utmost fruits—He lived a perfect life. It is not the whole gospel to say that Christ died for you. He did die for you—and there is no gospel without that. But it must also be remembered that He lived for us first; and He died for us; and He lives for us still.

First of all, He was born in Bethlehem's manger for you. My brother, did you ever wish that you could live all your life over again; that you might blot out all the record of the past, and begin as an innocent babe, and with the wisdom that you now have, and with some power not your own, to keep your feet from slipping, to write each day a record of a perfect life, so that at last

the pages of your life's history might be turned in the white light of the judgment-seat and those pages be found unstained? We have all wished we could do that. I remember the copy books that were used when I was a boy at school. I do not know whether they use them now, but they did when I was a lad; and I am afraid I practised on them without much profit. (Laughter). But there was usually some very admirable motto at the top of the page, and we turned the page and dipped our pens in the ink very carefully to see that there was no ink on our fingers—such as little children usually have—that we might make no blots. We began very painstakingly on that immaculate page; and when we got one word carefully written we said, "Well, it is clean so far." Then we tried a second word, and possibly we completed one line; and as long as it was without a blot, we were exceedingly careful. We dipped our pen just so and began again; but ere we had half covered the page, it was blotted; and instead of improving toward the bottom of the page it got worse and worse. We became more and more careless. We said, "The page is spoiled anyhow." At length we turned over a new leaf. But when that book was finished we were ashamed for the teacher or anyone else to look at it, for there was not a page without a blot.

That is how we have written our life's story. I have often wished someone else had written it for me, haven't you? Ah, that is the gospel. The Lord Jesus not only died for you, but He lived for you. He lived your life for you under the law and kept it in every particular. The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it. Thou shalt love thy neighbour as thyself." And our Lord Jesus kept the first part of it. "I must," He said when but a child, "be about my Father's business." When His mother found Him at last in the temple, we read that He went down into Nazareth with his parents and was subject to them. The first commandment of the second table is, "Honour thy father and thy mother." Jesus kept both commandments: loving the Lord with all His heart, loving His neighbour as Himself, He wrought out, by a perfect, flawless life, a righteousness that was satisfactory to the holy law of God.

Ah yes, while the years of plenty continued, there was not a man in Canaan or in Egypt that saved a bushel of wheat from the surplus of those plenteous years: they spent all; and when the end of the plenteous years came they were all impoverished, they were all in want. There was only one who had anticipated it, and he had filled his storehouses until they ran over with the abundance of his corn; and when everyone else was bankrupt they came from all lands to Joseph to buy bread; and he, out of his superabundant wealth, restored the years that the famine had wasted. He gave them just as much to eat as though there had been no famine at all. And that is the gospel. "But," you say, "do you mean to tell me, sir, that salvation is as complete as that, that He actually does make up the balance?" I mean exactly that: "Ye are complete in him, which is the head of all principality and power." It would be useless to preach a gospel that did not promise complete salvation, that could not meet all our needs.

But the restoration promised in the text is complete. David sang—and thousands and thousands have sung it since his day, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my

soul." He will restore my lost inheritance; He will bring back thy wasted wealth. He will complete the broken circle of thy life; He will make up thy wanted stature; He will fill out thy soul's deficiencies; He will consummate thy soul's development into a perfect and glorious symmetry, "till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

But has the sin of the believer left no indelible marks? Have the fields which sin has wasted been so clothed with beauty that the track of the locust cannot be traced? Is there no mark of sin in heaven? Beyond the grave, for those who believe, is there no remembrance of sin for ever? There is only one place in heaven where sin has set its mark indelibly: "And I beheld," says John, "and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." There, in His hands and feet are wound-prints: the nails are gone, the hammers fall no more, the hands that wielded them are now impotent to do Him hurt, but the prints are there for aye. There is the riven side whence flowed sin's double cure, but the soldier's hand is powerless now and the spear is cast away. And there about His kingly brow the thorn-marks still are seen. The crown of thorns is cast as fuel to the flames of hell—and on his head instead are many crowns, for all the kingdoms of the world are His. Upon Him sin has set its mark; though love has made those very wounds to be His chiefest glory.

But is there no other mark of sin in heaven among the millions who once lamented "the years that the locust hath eaten"? "And after this," saith John, "I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest." As though John would say, "—I do not. I see no mark of famine in their faces, no blood upon their feet as though they had trodden a stony way; there are no wounds in their hands as they would bear whose labour had been among thorns; nor any disfigurement of body as might be borne by such as wield the sword. Their garments are not soiled as would be likely in a journey, nor are they weary as though recruited from the ranks of toilers. They sing and wave their palms! Whence came they? I see no mark by which to identify them—whence came this holy, happy, white-robed throng?"

"And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in

the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This is the gospel we preach to you. This is the salvation we offer you; this is the Saviour, the Restorer, we call upon you to trust. I call you, sinner, to the Cross. However deep the horrible pit of sin into which thou hast sunk, the foot of that Cross is as deep as thy need. One arm of that cross stretches back to thy cradle, and shadows, and covers, and forever blots out all the sin of the past: the other reaches forward to the moment when the trump of God shall sound, and from that wounded hand there drops the blood which cancels all remaining sin. The crown of that Cross rises above all terrestrial murk, pierces the clouds, and rests upon the steps of

Heaven's throne. I call you to that Cross. Put thy foot of faith upon that nail that pierced the feet of Jesus; grip with the hands of faith the nails which pierced His hands—and even as thy trust is put in Jesus that Cross shall grow into a golden ladder reaching upward to the skies; and up its shining rounds, on airy feet, with easy grace, with angels for thine escort, thy feet of faith shall climb, until at last thou shalt stand with the Lamb, His Father's name in thy forehead, with those who, to the accompaniment of the voice of many waters, as the voice of a great thunder, as the voice of harpers harping with their harps, sing a new song which only the redeemed can learn—then and there, at last, the locust-eaten years forgotten, washed in the blood, saved by grace, thou shalt be without fault before the throne of God!

The Jarvis Street Pulpit

"Out of the Ivory Palaces"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 4th, 1948

(Electrically Recorded)

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—Psalm 45:8.

WE ARE always in happy circumstances when we can find an exact interpretation of an Old Testament passage in the New Testament. We not only have the inspired passage itself, but a divinely inspired interpretation thereof.

This Psalm is quoted in the Epistle to the Hebrews; and you will remember that in the introduction to that great epistle, the writer labours to establish the truth of the essential Deity of Jesus Christ. He speaks of Him as the Creator of all things, as the Heir of all things, as the Upholder of all things, of the effulgence of the Divine glory, and the express image of His Person. He argues specifically His superiority to all the angels—He was not one of them, but Something above them, that when as the firstbegotten He was brought into the world He said, "Let all the angels of God worship Him". Never to the angels did He say what He said to the Son: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom". And in support of that thesis, of the Deity of Jesus Christ, He quotes this forty-fifth Psalm, as a Messianic prophecy, which finds its fulfilment in the Incarnate God. He does that because of the importance of the epistle which follows.

The epistle to the Hebrews is a divine record of the manifestation of the opening of the way into the holiest of all. It is written to tell us how the way was opened, pointing out that until He came, Who was Incarnate Deity, the way into the holiest was not yet made manifest. But now it is opened through the infinite sacrifice, and the perpetual high-priestly ministry of Jesus Christ our Lord. Thus, He Who is made a Priest for ever, having no real predecessor, and no successor, but a Priest

for ever, after the order of Melchisedec, He is also a King for ever. He is represented from the first chapter of Hebrews on to the end, as the King-Priest, effecting salvation for His people. This Psalm celebrates the unique majesty, the divine splendour of our glorious Lord.

Our text, symbolically, represents the uniqueness—that of course, you know is a word which requires no adjective, but is nullified by any adjective. I say it celebrates the uniqueness of the office of this royal Priest, and the fact that His unique competence for the exercise of that office is wholly dependent upon the uniqueness—the same word again—of His moral qualities. Because of what Jesus was—speaking after the manner of men—because really of what He eternally is, He was able to provide a salvation for sinful men.

