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## THE THRONE OF GRACE

By Olive L. Clark, M.A., Ph.D. (Tor.)

### A Meditation

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Hebrews 4:16.

**P**ROBABLY no earthly throne has ever exceeded in magnificence the rich ivory and gold throne of wise King Solomon. But, in the minds of most men, a throne is not so much a material structure as it is a symbol of royal majesty and authority. Hence, in Scripture the sovereignty of God the Father, the Creator and Sustainer of the universe, is described metaphorically in terms of a throne. His is spoken of as an eternal throne, an exalted throne, a throne of glory and a throne of holiness. Justice and judgment are said to be the habitation of His throne, for He rules over men in righteousness and mercy.

### The King's Throne

God the Son, our Lord Jesus Christ, is referred to in the text as the occupant of the throne of grace. He holds this lofty position by inherent right, for He was born a King, and He remains the King from everlasting to everlasting: “Unto the Son he saith, Thy throne, O God, is for ever and ever.”

“So be it, Lord, Thy throne shall never  
Like earth's proud empires pass away;  
Thy kingdom stands and grows for ever,  
Till all Thy creatures own Thy sway.”

This royal station, which is His by birth, belongs to Christ our Saviour by reason also of His victorious conquests. All rival claimants, all pretenders were vanquished once and for all when He suffered, bled and died on Calvary's mount.

“By weakness and defeat,  
He won the meed and crown,  
Trod all our foes beneath His feet,  
By being trodden down.

“Bless, bless the Conqueror slain!  
Slain by Divine decree!  
Who lived, who died, who lives again,  
For thee, His saint, for thee.”

The Christ Who died, and was raised again by the Father, was exalted to be a Prince and a Saviour. His session at the right hand of the Father is our guarantee that His present ministry on our behalf will ever be efficacious.

To a King, then, whose sway is universal and eternal, we are invited to come, that we may obtain mercy and find grace. His sovereign *power* will be exercised on our behalf. He Who commands the forces of nature and Who rules over men and circumstances will manifest His dominion in such a way as to dispense grace to help the most helpless of His children.

His *wealth*, too, as the sovereign Lord, is beyond the accounting of men: “The world is mine, and the fulness thereof.” No fear, then, that the heavenly coffer's will be exhausted by our requests.

“Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and power are such,  
None can ever ask too much.”

Our King has infinite *wisdom*, His plans and purposes can never be surpassed, for they are perfect. Therefore we can safely trust Him to do for us that which is best.

“I am not skilled to understand  
What God hath willed, what God hath planned;  
I only know at His right hand,  
Is One who is my Saviour.”

Again, His Divine wisdom avails for us in that He knows the hidden weakness, the secret burden, the crushing grief which the needy soul can find no words to express. He knows “the meaning of our tears, the language of our sorrows”.

The Lord Jesus Christ is the King of *love*, and having loved His own, He loves them unto the end. An earthly monarch, although far removed in thought and experience from the poor criminal who petitions him, may grant judicial clemency, where the circumstances warrant a reprieve. But the holy Lamb of God took upon Himself the weight of our sins, and hence can justly bestow “the pardon he dare not deny”. In His love toward us, our

gracious King, Who is at the same time our holy and sympathetic High Priest, stoops to share "our sharpest pang and bitterest woe".

#### The King's Grace

The grace which is bestowed upon the believer by our great High Priest and sovereign Intercessor is *pardon*ing grace, since sin is the most pressing problem with which men and women have to deal. Mercy to cover our guilt may be obtained at His throne.

Then, too, it is grace *suitable* and *sufficient* for our every need. The manna in the wilderness satisfied the taste of each individual Israelite, so that, with the exception of the mixed multitude and the backsliding rebels whom they influenced, whose disobedient souls are said to have loathed that heavenly bread, the supernatural food gave to all the strength which they needed. Purveyors of food, restaurant keepers and hotel chefs may find difficulty in catering to the fastidious tastes of their customers, especially in hot weather, but the bread of God, sent down from heaven, is always perfectly satisfying to His obedient children.

The grace which is at the disposal of the humble petitioner is *timely* grace. The Lord does not send us aid before the emergency arises, nor after the crisis is past, but at the precise moment of greatest need. Not until the feet of the priests had actually stepped into the Red Sea flood did the waters roll back to form a wall on either side. Not until the supplies of the widow of Zarephath were reduced to the last handful of meal and a little oil in a cruse did the Lord multiply her slender resources, and promise that the barrel of meal would not waste, nor the cruse of oil fail until the Lord should send the rain upon the earth. Many a time when it appeared as though the saintly George Muller of Bristol would have nothing to set before the hungry orphans in his home, in answer to prayer supplies came in from a most unexpected quarter, just in the nick of time. The King's grace is always given promptly.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

#### GETTING NEARER TO GOD

In driving piles, a machine is used by which a high weight is lifted up and then made to fall upon the head of the pile. Of course the higher the weight is lifted, the more powerful is the blow it gives when it descends. Now if we would tell upon our age, and tell upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, communion, devotion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force, so that when we come down to our actual religion — labor for God, we shall descend with an energy unknown to those to whom communion is unknown. —SPURGEON

#### THE GREAT CONTENTION

We are omitting the chapter on the above subject this week. It is summer time and we have to make various adjustments, and we are sure that our readers will excuse the omission of this week's instalment on The Great Contention.

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

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#### GOD INVITES US

You know how rapidly the snow-flakes can accumulate on a winter's day, and you know how soon they aggregate on the top of the Alps; and then, in certain conditions of the weather, that great block of snow which is made up of little snowflakes shoves off an avalanche on the villages beneath, destroying them. So the sins of your life — cold, freezing transgressions — accumulating, accumulating, heaping up wrath against the day of wrath, at last, if unrepented of, will be an avalanche of darkness rolling down upon your soul. They seem more like a cloud, black, thunder-charged, and flash with all the lightning of an incensed God, and then hover and swing about us until in the suffocation we gasp for mercy, and hope that a gale from heaven will blow away the cloud. God is willing to lift that cloud. He says he is long-suffering and patient, He is a God of great pity. He is willing to blot out all your transgressions. He is willing to take you in the arms of His compassion. Oh, here is the letter! It is a letter from your Father, offended and outraged. It is a letter to you, the straying child. He says, "Come back, come back! Though your sins were as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool." Pardon for all! Free pardon! Everlasting pardon! Adoption! Sonship Oh, child, come home to Father, your Father, home, your home. —TALMAGE.

#### THE HOLY SPIRIT NECESSARY TO CONVERSION

Some regard religion as a sort of divine aura, which descends upon a man and encircles him, as silvery mists unwreath autumnal mountain tops. There is a sense in which this is true. No one would become a Christian without the direct aid of the Holy Spirit, any more than a bud would become a blossom without the influence of the sun; but yet personal religion is the result of personal choice. —BEECHER

# The Jarvis Street Pulpit

## "Somebody Hath Touched Me"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 12th, 1953  
(Electrically Recorded)

"And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."—Luke 8:46.

**Y**OU will have noticed that in the parallel passage in Matthew's Gospel, which we read this morning, we had a chapter of miracles. Any record of the goings forth of the Lord Jesus must be a chapter of miracles. You will recall that in the vision of Ezekiel's temple the prophet saw a river proceeding from beside the altar, and increasing in depth, to the ankles, to the knees, to the loins, and then waters to swim in, a river that could not be passed over. And it is said of that river that wheresoever the waters came things lived. It was indeed like the river of the water of life which proceedeth out of the Throne of God and of the Lamb. Wheresoever the Lord Jesus goes things spring into life. When John sent a message to Jesus inquiring, "Art thou he that should come, or do we look for another?" He returned the answer, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me," or who shall find no occasion of stumbling in Me; blessed is he who can accept and rejoice in My program of grace.

Every one of these miracles is replete with spiritual teaching, but we confine ourselves this morning to one aspect of but one of these miracles, for this is not ancient history. We sing in the lovely words of Whittier sometimes:

"We may not climb the heavenly steeps  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For Him no depths can drown.

"And warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet  
And love its Galilee.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

Here is the story of a woman who had been ill for twelve years, who had spent all her living on physicians, and was nothing better, but rather worse. But it is to the Saviour's observation I direct your attention particularly, when He said to His disciples, "Somebody hath touched me." First He spoke interrogatively: "Who touched me?" and they answered, "Master, the multitude throng thee . . . and sayest thou, Who touched me?" And He made answer, "Somebody hath touched me: for I perceive that virtue is gone out of me."

I.

**JESUS STILL DRAWS NIGH. HE COMES WITHIN REACH OF EVERY NEEDY SOUL, AND HE IS EVER IN THE MIDST WHERE THE MULTITUDES ARE FOUND.** He walks our streets, He comes where people assemble to worship Him; wherever human need obtains Jesus is within reach.

But I remind you that it is still true that *the great majority of people do not recognize Him, nor do they receive any benefit from Him*, notwithstanding they touch Him, for He is not far from any one of us. And yet they know nothing of the blessing that might flow from Him. I wonder if there is anyone here this morning who is thus near enough to Jesus, or let me rather put it, to whom Jesus is near enough to be touched? Is there anyone here this morning who has never touched Him, and has never received of His grace? As I came along to this church this morning I passed a number of other churches, and I saw people entering. I knew they would sing the songs of Zion, but I could not help asking myself, "How many of these people, even of those who attend places of public worship, really establish communication and contact with God?" The multitudes come and go, and many of them are no better for their coming, and no healthier when they go. Ask yourself that question this morning: "Have I really touched Jesus Christ?" This woman did, but with a peculiar touch, a touch which the Master recognized.

May I say very simply it was *the touch of one who was in urgent need*. This woman needed Jesus; she needed what He had to give, and she knew that she needed Him, and hence she touched Him. "They that be whole need not a physician, but they that are sick." Is there anyone here this morning who does not feel any particular need of Jesus? Is there anyone here who feels that he or she can well afford to do without Him, to pass Him by, or to allow Him to pass them by? Can it be that we cultivate within our own minds a foolish independence, and say within ourselves, "I do not need Him; I have no need of any special grace from God." On the other hand, if there are some here, and I trust it may include the majority of us, who say, "I am not in that class; I need Him. Had you selected the hymn,

"I need Thee every hour,  
Most gracious Lord;  
No tender voice but Thine  
Can peace afford."

