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"SO DID NOT I"

NEHEMIAH was a Jewish patriot whose noble life led his people to "glorify him in their traditions", and the record of whose ministry occupies an important place in the inspired chronicles of the doings of God's most faithful servants. He lived in the fifth century before Christ; and served as cupbearer to the Persian king, a lucrative and honourable position. He belonged to the Jews of the dispersion; and though far from the country which he regarded as his own, he cherished a passionate and profound affection for "the city of his fathers' sepulchres" around which there are clustered all the holy and happy memories of his race, and which once had been "beautiful for situation, the joy of the whole earth." Notwithstanding his favoured position at the Persian court, although it was not his wont to be sad "in the king's presence", doubtless "by the rivers of Babylon", and by the sobbing waters of many a Persian stream he had sat down, and had wept when he remembered Zion, while he hanged his harp upon the willows in the midst thereof. Though the king had delighted in him, and the lines had fallen unto him in pleasanter places than to many of his kinsmen, even while he delivered the cup into the king's hand, his heart had been saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

And when there reached him "in Shushan the palace" the news of the desolate condition of the holy city, he could find heart for nothing but to mourn, and fast, and pray before the God of heaven. What made him so unselfishly considerate of others' welfare in the midst of such abounding comfort? If we were living in the luxury of a palace, could we mourn for a distant city lying waste?

In due time he was appointed by the king's favour to be governor of Jerusalem, and by royal warrant journeyed to the desolate city to rebuild its walls, and restore it, if possible, to its original strength and grandeur.

We need not relate the full story of that period of restoration. It will be enough to remark that Nehemiah found that many of the Jews whom he had come to redeem were possessed with the spirit of self-aggrandize-

ment. Many of the Jews traded upon the helplessness of their fellow-countrymen, and by their usurious practices had possessed themselves of the lands and vineyards of the poor. Nehemiah found also that the former governors had taken advantage of their positions to enrich themselves at the people's expense. In short, he found that a system of what, in these modern days, is called "graft," everywhere obtained. And then in sharp contrast to the prevailing practices around him, he says, "But so did not I, because of the fear of God."

We are not governors as Nehemiah was, but every true man must have his spirit in some degree, or fail in the accomplishment of his life's mission.

I.

We begin, therefore, by saying that independence is an element which is absolutely essential to the development of Christian character. The past, the present, and the future, made demands upon Nehemiah. The record of the former governors was before him for him to copy. The example of the rulers, and the nobles, and the high priest, as well as of the army of parasitic usurers who fattened on the people, could have been made to justify even an extremely selfish management of the affairs of Jerusalem. Every kind of selfish and sordid influence played upon his life; but Nehemiah stood against it all and said, "So did not I."

No man can be truly strong who is not truly independent. To follow the fashion in anything because it is the fashion is an infallible evidence of moral weakness. To wear the same kind of clothes, and affect the same manners, to be amused by the same things, to use the same slang, polite or otherwise, to read the same books, adopt the same theories, practise the same selfishness—to do all these things for the simple and only reason that other people are doing them, is to be a mimic instead of a man, a puppet on the stage instead of a prince upon the field of battle. He or she gives evidence of moral fibre who can say like Nehemiah, "So did not I," providing that as he, they can give a sufficient reason for not doing so.

We must learn to be independent of precedent if we

would be strong. It is not difficult to bind ourselves to the folly and wickedness of the past. We need never seek far to find a precedent for serving the Devil. Eve did wrong because the serpent beguiled her, and Adam sinned because he had not learned to be independent of the precedent his wife had established. We can find what we want in history, and justify any iniquity by a reference to the past.

We must learn independence in this respect, in individual action with regard to all the relationships of life. Other parents have been careless, and other children have been disobedient; employers have been unjust, and employees have been unfaithful; husbands have been inconsiderate, and wives have been impatient; merchants have been dishonest, and customers have been unfair:—so we may survey the whole field of individual conduct and the whole category of moral obligations, and find in every direction some precedent for wrong-doing. Only as we learn, with the stained pages of history before us, to say, "So do not I", will we be strong, and worthy of the Christian name we bear.

So, too, we must be independent of precedent in our collective Christian capacity as churches. Infant baptism and the trail of evils which has followed in its wake—unregenerate church membership, and consequent further corruptions in doctrine and practice, have all resulted from the common slavish adherence to traditional practices. There are to-day churches who change their doctrines and doings about as often as their female members change their millinery — and for a similar reason. But no church or individual Christian can be strong without a measure of independence. Are we to try to make over our Bibles because others are doing so? Are we to displace the Cross because some other Utopian fancy is for the hour popular? The individual Christian and the Christian church must stand against all such influences and say, "So do not I", or she must lose her rock-like character, and miserably fail in her mission.

The same principle applies to national affairs. There are examples of wise and beneficent legislation which we shall do well to copy as a nation; but we shall be wise if we refuse to be bound to the legislative follies of the past. When we think of these things in this new and undeveloped country of such limitless resources of material wealth and moral opportunities, such measureless material and moral potentialities, we thank God we are alive, and pray that He may give us all grace to play the man for the country as we find it, and for the future as we may make it. But we need for the making of this nation men of independence who will stand apart from the slaves of precedent to say, "So do not I". Only as we have such men shall we be able to rear a better and more enduring national structure than has been built; only by their labours shall we be able to say concerning the mistakes of other countries, "So do not I".

We must be independent also of the influence of the present self-seeking generation. Nehemiah was surrounded by men who were living only to get. How natural it would have been for him to make his position as governor profitable in material wealth to himself! And yet he did not. How utterly unchristian is the common view of life, that the highest ambition a man can have is to get what he can out of it! That is the ideal to which the majority of lives are conformed. It is not only the rich who sin in this way. We will find

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it in every walk of life, among all ranks and conditions of men, that the mainspring of every action, the motive of the whole life is expressed in the question of Iscariot of the men to whom he sold his soul, "What will ye give me?" Nehemiah saw it in his day, but said, "So did not I."

He saw men living for self on every hand, living to get and to keep, with no thought of others; never doing a generous thing; never doing a kindness unasked; or rendering service without hope of earthly reward. But he dared to disregard them all and do the opposite. That is ever characteristic of the true Christian. He is unlike other people: he is "singular", "peculiar", "strange"—anything we like, so long as it means that there is a spirit of otherworldliness about him. We may tell him of the doings of the world, the flesh, and the devil; and he will answer, "So do not I."

One more outstanding characteristic of this remarkable man must be observed. He was independent of the judgment of the men of his day. He was willing to abide the justification of the future. And that has been characteristic of every man who has served his day and generation, that he has been independent of his day and generation. That was especially noticeable in Paul. He said to the Corinthians, "With me it is a very small thing that I should be judged of you, or of man's judgment"; "The fear of man bringeth a snare." We must become superior to it or we shall be defeated. If we walk down the street as though every window were occupied by people intent on observing and remarking about us, we shall never be happy or holy. If we are going to confer with flesh and blood on every moral question, we shall never become Christ-like. Let men think as they will, we must be controlled by a higher power than human opinions or powers. To all who would lead from the doing of right, let us make answer, "So do not I."

II.

But all that we have said needs some qualification.

What some men call independence is nothing short of sheer madness. To break loose from the past, to ignore the present, to disregard the example and judgment of men—this is what we advised. We hope our readers will mentally challenge every statement. For as it stands it would be identical with the philosophy of fools. Every boy to whom his mother says "Don't", dreams of independence; every thief and adulterer and murderer glories in his independence, and declares he is free to do as he likes. Mr. Don't-care thinks he is a brave man, for he is independent of everybody; but Mr. Don't-care belongs by decree of God's moral government to a place of confinement for the criminally insane.

Our second observation is, that such independence as ministers to the development of moral character can only result from the fear of God: "So did not I, because of the fear of God." A derelict upon the high seas might boast of its independence. It is bound for no port; it is regulated by no chart; it is steered by no helm; and commanded and controlled by no captain. It is perfectly free to loiter along the ocean highways, and journey whither it will. That is the kind of independence some men covet, the kind of liberty they sigh for. But the derelict, so far from being independent, is the sport of every wind that blows, the plaything of the storm, the prey of every rocky coast, a menace to itself and other ships—the curse of every lawful mariner and of every well-ordered vessel on the sea.

So then the singularity for which we plead, and which the Bible commends, is rooted in the fear of God. There is a sense in which this planet is independent of all human influences. We may legislate to put the clock forward an hour; but we cannot change the opening and close of day. The open spaces may be inhabited, and cities of a million population be multiplied; great armies may march to and fro, and empires may be created, one generation may go to the grave and another succeed it—but whatever changes take place, though the population of this planet could be transferred in a single moment to a given place, it could not be overbalanced, it would pursue its course unhindered and without departing from its orbit by a hand-breadth. Were we to apostrophize the earth, and ask, How is it when changes take place in thy surface, and nations join in shock of battle, and empires fall, that thou art independent of it all?" It would reply, "I see the changes all about, the men that are not twice the same, the nations dying with the years—but so do not I because of the attraction of the sun." In other words, it is independent of lesser things because dependent on the greater; it does not yield to the attraction of other bodies because of the superior attraction of the sun.

