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The Jarvis Street Pulpit

"Borne Upon Christ's Shoulders, His Heart, and His Head"

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Evening

(Stenographically Reported)

"And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial"

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD:

And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."—Ex. 28:12, 29, 36-38.

AARON was one of the most striking and complete types in the Old Testament of the High Priest and Apostle of our profession, the Lord Jesus Christ. Every element of every garment which he wore, had some spiritual significance. They were made, and he was arrayed therein, as we are told, "for glory and for beauty". The garments of the high priest, like all the furnishings of the tabernacle, were made after "the patterns of things in the heavens": they were not made after earthly patterns, but after "the patterns of things in the heavens".

There are people who are very fond of making things from patterns; or if they do not make them, they buy them according to certain patterns. They are extremely anxious that they should be dressed in accordance with the fashions of the time. The clothing which Aaron wore was not made according to the fashion of the earthly Jerusalem, but from patterns which belonged to another city — up there. And we shall all desire some day to be fashionably dressed. It is not a sin to be in the fashion, provided the fashion is a good one. And when "the marriage of the Lamb is come", we shall all desire to be apparelled in such garments as will accord with the requirements of the King's court. Spiritually

wise men and women even to-day are much less concerned about the fashions of London or Paris or New York than they are that they should be conformed in all their lives to the pattern of things in the heavens.

Aaron was the representative of the people; and he appeared in the people's behalf as their representative before God. And these garments which he wore were made according to a divine pattern; and were designed to represent certain great spiritual truths. Into the symbolism of these garments I have not time to enter this evening; although all the details of Aaron's official clothing are full of spiritual instruction.

I desire this evening that we should concern ourselves mainly with the ephod and the mitre. The ephod consisted of two shoulder-straps with the breastplate of judgment; and upon the mitre there was a plate of gold upon which was engraved, "Holiness to the Lord." On each of the shoulder-straps there was an onyx stone; and on these stones were engraved the names of the twelve tribes of Israel. The breastplate of judgment consisted of twelve precious stones in settings of gold. Upon each stone there was engraved the name of one of the tribes of Israel. This chapter tells us that when Aaron went into the presence of the Lord as the people's

representative, he carried their names upon his shoulders, upon his heart, and upon his head, that they might be accepted before the Lord.

And in like manner our great High Priest bears His people upon His shoulders, and upon His heart, and upon His head; for He was given "to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

I.

I want them to begin by inquiring WHAT THE SHOULDERS OF JESUS ARE PLEDGED TO DO FOR POOR SINNERS; for as surely as Aaron carried the people in symbol upon his shoulders, so our Lord Jesus carries every redeemed soul upon the shoulders of Almightyness.

The tabernacle was elaborately furnished; and the design of the whole structure was made according to the pattern shown in the mount. There was the altar of sacrifice; there was the altar of incense; there was the ark of the covenant, within which were the tables of stone; there was the overshadowing mercy-seat with the outstretched wings of the cherubim; there were all the golden vessels designed for use in the elaborate ritual which the Lord had ordained. But the essential part of the service, after all, did not consist in these things: it was all gathered up in the personality of the high priest; and the altar of sacrifice, and the altar of incense, and the ark of the covenant, and all the vessels of the tabernacle—all these were simply designed to facilitate the service which the divinely ordained priest was to offer before the Lord in behalf of the people.

Now we have in this Book a great body of revealed truth. This Book is a divine disclosure of the truth of the moral and spiritual world. The Sermon on the Mount has its place; the great principles of the divine revelation set forth in the epistles have their place; but I would remind you right at the outset that salvation is not to be found in the outward trappings of the tabernacle: it is all to be found in the Person of our incomparable High Priest; all these principles of truth can mean nothing to us unless we become vitally related to Him; unless by His grace this truth becomes translated into actual experience, and the things we believe become translated into actual experience; and their principles transmuted into actual character.

What then do the shoulders of Jesus do for the poor sinner? What is salvation? Why I have said it so often to you — not subscription to a creed, important as that is — and let no one say I make light of it — not a mere intellectual assent to the truth, not membership in a visible church, not mere outward reformation of character: salvation can be summed up in one word — salvation means "Jesus". He is God's last word to the world; and He appears here as One Who carries His people upon His shoulders.

What will the shoulders of Jesus do for you? Well, first of all, they carry *the burden of our guilt*. There are things which cannot be weighed in scales, whose weight cannot be estimated by material balances: there is a "spirit of heaviness" which cannot be estimated by *avoirdupois*. And so there is a burden of moral guilt which every one who has sinned against God must feel; and the shoulders of Jesus bear the burden of the sinner's guilt. The thoughts we think, the words we speak, and the acts we perform—these are but elements of the stream of life, issuing out of a deceitful and desperately wicked heart: that stream of life leaves upon the con-

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science a sediment of guilt which weighs more than the everlasting hills; and strangely enough it is like a diver's weight below water. People go about sometimes carrying such a burden, and not feeling it; for its weight is realized only as the light from God shines into the human conscience. Judas thought he was rich when he had the thirty pieces of silver; but when he saw the truth that he had betrayed innocent blood, when the light of God's countenance shone into his darkened heart, he cried, "I have sinned"; and suddenly he went to his own place, to the lowest depths of hell, carried thither by the burden of his guilt; as though he would fly to the lowest depths of the bottomless pit to get away from the God he had offended. O the burden of it! When a man comes to know that he has sinned, it is a weight that will crush him; and there is no power on earth can lift it. Only the shoulders of Jesus can carry the burden of our guilt.

The same is true of *the burden of grief*. If you could weigh the darkness of a starless night; if you could weigh the loneliness of a far country, where the faintest echo of the music of a golden harp, or the song of the redeemed is never heard; if you could weigh the pain, the indescribable agony of a heart in which the sword of divine justice has been sheathed—in a word, listen! if you could measure the momentum of the stroke of the Almighty when God arises to judgment, you would have some dim apprehension of the burden which our High Priest carries for poor weak sinners. The prophet saw Him in vision; and you remember what he said: "Surely he hath borne our griefs, and carried our sorrows . . . the chastisement of our peace was upon him; and with his stripes, we are healed." "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial."

And not alone our guilt, and our grief: *there is a sense in which we are carried upon the strong shoulders of the divine Shepherd*. I wish I had time to expound

to you this text; it is illustrative of this principle: "And the government shall be upon his shoulders." "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." It is an Old Testament prophecy of what Jesus Himself said when He declared, "All authority is given to me in heaven and in earth." The government is upon His shoulders; the keys of life and death swing at His girdle: "I am he that liveth, and was dead; and, behold, I am alive for ever more." He is a living High Priest to bear His people into the very presence of God upon His shoulder; to open every door; to make "a new and living way, which he hath consecrated for us", making it possible for us to come out of the prison-house and into the presence of God Himself.

But there is *another aspect of this truth*, a very practical one too. Even now I venture to believe that someone here is saying, "I wish I were a Christian! I love to think that He carried my guilt; that He carried my grief; and that the keys belong to Him. But oh, I am so weak! I would avow my allegiance to Christ to-night if it were not for the fear of the morrow." "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it," — bleeding, torn, lost, he stoops and tenderly lifts it, and lays it upon his shoulder, rejoicing, for it is as safe there as in the fold. "And when he cometh home—past the lair of the lion, and of the bear, safely skirting the edge of the precipice so near to the dark and bottomless abyss; but he carries it on his shoulder; and, O hear it! "when he cometh home, he calleth his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Here it is upon my shoulder!

That is salvation! What is it? Salvation means the shoulders of Omnipotence: "upholding all things by the word of his power." He is the very incarnation of Almightyness; and when the soul believes on Jesus, he is undergirded with the might which laid the foundations of the earth, and established the everlasting hills. He has beneath him the shoulders of the Divine Master. He cometh home!

O my friend, what is the trouble? Bad temper? Anybody here with an unruly tongue? Anybody here who cannot control his speech? A disposition to untruthfulness? Too weak to walk along the pilgrim way, to be safe against the lions that roar upon you? Is that how you feel? I congratulate you, because only the Spirit of God can give you as much sense as that. It is only the Spirit of God that makes people know their weakness. One whom we are accustomed to think of as the mighty Apostle said that he took pleasure in his infirmities because then the power of God rested upon him. But my question is this: though on that plane—the plane of your own desires, and of your own ability—though on that low level, salvation is impossible, what have you to say about the shoulders of Jesus? Do you think He can carry you safely through? Do you think He can see you through your difficulty? For it means nothing less than that to be a Christian,—to have underneath the everlasting arms. "And when he cometh home," the key upon His shoulder, which He turns in the ward of the lock of the gates of pearl, and they swing back upon their golden hinges, His redeemed upon His shoulders, all heaven cries, "Lift up your heads O ye gates; and be ye lift up, ye everlasting doors; and the

King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." And He comes in bringing His redeemed with Him. Hearken!

"And all through the mountains, thunder riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
Rejoice I have found my sheep!
And the angels echoed around the throne,
Rejoice! for the Lord brings back His own!"

That is salvation. "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Why you say, Hallelujah! That means, "Praise the Lord". What a wonderful Saviour is Jesus my Lord! What a wonderful Saviour is Jesus, my Jesus!

II.

And then we read that AARON MUST BEAR THEIR NAMES UPON HIS HEART." And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." I wish I could talk to you for a year about that. I pity the man who cannot find anything to talk about in this Book. I am impatient to get to heaven so that I shall have plenty of time to preach; when we can "serve him day and night in his temple".

Where does salvation begin? In the heart of God. Trace the "river of water of life", and you will find it proceedeth "out of the throne of God and of the Lamb". And He bears the names of His people upon His heart. My brethren, there is no other reason for any sinner being saved apart from this: that God is love. You cannot explain it on any other ground. He bears our names upon His heart. You know sin is the most unreasonable, the most foolish thing in the world. If only we could know God we should see that there is no reason for our-being in opposition to Him. He bears our names upon His heart. How were they put there? He loved us, I know, before the foundation of the world; and the Lamb was slain from the foundation of the world; but into the heart of Jesus the soldier's spear was driven: He can never forget what your salvation and mine cost Him.

