

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 33

130 Gerrard St. E., TORONTO, DECEMBER 7, 1950

Whole Number 1489

The Jarvis Street Pulpit

ELEMENTS IN PRESENT WORLD - CONFUSION: KOREA, MOSCOW, PEIPING, ROME - and the ATOMIC BOMB

What Is the Distinctively Christian Attitude in the Premises?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 3rd, 1950

(Electrically Recorded)

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

But some of them said, He casteth out devils through Beelzebub the chief of the devils.

And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.—Luke 11:14-22.

Prayer Before the Sermon

O Lord our God, we acknowledge Thee to be the Lord. We recognize that all powers in Heaven and on earth are subject to Thy sovereign direction. We bow in Thy presence this evening with some appreciation of the critical day in which we live, and the terrific perils which menace us. We confess that we have no wisdom, we have no power to deal with these matters, but our eyes are unto Thee. We pray that Thou wilt grant the wisdom which is from above, which is first pure and then peaceable, to all our rulers. Command Thy blessing upon his Majesty the King and his counsellors. Especially we pray Thee to accompany the Prime Minister in his flight to this country. Be Thou a participator, O Lord, in the conference which shall be held in Washington. Give Thy grace to the President of the United States, to the Secretary of State, to all the members of Congress. We pray too that Thy guiding hand may be upon the affairs of this nation, and that those in authority over us may not be unwise, but be led to understand what the will of the Lord is.

We pray O Lord for multitudes of Thy people in Europe and different parts of Asia, who face dangers of which we have had in this favoured land no experience. We pray

that Thou wilt sustain them in these days of anxiety, and that, if it please Thee O Lord, Thy hand may be upon all the free nations of the earth for good.

We know not how to pray for the United Nations, which has set Thee aside, and failed to recognize Thee; yet we remember the record of Thy Word, how Thou didst many a time use men who were strangers to Jehovah to accomplish His sovereign purposes of mercy or of judgment. We pray that Thy hand may be upon General MacArthur in these hours of tremendous responsibility. Lord guide him. Bless, we pray Thee, those who are his subordinates, who command in the field, and every man down to the humblest private. We dare especially too, to pray for our own men who have gone from this country.

"We know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies.

"We know not where Thine islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond Thy love and care."

O Lord be gracious to parents and wives, children and relatives who are concerned about the terrific confusion in Korea. Uphold them, we pray Thee, even those who know Thee not, by Thy free Spirit.

This evening as we come to Thy holy word, we pray that the Spirit Who inspired it, by Whose direction these great principles and promises were enunciated, may give us understanding in the things of God; and so through this service we may find some place, even as the dove which found no rest for the sole of her foot in a world deluged with judgment, until she returned to the ark: Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. So may we all learn to pray, and to trust, to enter into peace, for Thy Name's sake. Amen.

WITH the memory of two devastating world-wars haunting the minds of a multitude of people still living, the possibility of a third world-war must fill the minds of thoughtful people throughout the world with horror; especially when one considers that as the second world-war exceeded the horrors of the first, so almost certainly the third must far surpass the anxieties, the sufferings, and destruction of the second.

With the present menacing crisis in world-affairs before us, it is impossible that anyone anywhere should be indifferent to the terrifying possibilities in prospect. No sphere of human existence anywhere in the world can depend upon exemption from, or immunity to, the devastating consequences of such a conflict. We must ask questions about it. No one can shut himself within a smugly-complacent Sunday-isolation, and refuse, even in hours of worship, to be unaffected by the news of the day.

When the happenings of the world can be reported throughout the entire earth in a matter, not of hours, but even of minutes, the population of the whole earth is, as it were, fused into a single human body quivering with nervous sensations and excitement.

Shall We Leave These Problems to the Experts?

There are some, perhaps, who would say that the consideration and solution of such problems must be left to the experts. Well and good, if experts can be found. But where are they? To go no farther back than the last war, the colossal blunders made by the statesmanship of the world, should teach us that the last word of wisdom is not necessarily to be found in the world's chancelleries. There is no record of greater political folly than that of Mr. Chamberlain's conference with Hitler at Munich. It was an attempt comparable to an endeavour to domesticate a full-grown man-eating tiger. The insane folly of throwing Czechoslovakia to the wolves found no compensation in an extension of time for preparation on the part of Britain and her Allies; for the war had broken in full fury upon us long before our preparations had overtaken what was thrown away in the vast Skoda Armament Works, and the efficient Czechoslovakia army of a million or more. Moreover, the loss of British prestige, the shattering of the confidence of all small nations in Britain even yet has not been restored.

The Incomparable Leadership of Churchill

The free nations remember with everlasting gratitude the marvellous service rendered to humanity by the almost superhumanly wise and indomitable Churchill; and we remember also with gratitude the foresight and determination of President Roosevelt, who so thoroughly

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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prepared his nation for war. But one cannot withhold some criticism of the diplomacy and political strategy displayed during the progress of the war.

The Blunder of Insisting Russia Should Enter Berlin First

There are those who needed not to wait until certain events were seen more clearly in the perspective of history, to appraise the un wisdom inherent in some of these actions. It was the great Roosevelt who insisted that the American and British armies should be held back, and that the Russians should be allowed to enter Berlin first. That act laid the foundation for much of the world's subsequent trouble.

The Dissolution of the British and Dutch Empires

The short-sightedness of the British electorate in thinking more of a full dinner pail than of moral and political freedom, put a Socialist Government in England, which has virtually thrown both Egypt and India as a ready prey for the devourers of all human values, and reduced British prestige, independently of economic considerations, to the lowest level of more than a century.

The folly of the United Nations in pressing for the dissolution of the Dutch East Indian Empire, which added another nearly one hundred millions of Malaysians to the stock-pile of fuel awaiting the consuming flames of Communism, must now be apparent to all. Less than a year ago I was in all these countries, Greece, Egypt, India, Siam, Hong Kong, Singapore, the Philippines, in Indonesia, including Sumatra, and Java, and could feel even then the ferment everywhere among these Asiatics.

The premature withdrawal of United States authority from the Philippine Islands—all these things in the lurid glare of the present, threatening conflagration, exhibit the blindness and the bankruptcy of human statesman-

ship. And because of these things, even an unofficial layman may be excused for entertaining and expressing an opinion.

When Officialdom Fails Even Laymen May Speak

Personally, I feel a little like Elihu, the son of Barachel, the Buzite, when his wrath was kindled against the "Big Three" who had so long counselled with Job, "because they had found no answer, and yet had condemned Job", except that I cannot claim his youthfulness. Elihu said: "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say."

Rudyard Kipling's intuition also would justify the expression of a lay opinion. He says somewhere:

"A man's mind may tell him more
Than seven watchmen sitting in a tower."

Elements of World-Confusion

There are many things which make for the present world-confusion, notably Russian aggression throughout the earth; and not the mere fact of aggression, but the knowledge that the aggressor is the most ruthless despotism ever known to man. The virus of Communism seems to be more than contagious: it is infectious: it is atmospheric. It has swept China, with its four hundred millions or thereabout, like a plague, and converted a peace-loving people into a countless pack of devouring wolves. It threatens India, Indo-China, Siam, the Philippines, the whole population of Malaya with its teeming millions. So that if you put the coloured races of Asia together, there is a population of probably not less than one thousand millions of people, most of them an easy prey to unscrupulous, ferocious, despots. It would seem that it could well be said: "Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Russia Is the Chief Open Aggressor

Russia has accomplished her aggressions without spilling a drop of Russian blood. She has used the North Koreans, and now the Chinese; and her vast armies stand to arms in Europe. Czechoslovakia, Poland, Roumania, Bulgaria, Hungary, and East Germany are among her puppets. One does not need much prescience to discern that, dangerous as the Asiatic situation is, the chief danger spot is still in Europe; and it looks as if the world's incendiaries were lighting their fires in Asia, in an endeavour to effect a concentration of the free nations' firemen there, thus leaving Europe unprotected and open for their destruction.

The World Menaced by More Than Communism

But Communism is not Civilization's only enemy. It was by the pressure of Romanism in the United Nations leading to the united action of Romanism and Socialism in the Netherlands' Parliament that the Dutch Empire

was liquidated. We are rightly suspicious of Communist, Fifth Columnists and are on the alert to discover and expel them whenever and wherever they are found. I hope that in tomorrow's election in Toronto, every candidate for any position who betrays even a shade of pink will be thrown out. But the machinations of Communism are not greater than the multiplied agencies of the Vatican, who everywhere disturb the world's peace.

Romanism No Bar to Communism

I am aware that undiscerning people imagine that the Papacy is one of the chief foes of Communism, and I propose this evening to attempt to expose the fallacy of that assumption.

The chief centres of Civilization's enemies are Moscow, Peiping, and Rome. Mr. Churchill is authority for the assumption that only the superiority in the "stock-pile" of atomic weapons of the United States prevents a full-scale all-out Russian attack upon the free nations of the world. As we try therefore to appraise the wisdom, or otherwise, of the actions of London, Washington, and Paris, we must at the same time take account of Moscow, Peiping and Rome, and the potentialities, physical and moral, of the atomic bomb.

What Should Be the Christian's Attitude Toward These Things?

My chief purpose in speaking to you on this subject is to endeavour to discover what should be the Christian view, and, therefore, the Christian attitude, toward these terrifying potentials in the affairs of the world to-day. I speak with the hope that we may find in the Word of God a city of refuge to which the harassed minds of men may find recourse, and in which they may find some repose of soul as they rest in the Lord, and wait patiently for Him.