I could have joined very heartily in the singing. I am a professing Christian, I am a church member, but I need Him."

"I cannot do without Thee,  
Thou Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost."

Now if we really need Him He stands ready to minister to our need, how deep soever it may be. There are physicians who are specialists. The physician sends you, if you need surgical treatment, to a surgeon. And the surgeons have divided up their science and they specialize in different departments of surgery. If you go to one he may say, "I would recommend you to go and see Dr. So and So." Let me remind you that the One of Whom I speak this morning is expert in every conceivable branch of the healing art; no matter what your need may be, how varied and varying, how singular or multiple it may be, no matter what it is, He is a specialist in everything that concerns human need. This woman touched Him because she needed Him, she was not content with being jostled by the crowd and touching Him casually and almost accidentally — no, she touched Him of set purpose because she needed Him. That is my question: Is there anybody here who does not need Jesus? I do not think so. Whether you know it or not you need Him. I need Him every hour, and so do you, so do we all. "Without me," said He, "you can do nothing."

I think this was *the touch of desperation*. She had tried everything. You know how people try things when they are ill. A neighbour comes in and tells of some charlatan perhaps, or perhaps of a reputable physician or surgeon, or perhaps of some herbalist or a chiropractor and in desperation sometimes they go to Christian Science, and they are told there is nothing the matter with them. But that theory of an illusion of moral mind would not do for this woman. She knew too well that there was something the matter with her; she was desperately ill, and desperately in need of help, and almost in despair of ever receiving it, she had tried so many things.

A man came to me one day, bringing me a package of magazines. I think he had subscribed to the magazine published by every species of religious faddists. Everything was there. He said, "You may have them. I have read them, but haven't got any help." There are people who go from church to church, and from place to place, and try everything they hear of to relieve them, and they are nothing bettered, but rather worse. She had exhausted her means, and she had nothing left. She had spent all her living, and she was at the end of her resources, and at the end of herself, and simply desperate. And saying in herself, "This is my one hope," she touched Him, I say, with the touch of a desperate woman, urgently in need of some amelioration of her ill.

Sometimes it is a good thing to become desperate, a good thing to get to the end of ourselves. When the prodigal went to the far country he had plenty for a little while, and he spent it lavishly and prodigally, and never once thought of home. It was not until he had spent all, all, all, and hadn't a thing left, and began to be in want, and knew that he was only at the beginning of want, that he said, "Now what shall I do?" Then he thought of his father's house, and of the plenty which the hired servants enjoyed. I suppose the Lord lets us go sometimes until we learn what an unkind and ungracious world we are living in. No man gave to him, and no man gives to us. We are at the end of everything; where shall we go? She heard of the Lord Jesus, she

was just one of the great multitude that thronged Him, and yet she was different from all the rest of the multitude. God grant that we may be so this morning.

She said, "If I may but touch His garment I shall be whole." What was that? It was *the touch of faith*. She said not what somebody else said to her, not merely something she had read in a book, not a mere report that she had heard; she made up her own mind, and she said within herself, "I have got it, I know that if I can get near enough just to touch His clothes I shall be healed."

What are you saying within yourself? Are you telling yourself that "None but Jesus can do helpless sinners good?" Have you come to the end of your resources? But do you believe in Him? "I have tried the churches, I have been to ever so many of them; I have tried everything and I am no better." I am not inviting you to church. I grow a little weary of reading nowadays the emphasis that is laid upon the church, as though the church of itself could do anything. Mind you the church is a Divine institution — "Upon this rock I will build my church," — and I believe it is one of the devil's aims to destroy confidence in the church. But we must remember that the Master of the house is greater than the house. It is not the house that will save us, it is not the church, it is none other than the Person of Jesus Christ. God was in Christ; He is God.

I think I may have told you of a minister — he is gone to glory now — who told me of how in the days when preachers believed something in New York City he went to a ministers' meeting one morning, and there was a visiting minister who had been preaching as an occasional supply in one of the churches. This was on a Monday, and the chairman of the meeting asked the writer to pray. He said, "I have never forgotten his prayer. Addressing the Lord Jesus he said, 'O Lord, Thou art the only God we know.'" That is true. We cannot know God apart from Christ. "No man cometh unto the Father but by me." It is not enough that we pray to the "Almighty", or to some vague religious abstraction, and talk about God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." We can now conceive of God in terms of His human relationship. He comes to us in the Person of Jesus-Christ, near enough for us to talk to Him, near enough for us to touch Him.

"Speak to Him now for He hears; and spirit with Spirit can meet;  
Closer is He than breathing, and nearer than hands and feet."

There is no reason why anybody should leave this place unblest. In our morning prayer this morning Mr. Slade asked that the Lord should allow no one to leave this church unblest. There is no necessity for our being unblest. Every one of us may take a blessing with us if we touch Him.

What do you say in yourself? Think a moment, can you say, "Before God I can say within myself, I do believe that Jesus Christ is the Son of God, that He died for sinners, and that He died for me. I do believe that it is within His power to save me and to bless me," or if you are a Christian, "To relieve me from this present distress." However long we have been ailing, however burdened we may be, however many failures we have written into the record of our attempts to find betterment, it is not too late to say within yourself, "If only I can touch Him I shall be healed."

## II.

Let us look at THE OTHER SIDE OF IT. Jesus said when the disciples expressed wonder that He should have asked, "Who touched me," and said, "Everybody is touching Thee." "No, no, the multitudes are thronging me and touching me, but they are getting nothing from me at all. But somebody hath touched me: for I perceive that virtue is gone out of me." Now mark, *that is the distinctive thing of the Christian religion.* The gospel is more than a gospel of idealism — there is the pattern; strive to attain to it. It is not a gospel which bids us follow even the noblest example. It is folly to ask a lame man to run a race. Do you not see, dear friends, that what this woman needed was something that would help her just where she was, and as she was, without any prior improvement at all, someone or something to meet her there. "If I touch Him I shall have it," and she touched Him, and He said, "I perceive that virtue is gone out of me." That is the salvation that is in Christ; — *something He confers, something we receive.* The church cannot give it to you, ordinances cannot give it to you, neither priest nor preacher can give it to you. May I dare to say that there is a sense in which Jesus has no agents, and there is one sense in which He has a multitude. I am here to advertise Him, I am here to tell you what He can do. But that healing virtue, that saving grace, which every one of us needs, — of that He has the monopoly, and you cannot get it second hand; you must get it from Him. Somehow through the crowd you must come, somehow you must get near enough to touch Him. There is no other way by which we can be saved. How marvellous it is that the Infinite has stooped, and placed Himself within the comprehension of the finite; how marvellous that He has come so near to us that without money and without price, without skill — she did not say, "Which finger shall I use? Shall I touch Him with my whole hand? How shall I touch Him?" — no skill was required. She said, "It does not make any difference how I touch Him; if only I can touch Him I shall be healed." Is it not a blessing that the gospel is made so simple? Little children can touch Him, people weighted with the infirmities of the years may touch Him, people in vigorous youth may touch Him, people in the prime of life, with all the powers of a vigorous manhood — you need Him just the same, but you can touch Him, no matter what we are like. And virtue will go out from Him.

Now I come to this question: *Have you ever actually received anything from Jesus Christ?* Coming within reach of Him has something happened, and have you said, "I have something I hadn't before?" That is salvation; that is the new birth. Listen: "My sheep hear my voice, and I know them, and they follow me." But that does not save them. "My sheep hear my voice — "Faith cometh by hearing, and hearing by the word of God," — and they follow me; and I give unto them eternal life." "You hath he quickened, who were dead in trespasses and sins." We do not hear very much of that nowadays, do we? I do not know who invented it, and I do not know why it is so frequently used, but they talk about a man's lifting himself to Heaven by his own shoestraps. Are you trying to lift yourself up, to do something for yourself? No. No. Touch Him, and He will do it. Have you received anything? "Well I am a church member. I live a respectable life, and do the best I can." That is not the question. I want to know whether there has been some Divine communication with your soul that has put something into you that was not there before? Has vir-

tue gone from God to you? What are these exceeding great and precious promises? They are given to us that by these we might become "partakers of the Divine nature, having escaped the corruption that is in the world through lust." What is this Holy Book? If I may so say it is the seamless garment of the Divine Healer. He is inside of it. You cannot divide this Book; it is one and indivisible. Its every word in inbreathed by the Holy Ghost. God is in it. Touch Him, take His promise, touch His garment. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Let me go just a little step farther. The disciples did not know what had happened, the multitudes did not know what had happened; *there were only two people who actually knew what had happened:* Jesus knew that virtue had gone out of Him, and this woman knew that virtue had gone into her, for she felt in her body that she was healed of her plague. She could have said, "I know Whom I have believed." She touched Him, and she was made whole. I do not know anything about the religion of Christ if it is anything less than that — an inward change. The Bible speaks of it under many figures — a new birth, we are born again, we are quickened, "You hath he quickened," we are made alive. But something happened within.

I remember some years ago a young girl who professed conversion in this church. She was a vivacious happy sort of creature, she was rather light hearted, and some undiscerning people might have said she was a bit frivolous. I met her one day and I said, "Well how are you?" She said, "Fine." She said, "You know I think some people around here do not understand me because I laugh so much, and because I always seem so cheerful and light-hearted. But let me tell you, Pastor, this I know, there is a good work going on within." That is conversion — something going on within. She felt in her body she was made whole of her plague. Has there come such a change in you? "Yes, I find that my attitude toward Christ is different. I used to hear people sing, 'How sweet the name of Jesus sounds', and I could say, 'Not very sweet to me.' But when I hear that hymn now I sing it, and it is true. His name is sweet to me. I love to hear people speak well of Him. Once I did not care how they spoke of Him, but it hurts me if I hear anybody speak ill of my Lord Jesus, or use His name profanely. I want Him to be honoured, I want Him to be worshipped, because you see to me He is the Son of God." How did you find it out? "I touched Him, and I felt that I was made whole."

May God help us to touch Him this morning, and to receive from Him whatever blessing we specially need, for His Name's sake, Amen. Let us pray.