I remember years ago having rather a weary hour and a half with somebody who had asked me to call. And at the time I wondered why I had been asked to call. She was a mother: she had had a large family; and I sat and listened for an hour and a half to all her tale of woe. She told me of all the sicknesses the children had ever had; of all the doctors who had ministered; of all the relapses they had suffered; and it seemed to me almost all the different kinds of medicine they had taken. And I listened with the utmost patience: and I came away, after spending that long time with her. I am sure not having taken two minutes of her time. I listened to her talk; and her husband told me afterward that she had greatly enjoyed my visit! Ah; but do not laugh at that. I thought of it. You know there is a world of teaching in these experiences. Why was it that that mother went back over all the years, telling the story of her children, and of all their suffering and sorrow? She bore their names in her heart. Why? She had lived there; she had spent half her life in the sick-room; she had put the arms of love about her children; she had been carrying them for years and

years; and it was the most real thing in the world to her, and the most important thing.

He never will forget Calvary. He will never forget me. I have cost Him too much. My name is in His heart because the spear put it there. It was engraven there by the spear of a Roman soldier—No, by the hand of the law of God written there. And all eternity cannot efface my name. It was engraven by the tool of the engraver with consummate skill; and the names of the tribes written in those precious stones were not as indelible as the name of the believer written in the heart of Jesus. Oh, He will never forget you!

I remember an old man who had a very large family. He was about ninety years old when I knew him. I do not wonder he could not count his children and grandchildren. But I asked him one day, "How many children have you?" "Let me see," he said; and he began to count them up. I think there were thirteen, or fourteen; and he gave me their names. Then he went away. After a while the old man came back, knocking at the door: I let him in, and he said, "There was another one;" and he gave me the name of the other one!

But Jesus will never forget one of them. Their names are written upon His heart.

And there is another thing: they were written upon the breastplate of judgment. They say, "Love is blind." I do not know whether it is: I think it ought to be the most discerning thing in the world. But that is a proverbial saying. But one thing I know is, that the love of Jesus Christ is not a blind love. He has loved with judgment. Our names are written upon the breastplate of judgment. "Mercy and truth are met together; and righteousness and peace have kissed each other." We need to know that He loves with a judgment like that: because sometimes we are disposed to say, "He must have made a mistake. Surely He could not have known."

I spoke to you on one occasion about the consecration of Aaron, and the cutting of the lamb in pieces, and the discovery of the defilement within. And when we are cut to pieces, and we discover the sort of people we are, we are inclined to say, "Surely the love of God must be turned away by this discovery."

I read the story of a man of great wealth, an honoured son of a distinguished family, who set his love, his heart's love, upon a certain woman. They were engaged, and the day of the marriage was even set. And when everything was thus settled, a nurse of this young lady divulged a family secret, of which she had hitherto been ignorant. She said, "I cannot allow you to become joined to such a man, and to become a member of a family with hundreds of years of unstained record behind it, without letting you know whence you came, and who you are." The prospective bride discovered that back in the past there was a stain upon her family escutcheon; and in great grief she sent for her betrothed. And he came; and she gathered together all the presents which he had given her; and she said, "I want you to take them all back." And she drew the ring from her hand, and she said, "I want you to take that too." "But," he said, "what have I done?" And she said, "Nothing: but we can never be married." "Why?" For a long time she refused to tell him; and then at last with great emotion she told the story which she had heard from her nurse. And he listened undisturbed, and even smiled at the telling of it. And when she had finished, he said, "Is that all?" "All?" she said. "What more could

there be?" But he took the ring from the table and took her hand and put the ring back again; and he said, "I knew all that before I asked you to be mine."

"He saw me ruined by the fall;
Yet loved me notwithstanding all:
He saved me from my lost estate;
His loving kindness, O how great!"

He bears our names upon the breastplate of judgment. He loves with discernment and with perfect knowledge.

Well then, do you not see? Turn it over in your own mind for yourself. And I wish you would get into the habit of that. If I could I would only simply knock at the door of the storehouse and push the door ajar a little, and say, "Go in and help yourself. You can get more than I can get for you."

Behind the breastplate of judgment, there is a throbbing heart—the heart of the Eternal, Who is the fountain of life, Who is made after the power of an indissoluble life—a life that is not subject to death. That is what Jesus meant when He said, "Because I live,—as long as my heart beats—ye shall live also." The very life of God is in you, if you are a Christian. I say it reverently: It would be as possible for God to cease to be as for one of the members of Christ's body to perish. He bears your name upon His heart; and from that fountain of life the power of the Eternal flows for evermore.

III.

And then he had ON HIS HEAD THE GOLDEN PLATE, "Holiness to the Lord." I do not know quite what that means. I turned it over in my mind like this: Does it mean that the mind of God is mine: "Let this mind be in you, which was also in Christ Jesus;" the memory of Jesus, my memory; the judgment of Jesus, my judgment; the perception of Jesus, my perception; the reason of Jesus, my reason; the will of Jesus, my will? Well, there is all that. But it is said that Aaron was to bear the golden plate upon his forehead, that he may bear the iniquity of their holy things. Some man thinks because he pays his debts, and because he is a decent sort of husband, and father, or brother, a fairly respectable citizen, that that is the kind of righteousness that God requires.

There was the altar of sacrifice, and there was the mercy-seat, and there was all the elaborate preparation for the reception of the poor sinner; but above all that the high priest, with blood in his hand, once a year pushed aside the veil, and entered where the Shekinah glory was shining, into the presence of God, sprinkling the blood upon the mercy-seat, spreading abroad his hands between the dead and the living, that the plague might be stayed. Across the blue mitre was the plate of gold, "Holiness to the Lord"; representing his people, that he might purge the iniquity of their holy things; that he might make their prayers, their praises, their worship, their devotion, the very holiest acts of which they were capable, acceptable; that they might be cleansed; that their iniquity might be taken away; that God might look upon the high priest, and seeing, "Holiness to the Lord" upon his forehead, remember that in figure all those whom he represented were members of His body.

That is a wonderful Psalm which says: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard:

that went down to the skirts of his garments." The anointing oil was poured upon his head; and it ran down to the skirts of his garments; and there was not a member of his body that did not share in the anointing, accepted before the Lord.

Do you know what "Christ" means? The Anointed One. He is the Head; and the anointing which we have received in Him abideth in us: we are members of the body of Christ; and He Who is our Head imparts His merit to us; so that the iniquity of our holy things is purged away; and you and I may pray—O Hallelujah! we may come right into the holiest of all, and address the throne of heaven: we can pray because our High Priest is there; we can pray, and we can worship, and we can call Him our Saviour; we can call Him our Friend; we can call Him our Brother; we can rejoice in Him all the day long; because He bears our name upon His forehead for a continual memorial.

Well, is that a salvation worth having? Will you have it? Have you got it? You church-members—members of this church, or some other church—Are you resting upon the shoulders of Jesus? Are you sure that you have a place in His heart? Are you positive that He is your Head; and that you are a member of His body? Are you vitally united to Him? That is the question! Are you saved? Before the Lord, I ask you, Are you saved? And if you are not saved, will you say, as they did on the day of Pentecost, "Men and brethren, what shall we do?" If you are not a partaker of the grace of life, will you not receive it from His hand? I look for the day when we shall have Pentecost over again, and men and women will ask, "What must I do to be saved?" If you have come to look at Him in simple faith, and you know you have everlasting life; will you acknowledge it? I am not going to press it upon you this evening; but perhaps I ought to do so. What will you do then with Jesus? He is in the glory to represent you. Is there a man or woman here this evening who will just say, "Yes, sir, I want Him to represent me"?

"Ashamed of Jesus!—Yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

"Till then, nor is my boasting vain,
Till then I boast a Saviour slain;
And, O may this my glory be,
That Christ is not ashamed of me!"

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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The Gospel Witness

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LEARNING GREEK

New Testament Greek Grammar, by W. E. Vine, M.A.,
Published by Pickering and Inglis.

Here is a beginner's grammar specially intended for the layman. It is written out of long experience in imparting the original Greek. The book is printed in a convenient size, 4½ ins. by 6½ ins. and is about 1 in. thick. One of its advantages is that to a large extent the method is direct, that is, the sentences used are right from the Scriptures and help both to explain and impress Scripture on the student.

Some lessons we should think rather long, but, of course, they can always be divided. For class purposes we should like to see more exercises from English to Greek, for, after all, the student who can do them can do his other translation. Further, we like the eight case method. To talk about the dative of place is nonsense, the dative is used of persons and location is indicated by the locative. We wish this book every success, however, as we do any work that will lead to a better understanding of the New Testament.

A Beginning Greek Book, by J. M. Rife, New Concord, Ohio.

Professor Rife, who teaches classical languages at Muskingum College, has brought out a revised edition of *A Beginning Greek Book*. We used his former edition when it first appeared for one year at the Seminary, and not without a good deal of satisfaction. The work is based on the Gospel of Mark, while most beginner's grammars seem to be based on John. The type is clear, the vocabularies are translated into modern English, and the professor has embodied a number of corrections and suggestions to improve upon his work.

THE PSALMS

WHERE will you find words more aptly chosen to express joy than in the Psalms of praise and the Psalms of thanksgiving? There thou mayest look into the heart of all the saints as into fair, delightful gardens, yea even into heaven itself, and note with what wonderful variety there spring up therein, like so many exquisite, hearty, delightful flowers, sweet and glad-some thoughts of God and his benefits. On the other hand, where canst thou find deeper, sadder, more lamentable words of sorrow than are to be found in the Psalms of complaint? There again thou mayest look into the heart of all the saints, as into death, yea, as into hell. How dark and gloomy it is there with the manifold hiding of God's countenance! So likewise when the Psalms speak of fear or hope, they speak in such manner of words that no painter could so paint the fear or the hope, and no Cicero or master of oratory could express them to the life more happily.

—LUTHER, *Preface to the Psalter*.