Though We May Not Influence Governments, We May Move the Arm of God

It would be vain to hope that anything we could say here could have any influence upon the events themselves, save as it might stir us to earnest intercession that would move the arm of God.

I have read to you these verses from Luke's gospel that we may find in them the enunciation, by the lips of Incarnate Wisdom, of certain principles, the faithful recognition and application of which would contribute to the dissipation of the world's ills.

Two Great Principles Enunciated

The good which our Lord did in the days of His flesh, and specifically the power He manifested in casting out devils, was, by His enemies, attributed to satanic power: they said He cast out devils by Beelzebub, the prince of the devils. A truly terrible and blasphemous attribution, it was! But in reply to the charge that He cast out devils by Beelzebub, the prince of the devils, our Lord laid down two great principles: one, that there is a kingdom of darkness, and of evil, where Satan reigns; and that that kingdom, in spite of all outward appearances to the contrary, is never divided against itself. He declares, in effect, that evil can never be overcome by evil; that Satan will never cast out Satan; that there is in the satanic realm of things a unity of command and direction which is never divided: Pilate and Herod always become friends where righteousness is the issue.

On the other hand, He says there is another moral realm, a kingdom of righteousness and truth, and that the power of that realm is superior to all the powers of darkness; and He speaks of His exorcising the evil spirits as a work accomplished by "the finger of God". Then, for emphasis, He describes Satan as a "strong man armed" keeping his palace, so that his goods are in peace; and implicitly He refers to Himself as "a stronger than he", Who comes upon him, and overcomes him, and takes from him all his armour wherein he trusteth, and divideth his spoils.

Let us see how these great principles inhere in, and apply themselves to, the present unprecedented world-confusion.

Must We Identify the Moral Character of the Elements Concerned?

It is well, first of all, to identify the moral character of some of the elements concerned.

There is surely *no difficulty in identifying the products of Moscow*. Russian Communism has millions of slain to its credit, while other millions, of unknown numbers, are held in abject slavery. That Communism is an evil thing, a positively satanic thing, its bloody and enslaving record abundantly proves. Surely any Christian with an open Bible before him must admit that to be on the side of Moscow is to be on the side of the Devil!

Nor is there much to choose between Moscow and Peiping, except as we may differentiate between cause and effect; for whatever maladministration might justly be charged against former Chinese governments, and however insistently it may be contended that Chinese Communism is the inevitable product of such maladministration, Chinese Communism, itself, whatever its origin, is an evil thing, as satanic in its character as the Communism of Russia.

What Shall Be Said of the Vatican?

What shall we say of Rome? Allegedly the world's bulwark against the spread of Communism? Notwithstanding, Communism originated in the land that was under the heel of Russian orthodoxy, and in Europe there are more Communists in Italy, where the pope lives, than in any other part of that continent. Papal despotism and intolerance breed Communism. Let us place these two Systems in juxtaposition, and analyze them carefully.

What Is Communism?

What is Communism? In Russia and in China, it does not mean government with the consent of the governed: it means ownership of all property by and under a One-Party Authoritarian System. It means government by the Communist Party. And to the authority of that Party the whole population is subject, to do or suffer as they are commanded. But *the Communist Party is itself headed by a company of superiors*, call them what you like, who dictate the policy of the Party, and enforce obedience to its command. But it is a system which denies the right of the individual to his own thought and action.

What Is Romanism?

What is Romanism? It is a One-Party System of Authoritarianism. It is the dictum of the Church, that the Church is a Perfect Society. It does not however

deny to its votaries and victims the right to own property; but where it has unlimited sway, its priestly and purgatorial threatenings bleed its victims white of most of the fruit of their labours.

The Admission of the Apostolic Delegate

In September, 1941, *The Canadian Freeman*, the Roman Catholic paper of Kingston, of that date, and which bore on its mastheads the words, "Catholic press is my voice—Pope Pius XI" reported that in a speech "His Excellency Archbishop Antoniutti, Apostolic Delegate to Canada and Newfoundland" had said the following:

"The great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism which is in open opposition to charity which from the point of view of morality should direct the activities of concrete beings and act as a rule of life for collective entities.

"Individualism in religion has resulted in the divisions of the Christian family by a 'reformation' which has made the individual master of his 'credo', consequently of all his errors."

Why shouldn't I be master of my creed? Why shouldn't I be allowed to believe what I want to believe? Does it necessarily follow that if I believe what I want to believe, according to my best judgment, that I am inevitably led into error?

"In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the Church.

"In order to combat these errors and disasters caused by individualism, we exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social order in full accord with the doctrine and directions of the Church."

It may be well also to quote the exact words of the Provincial Council of the Hierarchy, held at Quebec City:

The Words of the Quebec Provincial Council

"We assert that the Church is a perfect Society, independent of the Civil power and superior to it. Between the religious authority of this Society (the fulness of which authority resides in the Roman Pontiff) and the political power of the Christian ruler, there exists, from the very nature of things, such a relation, that the latter is to the former not only negatively but also positively subordinate, although indirectly so. The Civil power can do nothing which tends to the injury of the Church, and ought to abstain from such acts as would clash with the laws of the Church, and, indeed, should also, at the request of the Church, co-operate toward its benefit and the attainment of its supernatural end. This is the true doctrine of Boniface the Eighth, in the Bull *Unam Sanctam*, in which he teaches that the material sword should be subordinate to the spiritual sword, and should be used for the Church, but not against the Church. The opinion of the Fathers is the same who write that the Civil power has been instituted by God for the protection and care of the Church."

The King, the Governor, the President, whoever he may be, is subject to the church. That was said, not in Europe, but in the Province of Quebec, in Canada.

A Roman Catholic Bishop of Montreal

A Roman Catholic bishop of Montreal declared that the Church was a Perfect Society, composed of two classes; the rulers, and the ruled; and that it was no

part of the inherent rights of the ruled to presume to call in question the decisions of their rulers.

The Observation of Lord Macaulay in History of England

We may well insert here, once more, the saying of Lord Macaulay:

"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens that can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise: The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."

How Does Communism Differ From Romanism?

In what particular does Communism differ from Roman Catholicism? The Communists do not arrest and murder non-Communists in Canada, because they are not allowed to do so. But Communism has no compunction whatever about murdering all who rebel against it, even though they number millions, where it has the power to do so.

What about Rome? *Even Communism, with all its atrocities, has not written for itself a more crimson record than the Church of Rome.* To this very day that System teaches, and insists, that heresy is the greatest of all crimes. And heresy is not defined as a violation of the law of God: but disobedience to the Canon Law of the Church; and that by Roman teaching even to-day it is legitimately punishable by death. Romanists do not burn heretics in Canada: they only pelt them with rotten fruit, put them in jail, or drive them out of town. But were Roman Catholicism supported by a majority, it would kill to-day as it has always done.

Each Is the Rule Over the Many by a Few

What difference is there, then, in these two Systems, the despotic rule over the many by a privileged few? You will answer me that Communism is atheistic, and Romanism is "Christian". True, Communism is avowed-

ly atheistic, and Romanism calls itself "Christian". But is it Christian to rob, and enslave, and burn those who disagree with you? Is the moral character of the System affected by the fact that it arrogates to itself the name "Christian"? Does it mitigate the criminality of the Massacre of St. Bartholomew, or the martyr fires of England and the Continent to call them "Christian"?

Communism and Romanism Morally Akin

The fact is, Communism and Romanism are morally akin, if, indeed, they are not twins: they come of the same family. They are both, manifestly, of the Devil. Therefore, it is vain to look to Rome as a defence against Communism. She will oppose Communism temporarily, as gangsters will oppose each other. But they will unite in a common hide-out when the police get after them. Satan will never cast out Satan.

If we are guided by Biblical principles, however thankful we may allow ourselves to be that the Papacy does not now everywhere show its teeth, as does Communism, it is wisdom to remember that *it still has teeth* that can tear and devour like the bloodiest beast of prey.

A Conspicuous Example of the Folly of Depending Upon Satan's Help

Have we not an outstanding example of the folly of depending upon Satan's help? When Hitler turned upon Russia, and Russia retaliated, we foolishly regarded Russia as our Ally. That is to say, we expected Satan to cast out Satan. As I have said, President Roosevelt stipulated that the Russians must be permitted to enter Berlin first, and the American and British armies must be held back.

But did Satan cast out Satan? We now know that Russian Communism is just as bad as German Nazi-ism, or Italian Fascism. They are all of the same family. They all belong to the same "kingdom of darkness". Not one of them has been of any assistance to the children of light. And, of course, what is true of Moscow and Rome is true of Peiping.

Is Appeasement of Such Evils Ever Possible?

Let us stop now for a moment to consider whether appeasement of such evils is ever possible. Munich ought to have taught us. Mr. Bevan, the British Foreign Minister, proposes to waste more time talking to Stalin. Can we learn nothing at all from the spirit and attitude of the Russian representatives? and General Wu Hsiuchuan, the representative of Communist China at Lake Success? One might as well argue, or confer, with a tiger, or a leopard, or a jackal. *Evil is not amenable to reason. Satan never repents, and never divides his kingdom against himself.*

A Further Consideration

But there is a further consideration: THERE IS A DIVINE RESERVOIR OF POWER. Our diplomats and soldiers are concerned about the potentials of the Atomic Bomb. It is assumed that the "stock-pile" of the United States is superior to that of Russia. No one knows with absolute certitude that Russia has any "stock-pile"; but it is safer to assume that she has. On what basis I do not know, but it has been said by someone that the United States has about four hundred as against Russia's seventy. Be that as it may, I venture to affirm that *there is One Who has a greater "Stock-Pile" of atomic*

energy than either of them, or both of them put together.