Or, suppose the ocean derelict were to meet a splendid ocean liner, for instance, and say, "How do you sail so straight a course from port to port? I am driven before the wind and tossed to and fro like a cork on the waves, and no one can certainly predict where I shall be on the morrow?" The liner would reply, "So do not I, because of the power of my engines, and the will of my captain expressed through the helm." That helpless derelict, once so proud of its liberty, is driven by some pitiless Euroclydon upon a rock-bound coast; and in its fatal flight toward the cruel rocks, it passes another vessel which bids defiance to the winds and waves, and—as it passes cries, "I am driven to destruction on the rocks. Why have the winds and waves no power over you?"

And the other ship replies, "So am not I, because of the strength of my cable, and because my anchor holds."

Some human souls are tossed aimlessly about upon the sea of life, and others are driven by the winds of temptation to their own destruction; but the man of faith exclaims, "So am not I, because of the fear of the Lord." That trust in God, that reliance upon the promise, that consciousness of the divine favour and Presence, which distinguish the true Christian—in a word, the hope set before us in the gospel—this "hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."

It is the Christian's dependence upon God which makes him independent of others, his fear of God which makes him fearless of every foe.

That fear of God, which, translated into New Testament speech, is faith in Christ, is the only foundation upon which the holy temple of a godly character may be reared; that is the only anchor which will hold in the storm; that is the only power which can take a man through this world of sin with clean garments and enable him to say at last, "So did not I, because of the fear of God, because of the faith of Christ."

Nothing else will hold us to our course in our search for truth. Columbus had never discovered the New World if he had been without compass or star to guide him. And he who is driven about with every wind of doctrine will never touch the golden shores of the continent of truth. To cut loose from all the old moorings, and sail without compass, chart, or captain, is not independence: it is sheer madness. Spurgeon once said, "Ever since I have known Christ, I have put Christ in the centre as my Sun, and each secular science revolves around it as a planet; while the minor sciences are satellites to their planets." When we know Him we have the key of knowledge; in Him are hid all the treasures of wisdom and knowledge. While others look elsewhere for light and truth, be it ours to say, "So do not I, because of the fear of God."

Let that impel us to a constant service. We ought not to depend upon others. They may neither pray, nor work. The church may disappoint us, and our minister fail to exercise a helpful ministry; but while others turn back for these and kindred reasons, let it be the rule of our lives to set the Lord before us; and because He is at our right hand, we shall not be moved:

"When on my day of life the night is falling,
And in the winds from unshined spaces blown
I hear far voices out of darkness calling
My feet to paths unknown,"

when others shiver in the night wind and fear to go out into the dark, it shall be ours to catch the light of the eternal city; and as men enquire, "Others are afraid of Death, are you?" we shall answer, "So am not I, because of the faith of Christ."

SCHOOL HOURS

The Disciples were not losing time when they sat down beside their Master, and held quiet converse with Him under the olive trees at Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for Godly living and Godly labours, is he who feeds most on Christ. Here lies the benefit of Bible reading.

Annual Report of the Emergency Committee

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FOREWORD

IN submitting a report of The Emergency Missionary and Educational Committee of The Union of Regular Baptist Churches, a word of explanation may be necessary.

Immediately following the appointment of the new board of The Union at the Annual Convention last October, Rev. E. C. Wood, the newly elected President, gave the following statement to the press: "Certain Shields' supporters among the ministry might no longer get aid from the Union. If certain men are going strong with Dr. Shields, let him look after them."

With the determination that none of our faithful Home Mission men, such as Rev. Yvon Hurtubise of Malartic, Québec; Pastor George H. Stephens of North Bay; and Rev. C. J. Rogers of Tilbury, should be allowed to suffer in any way, the day following the President's statement, we formed ourselves into an Emergency Committee. A few months later the new Board met and decided to adopt a No-Budget Policy for the remainder of the Convention year. This decision by the Board placed upon our Committee additional responsibilities, for it virtually cut off such missions as The French Bible Mission, under the leadership of Dr. Dubarry, and Western Missions, which as a Union we had supported for years. In the meantime, Rev. John Knight of Jamaica felt he could not conscientiously accept any financial aid from a Board which was composed chiefly of men who had signed the infamous non-confidence document against the most outstanding champion of the faith in our day, Dr. T. T. Shields, and did not hesitate to write the Board to that effect.

If for no other considerations than these, and of course, there are others, The Emergency Committee's existence under such circumstances is more than justified.

Some have referred to The Committee as being an illegal organization, simply because it was not organized by the authority of The Executive Board of the Union. We venture to point out that such an organization working, within a Baptist Convention, is by no means uncommon. The most recent and striking example is found in the group known as The Conservative Baptists within the body of the great Northern Baptist Convention. This group has, for some years now, carried on a Missionary Programme, both Home and Foreign, and is not in any way subject or responsible to The Convention as such. Neither is it unusual to see a particular section of a Convention, known as an association, organize for the express purpose of doing missionary work within its own

territory. In which case they effect their own organization, handle their own finances without even being asked to give an account of their stewardship to the Convention. Such has happened within the bounds of our own Union. A few years ago tents were purchased by both the Eastern and Cannington Associations for the purpose of holding revival meetings and doing missionary work in neglected surrounding towns, which happen to be without any evangelical testimony. Whether or not these Associations are doing anything about such a programme at the present time is, of course, altogether beside the point. Furthermore, we ask our accusers to point out one single phrase or paragraph in the Union's Tentative Constitution that is being violated by The Emergency Committee. Some have gone so far as to call The Committee a divisive movement. How can such a charge possibly be substantiated? The only divisive movement of which we have any knowledge within the Union's ranks is the one which was effected by the 49 men who signed the wicked No-Confidence Document a little over a year ago. Months before there was any thought of the organization of an Emergency Committee, the division caused by these men was already in existence. The fact of the matter is The Emergency Committee has actually taken the heaviest portion of the financial burden and missionary programme of The Union upon its own shoulders, therefore, relieving the new Union Board from all major financial responsibilities and setting it free to begin work in new territory, which we trust it has not failed to do. The Annual Report of the Convention will clearly show whether this aggressive leadership has been provided by the men who form the new Board or not.

The financial report we present of The Emergency Committee's activities for the year, is, to quote our auditor, "Quite remarkable." More money was raised for missionary purposes through our loyal churches and friends for the work than some of The Union's Annual Reports show when we were all working together. The income amounted to \$16,623.25. \$14,106.69 was given to missionary work, which leaves a healthy balance of \$2,516.56. Besides the \$16,623.25 raised for all purposes the sum of \$9,424.22 has been placed at our disposal for extension work any time we may require it.

The Emergency Committee has not gone on haphazardly, but has decided upon a definite missionary programme. At the beginning of the year, the following Budget was adopted:

Home Missions and French Canadian	60%
Toronto Baptist Seminary	20%
French Bible Mission and Jamaica	15%
Western Missions	5%
	— 100%

HOME MISSIONS

MALARTIC (Rev. Yvon Hurtubise)

The migratory population of a mining town brings many discouragements to a pastor. Some of these mining centers in Northern Ontario and Quebec are populated and repopulated with a people who are always coming and going. One encouraging feature, however, is when

these people get saved they go elsewhere, not to be lost to Christ and His cause, but to bear testimony of His saving grace. Although Mr. Hurtubise lost a few of his members, he is able to report at least six who were saved during the past year. Five have already followed their Lord in Believer's Baptism. These new converts have proved themselves to be extremely zealous in spreading the good news to others. Mr. Hurtubise gives an example of how witness is borne for Christ by these young believers. Valuable contacts are made and interest aroused amongst French Canadian Roman Catholics in the following words:

"One man, who was saved last year, has been taking his New Testament underground with him and reading it to his comrades at lunch time. This procedure was violently opposed by a very ardent R.C. man. Eventually, however, this same young man asked to see 'that book', and then requested a copy for himself. This incident being reported to the pastor, we drove about 15 miles out into the country to call upon the one who evidently was earnestly seeking the truth. Upon arriving at his home we found a large gathering awaiting us, and for a few hours were kept busy replying to their questions. Someone even went to fetch the village priest, but of course he refused to have any open discussion with us. This young man is still earnestly reading and seeking. Only one who has been a Roman Catholic would be able to realize the severe struggle that is going on in his heart."

Recently a By-Law has come into effect prohibiting the holding of meetings on the Street Corner of Malartic, but all summer long, Mr. Hurtubise and his zealous workers had some excellent meetings in the Open Air on Saturday nights. During the year, French Canadians, living in outside districts, were also reached with the Gospel of salvation, such as Cadillac, Senneterre, and Amos. Among the many visited, by our missionaries in these centers, some were discovered who were hungry for the truth.

Last winter Mr. Hurtubise visited the lumber camps in the Malartic area and through the meetings, hundreds of men were brought face to face with the claims of Christ. Tracts, Gospels and New Testaments were eagerly accepted by the lumber men.

NORTH BAY (Pastor G. H. Stephens)

Sunday School work has been the highlight of the year in the work at North Bay. Starting the past year with a very small group, they had the joy of seeing the Bible School grow steadily until it reached and one Sunday passed, the 50 mark.

During the year, the believers at North Bay organized themselves into a Regular Baptist Church and a Recognition Service was held the latter part of June. Mr. Stephens and his people have reason to believe that God, in answer to prayer, is working in many ways. A young man, a former Roman Catholic, confessed Christ as Saviour a few months ago and doubtless others are trusting Christ as well. Another man, for whom much prayer has been made, is now attending services and showing deep interest in the Gospel. A recent visit of Mr. G. Aceti of Kirkland Lake for a week or two brought great blessing to the work at North Bay. Six followed their Lord in Baptism on the Sunday of October 8th. House to house visitation during the summer also proved to be very profitable.

