

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 25

130 Gerrard St. E., TORONTO, OCTOBER 8, 1953

Whole Number 1637

Second Annual Convention of the Conservative (Regular) Baptist Association of Canada In Jarvis Street Church, October 27 to 29th

THE tentative programme is published in this issue. Among the speakers from beyond the bounds of the Association will be Rev. George Crittenden, Rev. Homer G. Ritchie, and Rev. Wm. Fraser, all of Fort Worth, Texas.

Rev. William Fraser

Mr. Fraser is well known to many of our people. He was associated with this Editor in Jarvis Street Church for ten years, and in the battle for the Book, from 1921 forward to 1928, he rendered us such valuable, and valiant, assistance that it would not be too much to say that, from the human point of view, without the great contribution that Mr. Fraser made to the conflict, there might have been no Jarvis Street Baptist Church as it is to-day. He has been more than twenty years in the Southland, and has developed into one of the really great preachers of the South. We heard him speak in Fort Worth once recently, and were thrilled by his great message, both the substance of it, and its delivery.

Rev. Homer G. Ritchie

Rev. Homer G. Ritchie is Pastor of the First Baptist Church, Fort Worth, and is, therefore, the successor to the famous Dr. J. Frank Norris. Mr. Ritchie is a young man in his twenties. He has already proved himself to be a workman that needeth not to be ashamed. He is greatly beloved by the membership of the First Baptist Church; and during the first year of his pastorate, which year is just concluded, over thirteen hundred were added to the church, and its revenue was in excess of two hundred thousand dollars. We are sure our people will want to hear Mr. Ritchie, for the first time, as successor to Dr. Norris, and therefore for his own sake.

Rev. George Crittenden

Rev. George Crittenden is a man apart. Converted under Dr. Norris' ministry something over twenty years ago, he has a marvellous story to tell of what the grace

of God has done for him. He has built a large church from the ground up; has a group of important buildings, and the membership of his church is said to be about twenty-five hundred. In addition to his great church he has founded, and now supports, and directs, a large Children's Home. It was our privilege to visit the Church and the Children's Home. The Children's Home, we should say, is a children's paradise. He has a tract of about eleven and one-half acres of land, and in the summer time has an enormous outdoor congregation in his Sunday evening services. Great as these achievements are, and able and thrilling as are his messages for the truth that is in them, and the force of their delivery, in our view the outstanding characteristic of Brother Crittenden's ministry is the manifest accompaniment of the mighty power of the Holy Ghost. If ever a man was filled with the Holy Spirit, George Crittenden is.

The presence of these three stalwarts from the South we are sure will add much to the services of the Convention.

The Opening Evening Service

About three weeks ago this Editor preached from a text contained in the record of Elijah's tremendous triumph on Mount Carmel. At the conclusion of the service we did not invite anybody to come forward; but we did say merely that if God had spoken, and any desired to register their determination to enter into covenant with Him, to pray to Him as did Elijah on Carmel, to answer by fire, and pray until the fire should fall, opportunity was afforded for them to say so. There was no singing, but spontaneously more than two hundred people came from the gallery and the ground floor, filling the aisles, and the space in front of the pulpit, and later went into Greenway Hall for confirmation of that covenant, in silent prayer.

It was really a tremendous night, of which we have not written before. But at every service since then there have been conversions; prayer meetings have increased

in attendance, although they were always large, and the prayer meeting at six o'clock Sunday night, before the evening service, the leader informed us, had reached the one hundred mark.

A Thrilling Experience

A week ago Sunday morning we had a thrilling experience. We had been told during the week, and at our meetings, of one of our Sunday School scholars only eleven years old, who had already been in the hands of the police four times. The Magistrate had warned him that should he appear again he would be sent to the reformatory. He seemed really to be a juvenile incorrigible. There was no Christian influence at home, but only a natural parental concern for the boy's future. He was faithfully visited by his teacher and by the Superintendent of his Department, and prayer without ceasing was made for his conversion. A week ago Sunday this boy came forward. And at the same time another boy, of the same age, came, whom we later learned was just about as incorrigible, although as yet he had not got into the hands of the police. Both these boys seemed that morning to be soundly converted. They were later visited in their homes, and of the first one we report that when the Superintendent of that Department called, he found this boy busy with his Bible. Talking with him, he said, "I don't know what it is, but I am different." Then touching his breast he said, "Something has happened inside."

This, we believe, is the kind of work the church of Christ should be doing. Inestimably better to be sure that these children should be safe in the arms of Jesus, rather than under arrest by the police.

We venture to ask our readers to remember these two boys. And they were not the only ones. One lady, who was in attendance at Jarvis Street Church when this Editor became Pastor more than forty-three years ago, and who has scarcely missed a service, but who had never been baptized, came forward for baptism, and was baptized, and is now a member of the church.

We believe that when the power of the Holy Ghost is at work in a congregation, that is the very thing that should be expected. People who have long delayed obedience in many directions, will become obedient, and others, who have not been saved, will be converted.

One Whole Morning To Be Given to Prayer

Why have we told this story? For this reason: our beloved Associate, Rev. H. C. Slade, has urged us to speak on the same subject as a keynote address at the first evening service of the Convention. This we have consented to do. And following that night, the morning session of Wednesday will be given up exclusively to prayer. Too often on such occasions men are appointed to give addresses on prayer, and so much time is consumed *talking about prayer* that there is *no time left to pray*. The best way to learn to pray is to pray, just as the best way to learn how to swim is to swim. And because he knows so well how to conduct an extended prayer meeting, we have ventured to insist that Brother Slade should lead that meeting.

Jarvis Street Prayer Meetings

Our prayer meetings in Jarvis Street recently have lasted for over two hours, the time being spent in continuous prayer without even singing a hymn.

We ask, therefore, that all our friends will take this

The Gospel Witness and Protestant Advocate

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

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

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

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

S.S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 - Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

upon their hearts, and not wait until October 8, to pray, but to begin to pray now, that, above all things, the sessions of the coming Convention may be characterized by the unmistakable manifest presence and power of God, the Holy Ghost. There is no other way of getting God's work done than by being brought by grace into such relationship to Him that God can do His own work, and answer by fire.

TORONTO BAPTIST SEMINARY GOES INTO "HIGH"

Toronto Baptist Seminary is now going full speed ahead. Mr. Whitcombe returned from Europe, after five months, and took his first classes to-day (Tuesday). Dr. McCaul was with us last week. The Editor is teaching Pastoral Theology, and taking the Thursday night English Bible Course. Our versatile Dr. Olive L. Clark has added to her other duties the teaching of Hebrew.

We hope soon to be able to announce other reinforcements to our Faculty — including a student professor of French, from France, the middle of this month.

We are delighted both with the number and the quality of the new students, and we feel that the Seminary, with all sails spread for the wind of the Spirit, will now make speed.

REV. GEORGE B. FLETCHER, of VIRGINIA, IN JARVIS STREET

Last Thursday evening, October 1st, we were greatly privileged to have the presence and ministry of Rev. George B. Fletcher, of Hampton, Va.

Mr. Fletcher is an able preacher, and has had a long experience as a professor in an American Evangelical educational college. We confidently expect that Mr. Fletcher will be with us to give an address at the Educational Session of our Convention, October 27th to 29th. His presence and ministry will be an inspiration to every body.

The Jarvis Street Pulpit

What Does It Mean to Believe on Jesus Christ?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 4th, 1953
(Electrically Recorded)

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

"And being fully persuaded that, what he had promised, he was able also to perform.

"And therefore it was imputed to him for righteousness.

"Now it was not written for his sake alone, that it was imputed to him;

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

"Who was delivered for our offences, and was raised again for our justification.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 4:20; 5:2."

THE accuracy of a man's thinking is generally exhibited in the clarity of his definitions. What do we mean when we say certain things? What is meant when we summon people to believe? I have seen on the hoardings an invitation to go to church. I am grateful for the spirit which prompts it, but it has some such wording as this: "Every life needs an altar, and faith for testing times." Can you conceive of anything more meaningless than that? What sort of an altar? An altar to what? An altar to whom? An altar for what? "And faith for testing times." Faith in what? Faith in whom? It has no meaning at all. "As I passed by, and beheld your devotions," said Paul to the Athenian philosophers, "I found an altar with this inscription, To the unknown God." They had an altar; was that not good enough? Not in Paul's view, for he said, "Whom therefore ye ignorantly worship, him declare I unto you."

Now my text deals with the great matter of faith. What is faith? What do you mean by faith, saving faith, faith that saves the soul? In what do you trust? — your own righteousness? your own good works? the so-called sacraments of the church? the church in all its sacramentarian worship, as some follow it? What do you mean by faith? There are those who cry, "Believe, believe, believe, believe." Yes, but believe whom? "Believe in the Lord Jesus Christ." Who is He? What is He? Why believe in Him? What advantage will accrue to those who believe in Him? Obviously therefore it is necessary, if we would enter into the peace which this text promises, that we must have some very clear conception of what faith really is, and therefore, what it is, to be justified by faith. Faith in whom? Well you say, "Faith in Jesus Christ." I had a morning off this morning, and I tried to get something on the radio. I went fishing from one end of the thing to the other, and I heard nothing anywhere but religious drivel. I heard a man talking about Christ, but not the Christ of the Bible, and talking about Jesus with no understanding of the Name He bears. What does it mean to believe?