Still, O Lord, we marvel at this, that Thou hast come from Heaven and that Thou art still with us. Thy Word tells us, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For whosoever shall call upon the name of the Lord shall be saved. Now ere we sing our closing hymn, O Lord, if there is just one needy soul here this morning who has never called upon Thee, help such an one to pray, Lord save me. Or if there is someone who has wandered away from Thee, and would fain come back again, help such an one to say, Jesus I come.

Help us all to touch Thee, every one, every man and woman, and every boy and girl, from the oldest to the youngest. We stretch out hands of faith to touch Thee,

Father I stretch my hands to Thee,  
- No other help I know;  
If Thou withdraw Thyself from me,  
Ah, whither shall I go?

Lord bless us every one, for Thy Name's sake, Amen.

## WHY PEOPLE GO AWAY FROM JESUS

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

Preached in Jarvis Street Baptist Church, Toronto  
Sunday Evening, July 12th, 1953

(Electrically Recorded)

"From that time many of his disciples went back, and walked no more with him."

"Then said Jesus unto the twelve, Will ye also go away?"

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

"And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:66-69.

### Prayer Before the Sermon

We have not, O Lord, to ask Thy presence in this place, for Thou art already here. We have Thy sure promise that where Thy people assemble in Thy Name Thou art in the midst of them. But we remember that in the days of Thy flesh there were multitudes about Thee who did not recognize Thee: We remember, too, it is written of Thy servant Jacob that when he awakened from his dream he said, Surely God was in this place and I knew it not. Thou art, O Lord, in this place. Be pleased of Thy grace so to open our eyes, so to command our spirits, that by the goings of God upon our own spirits, as by Thy sure word of promise, we may know that Thou art here.

To be in Thy presence is to be within reach of every good and perfect gift, yet we cannot, unaided, recognize these things, nor know we how to ask for them. But we have ever found that Thy presence inspires our prayer; and when we know that Thou art with us we dare to ask for things of which we had never dreamed left to ourselves. We have been singing just now of this great mystery of Godliness, God manifest in the flesh. What a mystery it is! How impossible for the natural mind to understand it! Only as we are taught of God, only as the enlightening Spirit engages our minds, and brings our every thought into captivity to the obedience of Christ, can we really think Thy thoughts. For as the heavens are higher than the earth, so are Thy ways higher than our ways, and Thy thoughts than our thoughts. Stoop, we beseech Thee O Lord, this evening to the littleness of our understanding, and to the dullness of our spiritual apprehension. Draw near to us and lay Thine hand upon us. It may be that, like the blind man whose eyes Thou didst touch, some of us see only men as trees walking. Give us that second and all-illuminating touch, that with the eye of faith we may see Thee as Thou really art.

There is nothing, O Lord, that we can ask for apart from Thee. We want nothing whatever that is not within the compass of Thy will. We desire only that of Thy wisdom, according to Thy riches in grace in Christ Jesus, Thou wilt relieve our poverty, and lift us from the low levels upon which we are prone to live, and bring us this night, we pray Thee, this night — not some other time, but this night, and this hour, bring us into the heavenly places in Christ Jesus wherein already by Thy plan and purpose we are blessed with all spiritual blessings in Him, according as Thou hast chosen us in Him before the foundation of the world, that we might be holy and without blame before Thee in love. Lord we desire to be better men and women; we desire to be better learners to sit at Thy feet, and receive the instruction of the Spirit of Truth, so that grace and peace may be multiplied to us through the knowledge of God and of Christ Jesus our Lord. There is no other way by which such peace can be multiplied but by knowing Thee better and trusting Thee with a less wavering faith.

We thank Thee that we know nothing of our tomorrows. It is enough that we should meet the day as it breaks upon us, and by the principle of the prayer Thou hast taught us, to seek daily supplies for daily needs, this we do. We have come here this evening in the expectation that Thou wilt meet with us, and that by the operations of Thy Spirit we may be enriched and better fitted for whatever the future may have in store for us. For if Thou dost bless us today Thou wilt be the same tomorrow as Thou art today, and as Thou wert yesterday. We thank Thee for the constancy of redeeming love, that we have to do with One with Whom there is no variability, neither shadow cast by turning. Therefore we may draw inspiration and confidence from the memory of Thy goodness in days that are gone. Thou hast not exhausted Thy supplies; Thy storehouses are like the storehouses of Joseph, so full that there is no numbering or estimating their contents. We only know that Thou didst never say to the sons of Jacob, Seek ye my face, in vain. Never have we come to Thee to find that that which we most urgently needed at the hour was not available to us. Oh, we love the Lord, we love the Lord because Thou hast heard our voice and our supplication. Because Thou hast inclined Thine ear unto us, therefore in the shadow of Thy wings will we rejoice, and we do so rejoice just now.

Thy dear children have varied experiences. They must walk in different pathways. Each must meet his own peculiar difficulties; each must carry his own special burden. We are not lost in the mass; we are but individuals before Thee, and every one of us shall give account of himself before God. So Lord, according to the needs of our complex lives, which we cannot unravel, into the tangled skein of which we cannot even look without fear, but according to that need which is deeper than our knowledge, but of which Thou art fully always appraised, of Thy riches in glory, minister to every one of us tonight.

We think of a great multitude of people who love Thy Name, but whose infirmities prevent their enjoyment of the privileges of the sanctuary, they are in hospitals on beds of pain, or perhaps in the late evening-time just quietly resting and meditating upon Thee at home. There are mothers who must stay with the children, there are physicians and nurses which must be about their business, there are some who travel on the sea and on the land and in the air. But Thou art just as near to all of them as Thou art to us. So we commend them all to Thee. And to those whose legitimate labour exercises them on this Thy day, make the place where they serve a Bethel, a very house of God.

Look upon this troubled world O Lord, upon Asia, upon Europe, and upon those who do the best they can to unravel and to find a solution for these problems. Thou art the King of Nations, and unto Thee doth it appertain. Lay Thy sovereign hand upon Russia and her satellites, upon China, and upon those who are charged with heavy responsibilities, upon the President of Korea. We rejoice to know that the fear of God is before his eyes, and that he is one who knows Jesus Christ. Give him courage and strength to continue to stand for righteousness, even though foolish men in the chancelleries of the great nations would lead him possibly in the wrong direction. All these things are very simple to Thee, O Lord. They are beyond our understanding, and certainly beyond our direction. So in a troubled world, each of us having his share of perplexity, we lift our hearts to Him Who is King of kings, and Lord of lords, Whose wisdom is infinite, Whose power is equal to His wisdom, and His mercy equal to His power. Oh, Thou Sovereign Ruler, dispose the hearts of all men to do Thy will, and open Thine hand and satisfy the desires of every living thing, for Jesus' sake, Amen.

**T**HE text is related to a period in the life of our Lord when He had become extremely popular. The multitudes followed Him, and He fed them, as we saw last Sunday evening, by the miraculous multiplication of the five barley loaves and two small fishes. Then the people who had thus profited by His miraculous power would have come by force to make Him a King, but He withdrew from them and went up into a mountain Himself alone. Then the disciples went down to the sea, and took a ship and pushed off from the shore toward Caper-

naum. When they had rowed about twenty-five or thirty furlongs the sea became tempestuous and rough because of a high-wind that had sprung up. But in the midst of their distress they looked, and they saw Someone coming to them walking on the water. They were filled with fear, as you and I should have been I dare say in like circumstances, until He said, "It is I; be not afraid." "Then they willingly received Him into the ship; and immediately the ship was at the land whither they went."

But the people followed Him, and they had observed that when the disciples took ship on the other side of the lake Jesus was not with them. But now they found Him with the disciples, and wondered how He had managed to get there. But this narrative is very careful to say that there were other ships that crossed the sea that night, although Jesus did not sail in them. But He might have done. But these people did not know that there were other ships. It is just a mark of the absolute truthfulness of the narrative that attention is called to the fact that there were other ships, though He did not use them.

Then the people took ships themselves and crossed the lake, "and came to Capernaum, seeking for Jesus." But He knew why they sought Him, and He said, "Ye seek me, not because ye saw the miracles, not because you had the spiritual discernment to recognize this manifestation of Divine power. That is not why you seek me, but merely because ye did eat of the loaves and were filled." He then proceeded to warn them: "Labour not for the meat which perisheth," and He expounded to them the spiritual character of His mission. When He had ended His discourse from that time many, even of those who professed and called themselves His disciples, went back. They said, "That teaching is too hard for us; who can bear it?" They went back, and walked no more with Him. Then it was he said to the twelve, "Why do you not go too?" "Will ye also go away?" And Peter gave the profound reason for their not leaving Him. That is the background of this text.

Of course it would be folly for us to just dwell upon it as a matter of history, if we did not believe that this is the living Word, and has application in principle to ourselves today.

And so I remark that a MINISTRY WHICH MINISTERS TO MEN'S CARNAL AND TEMPORAL NECESSITIES IS LIKELY ALWAYS, FOR A WHILE AT LEAST, TO BE EXTREMELY POPULAR. I use the word "carnal" in its proper sense, not in any vicious or evil signification. Carnal means fleshly. We are all carnal, we are all men and women in the flesh. But I trust many are not dominated by the mind of the flesh, the carnal mind. Notwithstanding, we walk the earth, we eat and drink, we sleep and are weary, because we are people in the flesh, with all the limitations which that condition of life implies.

Now there could of course be nothing whatever wrong in the Lord Jesus multiplying the loaves and satisfying the hunger of the people. I am not speaking this evening particularly of carnal employments which are of an evil or vicious character, but of carnal desires and necessities which are perfectly legitimate, — as it is not a sin to be hungry, and it is not a sin to eat and drink when one is hungry and thirsty. Upon that our life depends. And it may be that Jesus wrought this miracle in order to show us the limitations of carnal ministries. But it is a fact that people care more for their bodies than their souls, is it not? Our Lord Himself said that the question "What shall I eat, and what shall I drink, and where-

withal shall I be clothed?" — He did not condemn these questions, but merely said that after all these things do the Gentiles seek, and seek for nothing else. They are content to live upon that low level of carnal desire and satisfaction.