Does God Still Live?

I do not speak in any weak, effeminate, goody-goody, spirit. I have said enough to show you that I recognize the truly awful perils of the day. But surely we may stop to ask whether "the hope of the world" is a lie; whether there is a God or not; and whether it be true that His throne is established in the heavens, and that His kingdom ruleth over all—whether, indeed, He is the Creator of the ends of the earth, who fainteth not, neither is weary.

Is It True That God Made the World?

Is it true that God made the world, and all things therein; that He prepared the heavens, and set a compass on the face of the deep, and established the clouds above, and strengthened the fountains of the deep, and gave to the sea His decree, that the waters should not pass His commandment: that He appointed the foundations of the earth, that by Him the mountains were settled, and the hills were brought forth, that He made the earth, the fields, and the highest part of the dust of the world? — *if this be true, then really, and actually, there is not an atom in all this universe that He did not make, or that even now is beyond His Sovereign control.* Terrible as are the potentials of the atom and hydrogen bombs, they are less than nothing, and vanity, compared with the powers of Him Who weigheth the mountains in scales, and the hills in a balance, and holds the waters in the hollow of His hand, Who commands the lightnings and the thunders, Who is sovereign of the winds, and of all the hidden powers of the earth, the earthquake and the fire. Do we know anything of such a God as this? Who is He?

Can the Power of God Be Invoked for Our Help?

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father; he hath declared him." He was God manifest in the flesh; and in speaking of His sovereignty over the devils from the pit, He said, "I with the finger of God cast (them out)". A striking saying! When miracles were wrought at God's command by the instrumentality of the rod in Moses' hand, the magicians also did so with their enchantments, until they came to the place where they reached the limit of their powers. But the rod of God went further, and then even the magicians confessed, "This is the finger of God."

The Supreme Commander

We read of One Who maketh the clouds His chariot, who rideth upon the wings of the wind, of One of Whom it is said, "The clouds are the dust of his feet". But we read also of the arm of God, and the hand of God, and the making bare of the arm of God in some mighty miracle. Not without significant intention did our Lord limit the putting forth of His power to the simile of "the finger of God". What would His mighty hand and arm imply? And how pregnant of hope is the saying, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you!" Is not that the great *desideratum*?—"Thy kingdom come; Thy will be done on earth even as it is done in heaven, for Thine is the kingdom, and the power, and the glory, for ever. Amen."

God Was Manifest in Christ That Men Might Know the Finger of God Could Be Invoked For Their Help

Why do I thus speak? Just to insist that Jesus Christ was manifested to a wicked world, to let poor sinful men know that "the finger of God" could be invoked for their deliverance and salvation.

The United Nations Ignored God in Their Beginning

Surely it was a sad day for the world when the United Nations Assembly was inaugurated without any recognition of God! Did not God take cognizance of that? if I may so say. And did He in effect resolve to withdraw Himself, and give the world a chance to see how well it could get along without Him? Did He say, as in Hosea chapter five, verse fifteen: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early"? Is there any suggestion from the Government of Great Britain, from the Government of the United States, or of France, or of Canada, or of any member nation of the United Nations, that we should entreat the favour of God, and cry mightily to Him: "Let God arise, and let His enemies be scattered"? I have not read a word anywhere, from any national leader in all the world, suggesting that perhaps God still has something to do with His world. I am told that the magazine published in London, known as *The Christian*, is authority for the statement that when Premier Atlee was asked to proclaim a day of prayer he positively refused. Long ago I heard (I have never been able actually to verify it, but his record would lend every probability to its accuracy) that the Premier of Great Britain said that if he had his way he would close every church in the country.

How History Has Been Made

Historians say that a few drops of rain really defeated Napoleon at Waterloo. God Himself inquires "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle, and of war?" One thing is certain: however, that whenever these issues shall be determined, it will not be, in the end, by physical, but by moral powers the battle will be won.

What About the Use of Atomic Weapons?

It may be pertinent to the consideration of this subject to say a word about the use of atomic power in war.

On the abstract, moral, question of the right or wrong of it. I cannot see that it would be any more wrong than the use of rockets, or two or four-ton bombs. They are all too terrible to contemplate with equanimity. But if it is morally right to use one, it is morally right in self-defence to use all. It was the great Theodore Roosevelt who said, "There may sometimes be justification for not fighting at all: there can never be justification for fighting feebly." Again the same Roosevelt said, "Never shake your fist first and your finger afterward."

A Question of Expediency

The great question remaining, however, is still one of expediency. But it may be that under fear of retaliation the enemy may be given too great an advantage. *One thing we know, that two atomic bombs dropped in Asia brought an end to war in the Pacific.*

Do not be too critical of the people of Britain, and the people of Europe. It is one thing to talk about dropping the atomic bomb when the enemy is thousands of miles away across a stretch of water; it is another thing to provoke an enemy to drop an atomic bomb when he is only a matter of an hour or two from the place in which your wife and children live.

When I was in Amsterdam last year, and the year before that, I talked with Dutch people who told me of the terrors of the German occupation, and of how it was a common thing to see people drop dead in the streets from starvation. They said, "We live in constant dread of another war, for if it should come again we are geographically a matter of hours from the beginning of it. They would be here in a few hours." Perhaps considerations of the safety of yourself and your own family might somewhat colour your judgment if you were living on the Continent of Europe, or if you were living in the British Isles.

Let Every Other Resource Be Tried First

By all means let every other resource be tried, and exhausted, and *let us use it only when we are sure that such bombs can really be dropped by "the finger of God"*.

Meanwhile, Let Us Comfort Our Hearts

This reflection, as Christians, "Greater is he that is in you, than he that is in the world." It is important, imperative, indeed, in times of war, that lines of communication be kept open, and that the enemy may not be allowed to stand athwart the road. So surely it should be a solemn duty with all of us, whatever else we do, to keep the lines of communication between earth and heaven, wide open; that no iniquity separate us from our God, or short-circuit the carrying of our messages to the skies. Let us have done, each, individually, with all rebellion against God. Let us stand, as the old Methodist phrase used to have it, "On praying ground, and interceding terms with God." Let those who are the Lord's remembrancers take no rest, and give Him no rest until He shall establish peace upon the earth.

What More Shall I Say?

I wish I could speak over a world-broadcast, and follow Jeremiah's words and cry, "O earth, earth, earth, hear ye the word of the Lord!" and then sound forth **the words of Isaiah**, as being just as true of Canada, and of the United States, and of Great Britain, and of France, and of all the so-called Free Nations, as it was true of ancient Israel: "Hear, O heaven, and give ear O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib: but Israel doth not know; my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward. . . ."

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment." It could be said of Britain, and Germany, and in some

respects of these other countries, "Your country is desolate, your cities are burned with fire: your land strangers devour it in your presence, and it is desolate, as overthrown by strangers. Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Talk about holding a conference with Stalin? I have a better proposal than that: This was addressed to a nation. Let our rulers accept this invitation: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool. If ye shall be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Canada is no more exempt from that dreadful judgment than any other nation. Is it not written, "The wicked shall be turned into hell, *with all the nations that forget God*"? Have not even the so-called "free nations" forgotten God? Is it not true, nationally, there is none that calleth upon His name, that stirreth up himself to take hold of God: for He has hid His face from us, and has consumed us because of our iniquities.

But what shall we do? We cannot stir up the nations, we cannot assemble multitudes to pray. We might more easily assemble multitudes to fight. Notwithstanding, it is still written, "Not by might (or by an army) nor by power, but by my Spirit, saith the Lord of hosts." It is nothing with Him to save by many or by few. Have we forgotten the innumerable divine interventions in our history? Was not the British Empire founded, and formed, and fashioned by the principles of the word of God? Did not her greatness and her glory begin when Britain turned from the bloody popery of Mary to the Protestantism of Elizabeth? Then began the golden age of literature, of commerce, of national and imperial expansion, when the principles of the Protestant Reformation became regnant in British national affairs.

Was not Queen Victoria right when she said that the Bible was the secret of England's greatness? Was not the United States founded by men who believed God and gave heed to His Holy Word? And even in more recent years, has not God been intreated of us? Have we forgotten the Divine deliverance in the destruction of the Spanish Armada? — which deliverance made the British Empire possible. Cut in the stone of the great monument on Plymouth Hoe, which memorializes that great victory, are the words,

"Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters."

Have we forgotten the Angel of Mons? Have we forgotten the miracle of Dunkirk?

BUT NOW WHAT EVIL DAYS HAVE COME UPON US, THAT NO OFFICIAL VOICE IN ANY NATION IN THE WORLD SO MUCH AS RECOGNIZES GOD?

And yet He lives:—the same yesterday, today, and forever. He is the same, and His years do not fail. Still we have an High Priest before the Throne of God, to perfume our petitions with His merit as the sweet incense of the evening sacrifice, and present them to His Father and ours, Who is the Lord God Almighty. And still His promises are made, not to the multitude, but to the individual, and to one or two, who shall agree on earth as touching the thing they shall ask. Moses

stretched forth his rod, and a greater miracle than Dunkirk was wrought, as the sea divided and more than a million walked through to safety, "which the Egyptians essaying to do were drowned". Elijah, a man of like passions with ourselves prayed alone—*alone! one man against a nation*, and fire came down from heaven. Hezekiah prayed against the blasphemous atheistic Sennacherib and Rabshakeh, and without an atomic bomb an army of one hundred and eighty-five thousand men were slain by the finger of God:

"For the Angel of death spread his wings in the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

"And the widows of Asshur are loud in their wail;
And the idols are broke in the Temple of Baal;
And the might of the Gentile, unsmote with the sword,
Hath melted like snow in the glance of the Lord."