Now "Abraham believed God". He believed of course that God was the Source and Author of all life and light and power. He believed in One to Whose powers there

could be no limit whatever. It does not say even that Abraham believed the Word of God, though he did. But Abraham *believed God!* What sort of a God have you? Have you any God at all, or is He a mere abstraction, an intellectual concept, an idea or an ideal? Or do we believe God? That is our question. Because he believed God he believed in the possibility of life out of death; he believed that God could do things that were absolutely contrary to the laws of nature; and that inasmuch as He was the Author of all nature's laws He could suspend them without violation and really accomplish within the framework of His own creation His sovereign will. What a comfort it must have been to Abraham when he recognized in the Voice he heard the voice of the God of all the ends of the earth.

Because he believed God his faith was imputed for righteousness. He was not in himself righteous, but he was accounted righteous because he believed. And we are told that if we similarly believe, as Abraham did, the righteousness of God shall be imputed to us. If we believe whom? "If we believe on Him that raised up Jesus our Lord from the dead." Who was He? "Who was delivered for our offences, and was raised again for our justification." We must go back to that.

I.

THIS JESUS THEN ON WHOM WE BELIEVE WAS DELIVERED FOR OUR OFFENCES. What is the meaning of this ordinance which we are to observe tonight? I noticed by the announcements that this is "World Communion Day", whatever that means. I do not know. I heard some men on the radio this morning talking about the "holy sacrament" as though the holy sacrament was going to save us. We are living in a day when it seems to me that not a few ministers are about as ignorant of the great verities of the inspired Word of God as if they lived unevangelized in the heart of Africa. We begin then with this: *We are to believe in One Who was delivered for our offences.* Have you any offences? Have you ever done wrong? Have you ever sinned? Do you know what sin is? Is it a violation of an abstract law, a transgression of something like a traffic law — not

a very serious offence? Is that what sin is? When David was convicted of his sin, and his heart was illuminated by the Holy Ghost, he cried out, "Against thee, thee only, have I sinned, and, done this evil in thy sight." Sin is an offence against the law, sin is the transgression of the law, but the law is only a transcript of the Divine nature. The transgression of the law is a sin against the Person of God, rebellion against God. When men are convicted of rebellion against a constituted government, they are called seditionists and traitors, and they are usually hanged for their treachery. Now sin is really an offence against the supreme Government of the universe, and against Him Who is the supreme Governor. And "all have sinned, and come short of the glory of God." There is no exception to that universal rule. "They are all together become filthy: there is none that doeth good, no, not one." Some man down there perhaps shrugs his shoulders and says, "I am eminently respectable; it does not apply to me." Doesn't it? You have only to read the record of the last thirty years to see how the evil of human nature, the innate rebelliousness of every human creature, has flooded the world with human blood, has destroyed nations, and overthrown governments. Do not tell me that human nature is a good thing. Human nature, everybody's human nature, has hell itself at the heart of it. If the devil were dead, and all the fires of hell were extinguished, sinful human nature as we have seen it in our day would rekindle it.

The marvel is that such sinners as we are could ever be cleansed and made fit to dwell with One Who is infinitely holy. Offences? Innumerable, of blackest turpitude, of deepest dye. "The wages of sin is death," because sin has death at the heart of it. And for all our offences the Lord Jesus was delivered. He took the full tale of our offences upon Him. "The Lord hath laid on him the iniquity of us all." And such was that iniquity in its totality, in its aggregate, that the Scripture says, "He hath made him to be sin for us." Man's offences were laid upon Him, and He appeared before God as the world's sin in its totality — "made sin for us". How marvellous that is, is it not?

He was delivered then for our offences. But you say, "That is not possible. How can one man die for many?" He cannot. If Jesus were only a man He could not have died for our offences. Your sin would have been enough to kill Him without mine, or my sin without yours. If He had been a man He must have died even for the sin of one. It was only because He was God, because His Deity gave Him an infinite capacity, and infused a boundless degree of compensation into all the pangs He bore, that He could die for us all; nobody but God could do it. That is why I want to tell those people in Bathurst Street Church next Wednesday, that they might as well shut their doors, and so might we, if we have not God in the midst of us. We need God, incarnate Deity taking upon Him, not the nature of angels, but the seed of Abraham, the very man who believed. Made in the likeness of sinful men He became obedient unto death, even the death of the cross, and thus wrought out by a life of obedience a righteousness for us — for His life was as vicarious as His death. He could have had no righteousness to impute had He not for us been made under the law, and thus, I say, wrought out a flawless righteousness which might be imputed unto us. He "was delivered for our offences." "He was wounded for our transgressions . . . bruised for our iniquities: the chastise-

ment of our peace was upon him; and with his stripes we are healed."

Ere we come to the Lord's Table this evening let us lay hold afresh of that tremendous fact, that the Lamb "was fore-ordained from the foundation of the world but was manifest in these last days for (us), who by him do believe in God, that raised him up from the dead . . . that your faith and hope might be" — not in this ordinance, nor the church, nor the preacher, nor in your good works, but "that your faith and hope might be in God." That is our only hope, that He "was delivered for our offences".

I heard one man speaking about Christ this morning, and he held up the Biblical view of the atonement of Christ to contempt. The preacher said He did not give His life a ransom for many, although Jesus Himself said so. "That," said he scornfully, "is pretty fantastic, don't you think?" He did not bear the penalty of our sins; that was impossible. But He told His disciples, "I have done everything I could for you but one thing, and I am going to do that; I am going to die to show you how to die, to set you an example." To me, the little I heard of it was utterly unscriptural. I said to my wife, "If this is what men are being taught is it any wonder that the world and society in our own country, and even in our own city, is as it is?" He "was delivered for our offences". Never forget it, that Jesus went to the cross as a Substitute for hell-deserving sinners.

Perhaps you are like the Cornishman who said, "Why couldn't God be generous and forgive a fellow?" There is a theory of the atonement that is sometimes described by theologians as "the governmental theory". And many of these views have an element of truth in them, though they are not all the truth. But there is a governmental element in the atonement. You know our courts are bound by the precedents which have gone before. When the judge comes to interpret a particular statute he asks how the last court, and the court before, and all the courts before that, interpreted it. And so our common law is made up of precedents, and we, as Tennyson has it, "broaden down from precedent to precedent". The judge is bound by the precedents of the past. There are laws which prescribe death for murder, and prescribe severe punishment for other things. And if you have studied the history of British jurisprudence you will know that in the gradual development of our legal system it has been a question of vast importance, and often considered, as to how much discretionary power the law should accord to the judge. Must he be absolutely bound to the letter of it, or is he allowed certain discretion? Then you find that for certain offences there is perhaps a minimum and a maximum penalty, and between the minimum and the maximum the court has certain discretion, and according to the quality of the crime he endeavours to mete out an appropriate punishment. But there are laws which govern certain offences, which allow the court no discretion; the sentence prescribed is what the law calls "mandatory", and if the verdict is guilty, the judge has no option, he is bound to pronounce sentence.

Do you think this little planet of ours is the whole universe? I do not. There are a myriad other worlds, perhaps a myriad myriad worlds. There is speculation as to whether Mars is inhabited. I do not know, and nobody knows. But I do think that in the Word of God there are indications that there are principalities and

powers in the heavenly places, unfallen angels, unfallen principalities and powers. Could God forgive this world, and bring anarchy and universal chaos to the universe? Must not He, the Lawgiver, the Source of all law, — must not He be meticulously careful to see that the laws which emanate from Him are scrupulously obeyed, or the penalty prescribed endured? Who knows but that when God walked in the Garden in the cool of the day and the Judge of all the earth called to the sinner, "Where art thou?" — who knows but that almighty word echoed through the universe, and that myriad worlds were watching to see what God would do? What did He do? He showed that He could not acquit the guilty; and therefore He ordained the incarnation of His Son, that He should be made under the law, that He should live our lives, and at last as our Substitute and Representative — being God manifest in the flesh, and having taken into His infinite soul the sorrows of a sinful world, He poured out His soul unto death, and died, "the just for the unjust, that he might bring us to God." That is the Jesus in Whom we must believe. That is what faith is. I have often given you a definition of my own, that faith is the response of a Divinely enlightened soul to God's disclosure of Himself. When Abraham knew it was God he recognized there was nothing to do but believe God. If in the heart and centre of the universe there be not truth in the absolute then anarchy must ultimately prevail. It was given to Abraham to see that he could do nothing with the word of God but just believe it. That is what we have to do. He "was delivered for our offences". I wish I could just spend my time on that tonight. But I name the principle and pass over.

II.

He "WAS RAISED AGAIN FOR OUR JUSTIFICATION." Dr. Young, a great scholar, translates that passage rather interestingly, and I think, informatively: "He was raised again because we were declared righteous." We are not righteous in ourselves, but the righteousness of God imputed we are now declared righteous.

An idea flashed in my mind this afternoon, and I give it to you for what it may be worth, and you may think it through. Our Lord Jesus at one time, as He hung upon the cross, uttered that anguished cry, as you remember: "Why hast thou forsaken me?" And then later He dismissed His spirit; He said, "Into thy hands I commend my spirit." When He cried "Why hast thou forsaken me?" He uttered that cry for you. As Mrs. Browning says in her poem on Cowper's grave:

"It went up, single, echoless, amid His lost creation,
That of the lost no son should use those words of
desolation."

Forsaken! Exploring the outer darkness that we might not be forsaken. I do not know, but I rather think it is possible and probable that before Jesus died every drop of blood was emptied from His veins. He died of a broken heart physically, literally. Every drop of blood that flowed through those five wounds, for He hung on the cross for several hours. The life-tide was emptied, and His work was finished. He said it was finished. He did not say, "It shall be finished;" He cried, "It is finished." He had paid the last farthing of our indebtedness. And of that Spirit of His, which was representative of your spirit, and of mine, He said, "Into thy hands I commend my spirit." And it was raised again because that we might be declared righteous in Him, and because it was "not possible" that the Lord of life should be holden of it.