LANARK (Pastor Harold Duckworth)

Under the leadership of Pastor Harold Duckworth, a faithful ministry of the Word is carried on by the little band of Christians at Lanark. Lately, the pastor has been greatly encouraged to see quite a number of new faces brought in from the country at Sunday School and the presence of strangers at the Sunday evening services. They believe that God will ever be true to His promise and that His Word shall not return unto Him void. As they have sown, so shall they reap.

HARRISTON (Rev. G. A. Adams)

The two crowning events in the Church at Harriston last year were, the repossession of their church property and the ordination of the pastor, Rev. Geoffrey Adams. In order to protect the interests of the faithful members, steps had to be taken to regain their church building. Previous to this, the congregation of Bethany Baptist Church was forced to meet in the basement of the Town library. The opening services held on July 5th, coupled with the ordination, brought people from 16 sister churches. It was indeed an occasion long to be remembered. They literally came in car loads, some travelled by bus, others by train. At the evening service when Dr. Shields preached the Ordination Sermon, the crowd overflowed the auditorium and the presence of the Lord was most evident.

Over 100 enrolled at the D.V.B.S., which was conducted under the direction of Miss Betty Newman, and professions of faith numbered over 40.

On a recent Sunday, one followed her Lord in Believer's Baptism.

The finances of the Church are healthy. A plan is in operation to reduce the mortgage on the Church building by \$1,000.00 a year. We rejoice to learn that the plan so far is working out.

TILBURY (Rev. C. J. Rogers)

The year just past was a very fruitful one in the Baptist Church at Tilbury where Rev. C. J. Rogers is faithful pastor. In all, six adults and some fifteen children made profession of faith in Christ. In September 1949 the congregation at Tilbury organized themselves into a Regular Baptist Church with 13 charter members. The membership at the end of the first year totals 21. The new church building which was opened about the time of the organization one year ago is beautifully modest and so far provides adequate accommodation.

A few weeks ago the church had the joy of celebrating its first Anniversary with the former pastor of Rev. and Mrs. Rogers, Rev. J. R. Boyd of Sudbury, as special speaker. The building was not only filled for all services but usually they had to bring in extra chairs. The rich persuasive ministry of Mr. Boyd was mightily blessed of God.

Under the aggressive leadership of the pastor, the activities of the Tilbury Church are many. Besides the regular services a small flourishing Sunday School is conducted seven miles out in the country. A weekly Radio Broadcast also is maintained over the Chatham Station Friday morning at 8.45. This broadcast reaches a wide audience scattered over a radius of 100 miles. A contact is thus made and maintained with many Baptist as well as other denominations both Protestant and

Catholic. The weekly children's meetings sometimes reach into the 70's.

Tilbury and district have a very large French-speaking population. Through a campaign conducted during the year to reach these French-speaking souls with the Gospel about 156 were contacted personally, not a few of which gave evidence of real spiritual conviction. Some have been saved. The conversion of the parents in one Roman Catholic home has resulted in the children leaving the Separate School and attending the Public School. Both the father and the mother of these children have been baptized and are now members of the Tilbury Church. Two weeks ago another French Canadian made a public profession of faith at one of the services.

SUDBURY AND DISTRICT

We print below a report written by Rev. J. R. Boyd of the vast work carried on by the Church at Sudbury and under Mr. Boyd's leadership the various auxiliary ministries it has undertaken.

In October 1949 we were faced with the ultimatum issued in the press by one of the new union leaders announcing that support would be cut off from all who agree with Dr. Shields. So far as our local works were concerned we were well able to carry on our regular ministries without outside aid. However, Sudbury had become more than an independent self-supporting Church. In order to promote the work of spreading the truth and of establishing Baptist Churches by means of general French tract and New Testament distribution; maintain the monthly French Paper written to assist thousands of Roman Catholics and the French Gospel Radio Broadcasts we were assisted from the Union's Treasury in the fiscal year of 1948-49 to the amount of about 70 per cent of the total cost of these ministries. While it is true that the Executive Board of the Union did not press the terms of the ultimatum published at that time, they did not, so far as we know, repudiate them and certainly they did not disown or renounce the author of them. They just left us in doubt as to when and how we might be cut off. The first two projects to get the axe were, the visitation and the French Paper. These were dropped immediately after last year's Convention without bothering even to tell the 4000 French homes why they would not receive any more papers for at least three months. The 12,000 or 14,000 souls in these homes which we had endeavoured to lead to Christ and to render Christian service could be left in painful disappointment to seek help from the Jehovah's Witnesses or any other source they could find, but not one cent of the money which the new Executive had inherited in the Union funds would be used to help these helpless French charges. Let it be remembered that the bulk of the money transferred into the hands of these men was a legacy which came to the Union years ago through the influence of Dr. Shields and THE GOSPEL WITNESS. These men of the 1949-50 Board did nothing to bring this money into the treasury but they gladly used it to strengthen their influence in their cruel attempt to punish the man who brought it to them and the poor unfortunate thousands who needed it. Though thus deprived of money to which this ministry among the French was entitled, we could not neglect these works so important to us among the needy souls. Therefore, we reported the Board's action to our own Church and to the other Churches of the Union. Immediately, funds

came in, some substantial amounts from Christians whose pastors are Board Members and from many other true servants of Christ. Though these enterprises have cost in all more than \$2,000.00, money has come to cover the cost. Much of it came through the channels of The Emergency Committee, which the above mentioned ultimatum helped to force into being. Much of it came directly and some through the Union Office in Montreal. Thus the Gospel has been kept on the Air and has been circulated by the printed page and in personal work to thousands who represent one of the world's sorest needs.

We have had the joy of seeing several French seekers find peace through faith in Christ and have rejoiced in the privilege of baptizing four of them during the summer. Besides these, some homes we have not seen have written from several distant places telling us that through the Word of God and by the Holy Spirit's use of the messages given by radio and the paper, they have come to trust in Christ. By the loyal consecrated cooperation of the Seminary's French Student-Professor, Mr. Etienne Huser, we were able to reach many hopeful French prospects, and a goodly number of worth-while German speaking New Canadians as well. We have also witnessed the formation of new Churches and Sunday Schools in some of the most needy fields of opportunity in this land.

At present we are launching a \$60,000.00 building project in Sudbury to facilitate the effectiveness of the central work. Though this will engage much of our time and financial resources far beyond our means, we are determined to continue our mission with even greater vigour in the year ahead. We are confident that God's limitless might is not hampered by our limited ability and that His matchless work will continue as we expectantly trust and dare for Him. If any had doubts last year as to the rightness of our course or the prospects of the future they need only go into the fields of service and hear or see for themselves the testimonies of souls whom God has reached and saved or led to bold blessed steps of obedience and joy. The fight against evil waxes hotter and harder, but the joyful sound of new born babes and the sight of new and promising scriptural works is rich reward for our little endeavour.

STUDENTS ON SUMMER FIELDS

During the summer months, students of Toronto Baptist Seminary are given the opportunity of putting into practical use, that which they learn in classes during the year. Six served as Student Pastors during the summer, one as deaconess, and two of the young ladies were appointed to conduct D.V.B.S. in various churches. The fine services rendered by these students is one of the best testimonies that can be given to the character of the influence and work of Toronto Baptist Seminary. Although it involves travelling considerable distances, most of these men will return week-ends to their fields for the preaching of the Gospel during the Seminary term. We print a few interesting accounts.

IRONBRIDGE (Student Pastor Kenneth Burton)

The church at Ironbridge is the only evangelical testimony in that district for miles around. For the purpose of consolidation and expansion, under the leadership of Mr. Burton, the church was organized on New Testament

lines around the first of July. Along with the preaching services, the work consisted chiefly in house to house visitation. The D.V.B.S. was a highlight of the summer's work. An average of 40 attended and some of the older pupils made profession of faith in Christ. With the assistance of First Baptist Church, Sault Ste. Marie, and Berean Baptist Church, Sudbury, Mr. Burton plans to continue the regular services throughout the winter months.

MITCHELL SQUARE (Student Pastor Russell Cherry)

For a church right out in the country, and with a very small membership, an average attendance of 50 at each Sunday Service during the summer is excellent. Some in the district, who never attended this church before, were visited by Mr. Cherry and before the summer ended they became regular attendants. The ministry of the Word is having its effects upon many hearts and it is believed that two of the young people, at least, are on the verge of trusting Christ.

CHURCHILL (Student Pastor Clifford Schenk)

When Mr. Schenk arrived on the Churchill field in May, the attendance at church services was small. The first Sunday he had only 15 present. Mr. Schenk is a tireless worker and on each field he has laboured as a student pastor, he has operated on the basis of Acts 5:24, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ". Before the summer was ended there was not one home in the vicinity of the church building in which he had not entered and in every one of them he was able to read the Word of God and pray with the people. This ministry opened up many opportunities for spiritual conversation. It was not long before attendances at church services increased and in this country district, sometimes, he would have as many as 40 out to the meetings. The results of such faithful sowing of God's Word will be fully known in Eternity.