THE GOSPEL

THE world bears the Gospel a grudge because the Gospel condemns the religious wisdom of the world. Jealous for its own religious views, the world in turn charges the Gospel with being a subversive and licentious doctrine, offensive to God and man, a doctrine to be persecuted as the worst plague on earth.

As a result we have this paradoxical situation: The Gospel supplies the world with the salvation of Jesus Christ, peace of conscience, and every blessing. Just for that the world abhors the Gospel.

—Martin Luther, *Commentary on Galatians*.

THE DOCTRINES OF GRACE

The Eternal Security of the Believer

A Bible Lecture by Dr. T. T. Shields

Twelfth in a Series of Week-Evening Lectures on the Doctrines of Grace

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 9th, 1931
(Stenographically Reported)

Lesson Read: John 3:14-21

I AM to speak to you this evening on the subject of the security of the believer in Christ, the doctrine of eternal security, the perseverance of the saints, the great truth that when the Lord saves us He saves us for ever. That is a very large subject, which cannot be covered in one address. It may occupy us for two or three weeks. One reason for desiring to deal with it thus thoroughly is in order that we may have the addresses to put in the hands of those who come enquiring from time to time. I hear from people by letter and by personal interview on this important subject very frequently.

Is it true that when the Lord saves us He saves us for ever? I shall this evening begin with the a-b-c of the subject, and bring to your attention some of the plain, explicit, scriptures, such scriptures as a little child can understand. That is to say, he may not know the reason of them, but he may know what the Lord, in His Word, promises to those who put their trust in Him. Then, at a later time, I want you to go with me as we explore this subject a little more deeply, that we may, if you will let me use a big word, examine the philosophical basis of the doctrine, to show why the salvation which Christ provides must, in the nature of the case, be an eternal salvation.

I.

Let us look, then, at A FEW OF THE FAMILIAR SCRIPTURES. What does the Bible promise? How is this salvation defined in the Word of God? Observe the verses I have read to you this evening. It is there promised "that whosoever believeth in him should not perish, but have everlasting life". The Lord does not propose that those who come to Him in faith should come in a spirit and attitude of experimentation. That is not faith. We are to come believing that the Lord will do precisely what He says. Into that we shall go more deeply on another occasion, but here in the verses I have read to you He promises "eternal life", "everlasting life".

Surely that must mean exactly what it says, that the life which God gives at conversion, when the soul dead in trespasses and sins is quickened into newness of life, is, in its very nature and essence, eternal, it is everlasting.

I need not quote many scriptures containing that word, but very many will readily occur to your mind: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." Then the great words in the tenth of John are full of encouragement: "My sheep hear my voice, and I know them, and they follow me: and I give

unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

So throughout the New Testament we are promised everlasting, or eternal, life, on the ground of our faith in Christ. Nowhere is it suggested that those who believe shall be given a second opportunity, that they shall be put on a future probation, that if they behave themselves they may attain to life. There is no suggestion anywhere to that effect, but that we are justified freely by His grace, and that we are given everlasting life.

Then you remember the great words in Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation" in the evening-time? After twenty years or more of trial? No!—"ready to be revealed in the last time."

Then you recall how our Lord promised that He would raise up such as believe in Him at the last day. Then again, in His high priestly prayer in the seventeenth chapter of John, He speaks of those whom the Father has given Him: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled." The Good Shepherd keeps His sheep; and when He is near the close of His earthly career, in His prayer, He declares that He has finished the work which the Father has given Him to do, and He glories in this, that He has not lost one of the sheep which the Father had given Him. One is reminded of David, the author of the twenty-third psalm, when giving an account of himself to Saul he said, "Thy servant kept his father's sheep." He told of meeting the lion and the bear, and how he went out after them and delivered the lambs out of their mouths.

The New Testament abounds with promises to the effect that the life which God gives is eternal, it is everlasting, that He will keep us even to the end.

II.

Let us now examine THE FIGURES UNDER WHICH SALVATION IS REPRESENTED. Many metaphors are used in Scripture to describe the salvation which is called an "eternal salvation", of which, it is said, our Lord became "the Author".

First of all, salvation is described as a life; it is

something which is imparted by the power of the Spirit of God, something that is communicated to a man which he did not possess before. It is described as a gift, something that is bestowed, and that is to be received; and that gift is a life that is communicated by God. It is a part of God; it is, indeed, the very life of God communicated to the human soul. Whatever that life may be that is in God, that is the quality, the nature, of the life which is bestowed upon such as believe.

Therefore we come back to these passages which speak of that life as being "everlasting" or "eternal". That means very much more than mere endlessness of duration. These words are used to define a quality rather than to describe a quantity. It does not mean merely that we are given a life that goes on and on and on for ever; but that we are given a life which is, in its very nature, like God Himself, eternal, and is therefore not subject to death. We shall find out how clearly that is brought out in other figures which further illustrate that life, but I am speaking now of the simple principle that when God saves the soul He imparts to that soul that by nature is dead in trespasses and sins a life that beats from Himself. He gives life. It was for this Jesus Christ came: "I am come that ye might have life, and that ye might have it more abundantly."

I can illustrate that in many ways. I know I am covering familiar ground, but we need to give line upon line, and precept upon precept, to say some things over and over again in order that we may understand and remember.

There are different kinds of life about us. There are creatures that are old at a year or so. There are some that would be called very old at twenty years, and there are some that would be quite young on reaching their hundredth birthday.

I read a story—I do not know whether it is apocryphal or whether it is true, but it was in the papers a little while ago, the story of the long memory, as well as the long life, of an elephant. One of the most famous showmen of the world, Barnum, many years ago had in his circus an elephant, which he called Jumbo. I do not know where it came from, but it was first of all owned by a man called Bailey, who was also a circus-man. Mr. Barnum tried to buy this elephant, but Bailey would not sell it to him. He offered him fabulous sums of money, and at length he offered a hundred thousand dollars for Jumbo. Then Bailey advertised it thus: "Come and see the elephant that Barnum could not buy for a hundred thousand dollars." Then Barnum said to him, "I thought it was your elephant I wanted, but it is you." They joined up, and formed the Barnum and Bailey Circus.

Back about forty years ago, according to the story, they came to St. Thomas, and as the circus parade was crossing the railway track a Michigan Central engine disputed the right-of-way with Jumbo—or Jumbo with the engine—and the engine came off victor; Jumbo was killed. A year or so ago the paper stated that Jumbo's mate, travelling with the circus through all the intervening years, came back again to St. Thomas. As they passed this place where Jumbo was killed this female elephant fell on her knees and bellowed piteously, crying for her mate that she had lost more than forty years before.

Whether that is strictly true or not, I do not know, but it was in the newspapers—but there are many things in the newspapers that are not true!

That is a simple illustration to show you how these great creatures are said to live for many hundreds of years, and, of course, they have no family record written in a book, so that it is a little difficult to determine their age. The exact age of only such as are born in captivity may be known. And it is known that the elephant, the ostrich, the tortoise, and other creatures, live to a great age.

A little while ago the newspapers were full of a report of a minister's horse somewhere in the United States that had served the minister for fifty years—at least, it was fifty-one years old. The papers of a continent discussed this very old horse. When a lady celebrates her fiftieth birthday the newspapers had better not write editorials on that phenomenon!—for the simple reason that a lady is not very old at fifty; by that time she is only becoming mature.

There are some other things that live but a day. We speak of certain forms of insect life that have lived their day in twenty-four hours. They are living things. You could not give them life. No human could create that life. There is a vast difference between the living and the non-living, even in the tiniest creature; but its life is of such a quality that even when twenty-four hours have passed it has reached its end, for it is a natural thing for it then to come to an end.

So, ordinarily, if a man owns a horse fifteen years old, he says, "Poor old thing; it ought to be taken out and shot. It is almost cruel to drive it." At that age a young lady is still young! There is a difference in the quality of the life, not merely in the length of duration, but there is something in the life itself that issues in death at the end of a short period, or in a longer period, as the case may be.

The life that God gives is of a nature that time has no effect on at all. It is eternal, it is the same kind of life that is in God.

Let us look at another figure akin to this. The believer is said to be "born again". We have it in this third chapter: "Except a man be born again, he cannot see the kingdom of God." What does that mean? We are "born again", we are begotten—I quoted it to you: "Hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." There is another passage in Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

In the fifteenth chapter of first Corinthians there is a promise to the effect that this corruptible shall put on incorruption, and this mortal shall put on immortality. That has to do with our carnal natures, our fleshly natures; they are born mortal and corruptible, as we all know. When life departs, the body begins to decompose and disintegrate; it becomes corrupt in a very short time. But the time is coming when even this mortal flesh is to put on immortality, it is to lose its mortal nature, so that it shall be no longer subject to death. This flesh that has in it the seed of corruption is to put on incorruption, so that we shall have bodies fashioned like unto the glorious body of our Lord. "according to the working whereby he is able even to subdue all things unto himself."

Meanwhile, our spiritual natures have already received that incorruptible principle, and we have been quickened from the death of sin, and begotten again, not of corruptible seed, but of incorruptible—what is that seed? It is described as "the word of God", and its special

characteristic is that it "liveth and abideth for ever." So that when we receive the word of God, and our dead natures are quickened thereby, there is imparted to us a principle of eternity, of incorruption; we are made alive forevermore.

Jesus Christ referred to that in that almost paradoxical utterance when He said, "Whosoever liveth and believeth in me shall never die." By which He did not mean that we should not die as to our bodies, but, believing in Him, our spirits would be quickened into newness of life, and we should have the very life of God in us, and should never die. So the figure of the new birth, and, growing out of that, the impartation of life by means of the quickening seed, a principle of incorruption, argues precisely the same thing, that the life that is in us is eternal.

Carrying that figure of a life a little farther, not to speak of relationship, but the life-principle imparted to us at conversion, you have the further figure of a body: "We are members of his body, of his flesh, and of his bones." He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

You will recall in that great chapter in first Corinthians the Apostle Paul uses that figure of a body and its many members to illustrate the varied character of the ministry of the many members of the body of Christ. Thus this life that is in us is ours because we are severally members of the body of Christ.