What did it mean? Whether you take Young's translation or not it just meant this, that going into prison, so to speak, for you and me, He was buried in the grave — dead. The prison door opened, and what happened? When Jesus came out of prison every believer came out of prison. That is the meaning of baptism. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is what baptism means. Believing in Him you died with Him, you were buried with Him, and you rose again with Him. A man is in Kingston Penitentiary, and he must serve a certain number of years. The day of the expiration of his sentence comes at last, and the iron doors swing open. He comes out, owing the law nothing; he has paid it. Jesus came out of your prison and mine having paid our debt, and He was raised again for our justification.

Therefore, *therefore*, we are justified by faith when we believe that — justified in the sense that *His resurrection proved that the utmost farthing of our indebtedness was paid*. There is nothing to pay, and no reason why I should remain in prison. There is no longer any fearful looking toward the future for judgment which shall devour the adversary. We are out of prison and free. "There is therefore now no condemnation to them which are in Christ Jesus."

Not only so, *the resurrection of Jesus meant that His very wounds were the certificate of our having been fully ransomed*. You remember how He identified Himself when He showed His disciples His hands, and bared His side to them, and said, "Handle me, and see; for a spirit hath not flesh and bones." He did not say "flesh and blood". Again, I am not going to insist upon it, but my theory is that there was no blood in the resurrection body of Jesus. Sown a natural body, it was raised a spiritual body, animated by the Spirit: "For a spirit hath not flesh and bones, as ye see me have." "Behold my hands, and my feet, and my side; that is whence the blood flowed." Then I am carried forward to that great day described in Revelation, when all creation gathers — seraphim and cherubim, angels and archangels, and all the multitude of the redeemed, and John said, "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." Forevermore He bears the marks of His crucifixion, that through all eternity we may gaze at Him and say, "That is my everlasting security; He died and rose again." Yes, He "was raised again for our justification." He is no longer the Judge, but the Lover of our souls. We sang of it this evening. That is how the believer regards Jesus. When he has faith he is not afraid of Him as a Judge; he says,

"Jesus, lover of my soul,
Let me to Thy bosom fly."

Oh, how lovely that He Who was our Judge and Lawgiver has become our Lover, the Lover of our souls! He is no more the Avenger with an unsheathed sword, but our Advocate. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The Avenger Who was ready to insist that justice be done permitted the sword of Justice to be sheathed in His own heart, that that sword might forever sleep for us, and that the Avenger might become our Advocate, and cry, "Deliver him from going down to the pit; I have found a ransom."

He is there to plead the merits of His own blood, to stand before God, if I may so say, insisting that every believer shall be saved forever because He died. You have not to plead yourself; He is your Advocate. "Therefore being justified by faith"; when thus we believe in God all His righteousness is imputed to us.

I, in my own imagination, often go to Calvary. And I can see one man there standing in the darkness, and while others mock he stands there alone and apart. Presently the tears flow down his cheeks, and his frame is shaken with the grief he feels. Somebody observing him says, "Who is that?" And even as they say it these words pass his lips in a whisper, as he gazes at the cross: "Oh, I love Him; He died instead of me." Somebody says, "Who is he?" And the other answers, "That is Barabbas."

But there is another who comes down from the hill. Somebody sees him, and is startled. He says, "Who is that man? I thought that one on the cross whose figure is indistinguishable because it is stained with blood was Jesus of Nazareth. But look—there he is." The man walks down the slope with firm tread. Who is he? One of the men who drove the nails, perhaps the man who put the crown of thorns upon His brow. Or perhaps the soldier who drove his spear to His heart. Why does he look like Jesus? He wears His seamless robe! They cast lots to see whose it should be, for they said, "Let us not rend it." That robe covered up all his physical defects, and hung in graceful folds from his shoulders, until in figure he looked just like Jesus of Nazareth. That is justification. Clothed with His righteousness, and looking upon us, God sees in us His well-beloved Son, and exclaims, as in the Book of the Canticles, "Thou art all fair; my love; there is no spot in thee."

III.

"Therefore being justified by faith, WE HAVE PEACE WITH GOD." I should think so. We ought to have, do you not think? Is there any reason for dispeace now? We have peace with God, and no fearful looking for of judgment any more.

Did you ever have a debt that troubled you? Oh, how you saved and saved until you had enough to pay it. Then one day you went in quite proudly, and you said, "I have come to pay my bill." You counted down the money, and whoever received it counted it and said, "It is all right." He gave you your receipt, and you looked at it and perhaps said to yourself, if you are a Christian, "Thank God that is paid; I haven't to worry about that any more." Oh, when we see the bill receipted in the Person of our Lord we haven't to worry any more. He has paid it all.

"I hear the words of love,
I gaze upon the blood,
I see the mighty Sacrifice,
And I have peace with God."

"'Tis everlasting peace!
Sure as Jehovah's name;
'Tis stable as His steadfast throne,
For evermore the same."

"The clouds may go and come,
And storms may sweep my sky —
This blood-sealed friendship, changes not:
The cross is ever nigh."

"My love is oft times low,
My joy still ebbs and flows;
But peace with Him remains the same —
No change Jehovah knows."

"I change, He changes not,
The Christ can never die;
His love, not mine, the resting-place,
His truth, not mine, the tie."

What a salvation!

I must let the other verse go until another time: "By whom also we have access by faith into this grace wherein we stand (in a state of grace), and rejoice in hope of the glory of God."

Is there one here tonight who has not definitely committed his or her soul to this almighty Saviour? Will you not do it tonight, not by and by but here and now? Will you not say, "I will," to the Holy Spirit if He has spoken to you and I trust He has? "I will think it over; perhaps tomorrow."

"Procrastination is the thief of time:
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

Now, NOW, NOW, is the accepted time; NOW is the day of salvation. Let us pray.

O Lord, salvation is Thy work, faith is Thy gift. We can but present the truth, and only Thy love can constrain men and women to its acceptance. If there be one man, or one woman, one boy or girl, here tonight who hitherto has lacked this peace of God which passeth all understanding incline such an one to come to Thee, for Thy Name's sake, Amen.

GOSPEL WITNESS NEWS

The Editor is always interested in the daily mail of THE GOSPEL WITNESS office. Every postal delivery brings us renewals, and most of them new subscriptions. Both of these we greatly appreciate. Then, too, some of our friends send us periodical gifts for THE GOSPEL WITNESS Fund. Our great appeal for this fund is usually made in January, but THE GOSPEL WITNESS expense is always very heavy; and in no part of our work have we felt the rapid increase of prices more than in THE GOSPEL WITNESS. However, "having obtained help of God, (we) continue unto this day".

We are profoundly grateful for those who receive a blessing from THE GOSPEL WITNESS pages, and send us liberal contributions toward its publication. This morning THE GOSPEL WITNESS office reported a gift of One hundred dollars. There were some lesser gifts. But we write of it here just to make the suggestion to our readers: sharing our spiritual things, if you get a blessing we ask you to share with us your material goods — not for ourselves, but merely to pay the printers' bills. The Editor has edited the paper for now thirty-one and one-half years, and he has yet to receive the first cent of remuneration for thirty-one and one-half years' service.

It is because of this he feels free to appeal to those who share like precious faith, to cooperate with us in helping us to pay our bills:

REV. W. S. WHITCOMBE RETURNS

After an absence of five months in various parts of Europe, including the British Isles, Rev. W. S. Whitcombe returned to Canada on Sunday, when his ship docked at Quebec Sunday morning. He began his duties in the Seminary to-day (Tuesday). We have spoken to him over the telephone, but have not met him as yet. But in our own behalf, and of all interested in the Seminary, we heartily welcome Brother Whitcombe home.

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD"

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Morning, September 13, 1953

(Electrically Recorded)

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua 24:15.

Prayer Before the Sermon

O Lord, we thank Thee for the high privilege of access to Thy throne. Thou hast promised us audience. Thou art ready to hear the cry of needy men and women, and boys and girls. And we are all such here this morning. For what we have received of Thy good hand, for the grace which has abounded toward all of us, this morning we give Thee thanks.

But we come because we must come, because we have learned that we cannot do without Thee. And we come because we delight to come, for Thou art our Saviour, our Friend, our Counsellor, and our Lord. We beseech Thee, O Lord, to make every one within these walls this morning sweetly aware of the presence of God, the God of all grace, the God Who is waiting to enrich His children.

There are desires in our hearts which we dare not express, and there are some desires which defy any kind of articulation. Here, we pray Thee, the groanings which cannot be uttered, the prayer of the Holy Ghost within us, Who knoweth the mind of God. According to Thy wisdom, be pleased, O Lord, to help us and refresh us, and enable us, for the journey and the tasks that lie before us.

Lord, help us who are facing difficult circumstances, some who are not without some fear of the morrow or the days beyond. We beseech Thee to grant that we may be enabled so to commit ourselves unto the Lord, and to trust also in Him in the confidence that He will bring it to pass.

We pray for any in special need this morning. The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joys. Minister, we pray Thee, to the heart of every one here this morning, of Thy cheer, Thy comfort, Thy help.

We have come that we may receive grace from Thee that we may be better men and women, and boys and girls. Oh, how sadly we fail to fulfil the possibilities of life as Christians! Give us a right spirit, Thy Spirit in His fullness that we may be able to walk before Thee with some acceptance, since we are in Christ Jesus.