DELHI

The cause at Delhi is one of the youngest in our fellowship, and was started with a Sunday School by the Union Church at Courtland, about one year ago. When the people in whose home the Sunday School was first held, moved away, after much searching, it was found impossible to rent a hall anywhere in the town, or at any price.

This problem, however, was solved by one of the members of the Courtland Church purchasing a large house in one of the fine residential districts. The house is large enough to both accommodate a pastor and his family and to provide a place of meeting for the time being, until the work grows.

In the past few years, the village of Delhi has grown into a thriving town and with its English and Foreign population presents a tremendous missionary challenge. The population at present is about 5,000.

During the past year, a Children's Meeting was held each Saturday night and Sunday School on Sunday afternoon, with about 35 children in attendance. Donald Melville, a student at T.B.S. working along with the Courtland folks, rendered invaluable assistance to this new cause during the summer.

D.V.B.S. was held the last two weeks in July under the direction of Miss Doris Orrett of T.B.S. and Miss

Marion Veit. The latter is a school teacher and active member at Courtland.

The Open Air Meetings held on Saturday evenings, were most encouraging and the Sunday morning services, which were started in August, have already begun to look promising. The prejudice which existed at the beginning is gradually breaking down. In homes where the workers were received rather coldly a year ago, they are now warmly welcomed. Around the First of November, this work will be under the leadership of Mr. Samuel Dempster of Belfast, Ireland, who was recently called to the pastorate of the Courtland Church. Mr. Dempster has served in a pastorate in the West for two years, therefore, is not a stranger to the Canadian situation, and is a man of unusual alertness, coupled with ability. Courtland and Delhi are to be congratulated upon their good fortune in being able to secure a man with such extraordinary gifts. In addition to his pastoral duties, Mr. Dempster will take a theological course at Toronto Baptist Seminary.

LADY MISSIONARIES

Miss June Armstrong

The Malarctic Church in North-Western Quebec was fortunate in having the able assistance of Student June Armstrong for the summer months, in the capacity of Deaconess. Miss Armstrong's work consisted mainly in house to house visitation, not only in the town of Malarctic, but occasional trips were made to out-lying districts as well. About thirty New Testaments were distributed among the French; six in English; three in Croatian; and many Gospels in various languages were given out as a result of Miss Armstrong's visitation work. We understand that more have been requested recently. Miss Armstrong also gave leadership in the Daily Vacation Bible School, held for two weeks, when daily attendances were exceptionally high. Sunday School was also added to her curriculum and occasionally she assisted in leading the prayer meetings.

Miss Doris Orrett

Two young ladies were appointed by The Practical Work Department of Toronto Baptist Seminary to carry on Daily Vacation Bible School in a number of churches. When it was learned that the efficient Miss Fay McDonald, her partner, would not be able to accompany her on account of ill health, Miss Doris Orrett determined, that, even if she had to go alone, she would fulfil all their engagements. However, it turned out that God raised up proficient helpers in each place, and the schools in every church were a great success. In Courtland and Delhi, Miss Marion Veit assisted; at Essex, Miss Hope Stoicheff; and in Bobcaygeon, Miss Betty Newman.

Miss Orrett reports as follows:

"It is with the aim of winning boys and girls to the Lord that Daily Vacation Bible Schools are held in the summer months. It has been my joy this year to work among the children of the Courtland, Delhi, Essex and Bobcaygeon Churches, respectively.

As an aggregate number, roughly 325 boys and girls passed through our hands and heard the message of Life during the course of the summer. Twelve definitely made their decision to accept Christ as their Saviour. Comparatively, it is a small number, but the Lord has chosen His own, and fruit shall come to pass, perhaps

not right now, but in the years to come, as He wills it. One mother remarked to me that she always noticed a change in her children after they had been two weeks at Bible School, and she only wished that they would stay that way all the time. Thus these schools do have an effect on the conduct of children, but how we praise God that when He does come into these young ones' lives, He changes them for good and makes them new creatures in Christ Jesus.

House to house visitation, Open Air Meetings, Sunday School and other branches of its work, also constituted a part of my summer's labours, and although it has been a rather busy one, yet it has been a joyful one because boys and girls have learned of Jesus and His saving love and power.

TORONTO BAPTIST SEMINARY

The Seminary was established in January, 1927 as an educational institution where students might be trained for the Baptist ministry, and at the same time receive sufficient mental discipline to enable them to maintain a position of spiritual leadership in the modern complex world. It is our firm conviction that only those who are humble enough to believe in the integrity of the Scripture can go forth in the power of the Holy Spirit to do exploits for the King of kings. If in the year 1927 there were reasons why the Lord inspired our President to establish a Baptist Seminary untouched by Modernism, there are more and stronger reasons for the continuance of the Seminary in this year 1950.

We praise God for the wisdom, foresight, vision and courage given our beloved Founder and President, Dr. Shields, enabling him to direct the work of the Seminary throughout these years. Time had abundantly proved the necessity of such a training school of the prophets, one which is based upon the principles of the Word of God as historically held by Baptists. The contribution to the work of God which is being made by the graduates and former students can scarcely be over-estimated.

In recent years the Lord has sent to us students of high calibre, men and women who are strong in personality and mental capacity, but above all, mighty men and women of God. The graduates of this year alone have shown great promise, and we predict a noble future for them, wherever they may serve the Lord.

More stress is placed now upon the English Bible in our courses, as we realize the necessity of a deep and thorough knowledge of the Word of God on the part of the ministers. It may be for that reason that we have been unusually conscious of the Lord's hand upon us during this past year. His gracious promise "Them that honour me, I will honour" has been proved in our experience. Faithfulness in attendance at the chapel services and at the student prayer meetings has been noticeable.

The practical Christian service of the students has been abundantly blessed as they have ministered the Word acceptably in pulpits, halls, Sunday Schools, missions, jails and factories, as well as in the homes and on the street. Souls have been saved and saints have been revived. The account of the summer activities of the students is full of interest and gives cause for rejoicing.

We acknowledge with gratitude our indebtedness to the Lord and to His servants for the unfailing provision made for the varied needs of the Seminary. We thank

all our friends for their loving interest, prayerful co-operation and practical support in the work. Gifts of money, books, food and supplies have greatly helped us. A recent gift of \$10,000.00 to the Student Aid Fund is an indication to us that the Lord's hand is upon us for good in our endeavour to honour His glorious Name in every department of the Seminary life.

Please continue to uphold the work, in order that men and women, called of God, may continue to be equipped adequately for His service as Baptist ministers, missionaries and workers.

JAMAICA

Rev. and Mrs. John Knight were in the very first class to graduate from Toronto Baptist Seminary in 1929. For 20 years they have laboured diligently for the Master on the needy island of Jamaica.

Mr. and Mrs. Knight are among the noblest characters and most devoted servants of Jesus Christ we have ever met. In the following Mr. Knight gives a modest account of the work on his three fields.

Rev. John Knight writes the following brief account of his work:

We are grateful for the raising up of The Emergency Missionary and Educational Committee. Its fellowship in the Gospel has lightened many a burden for us during the past year and we wish our brethren to know that we are not only thankful for this help given us, but that we deem it a high honour to have been taken up by them in the hour of crisis.

Last year was not a bright year with us so far as reportable figures go, for we only received 26 into these churches by baptism and 6 by letter or restoration.

Just recently we baptized 3 (not included in the above figures) two of whom were a young man and his wife. The other was a young man. Sunday morning when the invitation was given, a bright eyed girl of about 11 responded while we were pleading more especially with grown ups. I wish you could have seen her earnest, trustful face. These little ones with their ebony faces and milk-white teeth are just as lovable as any children in the world. I was just now thinking how much the Lord Jesus must love them. Another girl, just a little older, was sweetly saved (that is a Jamaican expression) a short time ago and now she is greatly concerned about her mother who is living as the woman of Samaria lived a long time ago, and she wants me to go and talk with her which I certainly intend to do.

In spite of many fine efforts all over the Island, strange to say, "the darkness deepens" generally. A veiled form of Communism is turning its tens of thousands into open enemies of Christ and His followers. Morals are not improving. Politically there is seething unrest. Only today a brother from Kingston was telling us that there is going to be a bloody revolution shortly, according to many people, if the unemployment situation does not show early improvement. Yet I love to think that God has His true people here walking with Him, in the midst of all the turmoil. It is our privilege to live among them seeking to do the work of an evangelist and endeavouring to edify the body of Christ. We crave a continued interest in your prayers.

Are any interested in weddings? If so, we have conducted 42 so far this year and 765 since we came to Jamaica.

J. W. Knight.

FRENCH BIBLE MISSION

The ministry of the French Bible Mission has always been very close to the hearts of all the men who form the Board of The Emergency Committee, but since Mr. Wilfred Bauman has gone as our very own missionary to work with our French brethren, the affinity between us is naturally somewhat stronger.

Dr. Robert Dubarry of Nîmes, President of the French Bible Mission, writes as follows:

Our French Bible Mission is, in fact, but a rather small and very unpretentious enterprise. It labours in old countries where all religious keys are tightly held by strongly organized Roman Catholic and national Protestant bodies. These get and use to the utmost the credit of a somewhat feeble percentage of able and also of Christian spirited elements. Competition on broad secular lines has therefore not to be attempted.