We may still invoke the power of God for our help! Come, let us behold by faith, the Lord high and lifted up, His throne is established in the heavens, and His kingdom ruleth over all. He doeth as He will among the armies of heaven, and among the inhabitants of the earth, and none can stay His hand, nor say unto Him, What doest thou? As Garfield, a great President of the United States, quoted:

"Though clouds and darkness are round about Him,
righteousness and judgment are the habitation of His Throne!"

"Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes,
Watch and pray.

"Principalities and powers,
Mustering their unseen array,
Watch for thy unguarded hours,
Watch and pray.

"Gird thy heavenly armour on;
Wear it ever night and day;
Ambushed lies the evil one:
Watch and pray.

"Hear the victors that o'ercame;
Still they mark each warrior's way;
All with one sweet voice exclaim,
Watch and pray.

"Hear, above all, hear Thy Lord,
Him thou lovest to obey;
Hide within thy heart His word,
Watch and pray.

"Watch, as if on that alone
Hung the issues of the day;
Pray, pray that help may be sent down:
Watch and pray.

We pray Thee, O Lord, to bless our meditation this evening. Call us all into closer fellowship with Thyself, that we may pray without ceasing. Bless this testimony when it shall be printed, and broadcast to thousands of all classes. If it please Thee, Lord, use it in some way or another to hasten the day of peace, for Thy Name's sake. Amen.

There was an officer in the city of Rome who was appointed to have his doors always open in order to receive any Roman citizen who applied to him for help. Just so the ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is His office to help them.—RYLE.

AMONG THE CHURCHES

By H. C. Slade

Courtland and Delhi

Mr. and Mrs. Samuel Dempster who with their two children, Samuel and Marie, recently came from the West, are now settled in Delhi. Besides pastoring the two fields of Courtland and Delhi, Mr. Dempster is taking a Four-Year Divinity Course at Toronto Baptist Seminary. Mr. Dempster writes concerning the work on these two fields as follows:

"In Delhi a healthy children's work is being carried on. A systematic programme of visitation has been started to follow up the contacts already made and to reach new prospects. The services in Courtland are marked by good attendances and a warm spiritual atmosphere. About fifteen of the regular Sunday School scholars are New Canadians. Two of these are German-speaking Christians who have made ours their church-home since coming to Canada last year. Thus we see what a great mission field is before us and we pray that God will provide the means and the workers whereby this work may continue and be enlarged."

New Church at Kirkland Lake

On Sunday evening, November 26th, a group of believers at Kirkland Lake met to organize themselves into a Regular Baptist Church. The Doctrinal Statement was signed by twenty-one adults and one young man in his teens. There was a fine representation of Christians present from the neighbouring communities of Heaslip, McCool and Elk Lake, who are planning a similar organization to take place in their own localities in the near future. The pastor, Mr. G. Aceti, who has been for the past few months giving able leadership to the believers in Kirkland Lake in teaching them the great doctrines of the faith, fittingly led in the signing of the Doctrinal Statement. Since Mr. Aceti undertook the oversight of the work at Kirkland last June, fifteen have obeyed their Lord in the ordinance of Baptism. All of these were baptized by Rev. J. R. Boyd, of Sudbury, during some of his visits to that part.

Kirkland Lake, with its population of about 25,000 is one of the most strategic centers of the North. In some respects it might be called the hub of that whole vast section north of North Bay. Open doors, for the preaching of the Gospel in the many outlying districts, are being found on every hand. Besides the regular services in Kirkland Lake, a meeting is held every Sunday afternoon at Heaslip, thirty miles away. Mr. Aceti also ministers regularly to people from Kearns twenty-eight miles out on the Noranda Highway, Elk Lake, and McCool which is a distance of forty-eight miles.

We most heartily congratulate the new church at Kirkland Lake on its splendid progress thus far and pray that even greater victories will be theirs.

DAILY BIBLE READINGS

Dec. 11—Love Everlasting Jer. 31:1-15.
Dec. 12—Love Manifested Rom. 5:1-11.
Dec. 13—Love Rejected Isa. 52:13-53:12.
Dec. 14—Love's Cost John 3:1-16.
Dec. 15—Love Necessary 1 Cor. 13.
Dec. 16—Love Tried John 21.
Dec. 17—Love Perfected 1 John 1:5-2:6.

SUGGESTED HYMNS

O love, that wilt not let me go. O Jesus I have promised!
More love to Thee. O happy day! I know I love Thee better,
Lord. Help me, O God!

"LET US NOT BE WEARY IN WELL DOING"

WE believe it is true of the average Christian that he has a desire for well-doing. We know the difference between good and evil; and we would abhor that which is evil; and cleave to that which is good. We think the majority of those who profess and call themselves Christians, have a real desire to exercise their souls in well-doing. Moreover, we fondly believe that most Christian people do well; that is to say, they have good deeds to their credit. They do well for a time; but it seems to be common to humankind to become weary, even in well-doing.

The diligent study of the Word of God is a worthy work. It is, in fact, a bit of "well-doing"; and who of us has not repeatedly resolved that we would study the Word of God more constantly and faithfully. How many professing Christians have dreamed of so doing! They have resolved to saturate themselves with scripture, to become informed students of the Word; and for a while they did study the Word of God most assiduously. But after a while they became weary, and gradually diminished the allotted time, until at last they became content with the casual reading of a chapter, or part of a chapter.

So also people have been stimulated to desire to become fruitful in the matter of bringing the unsaved to Christ. For a while they plunged into Sunday School work; were quite industrious in the matter of visitation. Attendance at morning and evening services became a holy habit, and it never occurred to them to miss either. Moreover, they were accustomed to think of their neighbours and friends, and they hardly ever went to church without having asked someone to go with them. That too was a bit of "well-doing". But of this also they wearied, until, perhaps, they completely discontinued such activities.

Then, too, there is the matter of giving to the Lord's work. With what enthusiasm some people resolved to give the Lord a tenth. They felt that that involved a recognition of the goodness of God in material things, and they determined that God should have the first place, and that of all He should give them, they would first of all, not last of all, but first of all, set aside a tithe. They did as they resolved to do, perhaps not one month, but many months. Then some other interest crowded in upon them, and the interests of the kingdom of God were relegated to a second place. They did well in their giving, but they wearied at last to the point of giving, not a tithe, but just what they could "spare" without inconvenience. Even that was given spasmodically, and not regularly.

We could multiply illustrations of the principle of people who do well, but do well only for a time. They fail to recognize that such activities become joyously fruitful and satisfying only in "due season".

We have seen a farmer working in his fields in most uncomfortable weather. There could not be much pleasure in his "doing", but he knew that it was "well-doing"; and he looked forward to the "due season, when he should reap," provided he did not in the meantime "faint".

That, after all, is the very essence of the art of living. There is no satisfaction apart from the "due season". It is, by long practice and persevering application that

we are made masters of certain principles—as the musician perfects himself by practice, and the singer in the same way. "The slothful man roasteth not that which he took in hunting." That is a proverbial observation on the same matter. He went hunting, and not in vain. He caught something, and then for want of a little further industry, he failed to roast it, but permitted it to spoil.

So in these other activities, whoever stops short of the "due season" has not learned how to get the best out of life. There may be some kind of pleasure in building a house; but not until it is completed, and occupied, does the owner find satisfaction.

So is it in the matter of giving. Too many fall short of the "due season". The man says, "I gave a tithe of all that I possessed for several months, but I experienced no miraculous increase". Of course not! "In due season we shall reap, if we faint not." It has been said by someone that we should give until it hurts, and then keep on giving until it ceases to hurt.

How delightful it is to see people at this season of the year shopping! The husband's eye kindles, and if you watch him you will see that he has some pleasant matter in prospect. What is it? He does not like spending money any more than anyone else: he only likes what he will get for it. Just now he is planning how he will surprise his wife with a gift. Or it may be true of a wife in respect to her husband, children in respect to their parents, or parents to their children. In such cases where love inspires the deed, the ultimate satisfaction is when the "due season", the time for the bestowal of the gift, arrives.

If thus the believer can fall deeply in love with the Saviour, as the bride with the bridegroom, the giving of the tithe will be like writing a love letter, and no part of the worship of the Lord's day will be fraught with greater blessing than the act of bringing the tithe into the storehouse, that God's house may be filled.

How many have failed to realize the fulfilment of the promise, because they discontinued before the "due season"! They did not reap, because they fainted. What a happy lot of Christians we should be, if in these matters, we could not only recognize God occasionally, but weekly, and daily! So let us give, and continue to give on the strength of God's promise: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine".

THIS NEGRO PREACHER KNEW WHAT HE WANTED

Those who are interested in the folklore of the country will not willingly allow this old Negro prayer to die:

"O, Lawd, give Thy servant dis mawnin' de eye of de eagle and de wisdom of de owl; connect his soul with de gospel-teleform in de central skies; 'luminate his brow with de sun of Heaven; saturate his heart with love for de people; turpentine his 'magination; grease his lips with 'possum; loosen him with de sledge hammer of Thy power; 'lectrify his brain with de lightning' of Thy word; put 'petual motion in his arms; fill him plum full of de dynamite of glory; 'noint him all over with de kerosene oil of salvation and sot him on fire! Amen!"