What does that mean? Any child can tell you. There is exactly the same kind of life in your little finger as in your head. Life beats from the head. I believe if we understood our bodies better than we do, we should find many illustrations, and find that the figure there employed by the Holy Spirit is marvellously suggestive.

I noticed to-day an account of a lecture delivered by a very eminent physician, telling of the result of seventeen years of painstaking research in one particular direction. He had spent seventeen years endeavouring to discover the cause of gastric ulcer, that horrible thing that attacks the human stomach. Who would ever suppose that the seat of that trouble was in the brain? But this physician says it is, that if you want to find out, you will discover the cause of that most terrible trouble is in the head.

I was boarding some years ago in a house where there was a child called Nellie, a little girl of eight or nine years of age. One day, pointing to her stomach, she said, "Mamma, I have such an awful pain in my brains!" Perhaps she was not far wrong, after all!

If one member suffers, all the members suffer with it. The Holy Ghost never uses a figure erroneously, and when the Bible tells us that we are members of the body of Christ, we have the word of Him Who made us,—and He knows how we are made. He needs no physician to tell Him. The life that is in every member of that body is first of all in Him Who is our exalted Head.

How secure that makes us! We can be sure of good health by and by. We can be sure that spiritually from that Fountain of life we shall receive such supplies that everything that is alien to His holy nature will be expelled from us, and we shall ultimately be without fault before the throne of God.

There is a beautiful illustration of this principle in the New Testament. I think I will tell you a horrible thing, so that you will not go to sleep! Some years

ago I was in Chicago, twenty-five or more years ago, staying in a certain place, and they insisted upon showing me the sights of the city, among other things, upon my going to the stockyards! I did not want to go, for there is not a bit of the butcher in me, but they insisted on my going. Others were going, and so I went. A good many lessons could be learned even in that dreadful place where one saw blood flowing in rivers, literally rivers of it. I saw a picture of the devil I have never forgotten. In a pit a negro as black as ebony, stripped to the waist, stood, and men were driving a stream of hogs into the door, and he was wrapping a chain around their legs, which were hooked on to a revolving disk, and were drawn up—I will not horrify you by a picture of what followed. But over in another part of the building sheep were being similarly treated. I covered my eyes, and one of the men with us almost fainted. I said to an attendant, "What about the lambs?" He said, "They die instantly. These coarse creatures will live, even after their throats are cut; but the lambs die instantly." "How is that?" I enquired. "They are so sensitive they die from shock."

That is horrible, I know, but I could not help thinking of it when I read the scripture which says, "Pilate marvelled if he were already dead." "Already dead"! The two thieves were still living, but so that the bodies might not remain on the crosses over the Sabbath the soldiers came to break their legs and hasten their death. They broke the legs of the two thieves, but "when they came to Jesus and saw that he was dead already, they brake not his legs . . . that the scripture should be fulfilled. A bone of him shall not be broken." And when Jesus rose from the dead He rose with a perfect body; no member of His body was missing. His blood had been shed, but with that perfect body He ascended into the Father's presence.

And He gives His angels "charge concerning us". Sometimes we have a hard time of it, have we not? We may know something about the nails and the spear, but the devil cannot break our legs. He cannot dismember the body of Jesus Christ. We are joined in an indissoluble union with Him, and when at last the number of His elect is accomplished He will say before the throne, as He did in that prayer in the seventeenth chapter of John, "Those that thou gavest me I have kept, and none of them is lost."

Let us look at another figure: "Begotten again." We are made children of God—for how long? A woman asked me to call to see her, a woman who had professed conversion in our services when I was in Hamilton, and she said, "Suppose I am not baptized, what will be the result? What effect will that have upon my salvation?" Just then her little girl ran in, and then ran out again. I said, "That is your little girl?" "Yes." "Suppose you were to call her in, and ask her to run down to the store for you on an errand, and suppose she were to say, 'No, mamma, I will not go. I am going to play'—and she were to run away and shut the door after her, and utterly ignore your command? Whose child would she be?" "Whose child would she be?" said the woman, "she would be my child, of course." I said, "Of course. She sustains a relationship to you that she can never by any possibility sustain to anybody else. She is your child." "I see that," she said. "Well, what would you do? Would you shut the door and say, 'You may stay away for ever'?" "Oh," said she, "you know I would not

do that; she is my child." "She would still be your child, but what sort of child would she be?" "She would be a very naughty child." "And," I said, "you will be a very naughty child if you do not do what God tells you to do."

When we are once brought into that filial relationship to God by reason of the fact that we have been begotten again by the power of the divine life, we become the very children of God, and the life of God is in us as the life of the father is in the child. We are children of God, and, being so, it is inconceivable that we could ever be anybody else's children. You remember how our Lord said, "Ye are of your father the devil, and the lusts of your father ye will do." Again He said to others, "Ye serpents, ye generation of vipers." That does not apply to those who have been begotten again by the word of God which liveth and abideth for ever. They are made of a different nature; they have a different life in them from those who are in a state of nature.

Carry that figure a little farther, and think of the passages in the Book which refer to the believer as a plant: "Every plant, which my heavenly Father hath not planted, shall be rooted up." There are some people who imagine that Christians are annuals, that they have to be planted again and again and again. I believe they are perennials. I believe they live on and on.

I conducted evangelistic meetings in a certain town many years ago, and at the close of one of the services a man professed conversion. The next night he prayed like an old-fashioned Methodist. I turned to a man of the church and said, "That is a most amazing thing. He professed conversion last night, and to-night he prays like a patriarch." "Oh," said he, "that is about the thirteenth time he has been converted." I was a Pastor in a little village years ago, in which were a man and his wife who "got religion" alternately. It was said in the village that they never both had religion at the same time: when he had it, she could not stand it, and when she "got it", he could not. They took it in turns, and were pious annuals.

We are not to measure doctrines of Scripture by such observations as that. We are to come to the plain teaching of the Word of God. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing." When the Lord, the heavenly Father, plants a plant it is pretty much of a perennial; it will last for ever. Such as are not planted by Him will be plucked up.

Then you have the fifteenth chapter of John, the branch in the vine: "Every branch in me that beareth not fruit he taketh away." There are branches that seem to be in Him. You have a parallel there to the seed that springs up, and then withers away. The branch was never in Him sufficiently to draw life from Him. It never became part of the True Vine, and because it was not properly grafted in it is taken away, and men cast them into the fire, and they are burned.

There is another figure: our Lord is the divine Bridegroom. Believers are the bride. We are being prepared for the wedding, for the marriage. As the bridegroom rejoices over the bride, so the Lord is going to rejoice over us. I read in the Book that "Christ loved the

church, and gave himself for it." Fortunately, I have never had the unhappy experience of coming to perform a marriage ceremony when either party was absent; but I have read of it. And I cannot conceive of the possibility of our glorious Bridegroom being defeated. When all heaven is ready, and when it shall be said, "The marriage of the Lamb is come", the complement of it will be, "And his wife hath made herself ready." The bride will be there, and the Bridegroom will never be charged in the court of heaven with breach of promise. He will keep His word to His bride.

There are other figures, but I will content myself with one: We, as "living stones" are built up an holy temple unto the Lord. We all have our place, according to the divine plan, in the divine purpose. You remember how Solomon's temple was built? "And the house, when it was in building was built of stone made ready, before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." You have noticed one of those skyscrapers, the Bank of Commerce or the Royal York Hotel, for instance, in course of construction? One can see them take those enormous steel girders that are brought there; they are lifted by great cranes and swung into place. When at last the girder swings along and comes where it ought to be, there are several holes in this and in that, and as they come together the bolts are put through. It was all made ready before it was "brought thither". There was not a beam too much. It was all fashioned and perfected, and put together, and it was a perfect house.

The great Architect of this world is building a spiritual temple. Christ is the Foundation, and every stone in that building is related to that Foundation. Each one has his or her particular place, and when we are swung into place, and put upon that Foundation, and become a part of that living wall, I do not believe that all the powers of hell can break down that wall, or take one of those living stones from that Foundation. We shall be one in Christ Jesus, and by and by when it is finished we shall be like Zerubbabel, crying, "Grace, grace unto it."

MERIT-MONGERS

AFTER this form our Saviour, a perfect schoolmaster, taught Christian people to pray, "Our Father, which art in heaven; thy will be done." And here He teacheth us two things, as He did afore in the other petitions. First, He teacheth us to understand what we be of ourselves; namely, nothing at all, not able to do any thing pleasant to God; and so He plucketh us down, cutteth off our combs, bringeth us low; which else would be proud, as though we could do somewhat that we cannot do indeed: like as those merit-mongers do, which esteem themselves after their merits, think themselves perfect; insomuch that their works shall not only help themselves, but also others: therefore they take in hand to sell them for money. These fellows know not themselves, and therefore they do contrary unto this petition. Where our Saviour teacheth us, that we can do nothing of ourselves; they, contrary to that petition, will do all things alone, and with their merits bring to pass all matters.

—HUGH LATIMER, Bishop of Worcester,
Fourth Sermon on the Lord's Prayer.

SENATOR FIRES LAST SHOTS OF DISTINGUISHED CAREER

By SENATOR T. D. BOUCHARD in *Le Clairon*

Two philanthropic citizens of Montreal, after reading one of my articles on the apparent spirit of ingratitude shown by Canadians of French origin in regard to Sir Wilfred Laurier, one of the country's greatest men, had begged me to put myself at the head of a movement to remedy this anomaly. Already two committees had been appointed to erect a monument worthy of his memory. I was appointed to name a sub-committee to collect subscriptions from special names.

As chairman of this sub-committee I was working with so much intensity, that my doctor advised me to enter the Western Division of the Montreal General Hospital for a full medical examination. On August 5th, seated at a large window of that institution, looking out at the wonderful panorama spread before my eyes, I saw something like a curtain falling from the top of the aperture near which I was ensconced, blocking out the space with a thick veil of greyness; I was losing my sight. My doctor called for a specialist and I learned that this was caused by the rupture of certain blood vessels in my head which had produced this incurable blindness. This specialist further informed me that the excessive wear and tear, brought about by mental efforts and brainwork sometimes led to attacks of this kind. I realized that this grey curtain had well-nigh put an end to my public and private activities. Faced with such mischance, I could but keep up a stout heart.

