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A Polished Shaft

By Dr. O. L. Clark

"In the shadow of his hand hath he hid me, and made
me a polished shaft; in his quiver hath he hid me."
—Isaiah 49:2.

IN THE Book of books the great purpose of God for the nations is set forth. By the inspiration of the Holy Spirit the prophets saw visions concerning the Kingdom of God, and then recorded them for the inspiration of the people of God throughout the ages. In His marvellous wisdom the Lord ordained that redeemed men, not angels, should be the chosen instruments for carrying out His purposes, and they must therefore be instructed as to His mind and methods. The people of Israel must remember that they had been favoured and blessed, not that they might proudly vaunt themselves, but that they might convey the blessing of God to all the nations of the earth. The prophecy of Isaiah contains many references to this missionary program, as revealed to him by the Spirit of God.

The prophets not merely conveyed the Lord's purposes to the people by means of their words and their writings, but they were looked upon as representatives of the people in executing the will of God. Hence, as in the passage before us, Isaiah describes both Israel and himself as servants of God, those in whom He will be glorified.

In ancient times the bow and arrow were used exclusively as instruments of warfare, rather than mere tools of practice to secure precision of aim. A polished shaft was no mere stick of wood, fitted for amusement or pleasure; it was a stern weapon of war, a missile essential to the safety and welfare of its owner. When Isaiah declares that the Lord has made him to become a polished shaft, he would inform us that he is an important and serviceable possession in the hand of his Master.

The shaft, the arrow or dart, must be unbroken, unblemished, ere it is worthy to be polished. The Lord chooses for His work men and women who are wholly consecrated to Him. A minister must first be a man of integrity and sound character. They must be holy who bear the vessels of the Lord.

The Lord Himself is the only one who can cause His servants to become polished shafts. His sovereign Holy Spirit alone can apply the sacred glow that makes a polished shaft. By His providential dealings He will see to it

that the native wood is made smooth, its rough spots disappearing in the mellowing process. No school or seminary can of itself produce the polished shaft, but it can assist in the process by supplying the proper atmosphere for the growth of Christian character and experience.

The polished shaft is protected by its Master. Isaiah describes himself as being hidden in the quiver of the Lord. Others may misunderstand or defame us. Indeed, the true and faithful servant of the Lord is sure to be opposed by His enemies. In his own eyes he may seem to be a failure, to be labouring and spending his strength in vain. In the eyes of the world he may be one "whom man despiseth, . . . whom the nation abhorreth." But there is One who will judge him aright, and who counts him as precious. God's servant is the dart that is hidden in the Warrior's quiver, to be brought out at the proper moment and to achieve great victory for his Master. No weapon formed against him can prosper. For the time being his way may be hidden and his virtues may be hidden, but hidden also are his potentialities, his future usefulness and glory.

The polished shaft, although powerless in itself, becomes a mighty missile, when wielded by the Lord of hosts. When polished, it will cleave the air more swiftly and reach its aim more accurately. It will be influenced to a lesser degree by resistance or friction from the outside. The polished shaft will see many slain by the Lord. Every servant of God should desire to be found among the polished shafts in His quiver and thus to be more serviceable for Him.

The polished shaft is a thing of beauty; it shines with glorious radiance that brings honour to its Maker. The Lord desired that ancient Israel should so shine among the nations that they would glorify the name of Jehovah, that He would be sanctified among the heathen. In our own day His servants are to glorify His name among the people, to shine as luminaries in the midst of a dark and crooked generation.

Is it not a worthy ambition to become a polished shaft for the Master? Young men and women who feel that the hand of the Lord is upon them for service, and who desire

to become more useful in the great battle of the King for the capture of the city of Mansoul would do well to consider the excellent course of training which is available for them at Toronto Baptist Seminary. This discipline of heart, mind and spiritual gifts will help to fit you more fully for the Lord's work at home and abroad. Send to-day for a copy of the new illustrated prospectus.

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THE BRIGHTEST HONORS OF HEAVEN

Others may have filled the world with the breath of their name; he has helped to fill Heaven: others may have won an earthly renown; but he who, a Christian himself, has sought to make others Christians — who, reaching the rock himself, draws another, a perishing child, friend, brother, neighbor, up — plucked from the flood himself, pulls another out — who has leaped into the depths that he might rise with a pearl, and set it lustrous in Jesus' crown — he is the man who shall wear Heaven's brightest honors, and to whom, before all else, the Lord will say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

—GUTHRIE

The Gospel Witness and Protestant Advocate

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Dr. McIntire Writes of Providences of God: Reviews History of M.E.B.C.

DR. CARL McINTIRE left on Saturday, July 20, to attend the third assembly of the Middle East Bible Council in Beirut, Lebanon. From there he will go to the Scandinavian Evangelical Conference to be held in Hille-rod, Denmark, August 1 to 8. Both these groups are affiliated with the International Council of Christian Churches of which Dr. McIntire is president. A letter to *Christian Beacon* readers, describing the first lap of this journey, follows:

Frankfort to Rome
July 21, 1957.