BUILDING A CHURCH IN FRANCE

From Rev. Frédéric M. Buhler, Pastor of the church at Mulhouse, Alsace, we have just received a news letter from which we take the following excerpts. For many years now we have followed the progress of the work of the French Bible Mission and have supported it as we could. Throughout this time we have only one fault to find with this excellent missionary organization and its pastors: It is like drawing teeth to obtain news from them! And when they do send a brief communiqué, it is invariably so modest as to amount to little more than the assurance that they are so busily engaged in the work that they have little time to report news. Long observation has led us to suspect that they deliberately restrain their style in writing us lest they should appear to be pressing their need of financial assistance and so compromise their spirit of independence. It is only because we have followed their work with close attention that its real progress has become evident to us. But if they do not tell thrilling stories of great mass conversions, or the appealing accounts of individual conversions, nevertheless we note that their churches grow stronger each year both in numbers and in influence, young people take their place in active Christian work, new causes are opened and old ones are provided with more commodious quarters. This is the sort of thing we wish to see in all our churches and mission fields both at home and abroad, and the evidence of the continued blessing of the Lord in the French Churches more than compensates us for the lack of "human-interest" stories that we should like to have from the workers. After all we do not support missionaries for the sake of the entertainment they provide us in their narratives but for the sake of the solid work they accomplish on the field.

We therefore give here a part of Mr. Buhler's news letter to help our readers to fellowship with him and his co-labourers in Alsace, France. —W.S.W.

Mr. Buhler Writes

Dear Christian Friends:

The nine months since our last news letter have passed very quickly. Though with some delay, we are thankful to be able to report on the blessings of this period.

The first months of the year were filled with work in and around our new church home. A number of improvements were made. We did some painting jobs and made a larger entrance to our property. We also made a number of garden benches for the use of the friends who desired to enjoy a Sunday or a week day rest.

During the Springtime, we organized a series of special meetings with the help of Brother Bonijoly, a retired school principal, and of Brother Jalaguier, Dr. Dubarry's assistant pastor. They spoke on the subject: "In the Gardens of the King". Several professed to accept Christ as Saviour and Lord.

From August 21st to 30th, we held our camp at Roches. With the participation of Dr. Dubarry and Brother Ferrazzini, from Montbéliard, we taught the major prophets. In the evenings, several of the Young People introduced us into the study of some of the minor prophets. It was a blessed time of happy fellowship. Several friends from Canada and U.S.A. and Switzerland came to cheer us by their presence.

From September 13th to 16th the pastors and workers

of the French Bible Mission gathered here for a workers' conference.

We have been favored also by having now four of our public school teachers definitely appointed at Mulhouse. One other is some twelve miles away in Guebwiller and still another twenty-five miles away in Colmar. They can, nevertheless, attend our Sunday and Wednesday meetings. A young engineer, our Bible School superintendent, who finished his studies last June and who thought he would have to leave our city, was quite providentially engaged by one of his former professors here in the Textile Research Centre. Our two young men who are training for the ministry in Toronto and Nimes continue to send us encouraging news.

A few weeks ago, we were led to recommend systematic Bible tract distribution at our prayer-meeting. Several members have already reported on their experiences in subsequent meetings. At least one man has come to our meetings as a result of this effort. Two of our young ladies spent the afternoon of November 1st distributing tracts at the gate of the cemetery. They noticed that only three of the six hundred and fifty tracts given had been thrown away.

Last week, we resumed our religious instruction classes. This year's course is an introduction to the study of the Old Testament.

Concerning the financial aspects of our enterprise, we most gratefully report that the Lord enables us to pay gradually our debt. While last year at this time, we had paid \$5,600—and had \$13,000—to pay, we have now paid \$13,500—and have another \$5,000—to pay. When this is paid, we shall, of course, still have to cover some heavy expenses on repair and improvement, but it will be with a lighter heart.

In the name of the church, I should like to express our gratitude to all those who remember us faithfully at the throne of grace as well as to all those who, in addition to their prayers, give of their substance for the progress of the Gospel in our land. May all the workers here be found to be faithful stewards of the Lord's interests.

My wife joins me in sending you our best regards and our Season's Greetings which though sent out a little early, are very hearty.

Yours cordially in the Lord Jesus,
F. BUHLER.

GAIN FROM LOSS

Be not troubled, my soul. God has for thee something better than thy imaginings. It is with thee as with the women of Galilee. They sought only a dead form, and they found a living Lord. Thou also hast been too eager for the earthly form of thy hope's fulfillment. Has he promised that all things shall work together for thy good, and yet denied thee the comforts of the world? What then? Is his promise void? May it not be that thou has found thy promise in the very region where it seems to have failed thee, in the privations and sorrows of life? What matter though thou hast lost the form, if thou hast found the sepulchre vacant? The loss is a gain, and the vacancy is fulness of joy. There are losses which mean nothing less than resurrection. I rise more by the discovery of my wants than by the discovery of my possessions. O fragrance of the broken ointment box! O light of resurrection! reached from human emptiness. I am enriched by the gain of thee.

—GEORGE MATHESON

"YESTERDAY, AND TO-DAY, AND FOR EVER"

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

Preached in Jarvis Street Baptist Church, Toronto,
On a Sunday Evening
(Stenographically Reported)

"Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews 13:8.

THE text affirms the immutability of the Lord Jesus Christ. I think it is not wholly without relation to the verse preceding it, though grammatically it is quite separate from it. Reference here is made to the teachers of the church, described as those "which have the rule over you, who have spoken unto you the word of God". The people to whom this letter is written are exhorted to imitate their teachers, considering the issues of their lives. Perhaps reference is made to those who have fought a good fight, who have kept the faith, and who have finished their course; and then they and we are reminded that Jesus Christ is the same "yesterday, and to-day, and for ever".

It is a simple but striking analysis of time, a representation of a threefold aspect, "yesterday, and to-day, and for ever". We all have to relate ourselves to yesterday, to to-day, and to the future, to whatever lies beyond, to that which is represented by that word, "for ever". That summary of Time's relations covers all human history, of the race, and of every individual.

I propose this evening to take some liberty with the text, and to show you that in that threefold relationship—to our yesterdays, to our to-days, and to our to-morrows—there is no hope for any one of us save in Him Who is always the same.

I.

Think, first of all, of THE ENTAIL OF YESTERDAY, of what our yesterdays have brought to us, of the deposit they have left for which we are accountable.

Think of the record of yesterday, yours and mine. No man is without a record. You may not appear in "Who's Who". You may not be important enough to be asked to pay for your appearance there. But whether your name is there recorded or not, no human comes into life, and passes through it, without leaving behind him some kind of record.

Look at the youngest child in the household. Go into the house of a stranger, and if you have any discernment it will not be difficult for you to recognize that a child lives there. His toys, if you arrive at the right time, are scattered about the floor. His finger prints are on the furniture. It may be difficult for the police to find the finger prints of the burglar, but it is not difficult to find the finger prints of the children:—blessings on them!—they are everywhere,—sometimes somewhat to the embarrassment of his majesty's mother.

But however young the child, he writes his record. However short his stay, he leaves behind him a memory, a memory perhaps of smiles and tears, of childish virtues, and of childish faults. But the record is there. Though he has never been to school, though he has never learned his alphabet, though he cannot use pen or pencil, he writes his record; and to somebody the world will never be quite the same again because that child had entrance into it.

So of the unfolding processes of human life. As the

child grows to youth's estate, and by and by to the full stature of a man, he is always writing, leaving an impress somewhere that is indelible. You and I have our records written in our yesterdays, from which we cannot divorce ourselves because they bring their entail with them; and have their influence upon to-day, and will have upon all the years that are yet to be.

There is a record of character, of what a man is. And a record of conduct: of what he does. There is a record that relates to his Godward relationship, to what he is before God, and what he does in the sight of God. There is a record that relates to his human connection, a record of what he has been and what he has done in the world of men.

That is a solemn reflection. When you tear a page from your calendar and say, "Yesterday is gone, and we begin a new day", you say what is not true. Yesterday is not gone. Yesterday is still with you, and there can be no solution of the problems of human life that does not take account of a man's yesterdays.

Look, then, at your individual record, for I shall be direct, and personal this evening. Think of the man you were yesterday, and the days that were before,—not what you did, not the outward appearance of life, but what you were in your heart of hearts, that which constituted the very essence of your manhood, that which determined the inherent intrinsic value of the man—what were you yesterday? How much were you worth? What sort of character was in process of formation yesterday? What had you become before to-day's sun lifted itself above the horizon? What was written there?

To say nothing of positive evil, if there was any, look at the negative side of it. I speak to some man this evening who is proud of his record of achievement, proud that he has maintained before his fellows an unblemished reputation, because he believes himself to be a man of worthy character. I ask you this question, Was it a character in which God was a Factor? Had God anything to do with it? Was God in all your thoughts? Had God any place in your life? Saying nothing of what you did, what were you yesterday?

Like a plant in the garden, like a tree in the forest, you occupied some space in God's universe. What was that space? Was it a place from which God Himself was excluded? Was it a corner of God's universe where He, the Maker, the Creator, the Preserver, the Ruler of all, was not welcome? What a sin that is, to have lived a day with no place for God!