These fragrant spices named in my text, were ingredients divinely prescribed in the holy anointing oil. The prescription was given to Moses by God Himself. He was told how to prepare the oil, the proportion of each of the elements that were to be combined. It was to be made after the art of the apothecary, or after the art of the perfumer, really. And everyone was forbidden to imitate it. It was divinely patented. By divine decree it was made—I use the word again—unique. There was nothing else like it; and it was used for the anointing of the tabernacle, the holy place, the candlestick, and the altars, and all the furnishings of the tabernacle, and also for the anointing of the high priest, Aaron, himself. And this specific, divinely prescribed, and carefully compounded, was set apart for use in the symbolic consecration of the tabernacle, and the high priest, to the exclusive service of God. Our God is a jealous God. He will not share His honour, or His

glory with another, for the reason that He is God, and beside Him is none else.

But our great High Priest, the Lord Jesus Christ, was never anointed with that particular oil, and yet He was the Messiah, the anointed One. He was divinely anointed, but not with oil. He needed no such material, physical, anointing. He is described both in the Psalms, and in the passage of the scripture of the Psalm carried into the epistle to the Hebrews, as having been anointed with the "oil of gladness" above His fellows. And the ingredients, the constituents of that oil of gladness, are particularly named. It consisted in a love of righteousness, may I say, an inherent and essential, affinity for righteousness; and an equally inherent and essential hatred of iniquity. Because He loved righteousness and hated iniquity, He was anointed with the oil of gladness above His fellows. And this is said of Him Who is described as being "A man of sorrows, and acquainted with grief". But it is also said that for the joy that was set before Him, He endured the cross, and despised the shame.

In this verse I have read to you, He is represented as clad in His royal, His kingly, priestly robes, the marks of His high and holy office. And emerging from the ivory palaces, from the palaces of light, where He had dwelt with Him Who dwelleth in light that no man can approach unto, and Whom no man hath seen, nor can see, emerging from the halls of light, it is observed of Him that all His garments "smell of myrrh, and aloes, and cassia, out of the ivory palaces, out of the ivory palaces, whereby they have made (him) glad."

What a glorious Redeemer have we! And what were the myrrh, and aloes, and cassia, but the constituents of His divine character,—all the graces, like the colours of the solar spectrum, blended in due proportion and balance, constituting the white and incomparable light of divine holiness. "Out of the ivory palaces" He came, and He brought with Him the very fragrance of heaven itself,—the divine recipe, if I may so say, for real gladness, and abiding joy; clad with an eternal gladness, rejoicing with a joy that knows no end,—the happy God as He is called; the glorious gospel of the blessed God, or the gospel of the glory of the Happy God, for true happiness, and eternal joy reside with Him. He came from that realm to which by nature, we are all strangers, to tell us of the beauties, of the glories of another world, and of how we, too, being made members of His body, and sharing, as such, in the divine anointing made partakers of His nature, may also be anointed in Him with the oil of gladness above our fellows.

My dear friends, these fragrant spices were used also in ministry to the dead, used for the embalming of dead bodies. These were the spices which, in rich abundance, Nicodemus brought to anoint the body of the crucified Christ. They were used for preservation, and used, too, I rather think, to neutralize, and overcome, the awful stench of death. Into the charnel house of death He went, bearing our own sins, our sins in His own body on the tree, He cried, "It is finished!" and gave up the ghost. His body, as though it had been yours and mine, was anointed with sweet spices as the last ministry of a somewhat, how shall I say, inarticulate love. Nicodemus had not consented to His death, but came with spices and anointed His body, as Mary, in anticipation of His death had anointed His body with

the pure ointment of spikenard, aforetime, for His burial.

What may we learn, but that all the graces of His divine character were really compounded by His death. Righteousness and truth, justice and peace, mercy and power, oh, as I have said to you a thousand times, I think! all of them sweetly mingling in the compound of grace for our salvation. That is the One Whose death this evening we commemorate, as we come again to this Table of the Lord. These are truths which we who regularly worship here, believe, in which we have been instructed for many years. Yet it is well sometimes to subject our faith to an analysis, and to consider of what elements it is made, to make sure that we entertain no false hopes, for we should ever give diligence to make our calling and election sure. So I remind you that our great High Priest, uniting in Himself, all the virtues, all the qualities, all the graces of Deity, by His vicarious life and death, compounded the only possible "oil of gladness", and opened the kingdom of heaven to all believers, and brought the gladness and glory, and the fragrance of the ivory palaces to the inhabitants of the slums of earth.

What have we here in broad principle?

I.

THAT THERE CAN BE NO EFFECTIVE ATONEMENT SAVE THROUGH A DIVINE MEDIATOR. Unitarians, so-called by name, people who deny the Deity with Christ, with all the implications of that denial, are comparatively few in number; but Unitarianism is a widely-spread plague, which infects a large part of what is called Christendom. We do well to remind ourselves that He Who died for us did actually come, not from the manger of Bethlehem, though He passed through it, but He did actually come, thus arrayed, from the ivory palaces. "I am from above", He said, "ye are of this world. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." "No man hath ascended up to heaven but he that came down from heaven." That is a foreign realm to us, of which we have no knowledge whatsoever, apart from that communicated to us by this divine Visitor. Oh, young people, everybody, keep this always in mind, our only Saviour is the Incarnate God. Unless Jesus Christ be God, we have no Saviour. It is He Who comes wearing these heavenly robes, bringing the fragrance of heaven's atmosphere with Him. But you believe that, do you not? Thomas was doubtful. He had believed in Him, but the death on the cross had obscured his vision, and

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The Gospel Witness

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he supposed he had lost his Master. You remember how he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe". But, ah! the risen Lord afforded him the opportunity. He said, "Come, Thomas, put your fingers here, and thrust your hand into my side, and be not faithless, but believing." I have been ever thankful that Thomas did not allow himself to become guilty of that vulgar touch. On the contrary he prostrated himself before Him, exclaiming, "My Lord, and my God!" "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Such a Mediator have we, Who from everlasting is God.

II.

Then, of course, NO ATONEMENT WOULD HAVE BEEN POSSIBLE, SAVE BY THE MORAL PERFECTION OF A FAULTLESS HIGH PRIEST. No one else could have entered the ivory palaces but One Whose garments smelled of "myrrh, and aloes, and cassia". No one else, but One in Whom all virtues were blended into a glorious unity could possibly have made atonement for your sins and mine. He had to be "holy, harmless, undefiled, separate from sinners, and made higher than the heavens". No one could have saved us but one Who could challenge, not only the religious world, but the moral consciousness of the universe, saying, "Which of you convinceth me of sin?"

It is indubitably true that,

"There was no other good enough,
To pay the price of sin;
He only could unlock the door,
Of Heaven, and let us in."

What a Warder we have! What a Gatekeeper is ours! What a glorious Guardian! "All (His) garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

III.

NO ATONEMENT WOULD HAVE BEEN POSSIBLE SAVE BY ONE WHO WAS HIMSELF THE FOUNTAIN OF LIFE. A man whose breath was in his nostrils could never have atoned for our sins. No one could have taken His life from Him. If they could have done so, it would not have been of sufficient value to atone for our sins. He said, "No man taketh (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

You remember how at last He dismissed His Spirit; He bowed His head, and gave up the Ghost, and in that marvellous book of the Revelation, He speaks of Himself thus, "I am he that liveth"—notice that! "I am he that liveth, and became dead, and, behold, I am alive for evermore." This is Jehovah of the Old Testament: "Whom shall I say hath sent me?" "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt Thou say unto the children of Israel, I AM hath sent me unto Thee." "I am he that liveth", "an High Priest made after the power of an eternal, or an indissoluble life." "Who only hath immortality" in Himself. "I became dead; but that was but a parenthesis in my eternal existence. Behold, I am alive for evermore."

No; you do not need a cross with a figure of a dead Christ upon it. He is not dead; He is alive again, and alive for evermore. And still He comes "out of the ivory palaces" into the assemblies of the saints. Still He brings to His believing people the fragrance of "myrrh, and aloes, and cassia." Oh, dare I say it,

when we have been peculiarly conscious of the presence of the Lord, have we not felt—I had almost felt physically—that His presence had permeated the very atmosphere? He was there. There was not any doubt about it. He had come into our midst anointed with the oil of gladness above His fellows.