And so, the present article is without any doubt the last which I shall write in this journal, seeing that this serious indisposition of mine is forcing me to take a complete rest. It will constitute my farewell to my readers among whom I count such a great number of personal friends and a number, even greater, of friends of the mind recruited from the various races which people this province and our country.

The title I have chosen might seem to indicate that the ideological struggle I have waged up to now in favour of free opinions and which I have been engaged in for almost 50 years has been inspired by bad feelings against priests and ministers of religion of any kind whatsoever. On many occasions, I have declared that I was not minded to fight either religion or its ministers as such and my writings, since the beginning of my career, are a proof of it.

I would have been glad to set forth here somewhat lengthy considerations on the purposes I had in mind in undertaking this substantial task. Unfortunately, I have not the strength to do so. Nevertheless I must say that my main objective was to prevent the great wave of reaction and clericalism from submerging completely for ever among the Canadians of French origin the will of the people, as it was, towards 1789, being realized in France when free men were compelled to make a revolution in order to protect their country against the scourge which was threatening them. And let nobody once again confuse clericalism with religion. Much as I respect the religion into which I was born, so do I abhor the clericalism which is its abuse on the part of those exploiters of religion who are out to serve their own political or financial ends.

We have arrived, in our Province, at the time when the clericals have almost entirely taken over the public schools of general and special education and have practically made these their own property in the management of which the people have hardly a word to say and must be satisfied to pay for them. And in how many orders of ideas is not the situation the same in our country.

In the various papers I have published and in my public activities, I have attempted to throw light on situations of this kind in order to obtain the collaboration of men of free opinions and I have been successful in assuring for myself of the help of men of goodwill allowing us in recent years to effect numerous reforms which are serving and will serve the cause of progress and liberty. If the work accomplished is important, it is only right to say that it has only just seen a beginning and that a great part of the fruits of the earth awaits the scythe of harvesters who seem to be belated.

I have asked and I am asking my friends to continue their work. I would particularly like it to be shown that, no matter how appearances may belie it, the Canadian of French origin is a man ready to meet the demands of modern life, that he is above all a partisan of the unity of the two great races which form this country and that the great mass of them deplore what has been done to divide into two camps, the two groups whose interest was to live as brothers, instead of quarrelling with one another and thus allow exploiters and reactionaries to continue to hold up progress from more rapidly being evidenced in all orders of ideas.

TWO LETTERS FROM FRANCE

WITHIN the last few days we have received two letters from France, both of them full of interest for our readers who follow with prayer the progress of the Gospel in that land. We therefore share them with our readers. The first is from Pastor Edmond Itty of the Church of the *rue de Sèvres* in down-town Paris which meets in a building formerly used by a Catholic Church. When we had the privilege of preaching there some years before the war, there was a high altar in the church, although for the service it was covered by Scripture texts—the proper thing to do with any such piece of pagan furniture. Mr. Itty who is the author of the fine book reviewed in these pages recently writes as follows:

Your French friends send you their deepest gratitude for the great devotion of their brethren in Canada to our needs in the Evangelical Association of French-speaking Churches of Europe. The members of our church have benefitted from your kindness and wish to express their sincere thanks. Our position in Paris is very similar to that of the Protestant churches in French Canada. From what I can learn, we experience the same sort of difficulties that the Christians meet among French-speaking Roman Catholics in Canada. Of course, we enjoy complete liberty here. Catholicism is very flexible, and in the cities it even has an appearance of being rather broad-minded. We do not meet the open hostility that the students and workers from your churches meet when they preach the Gospel in French. The priests have less influence on the people of France, who now, more than ever, are openly turning away from religion. At Paris, we have to do with unbelievers above all. But Catholicism has so distorted the religious thinking of people that tacitly there is always some remains of superstition in their minds. These conditions do not make for spectacular results but we preach the truth and trust God for the blessing which does not fail to rest upon our efforts.

Our church is very young and many persons have left Paris during the last few years. We must therefore recommence the work as a missionary undertaking. In a few weeks we shall have six baptisms: three former Roman Catholic ladies, a young man who was a nominal Protestant, and two young brethren from a Christian home. We are preparing our young people as a Bible corportage team, who will visit from house to house. We have always to battle against the various errors that are numerous in a great city.

We are happy and grateful for the interest that the friends of Jarvis Street have in our French students who are with you in the Seminary. We know that they appreciate the Christian spirit which animates the church and the Seminary. May God bless you!

The second letter was written by Madame Emile Guedj of Paris to Mr. and Mrs. Paul-Bauman of Toronto, who visited the French churches a year ago. Mr. Bauman is a deacon of Jarvis Street Church. Madame Guedj writes of her joy on entertaining Dr. Shields in her home and in the church of which her husband is pastor, *l'église de Colombes*. She says:

My Dear Friends:

Our Dr. Shields has gone! I say "ours" because now he belongs to us in a certain measure since we have had him in our church and in our home. But his stay

was all too short, too short! For a long time we eagerly awaited his coming, always uncertain, as to his programme and yet desirous of opening our hearts to him to express our fraternal affection and our gratitude. Finally like a shooting star he and his friends arrived at Colombes on Friday evening to dine at our home before going to the special meeting that we had called for that night.

We are grateful to God for the joy and privilege of having had in our home Dr. Shields and Dr. and Mrs. McIntire and Dr. and Mrs. Springer. The bond which unites our French Churches to their sister churches in Canada was made so much the stronger by the presence of these leaders in our midst.

The burden of every letter that we receive from France strikes the same note of gratitude for Canadian help as the above. Though our French friends are most unwilling to mention their present needs, we are told that conditions in France are still exceedingly difficult and that the need of help is almost as great as it was just after the cessation of hostilities.—W.S.W.

SEMINARY CHAPEL

EACH morning while the Seminary is in session, students and staff pause at half past ten for a time of spiritual refreshment in the chapel. Various members of the faculty preside and either deliver a brief word of exhortation themselves or introduce some outside speaker. Oftentimes we devote the entire period to a season of prayer, or sometimes to a "sing-song". Later in the year, the graduating students will be called upon to give their parting word of testimony or counsel to their fellows. Once a week the entire service is conducted in French, to the edification and enjoyment of all. In order to share something of the spirit of these daily chapel services with our readers at large, we print here on this page, one of the first chapel talks of this year, that delivered by Rev. A. C. Whitcombe one of the faculty members.—W.S.W.

FLYING, RUNNING, WALKING

An address delivered at Seminary Chapel, Wednesday morning, September 29, 1948, by Rev. A. C. Whitcombe, B.A., Professor of Biblical Theology and Exegesis, and Pastor of Shenstone Church, Brantford.

"Even the youths shall faint and be weary, and the young men shall utterly fall:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40:30, 31.

THERE is a time in life when neither weariness nor fainting are known and when strength seems almost without limits, but most of us look back on that time as a rapidly receding memory. Whatever may be true of the mere physical realm, the fact is that few people get through life without entering into such experiences as would tax the strength and endurance even of those least susceptible to weariness. This passage of Scripture was given to us for such times as that, and if it be our good fortune to have escaped trials of this sort up until now, then let us store up these words in our minds that in the day of trouble they may be brought up out of the sub-conscious to give us light and strength and solid ground to stand upon.

"They that wait upon the Lord shall renew their strength." Is there anyone to whom we can liken God, the Creator? Is there another who is His equal in strength? By His power the universe is upheld; the stars are called forth into their orbits, and not one of them faileth; but He is at the same time the One who

bindeth up the broken of heart. Omnipotence is at the disposal of the faint and weary. He who is great in power is ready to give power to the faint.

There is, however, a stipulation: "They that wait upon the Lord shall renew their strength." Power is not to be had for the desiring or the hoping, but for the waiting. Waiting has an element of patience in it, and there is also the feeling of dependence in the person for whom we patiently wait. Hope is not absent from the Biblical idea of waiting upon the Lord. Men wait patiently, hopefully, and in dependence in the outer offices of men of influence with far less success than the trustful soul waits upon the Lord for the renewal of strength.

"They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." I once heard a cynical fellow say that this statement was an epitome of human activity: that first we fly, then we ease into a run, and finally slow down to a walk. It is, of course, the way many people undertake everything they do, but that is not what the text means. It means that for any circumstance or situation there is a suitable supply of power forthcoming for those who wait upon the Lord. There are times when it seems as if we could neither get around nor clamber over our difficulties, let alone move them from our path. The usual practice is to pray for the wings of an angel to get away from the trouble, or the wings of a dove to fly away and be at rest, temporarily at least, but for those that wait upon the Lord and thus renew their strength there is the possibility of surmounting difficulty as if with the wings of an eagle and so overcoming the world, the flesh, and the devil.

In ancient days the primary requisite in a good soldier was speed and endurance that he might be able to engage the enemy swiftly and move from one position to another rapidly. In the spiritual conflict, the King's business often requires haste and we are sluggish in mind and body and soul. But they that wait upon the Lord shall run and not be weary, so that no opportunity shall be missed for advancing the Kingdom of God and beating back the forces of evil or rescuing the lost.

The winner of a distance event in the recent Olympic games was questioned as to his ability to hold so fast a pace from the beginning to the end of the race while other contestants grew weary and fell out. He said that he had learned that the human body is capable of greater effort than most of us suppose, but it must be trained to answer to the mind by discipline. When he felt weariness after the start of the race his mental attitude, taking control, called upon resources scarcely touched, and he forgot his weariness. No doubt this is true of the physical realm. How much more then would the proper attitude of soul gain us the strength to run and not be weary in the Christian race!