What were you yesterday in relation to your fellows? I do not ask, What did you do to them? but, What were you? If your character could have been disclosed by some sort of moral X-ray, if all the inner workings of your mind could have been divulged, if what you were as a man in relation to other men could be thrown upon a screen, or written in a book, what was your record? What was your thought of others? What was your attitude toward others? What was your general disposition? Oh, what we were yesterday in relation to God and man has left its impress. There is a record that is carried forward to to-day.

Then think of what you did yesterday—and of what you failed to do. That is very simple, is it not? What did you do against God in all your planning: in your business, in your pleasures, in your domestic relations,—in the relation of your life to Him Who is above, what

did you do? What did you fail to do? Is it a fact that the whole bent and bias of your life was opposed to God? Was it out of harmony with His divine holiness? Was it an alien element in His universe, antagonistic to Him at Whose command it came into being? What a sad record we have written!

And in relation to your fellow, what is your record? Perhaps some man hears me to-night who knows that what I say is true, when I say there are people in the world whom this man would not like to meet; he would go around a corner—yes, around several corners, from one city to another, from one continent to another, from one hemisphere to another; and, if possible, from one world to another, to get away from the presence of a man or woman whom he wronged.

All this is written in our yesterdays. A man cannot divorce himself from his yesterdays. I say, yesterday is an entail that comes to you to-day. No man can be properly adjusted to life, to time and to eternity, who ignores his responsibility for his yesterdays.

I have not such technical knowledge as would enable me to verify it, but I think it is true: a friend told me of reading in a certain scientific journal an account of the picking up by radio of a programme that had been broadcast two years before, which had been floating about in the infinite spaces until it drifted back within reach of a human ear. I talked one day with a radio engineer who tried to explain to me how the radio waves go up to the roof of the world. It was too much for me; I have not the technical knowledge that would enable me to understand it. But he said they go a certain distance, according to the length and power of the wave and then sometimes shoot off the curvature of the earth and miss it altogether, and go off into space. I asked how far they had projected the electric spark, and he told me a certain number of millions of miles—I should be afraid to say how many. I asked him how they knew, and he told me they measured by certain instruments, much I suppose as they measure the altitude of an aeroplane or a balloon. But according to the article to which I have referred this programme had been broadcast two years before, and had been drifting around in space, and by some means had been picked up again by someone sitting at a receiving set.

I remember that the Lord Jesus said, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment." Our programme of life is not lost. The thoughts we have entertained, the words we have spoken, the deeds we have performed, the life we have lived, the record of our lives Godward and manward is somewhere imprinted in our yesterdays, and it will come back to us some day.

And no man can be happy until his yesterdays are taken care of. Who shall minister to our yesterdays? There is only One. There is only One Who was with us yesterday.

Our yesterdays are longer than the period of our individual life. *Our yesterdays grow out of somebody else's yesterday.* The sins of the fathers are visited upon the children unto the third and fourth generation. A magistrate sits upon the bench, and tries the prisoner before him. He hears and weighs the evidence, and tries to reach a verdict by exercising his best judgment respecting the measure of a man's culpability. He gives judgment according to his estimate of the blame-worthiness of the prisoner. But he is only a man, and he does not know what powers were moving in that man's frame; he

does not know that man's entail from the past; he did not know his father, his grandfather, nor his great grandfather. He does not know that the offence with which the man is charged is but the outcropping of the sin of someone who has long since passed away. No truth is more self-evident than this, "By one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned."

Who is to judge and appraise the moral quality of all history? It is written "The Lord is a God of knowledge and by His actions are weighed." He weighs our motives, and with divine discernment accurately appraises the moral worth of our record. Weighed in the balances, we are all found wanting.

I say, what kind of religion can help you in relation to your yesterdays? The Bible, the gospel only can tell you of One Who is "the same yesterday, and to-day, and for ever". What tremendous significance attaches to those scriptures which speak of Jesus Christ as the Lamb slain from the foundation of the world, "who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you"! The sacrificial, the expiatory, death of Jesus Christ was no afterthought; it was no accident. It was part of God's creation, as truly as are the everlasting hills.

The wise man was right when he said, "There is no new thing under the sun." There is not. All that science has accomplished, or is now accomplishing, is to fashion new keys to open the storehouses wherein God's treasures are stored. There is nothing new in this radio, but only in our discovery of it. The principles which obtain, the laws which operate, carrying a human voice hundreds, perhaps thousands of miles, were operative in the physical world from the beginning of creation. The power that makes this light, that plays the organ, that carries a voice by radio, this subtle energy that we use and call electricity but cannot explain is no new thing: it was in the world from the beginning.

In a very little while you will have to shovel coal to keep yourselves warm. Not will that be a new thing. Before God made man in His own image, He put coal in the cellar of His great house which we call the world, for the use of His human creatures. He furnished the world for human habitation. All we are doing is to explore room after room to learn what is here, and to make use of it.

Would it not be a strange thing if the God Who thus provided for our physical necessities should have failed to provide for our moral requirements? Would it not be a strange thing if He Who made my body in such a way that if my arm were broken by setting the bones it would heal again—I know there are certain natural recuperative powers which accomplish this, for I broke my wrist once, and it is as good as new—I say, would it not be strange if the God Who thus made provision for all our physical requirements should have failed to anticipate the possibility of moral delinquency, and lay up in store some remedy? He did not fail. He Whom I preach to you as Saviour belongs not only to our yesterday, but to the yesterdays that were before. The provision which God has made in the gospel of His Son was made from the foundation of the world, and is a revelation of His prevision. And we avail ourselves of that provision to-day, as we avail ourselves of other provisions in the material world.

The people could not understand what He meant when,

in the days of His flesh, our Lord said, "Before Abraham was I am." "I am"! The Jesus of the New Testament is not merely Mary's Son: He is the Jehovah of the Old Testament: "Unto the Son he saith, Thy throne, O God, is for ever and ever." "Jesus Christ the same yesterday." He has anticipated all your wants. He has paid all your debts. He has died "the just for the unjust, that he might bring us to God".

I beg of you to do the only thing with your yesterday that you can do, leave it to Him Who is the same to-day as He was yesterday. Leave all your sins to Him. Tell Him you cannot pay. Tell Him you are bankrupt. Tell Him you cannot pay off old scores. Tell Him the record is there that can never by any human effort be expunged or amended, and that your only hope is in One Who has anticipated your need, and has laid up in Heaven's bank a store of merit which may be applied to your account, and by which all the indebtedness of the past can be cancelled.

II.

We relate ourselves also to to-day. While we cannot divorce ourselves from our yesterdays, yet it is folly to live in the past. We must live in the present, and blessed be God, Jesus Christ Who can take care of our yesterdays, can take care also of our to-days, for He is the same to-day.

What are THE REQUIREMENTS OF TO-DAY? First of all, we need a *power of transformation*. Are we for ever to be bound to this moral corpse? Are we to drag through life with this "old man", without any mitigation of the horrors of life with him? Is there to be no new life? What if the debt of yesterday be cancelled—must I live the same kind of life to-day I lived yesterday? Is there no remedy? What need we but a power that will come into our lives and make us new: "If any man be in Christ he is a new creation." That is what we need to-day, to be other than we were yesterday; to be truer, and purer, and nobler, and stronger, and godlier, to-day than we were yesterday. But we cannot be so of ourselves. We need some power that will change us at the root, change us in our nature. We need to have heart and mind dominated by a new Power.

We need not only some power of transformation, but we need a *power of enablement*, a power to change us in our essential nature, and then a Power that will abide with us, and will enable us to do to-day what we found impossible yesterday.

There are those who speak of the Atonement as an immoral doctrine. They say the transference of guilt and responsibility to another is unethical. It would be if there were no provision whereby the pardoned sinner may be changed in nature so that he shall have something within himself that has an essential affinity for the nature of the Holy One by Whom he has been redeemed by blood. But the divine holiness which necessitated the expiatory work of Christ has provided a way whereby these sinful natures of ours can be changed, that we may be born again, not of the flesh but of the Spirit; so that the very life of Him Who is our Saviour may be imparted to us; that we may be one with Him; that it may come to pass that "both he that sanctifieth and they who are sanctified are all of one". This Jesus Who is always the same, Who helps us in relation to yesterday, comes to our help in our relation to the obligations of to-day.

Ah, but the "old-man" is still with us, and by him yes-

terday is entailed upon to-day. Hence we are all imperfect. We all fall short. Perhaps we pay our way a little better than we used to do. Perhaps—I trust it is so. If we are Christians it must be so, that by divine grace we are gradually being transformed into the image of Christ, that there is a growing approximation to the divine likeness, to the standard of holiness which God requires of us. But there are still some defects, and it requires a power beyond our own to correct them.

I remember being in a grocery store, talking with the merchant, when a woman came in, showed him a bill she had received, and asked the meaning of it. "What does this account mean?" she enquired. "It represents," said he, "what you owe me." "But I do not owe you anything; I always pay my bills." "I am sorry," said the grocer, "but you do not pay in full. There is always a small balance owing, five cents, or three cents, and sometimes a little more." Some people are nearly always a few cents short, and they expect the merchant to say it does not matter. But this man had made a note of all the small shortages, and then he sent the woman a bill. The woman disputed the account; she said, "I always pay my way." "No," said he, "you do not quite pay your way; there is always a deficit."

Do the best you can, you are always a little short measure, you are always a few cents behind the divine standard. There never will be a time while the "old man" is with you that you will not require to have the deficit made up out of that deposit of credit laid up to your account by the Lord Jesus.

We need that, but we need also *the perpetual intercession of our glorious Lord*. Some people who used to be here are not with us now. They used to pray here, but they pray here no more. Who knows but they pray yonder? I can see places in these pews that were once occupied by great hosts of people who have passed beyond the river.