To draw to the Gospel the main population, which is thoroughly dissatisfied with official religions, is a problem which has ever baffled Evangelical initiative. The general French culture and common-sense resist to the habitually clumsy and superficial attempts of spectacular methods. For these have against them the strong prejudice caused by the emptiness of gorgeous ceremonial and of non-religious mass demonstrations. So that competent Evangelical experts believe that the broad and noisy efforts sometimes made to win the crowd are too often disappointing, and always far too costly.

All methods having thus been earnestly and carefully studied, and tried in every possible way, only one has been found constantly efficient. We mean the tireless and watchful spiritual approach of the individual with a total Gospel message aiming at his thorough regeneration.

In our growing use of that policy, we might be surpassed by others. But we never could surpass ourselves in trying another way. Such patient, steady shaping of good Christian witnesses has always paid far beyond our expectations and deservings. The first outcome has been the development of normally alive enterprising churches, which are growingly reckoned as the select instrument of divine purposes for the winning and transfiguration of redeemed men.

Some thirty years ago, a handful of us entered that road of service. With much inexperience and innumerable limitations and weaknesses, they attempted to bring higher just a few weak and untrained bodies. None of them could then be self-supporting nor widely efficient. But now, all our French Bible Mission churches, except three, entirely cover their own expenses, and are generally doing a fair bit of evangelistic pioneering.

We can honestly say that whatever aid we receive from the outside is *exclusively* used in helping our forward effort. In the face of our ever growing opportunities, the only frontier to our action is not a lack of holy ambition, or of spiritual incentives, but just the limit of our foreign support.

We do not fret about these conditions, and we are simply turning to divine Providence to guide our modest effort towards its maximum efficiency with a minimum of means:

Our kind foreign supporters will, therefore, share our joy in recent tokens of encouragement. We venture to remind them that our last biennial Convention gathered far more Baptists than anywhere else in our denomina-

tional history. More complete unity in faith, action and love was never seen in our long personal experience.

Reports on growth and giving showed general progress. Enlargement of staff and the prospects of membership increase proved cheering, and one could measure the quality of our helpers by the value of their Convention messages. Zeal and daring in new service were also interestingly reported.

Picturesque cases are not lacking in our fields. But the ordinary ones are equally interesting for their often greater worth.

For instance, one of our churches has just celebrated the 80th Anniversary of a model Christian sister, converted long ago through Gospel singing in Parisian backyards. For over half a century, she has heroically withstood persecution and adversity, gloriously facing all sorts of Christian duties.

With admirable dignity, the poorest of the poor among us are courageously waging alone apparently hopeless fights against all odds. Friends crippled by life-long physical torture have been faithfully preaching in a ministry of praise. And ignorant ones are often shaming us by their spiritual intelligence.

Four years ago, one of our churches was faced with a happy ministry in connection with pagan territory. It was the privilege of these friends to welcome a young Madagascar medical student, who was yet a somewhat immature Christian. He has just returned to his native land after securing the highest known University honors, and he will soon be the leading oculist among his people. And he will be at the same time the well-trained future leader of the nascent Baptist cause in his vast and promising African island.

One of our young men has quietly won the highest rank amongst natural science text-book writers, whilst developing as an earnest efficient member of our fine Colombes church.

Another of our friends secured a university doctorate as a specialist in Aramean, Hebrew and Cognate languages. He is now working for the National Research Fund organization, whilst at the same time faithfully testifying for Christ.

It has now become a matter of course that our young people often stand at the head of their Colleges and Universities. Thus it is somewhat frequent that our audiences gather more than a majority of graduates, or people of such training. But the most cheering thing is that it generally happens that our membership secures high appreciation as employees or employers.

Such purely providential and evidently undeserved privileges entail for us greater responsibilities. And also the need of perpetual watchfulness.

We dare not therefore claim any praise, being sadly certain that we are but very weak and imperfect men, and in fact, "only men", and nothing more.

So that we just solicit from our faithful foreign friends their earnest prayers, that we may be kept in due humility, vigilance and usefulness in our little service corner . . .

In expressing our heartfelt gratitude to whosoever kindly helps our efforts, we are glad to be able to let them know that never were the French Bible Mission's present experience and prospects more clearly indicative of abounding favor.

R. Dubarry.

**THE EMERGENCY MISSIONARY AND EDUCATIONAL
COMMITTEE OF THE UNION OF REGULAR
BAPTIST CHURCHES OF ONTARIO
AND QUEBEC**

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Period from Organization on October 21st, 1949, to September 30th, 1950

RECEIPTS

Home Missions	\$7,885.58	
Jamaica Mission	403.25	
	<u>\$8,288.83</u>	
Toronto Baptist Seminary	1,343.06	
French Bible Mission	4,476.00	
Western Missions	149.79	
*North Bay Building Fund	1,439.15	
Spring Conference	183.12	
Gospel Witness	93.30	
Foreign Missions	625.00	
Sundry	25.00	
	<u>\$16,623.25</u>	

DISBURSEMENTS

Home Missions	\$5,228.72	
Jamaica Mission	693.50	
	<u>\$5,922.22</u>	
Toronto Baptist Seminary	953.69	
French Bible Mission	4,097.82	
*North Bay Building Fund	1,400.00	
Spring Conference and Convention	433.70	
Gospel Witness	89.30	
Foreign Missions	500.00	
Sundry	25.00	
General expenses:		
Executive expenses	\$ 290.40	
Secretary's expenses	217.08	
Office stationery, supplies and expenses	86.62	
Postage and excise stamps	21.80	
Telephone and telegrams	43.98	
Bank Charges	14.44	
Express	10.64	
	<u>\$ 684.96</u>	
		<u>\$14,106.69</u>
		<u>\$ 2,516.56</u>

Cash on hand and in bank, September 30, 1950:

Home Missions	\$1,681.65	
Toronto Baptist Seminary	389.37	
French Bible Mission	378.18	
Western Missions	149.79	
North Bay Building Fund	39.15	
Gospel Witness	4.00	
Foreign-Missions	125.00	
	<u>\$2,767.14</u>	
Less Conference and Convention overdraft	250.58	
		<u>\$ 2,516.56</u>

Audited and approved.

TORNE, MULHOLLAND, HOWSON & McPHERSON
Toronto, October 10, 1950 Chartered Accountants.

In addition to above income of \$16,623.25, \$9,424.22 has been placed at our disposal to be appropriated any time it is needed.

*\$14,000.00 was donated for purchase of lot at North Bay. Since no lot was purchased, it has been returned to the donor pending action.

ORDINATIONS

Rev. G. Olley, Pastor, Calvary Baptist Church, Ottawa
Rev. Yvon Hurtubise, Pastor, Malartic Baptist Church
Rev. G. A. Adams, Pastor, Bethany Baptist Church,
Harriston
Rev. B. R. Oatley-Willis, Pastor, Essex Baptist Church

THE GOSPEL WITNESS

The Emergency Committee gratefully acknowledges its indebtedness to Jarvis Street Baptist Church for office space at 337 Jarvis Street, and also to THE GOSPEL WITNESS for the privilege of printing news of its work from time to time in this valuable publication.

**SOURCES OF INCOME FOR YEAR
OCTOBER 31st, 1949, to SEPTEMBER 30th, 1950**

	Church	S.S.	Y.P.S.	W.M.S.	Ind.	Miscel.	Total
Miscellaneous						\$184.25	\$ 184.25
Individual					\$2,815.78		2,815.78
Bobcaygeon		14.17					14.17
Brownsburg	\$ 179.40	35.00		17.50			231.90
Dalesville				17.50			17.50
Essex	441.91	38.00	60.00	90.00			629.91
Fort William	350.79						350.79
Hamilton—							
Victoria Ave.	70.00	1.00					71.00
Harriston	191.00						191.00
London—							
Briscoe St.	27.00						27.00
Malartic	18.75						18.75
Mitchell Square	32.00						32.00
New Canaan Mission		31.44					31.44
Ottawa—							
Calvary	227.30						227.30
Sault Ste Marie	116.06	165.00					281.06
St. Catharines	204.78						204.78
Sudbury—							
Berean	1,370.83						1,370.83
Tilbury	107.10						107.10
Timmins	1,125.25						1,125.25
Jarvis St., Toronto	8,371.27			135.00		16.40	8,522.67
New Toronto	31.00	14.77					45.77
Mt. Pleasant	50.00		18.00				68.00
Wilmington, Del.	38.50	5.50		11.00			55.00
	<u>\$12,952.94</u>	<u>\$304.88</u>	<u>\$ 78.00</u>	<u>\$271.00</u>	<u>\$2,815.78</u>	<u>\$200.65</u>	<u>\$16,623.25</u>

NAPOLEON AND THE PRIVATE

It is said of Napoleon that while he was reviewing his army one day, his horse became frightened at something, and the Emperor lost his rein, and the horse went away at full speed, and the Emperor's life was in danger. He could not get hold of the rein, and a private in the ranks saw it and sprang out of the ranks towards the horse, and was successful in getting hold of the horse's head at the peril of his own life. The Emperor was very much pleased. Touching his hat, he said to him: "I make you Captain of my Guard." The soldier didn't take his gun and walk up there. He threw it away, stepped out of the ranks of the soldiers, and went up to where the bodyguard stood. The captain of the bodyguard ordered him back into the ranks, but he said: "No! I won't go!" "Why not?" "Because I am Captain of the Guard." "You Captain of the Guard?" "Yes," replied the soldier. "Who said it?" and the man, pointing to the Emperor, said: "He said it." That was enough. Nothing more could be said. He took the Emperor at his word. My friends, if God says anything, let us take Him at His word. "He that believeth on the Lord Jesus Christ shall not perish, but have everlasting life." Don't you believe it? Don't you believe you have got everlasting life? It can be the privilege of every child of God to believe and then know that you have got it.