This morning we pray for instruction in Thy Word. The Spirit by Whom this Word is inspired is here to teach us. Help us that we may be humble, attentive, scholars, sitting at His feet, to hear what God in the Lord will say, in the confidence that He will speak peace to His people.

We pray Thee to bless any who are as yet without Christ, who have heard of Him, but who have not with the eye of faith beheld Him. Grant that this may be a morning of salvation to some here in Thy presence.

Lead us all to some higher ground and a greater measure of sanctification to a better and more complete conformity to the image and likeness of Jesus Christ.

Remember all other assemblies gathered in Thy name, here and throughout the world, and make this a day of progress in the kingdom of God. We ask it in the name of Him Who died for us, and rose again. Amen.

I DOUBT not you will have observed in your study of the lesson in the School this morning, the marvellous condensation of history contained in the fifteen verses you have had before you. It is comparable to that great sermon of the first Christian martyr, when he summed up Israel's history, finding its culmination in the Lord Jesus Christ.

I.

Here Joshua reminds the people of all that God has

done for them, and I want to begin with that this morning, that GOD GIVES TO THOSE WHOM HE ASKS TO TRUST HIM, ABUNDANT REASON FOR SO DOING.

There is a faith which asks for no such reason. Abraham believed God, when he knew little of Him, except that God was speaking. But now centuries of divine providence have passed, perhaps six or seven of them, since Abraham's call. And Joshua, summoning the people to a deeper consecration, and virtually to a covenant with the Lord, reminds them of the divine goodnesses showered upon them during these long centuries. God had given to them a *pure ancestry*. He had taken Abraham from the other side of the flood; had brought him out of idolatry into the true worship of Jehovah; just as in the New Testament it is said they turned from idols to serve the living God, so Abraham was turned by God's grace, to believe in God.

And then *He multiplied them*. He gave Abraham Isaac; and He gave to Isaac, Jacob and Esau. And there is the story of their miraculous *preservation* when they went down into Egypt, and the story of their miraculous *deliverance* as the Lord fought for them against their enemies. And He tells them He brought them into a *land for which they never laboured*. Would you like to have a good piece of land without price? He brought them into *cities they had not built*; into *vineyards and olive yards which they had not cultivated*. He brought them, in fact, into the Promised Land, a land flowing with milk and honey. He did all these things for them. Now He condescends to allow them of their own volition to make deliberate choice of the service of God.

You will remember how long we had to stand in the last great war, alone. And thus a tottering world was temporarily preserved until other forces came, and our American Allies came in with us to victory. Had it not been for that initial stand there would have been nothing left to win. There would have been nothing left to save.

Now God had done great things for His people, and yet He called them into co-operation with Himself. This is rather a mystery. I do not think it is quite susceptible of human rational explanation; and yet it is a matter of common human experience that the sovereign grace of God, without our aid, has provided for us a better land of promise, even the heavenly places which are in Christ Jesus, a salvation that is full and complete. And yet God in His wisdom condescends to allow the human will to yield itself to His sovereign grace, and literally to make choice of Jesus Christ.

I have heard of some people who object to that truth of divine providence, of the election of grace. "Oh," say they, "we want to be independent." I think I told you of a man once whose guest I was. He walked up and down in his library one Saturday evening, storming away about the Doctrine of Election. He said, "If there were left me no alternative than to believe that, I should be an infidel." I assured him that if he were it would not affect the truth, though he failed to believe it. And if there were any election to be done, I thought it would be more satisfactory if the Creator should elect the creature, rather than that the creature should elect the Creator.

But these two things are combined. Notwithstanding all that God had done for them, Joshua, one of the great New Testament types of our Lord Jesus, appealed to the people to choose this day whom they would serve. I believe we may appeal to everyone, to the boys and girls here this morning; and to the men and women:

"Choose you this day whom ye will serve". Serve someone we must. What god will you serve?

You see how the Lord by the witness of Joshua spread before them abounding reasons for their faithful devotion to the Lord. The New Testament tells us that the goodness of God leads us to repentance. Our God is such a gracious God. He is always bestowing good things upon us. We have ten thousand reasons for believing in Him; in fact, faith is the most logical of all possible exercises of the mind. That is what we ought to do. There is nothing to do with the Word of God but believe it, the only reasonable logical attitude toward God, is one of complete surrender.

Joshua sets before them two possible choices, the choice of Jehovah, or the God whom their fathers had served, and the gods of the Amorites in whose land they dwelt. In other words, he says, "You must choose between a religion that will do everything for you, and a so-called religion that will lead you only to destruction, as it has led everybody who has trusted in false gods to disaster. You are in the very land of people whose gods could not save them. But the people were driven out before you. Now you occupy it."

My dear friends, we have only to look abroad to-day and ask what people are getting out of life who know nothing of the Lord Jesus Christ. There is not much, is there? Of what value can it be to trust in anyone but the Lord? I suppose when we were younger we trusted in people. But we have learned that that is rather a precarious business, because there are so many people who seem to be good who are utterly unworthy: "Cursed be the man that trusteth in man, and maketh flesh his arm". The fact of the matter is that no one, anywhere in the world, is to be trusted, but the Lord Himself; and I beg of you in His name to put your trust wholly in Him for what He has done, and for what he is ready to do.

But we have a better reason for trusting Him than had these ancient people of God. They lived in the twilight of divine revelation. We live at a time when the Sun is at its zenith. "But no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him". And now we are able to look upon the Sun of righteousness in full-orbed splendour. We are able to know Who God is, and what He is.

And shall I ask you, too, to trust Him for what He has done? What has He done? What has He not done? He withheld nothing from you, the Good Shepherd lays down His life for His sheep. Surely we can trust One Who died in our room and stead, for if He did that, what is there He will not do for those who put their trust in Him!

Specially do we need to trust Him for the salvation that is in Him. I don't believe that the land of Canaan is really a type of heaven. I think it is rather a type of that higher life which is the privilege of those who walk in the Spirit, who are made to sit together in heavenly places in Christ Jesus, where they are blessed with all spiritual blessings in Him. I will tell you why I don't believe it is a type of heaven, because the children of Israel did not begin to fight really until they crossed the Jordan, then it was that they had to fight the Amorites, and the Perizzites, and the Gergashites, and the Hivites, and all the rest of the "ites". They had to fight for

every foot of land upon which their feet trod. They had to fight their way through. So have we in the Christian life. We endure hardness as good soldiers. But we look forward to a better day, when there will be no fighting, no opposition; but we shall be without fault before the Throne of God. Therefore I say it is a most reasonable thing to trust in God, to present our bodies a living sacrifice, wholly acceptable to God, which is our reasonable service. No other thing is reasonable, then that we shall be wholly given up to God.

II.

Now that being so we have here THE EXAMPLE OF ONE WHO THUS CALLED UPON THE PEOPLE TO MAKE CHOICE OF JEHOVAH: "As for me," said Joshua, "and my house, we will serve the Lord."

Let me remind you that — there are many aspects, but there are two aspects of the life of Christ which we need to distinguish one from the other; first that He died as our Redeemer, and our Substitute, as the Lamb of God Who taketh away the sins of the world; and then that He lived and died as our great Exemplar — Himself, the Exemplification of everything He taught. And He does not ask us to trust God any more than He trusted God Himself. The greatest of all believers was Abraham. Yes; but there is a sense in which the greatest of all believers was the Lord Jesus Himself, for He knew God, and He did always those things which pleased Him. He suffered for us, leaving us an example that we should follow His steps. And even as He knew no other devotion than that highest devotion of the soul which consisted in complete surrender to and obedience to the Father of lights, so He is our Example.

And as He trusted God, so must we, for God is revealed in Him. Shall we say this morning that whatever other people do, As for me and my house, I will serve the Lord? We live in a day when the majority of people are mere copyists, always imitating somebody else. I heard the great Russell Conwell in his lecture, Acres of Diamonds, tell a story of how a great fortune was made in the United States. There was a man called Aster who had some stores, including a millinery store on Fifth Avenue. He had women there making hats. But the women passed his shop by. They were not doing very much business. He was rather handy with his pencil, so he went out one day and sat in the park, so Dr. Conwell said. And as he saw a woman walking along rather dejectedly he let her pass. But if he saw one holding her head high, and walking proudly along, he looked at her hat. He tried to sketch it, and he went back to his store, and he said to the milliners, "Now, make a hat like that." Then he went back to the park, and watched for another high-headed lady. He saw someone else who was proud of her headgear, made a sketch of that, and said to his people, "Make another hat like that." And when he had discovered the sort of hat women liked, he had it made, and put in the window, and a procession of women followed to have hats just like the one in the window. "Oh, did you see Miss So-and-So's hat! Was it not lovely? I wonder where she got it!" And out she goes to get something like it.

When cars were fewer than they are to-day, I rode in the car of a certain man who apologized for his

old jalopy, although I thought it was rather a good car. I did not own a car at all. But he apologized for it. I said, "When did your neighbour get another better one." He said, "How did you know?" I said, "I didn't know until now. But he did, didn't he?" He said, "Yes, I just saw it." "So you want to copy him!" Oh, half the world tries to keep up with the Joneses, doesn't it?