What a glorious salvation is ours! What a great salvation is ours!

IV.

An atonement would have been impossible SAVE AS IT WAS EFFECTED BY ONE WHO WAS CLOTHED WITH PERPETUAL AUTHORITY.

In your reading of the Old Testament, I suggest something that you may look for. Observe what the priest was. In those days the priest, or the prophet ministered to the king. Observe how certain kings, as long as a certain prophet or priest lived, did that which was right in the sight of the Lord. But when death deprived the king of his further counsel, fellowship, and support, he went the way of all wicked men, as you and I would do, if God should forsake us for a moment. He not only died for us, but He lived for us. Hear this: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life", "The life of the flesh is in the blood". His blood, in symbol, revivifies us. His very life is communicated to us. We are able to rejoice in this promise, "Because I live, ye shall live also."

So we are to remember this evening that we have a Saviour Who lives, and to Whom all authority is given in heaven and on earth. And as we abide in Him, and are made partakers of His grace, which includes His power, we shall be able to say, "Thanks be unto God, which always causeth us to triumph in Christ Jesus."

Let us pray:

We have no words, O Lord, with which to express the adoration of our hearts. We remember Thou didst say to Thy people of old, "Take with you words, and turn to the Lord: say unto Him, take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the works of our hands, Ye are our gods."

Ah, but seeing the true God in the face of Jesus Christ, we have no words, but with our hearts, with all the affection, with all the love Thou hast begotten in us by the Holy Ghost, we come, O Lord, to worship Thee.

Help us this evening so to do, for Thy name's sake, Amen.

NAME, PLEASE

WE HAVE often wondered while driving through the country, why so few churches have labels on them. Christian people are naturally interested in churches, and as they pass this or that edifice which appears to be a church, they wonder what it is.

Some weeks ago we drove through Welcome, a place with a kindly name. There we were particularly surprised that the church had no sign on it.

Incidentally, on the same trip, we were amused at one church sign erected at the corner of the highway, just below which sign we read "Dead end street". We hope this does not apply to the church, otherwise we should want to erect another sign to say, "Caution, Cemetery Zone".—W.G.B.

THE BLESSEDNESS OF WORK.

By Thomas Carlyle

FOR there is perennial nobleness, and even sacredness, in Work, were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in Idleness alone is there perpetual despair. Work, never so Mammonish, mean, is in communication with Nature; the real desire to get Work done will itself lead one more and more to truth, to Nature's appointments and regulations, which are truth.

The latest Gospel in this world is, Know thy work and do it. "Know thyself": long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual: know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

It has been written, "An endless significance lies in Work"; a man perfects himself by working. Foul jungles are cleared away, fair seed-fields rise instead, and stately cities; and withal the man himself first, ceases to be jungle and foul unwholesome desert thereby. Consider how even in the meanest sorts of Labor, the whole soul of a man is composed, into a kind of real harmony the instant he sets himself to work! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like hell-dogs lie beleaguering the soul of the poor day-worker, as of every man: but he bends himself with free valor against his task, and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. The blessed glow of Labor in him, is it not as purifying fire, wherein all poison is burnt up, and of sour smoke itself there is made bright blessed flame!

Destiny, on the whole, has no other way of cultivating us. A formless Chaos, once set it *revolving*, grows round and ever rounder; ranges itself by mere force of gravity into strata; spherical courses; is no longer a Chaos, but a round compacted World. What would become of the Earth did she cease to revolve? In the poor old Earth, so long as she revolves, all inequalities, irregularities, disperse themselves; all irregularities are incessantly becoming regular. Hast thou looked on the Potter's wheel,—one of the venerablest objects; old as the Prophet Ezekiel and far older? Rude lumps of clay, how they spin themselves up, by mere quick whirling, into beautiful circular dishes. And fancy the most assiduous Potter, but without his wheel; reduced to make dishes, or rather amorphous botches; by mere kneading and baking! Even such a Potter were Destiny, with a human soul that would rest and lie at ease, that would not work and spin! Of an idle unrevolving man the kindest Destiny, like the most assiduous Potter without wheel, can bake and knead nothing other than a botch; let her spend on him what expensive coloring, what gilding and enameling she will, he is but a botch. Not a dish; no, a bulging, kneaded, crooked, shambling, squint-cornered, amorphous botch,—a mere enameled vessel of dishonor! Let the idle think of this.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows;—draining off the sour

festering water gradually from the root of the remotest grass-blade; making, instead of pestilential swamp, a green fruitful meadow with its clear-flowing stream. How blessed for the meadow itself, let the stream and its value be great or small! Labor is Life; from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness,—to all knowledge, "self-knowledge" and much else, so soon as Work fitly begins. Knowledge? The knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge; a thing to be argued of in schools, a thing floating in the clouds, in endless logic-vortices, till we try it and fix it. "Doubt, of whatever kind, can be ended by Action alone."

SOME OF THE BURDENS OF SUMMERTIME

THIS Editor expects to be at his desk, and in his pulpit, at the appointed times for the rest of the summer. Many people are away on holiday. Our beloved colleague, Rev. H. C. Slade, proposed to shorten his vacation to a couple of weeks. We insisted that the Jarvis Street Shock-Absorber, for that is what Mr. Slade is, must get out of town, and stay out of town for a month at least, for his own and his family's sake.

The Editor is not being imposed upon, and is making no sacrifice. Hundreds of visitors come to Toronto during July and August, among them hosts of GOSPEL WITNESS readers. Every Sunday, at every service, we have visitors. That is why the Pastor of Jarvis Street practically always stays at home during July and August. Our turn will come, perhaps a little later, when winter's winds begin to blow.

So we wish all our readers a pleasant and restful holiday, resulting, we trust, in refreshment of mind and spirit, as well as of body.

Notwithstanding what we have written, there are burdens peculiar to the summertime, which those who bear heavy responsibilities are likely to feel most keenly—electric light bills, printers' bills, postage bills, as well as all the other overhead expenses incident to such interests as Jarvis Street Church, THE GOSPEL WITNESS, and Toronto Baptist Seminary. Printers' bills are enormous in these days. Costs of paper and labour have put the cost of THE GOSPEL WITNESS sky high. We are carrying on, but not wholly without anxiety. We heard of someone who gave fifty thousand dollars to a religious publication to assist them. We wish someone would remember THE GOSPEL WITNESS with a substantial sum.

Last Sunday evening one of Jarvis Street Deacons said to the Pastor, "Well, Pastor, you are almost the only person who has not told me when he is going away. When are you going away?" Our reply was, "As soon as the snow flies."

But when all our obligations for printing and all the rest of it, mature, we cannot send a polite note saying, "Sorry, everybody is out of town. We shall attend to you in the fall." That is not our way.

So this is a gentle reminder. A few generous contributions would just ease the burdens of July and August.

HOW MANY A BLESSING IS LOST

IF CHRISTIAN people were quick to make use of every means of grace, how many blessings would be received which now are missed! Few people like taking medicine. Nowadays even the most unpalatable doses are served in a form which makes them tasteless; but whoever would be cured of his ailment must needs take his medicine, pleasant or otherwise.

There is a scripture in James' epistle, which says: "Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Please do not lay this article aside, and say, "This evidently is for those who are faulty: but as one who is faultless, I am not interested." The fact is, there are no faultless people in this world. The world has never known but one Person Who was able, without fear of any response, to say: "Which of you convinceth Me of sin?" We are, all faulty before God; but we have His promise that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Where and when none but God can hear, we are privileged to come to the Mercy Seat, and acknowledge our sins before God, and seek His pardon.

But most of our faults concern someone else. Men sin against God, but they sin against their fellows, too; and as they must needs make acknowledgment of their sin to God, where one's neighbour is concerned, the fault must be confessed to him also; hence we are admonished, "Confess your faults one to another". But that is one thing most people find it difficult to do. If only we could say, "I was wrong; I am sorry; please forgive me", what heaps of trouble would be saved!