—D. L. MOODY.

SAVING SOCIETY

Jesus Christ heals society by healing the individual. There is no other way of doing it. If the units are corrupt the community cannot be pure. And the only way to make the units pure is that they shall have Christ on the Cross for their redemption, and Christ in the heart for their cleansing. And then all the things that men try to produce in the shape of social good and the like, apart from Him, will come as a consequence of the new state of things that arises when the individuals are renewed. Apart from Him all human attempts to deal with social evils are inadequate. There is a terrible disillusioning and disappointment awaiting many eager enthusiasts to-day, who think that by certain external arrangements, or by certain educational and cultivated processes, they can mend the world's miseries. You educate a nation. Well and good, and one result of it is that your book-shops get choked with trash, and that vice has a new avenue of approach to men's hearts. You improve the economic condition of the people. Well and good, and one result of it is that a bigger percentage than ever of their funds finds its way into the drink-shop. You give a nation political power. Well and good, and one result of it is that the least worthy and the least wise have to be flattered and coaxed, because they are the rulers. Every good thing, divorced from Christ, becomes an ally of evil, and the only way by which the dreams and desires of men can be fulfilled is by the salvation which is in Him entering the individual hearts and thus moulding society.

—ALEXANDER MACLAREN

The Jarvis Street Pulpit

How the Justice That Would Slay the Sinner Ensures the Eternal Salvation of the Believer

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 8th, 1950
(Electrically Recorded)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

ONE of the characteristics of wicked men is that "there is no fear of God before their eyes." If the fear of God can be destroyed in the hearts and consciences of men, there is no depth of iniquity to which they may not descend.

If you survey the field of the world generally, and particularly of that part of the world that is usually called Christendom, that part of the world in which the gospel has been preached, and where the name of Christ has been honoured—if you look upon those things to-day, I think you will recognize, and acknowledge, that we live in a godless day. There are indications everywhere of increasing ungodliness. We have not to go beyond our own city to observe that the day of God is no longer honoured. The house of God is not very generally respected. Religion, as a whole—no, let me not say "religion" but definite spiritual life is at a discount everywhere. Those who would follow the Lamb whithersoever He goeth, and who conceive it to be the Christian's duty to recognize the Lord in all relationships of life, and so to live that they may be conformed to the requirements of His word, are rather despised, and held in contempt, as being fanatical.

Yet, in spite of all that, there is in every man, naturally—I do not now speak of the ministry of the Holy Ghost, which is another matter—there is in every man, naturally a subconscious fear of God. That lies at the basis of all religion. Every heathen religion is predicated upon the assumption of an offended deity, or deities, somewhere, some great power whose anger must be placated. So men spend themselves seeking to find some means whereby they may appease the wrath of an offended god, or of gods, as the case may be.

You have observed sometimes that innate consciousness of the existence of God, and that natural fear of God occasionally coming to the surface. In times of great stress, when some terror threatens, be it war, or pestilence, or earthquake—for some reason, men instinctively think of God. Even a dark day, when the sun is darkly obscured, has led people to wonder if that is, what they are pleased to call, "the end of the world". Whenever things of that sort appear, men seem, instinctively, to fear some kind of judgment.

There is not a man living who does not know that he has sinned. I do not mean to say that he understands what sin is. That may be understood only by the ministry of the Holy Ghost. A man may know he is ill and

yet be ignorant of the nature of his malady until an expert physician enlightens him. Thus men may know they have sinned against God, but they can know the deadly nature of sin only by the illuminating, convicting work of the Holy Spirit. But all know they have done wrong, and they have real reason to be afraid of the presence of God. That, I say, is an universal instinct of humanity. You find it everywhere.

I grant you that that subconscious fear may be subdued by temporal interests, hence you will find people living as though there were no God; and even saying, "There is no God." Yet in the crises of life that self-conscious awareness of the reality of divine things finds expression, and men begin to be afraid.

I.

Well now, THAT NATURAL FEELING IS NOT WITHOUT JUSTIFICATION, AS THE WORD OF GOD DECLARES: "ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD." How grievously we have sinned, how far short of the divine glory we have fallen, only the Spirit of God, Himself, can teach us. But we have sinned; we have fallen short of the divine ideal of what God designed for us, when He said, "Let us make man in our image, after our likeness." We are not what God intended we should be, by nature. Therefore to the unbeliever, to the unregenerate, there is, the Scripture says, "a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries."

We do look for judgment, in spite of all the cynical remarks of men like the gloomy Dean Inge, who mocks at the idea of future retribution; in spite of all the expressions of contempt of those sterner truths of divine revelation, men know, you know, I know, we all know, that we have grave reason to be afraid, every one of us, to stand before God with no advocate, and no one to plead our cause but ourselves.

Instinctively we feel that God must be just. The administration of His law must be faithful; and we dare not put our trust in any kind of legal laxity, such as has characterized the administration of law, for example in Windsor, and, if the top were taken off, in respect to the liquor business throughout the entire Province of Ontario. It is always the same. But it were folly for us to expect to escape by such methods as that, when we have to give account of ourselves before God.

Is there one here this evening who has not, at some-

time or another, been filled with fear at the idea of meeting God, when you felt you were unready? You had no plea to offer, no defence to present: nothing to do but to plead guilty, because whether you plead guilty or not, your guilt is known; and there is nothing to advance that can be of comfort to any one of us, naturally, but only "a fearful looking for of judgment."

So we become afraid of the sterner attributes of Deity. The justice of God! The knowledge that God is just! You have seen the symbolic representation of Justice as a blind goddess, holding the scales of justice, and knowing no partiality whatever for anyone. Well, we have felt that in the justice of God. It is a truly terrible contemplation to think of One infinitely holy and at the same time infinitely just, and that we must, some day, stand face to face with Him. It is enough to make any sane man tremble: "Knowing, therefore," said the Apostle Paul, "the terror of the Lord, we persuade men."

There were preachers of ancient time, who talked much of "the terror of the Lord", and they were perfectly scriptural in so doing. We must face that principle as an element of the divine character: absolutely impartial and inexorable justice—"A God of knowledge, by whom actions are weighed." Then we hear Him say, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Do they expect Me to have wicked balances, that are not properly balanced? Dare they expect Me to weigh them with deceitful weights? That is impossible where God is concerned.

Then we reflect that He is unalterably faithful. How we despise an unfaithful judge, a judge who would judge without evidence, and who would show partiality to a favourite, or inflict some extreme punishment upon someone who was not a favourite! I say that such a judge as that has no right to be on the bench. As he takes his place he is made to swear that he will administer the law impartially and faithfully. He will show favour to no one. Where the law has been transgressed the penalty must be paid.

Now it follows that that must be true of God. He is, in His very nature, faithful. We cannot enthrone unfaithfulness on the Throne of the Universe. We cannot conceive of a God Who could deny Himself, or deny all those moral qualities which, in the aggregate, constitute His absolute holiness. He must be faithful; He must be just. Hence, on that ground, there is no hope for any of us.

II.

Yet, my dear friends, this text assures us that THESE VERY QUALITIES WHICH HAVE FILLED US WITH ALARM AND CONSTERNATION, BECOME THE GROUND OF OUR ETERNAL SECURITY. These attributes of Deity, which were the guardians of His holy law, now become the guarantors of our salvation. Is not that a miracle?

Will anyone say: "God must be changed. Once we were afraid of His justice. Now you say we must depend upon it. Once we were in terror of His unalterable faithfulness. Now it becomes the ground of our eternal comfort. How does that come about?"

It comes about in this way: the principle of substitution is of the very essence of the gospel: "(He is) of purer eyes than to behold evil, and canst not look on iniquity." Some people quote—I don't know where they get it, that "God is so pure He cannot look upon sin with any degree of allowance." Well, that is true in principle. It is scriptural, but it is not scripture. This is scrip-

ture: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." God will not look on it. His absolute purity forbids His beholding it. Iniquity is the abominable thing, which He hates. It must be removed far from Him.

I have said that substitution is of the very essence of the gospel. That is the very principle which modern Theology denies. It is the principle at which Modernists mock—the idea that Christ endured my punishment! They say, "Unthinkable! He could not have done so. Oh, He suffered! He set me an example! But the idea that there was any *quid pro quo* there, the idea of equivalence, and that He did, in His own proper Person, endure the punishment which my sin merited—they say, "that is impossible!"

As I read the Bible, if that were impossible, salvation were impossible; for God must exact the penalty of the law. He is bound to do so. He would be denying His own nature, be running counter to His own moral qualities, if, by any means, He were to allow the wicked to escape. It is said that He will by no means acquit, or clear, the wicked. Wickedness must be punished. "Though hand join in hand, the wicked shall not be unpunished." He swears by Himself, because there is no greater by whom He may swear. As a judge, so to speak, He administers an oath to Himself, He swears by Himself that the wicked shall not go unpunished. If we were forced to believe that wickedness could go unpunished, what sort of God should we have?