The modern church, in too many instances, has descended to that low level, hence we hear a great deal now about a "social gospel". What does that mean? It means that it is the business of the church to see that people are well fed, and well clothed, and well remunerated, and that they should have good houses to live in. I remember a man who was by no means a Modernist, but I am sure was in error in the emphasis he placed upon certain aspects of Biblical truth, who said to me that emphasis on the temporal profit of godliness seemed less remote than emphasizing its eternal advantages. Our Lord said, "Your heavenly Father knoweth that ye have need of these things." I am not denying the value of these things, I am not denying the value of a social gospel if there is no other kind of gospel. In itself it may be good. By all means let us feed the hungry, and minister to the sick, and care for the widow and the fatherless, and do our utmost to ameliorate the ills of this mortal life. That is all right in its place. But you see our Lord never allowed the good to become the enemy of the better or of the best. I have often said to you in one way or another that the art of Christian living — for it is an art more than a science — is learning to distinguish between the good, the better, and the best. A Christian, a genuine Christian who is born again, will have nothing to do with that which is manifestly unmistakably evil. He has learned, I hope, to abhor that which is evil. So if he is offered a choice between good and evil he chooses the good. But when he is offered a choice between the good, the better, and the best, it is another matter, and he may choose the good when he ought to choose the better, or he may choose the better when he ought to choose the best, and so consign himself to lower levels of life than God has designed for him.

And so today men are occupied very largely, in the better sense, mark you, not in an evil sense, with carnal and temporal ministries. Long ago Whittier said,

"The Church, to place and power the door,  
Rebukes the sin of the world no more;  
Nor sees her Lord in the homeless poor.  
Everywhere is the grasping hand,  
The eager adding of land to land,  
And Earth, which seemed to the fathers meant  
But as a pilgrim's wayside tent,  
A nightly shelter, to fold away  
When the Lord should call at the break of day,  
Solid and stedfast seems to be,  
And Time has forgotten Eternity."

There lies the modern error — Time has forgotten Eternity.

I remember in my early ministry, it was indeed in the first church I think I was ever called to serve, I was greatly distressed by certain practices that seemed to be prevalent even among Baptist churches. They were spending themselves in holding parties of one sort or another, tea meetings, and garden parties, and bazaars, and I know not what else. Everything was upon that lower plane of things — there was nothing evil in them you understand, but there they lived, and there they stopped. At a Baptist Association I introduced a resolution, greatly daring as a youngster, calling upon the churches to abandon these practices, and shut themselves up to trust in God for all these things. There was one man

who was Pastor of the largest church in the Association, quite a prominent man, and a good man I am sure. But he came to me and said, "Now look here, if you will change just two or three words in this resolution I am sure it will pass." I said, "But what would be the use of it? It wouldn't then say what I want to say. I do not care whether it passes or not, I just want to know where you men stand. I know I am a young man, and I haven't had a great deal of experience, but I am sure you are wrong. That resolution says you are wrong, and I want it to say you are wrong. If you turn it down then you choose something else in place of it." I would not change the resolution, and of course it was defeated. I did not expect it would be otherwise. What was it? Only this: they voted for the loaves and fishes, that is all; they voted for a kind of church life that would minister to carnal desires — entertainments, and all that kind of thing. Before that I had made a solemn vow to the Lord that I would never be Pastor of a church for five minutes which dishonoured Him by recourse to these methods. I never have been. I have had to say on one or two occasions, "I am no pope or priest, and you people can have what you like, but I am at least master of my own movements, and if you have that you cannot have me. In the moment that you put that thing in operation I cease to be your Pastor, without any formalities at all." I found they did not do it. People needed to be led, and to be taught. Jesus fed them with loaves and fishes, and they wanted to make Him a King.

Why did the people leave Him? Because He told them, "I did not come from Heaven to give you the bread that perisheth. That is not my mission. I am not a caterer to carnal necessities. I have fed you of necessity in the wilderness, but I did not come down from Heaven just to multiply the loaves, and to make life easy, to use my Divine power to save you the trouble of work."

There are a lot of people you know who would like a religion of that sort. I remember once preaching in Harry Munroe's mission in Chicago when he was alive. Into that mission came all the down-and-outs of the city betimes; they were a motly crew to be sure. When I had finished preaching Harry said, "Now don't go down; you haven't experience." I said, "What do you mean?" He said, "Half of them are here for a touch. They are here for bread. If you go down they will ask you for money, they will ask you for a meal, they will ask you for a lodging. Sometimes we do that where we find it is absolutely necessary, but that is not our mission; our mission is to preach the gospel. Don't you go down." So he would not let me speak to anybody, but kept me back on the platform, because he was afraid the wolves would get me, and I was not reluctant of course to be kept.

Now dear friends, when Jesus said, "That is not my mission," they did not like it. We do not deal in those things here, except once in a great while when the children have their Christmas dinner we feed the children. And once in a very great while we have some kind of social occasion, never for money making, when they serve refreshments I am pretty observant, and I have observed that even in Jarvis Street there are some people who never miss an occasion of that kind. They may miss the Prayer Meeting, they may miss the church service on Sunday, but give them something to eat and they are always there. We have a higher calling than that Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Some man opens a social

center in Toronto, some minister — it is good in itself, but what follows? It is on the front page of the newspapers. You would think he was the greatest man in the world; they would come by force and make him a king, as long as he would give them something to eat. That is the kind of religion men want. You see it every day. The daily Toronto press is great at that kind of business; I think it is about the only religion the Press understands. Read the reports of the Denominational meetings, and very often most of the discussions are about the minister's salary. They do not get enough. Maybe not, but some of them get more than they are worth, of that I am sure. Half the churches in Toronto are closed this evening. What are the preachers doing? If you folks voted to have no evening service I would go out on the street; I would be doing something. That is the tendency, and when Jesus set Himself against it they did not like it. "O that Jarvis Street! They are fanatical down there; they still preach the Bible; they still talk about conversions; they still expect people to be saved." So our critics say.

### They Wanted to Make Christ King

There is another thing — they wanted to make Him King. There are some people who go to church in order to obtain some kind of social standing. We used to have that here. When I became Pastor of this church long ago, forty-three years and over, I was featured I remember in *Toronto Saturday Night*. There were four prominent ministers, and I was one! You never would believe it, but I was. And there was a Presbyterian, there was a Methodist, and there was an Anglican clergyman, of whom some wag said in later years that he had probably blessed more food than any other man in Canada, because he was invited to banquets and all that kind of thing to say grace, to give a religious flavour to the thing. But there was a certain church that was noted for its social life, and the minister was said to be very popular at afternoon teas. What a distinction! And I suppose his wife poured tea. I can do that myself. I cannot help feeling a contempt for such trifles. Jarvis Street was socially prominent at that time. O yes, the writer said, there were a lot of wealthy people here, and it had a young Pastor who was well received by its people, but the chief feature of Jarvis Street was its choir. It was a good choir; I used to enjoy it very much. But what I am pointing out to you is that churches may become known for all these carnal and worldly things. Music has its place, but we do not come here for that. But the people to whom Christ spoke went back when they found that this carnal ministry was not to continue. The manifestation of Divine power they missed, and thought only of the bread that perisheth, by which they were filled.

I read of a man who did not do very well in the ministry; he was not satisfied with the following of the people. So he abandoned it, and studied medicine. After he became a doctor of medicine a friend met him and asked him how he was doing. "Very much better, thank you," he said. "I find that people generally care far more for their bodies than they do for their souls." But after a while he saw another pasture field which was full of promise, so he abandoned the practice of medicine and studied law, and became a lawyer. The friend met him again and said, "You have changed again? How are you getting on?" He said, "Better than ever, for I have found that people care more about getting the better of



each other than they do for either their bodies or their souls." That may all be true. But you see the Lord Jesus taught us not to allow ourselves to be turned aside even with legitimate things that were good, but were not the best.

#### An Exposition of the Philosophy of the Incarnation

If you study this sixth chapter — I haven't time to go into it in detail — you will find it is an exposition of the whole philosophy of the incarnation, and the revelation of God to men through Jesus Christ. Again and again, almost like a refrain there runs through this chapter — "I came down from heaven"; "I came down from heaven"; "I came down from heaven"; "I am the living bread which came down from heaven." Thus Christ taught that the manna which the people ate in the wilderness and were then dead was only a type and prophecy of a better bread, of a more enduring sustenance than the manna. "I am the living bread . . . if any man eat of this bread he shall live for ever." That is what Jesus said. At your leisure study that sixth chapter. The Jews said, "This is a strange saying, He came down from heaven. Who is He?" They said, "Is not this Joseph's son, and his father and mother are with us?" They did not know who He was; to them He was only Joseph's son. They did not know He had come down from Heaven, and when He insisted upon it some of them said, "We cannot bear that." My dear friends, that is the popular gospel today in many quarters, that Jesus did not come down from Heaven, He was not virgin-born; He was the son of Joseph. They bring Him down to the lowest possible level of natural human life, and in so doing utterly deny the whole Christian revelation. Jesus expounded it here: "My Father giveth you the true bread from heaven." They shook their heads, and said, "This is high doctrine." "Very well," He said, "I am not surprised." Here is a good verse; I have known some Evangelicals who would be afraid to quote it. But this is what Jesus said right in the heart of this discourse: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "I am not surprised," He said, "that you do not believe in me." "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

#### The Basis of This Teaching

Now what was basic to this teaching? It was the whole conception of a salvation that is all of grace from beginning to end, that God begins, continues, and finishes, and that He does everything and we do nothing but receive it. They said, "What shall we do, that we might work the works of God?" He said, "Believe on me; that is all you have to do." "This is the work of God, that ye believe on him whom he hath sent." O how people love to think they are doing something toward their own salvation! I took some friends one time to Niagara, a carload of them, and entertained them as my guests. The man in the party was a Scotchman, but I do not hold it against the Scotch on that account. We had two good meals, and I paid it all, as I expected not only to do, but insisted on doing. I did not want them to pay anything; they were my guests. But this generous Scotchman got out of the car and bought two rolls of "lifesavers", and said, "Have some, have some, have some." There are a lot of people like that. Even though they recognize

somehow or another that they have to be the guests of, Divine grace, yet they want to spend their five-cent piece for a life-saver, and then say, "I helped to pay for it myself." No, your money is no good, my dear friends, "or your works", or your merit; it is all of grace. That is what Jesus said.