The principle applies to the domestic sphere. Husbands and wives make mistakes. One or the other, or both, may be a little impulsive and, on the spur of the moment, may say something that hurts, not deliberately intending to hurt. But having said the thing, he or she is unwilling to acknowledge it. Silence in such matters is not Christian, and is certainly most unwise.

Years ago the Editor's mother said to him, smilingly, at the beginning of his married life, "Remember,

"The kindest and the happiest pair
Will find occasion to forebear;
And something every day they live,
To pity, and perhaps forgive."

Brothers and sisters in relation to each other, children in relation to their parents,—yes, and parents in relation to their children, all make mistakes. As soon as one is convinced of the mistake, acknowledgment should be made, and the breach will instantly be healed.

But the principle applies to all life's relationships. In trade, the day's business, in all the relationships of the work-a-day world, people make mistakes, and rub other people the wrong way. Why not acknowledge it, and say, "I am sorry"?

When being jostled in a crowd, if one inadvertently pushes an elbow into another's side, or steps upon someone's toes, the polite person says, "I beg your pardon". Pardon for what? An involuntary touch of some sort, which really requires acknowledgment.

But could we carry that habit of polite speech a little farther, and where other and more serious, but

still little, hurts, have been inflicted, if only we could stop in our tracks and say, "I am really very sorry; I beg your pardon", how it would oil, and reduce the friction, in the bearings of life!

We have been called upon on more than one occasion to preside at church councils, where church members have got at loggerheads with each other. In "The Gathering Storm", Mr. Churchill says that President Roosevelt was looking for a phrase to describe the war. Mr. Churchill suggested, "The Unnecessary War". In such disputes as have come to our attention, we could have described them as "the unnecessary feud", or "the unnecessary disagreement". In the great majority of cases it was some trifling thing that could have been settled as easily as a gnat could be taken out of the eye, if only one of the parties had been willing to say, "I am wrong. Please forgive me." But no, they go on nursing their grievances until the molehill becomes a mountain.

Years ago when some public course was under contemplation, we received a stinging letter from a certain minister, warning us of the inevitable disaster that must follow upon our taking the course proposed. We were told that it would mean the ruin of the Seminary, the ruin of the Union of Regular Baptist Churches, the ruin of THE GOSPEL WITNESS, and the ruin of Jarvis Street Church. The writer said something to this effect, "If you persist in your folly, when you find yourself seated upon the heap of rubble that will be all that is left of all those interests, please remember that I warned you." Then the writer said, "Of course, if, by any possibility, I should be mistaken in judgment, and such results should not follow, I shall be the first to acknowledge my mistake." Years have passed, and these interests still stand, and are as prosperous as ever; but we have not yet received from that minister a letter of acknowledgment, saying that he was wrong. We did not expect it at the time: we do not expect it now.

We are content in this simple article, to call attention merely to the principle, and to point out that floods of blessing would come into the souls of men and women if they could but find grace to say, "I was wrong: I am sorry"!

If, then, we would confess our faults to each other it would be the most natural thing in the world to pray one for another. What a blessing that would be! The wound would speedily be "healed" for "the effectual fervent prayer of a righteous man availeth much".

THE MRS. HAWKINS' FUND

IN OUR issue of July 1st, page eleven, under the caption, "The Fatherless and the Widow", we told the story of Mrs. Hawkins and her four children, who went to Vancouver to join Mr. Hawkins, who had obtained a position there, and secured a house, only to find the husband and father dead in the house. Apparently he had died through the night.

We informed the congregation of this fact the last Sunday in June, June 27th, and proposed an offering for the fatherless and the widow. Without previous announcement, the offering amounted in cash and pledges to \$1,156.54. Nearly all the pledges have since been redeemed. There are a few still outstanding, which we are sure will come in.

In response to the article in our issue of July 1st, we have received an additional \$367.00, making, to date,

a total of \$1,523.54. We have not the permission of the donors to publish the names, so we publish the amounts, and the places from which contributions have come. While the list below shows only \$25.00 from Toronto, most of the interested people from Toronto would be represented in the offering taken from the Jarvis Street congregation, of \$1,156.54.

We are most grateful to all who have come to our help in this matter. When we told someone of the amount, he said, "Very good! But what is that compared to the loss of husband and father, and the breadwinner?" Quite true! So the Fund is still open to any who desire to have fellowship with this needy family.

Following is the list of contributions.

Peterboro, Ontario	\$ 5.00
Peterboro, Ontario	2.00
Hespeler, Ontario	20.00
Paris, Ontario	5.00
Manitowaning, Ontario	10.00
McAulay's, N.S.	5.00
Calgary, Alta.	100.00
Victoria, B.C.	20.00
Victoria, B.C.	5.00
Hamilton, Ont.	100.00
Middle Sackville, N.B.	10.00
Sault Ste. Marie, Ont.	20.00
Winnipeg, Man.	5.00
Annapolis, N.S.	2.50
St. Mary's River, N.S.	5.00
Norwalk, Conn.	2.00
Campbellton, N.B.	10.00
N. Battleford, Sask.	5.00
Orillia, Ont.	10.00
Toronto, Ont.	5.00
Toronto, Ont.	20.00
Uxbridge, Ont.	1.00
	<hr/>
	\$ 367.00
Jarvis St. Offering, June 27th	1,156.54
	<hr/>
TOTAL	\$1,523.54

THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

July 8, 1948.

TO: The New York City Board of Education and
Board of Superintendents

Gentlemen:

The Executive Committee of the American Council of Christian Churches, meeting in Philadelphia, Pennsylvania, wishes to express its complete disapproval of the recent ban against the weekly magazine, *The Nation*, for the reasons which were given for such action.

We believe that every Protestant to whose attention this matter has come will regard this as yet another expression of unmistakable subservience to the pressure of Roman Catholicism.

This Council's Executive believes that such a ban constitutes a serious threat to the Constitutional provision guaranteeing freedom of the press. While insisting upon holding to this principle by lipservice, there is at the same time a notice served on periodicals in public school libraries that, should they speak disparagingly of the Roman Catholic Church, they must be prepared to suffer the penalty of a ban identical to that leveled against *The Nation*.

This protest is entirely fair in its viewpoint. We would be just as insistent that a pro-Roman Catholic paper have the right so to express itself, as in this instance we are insistent that articles which criticize the Roman Catholic system have a perfect right to free-

dom of expression. There is no Damoclean sword hanging by a hair over the head of publishers who are not only pro-Romanists but extremely anti-Protestant. The Executive Committee of this Council wishes to register its vigorous protest because such a Damoclean sword, by virtue of the recent ban against *The Nation*, is placed over the head of every publication which dares to say anything which makes the Roman Catholic Church unhappy. If, as some of the Romanists insist, there have been misrepresentations, let them be reminded that freedom of the press is their privilege. Let them reply to these alleged misconceptions. The destruction of freedom is no sane way to solve our problems. In destroying the freedom of one, you destroy the freedom of all.

The Executive Committee of the American Council expresses the hope that there may be such a thunderous demand by lovers of freedom and of our Constitutional rights, both on the part of Roman Catholics and Protestants, as will accomplish a swift reversal of the disgraceful procedure in the employment of such a ban.

Cordially yours,

(Signed) Wm. Harlee Bordeaux,
General Secretary.

THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

THE following article by a distinguished Protestant in Holland who views with grave concern the World Council of Churches, and who is greatly concerned to see the establishment of an International Council of genuinely Christian churches inaugurated, will be of interest.

TWO CONGRESSES IN AMSTERDAM

by Prof. G. Wisse,
Professor Emeritus of Theology, Doorn, Holland

A remarkable phenomena in our days is the universal desire to unite or assemble as much as is possible all Christian people. But one thing is sure: if on account of their humanistic tendencies, they want to include in this unity even those who deny Christ's deity and His atoning work, it is not the Holy Spirit who is speaking.

Therefore we are keeping aloof from the World Council of Churches which in August wishes to hold a conference in Amsterdam, but in which room must also be made for modernism.