We are all familiar with the principle in this place, and we glory in it, we revel in it, that principle of substitution, that Jesus Christ did actually take our sin upon Him. Knowing no sin, it is said, "He was made sin for us." Your sin and mine was laid upon Him. We sometimes sing of it in Mrs. Cousen's great hymn of substitution:

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Bearing all ill for me:
A Victim led, Thy blood was shed;
Now there's no load for me."

That is the great truth of the gospel, that Jesus Christ, infinite in all the qualities of His Being, was able, in His own proper Person, to endure the punishment due to all of us.

Brother George Bowman showed me a copy of THE GOSPEL WITNESS of some years ago, that he had just been reading, where a correspondent called in question something that he had read in one of my sermons, in which I had ventured the opinion that the atonement, in its fulness, could not be limited to a particular point of time. The death of Christ was the climax, and culmination of His sufferings: "He was wounded for our transgressions, he was bruised for our iniquities." Indeed, while I grant you that death was the culmination, and that without death, there could have been no atonement, yet the Lamb was slain from before the foundation of the world. And, seeing the end from the beginning, He must have lived in dread anticipation of that fatal hour. He was born to die. He knew that. But when, as we observed last Sunday evening, He stooped from the glory, and wrapped Himself in human flesh, He was then only implementing the promise which had been made from all eternity, that He would do that. Through all the preceding millennia of human history our Lord

Jesus appeared again and again through the Old Testament history as the Angel of the Covenant. Of Abraham it is said, that he rejoiced to see Christ's day; he saw it, and was glad. It is said of the prophets that they understood when they were testifying of the sufferings of Christ, that these things belonged to a future age: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

But our Lord, Himself, came to earth, wrapped Himself in our human flesh, in order that it might be possible for Him—made of a woman, made under the law—"to redeem them that were under the law, that we might receive the adoption of sons." So our Lord died as a sinner. He was not a sinner, but He bore your sins, and He bore mine.

Replying to that friend, I remarked that there is no such thing as a lingering death. There is lingering suffering; but death itself is instantaneous. The man was alive!—He is dead! Our Lord dismissed His Spirit. He passed from life unto death. True, He, in His infinite Personality, Himself, endured the equivalent of all the horrors that might have been ours, had we to suffer through all eternity. There was a just equivalent in the death of the Lord Jesus for our sins. He paid our debts.

What has that got to do with it? He paid, in our behalf, what divine justice demanded of us. Nothing less, nothing more! To the last farthing of our indebtedness to the outraged law of God, Jesus Christ paid our debts; and the justice of God was thereby satisfied.

Very well, then, inasmuch as the promise of His coming had been made through all the ages, and God is, Himself, bound to administer the law, both the Lawgiver, and the Administrator of the law, His faithfulness comes into play, and, inasmuch as the debt has been fully paid, then in faithfulness He is bound to acknowledge that the debt has been paid.

What would you think of any merchant with whom you had done business, and from whom you had received certain merchandise, and were, therefore, under some financial obligation to him, what would you think if he were to render you his account twice? I know it is a common illustration. You receive that account. You say, "Yes; I owe that. I must pay it." So you go to him, and you pay exactly what the bill demands. The merchant, your creditor, counts out your money, or examines your cheque, and he says, "That is correct. That is what you owe me." And therefore he receipts the bill, and signs it. It is paid.

Now suppose later, by a clerical error in his establishment, that bill were sent to you a second time! You would say, "Surely I paid that bill! I must look up my receipts." You do so, and you find your receipt bearing his signature. You say, "I must go to see that man." You go to him, and say, "I think there must be a mistake somewhere in your bookkeeping. I have paid this bill." "I don't think so," he says. "Oh, but I did. Look, here is my receipt. Is not that your signature?" "Yes; it looks like it, but I am afraid you will have to pay me that bill." "But I am not going to pay it twice. I paid it once, and if you are a faithful man, you will acknowledge your own signature."

Suppose he did not do that! Suppose he insisted that you must pay that bill over again! You would say, "That is preposterous. I am not going to pay it again." "Well, if you don't I shall sue you." If I were in that position, I should say, "By all means do so, and I won't even employ a lawyer. If you want to make yourself appear, in the public eye, not only utterly absurd, but unfaithful, and dishonest, to charge me a second time for something I have already paid—do so." I should not be at all afraid to go to Court as my own advocate in such a case.

You see, it was just of him to send the bill. It was faithful of him to receipt it. But now you have a right to expect that his justice, and his faithfulness, together, will acquit you of further obligation. Is not that clear? Yes; and that is just how it is in our salvation: "He is faithful and just to forgive us our sins." I say it with reverence, but advisedly, God, being just, cannot do other than forgive. He is bound to forgive us, or cease to be God. Being faithful, He is bound to receipt the bill, and throw wide the gates of heaven, or He would have violated His oath. The debt is paid. What more does He want?

"He is faithful and just to forgive us our sins." Once I was afraid of His justice, but how I glory in it now! The justice of God is my greatest friend. The justice of God is my security forever.

And His faithfulness! I knew that He would not acquit the wicked, and if He had administered the law to me, I was lost. But now I know He will administer the law, and He will say, "You are no longer under the law, because all the requirements of the law have been met in your behalf."

That is what that simple text means: "If we confess our sins"; that is to say, if I take my place as a sinner, I am bound to receive forgiveness.

Have you thought of the difference between the two thieves who hung on either side of our Lord, as He hung upon the cross? One of the thieves said, "If thou be Christ, save thyself and us." The other one said, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then to Jesus he said, "I deserve the cross. I have no excuse. I am guilty, yet, notwithstanding, Lord, remember me when thou comest into thy kingdom." Jesus answered, "To-day shalt thou be with me in paradise." He was "faithful and just" to forgive him his sin.

III.

But that is not all. He is FAITHFUL AND JUST . . . TO CLEANSE US FROM ALL UNRIGHTEOUSNESS. Even our penitentiaries do a little for the man who has served his time. I remember a man's coming once to me to my vestry. He came in and closed the door behind him. He looked at me in silence for a moment. Then he said, "I expect, sir, you can judge where I come from." I looked at him a moment, and I said, "Not from the penitentiary?" "Yes." He put his hand on his head—cropped clean, just beginning to grow a little. But he stood there in an ill-fitting suit of clothes. He said, "I came out yesterday, and they gave me this suit of clothes, a ticket to Toronto, and ten dollars. That is all I have." I said, "How long were you in there?" He told me. He served his time,

and he was discharged. But even the law had given him a suit of clothes, and a little money to buy food.

Listen: "He is faithful and just to forgive us our sins"—to throw open the prison door. What could we do, if that were all; but it is not all—"and to cleanse us from all unrighteousness." He gives us a new suit of clothes; and it is not ill-fitting. It fits us exactly. It is the robe of His righteousness. And He does not give us ten dollars to buy a few meals, and to get a few nights' lodging: He certifies that we are now heirs of the unsearchable riches of Christ. "Faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"!

I wish we had this hymn in our book:

"Whence, then, these fears and unbelief,
Since God the Father put to grief
His spotless Son for me?
Can He, the Righteous Judge of men
Condemn me for that load of sin
Which, Lord, was laid on Thee?"

"Since Thou hast my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not twice demand,
First from my bleeding Surety's hand,
And then again at mine."

Oh, no; we are acquitted; we are forgiven, cleansed from all unrighteousness, and made heirs of glory, fitted, by His grace, to stand in His holy presence—oh! wonder of wonders—without fault before the Throne of God.

The condition? Simply to take our place as a sinner. Then He instantaneously takes His place as the Saviour. Then one of two things happens: either I have become a Christian, or God is a liar; and because He cannot lie, I know that I have passed from death unto life, and belong to Him forever.

Let us pray:

We thank Thee, O Lord, that Thou hast stooped from Infinity to the understanding of our poor, finite, minds.

We pray that if any one here this evening came into this place without the assurance of sins forgiven, he may receive that assurance now, and go from this place sure of eternal life through Jesus Christ our Lord, Amen.

Let us sing:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

"When, from the dust of death, I rise
To take my mansion in the skies;
E'en then shall this be all my plea—
Jesus hath lived and died for me.

"Bold shall I stand in that great day,
For who ought to my charge shall lay,
While, through Thy blood, absolved I am
From sin's tremendous curse and shame?"

"This spotless robe the same appears
When ruined nature sinks in years:
No age can change its glorious hue;
The robe of Christ is ever new.

"Oh, let the dead now hear Thy voice!
Bid, Lord, Thy banished ones rejoice:
Their beauty this their glorious dress,
Jesus, Thy blood and righteousness."

It was a sweet speech of a dying saint that, "He was going to change his place but not his company," for he had always been living in communion with God.

—GURNALL

SUNDAY VISITORS

By Rev. J. R. Boyd in *The Berean Ambassador*

"We had visitors so could not come to church," is a commonly heard expression. Or, "We were out for supper and were too late to get to the Lord's house." The weekly hearing of these excuses from all classes of people starts thoughts moving in our minds to which we here, lovingly yet emphatically, give expression.

We wonder if the day set apart for the grateful commemoration of the resurrection of Christ was designed primarily to do honour to God or to earthly associates. We recall how the early believers suffered shame and death to acknowledge their gratitude for a living Saviour, and wonder if the angels who so joyfully celebrated the event that Sunday commemorates do equally rejoice in the idle gossip of Sunday evening meals. We ask, with scepticism, if men who will not bow the knee to Christ, deserve to be entertained or honoured more than the God Who raised up Christ from the dead. Indeed, the hateful question arises, whether we should more sincerely seek to accommodate and please those whose example would shut us out from God, or the One Who by the rending of His Own flesh opened the way into the divine presence. Or, to put the question plainly, has any associate of earth the right to take the hour in which God has called us to worship Him, and seek to bring others to His feet?