Some man says, "I started out to serve the Lord." No you did not. Listen: "The Son of man is come — what for? — to seek and to save that which was lost." Never would any one of us have come to God if He had not first come to us. What I am insisting upon is that running through this discourse our Lord Jesus laid down that basic truth that the utter bankruptcy of human nature necessitated God's coming down from Heaven to do everything for us. And they could not, as we say, "take it." They said, "This is a hard saying; who can hear it?" And so they went back.

#### The Cross Is Here Implied

He went farther than that. He spoke about eating His flesh and drinking His blood, and He said, "The bread that I will give is my flesh, which I will give for the life of the world" — a pre-intimation of His crucifixion; He was giving Himself. And unless they participated in that they had no life in them. They said, "How can this man give us his flesh to eat?" There is a passage there before my text, which says that the disciples said, "This is an hard saying: who can hear it?" And said Jesus, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"

#### His Resurrection and Ascension Were All There.

In a word it was the gospel of grace, the whole scheme of redemption, God's way of saving men from that time. And many of His professed disciples went back and walked no more with Him. Do not blame the preacher for losing some of his congregation. It is sometimes a tribute to his faithfulness. "We cannot stand that kind of doctrine." I suppose all preachers are tempted. Somebody asks, "Do you ever have a Sunday night movie?" Whenever you hear of that taking place in Jarvis Street you will know that I shall be lying in Mount Pleasant Cemetary somewhere. It is stooping down to these carnal principles, a failure to depend upon the power of the Holy Ghost, which is the modern Church weakness. That is what Jesus said: "It is the spirit that quickeneth . . . the words that I speak unto you, they are spirit, and they are life." That is this Word. It is spirit and life. I do not know how it works, but the Word of God does the work. I know it does. And that is all Jesus had to offer them, just the word.

#### Some Wondered Who Jesus Was

I suppose when the people gathered about the grave of Lazarus, wondering what this man Jesus was going to do, many of them said, "This is Joseph's son, his word is the word of a man." But when after He had thanked God for hearing Him He cried with a loud voice, "Lazarus come forth," and the dead man stirred, and came forth shuffling out, bound hand and foot with grave clothes, do you know what I think they said? They said, "That word was not the word of a man." Someone asked me the other day, "How do you know the Bible is the Word of God?" I know it because I have seen it call Lazarus from the grave so many times. No other word does it, but this does. "I am not ashamed of the gospel of Christ;

for it is the power of God unto salvation to every one that believeth."

Again I advise you to take this sixth chapter and study it for yourself, and see all the reasons why the fleshly natures of those hearers were rebellious against that spiritual message, until at last they said, "We can stand it no longer; good-bye." "Many of his disciples went back, and walked no more with him." My dear friends, there are thousands and thousands of people in this city who come within that category. They went to a big evangelistic meeting and their emotions were stirred, but their consciences were not quickened and their hearts were not touched, and they were not born again. But they walked up with the throngs, and the evangelist said so many were converted. They were not converted. If it was not the loaves and fishes it was the music, or it was the evangelist's pleasantries, or maybe it was a man with a little flask of oil promising to heal all kinds of diseases. They came from all quarters and filled the place, and they were anointed. "Can you see?" "Yes." "Put away your glasses." "Do you feel better?" "Yes, I know I am healed." Telepathic influences, stirred to some kind of a religious profession, joining in the throng that would make anyone king that would heal your body and fill your stomach. Then the day after — "Don't tell anybody, but really I am afraid I shall have to put my glasses on again." And they do. "You were all right last night?" "Yes," the man says, "but I don't feel quite so well today." No. There are many carnal and temporal appeals, which lead multitudes to call themselves His disciples, but when at last they come to the teaching of God's Word, and see what the Scriptures really teach, and what the Lord Jesus really is, and what He demands of all who profess His Name, they cannot stand it, and they go back and walk no more with Him. I venture to say that I am strictly within the facts of the case when I say there are tens of thousands of people in this city like that, who now never cross the threshold of a place of worship.

My dear friends, it does not pay to minister to carnal desires. Our Lord Jesus set an example, and then testing the twelve He said, "Why don't you go?" "Will ye also go away?" Away from where? "Away from me." That is what people do — they go away from Christ. When He said to the twelve, "Will ye also go away?" What did Peter say? He did not say, "Where shall we go?" He did not say, "To what shall we go?" But He said, "To whom shall we go?" There is only one Jesus, and to go away from Him is to go away altogether. There is no one else to whom we can go. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." But Peter, what is there about this Man Jesus that has led you to take the position of the minority? You know people ordinarily do not like to be in the minority. How they argue the value of majorities! Where there is democratic principle I believe in the right of majorities to rule, and yet dear friends in a thousand particulars the majority is very often wrong. I am just as sure as I am alive at this moment that in respect to Korea and that problem the majority are as wrong as they can be. They are coming around to it now, and walking a little softly about their efforts to obtain a truce. But Peter took the side of the minority. Why do you stand with this Man, Peter? What is there about Him? Just this: "Thou hast the words of eternal life." He monopolizes the words of eternal life. I said to you this morning that that woman who touched the hem of

His garment discovered there was no intermediary; she had to come to Jesus Himself. And so have we all. "Thou hast the words of eternal life;" He is the Word of eternal life. "The Word was made flesh, and dwelt among us." What do you want — a sandwich, a better house, a new suit of clothes, better wages, a more comfortable life, a little amusement, a little entertainment? Well you may get all these things, and you may get them perhaps quite legitimately in many directions. If you cannot get it in one store you can go to another. You have done that sometimes, have you not? You wanted something, and you went to a certain big store — "Sorry, it is not in stock." You went to another store — "No, sorry, it is not in stock." You went to another store — "O yes, plenty of it." But not in the matter of eternal life, dear friends; there is just one storehouse, and there is just one Storekeeper. You will get it there or you will never get it anywhere. "Thou hast the words of eternal life. We must come to Jesus, we must trust Jesus, or be lost, that is all. Somebody who is inclined to be a bit of a playboy says, "This is the life." Maybe, but not the eternal life. I am not talking about life as men appraise it; I am talking about eternal life, life upon which death has no power, life that begins now, is received now, and never ends. I am talking about the path of the just which they walk who believe; which path is as the shining light which shineth more and more unto the perfect day.

We used to have a man here — I do not know whether he was a little bit "off" or not, but he was not much off; he may have been just fifteen and a half ounces to the pound, I do not know. But he was a genuine Christian, and he had a Biblical name, it was Ezekiel. His mother had given him something to live up to. We all loved to hear his testimony because everybody knew that he was a genuine Christian. One day I remember he said, "You know friends somebody told me that I was crazy. They said, 'Why Zeke you are just stark crazy.' 'Maybe I am,' I said, 'but I am right on the way to a beautiful asylum.'" He had an answer for everybody. People talk about security. I see these great Insurance buildings going up all around, costing millions. People rightly are trying to provide for the rainy day. Some of them seem to think it is going to rain as it did in Noah's day, it seems to me, they are so careful about it. However, be it ever so good it is not the best. I saw one Insurance slogan: "Your future is our business today." So it is if you pay for it. And that is right. It is all right to take thought. "A prudent man foreseeth the evil, and hideth himself." It is well to do that. But oh, my dear friends, what we all need is eternal security, is it not? — not something that will last for a little while. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "And we believe and are sure that thou art that Christ, the Son of the living God."

Who was He? The seed of the woman it was promised should bruise the serpent's head. That was Jesus. "Come thou and all thy house into the ark," said God to Noah. It was a picture of Jesus. They went through the Red Sea safely, which the Egyptians essaying to do were drowned — a picture of what Jesus does. It is all through the Old Testament, and all through the New, from Genesis to Revelation, until a believing seer hears the One Who came down from heaven saying, "Behold I come quickly; I am coming back again," and he answers, "Even so come Lord Jesus." He, His personality, the promise of His cleansing blood, binds all this Book to-

gether. This is the Temple of truth, like Heaven itself, which has no need of the sun or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. Will you go away? Do not go away from Jesus. Do not be foolish enough to allow yourself to be persuaded that there can be any kind of profit in going away from Jesus. Adopt Peter's word: "There is no one to whom I can go." "For there is one God, and one Mediator between God and man, the Man Christ Jesus." Oh, that we could be like the disciples on Tabor. When the clouds had gone "they saw no man save Jesus only." That is what I want you to see tonight. The Lord bless you every one for His Name's sake. Let us pray.

O Lord, we thank Thee for a full and free eternal salvation that is in Christ Jesus our Lord. Bless us, we pray Thee, this evening. May those of us who are Christians resolve as Thou shalt help us to cleave more closely to Thee than ever, and should there be one who is not a Christian help him or her to behold the Lamb of God and live, for Thy Name's sake, Amen.

### "L'AFFAIRE FINALLY"

Rev. W. S. Whitcombe, M.A.

#### Jewish Children Kidnapped and Forcibly Baptized Baptisms at Essex

TO-DAY'S newspapers in France carry banner headlines concerning "L'Affaire Finally", which has raised a storm of indignation here and even threatened to become another "cause célèbre" such as the "affaire Dreyfus" was at the turn of the century. A brief account of this matter will be of interest to readers of THE GOSPEL WITNESS as one more illustration of the bigotry of Romish intolerance and the fraudulence of Romish casuistry that well confirms the maxim imputed to the priests to the effect that "the end justifies the means". The following account is based upon a carefully documented report of the case prepared by Mr. David Lambert, a lawyer of Paris and issued under the auspices of several French organizations.

#### Nazi Horrors

The first chapter of this tragic tale that sometimes reads like a cloak-and-dagger novel and sometimes like a detective story took place in La Tronche, near Grenoble, France, where young Dr. Finally and his wife had taken refuge when Hitler occupied Austria. There, two boys, Robert and Gerald, were born to them in 1941 and 1942. Despite the anti-semitic campaign of the Vichy government and of its Nazi masters, this young Jewish couple had their two sons circumcised, an act, which, in view of the times, marked their determination to have their children brought up as Jews. Early in 1944, the father and mother were both arrested and taken to a concentration camp from which they never returned. Before their disappearance, they attempted to save their children from the horrible death which they feared for themselves by placing them in a Roman Catholic institution. When the parents disappeared, this institution gave up the children and no other could be found that would incur the risk of sheltering two children of the proscribed race.