Well now, I believe the Lord makes use of human tendencies, and it is a good thing for us to copy things; but *let us see that we copy the best.* "As for me and my house". *If you are going to lead anyone, you must go before them,* not after them. And other people will follow you. How often I have heard women say, "I am just waiting for my husband". You do not have to wait my dear friends. Don't you wait for him. You come first, and he will follow you. Or some husband say, "I would like to be a Christian. Our home should be a Christian home, but you know my wife is a bit worldly-minded, and I am waiting in the hope that she will see the light, and we shall come together." You may wait a long time. Go before, if you would have anyone follow you. Take the initiative. Say, "I will serve the Lord," and if you do, your house will follow you.

I remember preaching in Vancouver some years ago on the subject of consecration, pointing out how few of us live on the high levels of life, which it is our privilege to enjoy as Christians. I urged my hearers to receive all God was making to bestow upon them rather than try to give all they had to Him, and besought them to come in full surrender in order to receive of His grace. I heard the sequel of it the next evening when I saw a woman with five daughters sitting together in one pew. She brought them to me and introduced me to them. She said, "Dr. Shields I was very much depressed last night when I heard your word. I have five daughters, all of them very dear to their mother's heart, lovely girls, but some of them disposed to be worldly, and it seemed to me that they were not fully walking with Christ. I said, "What shall I do?" And even as you preached I said, "Lord, I will hold nothing back. I come to receive all that Thou hast". And she said, "I went home, and I called my five daughters, I have no sons, I have only five girls. I called them together, and I told them of what had happened at the service. One of them said, "Mother, I at least have been very much dissatisfied with my Christian life, and I am very glad to hear what you say." One after another, they all made the same confession, and then we all knelt before God, and gave ourselves up completely to Him." "As for me and my house": Oh, it is a great thing when the whole household trusts in God.

Let me say a word to you who are Sunday School teachers: When you go visiting your scholars, whom do you visit? That particular scholar, or the whole household? I remember some years ago a mother's coming to me and saying, "Our little boy is our alarm clock. We don't need anything to wake us up Sunday morning. He is so enamoured of Sunday School, and so determined to be there that he wakes early, and he wakes the whole household." And it happened in that particular case, the whole household came to church. And it was ever so much easier to get the whole household than it was to get one. I will tell you why.

If there is only one the others may delay breakfast, and put all sorts of obstacles in the way, and make it very difficult for that one to get out for the study of God's Word. But when the whole household is interested, and every member in it, and they all cooperate, what a blessing that is! "As for me and my house", said Joshua, "we will serve the Lord."

What a splendid example that was for all the people of Israel when their great leader committed himself before all the tribes to an unrestricted, unreserved, service of the Lord Jehovah. Oh, that we may get the households!

And I speak to you children, if you find it a little difficult to get out to Sunday School, see what you can do with father and mother. See if you cannot persuade them to come, too. "As for me and my house, we will serve the Lord".

III.

And WHAT FOLLOWS? The people apparently without a dissenting voice said, "We also will serve the Lord". And the context tells us that they served the Lord "all the days of Joshua and all the days of the elders who overlived Joshua". So that you see they had this splendid example perpetuated in the next generation, and for two generations at least the people devoted themselves to the services of the Lord.

Oh, that is how it ought to be, "Instead of thy fathers shall be thy children". God would save us, and perpetuate His witness just as Joshua perpetuated this witness in the stone which he reared up. And he said a thing which may be scientifically true. He said, "This stone shall be a witness unto us." In these days we are learning much of the sensitivity of the whole universe. You remember our Lord said, "I tell you that, if these should hold their peace, the stones would immediately cry out." And I am sure that a world that is filled with the goodness of God will bear witness against us at the judgment seat if we yield not to His gracious call. May we do so this morning. It is very simple, "Believe on the Lord Jesus Christ, and thou shalt be saved." I often quote to you my verse, because it is the simplest verse in the Bible: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I like to tell it sometimes. I used to think when I was a boy that my father was the greatest preacher I ever heard, and I still think so. One day we had a college professor come to preach for him. I sat back, very critical of him. I said to myself, "I wonder why a man like this was ever invited to occupy my father's pulpit. He cannot preach." I was only a youngster, fourteen or fifteen, but I had my opinions. I said, "He can't preach. He is just like a schoolteacher, who treats us as though we were a lot of children." And I didn't pay very much attention to what he said. I went because I was the minister's son, and I thought it would not look very well if I were not there. But I was not a Christian. One night this simple man, this college professor quoted my text: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And he said this simple thing: take your place as a sinner and tell God that you do so, and immediately He will save you, or otherwise God would be a liar." That shocked

me. I said, "God can not lie". Well, Hallelujah! I must be saved for I have confessed to Him.

May He help us so to do this morning for His name's sake.

Let us pray:

Grant us still we pray, Lord, the ministry of Thy Spirit in these closing moments. And if there are some who ought this morning to make confession of their faith in Christ, give them courage to do so. If there are some who have not, as yet, yielded to Thee, enable them so to do, and glorify Thyself. We ask it for Jesus' sake, Amen.

We shall sing:

"On Jordan's stormy banks I stand,
And cast a wistful eye,
To Canaan's fair and happy land,
Where my possessions lie.

"I'm bound for the Promised Land;
I'm bound for the Promised Land;
Oh, who will come and go with me,
I'm bound for the Promised Land."

A WARNING SIGNAL

YEARs ago we tried to arouse the people of Canada to the recognition involved in the abolition of the right of appeal to the Judicial Committee of the Privy Council. So long as there is a solid block of perhaps three and a half millions of French Canadian Roman Catholics in Quebec, who are so regimented as to vote as a unit as the Roman Catholic Church commands, and so long as we are so constituted that the Government at Ottawa is always dominated by the French Canadian vote — for as a matter of fact they hold the balance of power — so long it will be dangerous to be shut up to the judgment of a Court that is appointed by a Roman Catholic-dominated Government.

This evening's paper (Tuesday) gives an account of the handing down of the verdict of the Supreme Court of Canada in a case in which a member of the Jehovah's Witness Sect was charged with distributing literature from door to door in Quebec City. This contravened a by-law which said that such distribution of literature was unlawful unless, and until, the distributor had obtained a permit from the Chief of Police. That by-law, of course, in Quebec, to all intents and purposes, in religious matters at least, set up a Police State; and, of course, the police, like all other officials, were absolutely subject to the Roman Catholic Hierarchy.

We pointed out again and again that a Roman Catholic-dominated Government had only to appoint a sufficient number of Roman Catholic Judges to the Supreme Court for the Roman Catholic Hierarchy absolutely to rule Canada.

Jehovah's Witnesses have had their case before the Courts since 1947, and the verdict was handed down yesterday, and is hailed as a victory for religious freedom. That it is so temporarily, there is no doubt. But when the verdict is analyzed, this case issues a warning to Protestants of Canada that ought to scream aloud, like an air-raid siren. Let us look at it:

The Supreme Court gave their decision in favour of Jehovah's Witnesses on a division of five to four. The report says: "The Court divided almost completely along religious lines". Who were the Judges of the Court? These upholding the iniquitous by-law, forbidding the distribution of religious literature in Quebec without a police permit were Chief Justice Thibaut, Rinfret, Mr. Justice Fauteux, and Mr. Justice Robert Taschereau,

all Roman Catholics, along with Mr. J. R. Cartwright, an Anglican, deciding the by-law was a valid one.

Once we met Mr. Cartwright, and briefly discussed his religious affiliations, when he told us he was an Anglo-Catholic — to all intents and purposes that means a Roman Catholic.

Four Protestants, Mr. Justice Wilfred Estey, and Mr. Justice R. L. Kellock, Baptists, Mr. Justice Charles H. Locke, Anglican, and Mr. Justice Ivan C. Rand, United Church, decided that the by-law was invalid. Mr. Justice Patrick Kerwin, a Roman Catholic, in effect had the deciding judgment to make for the Court.

We have not space to go further into the details of this case. It is enough to say that the principle of religious liberty was upheld in Canada's Supreme Court by a majority of only one.

A Case Decided by the U.S. Supreme Court

This case is somewhat parallel to a case which came to the Supreme Court in the United States, in which also the Jehovah's Witness Sect were the defendant. The United States Supreme Court held that the Constitution of the United States, which guaranteed religious freedom to everybody, applied to every foot of land under the American flag, whereon a man might legally stand. Which means, of course, there was not a public road, or street, or avenue, or lane, or alley in which an American citizen could not enjoy full religious liberty.

But how does the Canadian case stand? The report in *The Toronto Star* says what we already knew: "There is no appeal to the Privy Council from the decision in this case, legal authorities state, since the time has past, in this case, for appeals beyond the Canadian Court".

What have we in view here? Merely this: that one or two Protestant jurists, who are already in the minority, might be retired on account of age, or resign, or might die, in which case the Roman Catholic Hierarchy would demand that the vacancy be filled by a Roman Catholic, for this is the Roman Catholic argument in respect to all public offices always: when an office is vacated for any reason, by a Roman Catholic, the Romanists hold that that is properly a Roman Catholic position. When a position is vacated by a Protestant, the Roman Catholics insist that it is now a Roman Catholic's turn. A change of one or two jurists in the Supreme Court of Canada to Roman Catholic incumbents, and our religious liberties will be at an end, where the interests of the Roman Catholic Church are concerned.

To secure a Supreme Court verdict on an issue of this sort was our earnest endeavour some years ago; but we were defeated by the preachers concerned, who listened to a plausible promise that if they withdrew one suit they would be given permission to preach. And since that was all they wanted, they declined to go farther with us in seeking a Supreme Court verdict, that the by-law then in question was *ultra vires*.