In fact, the modernists themselves should not be willing to go there. For this modernism denies the resurrection and ascension of Christ, and, if it should be consistent, it should also deny the outpouring of Christ's Spirit, as a fruit of His exaltation. As modernism denies that exaltation, how can there be any question of a Holy Spirit, poured out by Him? In the case of modern Humanism it is their own spirit from heaven, as in Acts 2. From that point of view we greatly sympathize with the movement of "the American Council of Christian Churches" which makes a stand against all this. This counter Congress wants only to fellowship with such Christian churches as believe in a spirit of unity which comes forth from the exalted Christ.

—From *De Wekker* abbreviated.

Independence and a clear conscience are better with cold cabbage, than slavery and sin with roast beef.

—C. H. Spurgeon.

FOR ALL WHO ARE CONCERNED

THE letter below refers to our article in our issue of July 1st, on pages eleven and twelve, entitled, "The Menace of 'Religious' Education in our Public Schools".

We are grateful to Rev. W. A. Hare for his letter, and for his active interest in this matter. We assure Mr. Hare that we have always believed that in all Denominations God has a remnant according to the election of grace, a company of loyal disciples who have not bowed their knee to Baal. If others will take similar action to that of Mr. Hare, perhaps we may get something done.

Mr. Hare says:

"In view of this, may we ask that, if such is the case, is it possible to have some control brought to bear as to the kind of articles that may be printed in the *Ontario Public School Argus*, and if so, what steps should be taken to institute such control? Is this under the jurisdiction of the Minister of Education, and if so, can you bring the matter to his attention?"

In answer to Mr. Hare's question, we can only inquire, Are not the teachers in our public schools as well as the text books, under official control? Not every Tom, Dick, and Harry, is allowed to teach in public school. He or she must pass certain examinations, and must be officially approved as qualified for the task.

Our objection to the whole principle of Religious Education in the public schools is just at this point: How is it possible to control religious teaching, whether it be given by a visiting minister, or by the teacher himself or herself? They cannot be required to teach something they do not believe. If they are to teach at all, they must be allowed to express their own convictions. If they are infidels, or agnostics, or one or the other of these, camouflaged under the name Modernist, they will naturally teach what they believe, or what they do not believe. Children are required to attend the school by law, and they are bound to be exposed to this kind of infidel teaching.

The fact is, the principle involved in the State's undertaking to teach Religion in the public schools is wrong: it cannot be controlled. Inevitably it involves an infringement of the rights of conscience, either on the part of the teacher, or of the pupils.

In reply to Mr. Hare's second question; we can only say that it would, in our judgment, be useless to call the attention of the Minister of Education to this matter. Mr. George Drew was repudiated by his own constituency, and is now without a seat in the Legislature. But what does Mr. George Drew know about Religious Education, or about education generally? Frankly, we despair of improvement under the present Government. However, it will be wise for everyone concerned, to take this matter to heart, and to take what action may be possible.

Following is the letter:

Rev. T. T. Shields,
130 Gerrard Street East,
Toronto 2, Ont.

833 Kildare Road,
Windsor, Ont.,
July 9th, 1948.

Dear Dr. Shields,

In your recent issue of THE GOSPEL WITNESS of July 1st, 1948, there appeared an article entitled "The Menace of Religious Education in our Public Schools" that was read with considerable surprise and resentment by some of us here. The writer at once took up the matter with a

Rector of the Church of England, and he sat down and wrote to the Board of Religious Education of the Church of England in Canada, in Toronto, and asked what they knew about the article and the writer, Rev. Stephen J. Mathers.

This morning we have a reply from them, in which they state that the school books authorized for use in Ontario Schools on religious education, were brought from England, but had been revised to make them more adaptable to conditions of Canadian life, but that as far as the writer knew, no such statements had been introduced in agreement with the article by Rev. Mr. Mathers. He also added that in his opinion such statements were not issued in any official publication, but that the article in question must be a personal expression of Rev. Mr. Mathers' personal views, over which there would be no official control.

In view of this, may we ask that, if such is the case, is it possible to have some control brought to bear as to the kind of articles that may be printed in the *Ontario Public School Argus*, and if so, what steps should be taken to institute such control. Is this under the jurisdiction of the Minister of Education; if so, can you bring the matter to his attention?

The writer will be very glad to hear from you on this matter as he is very much interested in stopping this sort of thing. From this you will realize that there are still a few in Israel who have not bowed their knees to Baal.

Thanking you for your kindness, I remain,

Yours very truly,

(Signed) W. ALMON HARE.

HYMNOLOGY

Hymns, published by the Inter-Varsity Christian Fellowship, 50 cents; ten or more, 40 cents; fifty or more, 35 cents.

A NEW hymn book which should prove valuable to prayer meeting groups, Young People's Societies, and for private use has recently been published by the I.V.C.F. This new anthology is published specifically for use in fellowship activities in the high schools and universities of Canada and the United States, but its many merits should win it acceptance with the Christian public as a whole.

It might perhaps be argued with some justification that we have a plethora of hymn books already and that new ones are unnecessary. Yet in spite of the vast number of hymn books of all descriptions the I.V.C.F. was quite unable to find one which suited the peculiar ministry it was called to do. Available publications seemed to fall into two classes. There were the large denominational hymn books and collections such as Sankey's. These were excellent in their way, musical and otherwise, but were much too expensive and bulky and often neglected the better gospel hymns and some of the excellent hymns written by contemporary writers. The other hymn books were usually rather unattractive and too "popular" in their idiom and so were unsuitable for university use.

The I.V.C.F. accordingly determined to publish a hymn book which would contain a proper proportion of old and new hymns and would place the necessary prime emphasis on the gospel without neglecting the deeply spiritual devotional hymns. Furthermore, the book would have to be dignified and tasteful enough to be acceptable in the most critical of all spheres, that of the university, edited with sound and imaginative musicianship, and yet not falling into the fault of being too "arty" in music or poetry.

In this the editors have been admirably successful. Yet all of this has been accomplished at the price of one lunch at the cafeteria, and the publishers deserve

great credit for producing a book so inexpensive without being in the least cheap.

Because it is a short book no doubt every one will miss some of his "personal favourites". This is unavoidable in any anthology. What is remarkable is that not a single hymn that has been included fails to justify its inclusion. The choice has not been made on the basis of popularity but of effectiveness and suitability, but every piece has stood the test of use. Doubtless some of the hymns will be unfamiliar in these circles, but all have been used elsewhere with great blessing. In the matter of hymn tunes it must be confessed that the editor cannot always please everyone, this reviewer included. In most cases, however, when an unfamiliar setting has been set to a hymn, the result is a definite improvement. The musical level is quite high, and a sane balance has been struck between the vapid, unimaginative harmonizations which spoil so many popular hymn books and a too elaborate and esoteric treatment which only musicians would appreciate.

Hymns has won instant acceptance in the circles for which it was designed, — the universities and high schools. It should win wider acceptance among the general public when its virtues become known.

—D. D. FEAVER.

TURNED FROM IDOLS TO SERVE THE LIVING GOD—HALLELUJAH!

In the course of his door-to-door visitation work, Student Maurice Boillat (from France), who is labouring with Rev. W. J. Wellington in Malartic, Quebec, for the summer, met a French-Canadian woman who became very interested in the Gospel. After attending a meeting to which she was invited, the Word of God so gripped her heart that her thoughts turned at once to her husband and she asked Mr. Boillat to pay him a visit as soon as possible. Evidently this Roman Catholic couple had been seeking the light for some time, and were already prepared by the Holy Spirit for the distinctive message God's servant came to deliver. Shortly after receiving a New Testament, which they eagerly read, they both accepted Christ as the only Saviour, from sin. Without even hearing the subject-discussed, their idols and cigarettes disappeared. Following this came their abjuration papers, which they submitted to the local Roman Catholic priest. Their conversion to Christ was so manifestly genuine that the missionaries had not the least hesitation in baptizing them both and receiving them into the Church Membership.

There are six children in this French-Canadian family, three of whom are now coming regularly to Sunday School. They themselves attend every meeting including the Open Air services, and are constantly testifying of their joy in the Lord to others. We all join our Missionaries in thanking God for this victory.—H.C.S.

RECORD CROWDS AT SARNIA D.V.B.S.