#### Romish Casuistry

At this juncture the friends of the Finally family were directed to a Mlle Brun who took charge of the children, then of a very tender age. That was in February of 1944. Less than a year later, in January of 1945, the

sister of Dr. Finally, a Mrs. Fischel, whose home was in New Zealand, was informed by a friend of the family that her little nephews were still alive. Immediately the aunt wrote to the Mayor of La Tronche, where her brother had lived, who replied to her under date of March 12, 1945, assuring her that "The dearest wish of your brother was that you should take his children. I knew him personally." After writing a number of letters, the aunt in New Zealand finally learned that the children were under the care of Mlle Brun, who, under date of November, 1945, wrote to her: "Your nephews are Jews, that is to say that they have remained in their own religion." Mlle Brun also advised that it would be in the interests of the children to wait until travelling became somewhat easier when some member of the family could come and get them and at the same time salvage all that belonged to them, which, she hinted, was a considerable amount.

The details of this lengthy correspondence are of special importance in view of the charges that have been made in France by Roman Catholic protagonists who have affirmed, quite gratuitously, that the Finally family showed no interest in the children and made no attempt to receive them. Documents reveal that the aunt in New Zealand continued to write asking for the children, at the same time expressing her gratitude for all that Mlle Brun had done for them and for the risks that she had incurred in their behalf during the occupation of France. The good offices of various organizations were also sought when no reply was received to further letters requesting the children. In turn the British Red Cross, the French Red Cross, transmitted the message but without result. At last the President of the Council of Ministers the Foreign Affairs Minister of France, Mr. Georges Bidault, was compelled to write to the French Legation in New Zealand, "I have written twice to Mlle Brun and she has not replied to me." In October of 1946, another aunt visited Mlle Brun and begged the return of the children to their own kindred. To all her petitions there was nothing but a merciless "No!" The Finally family were not easily discouraged and sought the aid of the Roman Catholic Bishop of Auckland, New Zealand, who wrote the Cardinal-Archbishop, the primate of England, who in turn addressed the Bishop of Grenoble in France. The result of this long chain of mediators was a lengthy argument, evidently drawn up by legal council, in which all the arguments which could be invoked for the conduct of Mlle Brun were classed in three categories, the legal, the religious, and those based on the fact that the desires of the parents were not known. In the religious argument, it was stated, among other things, that "Religion is a matter of free consent and when the children are of the age of understanding, they may choose for themselves."

This was written in July of 1948, the very year when Mlle Brun had them baptized as Roman Catholics!

#### French Courts Intervene

Having exhausted all possibilities of arriving at some amicable settlement of the affair, the Finally family at last saw themselves compelled to have recourse to the courts.

But here too, some strange surprises awaited them. Some of the lower French courts handed down decisions that read more like the sentences of recorder's courts in Quebec in cases where Protestant preachers are involved, than like justice in a free and enlightened land such as France. Notwithstanding, the case was taken to higher

tribunals, and at last, on June 11, 1952, the Court of Grenoble ordered that Mlle Brun give up the children to their own family.

But the decision of the court was not the end of this strange case, it merely opened another and more amazing chapter that would surpass all credibility if it were not supported by authentic documents and the testimony of accredited witnesses. Mlle Brun and her powerful friends had no intention of bowing to the authority of French law, apparently on the assumption that their Church and its laws were of greater authority in civil matters than any other body. The first step was to seek the consent of another uncle of the young boys to the proposal that they should remain under the care of Mlle Brun. This lady made arrangements through monks in Vienna to meet the uncle in a Franciscan monastery in Strasbourg, to which he came on the understanding that the children would there be given into his charge. When he arrived there, however, he was told that the lads were in school and that he could not see them. According to his account, Mlle Brun opened her sack and took out a fat bank roll of thousand-franc notes and offered them to the uncle, a poor man who had lost all his possessions during the Nazi régime. He was also informed that Dr. Finaly had a bank account in Switzerland and was offered the control of it. These offers he repulsed with indignation.

#### Kidnapping in the Name of Religion

The children had already been taken to Paris and put under the care of a religious order known as the Congregation of Notre Dame. From there they were sent to another house of the same congregation in Marseilles in the south of France. From thence they were taken to Bayonne, to the Institution of Saint-Louis-de-Gonzague. The superior of this institution, a priest of a different sort from the others in this wicked conspiracy, refused to keep the children and immediately notified the civil procureur (court official). In the meantime, the woman who had brought the children to Bayonne went to confide her troubles to the bishop, who in turn suggested that they seek the help of the mayor, who was also a member of the French cabinet. This gentleman promised to use his influence with the procureur and also to go to Paris and do the same at the ministry of justice. The next morning, when the uncle called to see his nephews who he thought were safe under the protection of French justice, he discovered that they had been spirited away during the night. Between the 3rd and the 13th of February the children were taken through the Pyrenees during a severe snow storm by what has been described as a chain of priests and smugglers. The children, who had been passed from one religious house to another in France, Switzerland and Spain under assumed names and with false papers, have been closely guarded for some months just across the border from France in Spain.

#### What Next?

The news that is featured in to-day's papers in France is that at long last the young Jewish children have been brought back to their native France under the care of a Mlle Ribière who is described as an emissary of Cardinal Gerlier. They are now in a home near Paris, where a spokesman for the Roman Church has requested newspaper men to leave them in peace these two baptized Jewish children, to whom they wish to offer a life and an education that are free from restraint. This statement

may offer some indication of the Roman Catholic interpretation of the accord signed between the Hierarchy and the rabbinate for their future disposition.

The facts of this case speak for themselves, and we have given a resumé of them without commentary as we find them in the document before us. Uninformed optimists who insist that the Church of Rome is being liberalized, will receive a severe jolt if they take the trouble to study this fantastic story of present-day Romish arrogance and systematic deceit. The records of French courts constitute a moving-picture film that shows French nuns and priests, in all ranks of the hierarchy, caught red-handed in an illegal and immoral plot to kidnap two unfortunate Jewish child victims of Nazi cruelty, and forcibly baptize them in order to report their conversion to Romanism. Such a wave of indignation has been raised that Cardinal Gerlier has at last intervened to bring the children back to France. It is a lesson for English-speaking Protestants that public opinion plays a very important part in shaping the policies of the highest circles of the hierarchy, who are moved by motives of expedience even when they are as deaf to the decrees of civil courts as they are to moral considerations.

## AMONG CONSERVATIVE BAPTIST CHURCHES

By Rev. H. C. Slade

### Mitchell Square Holds Anniversary Services

Anniversary Sunday at Mitchell Square is always a memorable event. Many of the old friends and members who have moved out of the district usually return for the day to enjoy both the ministry of the Word and fellowship of the people. According to reports reaching us, this year's Anniversary Services were among the best ever held. Mr. Carl Harvey, of Washago, one of the Lord's most faithful witnesses, preached to a capacity crowd at the morning service; the evening preacher was the pastor himself, the incomparable Samuel Tulloch. The attendance at the evening service was also large. Music was provided by a male quartette from Orillia, three of whom at one time lived next door to Mitchell Square Church. For them it was a case of coming back home.

Beginning the first of July a Sunday evening service was added to the other regular meetings of the Mitchell Square Church. For some years previously only one service, along with the Sunday School, was held on the Lord's day. Through this extra meeting Mr. Tulloch hopes to reach a greater number in the district with the Gospel. The prayer meetings this season are being well attended by both adults and young people.

In a recent letter from Mr. Tulloch he tells of the joy they all experience when they frequently hear the young folks lifting up their voices to God in prayer. Intensive visitation work has resulted in the opening of many new homes to the Lord's servant throughout the district.

### Improved Facilities at Churchill

Student Pastor Mr. Reg. Brown writes: "In our work at Churchill there have been recent improvements made to the church building. A few weeks ago the oil lamps were replaced with electric lights, and a two-roomed apartment built in the basement to provide living quarters for

the student pastor. The apartment, we feel, was essential and we are convinced that it will prove in years to come to be very beneficial to the work.

As far as our regular services are concerned they are encouraging but far from satisfying. The growth in our Sunday School has given us cause to rejoice. We began early in the summer with only two or three scholars and at the present time we are having twenty-five to thirty in regular attendance. To see the little children come to God's house to sing Bible choruses and hear the stories of Jesus brings to the hearts of all great joy.

We hope to add to our present number through Daily Vacation Bible School which is being held in August. During that week we are planning to hold evangelistic services in the evening and are looking forward to the blessing of the Lord. We take this opportunity to solicit your prayers on our behalf that we might witness, during this week of meetings, showers of blessing."

#### Baptisms at Essex

Rev. B. R. Oatley-Willis, pastor of the First Baptist Church, Essex, had the joy recently of baptizing an elderly couple in their mid seventies, both of whom professed faith in Christ in the Essex Church in the past year.

During an evangelistic campaign held a few weeks ago a number of others accepted Christ as their Saviour. It is expected that a few more will be following their Lord in believer's baptism shortly. All departments of the work at Essex are in a healthy condition. Progress in the Sunday School is shown by the average increase of thirty over last year's attendance.

The Young People of the church are kept busy these days helping in the work at Roseland, a suburb of Windsor, under the leadership of Pastor Russell Cherry. Their efforts, in the way of teaching and visiting, are proving to be very productive.

#### The Next Towns

Our Lord, in describing the comprehensive character of His earthly ministry, spoke of "the next towns" which were in His great missionary programme to be both visited and evangelized. Into all places where sin and need abounded He determined to go. It is good to see the Lord's servants with the same vision. Pastor Kenneth Burton, after surveying the territory surrounding Iron Bridge in Northern Ontario where he is pastor, decided to open a new work in the village of Desbarats, about 50 miles west. The work in this new place was started during the month of June by holding a weekly Sunday School and a preaching service. While the numbers attending are not large as yet, it is encouraging to see a small group of the Lord's people evidently anxious to join hands with Mr. Burton in raising up a clear gospel testimony in what they feel to be a very needy centre.

As the visitation work among the people of that vicinity is intensified, the Christians are convinced that many others will be brought in under the sound of the Gospel.

At present Mr. Burton and his people at Iron Bridge are in the midst of Daily Vacation Bible School. Times of blessing are being experienced by both teachers and scholars.