In answering these questions we have been forced to the conviction that no one rightly appreciating the resurrection of Christ, and liberty He then obtained for us, can consistently allow themselves to be drawn from the worship and service of Christ for the mere social attractions of Sunday entertainments.

The one who would insist upon taking from us this time and honour which God both deserves and demands, we unhesitatingly brand as an enemy, not only of our peerless Christ, but also of the souls of men and women.

Sunday is the Lord's day. It is the day on which the Spirit, Whose work is to glorify Christ, in all Christian ages gathered true believers to give grateful and united praise to God for their living Saviour. It is the day, when above all days, the Spirit, seeing Christ glorified, has been pleased to demonstrate His eternal power in the salvation of souls.

Therefore, because it is the day divinely appointed for holy celebration and worship, and because it affords the greatest opportunities for effective service for God we, speaking for ourselves at least, conclude that every one encroaching upon the rights of Christ in our lives will have to be accommodated or entertained on another day, or find their pleasure at some less dishonouring price. We shall "render to Caesar the things which are Caesar's but to God the things which are God's".

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History", By Baron Porcelli	.50
"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages	.25
"Blatancy's Popery in Its Social Aspect", 312 pages	1.00
The Gospel Witness	
130 Gerrard Street East, Toronto 2 - Canada	

Bible School Lesson Outline

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

THE VISION CONCERNING JOSHUA

Lesson Text: Zechariah 3.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm 32:1.

INTRODUCTION:

Zechariah and Haggai were perhaps companions in prophetic ministry (Ezra. 5:1; 6:14; Hagg. 1:1; Zech. 1:1); together they may have laboured to bring Divine inspiration to the discouraged children of the restoration, and together they may have seen the fruits of their efforts, when the Jews in obedience to the word of God, once more resumed the building of the house of the Lord.

But, while the prophets most probably ministered together, or at least worked toward the same object, they were called separately, according to the Divine plan whereby each individual Christian has his own function (Isa. 51:2; Gal. 1:15-17), and yet, his sphere of activity is chosen in reference to others, that there might be fellowship, mutual assistance and strength in service (Mk. 6:7; 11:1; Lk. 10:1; 1 Cor. 12:4-12, 28-30; Eph. 4:1-16).

The Prophecy of Zechariah may be analyzed as follows:

- I. Visions Based Largely on the Present: chapters 1-8.
- II. Visions Referring Largely to the Future: chapters 9-14.

EXPOSITION:

I. The Fifth Vision: Joshua the Priest Cleansed: verses 1-7.

The previous chapters of Zechariah describe the content and the significance of four of the ten visions which comprise this first section of the Book: (1) The man riding among the myrtle trees (1:7-17); (2) The four horns (1:18, 19); (3) The four carpenters (1:20, 21); (4) The man with the measuring line (2:1-13).

The Lord gave to Zechariah a fifth vision wherein he saw Joshua the High Priest, the religious leader of the returning captives, standing, perhaps serving at the altar. As High Priest, he was the Jews' representative before God, the one who bore the responsibility of maintaining fellowship between the people and their God. Surely the sacred leader who "bore the iniquity of the holy things" would himself be a spotless, righteous man (Exod. 28:38; Isa. 52:11; Rom. 2:21-23)! But not so. Zechariah saw a vision of Joshua, not as he appeared before men in dazzling splendour, but as he really was in heart before God. Instead of a holy priest adorned with the white robes of glory and beauty (Exod. 28:2); Zechariah saw an unholy priest clothed with filthy garments (Isa. 64:6). If the priest was deficient in righteousness, which the white garments represented (Rev. 3:4; 7:14; 19:8), so were the Jews as a whole (Rom. 10:1-3), and also every individual (Rom. 3:10-23).

Joshua is represented as standing before the angel of the Lord. His attitude indicates a readiness to serve the angel of the Lord (Dan. 8:16; 9:21; Lk. 1:19), who is none other than the pre-incarnate Christ (Gen. 48:16; Exod. 3:2-6; 23:20, 21; Hos. 12:3-5). But the priest was hindered in his ministry by Satan, who stood at his right hand to resist him, to be his adversary (Job. 1:6; 2:1; Psa. 109:6; 1 Pet. 5:8). Satan ever opposes the work of God, and it was he who had inspired the adversaries of the Jews to provoke God's people and hinder the work of building the temple. He would also point his finger, as it were, at Joshua's filthy garments, accusing him of his sin (Rev. 12:10).

Whereas Satan stood at the right hand of Joshua as an adversary to resist him, the angel of the Lord stood beside him as an advocate to plead his cause (v. 5; Heb. 7:25). Our Advocate, the Lord Jesus Christ, is ready at all times to answer our accuser by pleading His own merits (1 John 2:1). The angel of the Lord, Himself Christ the Lord, addressed Satan directly, calling upon Jehovah to rebuke him (Jude 9), since Jehovah had chosen Jerusalem to be a glory (2 Chron. 6:6; Zech. 1:17; 2:12), and would not permit His

plans for the restoration of the city and temple to be counteracted.

Joshua is described as a brand plucked out of the fire, a figure representing the sovereign grace of God in delivering from judgment one who deserved to perish in the fire of God's wrath (Amos 4:11; Jude 23). The Jewish people, whom Joshua represented, had likewise been snatched from death. Every sinner saved by the blood of Christ may be described in a similar manner (1 Thess. 1:9, 10).

The angel of the Lord commanded the attendants to remove from Joshua the filthy garments of his own self-righteousness. So, too, must sinners be stripped of confidence in their own merits ere they can be saved (Tit. 3:5). Only the blood of Christ can cleanse us from all unrighteousness (1 John 1:7). To Joshua himself the angel of the Lord proclaimed the message of pardon (Psa. 51:9; Isa. 6:5-7; 43:25; 44:22, 23) and gave him the promise that he would be clothed in new raiment, signifying that he would be clothed with the righteousness of Christ (Isa. 61:3, 10; Ezek. 36:25; Lk. 15:22; Rev. 19:7). In such garments Joshua would be acceptable, and would stand unabashed and unashamed before the Lord. The Jews as a whole needed such a change of clothing (Zech. 13:1; Rom. 10:2, 3), and so does every sinner (Rom. 3:10-20). The mitre placed upon his head with its engraving, "Holiness to the Lord" completed the clothing of the priest.

When cleansed, pardoned and fitly clothed, the High Priest was ready to serve the Lord acceptably. The solemn charge addressed to Joshua would seem to be intended for the people as well. Obedience to the laws of God would bring them the privilege and honour of having a place among those who served God (Zech. 1:8-11; 4:14; 6:5; Rev. 3:4, 5).

II. The Sixth Vision: Jehovah the Branch Revealed: verses 9-14.

The restoration and blessing of Israel would seem astonishing, but much more miraculous would be the manifestation of the glory of Christ, the Servant of Jehovah (Isa. 42:1; 49:3; 52:13; 53:11), spoken of as the Branch (Isa. 4:2; 11:1; Jer. 23:5; Ezek. 17:22-24; Zech. 6:12). The reference in the term "Branch" is to the humanity of Christ, who was born of the seed of David according to the flesh (Matt. 1:1; Lk. 1:68, 69; 2:11).

Christ is also described as a Stone, the precious, elect, Corner-Stone (Psa. 118:22; Isa. 8:14, 15; 28:16; Acts 4:11; 1 Pet. 2:4-8). The seven eyes are symbolic of the perfect wisdom which our Lord alone possesses (2 Chron. 16:9; Zech. 4:10; Rev. 5:6). Upon that Stone would be engraved the names of His chosen people (Exod. 28:11, 21; Isa. 49:16; 2 Tim. 2:19; Rev. 2:17), now crowned with glory, whereas formerly they had been covered with iniquity.

The Jews had been isolationists; they had disregarded the world-wide aspect of the promises of God. But, when blessed by the Lord, they would regard their fellow-men as neighbours. Love would also reign in their own ranks. This same principle applies to all the people of the Lord who have been "chosen, cleansed, clothed and crowned" by the grace of God. Love one to another will be the badge of our new birth and our new relationship to God and other born-again believers (John 13:35; 1 John 1:7; 4:21).

DAILY BIBLE READINGS

Oct. 16—The Holy Garments	Exod. 28:1-14.
Oct. 17—The Filthy Garments	Isa. 64.
Oct. 18—The Blood-Sprinkled Garments	Isa. 63:1-9.
Oct. 19—The Best Robe	Lk. 15:1-24.
Oct. 20—The Cleansed Garments	Rev. 1:1-8.
Oct. 21—The White Robes	Rev. 7.
Oct. 22—The Fine Linen Robes	Rev. 19:1-16.

SUGGESTED HYMNS

What, though the accuser roar! Arise, my soul, arise!
With harps and with vials. What can wash away my stain?
Jesus, Thy blood and righteousness. Who, who are these?

It fortifies my soul to know
That, though I perish, Truth is so;
That, howso'er I stray and range,
Whate'er I do, THOU dost not change.
I steadier step, when I recall
That, if I slip, THOU dost not fall.

—CLOUGH.