The Roman Catholic Church is always moving toward the curtailment of everybody's liberties, but its own; and seeking the suppression of every religion but that of the Papacy. That even in this late day they are succeeding in many quarters is evidenced by the condition of Spain and Colombo, and other places. And just as a great glacier is always moving, though its movements are often imperceptible, and in course of time such movements have the effect of changing the climate of a whole area of the earth's surface, so the Roman Catholic Church re-

lently moves from light into darkness in order that it may, like "the god of this world", as the Devil is called, "blind the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

A Roman Catholic Archbishop from China said on Sunday that China was now one vast continental jail, referring, of course, to the Communists; but if and when they have power to do so, the Roman Catholic Church will do as it did in the dark ages — blot out every rush light of liberty flickering anywhere throughout the world. Whether we shall live long enough to say, "I told you so," or not, we cannot say. But we put it on record, and say it now: the supreme enemy of all human freedoms, the Papacy, is on the march.

TENTATIVE PROGRAMME SECOND ANNUAL CONVENTION

of the

CONSERVATIVE (REGULAR) BAPTIST ASSOCIATION OF CANADA

Jarvis Street Baptist Church
October 27-29

MONDAY, OCTOBER 26

10.00—Meeting of the Executive Board.

TUESDAY, OCTOBER 27

Morning

10.00—Registration.

10.45—Meeting for Prayer.

Led by Rev. Samuel Dempster.

Afternoon

2.00—Prayer and Praise.

Led by Mr. W. P. Bauman.

2.30—The Bible School.

Presiding: Rev. J. R. Boyd.

Speaker: Rev. Wm. Fraser.

The Relation of the Sunday School to the Church.

Speaker: Rev. Homer Ritchie.

How to Increase the Attendance at the

Bible School.

Speaker: Rev. G. Crittenden.

The Supreme Purpose of the Sunday School.

Discussion.

Evening

7.30—Prayer and Praise Service.

Leader: Rev. G. B. Hicks.

8.00—Presiding: Rev. D. Macgregor.

Presidential Address: Dr. T. T. Shields.

"When God Answered by Fire".

WEDNESDAY, OCTOBER 28

Morning

9.30 to 12.00—Rev. H. C. Slade.

Afternoon

2.00—Prayer and Praise.

Led by Rev. G. Olley.

Missions

2.30—Presiding: Rev. W. C. Tompkins.

Speaker: Rev. Yvon Hurtubise.

French Canadian Evangelization.

Speaker: Rev. W. S. Whitcombe.

French Bible Mission.

Speaker: Rev. John Knight.

Jamaica.

Evening

7.30—Prayer and Praise.

Leader: Rev. G. Adams.

8.00—Presiding: Dr. T. T. Shields.

Addresses: Rev. Wm. Fraser.

Rev. Homer Ritchie.

THURSDAY, OCTOBER 29

Morning

9.30—Prayer and Praise.

Led by: Rev. C. Rogers.

10.00—Presiding: Rev. D. Macgregor.

Presentation of Annual Report.

11.00—Rev. J. R. Boyd.

Enlarging our Borders.

Afternoon

2.00—Prayer and Praise.

Leader: Student-Pastor Reg. Brown.

Toronto Baptist Seminary

2.30—President: Dr. T. T. Shields, Presiding.

Introduction of New Students.

Testimony: Mr. Robert Reed, Wales.

Addresses: Rev. George B. Fletcher, Virginia.

Dr. Robt. McCaul.

Evening

7.30—Prayer and Praise.

Led by Rev. J. Cunningham.

8.00—Dr. T. T. Shields, Presiding.

Address: Rev. George Crittenden.

CHRIST ON TRIAL

When Jesus was on trial, they did not go and summon his friends — those who knew Him best. They did not go and bring up Zaccheus of Jericho, they did not bring up that poor man that had the legion of devils cast out of him; they did not bring the blind man of Jericho — they brought His enemies. Let Caiaphas tell his own story—suppose he stood in my place. Caiaphas, just tell us what was the evidence you found against Jesus. "I said to Him, I adjure thee by the living God; art thou the Son of God? And He said, 'I am'. When I heard it I tore my mantle and said He was guilty of blasphemy." That is what we glory in, His being the Son of God. Stephen said, when the curtains were lifted, and he caught a glimpse of glory, "I see Jesus standing at the right hand of God". The testimony is perfectly overwhelming that Jesus Christ was the Son of God as well as the Son of David. Even the devils called Him "that son of the Most High God."

—MOODY

THE RECOMPENSE OF THE REWARD

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Hebrews. 11:23-27.

MODERN teachers of Ethics say that among motives for action, the motive of reward and punishment is not of the highest order. That is true in some cases, and the person who performs a service merely for the sake of reward promised may lose a great deal, for "Virtue is its own reward". On the other hand, the principle of Divine compensation is clearly taught in the Scriptures. Our God is a righteous Judge, and we know that His decisions will always be just. He has promised reward to those who are faithful to Him at all costs, and a consideration of the reward should be an added incentive to us to be true to Him in times of decision, of trial and perplexity. As we face the crises of life, if we keep in mind eternal issues, we may become "more than conquerors, through him that loved us". It is worth while to have "respect unto the recompense of the reward".

Moses was in the valley of decision, facing the crisis which would determine the course of his after-life. He must decide whether he would continue to live as an adopted member of Egypt's royal house, enjoying the popularity of the court, or whether he would take his place among those who worshipped the God of his fathers, sharing the reproach of the despised Hebrew slaves. On the one hand he was offered fame, honour, riches and pleasure; but on the other — shame, dishonour, poverty and suffering. By faith he refused Egypt, and by faith he chose Canaan, "for he had respect unto the recompense of the reward". As he viewed the two alternatives in the light of the future consequences, he was enabled to choose the course which would bring true joy, peace and blessing to his own soul, salvation to his people and glory to God. Affliction was preferable to the pleasures of sin because affliction was but a step in the process of deliverance. The "reproach of Christ" could be esteemed of more real value than "the treasures of Egypt" because identification with Christ in His humiliation would be followed by identification with Him in His glory. Yes, Moses remembered the recompense.

The rich young ruler failed to regard the recompense, for he preferred to cling to his earthly possessions rather than receive heavenly treasures. Therefore, he went away grieved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" In the time of crisis and decision let us weigh the circumstances in the balances of heaven, that we may have a right sense of values, and that we may make choices which will glorify our Master.

In the time of trial, suffering and sorrow we shall do well to consider the promises of reward to those who are faithful. Listen to the testimony of the Apostle Paul in the midst of his persecution and trouble: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are

eternal." The affliction of the Apostle was by no means light, but when considered in relation to the glory which should follow, it could then be called "light".

Our Lord Himself has given us an example of steadfastness and patience in suffering because of the after-results. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is as we look to Him that we are able to endure.

The Apostle Peter passed through periods of testing, when he was sifted as wheat is sifted to separate the grain from the chaff. It is he who compares the trial of faith to the testing of gold by fire. The gold, when tried by fire, is freed from all alloy and shines with purer lustre than before; so faith, when tried by affliction, will be refined, purified and finally glorified. Believers are "kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ".

The daily discipline of life, though hard to endure, will but prepare us for full and free service in our Master's presence, and we shall be comforted when we think of the reward of suffering. "Now no chastening (or discipline) for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

"Whate'er the loss,
Whate'er the cross,
Shall we complain
Of present pain
Who trust in God's hereafter?"

The principle of the Lord's recompense enables us to understand the perplexing problem of the prosperity of the wicked. In this life the righteous are frequently afflicted and troubled, while the wicked seem to prosper. The Psalmist felt troubled at the apparent success enjoyed by the enemies of the Lord, and wondered whether it was really worth while to serve Him. "Behold these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." He then continues: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." It was in the sanctuary of God that peace came to him, for in the presence of God he was enabled to look beyond the present and see the day of reckoning which would surely come. Although the righteous might be despised, down-trodden and forsaken of men, the time would come when they would be gloriously vindicated, and when the wicked would be punished. God would declare His righteousness. As we, too, remain in "the sanctuary of God" we shall be content to suffer, enduring hardship and loss for His sake, knowing that His "well done!" will be full compensation. It should be our supreme desire to be well-pleasing in His sight: then we shall receive the recompense of the reward.—O.L.C.

"SAILOR'S NATIONAL ANTHEM"

Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep,
Its own appointed limits keep.
Oh hear us when we cry to Thee
For those in peril on the sea.

—William Whiting (1825-78).

In his book "Atlantic Meeting," H. V. Morton tells of the historic wartime meeting off the Coast of Newfoundland of Winston Churchill and President Roosevelt. A large Church Parade held on Sunday morning on H.M.S. Prince of Wales, was attended by sailors from both the British and United States Navies. When the Prime Minister, hymnbook in hand, consulted President Roosevelt about the order of service, the President said, "You must have 'Eternal Father, strong to save,'" and this was the concluding hymn on that memorable occasion.

William Whiting was born in Kensington and educated at Winchester, where for more than 20 years he was master of the College Choristers School. Although he never enjoyed good health, he was invariably cheerful and possessed a fund of quiet humour.

Whiting wrote a number of hymns, but 'Eternal Father, strong to save' is the only one that has stood the test of time. It was written after its author had experienced a storm at sea. Like many great hymns it is a prayer, with an appeal to each person of the Trinity. It has a sound scriptural basis.