#### Reaching the Children

Under the leadership of Rev. Frank Wellington, a Toronto Baptist Seminary graduate, the Fundamental Baptist Church at Fort William held a week of special

meetings in June. Reporting on these meetings Rev. W. C. Tompkins, the pastor, wrote as follows: "In five meetings held for children after school each day (Monday to Friday) we had over 1,600 children packed into the church auditorium. The average was around 320 each day. Our present visitation effort is largely based upon the prospects secured at these meetings. Forty new scholars have already enrolled and we are looking for others by autumn. The workers received great help and stimulus from the meetings held at night in encouraging and instructing those who would reach others for Christ."

Mr. Tompkins goes on to say that these special meetings proved to be of great benefit in reaching many for the Bible School and causing some to decide for Christ.

A number who have recently professed faith in Christ have enquired about baptism. In all departments of the Fundamental Baptist Church the testimony remains strong and the services are well attended with many new faces seen at almost every service.

Through the radio and printed page Mr. Tompkins continues to minister to vast multitudes each week. It is very evident that a few of the unsaved who are at present attending the services are "almost persuaded". For these the church is constantly praying that they may soon become fully persuaded and avowed followers of the Saviour.

#### A Busy Church

Below we print a letter from Pastor Leslie K. Tarr of Harriston which contains news of the church's many activities under his leadership. Mr. Tarr writes as follows: "In June the church at Harriston sponsored a week of gospel meetings with our brother, Rev. Samuel Dempster from Delhi and Courtland, as the evangelist. Prior to the meetings the town and surrounding country had been covered with tracts and announcements. On the Saturday night prior to the first meeting a well attended open air meeting was held in front of the local post office. The meetings were well attended and the Spirit's presence felt. One young man came forward to signify that he felt called to the Gospel ministry. It was encouraging to see God's people attend night after night and to hear their expressions of gratitude about the feast of good things.

In June we also received one lady into church membership on the basis of experience. Since we have a relatively small membership we do rejoice at such news. We are persuaded that a large part of the work of the New Testament church is the feeding and edification of the saints of God; hence, when souls are saved, we feel that it is essential that they unite with the church and have a part in its fellowship and work.

On the morning of Sunday, June 28, the Orangemen of the local lodge and some from the district paraded to Bethany Church. On this occasion the church was packed to capacity and we welcomed the opportunity of declaring the Gospel of the Grace of God.

At the present time we are conducting a survey in a town near here with a view to establishing a Baptist Testimony there. We covet prayer in this endeavour.

Soon comes the Daily Vacation Bible School which will begin the second week in August.

As we look at the calendar we see that the summer is passing quickly. When it is over, we pray, may there be fewer in this locale who can say — "The harvest is past, the summer is ended, and we are not saved" Jer. 8:20.

### Special Meetings at Malartic

Malartic, like most of the northern towns in Ontario and Quebec, has gradually developed into a cosmopolitan centre offering splendid opportunities for reaching people from nearly every country in Europe with the Gospel. During a week of special English meetings held recently, with Mr. G. Aceti of Timmins as special speaker, a young Jugo-Slavian man was contacted and began almost immediately to show a deep interest in the message of salvation. As he did not understand English too well he asked for a New Testament in either the Slovenian or Italian language. Upon learning that he spoke Italian Mr. Aceti began to converse with him about the things of God in a familiar tongue. Through a number of these conversations his interest became so intensified that later he made a special trip to speak further with Mr. Aceti about the wonderful gift of life. This young man is apparently not far from the kingdom.

A few days ago we received a letter from Rev. Yvon Hurtubise, the pastor of the Malartic Church, in which he relates the following testimony of one more French Canadian who has come, through the teaching of the Word of God, to see and accept the truth as revealed in Jesus Christ. . . . "I no longer feel comfortable in the company of my Roman Catholic friends . . ." is the testimony of a French woman who wrote to us recently telling of her trust in Christ, saying that, since she has started praying to the Lord, He has become real to her. Before, everything seemed so vague and uncertain, but now she has peace and joy in Him. This woman has been led step by step throughout many years to a knowledge of her Lord and Saviour. We rejoice in her recent profession of faith and all the more so because there are many more who are even now being led by the Lord through these various steps. It has been true in the Gospel work in the North that one has planted, another watered and God has given and will yet give the increase."

At the Daily Vacation Bible School now being conducted in Malartic they have reached, in attendance, a high of 80, including English, French and German children. Assured that God's Word will not return unto Him void, Mr. Hurtubise reports a profitable time being spent with the children each day.

### RECORDS OF REV. EMILE GUEDJ'S SINGING

While Mr. Guedj, one of our French Bible Mission Pastors, was with us last Summer, he made six recordings for three records, a hymn on either side. These three records were made available in an attractive album, and sold at \$4.00 a set. We have left a very limited number of these records, and if any of our readers are interested in obtaining a set, we should be glad to hear from you immediately.

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### FOR YOUNGER READERS

#### BUNYORI LEARNS TO READ

Founded on Fact

By Amelia O. Stott

**I**T HAPPENED one scorching hot day when Bunyori was busy planting vegetables in his garden. Suddenly, as he turned around, he saw a big crowd in his African village all gathered around a white man, who was talking to the people in a loud, ringing voice.

The boy rushed to the spot, for any excitement in that distant country district was just the breath of life to him and all his village friends.

Bunyori saw a large colored picture hanging down from the thatched roof of a hut, and he gazed at it wondering what it meant. It was a picture of a man standing in loose white garments in the midst of a crowd of people, while a poor wild-looking boy huddled at His feet.

"That boy has an evil spirit," said Bunyori aloud, and the teacher heard him.

"That is so," he said. "You are quite right, my boy, but this Teacher, who is the Son of God our Saviour from heaven, is driving out that evil spirit." And if we, too, believe in Him, and trust Him, He can save us from their power."

Fear of evil spirits was always in the people's minds, and they were helpless to break the chain of misery which held them in terror.

"How can we know about this powerful God so as to believe in Him?" cried one youth, and Bunyori drew closer to the white teacher, who held up a small book.

"You can find out all about Him written in this book."

"But I cannot read," said the boy, and the crowd began moving away.

Then an African teacher, who was with the white man, stepped forward and hung up a large card with pictures of simple, familiar objects like an elephant, lion, garden hoe, mealies and so on.

"Come," he said, "if you really want to read, I will teach you."

Then the man began showing them how to recognize the name of each object, giving Bunyori and the other boys similar but smaller cards.

When he knew that the white missionary was camping not far away, Bunyori went next morning to learn more words, and every day after that until the Bwana (missionary) and his companion had to move elsewhere.

The other boys became discouraged by the difficulty of learning to read, but not so Bunyori. He got a small primer before his friends left, and when watching that the baboons did not steal their fruit, he studied his little book. Soon he found he needed another, and wished he had bought it from the missionary. He remembered a young man in his village who had once been for a short time to a mission school, so he went to him to ask how he could get another little primer.

"I think you could buy one at the Jesus school where I once learned books for a time, but it is three days' journey away. The rivers, too, are full of crocodiles and hippopotamuses and it is dangerous for a boy like you to go alone."

"I must go," said Bunyori. "I will get my friend Nikko to mind the fruit for me."

Of course his mother did all she could to make her son give up his idea of going so far away. However, Bunyori

was quite determined to go, and said, "The All-Powerful Spirit can take care of me if I keep asking Him all the way."

Certainly it was a risky journey and once Bunyori heard yelling and screaming just beyond the bend of the river. A young lion suddenly sprang across the path ahead. A number of women were scaring it away from the place to which they had come to catch fish. They had come upon the lion devouring a fine bush buck, and in the noisy confusion the animal had left most of his catch behind. The men from the nearest village all came running out and were so pleased to get a feast that Bunyori was given a share, too, and he was invited to sleep there that night. But he still had a full day's journey ahead and was thankful to reach the small town where a bookstall seller attracted his attention.

"Sir," he said, "can you sell me a Jesus book, a very simple, easy one?" The old man began searching around, and got a Gospel portion which someone had sold him for a tiny coin.

Bunyori took it at once, although, alas, he could not understand the meaning at all. It was the Gospel of Mark, but the boy could not make sense even of the first sentences.

He went to the young neighbour, but he had forgotten all he had ever learned at school. Bunyori was terribly disappointed, but he would not give up.

Some days later he saw a government official's car on the road some distance away. The boy saw his chance and ran into his hut and brought out his book, together with a pot of cooling drink.

"Greetings!" he shouted. "You are hot and tired. Rest a little and take this to cool yourself."

The young African greeted Bunyori, and said gratefully, "How kind of you, little Brother, I have a few moments to spare."

"Then will you please tell me what these words mean?" and Bunyori thrust his little book into the messenger's hands.

"That word is 'beginning,'" he said; and 'Gospel' means 'good news'. I, too, read that book years ago at school."

"Oh, how much I desire to understand it!" said the boy eagerly.

"Well, I sometimes come this way, and if I can, I will help you."

So that was how Bunyori learned to read over a long time of patient plodding. But best of all, he came to believe and know Jesus Christ as his Saviour.

As soon as he could read a little, he went to the young man in his village and said to him, "Now I have learned to read out of this wonderful little book, and since it was you who told me how to get it, I want you to share this Happy News."

"Truly, I will hear," said the youth. "It will remind me of my school days before my father died and I had to come home and work for my family."

Bunyori read him the story of the sower in Mark, chapter 4, and the young man hung his head. "That is just like me," he said, "too busy with other things to remember what I heard at school. Will you help me, Bunyori, so that together we may learn about Jesus and His way of life?"

And so, through the persistence of one boy in learning to read and understand the Gospel story, many in that village were brought to know and love their Saviour.

—The Sunday School Times.

## Bible School Lesson Outline

Vol. 17 Third Quarter Lesson 5 August 2, 1953

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

### THE FALL OF JERICHO

Lesson Text: Joshua 6:1-20.

Golden Text: "By faith the walls of Jericho fell down, after they were compassed about seven days."—Hebrews 11:30.

#### I. The Triumph of the Conquest: verses 1-16.

The Word of God gives an accurate historical record of the exploits of the children of Israel. In modern times Christian generals have used it as their guide book in the principles and details of military strategy. The first step in the capture of Jericho was the effective blockade of the city to prevent help from outside sources reaching the Canaanites.

The Lord frequently reminded the people of His promises to them. He knew that at each critical hour they would need the encouragement to be derived from a consciousness of His faithfulness (Josh. 1:5; 2:24; 3:7). It is the same to-day; He would have us listen once again to His messages to us, which we forget so soon (2 Pet. 1:9; 3:1).