The latest "Temple Tidings", a weekly bulletin edited by Rev. W. H. MacBain of Sarnia, carries the following account of a successful D.V.B.S.

"Crowds of eager boys and girls are thronging our Daily Vacation Bible School this year. On Monday we had 160 children and 25 teachers; Tuesday, we slipped down 3 to 157 and to-day (Wednesday) we hit an all-time high of 179. What a blessing it is at last to have adequate space in which to work."—H.C.S.

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ARGENTINA A DANGER SPOT

IT WOULD be wise carefully to watch Argentina. It is, perhaps, the chief danger spot in South America. The following item from *Family Herald and Weekly Star*, is a straw in the wind:

Argentina Helps Spain

Argentina is to extend a credit of 1,750,000,000 pesos (about \$440,000,000) to Spain under a new agreement signed in Buenos Aires Saturday. The agreement called the Franco-Peron Protocol, also cancels a 350,000,000 pesos debit balance from credit opened to Spain in 1946 and covers further annual loans of 250,000,000 pesos until 1951.

EDMUND BURKE

On Marie Antoinette*

I HEAR, and I rejoice to hear, that the great lady, the other object of the triumph, has borne that day (one is interested that beings made for suffering should suffer well) and that she bears all the succeeding days, that she bears the imprisonment of her husband, and her own captivity, and the exile of her friends, and the insulting adulation of addresses, and the whole weight of her accumulated wrongs, with a serene patience, in a manner suited to her rank and race, and becoming the offspring of a sovereign distinguished for her piety and her courage; that like her she has lofty sentiments; that she feels with the dignity of a Roman matron; that in the last extremity she will save herself from the last disgrace, and that if she must fall, she will fall by no ignoble hand.

It is now sixteen or seventeen years since I saw the Queen of France, then the dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning star, full of life, and splendor, and joy. Oh! what a revolution! and what a heart must I have, to contemplate without emotion that elevation and that fall! Little did I dream when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honor and of cavaliers. I thought ten thousand swords must have leapt from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished forever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defense of nations, the nurse of manly sentiment and heroic enterprise is gone! It is gone, that sensibility of principle, that chastity of honor, which felt a stain like a wound, which inspired courage while it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness.

*From the "Reflections on the Revolution in France".

EDMUND BURKE On the Death of His Son*

HAD it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family; I should have left a son, who, in all the points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honor, in generosity, in humanity, in every liberal sentiment, and every liberal accomplishment, would not have shewn himself inferior to the Duke of Bedford, or to any of those whom he traces in his line. His Grace very soon would have wanted all plausibility in his attack upon that provision which belonged more to mine than to me. He would soon have supplied every deficiency, and symmetrized every disproportion. It would not have been for that successor to resort to any stagnant wasting reservoir of merit in me, or in any ancestry. He had in himself a salient living spring of generous and manly action. Every day he lived, he would have repurchased the bounty of the crown, and ten times more, if ten times more he had received. He was made a public creature, and had no enjoyment whatever but in the performance of some duty. At this exigent moment the loss of a finished man is not easily supplied.

But a Disposer, whose power we are little able to resist, and whose wisdom it behooves us not at all to dispute, has ordained it in another manner, and—whatever my querulous weakness might suggest—a far better. The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stript of all my honors; I am torn up by the roots, and lie prostrate on the earth! There, and prostrate there, I most unfeignedly recognize the divine justice, and in some degree submit to it. But while I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for reprehending, and with a considerable degree of verbal asperity, those ill-natured neighbours of his who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. Indeed, my lord, I greatly deceive myself, if in this hard season I would give a peck of refuse wheat for all that is called fame and honor in the world. This is the appetite but of a few. It is a luxury; it is a privilege; it is an indulgence for those who are at their ease. But we are all of us made to shun disgrace, as we are made to shrink from pain, and poverty, and disease. It is an instinct; and under the direction of reason, instinct is always in the right. I live in an inverted order. They who ought to have succeeded me are gone before me; they who should have been to me

as posterity are in the place of ancestors. I owe to the dearest relation—which ever must subsist in memory—that act of piety which he would have performed to me; I owe it to him to shew, that he was not descended, as the Duke of Bedford would have it, from an unworthy parent.

*Burke's son was Richard Burke, who died on August 2, 1790. He was 32 years of age. The blow shattered Burke's ambition. He himself died in 1797. One other son, Christopher, had been born to Burke, but he died in childhood. Burke's domestic life was otherwise exceptionally happy. He was noted among his contemporaries for his "orderly and amiable domestic habits."

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

Six were baptized and eight joined Snowdon Regular Baptist Church, Montreal, Rev. J. R. Armstrong pastor, on May 6th. On June 23rd, Rev. T. D. M. Carson used the facilities of Snowdon Baptist Church to baptize three believers, two of them French-Canadians from Montreal.

Rev. and Mrs. W. McIvor have arrived in Toronto on furlough from Nigeria. Since they are unable to secure a house for their family here, they are going to the States for their stay on this continent.

Rev. and Mrs. Samuel R. Jeffery and family expect to leave Toronto next week on their return to China. They expect to sail from San Francisco in August.

Mr. W. P. Bauman is taking further courses toward his M.A. from McGill University, Montreal, and supplying Snowdon Baptist Church, Rev. John Armstrong pastor.

Student-pastor Ewan Paras was bicycling to his mission at Cookville, since he lives in the city, when he was knocked off his wheel by a passing car. Fortunately, although his hip was badly bruised and his leg badly sprained, no bones were broken.

To Mr. and Mrs. Paul Morris, on June 27th, the gift of a son.

Mr. Elton Britton is student pastor at Bobcaygeon, Ont.

Mr. Newton M. McKenzie and Miss Marion Melrose were united in marriage at Jarvis Street Baptist Church on June 25th. The ceremony was performed by Dr. T. T. Shields, assisted by Rev. H. C. Slade. Mr. McKenzie is pastor at the French Baptist Church of LaSarre, Quebec, where they will make their home.

The June report of Rev. Martin Chernoff from Charlotte, N.C., where he works with the Southern Evangel to Israel, shows an urgent personal witness being carried on in that neighbourhood by which a Jew here and another there is being definitely reached with the gospel.

We gratefully acknowledge the gift of a number of books to the Seminary from Mrs. Zimmerman of Angus, Ontario.

Miss Elva Treleaven, R.N., is this summer gaining further experience in nursing at the Kitchener-Waterloo Hospital. She writes: "I have had wonderful opportunities to witness to nurses, doctors and patients, and the Lord is blessing."

Rev. W. R. Slade, B.A., has been called to the Lebanon Baptist Church not far from Louisville, Kentucky, in which city he expects to continue his studies at Southern Baptist Theological Seminary.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

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Rev. and Mrs. G. E. Franklin have come to Brantford for a year's furlough, after eleven more years of missionary service in Costa Rica, Central America.

Miss Margaret Smith, Bursar of the Seminary, accompanied by her sister, Miss Mary Smith, sails on Friday, July 16th for two months in the Old Country.

-Mr. Stewart Phoenix Writes from Ethiopia:

"Before the Italian rape of Ethiopia, the Practical Arts School of Jimma, with which we were formerly associated, was a Roman Catholic Mission School of which the primary interest was not to teach the boys the three R's. When the Pope's legion reached Jimma, the 'holy father' in charge of the school became a major in the Italian army, and immediately conducted a bloody purge of all those who had previously, in confidence, confessed to him a hatred of the Italian invader, or of those who because of the little education they had acquired, might be dangerous elements in the future. It may interest you to know that a wireless transmitter and receiver had already been installed in the 'Vicar of Christ's' house and there was enough arms and ammunition stored under the floor of 'God's House' to equip a whole division. Mr. Brown, these people who find it difficult to preach, contend or wage a spiritual warfare against this iniquitous system, should talk to some of the boys at the school, who, terror-stricken, stood beside their fathers as they were ruthlessly mowed down by machine guns.