"They shall walk and not be weary." Let us put it into more prosaic speech and say that they that wait on the Lord shall be able to keep on going on. This is the hardest task of all. To mount up with wings as eagles is exciting, and to run suggests something in process of accomplishment, but the plodding experiences of life result in more spiritual casualties than most imagine. The monotonous round of every-day life is hard to bear, and under it many faint. There is a crying need for people who can go on and on and on. Occasionally some of us are called upon to rise up with wings as eagles; not infrequently some are asked to run and not be weary, but most of us for the greater part of

our lives will be called upon to hold on or to keep on when the way is beset by minor difficulties without number and petty annoyances in abundance. While others have the more interesting and exciting public task, we are apt to feel that we are the forgotten man or the forgotten woman. Human endurance and determination fails under such experiences, but "they that wait upon the Lord" will find that He not only supplies strength, but that the strength provided is exactly suited to the work demanded of us. They who so wait while "passing through the valley of Baca make it a well. The rain also filleth the pools. They go on from strength to strength. Everyone of them in Zion appeareth before God." "Be of good courage, and He shall strengthen thy heart. Wait I say on the Lord."

WHY TORONTO BAPTIST SEMINARY IS WORTHY OF SUPPORT

By Rev. John B. Cunningham,
in "The Westbourne Messenger"

The following article is from the able pen of Rev. John Cunningham, pastor of the Westbourne Baptist Church, Calgary, Alberta, one of the early graduates of Toronto Baptist Seminary, who did excellent pioneer work in Northern Ontario and then in Winnipeg, Manitoba. We rejoice in his fine testimony to the value of the work carried on in our Seminary—W.S.W.

THIS MONTH'S missionary offering is to be given to the Toronto Baptist Seminary. Some have wondered why we should support this School, and in what sense it is a missionary enterprise. We feel personally that it is a most important missionary venture, and therefore worthy of our generous support. We might advance many good arguments in support of our contention, but we place three before you for your consideration.

First, we would say that Toronto Baptist Seminary is a worthy missionary venture because it supplies trained workmen for the world's mission fields. Whether we consider the Lord's work at home or abroad—Home and Foreign Missions we feel is rather an arbitrary distinction, and certainly one without a difference—those entrusted with the responsibility of choosing men are insisting more and more that they be men thoroughly trained for their work. One large Interdenominational Mission, we understand, is making a College degree in Arts one of the requirements of its missionaries. That is indeed a great departure for Foreign Missions, but one that is felt by this Mission at least to be quite necessary. Certainly one who seeks to do the Lord's work in the home pastorate feels that he cannot be too highly trained nor too well equipped for his work. We feel that the standard cannot be too high.

Keeping these things in mind, we know that Toronto Baptist Seminary is competent to train men to meet the exacting requirements of the Lord's work, whatever they might be. We have always felt that the three "R's" of a ministerial education—even if the "R's" are altogether missing—are Theology, Homiletics and English. Theology, which with its kindred subjects of scriptural interpretation contributes to a proper understanding and then regimentation of the truths of the Word of God, gives a man something to say; Homiletics teaches him how to say it; and his study of English enables him to say it correctly and accurately. The Seminary gives a thorough course and provides a

good grounding in each of these subjects. It lays a foundation for the preacher of the Word which will easily bear the full weight of his future studies without showing any signs of crumbling away. Academically the standard of the Seminary compares favourably with any other like institution on the Continent; and at the same time is soundly true to the fundamentals of the Christian faith. It offers sound instruction that is centred in the word of God itself.

In the second place, we would say that the Seminary's record commends itself to us. Take the matter of its Faculty, for instance. Here we feel we can see the Providential workings of the Lord. With only minor changes its Faculty has remained the same from the beginning. If we were asked to submit any suggestions for changing the Faculty, we would be at a loss to know what to say. Each seems to fit perfectly into his own Department, and is especially gifted for that particular course. If there were nothing else to commend it, the way in which the Lord has selected the Faculty proves its Divine appointment.

Then there is the record of the Seminary's graduates. If a man is looking for returns per dollar for his investment, the graduates of the Seminary will provide it. The Seminary is well represented on the missionary front throughout the world. At home the Seminary is the life-blood of the Union of Regular Baptist Churches. Without it there would scarcely be a Union at all. At the same time the Prairie Fellowship and the Convention of British Columbia have been blessed through the Seminary graduates.

On the home front, in the evangelization of French-Canadian Roman Catholics the Seminary is supplying an increasing number of workers. It is too soon yet to estimate the value of the work being done in Quebec, Northern Ontario and New Brunswick; but the Seminary is training men who will make their presence felt for God in French Canada.

Finally, we suggest that the Seminary is worthy of support because of its bright future. After all, the Seminary is yet in its beginnings. If it maintains its present pace—and we look for it to increase it—who can tell what another twenty-five or fifty years will bring forth? The possibilities are unlimited. Here is a place where men are trained to wield the Sword of the Spirit, and we speak advisedly when we say that there is no more worthy missionary objective for us as Regular Baptists. Without such Schools as the Seminary, the whole missionary movement would be curtailed almost to extinction.

Added to this, our church has a very personal interest in the Seminary. If you receive any blessing from the ministry of the Word through your pastor, remember that it was Toronto Baptist Seminary which gave him his training. Let your offerings this month express your gratitude. Then we have also others who at present are studying there. It is only through our free-will offerings that we shall make possible their future training in the Word and work of the Lord. May these things move us to open our hearts generously to this work which depends entirely for its support on our offerings.

HAVE YOU RENEWED YOUR SUBSCRIPTION? AN EARLY REPLY WILL BE APPRECIATED.

Among Ourselves

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

By W. Gordon Brown, Dean

On Tuesday evening, October 19th, the annual fall dinner of the Alumni Association was held. The catering was done by the students of the Seminary under our capable chef, Mr. Ross. After a fine dinner, the President of the Alumni, Mr. S. Wellington, L.Th., called upon Rev. W. N. Charlton to lead what turned out to be a very hearty hymn-sing, during which Rev. Frank Vaughan, of Sarnia, rendered a beautiful solo. Another musical item was from the ladies' trio of the present student body. Background music was provided by Miss LaVon Doherty on the piano and Mr. Maurice Boillat on the violin. Greetings were brought to the alumni by several missionaries home on furlough, notably, Rev. W. C. McIvor from Africa, Rev. W. H. Frey from Switzerland, Mrs. L. Windwood (Sydney Bonyun) from Palestine, and Miss Olive Fynney from China. Dr. Shields briefly suggested that the alumni constantly keep the Seminary in mind in its financial needs since we are dependent upon the Lord's stewards to keep the school going. This writer outlined some improvements in our work and spoke of the pressing need for trained men to send the gospel throughout our country.

After the treasurer's report, given by Rev. B. Jeffery, B.A., B.Th., the election of Alumni officers was held with the following results: President, Rev. J. Scott, B.Th.; Vice-President, Miss E. McCreddie, L.Th.; Secretary-Treasurer, Rev. D. S. Dinnick, L.Th.; Executive Committee: Misses J. Cridland, L.Th., F. Britton, and Rev. W. H. MacBain, L.Th.

We continue to receive splendid donations for our dining room from the churches. Since we last wrote we have received contributions from Faith Baptist Church, Drummondville, Rev. T. D. M. Carson, pastor; Dalesville Baptist Church; First Baptist Church, Sault Ste. Marie, Rev. D. Macgregor, B.Th., pastor; Essex Baptist Church, Rev. F. Wakeley, pastor; Tilbury Baptist Church, Rev. C. J. Rogers, pastor; Fundamental Baptist Church, Fort William, Rev. W. C. Tompkins, pastor. From the Dalesville and Brownsburg Baptist Churches, the pastor, Rev. G. B. Hicks, B.Th., in his usual business-like fashion gave us a full list of what was done, and because of its inclusive character we are venturing to reprint it here:

Foodstuff Given by the Brownsburg and Dalesville Regular Baptist Churches for the Seminary Dining Hall

PRESERVES—(Berries): Raspberries, 9 pts., 1 qt.; Blueberries, 1 pt.; Strawberries, 2 pts., 1 qt.; Blackberries, 3 pts.; total 15 pts., 2 qts. (Fruits): Plums, 7 pts., 2 qts.; Apples, 6 pts., 1 qt.; Apple Sauce, 5 pts., 6 qts.; Peaches, 5 pts., 1 qt.; Rhubarb, 2 pts.; Pineapple, 1 qt.; total 25 pts., 11 qts. (Jams and such like): Jams, 7 qts.; Jelly, 1 pt.; Honey, 16 pounds; Maple Syrup, 1 gallon.

PICKLES—16 bottles; Catsup, 4 bottles.

VEGETABLES—Beans, 48 pts.; Pork and Beans, 45 pts.; Tomatoes, 18 pts., 22 qts.; Peas, 5 pts.; Corn, 6 pts.; Beets, 1 pt.; total, 123 pts., 22 qts.; Turnips, 1 large bag; Potatoes, 16 bags (to be sold and money forwarded); Beets, 1 small bag; Cabbages, 3 large; Pumpkin, 1 large; Squash, 1 large; Vegetable Marrow, 3; Beans, 10 pounds; Spaghetti, 6 tins; Soup, 5 tins.

JUICES—Tomato Juice, 17 pts.; Grapefruit Juice, 8 pts.; Apple Juice, 1 pt.

MISCELLANEOUS—Meat, 1 tin; Sardines, 3 tins; Milk, 5 tins; Tea, 1 lb.; Coffee, 2 lbs.; Sugar, 12 lbs.; Swansdown Cake Flour, 6 pkgs.; Vinegar, 3 bottles; Soda, 2 pkgs.

TOTAL—280 jars, tins, bottles, besides packages and bags of things.

As we have been saying over and over, the Seminary could not go on without a constant stream of subscriptions, some small and some large. A gift of ten dollars came to us in the mail the other day and this part of the note is so good that we felt we must share it:

October 17, 1948.

Dear Mr. Brown,

It is early Sunday morning, before breakfast, and

I am sitting hoping vainly to catch up on some correspondence. As I write, the chapel bell is ringing for mass. This brought to my mind thoughts of home and the Seminary, and I thought I'd like to send something towards the help of those who are giving their lives to free people from just such blackness as that of the Roman Church.