"One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part is crossing now.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death."

We miss their intercession. What ministry they exercise yonder we cannot tell, but I am glad of One Who is the same. And I know that He prays for me to-day just as He did yesterday: "Seeing he ever liveth to make intercession for them." "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them" completely? Yesterday? Yes, blessed be His name, to-day and yesterday. He is the same Saviour, with undiminished power and grace, and always the same. I charge you to commit all the obligations of to-day, to Him with Whom you must of necessity leave your yesterdays. "Jesus Christ the same yesterday, and to-day."

III.

But who shall supply all THE NEEDS OF THE SOUL THROUGH THE LONG REACHES OF THE FUTURE? "For ever." What sort of Saviour do you need, Who will go back to the beginning of human sin, and deal with that;

Who will reach forward to the last syllable of recorded time, and care for all your needs, yesterday, to-day, and for ever? None but Jesus, the God-man, can do that. I beg you to believe in Him.

I do not know what eternity means: it is too big for me. That belongs to the realm of the infinite; I am finite and cannot measure it. Even the astronomers cannot help me.

But what about *the requirements of time*? None of us know how long we shall live. I have sometimes—yes, many times—begun a long railway journey. I have settled myself in the car, and have said, "One, two, three, four days must I endure this." Sometimes I have wondered how I could endure it to the end, how I could put up with it even for a few days.

Sometimes you wonder how you are going to drag through life. Of course, we may be summoned hence speedily, but many of us may have to go on living: such can have no choice. Day after day, month after month, and year after year, will come to them with their ever-recurring needs. How are we to meet them?

I wish I were a multi-millionaire when people come to me with their needs. When I ask them what is the matter, they tell me they are out of employment. Their rent is due, and their landlord says he has to have his money. Such an one will say, "I do not blame him, for he must have it; he has his obligations to meet as I have mine. He has to pay his taxes and all the rest of it." "How much do you need?" "I need so much (naming a certain amount) to meet my requirements." "Suppose you had it, what then? What about next week? What about next month?" "I do not know; I can only say that I owe this on yesterday's account, and I suppose I might have a few days' respite if I could pay for it; but I do not know about the future."

Who is going to provide for you in the future? Who will care for you in all the days that are to come? What man or institution has the wisdom, the discernment, the power, adequate to meet all your requirements, even to the end of time? or your share of time, whatever it may be? There are people here to-night who say, "Sir, I am afraid of to-morrow as much as I am of yesterday. I am glad to hear that there is Somebody Who will look after my yesterdays and Somebody I may trust for to-day, but I dread to think of tomorrow with all its potentialities."

You remember the list of things in Romans which cannot separate us from the love of God? It includes "things present, and things to come"? Who knows what things are yet "to come"? We have all been afraid of to-morrow, to-day, and yesterday. Oh, the potentialities of a single day,—indeed of a single hour! How the whole face of the world can change in a moment, in the twinkling of an eye! How revolutionary, how shattering, a few moments of time can be in a human life! But to think not only of an hour, a day, a year, but of all my future, until the icy hand of Death is laid upon me! What upholding power do I need? What power of direction just for time?

I read a letter in the press correcting another letter, written evidently by a man of some years and a good memory, in which he spoke of the transit of Venus across the face of the sun on some day in the year eighteen hundred and eighty-two, and of how that black spot could be seen through smoked glass, crossing the face of the

sun; and that it would not occur again until June eighth, two thousand and four, a hundred and twenty-two years.

There are no vagrant planets. In this marvellous universe of God's there are no worlds that get out of their orbit. There is a sovereign power that holds them. That is what you and I need. The astronomer tells us where Venus will be on the eighth day of June, two thousand and four. Where will you be? How do we know where any of us will be? We do not know, we cannot know, apart from Him Who is "the same yesterday and to-day, and for ever." He will tell you where you shall be. He will look after you in time, my friends, and He will look after you in eternity too. We are coming to that some day. We shall not always be here. "Here we have no continuing city." We shall have a deeper interest some day in Jerusalem the golden than we have to-day.

What folly for any man or woman to turn anywhere for help but to the One, the only One, Who can guarantee the future, not for to-morrow, nor for a century hence, but for ever! I preach to you a Saviour Who, from everlasting to everlasting, is God. He is always the same. When the whole tale of the world's sin is ended, when the record of evil has been completed, when God at last has gone forth to judgment—whatever may intervene, when the Lord Himself shall have come, and when all evil shall have been cast into the lake that burneth with fire and brimstone, there shall be a new heaven, and a new earth, and a Voice declaring, "Behold, I make all things new." When death shall be no more, and pain and sorrow, and tears, and night shall be for ever ended, this Jesus will be just the same, "yesterday, and to-day, and for ever".

Oh that you would trust Him this evening! Let me return to the scripture I quoted in part a few minutes ago: I deliberately left it without completing it: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot"—listen—"who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory"—what for?—"that your faith and hope might be in God."

That is what Jesus Christ came for. He was fore-ordained before the foundation of the world, and manifest that by the eye of faith we might see Him, and trust Him; that our faith should not be in ourselves, in institutions, in men, in any thing on this mundane sphere, but that "our faith and hope might be in God" alone. The only God we know, as I have told you a thousand times, is Jesus Christ, Who is God manifest in the flesh, "the same yesterday, and to-day, and for ever."

Let us pray:

O Lord, we thank Thee for this great truth. Our faith, the faith of multitudes, does repose in Thee.

"We have no other argument,
We want no other plea;
It is enough that Jesus died,
And that He died for me."

So help us to trust Thee that we may be saved this night, and saved for ever. Bless those who have heard the Gospel. Spirit of God, make Thy word quick and powerful to-night, we pray Thee, that the faith and hope of many may be in God. For the sake of Him Who loved us, and gave Himself for us, Amen.

Evangelical International Sunday School Lessons for 1951

FIRST QUARTER

- Jan. 7—How the World Began—Gen. 1:1-19
Golden Text—Gen. 1:1
- Jan. 14—The Creation of Man—Gen. 2:7-25
Golden Text—Gen. 1:27
- Jan. 21—How Sin Entered into the World—Gen. 3:1-19
Golden Text—Rom. 5:19
- Jan. 28—Cain and Abel—Gen. 4:1-16
Golden Text—Heb. 11:4
- Feb. 4—Noah and the Ark—Gen. 6:8-22
Golden Text—Heb. 11:7
- Feb. 11—God's Covenant with Noah—Gen. 9:1-17
Golden Text—Gen. 9:13
- Feb. 18—The Tower of Babel—Gen. 11:1-9
Golden Text—Tit. 3:5
- Feb. 25—Abraham's Call to Separation—Gen. 12:1-9
Golden Text—Gen. 12:1
- Mar. 4—Lot's Choice—Gen. 13:1-18
Golden Text—2 Cor. 6:14
- Mar. 11—Melchizedek Blesses Abram—Gen. 14:8-15:1
Golden Text—Heb. 5:9, 10
- Mar. 18—God's Covenant with Abraham—Gen. 15:5-7;
17:1-13
Golden Text—Gal. 3:7
- Mar. 25—Easter Lesson—The Resurrection of Christ—
Luke 24:13-31
Golden Text—1 Cor. 15:3, 4

SECOND QUARTER

- Apr. 1—Abraham Pleads for Sodom—Gen. 18:16-33
Golden Text—Matt. 5:44
- Apr. 8—God's Judgment on Sodom—Gen. 19:12-29
Golden Text—Rev. 18:4
- Apr. 15—The Supreme Test of Abraham's Faith
—Gen. 22:1-19,
Golden Text—John 3:16
- Apr. 22—A Bride for Isaac—Gen. 24:32-51
Golden Text—Psa. 48:14
- Apr. 29—Jacob and Esau—Gen. 25:19-34
Golden Text—2 Cor. 4:18
- May 6—God Meets Jacob at Bethel—Gen. 28:10-22
Golden Text—John 1:51
- May 13—Jacob's New Name—Gen. 32:9-12, 24-31
Golden Text—Rev. 2:17
- May 20—Joseph's Dreams—Gen. 37:1-11
Golden Text—1 Pet. 5:6
- May 27—Joseph Sold into Egypt—Gen. 37:12-28
Golden Text—Gen. 50:20
- June 3—Joseph in Prison—Gen. 40:5-23
Golden Text—Psa. 25:14
- June 10—Joseph Exalted—Gen. 41:25-43
Golden Text—Prov. 22:29
- June 17—Joseph Forgiving His Brethren—Gen. 45:1-15
Golden Text—Rom. 12:19
- June 24—Review and Temperance Lesson—Isa. 5:11-24
Golden Text—Prov. 23:29, 30