The hymn had the good fortune to be set to music by Dr. J. B. Dykes, rector of St. Oswald's, Durham, who had outstanding gifts as a composer. His tunes are amongst the most popular in the hymnbook. When Dr. Dykes died at an early age, more than 10,000 pounds was subscribed by admirers of his music for the support of his family. His tune to 'Eternal Father' is appropriately called 'Melita' after the name of the island on which St. Paul and his companions were shipwrecked on their journey to Rome.

"Eternal Father, strong to save" has always been popular with the Navy and is often referred to as the "Sailor's National Anthem". A French translation appears in the "Nouveau Livre Cantique", a hymnbook used in the French Navy. The scope of the hymn was extended during the recent war, to include soldiers and airmen, two additional verses being written by the Rev. W. J. Coates.

When sung in seafaring areas of England this hymn is said to arrest and solemnize a congregation as few hymns do. Many of us can remember occasions when it has been sung with more than usual feeling, particularly in time of war.

William Whiting died seventy-five years ago to-day (May 3, 1953).

—CLAUDE ENRIGHT, Wellington, New Zealand,
in *The Reaper*.

FOR YOUNGER READERS

Anything Lost?

"Whoops! There goes some money!"

That's what I said to myself as I saw someone drop a coin in a streetcar one day. But the coin was lost. No one seemed to be able to find it.

As I saw the coin rolling I thought of the time when I lost much more than a penny, much more than a nickel, much more than a dime! You can imagine how I felt, for it was a ten-dollar bill!

Father had sent me to the store for Mother, and I had to go home and tell her that I had lost the money.

As you read this chat today you will remember times when you lost Sunday School money, or, perhaps, lost a pencil or a book. Isn't it a terrible feeling when we lose something?

Not so long ago in one of the large city stores in Philadelphia I heard the voice of a woman speaking so that everyone in the store could hear what she was saying. She was speaking into something like what they use in radio stations. And she was telling people through this thing which they call a microphone that a little girl was lost. She went on to say that the little girl could not find her Mother, but that she was at the information desk on the first floor waiting for her mother.

I suppose you could say that the *Mother* was lost, couldn't you?

As I looked at the little girl, for I was near the information desk, I could see that she had been crying and crying. She really felt that, even with all those people in the big store, she was lost. Soon her *Mother* came to get her, and she went off with her Mother very, very happy, indeed.

Perhaps you have been lost at a picnic, or the way this little girl was lost. I hope you didn't scream, and stamp, and cry your head off! Some little boys and girls do that, you know. I hope you are like some children who are very, very brave and wait until Mother comes.

Some boys and girls who get lost in city stores are all right until they see Mother, and then they cry, and cry, and cry. The people at the information desks don't mind letting *those* children go. But they do mind having to give up the children who try to be patient and are very, very sweet, as the woman at this information desk said some of them were.

Still, it is an awful feeling to be lost, isn't it?

And we all feel sad when we lose something that we like very much. In one of the stories which the Lord Jesus told He spoke of a woman who lost some money. She looked high and low for it, and she was happy when she found it, wasn't she?

Then the Lord Jesus told another story about the little lamb that was lost. It didn't matter to the shepherd that he had other sheep. They were safe in the fold. He wanted the one lamb back. And so he searched, and searched, and searched until at the last he found it. Then how happy he was as he took the lamb home!

Don't you suppose the little girl who had lost a lamb while she had been out picking flowers would be happy to have the lamb back? I think so!

And don't you suppose the boy who had lost his pet lamb would be happy, too, to find it? He would carry it in his arms the way the Lord Jesus said the shepherd did.

GOSPEL WITNESS PUBLICATIONS

"The Priest, the Woman, and the Confessional", by Father
Chiniquy \$1.00

"The Greatest Fight in the World", by C. H. Spurgeon,
64 pages 25

"Blakeney's Roman Catholic Doctrines Examined", 316 pages 1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

And do you know what the shepherd in our Lord's story did? He told people that he had found his sheep. I am sure that the little girl and that the boy who had lost the sheep would tell other girls and boys about finding the lost sheep.

But boys and girls themselves can be lost. Yes, indeed! The Bible tells us that.

Just as we are sorry when we lose games or lose money, just so, only in a much greater way, God is not pleased when people are lost.

The little lamb in the story which Jesus told is just like boys and girls, men and women. And the shepherd in the story is really the Lord Jesus who went to great trouble to find the lost sheep. Just as the shepherd went over hills and down into valleys to find the lamb that had gone astray, just so the Lord Jesus went looking, looking, looking for those who were away from God, those who were lost.

How happy the Lord Jesus must be when He finds many and many a lost sheep! And how happy we shall be when, like sheep in a great fold with the shepherd, we shall be with the Lord Jesus forever!

But now, even now after the Lord Jesus has found us, we can be happy. Even now we can serve Him.

And one of the ways we can serve Him is by living good lives. And when other boys and girls see what a difference the Lord Jesus has made in our lives we can tell them about Him. We can tell about the Good Shepherd who gave His life for his sheep.

—WILLIAM J. JONES in *Youth's Story Paper*.

MODERNISM A FRAUD

What has Modernism done for the world? Nothing whatever to meet and supply its needs. It has no remedy for the ruin of sin; no peace for its tumults and unrest; no balm for its heartache; and no hope for its despair. It genders doubt where faith is needed, and boldly challenges the Word of God, denying its authorship and authority. It makes Creation's wondrous story unbelievable and ridiculous, and substitutes for it the conjectures and vagaries of men vain in their imaginings. It sneers at the thunderings of Sinai; beclouds the visions of the Prophets of God; substitutes the sensuous desires for the Song of the Angels; and makes the Creator of the Universe the illegitimate son of the woman whom God has honored above all others.

It robs the redeeming shed blood of God's only begotten Son of its value and power to impart life and peace. It insists that the seal placed upon the tomb of Joseph of Arimathea is still unbroken. It has padlocked the pearly gates of the New Jerusalem and filled the bottomless pit with doubts in mad desire to find a way of escape for mortal man from his hell-deserving misdoings. Its philosophies offer no adequate remedy for the world's confusion and unrest. It has produced divisions and strife in the Church and marred her beauty and robbed her of her influence and power. Instead of solving the problems of governments it is adding to their confusion and intensifying their enmities. It is essentially and radically at variance and in conflict with the religion of our Lord and Saviour, and unquestionably satanic.

—L. W. MUNHALL in *The Methodist Challenge*.

THE SILENCE OF GOD

"Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit."—Psalm 28:1.

THUS did David pray in the time of distress and weakness. Hunted by his enemies, deserted by his friends, bewildered, stricken and utterly cast down in spirit, he prayed unto the Lord for deliverance. No answer came. Hope was deserting him as the darkness grew thicker around him, but he prayed on, "Be not silent to me". Still no answer came, and his enemies appeared to be victorious. The Psalmist still trusted in the One who was his Rock, his hiding-place in the time of storm, his pavilion in the time of trouble. Then at last God spoke to him, and at the voice of the Lord he rejoiced, as we hear him say, "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

Perhaps we, too, have passed through such dark, troubled days, when all around us we saw turmoil and distress. Harder to bear than this outward confusion is the feeling that God is not speaking to us. No message seems to come from Him, and the deliverance for which we hope and pray does not come. Shall we not at such times heed the gracious promises of His word, and "Wait on the Lord; be of good courage"? For when our expectation is from Him, and from Him alone, in His own time He will speak to us. His ways are not our ways, and we cannot understand why God seems at times to veil His face. Perhaps He waits for us to come to the place where all earthly help is given up, so that we shall trust in Him alone. Perhaps He remains away because He loves us, just as our Saviour tarried in the place where He was when He heard that Lazarus was sick. We have the assurance that in His own time and in His own way He will speak; and will not keep silent. He may speak in the whirlwind; or in the fire, or by a "still small voice".

God is holy and just; He loves righteousness, but He abhors iniquity. When the wicked call upon Him, He will not answer, but maintains a holy silence. "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood." When Moses was exhorting the children of Israel to obey the commandments of the Lord, he also through the Spirit uttered the solemn warning that if they did not hearken to the voice of the Lord and keep His commandments, they might call upon Him in the day of trouble, but the heavens above them would be as brass; there would be no response. Sin causes separation from God, and it is in vain that people imagine that they can slight His mercy and then call upon Him in the day of sorrow and affliction. If they disobey Him, He will keep silent.

One of the most solemn passages of Holy Writ is found in the first chapter of Proverbs. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof." Sin is the greatest hindrance to communion with God. "Behold, the Lord's hand is not shortened, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Have we called upon God, but failed to come in touch with Him? Have the heavens over our head

seemed as brass? Perhaps there is sin in the life which must be put away. Let all sin be confessed and placed beneath the blood, and then we may draw near to the mercy-seat through our Lord Jesus Christ, by whom we have access unto the Father.

How sad when God leaves men to walk in their own way and ceases to speak with them or restrain them in any way! We know that His Spirit will not always strive with men. Those who utterly refuse to walk in the ways of God are allowed sometimes to walk in their self-appointed paths, unblest by God. Israel refused to hearken to the tender call of the Lord, and in sorrow He "gave them up unto their own hearts' lust; and they walked in their own counsels". To Israel the silence of God in view of their sin was indeed a calamity. We need to beware lest we grieve the Spirit of God.

David was jealous for the name of the Lord and called upon Him to put down His enemies and to punish their sin. He prayed that God would vindicate His righteousness by bringing shame and confusion to those who were conspiring against him. He desired that the people might know that Jehovah was God. Thus he prayed, "Keep not thou silence, O God: hold not thy peace, and be not still, O God." Wickedness abounded, but God was silent. The cruel mocking of those who persecuted the saints of God continued unregarded and unchecked. God gave to His servant, however, the assurance that the time would come when He would speak in power and majesty, and when the wicked would be forced to keep silence before Him. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."