Speaker at Seminary Chapel on September 30th was Rev. A. Coffey, of Bournemouth, England, who addressed the students, from the Book of Acts, on preaching Christ. He lamented the fact that in England, as he said, and, of course, it applies in Canada also, men are thinking in the mind, not spiritually, yet this is our finest hour and our finest opportunity. We must beware, he warned, of evangelistic form without the power. We must ourselves be living examples of the love of God.

A timely message was delivered at Victoria Avenue Church, Hamilton, on the night of October 4th by Rev. W. Gordon Brown, M.A., on the subject, "Why I, a Baptist Minister, Do Not Speak in Tongues". An audience of approximately seven hundred persons had gathered in the auditorium, under the auspices of Victoria Youth Fellowship. Dean Brown gave a clear and concise exposition of the Scriptural teaching concerning the Holy Spirit, stressing such aspects as the following: the Holy Spirit, the Gift to every believer, the baptism in the Spirit, the gifts and filling of the Spirit. In these days when there is much confusion abroad concerning the ministry of the Holy Spirit, this positive and convincing word was greatly appreciated.—O.L.C.

A circular to hand from Rev. Ray Faulkner, Unevangelized Fields Mission, Ekoko, Bunduki, Bumba, Congo Belge, tells of his return to his field in the Congo:

"We cannot recall any former arrival anywhere that gave such joy and satisfaction. The thrill of looking into familiar black faces, the hearty hand-shakes of the men who carried on in our absence, with the testimonies of several, and of Denys Likandja in particular, to the love and faithfulness and power of God in keeping them through trying times and in answering their constant prayers for our return—this and more truly thrilled our souls. The very language was music to our ears, but the expressions of praise in song and prayer with the singing of a great crowd in the open made it a service of welcome that we can never forget.

"Since this concession of fifty-five acres was not granted until we were about home on furlough, and as workers were limited to one couple for the most part all during the first six years, the station was not developed as it otherwise might have been. However, we look forward to seeing this built up now and established as a real training center from which men will go out to preach and to teach Jesus Christ—crucified, risen, reigning and coming again—the only certain and truly 'blessed hope' of perplexed and perishing souls. Wages are high these days but happily we are able to do a good deal with boys and students on the building program and general upkeep. We extended the old church thirty feet just before Easter and renewed the entire roof. The dilapidated mud huts of the boys are being replaced by mud-brick dormitories and the day-school teachers have taken their July vacation to work on the 'dorms' for the boys. These measure sixteen feet by forty-eight feet and the second one is well on its way.

"In closing we mention our 'bairnies' left in Canada, and we praise God for the interested friends who have helped with their support for the past year. Mary and Billy are now with kind friends at Port Arthur, Ontario, and will be taken back to the Gowans Home at Collingwood when the vacation is over. Baby Betty is growing fast and now beginning to talk. She will be two in about a month, and we praise God for keeping her free from fever. Of course, she has her daily dose of quinine. It has been hard for her to learn to play alone."

Gospel speakers during Convention week included Rev. J. Watt, L.Th., Windsor; Rev. M. A. Heron, B.Th., Noranda; and Rev. W. C. Tompkins, of Fort William. All of them brought cheering words of inspiration to the students.

Toronto Baptist Seminary now has a male quartette. On the week-end of October 24th the quartette offered special

music at the anniversary services at Courtright Baptist Church, while the new pastor, Rev. W. Midgley was the preacher.

On Saturday, October 16th, at Mount Pleasant, Ontario, Miss Mildred Guest and Mr. Fred A. Vaughan were united in marriage. We extend to them our very best wishes. We also belatedly extend good wishes to Rev. and Mrs. T. Delaney of Trenton, who were married in August in Verdun, P.Q.

Among the churches whose display of food stuffs, fruit, vegetables, etc., was turned over to the Seminary dining room from their Thanksgiving service decorations, we must include Mount Pleasant Road Baptist Church, Toronto; Shenstone Memorial Baptist Church, Brantford; First Baptist, Whitevale; and Scotch Line Baptist Church. Others were mentioned last week. Such stuffs are a real help and are appreciated. A gift of apples is also acknowledged from Miss E. Rider, Toronto.

Pape Avenue Baptist Sunday School, Rev. A. Linton, M.A., pastor, recently sent us a fine gift of money for the general fund of the Seminary, where our greatest need always is. About the same time a graduate and his wife sent us a cheque for fifty dollars. Without these personal gifts, larger and smaller, we could not go on. We thank the Lord and the donors.

On Monday evening, October 4th, this writer spoke to a gathering which filled the floor and much of the gallery of Victoria Avenue Baptist Church, Hamilton, Rev. J. Byers, pastor, held under the auspices of its Young People's Society, of which Mr. Geo. Middleton is President. The preceding week, we are told, a certain Baptist minister at a Youth Rally told how he had taken up with the tongues movement. This writer spoke on how a Baptist minister received the Holy Spirit without speaking in tongues! There was a great interest in the subject and it proved to be a lively meeting.

On Sunday, October 3rd, eight were baptized in Temple Baptist Church, Sarnia, and twelve new members were received into fellowship.

Our chapel speakers this year so far have "rung the bell" every time. Today (October 15th) we had Canon T. C. Hammond, who is in this country under the Inter-Varsity Christian Fellowship. He gave an excellent address on taking pains to understand the strange teachings explored by various men through the ages in order to avoid their *culs-de-sac*, and then enlarged on the thought that we must be approved to God and therefore it is of supreme importance that we should know the Bible. He emphasized the need of preaching relevant to our times. His brief address will not soon be forgotten. One professor said, "That is just what our men need."

Yesterday we had a visit from Rev. Marcus Cheng who is head of the Seminary in Chungking, China. This new school is seeking to train Chinese pastors and workers, in the capital of the country, for work amongst their own people. To a lamentable extent seminaries in China are Modernist. This is a thoroughly evangelical school which seeks, as far as possible, to work indigenously. Mr. Cheng told something of his school, to the great interest of all. After lunch he addressed the Missionary Fellowship, to whom he related a number of his own spiritual experiences.

On Tuesday the chapel was addressed by Rev. S. Wellington, L.Th., pastor of Beulah Baptist Church, New Toronto, and also president of the Alumni. His message emphasized the need of taking our gospel to heart, in sincerity, inasmuch as a stream cannot rise higher than its source and the pastor must be the source of inspiration for the Christian life of his people.

A personal letter to hand from Rev. Dalton Crosby from Bhongir, Deccan, South India, contains the following interesting account of troublous times.

"I have intended to write you for some time but have not gotten around to it until now. We have been busy here at our Headquarters' station. We do praise the Lord for His rich blessing in the work. In spite of the troubled conditions

in Hyderabad State and the tremendous difficulties in the work, the past few months a number have been saved and baptized.

"The Hyderabad situation had been deteriorating rapidly for months. Because of movements within and outside of the State, the situation became very tense and conditions in many of the villages were very bad. Hundreds of houses were burnt down. Many thousands of people lost their lives. Almost daily there were the crimes of arson, looting, rape and murder. The Razakar menace and the Communist blight were increasing daily. There were crimes of unimaginable cruelty. There were battles between the police and Communists in which hundreds lost their lives. Through it all, it has been wonderful how the Lord has protected His own (the Christians). Only a few have been killed.

"We had been keeping in close contact with our Canadian High Commissioner and the Secretary of the U.K. High Commissioner, who had come there to arrange for the evacuation by air of the Europeans, if that should prove necessary. The Indian Union had put on an economic blockade of Hyderabad. Things were getting worse. On September 9th we received an urgent telegram, the meaning of which was to come to the city to be evacuated. Although we had only a few hours' notice, we were able to make it. Needless to say we lost no time. We were evacuated in British York Transport planes from Secunderabad to Madras. It was quite an experience. It was my second plane ride. It only took us an hour and a half to go by plane what it would have taken many hours to go by train. We were out of the State a couple of days, when on the morning of September 13th, at 4 a.m. the Indian Union troops entered Hyderabad State. It was a short campaign and only lasted five days, concluding on September 17th at 5 p.m. when the Nizam (ruler of Hyderabad) ordered a cease fire. The bulk of the opposition came from the Razakars (volunteer organization) not the State forces. The Razakars caused considerable trouble to the people in the villages of Hyderabad, before the Indian troops entered. Now, the Razakar menace has almost been cleared up but the Communist trouble still persists in many villages. We were out of the State about 3 weeks. We came back October 2nd. The situation is quiet and conditions are improving. We look forward in anticipation to a fruitful and prosperous time in the Lord's work here.

"I am enthusiastically pleased that the Seminary has acquired the authority to grant theological degrees. I congratulate you on this achievement. I have always felt that the Seminary courses have been on a par with degreed courses in other colleges and seminaries. These degrees are a proper recognition of the high scholastic standard of the courses of the Seminary and the arduous work which is required to earn them. I am sure that the Seminary will grow in popularity to those who desire a thorough Christian training for work at home or abroad. I have always been thankful for my alma mater, and for the instruction and training I received there."

REV. W. H. FREY

REV. WILLIAM H. FREY was the speaker at our monthly French Service held last Sunday in Greenway Hall of Jarvis Street Baptist Church. A good company heard his message and had some practical share in lending him a helping hand in his strenuous task of visiting the churches. He has already given a first-hand report of the work in Europe to most of our churches in Ontario and Quebec and is now on his way to visit some of the churches in the West. After his return from there early in December he hopes to set sail for his native Switzerland there to resume his pastorate at Tramelan. Judging from reports we have heard, his messages have proved to be a source of blessing to our entire constituency and we are sure that the interest of our people in this mission field across the seas will be increased thereby. Our earnest prayers and best wishes follow Mr. and Mrs. Frey and their little René-Jean as they return to minister the Word in the fellowship of the churches of the French Bible Mission.

—W.S.W.