THIRD QUARTER

- July 1—John's Call to Separation from Sin—Matt. 3:1-17
Golden Text—Matt. 3:8
- July 8—The Temptation of Christ—Matt. 4:1-11
Golden Text—Eph. 6:17
- July 15—The Beatitudes—Matt. 5:1-20
Golden Text—Matt. 5:17
- July 22—How to Walk Before God—Matt. 6:1-15
Golden Text—Matt. 6:33
- July 29—Jesus Warns Against Apostate Teachers
—Matt. 7:15-29
Golden Text—Matt. 7:17
- Aug. 5—The Centurion's Faith—Matt. 8:1-17
Golden Text—Matt. 8:11
- Aug. 12—The Miracles of Jesus—Matt. 9:18-35
Golden Text—Matt. 9:13
- Aug. 19—Commissioning the Twelve—Matt. 10:16-33
Golden Text—Matt. 10:38
- Aug. 26—Christ's Testimony to John—Matt. 11:1-19
Golden Text—Matt. 11:28
- Sept. 2—Christ the Lord of the Sabbath—Matt. 12:1-14
Golden Text—Matt. 12:8
- Sept. 9—Jesus Teaches in Parables—Matt. 13:24-43
Golden Text—Matt. 13:12
- Sept. 16—Feeding the Five Thousand—Matt. 14:13-33
Golden Text—John 6:35
- Sept. 23—Jesus Condemns Hypocrisy—Matt. 15:1-20
Golden Text—Matt. 15:13
- Sept. 30—Peter's Confession—Matt. 16:13-28
Golden Text—Matt. 16:16

FOURTH QUARTER

- Oct. 7—The Transfiguration—Matt. 17:1-21
Golden Text—2 Pet. 1:16
- Oct. 14—Jesus Discusses Offenses—Matt. 18:1-20
Golden Text—Matt. 18:11
- Oct. 21—Jesus Discusses Forgiveness—Matt. 18:21-35
Golden Text—Col. 3:13
- Oct. 28—Jesus Predicts His Death—Matt. 20:17-28
Golden Text—Matt. 20:28
- Nov. 4—Jesus Enters Jerusalem—Matt. 21:1-17
Golden Text—Matt. 21:9
- Nov. 11—Jesus Answers Apostate Leaders
—Matt. 22:15-22, 35-46
Golden Text—Matt. 22:37, 38
- Nov. 18—Jesus Discusses the End of the Age
—Matt. 24:32-51
Golden Text—Matt. 24:44
- Nov. 25—The Last Supper—Matt. 26:17-35
Golden Text—Matt. 26:28
- Dec. 2—Jesus at Gethsemane—Matt. 26:36-50
Golden Text—Matt. 26:41
- Dec. 9—The Crucifixion—Matt. 27:24-38, 45-50
Golden Text—1 John 4:10
- Dec. 16—The Resurrection of the Lord Jesus Christ
—Matt. 28:1-20
Golden Text—Matt. 28:6
- Dec. 23—Christmas, The Birth of Jesus—Matt. 1:18-25
Golden Text—Matt. 1:21
- Dec. 30—Review or Temperance Lesson—Deut. 19:19-21;
1 Thess. 5:1-8; Isa. 28:1-3.
Golden Text—Eph. 5:18

TORONTO MUNICIPAL ELECTIONS

THE elections were held this year on December 4th. The outstanding feature of this election was the mayoralty contest between Controller Lampport and Mayor McCallum. We confess that last evening till nearly midnight, we had the "blues". Controller Lampport was in the lead, part of the time as far as 7,000 ahead, and even up till nearly midnight he was still leading. We said to ourselves, "Can-it be that Toronto has sunk so low that it will endorse the principles of a man like Controller Lampport?"

Then near the midnight hour, when returns began to come in from residential sections, the McCallum vote began to increase, until the Lampport majority was cut to about 700, then down to something over 300, then at last Mr. McCallum had a lead of 200, then a lead of over 900, until the City Hall experts said there were not enough votes in the remaining subdivisions to change the final result, and so Mr. McCallum was elected with about 1,500 votes, out of a total vote of something like 170,000.

Our only satisfaction in the matter is that Controller Lampport is out of civic affairs for at least a year.

The polling confirmed what most people knew, that Mr. Lampport was deriving his support from the class of people described in the scriptures as "lewd fellows of the baser sort".

But the fact that a man of Mr. Lampport's principles could come so near to being elected Mayor of Toronto is a most striking proof of the moral deterioration of the city.

We were glad to observe that Mr. Leslie Saunders again won his seat on the Board of Control. While he did not reach the head of the poll as we hoped, he did poll something over 80,000 votes.

We suppose there is little doubt that ex-Controller Lampport will try again next year. The moral forces of this city ought to begin at once to lay plans to make his election impossible. It would be a sad day for Toronto to have a man like Lampport, with his loose views of open Sundays, and Sunday sports, as Mayor of this great city.

We are happy to note that the citizens of Toronto voted "No", on the question of a Two-Year Term for the Council by a vote of the largest majority yet polled against it—something over 40,000.

Bible School Lesson Outline

Vol. 15 Fourth Quarter Lesson 12 December 17, 1950

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

GOD'S LOVE SLIGHTED

Lesson Text: Malachi 1.

Golden Text: "The Lord will be magnified from the border of Israel."—Mal. 1:5.

INTRODUCTION:

The Book of Malachi, the last book of the Old Testament, is probably also the latest in date. The fact that the restored temple is depicted as being completed and the sacrifices as being offered once more would imply that this prophecy was subsequent to those of Haggai and Zechariah. It may have been written during the period of confusion when Nehemiah was absent from Jerusalem (Neh. 13).

The name Malachi means "My Messenger". Of the prophet himself we know very little, except what may be learned from his written messages. The Book may be divided into two sections:

- I. The Extent of the Sin and Apostasy in Israel: chapp. 1, 2.
- II. The Outcome for the Sinner and for the Repentant: chapp. 3, 4.

EXPOSITION:

- I. The Love of the Father: verses 1-5.

The word "burden" is frequently used to describe particular messages of the prophets (Isa. 15:1; 17:1; 19:1; 22:1; Jer. 23:33; Hab. 1:1; Zech. 9:1), indicating the solemn nature of the truth disclosed, and also the heavy responsibility imposed upon the messengers (1 Cor. 9:16; 2 Cor. 4:8-18; 6:3-10). These messages were usually messages of warning, rather than of comfort. Too many preachers and teachers take their work lightly (1 Tim. 6:11-15).

By word and action the Lord had manifested His love to Israel, His chosen people (Deut. 4:37; 7:7, 8). His love to the children of Israel, the descendants of Jacob (Rom. 9:4-13) was so strong that His attitude to the Edomites, the descendants of Esau (Gen. 25:30; 36:1, 43), was as hatred (Lk. 14:26). God had sovereignly ordained that Jacob, later named "Israel", "Prince with God", should be the heir of the promises made to Abraham (Gen. 28:13, 14) and the progenitor of the chosen line; rather than Esau, described as a carnal or profane man, since he was interested only in the things of the flesh (Gen. 25:34; Heb. 12:16, 17). Jacob was chosen, but Esau was rejected. The Edomites, his descendants, would never be permitted to prosper, but would for ever rest under the wrath of God (Nah. 1:2). God's love for Jacob and His rejection of Esau was not arbitrary, but was based upon their individual attitude and actions (Exod. 33:19; Rom. 9:14-18).

The sovereign purpose of God in setting Jacob apart for Himself and in placing Esau apart from Himself would in His good time be revealed to the people, who would then be compelled to acknowledge the glory of His great name (Mic. 5:4). His name would be exalted from one end of the land to the other. Although the human intellect cannot always comprehend the ways of God, our hearts should submit to His gracious will (Isa. 40:18-31). The time will come when we shall fully understand and appreciate His wisdom, love and power (1 Cor. 13:12) and give to Him the glory due His name (Psa. 29:12; 96:8; Rom. 11:33-36).

- II. The Ingratitude of the Children: verses 6-14.

Instead of joyfully accepting the revealed love of God (John 1:11; 1 John 3:1; 4:16), the Jews first questioned the reality of that love: "Wherein hast thou loved us?" Such an attitude of questioning, complaining, arguing and doubting the Word of God was characteristic of the people at this time (vv. 6, 7; Mal. 2:17; 3:7, 8, 13).

A father expects to be honoured by his children (Exod. 20:12; Matt. 15:4-8; Eph. 6:2), and a master expects to be revered and esteemed by his servants (Isa. 1:3, 4), but God had been dishonoured by His people (Rom. 2:4), and especially by the priests (Lev. 22:2; Mal. 2:1). No amount of formal service can take the place of a personal passion for our Master (Hos. 6:6). His love toward us is everlasting (Jer. 31:3; John. 3:16; Rom. 5:8; 1 John 3:16; 4:9, 10); let us ever adore Him (1 John 4:19).

The priests had grievously sinned against the Lord by disobeying His commandments in reference to their official duties. Their light regard for the honour of the Lord took away from the sacredness of the tables at which they served, the tables whereon lay the shewbread, the symbol of His sustaining power as the Bread of life (vv. 7, 12; John 6:50, 51). Instead of the perfect, unblemished, holy sacrifices commanded in the law of Moses, they had offered to Him animals which were imperfect, blemished, unholiness (vv. 8, 13; Lev. 3:1; 22:18-25). Moreover, the offerings were not accepted, since the offerers were not acceptable in God's sight (Gen. 4:7; Isa. 1:11-15). Again, the priests served for profit, not for love (v. 10; Ezek. 34:2, 3; 1 Tim. 3:2, 3). There are those who devote the major portion of their time, talents and money for their own selfish interests, and offer to God only that which is left (Eccl. 5:4, 5). Our Saviour, Who is also our Redeemer, Lord and Master, should have our very best (Eccl. 11:9, 10; 12:1; Rom. 12:1).

Those who present an inferior offering to the Lord, while pretending to give their all to Him, will find themselves under the curse of God, rather than in the sphere of blessing (Josh. 7:11, 15, 20-26; Acts 5:1-12). Let us honour Him in all places and at all times (Phil. 1:20; 3:7-14).

(See page 8 for "Suggested Hymns" and "Daily Bible Reading.")