At that time, even as now, people misjudged the silence of God, thinking that because He failed to punish them immediately for their sin He was not a God of holiness and power. They forgot that He was withholding His wrath that He might show His mercy. Some may recall the incident pertaining to a great infidel who had been uttering blasphemous statements. Holding his watch in his hand, he said something like this, "If there be a God, let Him strike me down in five minutes". The five minutes elapsed, and nothing happened. A man in England, hearing about the incident, said, "Does the American gentleman think he can exhaust the patience of Almighty God in five minutes?"

Sometimes we are distressed at the boldness of the enemies of the Lord. Their wickedness is increasing, and we wonder that God does not display His power in bringing discomfiture to those who fight against Him. Let us remember that the Lord will come, even as He has promised. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffer-

ing to us-ward, not willing that any should perish, but that all should come to repentance." While some men are despising His goodness and forbearance as He seeks to lead them to repentance, others are turning to Him in faith. May He give us of His Spirit that we shall seek to pluck as brands from the burning those who are opposing the love of God! And may we tell them of His love and mercy. We shall then await His coming in patience, knowing that His promise is sure, and that "Our God shall come, and shall not keep silence."

"Where is Thy haunt, Eternal Voice,
The region of Thy choice;
Where, undisturbed by earth, the soul
Owns Thy entire control?"

"Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit."

—O.L.C.

Bible School Lesson Outline

Vol. 17 Fourth Quarter Lesson 3 October 18, 1953

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

RUTH

Lesson Text: Ruth 1:16-22; 4:13-17.

Golden Text: "Intreat me not to leave thee, or to return from following thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

I. Ruth's Wise Choice: 1:16-22.

In the days when the judges ruled there was a famine in the land (verse 1). Political unrest and economic depression go hand in hand, but when the people are free and contented, they willingly cultivate the land, making provision for their own needs and those of the state. Also, famine frequently follows in the wake of enemy occupation. Israel's foes had deprived her of some of her lands, crops and possessions.

There was famine in a spiritual sense also. Evil was rampant in the land, and there was a famine of the word of the Lord (Psa. 74:9; Isa. 29:10-12; Amos 8:11; Mic. 3:7).

Elimelech, whose name means "God is King," had departed from Judah with his family to sojourn in the land of Moab. It may be that he was justified in seeking to obtain a living elsewhere (Gen. 26:1-5), or it may be that he had failed to trust God to see him through the difficult years (Job 5:20; Psa. 37:19). Whether or not Elimelech's family suffered because of disobedience on his part, they met with sore affliction. Elimelech and his two sons all passed away, leaving Naomi desolate.

When Naomi heard the good news that the Lord had visited His people in giving them bread (verse 6; Psa. 132:13-15), she decided to return to her home in Bethlehem, "The City of Bread". Similarly, when the prodigal remembered that in his father's house there was bread enough and to spare, while he perished with hunger, he determined to go home (Luke 15:14-18). Let us stir up the memories of God's wandering children, that they may return to His fold (Psa. 42:4, 5; 2 Pet. 1:9, 13-15).

No doubt Naomi had witnessed a good confession before her two daughters-in-law, and had taught them about the Lord. But, after announcing her own decision to go back to Judah, and after pronouncing a blessing upon them, she left them free to act for themselves in the matter (Gen. 24:56, 57). Parents, teachers and workers must recognize the sovereignty of will of each individual under their care.

At first both daughters announced that they would return with Naomi to her people. But Orpah, whose name means "Fawn," had made her decision quickly, not counting the cost (Luke 9:57-62). When she realized what was involved, the price seemed to be too great (Luke 14:28-33). Although

TORONTO BAPTIST SEMINARY

Training is Sound, Thorough, Evangelical,
Scriptural

Courses of Two, Three and Four Years

Degrees

Tuition Free

The Secretary,

Write for Information:

337 Jarvis Street,

Toronto 2, Canada?

affectionate and gracious, she turned back (Mark 10:17-22; John 6:63-66). She failed to see that the price of staying in Moab was far greater than that of dwelling in Judah, where the Lord was protecting His people (Matt. 16:24-27; Phil. 3:7, 8). To decide for Christ means to gain eternal joy, peace and life.

Ruth, on her part, considered every phase of the situation and met each test, and then with full purpose of heart made her noble decision (Gen. 24:58; Josh. 24:15). Without reserve she willingly cast in her lot with the Lord and His people, determining, come what may, to cleave unto Him, Whom she had learned to trust (Ruth 2:11, 12; Acts 11:23; 13:43; Heb. 11:24-26). How lovely to see whole-hearted devotion to the Lord on the part of His young disciples!

The stir in the town of Bethlehem when Naomi and Ruth arrived would lead one to think that Elimelech and Naomi had been prominent citizens, people who made a contribution to the good of the community (Matt. 21:10; Acts 21:30). It may be, however that Naomi's former friends and associates scarcely recognized her because of the change in appearance which her sorrows had wrought. Naomi thought that her name, which means "Pleasant," was no longer appropriate, and that she should now be called "Mara," meaning "Bitter". In her anguish Naomi forgot herself, and reproached the Lord (Exod. 6:9; Job 7:11; 10:1; 27:2; Psa. 77:3).

Yet, even while she was speaking, the Lord was dealing kindly with her. He had brought her back to her home in safety, and had given her an affectionate daughter to be her companion. They had arrived in Bethlehem in the beginning of the barley harvest, a season which was to be one of great joy (Isa. 9:3). God's purpose to make Ruth a blessing to future generations was about to be carried forward.

II. Ruth's Great Honour: 4:13-17.

Ruth the Moabitess, although a stranger and a foreigner, had found favour with the wealthy Boaz, in whose fields she had been gleaning (Ruth 2:9-17, 20; Eph. 2:11-13). He loved her greatly and determined to secure her for his own. The name "Boaz" means "Alacrity," an appropriate name in this case, as he readily and quickly performed that which he had promised (Ruth 3:13, 18). So did our Lord set His love upon us, unworthy though we were (Tit. 3:5), nor will

He rest until He has fully accomplished His purpose concerning us (Josh. 21:45; 23: 15; Rom. 4:21; Eph. 1:9-11; Phil. 1:6).

Boaz was both willing and able to redeem Ruth and her husband's patrimony. And yet, something more was required; he must follow the recognized legal procedure. Justice, as well as kindness, was required. This he did, after first establishing his right to purchase the inheritance of Ruth (Ruth 4:1-10).

The elders and the congregation pronounced a blessing upon the union of Boaz and Ruth, praying that the Lord would give them riches and honour (verses 11-15). The child of God is the heir of the riches and glory of Christ (John 17:22-24; Rom. 8:17; 1 Cor. 3:21-23; Eph. 1:13-18).

Naomi had been greatly mistaken when she imagined that she should be called "Mara" ("Bitter"), as indicating that her life in Bethlehem would henceforth be barren and joyless, holding nothing for her but vain regrets and sad memories (Ruth 1:20, 21). The Lord looked graciously upon her, purposing that the royal house of Judah should be perpetuated (Psa. 45:16). So far from dying out, the family name was to be restored, and it would blaze forth in greater glory than would have been possible, had not the Lord intervened.

Ruth was the great-grandmother of David, and hence the ancestress of the Messiah (Matt. 1:3-6; Luke 3:31-33). Had she not made her noble decision and left the land of Moab, she would probably never have had a place in the royal line. Her faith was abundantly rewarded.

DAILY BIBLE READINGS

Oct. 12—Naomi's Sorrow	Ruth 1:1-5
Oct. 13—Naomi's Decision	Ruth 1:6-15
Oct. 14—Ruth Serving	Ruth 2:1-12
Oct. 15—Ruth Gleaning	Ruth 2:13-23
Oct. 16—Ruth Seeking Rest	Ruth 3:1-9
Oct. 17—Ruth Protected	Ruth 3:10-18
Oct. 18—Ruth's Inheritance	Ruth 4:1-13

SUGGESTED HYMNS

I've wandered far away from God. My Father is rich. Come to the Saviour, make no delay. I was a wandering sheep. Just as I am. O hear my cry!

Books Every Preacher Ought to Own

This paper is a printed missionary, and carries no advertisements. The regular issues contain 16 pages. The Subscription price is \$3.00 for 52 issues. WITH EVERY NEW SUBSCRIPTION we will give one of the four following books as a premium:

1. Blakeney's Manual of Romish Controversy, by Dr. R. P. Blakeney, 316 pages.
2. Popery in Its Social Aspects, by Dr. R. P. Blakeney, 326 pages.
3. The Prodigal and His Brother, or The Adventures of a Modern Young Man, by Dr. T. T. Shields, 132 pages.
4. The Priest, The Woman and The Confessional, by Father Chiniquy, 144 pages.

All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by "THE GOSPEL WITNESS".

You may choose any one of the four as a premium. If you would like any or all of the other books, you may have them at one dollar each.

ORDER FORM

- (a) Please send to the undersigned for one month's trial "THE GOSPEL WITNESS".
- (b) Please send "THE GOSPEL WITNESS" and Premium No. _____ to the undersigned for which find \$3.00 enclosed.
- (c) And also books (or book) numbered _____ for which find \$_____ enclosed.

Please send me one copy of FIFTY YEARS IN THE CHURCH OF ROME, by Father Chiniquy, for which I enclose \$3.75.

NAME

ADDRESS