MARKHAM CHURCH CELEBRATES CENTENARY

ON Sunday, October 24th, the Second Markham Church celebrated the one hundredth anniversary of its founding. As a former pastor, the writer was invited to preach on that occasion. Other preachers for the celebration, which was spread over three days, were the present pastor, Rev. Norman Rowan, and Rev. Robert Gordon of Oakwood Church and Dr. Rowland Phillips, President of the Canadian Keswick. It was a privilege and pleasure to see the good work that is being carried on in this district under the energetic leadership of Brother Rowan, whom many old members of Jarvis Street know for he was converted and received his early training in that church. There is a fine company of young people in the membership and evidence of spiritual power. As the fine historical sketch, written for the occasion by Mr. Charles Ratcliff, puts it, "The most successful and helpful meeting of the church is the weekly prayer meeting." Blessed is the church of which this can be said! There are, alas, too few of them.

Dr. E. M. Kierstead, our old professor of Theology, used to urge his students to preserve the historical records of their churches and, where possible, to have them printed before the personal recollections of the early days were buried with the older members. The Markham Church is to be congratulated on the fine brochure it has published to record God's dealings with them in the past century. We quote a few paragraphs from that published twenty years ago which was penned by one who being dead yet speaketh, Deacon James H. Ratcliff of Stouffville. In relating the story of the founding of this church through the testimony of his grandfather and grandmother who settled in this pioneer country of a century ago because of religious persecution in England, the writer of the commemorative pamphlet draws these lessons from the history of God's dealings with his people:

"Sometimes we say our church with the emphasis on the word 'our', and we organize and plan and marshal all our energies to make it a success in financial and numerical results. Let us remember the Master's own words to Peter 'upon this rock I will build My church'. Have we a church here? Then the Master says, 'It is My church.' Hark, it is 'My' church. No earthly power of human ability or organization has built or owns it. If it is a church it is 'My church' and has been built only by and through the power of the Holy Spirit and on the one and only foundation, even the Christ, the Son of the living God. . . .

"Brethren the history of this church which was started by two godly people under the direction and guidance of the Holy Spirit, is intensely interesting in its ever-widening circle, but what the total results are will only be revealed in eternity. May we take to our hearts the knowledge that the faithful stewards of the past having been called of God to rest from their labors and enter into their reward, He has laid on us the responsibility of tending His vineyard and in His own good time He will demand an accounting of our stewardship."

This is a message which the members of all our churches would do well to take to heart.—W.S.W.

FRENCH WEEK-END

TO the uninitiated the above term does not convey much meaning, but to a group of some twenty students of Toronto Baptist Seminary the words have acquired not only a very definite meaning but one with very pleasant associations. Our "week-end français" began on Friday afternoon when the entire company left the Seminary by car for "Kenhaven" on the shores of Balsam Lake, some hundred miles north and east of Toronto.

While there was no written agreement or oath demanded of those taking part in the week-end, our understanding with each other was that English was taboo and that if we could not express our thoughts in French they were to remain unsaid. While it is true that there were awkward pauses in the conversation from time to time, yet in a way that was truly remarkable the French language reigned supreme. The inclement weather made the appeal of the sparkling fire all the more attractive and many a pleasant hour was spent in the spacious recreation hall. Our programme kept us all busy from morning till night, including certain times set apart for study, yet under the wise guidance of our French instructors it proved to be of the greatest help not only linguistically but spiritually. At one session the writer called upon Messrs. Appéré and Boillat to give an account of the methods they employed in reaching two French-Canadian families who were won to the Lord through their testimony. At another session several of the students with experience in the work discussed practical problems connected with French-Canadian evangelization. Each day commenced and ended with Scripture reading and prayer in French, and we spent much time in singing the songs of Zion in the same language. The fellowship around the long table of our hosts was not in the least impaired by the excellence of the cuisine or the abundance of good food, including cream, real cream, and all the trimmings. As a contribution to the missionary task of the future preachers of the Gospel in French, our Christian hosts reduced their rates to one-half their usual prices, but there was no reduction in quantity or quality. No small share of the fine success of our first "week-end français" was due to the Christian atmosphere and practical hospitality of the friends at "Kenhaven". We are convinced that in the years to come the all too-brief time spent in this retreat will prove to be a blessing and encouragement to the men and women who have set their faces towards the difficult and needy field of French Canada. The crying need of our mission fields in Quebec and Northern Ontario is for men and women who can speak French and we believe that a large contribution has been made by this French Week-end.

We should also like to express our gratitude to Rev. Robt. Brackstone for his help in arranging the details of this outing and for the hospitality extended to various members of our party. On the Sunday morning several of the students gave their testimony in the Fenelon Falls Church and the writer preached the sermon.—W.S.W.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 7 November 14, 1948

OLIVÉ L. CLARK, Ph.D. (Tor.)

THE HOLY SPIRIT

Lesson Text: John 16:1-15.

Golden Text: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."
—John 16:8.

I. The Saviour Brings Comfort: verses 1-6.

Our Lord clearly indicated the purpose of this long farewell discourse to His disciples, addressed to them as they sat together in the upper room and as they made their way to the Garden of Gethsemane. He desired that they might not be troubled (John 14:1); that they might not be made

to stumble (John 16:1); that they might have faith (John 14:29); that they might have joy (John 15:11); that they might be warned of future trials (John 16:4), and that in Him they might have peace (John 16:33).

The disciples were soon to be deprived of the presence of their Lord. They would be compelled to face the taunts and tortures of a hostile world, alone. Tenderly the Saviour warned them of the ostracism, persecution and death which would be directed against them, even in the name of religion. Earnest but mistaken men would think they did God service by proceeding against the disciples of Christ. Even so did the Apostle Paul, in his misguided enthusiasm, send Christian men and women to prison (Acts 8:3; 22:4; 26:9, 13; 1 Tim. 1:13). Many cruel crimes have been committed against God's servants throughout the years by those who had fanatical religious zeal without knowledge.

The same antagonism which the world had shown to Christ would now be exhibited toward His disciples (John 15:20-24). The conflict continues to rage, because the unbelieving world knows not the Father or the Son (1 John 2:16). There can never be truce in this world between the forces of evil and good, between the ambassadors of darkness and light, or between Satan and God (2 Cor. 6:14-18). This is the conflict of the ages, in which the Lord will ultimately be victorious. In the meantime, the Christian must expect to be persecuted for righteousness' sake (1 Pet. 2:19-21; 3:14; 4:12-14, 19).

The Lord in His mercy not only sustains His children during their present difficulties, but He also strengthens them beforehand for future trials. Nights of sorrow may be preceded by days of blessing and joy. Elijah was given heavenly food, in the strength of which he travelled for forty days and forty nights (1 Kings 19:7, 8). Similarly, although the disciples did not have eyes to see the persecution and distress which they would experience, the Saviour was already fortifying their hearts that they might endure for His sake (Mat. 5:10-12).

II. The Spirit Brings Conviction: verses 8-15.

The sorrowing disciples found it difficult to understand how the departure of Christ would be to their advantage (John 14:28). And yet, it was even so. The Lord Jesus had voluntarily limited His activity by clothing Himself in a human form. He chose to restrict His sphere of blessing for a time by subjecting Himself to the exigencies of space and time. He ministered personally to a comparatively small number of people, and that for but three and one half years. The Holy Spirit would be present in the hearts of all believers at all times.

When the Holy Spirit should take up His abode in the hearts of the believers, the Lord said that He would bring conviction to the hearts of unbelievers. Without that conviction of sin men do not see their need of a Saviour. The Holy Spirit reveals to men their sin in refusing God's offer of mercy to them (John 3:19), and their guilt in spurning

the goodness of God which would lead them to repentance (Rom. 2:4).

The Holy Spirit convicts men of righteousness. The reception of Christ at God's right hand and the advent of the Holy Spirit, as promised, would indicate that God had vindicated the personal righteousness of Christ, and that the work of redemption was complete, so that God could offer to the believer the gift of righteousness in Christ (Rom. 1:7; 3:22).

The Holy Spirit convicts men of judgment also, pointing out to them that in the person of Christ their sins have already been judged, for "the prince of this world hath been judged" (v. 11, Revised Version; John 12:31).

The ability of the teacher to impart truth is limited by the incapacity, indifference or stubbornness of the hearers (Matt. 13:9-17; Mark 4:24; Luke 8:18). Although Christ taught as never man taught, He Himself could not reveal all truth to His disciples at that time because of their inability to receive it. Their bodies were wearied, their minds perplexed and their hearts weighed down by sorrow. Incidentally, it behoves us to be patient when our scholars do not seem to be responsive to the message (Exod. 6:9).

The Holy Spirit would continue the teaching ministry of Christ (Acts 1:1); He would show the way into all truth (John 14:26; 1 John 2:27). It is His delight to open the hearts of men to the truth, to illuminate their minds and to strengthen their wills that they may desire to obey the truth thus comprehended (John 6:44; Acts 16:14; 2 Cor. 4:4-6). As the Author of the Word of God (2 Pet. 1:21) the Holy Spirit is qualified to interpret it to the waiting heart (1 Cor. 2:7-14). Again, the Holy Spirit would reveal the future to the disciples, even as Christ Himself had done (v. 2; Matt. 20:17-19; 24:2, 30; 25:31, 32).

The special function of the Holy Spirit is to shed light upon the person, work and words of Christ. A study of the Epistles will indicate the witness which the Holy Spirit gave to the apostles regarding the redemptive work of Christ, His intercessory ministry and His coming again. The Holy Spirit glorifies Christ.

DAILY BIBLE READINGS

- Nov. 8—The Holy Spirit as Teacher 1 Cor. 2:1-13.
 Nov. 9—The Holy Spirit Bears Witness of
 Our Salvation Rom. 8: 14-17
 Nov. 10—The Holy Spirit Guides Acts 16:6-13.
 Nov. 11—The Holy Spirit Gives Life Rom. 8:1-13.
 Nov. 12—The Holy Spirit Indwells Believers... 1 Cor. 3:12-23.
 Nov. 13—The Holy Spirit Seals the Believers Eph. 1:1-14.
 Nov. 14—The Holy Spirit Empowers for Service ... Acts 1-1-8.

SUGGESTED HYMNS

Oh, spread the tidings round. Am I a soldier of the cross?
 Breathe on me, Breath of God. Who is on the Lord's side?
 Holy Ghst, with light divine. Jesus, I my cross have taken.

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