African Poverty

"According to our standards, the native famishes in abject poverty; according to his standard, the foreigner visiting this country luxuriates in sublime wealth. A simple contrast would be that of pauper and millionaire. All members of the family from baby to grandmother, from chicken to cow, from bed-bug to donkey, are crammed into a squalid one-roomed tepee, constructed of wood, straw, mud and dung. The household effects consist of a nest, a tether, a few straw pallets, an occasional bench for a bed, some crude carvings for table and stool, a few rusty tin cans, a couple of dirt-caked cooking utensils and a spot in the middle of the lateritic floor for a fire-place. Since the Wesleyan adage, 'Cleanliness is next to godliness', has never been incorporated into the religious ritual of either the Moslem or Coptic Christian in this country, they have never experienced the 'showers of blessings' accompanying its domestic observance. Occasionally during the rainy season their patched and tattered clothes are rinsed in the ruddy torrents; but since soap is almost as rare as these occasions, you can imagine the dirt that is ground into these filthy rags. As there is little or no organized industry outside of Addis Ababa and Dira Dawa, most people depend upon primitive farming or some time-worn handicraft for their meagre existence. To the Westerner, this crude existence is drab and degrading; to the African who has never known the amenities of Western civilization, this way of life may be all that the heart desires. In other words, what we may consider repulsive the Ethiopian may consider Utopian.

Encouraging Transformation

"The introduction of a degenerate form of Western civilization, sometimes mistaken for Christianity, adds deplorably to the confusion. The picture is not completely black. In spite of the corruption and degradation, the transformation that is wrought in those who have truly accepted the Lord Jesus Christ as Saviour and who have been intelligently instructed in 'sound doctrine', is encouraging and proves that our efforts are not in vain.

One Mission Field

"It is sometimes asked, 'Is Ethiopia in any greater need of missionaries than our own land?' Who dare dogmatically answer that question? Experience and observation have taught us that Christians preparing for full-time service in the Lord's work should keep in mind that the world today is one vast missionary field ripe unto harvest. Canada and America are just as much in need of evangelization as Ethiopia. The 'all' of the Great Commission includes the most cultured sinner in enlightened Toronto as well as the most uncultured pagan in backward Ethiopia; it includes the civilized barbarian that struts down the avenues of our most advanced metropole as well as the

uncivilized savage that stalks in the jungle. Men and women are perishing without Christ in the shadow of the most elaborate Christian cathedral as well as in the precincts of the dingiest heathen shrine. Today as never before, we must see the world in its true perspective. Regardless of colour, culture and clime, all men are those for whom Christ died. Foreign fields are challenging, but is not the home front equally as challenging? It is frequently proclaimed that the missionary who devotes his time and his talent to vineyards in the remote corners of the globe does the greater work and offers the greater sacrifice. We are convinced that the pangs of loneliness, the terrors of disease and the perils of the robbers are far easier to face than the jeers of our fellow countrymen and the persecution of antagonistic fanatics. The following from a Canadian missionary in this country corroborated our conviction: 'I was more terrified to work in Toronto, "The Good", than in Ethiopia'. To be sure it is less hazardous and less exacting to witness to the Ethiopian than it is to the superstitious French-Canadian under the fearful grip of Romanism.

"While we were spending the Christmas vacation with the Advisor to the Director of Aviation, whom we were instrumental in bringing from Canada, two new deHavilland 'Doves', gifts from the King of England to the Emperor of Ethiopia, arrived. Mr. Fawcett, when asked by His Majesty's Private Secretary if he knew anyone who could fly them, pointed to Phoenix. On the spot we were ordered to remain in Addis Ababa. After two weeks of familiarization with these planes, we were transferred by His Majesty's request to the Imperial Ethiopian Airforce.

Unsettled Conditions

"In a country that allocates approximately one-third of the national budget to education, there are going to be convulsive developments in all spheres of the national life. Just what the outcome of this experiment will be is difficult to say, as everything is in such an unsettled condition. Because of the economic condition of the country, almost all agricultural development has been sacrificed to either the military or educational spheres. Due to the dire shortage of gasoline and fuel oil, motor transportation which is the very lifeline of the country, has been cut to a minimum.

Equal Intelligence

"In spite of a few disappointments and discouragements, this has been an experience both profitable and enlightening. The eagerness and the receptiveness with which both boys and girls learn, makes teaching a pleasure. Contrary to the opinion of the 'superior' Westerner, the average Ethiopian boy or girl is not the least bit inferior in intelligence and ability to the average Canadian. Their outstanding ability to memorize by rote that which is presented to them during the course is an important factor to consider in their education. (Would you like a few as Greek scholars?) By repeating verbatim from their notes or text-books they can often mislead the teacher into thinking that they have a thorough knowledge and understanding of the subject, while, as the case may be, they may be parroting off what is to them a lot of meaningless phrases. With apparently no effort, they learn a new language. Teaching them to think in a logical coherent manner, according to our standards, is the most difficult task that the teacher of all grades has to face. And yet, are we justified in insisting that they see eye to eye with us in everything?

"Because there is no place for capital accumulation in a subsistence economy, the propensity to save, in our sense, is almost foreign to these people: saving is merely postponed consumption. We must not delude ourselves, these people have not the same incentives for hard work and enterprise that we Westerners have. There is a great gulf fixed between the qualitative make up of the Ethiopian way of life and the Euro-American way. The successful teacher of any progressive educational scheme must see Ethiopia in its true perspective. With an anthropological understanding of the people and their culture, he must create and stress those incentives that contribute toward the common interest and at the same time allow plenty of freedom for individual enterprise and initiative. There is overwhelming evidence, that self-interest is the predominating and motivating force among those who have acquired a 'little knowledge'. This 'dangerous, thing' can

lead to social and moral disintegration. To qualify for a place on the Board of Education and as a matter of fact, as a missionary, a Westerner should not only pass an examination in Professor A. C. Whitcombe's Biblical Theology but prove by a cross examination that his study has influenced his understanding and appreciation of the problems he will be called to face in this country!"

News of Union Churches

Acting Secretary—H. C. SLADE

Lakeside Baptismal Service at Norland

Norland under the leadership of Rev. Ian MacIntyre, is enjoying a time of blessing. In the past few months a number have made profession of their faith in Christ, and recently sixteen were baptized in a nearby lake. About one hundred and forty attended this lakeside service, and besides witnessing the ordinance of baptism, they heard an able gospel message delivered by Rev. R. E. J. Brackstone, Pastor of the Baptist Church at Fenelon Falls.

Good News From Courtland

Student Pastor Harold W. Kettyle writes:

To date the work here in Courtland is making steady progress. The Sunday School is increasing in attendance each week, and the services are well attended. Best of all is the fact that souls are being converted. Two young girls have recently accepted Christ as their Saviour. One was saved while reading her Bible, and the other received Christ when the invitation was given at our Sunday evening service. While on visitation recently, I had the privilege of leading another lady to the Lord. This past Sunday we were privileged to have the Ladies' Quartette of Jarvis St. Baptist Church with us. When the invitation was given an elderly man came forward to confess Christ as his Saviour. On June 20th a baptismal service was held in the Otterville Baptist Church, of which Rev. B. Hisey is pastor. Four of our young ladies followed the Lord in believer's baptism. The blessing of the Lord truly maketh rich.

Tilbury Christians Extend Testimony

Rev. C. Rogers reports progress in the work at Tilbury as follows.

I am more convinced than ever that Tilbury is a centre from which many small neglected communities can be reached. Recently through the efforts of one of our Christian mothers, who has been conducting a Bible Club for the children in her school section, we have been allowed to use the school-house in which to hold a Sunday School on Sunday afternoons. This school-house is seven or eight miles from Tilbury, and though our building program has kept us from any extensive country visits, we had an attendance of fifteen the first Sunday, and on the second Sunday twenty-five. This is evidently a real opportunity, and we seek the Master's blessing for every soul we may contact in that neglected farm community. A good friend who has eyes to see these opportunities has offered to buy a good used car for my use in this work.

In the town of Tilbury itself, the Lord encourages us each season with some growth. This past month we have had the joy of seeing another family regularly attending our services, who have a hunger for something more genuine than that which they have been receiving under the teaching of Jehovah's Witnesses and Seventh Day Adventists. Not only the parents, but the two teen-age children as well, are showing keen interest in the Word of God.