By marching around the beleaguered city of Jericho the Israelites fulfilled the requirement of treading with their feet the land which became theirs as soon as it should be claimed (Deut. 11:24; Josh. 1:3; 14:9). They marked off that territory as sacred land in somewhat the same manner as was customary in England some years ago, when the members of the church would "beat the bounds" of their parish, marching, singing and praying. It is our privilege to dedicate as sacred to the Lord all that we are and have.

The order of the procession is given in the record. The armed men marched in the front and in the rear. Priests with trumpets went before the ark. The silver trumpets were blown to call the people to battle, to announce a convocation for worship, to celebrate a victory and to express holy joy (Numb. 10:2-10). All of these elements were combined on the present occasion. The ark symbolized the presence of God in their midst (Numb. 10:21, 33; Josh. 3:3), and the Captain of the Lord's host was leading them (Josh. 5:13-15).

To human eyes the daily march of the priests and soldiers around the wall of the city might seem ridiculous, but this was the command of God, and His commands are not grievous or unreasonable (Psa. 119:86; Matt. 11:30; 1 John 5:3). Doubtless the morale of the heathen inhabitants of Jericho would be affected by this triumphant testimony of a people through whom the Lord had already done wonders (Josh. 2:9-11; 5:1).

As the heavenly trumpets sounded forth their clarion notes of praise, victory and joy, the people marched in silence. They were to make no sound until the day when the Lord should bid them shout. The Lord will guide His people aright. There is a time for silence, and a time for testimony: a time to act, as well as a time to speak (Eccl. 3:7).

At the seventh round on the seventh day, as the trumpets blew and the shouts resounded, the walls of Jericho fell down flat. The Word of the Lord was completely and accurately fulfilled; and on the human side, the people had believed and obeyed their Master. The walls of Jericho fell down by reason of their faith in the Word of the living God (Heb. 11:30).

Archaeologists who took part in the excavation of the ruins of Jericho testify to the fact that no part of the wall was left standing. The capture of Jericho was a stupendous miracle. There are those who would discredit the miracle by claiming that the regular tramping of the armed men weakened the walls, but, whether or not the physical law of pressure was involved, the walls fell down flat at that precise instant by the act of God. The Lord is sovereign, as well as omnipotent (Isa. 40:12-14; Rom. 11:33-36). He may use instruments, agents and natural laws, if He so desire, but He is independent of all the forces of this universe, of which He is the Creator.

The Lord caused the walls of Jericho to fall down, but the city did not come into the possession of the Israelites until they had captured it by their own hands. Faith must be

accompanied by action. If we trust the Lord and do what we can do ourselves, He will honour our faith and do for us that which we cannot do for ourselves (Neh. 2:4, 5; 4:19-22; Jas. 2:21-26).

#### II. The Treatment of the Conquered: verses 17-20.

The wickedness of Jericho was so great that God in His holiness must bring judgment to bear upon its inhabitants, lest the iniquity should multiply and pollute the whole land. He therefore marked the city for complete destruction; He devoted it to death (Lev. 27:21, 28, 29; Numb. 21:2), as He had done in the case of other wicked cities (Gen. 6:5-7; 18:20, 21).

But, while the Canaanites of Jericho were separated unto death, Rahab and her family had been separated unto life, according to the covenant which had been made with her on the basis of her faith in the Word of God through the messengers (Josh. 2:12-14; Heb. 11:31). The wrath of God rests upon this world because of sin, but His mercy avails for those who believe His promise to redeem them (John 3:16; Rom. 2:5-10).

The precious things of Jericho — the silver, gold, brass and iron — were to be brought into the treasury; they were regarded as "holiness unto the Lord" (verse 19; margin; Exod. 13:11-16; 22:29; Lev. 23:10; Prov. 3:9; Mal. 3:10). Let us consecrate to Him and to His service the first things — the first of our time, talents and possessions in acknowledgment of the fact that we are His (2 Cor. 8:5).

#### DAILY BIBLE READINGS

July 27—Jericho Pleasantly Situated ..... 2 Kings 2:16-22  
 July 28—A City of Palm Trees ..... Deut. 34:1-8.  
 July 29—School of the Prophets, ..... 2 Kings 2:1-7.  
 July 30—Joshua and the Lord's Captain ..... Josh. 5:11-15.  
 July 31—Curse upon Jericho ..... 1 Kings 16:28-34.  
 Aug. 1—Jericho Typical of Sin ..... Luke 10:30-37.  
 Aug. 2—Victory through Faith ..... Heb. 11:23-30.

#### SUGGESTED HYMNS

Encamped along the hills of light. The walls of Jericho were strong. Conquering now and still to conquer. Christian, seek not yet repose. 'Twas Jesus my Saviour. 'Tis the grandest theme.

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#### THE SIN OF ACHAN

Lesson Text: Joshua 7:1-15.

Golden Text: "Thou shalt not steal." - Exodus 20:15.

#### I. The Results of His Sin: verses 1-9

The capture of Jericho had demonstrated the fact that the Lord was with Joshua (Josh. 1:5; 6:27). The fame of the leader of Israel had gone throughout the land, but his influence was marred by the sin of the people. A Pastor, teacher or Christian worker is responsible for leading aright those placed in his care, but there are those who insist on going their own way, bringing discredit upon their leaders, and hence upon God (2 Tim. 4:10; Heb. 13:7,8).

The anger of the Lord was kindled against all Israel, because of the sin of one man; his iniquity had defiled the whole nation. Such is the unity of the body of Christ, that when one member suffers, all the members suffer (1 Cor. 12:26; Heb. 12:15). One person can hinder the progress of the whole nation of the whole church (Numb. 12:10-15; Eccl. 9:18; 3 John 9, 10).

Three thousand armed men of God were put to flight by a small number of Canaanites. Such a disaster was inexplicable from a military point of view, and the Israelites became discouraged and distressed. They had expected an easy victory (1 Cor. 10:12).

Joshua and the elders were humiliated, and they prostrated themselves before the Lord. In spite of the assurance given them of God's unflinching purpose and undiminished power (Josh. 1:3-6; 4:23, 24), Joshua was guilty of questioning his Master's love and faithfulness. His bitter complaint was an echo of that of Moses in a moment of weakness (Exod. 5:22, 23; Numb. 11:11-15; 2 Kings 3:10). There are many who charge the Lord with blame, whereas their own sin has brought disaster upon them.

Joshua was justly concerned for the good name of Jehovah (Exod. 32:12; Numb. 14:13, 14). Sin not merely destroys our own honour and that of our loved ones, but it also brings re-

proach upon the name of the Lord. For His sake we must walk uprightly (Psa. 23:3; 25:11).

#### II. The Remedy for His Sin: verses 10-15.

Joshua was given no further leisure to complain, because there was work to be done. Mourning and humiliation in a time of failure have their place, but the cause must be sought, and appropriate action taken (Exod. 14:15).

Israel was defeated because of sin in the camp. The covenant had been broken, but not by the One Who abides faithful, even though men deny Him (1 Cor. 1:9; 2 Tim. 2:13). Someone had disobeyed His express command, and was guilty of stealing and lying. Therefore, Israel could not stand before the Lord, or before her enemies; the power of God had departed from the people (Judg. 16:20; 1 Sam. 28:16). They would enjoy no progress, victory, joy or testimony until the defilement should be removed. One of the main lessons taught in the Old Testament, as in the New, is that spiritual prosperity can come only to those who are obedient, and that disaster will surely overtake those who are disobedient (Lev. 26:3-42; Deut. 8:6-20).

Before the advent of the Holy Spirit upon earth, who was sent to reveal God's will to men (John 14:26; 16:13, 14), the Lord frequently made His will known through the custom of lots (1 Sam. 10:20-24; 14:41; Acts 1:26), as on this occasion.

Sin cannot be tolerated by a holy God, but it must be judged and purged. Our God is a consuming fire (Psa. 21:9; Heb. 12:29).

A curse rested upon all Israel until the man Achan was pointed out as the culprit. Point out to boys and girls the wisdom of a frank acknowledgment when they have been in the wrong (Psa. 32:3-5; 51:3; Prov. 28:13). We may deceive others, and even ourselves, but not God, before Whom all things are as an open book (Gen. 44:16; Gal. 6:7; Heb. 4:13).

Achan had seized for his own use the precious things which God had commanded should be put into His treasury (v. 21). He became accursed because of this misuse of consecrated things (Josh. 6:17, 18). He had really robbed God (Mal. 3:8). The various sacrifices and offerings had been provided to cover sins of ignorance, but it would seem that deliberate, presumptuous sin was punishable by death (Deut. 17:2-5, 11-3). Israel must learn the seriousness of despising the laws of God (Rom. 6:23).

The wrath of God was turned away when the accursed one had been destroyed by death and purged by fire (v. 25). Upon Christ, the Saviour, the sin of the world was laid, and He bore it in our stead (Isa. 53:4-6). Those who trust in Him are saved by His blood from the guilt of sin, and are cleansed from its defilement (1 Cor. 6:11; Gal. 3:13; 1 John 1:7).

#### DAILY BIBLE READINGS

Aug. 3—The Ten Commandments ..... Exod. 20:1-17.  
 Aug. 4—The Judgment upon Achan ..... Josh. 7:16-26.  
 Aug. 5—Sin Found Out ..... Numb. 32:10-23.  
 Aug. 6—Judgment upon King Saul ..... 1 Sam. 15:7-23.  
 Aug. 7—The Sin of King Ahab ..... 1 Kings 21:1-16.  
 Aug. 8—Judgment upon Ananias and His Wife ..... Acts 5:1-11.  
 Aug. 9—Steal no more ..... Eph. 4:21-32.

#### SUGGESTED HYMNS

Yield not to temptation. Christ has for sin atonement made. When we walk with the Lord. More holiness give me. When the heart made pure. Just as I am.

#### BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
"The Plot That Failed" .....	2.00
Special Illustrated Number of Sept. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"The Oxford Group Analyzed" .....	.05
"Does Killed in Action Mean Gone to Heaven?" .....	.05
"The Christian Attitude Toward Amusements" .....	.05
"The God of All Comfort" .....	.05

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