Our folks are anxiously awaiting the day when our recently acquired building will be ready for use. The difficulty of getting materials and helpers, together with high costs of labour is still serious, but we hope in about a month to have the repair work completed. The generous financial aid of interested Christians, along with the sacrificial efforts of our own faithful few in and near Tilbury has made it possible to remain free of debt thus far. Our hope is, of course, that we might be able to open the building debt free.

The delay in our building program has only served to

strengthen our ambition to see a thriving, self-supporting, work established, and conveniently equipped in Tilbury as soon as possible.

A CITY OF CHURCHES IN A STATE OF SPIRITUAL DESTITUTION

North Bay, with its estimated population of 20,000 is called the "Gateway to the North". Like many other cities, towns and villages in Ontario, it has been for years in need of a strong, aggressive evangelical testimony. Student Bert Oatley-Willis is pioneering in this strategic centre, and in his first published report, he writes as follows:

"North Bay seems to have its quota of churches. It is argued by many that there is no need for another church here. This I feel would be true if churches were all that the town requires. However, if the gospel of the grace of God is the need of any city, then it can be said without equivocation that the need of North Bay is great. "Since arriving here, I have canvassed 585 homes, 40 percent of which are Roman Catholic, and despite the fact that most of them are members of city churches, 80 percent of the remainder showed a tragically lamentable ignorance of the good news of salvation by grace.

"While we admit the fact that the need is tremendous, it is also true that the opportunities are equally great. July, August and September sees the town very busy with tourist traffic, a large percentage of which is American.

"At present we are labouring under difficulties, the major problem being our meeting place. We have a splendid hall with one great drawback. It is situated on the third floor. Coupled with this, the Christian Scientists and Jehovah's Witnesses meet in the same place, which has I feel, led to some viewing us with a measure of suspicion. While the indoor meetings have not been large, we have been greatly blessed and inspired by the Open Air Services, which are held on the main corner of the city. This, with the visitation, has enabled us to labour with greater joy. This coming Sunday will see us in a tent, which has been kindly loaned to us by the Cannington-Sunderland Association, sent up to us fully equipped with chairs, organ and hymn books.

"Early in August we hope to conduct a D.V.B.S. and thus augment our very small Sunday School. North Bay is indeed an open door, as needy as any place I know. Roman Catholicism is insidiously taking over the city, and unless Protestants soon awake, it will be only a matter of time before North Bay will be as Roman as some of the nearby towns which are already almost entirely in the grip of the Anti-Christ.

"The only solution to this problem is the Gospel, and the whole-hearted support of God's people with their prayers and substance. Failure in this respect must inevitably mean Romanism will march a few more miles into Ontario. Brethren, pray for us."—H.C.S.

DEVOTIONAL

Henceforth! by Rev. J. B. Rowell, obtainable from him at Central Baptist Church, Victoria, B.C., at 25 cents.

DR. J. B. ROWELL, of Victoria, B.C., has published a booklet of thirty-six pages, in good type, under the title *Henceforth!* It is a work of devotion which will benefit any Christian. Dr. Rowell knows how to write in a biblical, spiritual, and appealing fashion. For Christians, his chapter on "the Henceforth of Holiness" is particularly practical and sane. We commend the work.—W.G.B.

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Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 4 July 25, 1948

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

THE NEW BIRTH

Lesson Text: John 3:1-18.

Golden Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Supplementary Reading: John 3:19-36.

I. The Necessity of the New Birth: verses 1-3.

Nicodemus, a leading man among the Jews and a teacher, evidently belonged to the Sanhedrin Council (John 7:50, 51). He was an educated man, earnest and religious, interested in Christ, but timid in approaching Him. He is always referred to in Scripture as the one who came to Jesus by night (John 7:50; 19:39). It may be that he was not prepared as yet to make an open confession of his interest in Christ, or he may have chosen the night as the most appropriate time for extended conversation with the Saviour, when they might be free from interruption. At any rate, he went to Christ, and for that he is to be commended. Although he went first by night, he later took his place openly among the believers (John 19:39).

Nicodemus acknowledged Christ to be a Rabbi, a great teacher, and a Prophet from God. We can imagine that he was expecting to discuss with this teacher such religious matters as the Messianic Kingdom and the national hope of Israel. Christ interrupted the train of his thoughts with a startling statement, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." He cannot apprehend, enjoy or have a part in that kingdom. Nicodemus considered himself a leader in Israel, and hence an officer in that kingdom, but Christ pointed out that he was incapable of understanding even the basic principles of the kingdom. The natural man, man in his unregenerate state, cannot understand the things of the Spirit (1 Cor. 2:14); he is blind (2 Cor. 4:4), dead in trespasses and sins (Eph. 2:1-3), with understanding darkened (Eph. 4:18, 19), full of evil thoughts (Gen. 6:5; Jer. 17:9) and unable to please God (Rom. 8:8). A new birth, a new life from above, is necessary. The Greek word for "again" in verses 3 and 7 also means "from above".

To Nicodemus such a spiritual birth seemed as impossible as a second natural birth. So it is, apart from God Who is the Author of all life—physical, mental, moral and spiritual (John 1:4; 17:2; Acts 17:28).

II. The Manner of the New Birth: verses 4-18.

After stating the necessity of the new birth, our Lord emphasized the manner of the new birth. The Holy Spirit is the agent, and the Word of God is the instrument (Tit. 3:5; 1 Pet. 1:23). Water is a symbol of the Word of God, because of its

cleansing qualities (Psa. 119:9; John 15:3).

The subjects of a spiritual kingdom must enter that kingdom by spiritual birth, since flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50). According to the law of generation, like begets like; flesh produces flesh, and the Spirit alone can produce spirit.

Our Lord illustrated the principles of the new birth by reference to the wind, a comparison which was peculiarly apt, since the Greek word for "spirit" also means "wind". Both are sovereign in their activity (Rom. 9:15, 18), mysterious and unseen, yet powerful.

Nicodemus again asked, "How can these things be?" Being a teacher in Israel, he should have known something about the doctrine of the new birth, for it is taught in such passages as Ezekiel 36:25-27. Our Lord said it would be useless to explain to him "the heavenly things" of the new birth, which might include the God-ward aspects of salvation—His predestination, election and sovereign will.

It is God's part to create and bestow new life; it is man's part to receive Christ, to believe upon Him. Christ is the Mediator between God and man (1 Tim. 2:5); He is the One Whose death made new life possible. Believing upon Him we shall be pardoned, justified and given a new divine nature (2 Pet. 1:4). To know Him is life eternal (John 17:3).

The incident of the brazen serpent in the wilderness illustrates the way of salvation (Numb. 21:4-9). The poison affected all the people, just as sin is universal; all are lost (Rom. 3:23). The malady was fatal; sin brings forth death (Rom. 6:23; Jas. 1:15). God alone could provide a remedy. The brazen serpent is a symbol of the judgment which fell upon the Son of God, and the uplifting of the serpent pictures the uplifting of Christ on the cross (John 12:32). Healing came to those who looked up to the serpent in faith, believing the Word of God spoken through Moses. Similarly, salvation is bestowed upon all who look to Christ (Isa. 45:22); their faith is counted to them for righteousness (Rom. 4:5). Those who refused to accept the way of life which was offered to them died; to reject Christ is to perish (John 8:24).

Christ came not to condemn, but to save. Men were already under condemnation, but Christ came to show them their guilt and to lead them to God. People are lost because they are sinners, and also because they spurn the remedy provided in Christ (Heb. 2:3). The true Light is now shining, and those who remain in darkness are without excuse. They think that they can conceal their evil deeds. The holiness of Christ exposes sin in all its ugliness, just as the sunlight reveals insects which have been hiding under the cover of the rocks. The good will not fear the light of Christ.

DAILY BIBLE READINGS

July 19—The new birth	Tit. 3:1-7.
July 20—The new man	Col. 3:1-17.
July 21—The new nature	2 Pet. 1:1-11.
July 22—The new power	Rom. 8:1-13.
July 23—The new destiny	Eph. 1:1-14.
July 24—Life for a look!	Numb. 21:5-9.
July 25—Look unto me!	Isa. 45:18-25.

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