Beloved in Christ:

I am on my way to Beirut for the third assembly of the Middle East Bible Council. Last night at eight o'clock our plane left New York, and we are due in Beirut at 5.20 in the morning (July 22). Since the early days of the International Council of Christian Churches (1948-1949) I have always written letters so when I settle down in a plane I want to write and write. The International Council of Christian Churches is a living, moving, struggling, faithful movement! There is a "cause" in our day, and God has raised up men in every section of the world who will not remain in communion or make common cause with the great apostasy of our day.

Dr. J. Gordon Holdcroft and Dr. Kenneth R. Kinney have gone on before me, and are with Mr. E. C. Eicher, the secretary of the Middle East Bible Council, and others in Lebanon now.

The Lord surely goes before on these trips. You see

His hand in the incidents of providence. He is so good to His servants.

Mrs. McIntire who usually goes with me is not along this time. She went to the airport in New York yesterday with me. The Saturday traffic out of New York was so heavy and we were so delayed that we thought we might miss the plane, and I knew, with two nights on the plane, straight to Beirut, it would be a hard trip. I planned to travel "tourist", for it saves a lot. We went rushing into the airport to catch the five o'clock plane, only to be told it was delayed with engine trouble and would not go until eleven o'clock at night. I explained that such a delay made it impossible for me to make the connection in Amsterdam to Beirut. The KLM man said, "Wait a minute." He left. When he returned he was smiling. "We have decided to put you on the first-class plane that leaves at eight o'clock," he said, and explained there would be no extra cost to my ticket.

The plane was so much better for rest, and it made the jump over the Atlantic, non-stop to Amsterdam, in eleven hours! It left three hours after the tourist should have gone and arrived one hour before the tourist would have, had it been on time! I believe God was in it all just for me! That is providence. I reached Amsterdam refreshed and ready for the second leg of the trip. You do not explain these things; it is God!

Our brethren here in Amsterdam are truly "given to hospitality". Burgomaster Warnaar, the ICC's associate secretary, met me and took me to his home for dinner

and back to the airport for a five o'clock departure on the plane.

One meets so many people, and plane travel is conducive to conversation. I have talked with a couple from Auckland, New Zealand — this plane goes to Sydney, Australia — who know Victor Mackay and Bert Laidlaw. They left their coats on another plane and we went off without their coats. KLM will send them on the next plane. At supper in the Frankfurt airport I sat beside a man going to New Guinea. He said: "Germany won the war. Germany, the defeated nation, is much better off economically than the victor nations." He explained the way to get ahead is not to be a friend and ally of the U.S.A. but "to first declare war on the U.S.A., then surrender, and the U.S.A. gives you everything." "The Germans," he said, "say the Russians took all our old machinery, and the U.S.A. gave us everything new. We are better off than before."

On the plane is a prince of Saudi Arabia, a brother of the king. I met a "social worker" going to New Guinea. She said she attended a conference of the World Council of Churches in Geneva on social work called by the World Council of Churches. She said her task is to teach the women to take care of their homes. She is not going out to save their souls, she said, but to help them live now.

Every seat on the plane is taken, and we are due in Rome at 10.15 p.m. for an hour's wait before the hop, non-stop, over Greece and the Mediterranean Sea.

My, my, how the world needs Christ! He is all in all. On that first-class plane last night there was so much drinking! I was the only one that I could see who did not drink. It was freely given before and after the meal!

I am looking forward to seeing all the brethren in Beirut. The crises, one after another — or should we say the constant turmoil in this part of the world — has brought suffering and anxiety to God's people. It is even more imperative that the Bible believers meet for fellowship. God has gone before here from the beginning and we know He is working out His purposes now.

When the International Council of Christian Churches had its second plenary congress in Geneva in 1950 the Rev. V. Atchinak of Beirut came and made an impassioned plea that something be done to organize the Bible-believing groups and missions in the "Bible lands". So in 1951 I made the first "official" ICCC visit, and plans were developed for a mission conference. This was held in the chapel of the American University at Beirut, August 7 to 11, 1952. Some 250 registered, and its climax was the formal constitution of the Middle East Bible Council.

The Near East Christian Council, affiliated with the WCC through the International Missionary Council and financed largely by the Presbyterian Church in the U.S.A., immediately took note and issue. The struggle was really joined over "doctrine" and the Christian faith.

The new Council went to work and spread written information about the modernistic teaching in the theological seminaries and schools. Dr. David Hedegard's address, "The Evangelical Churches and Modernism and Neo-orthodoxy," was widely circulated. Many hundreds of my pamphlet, "The New Bible," were distributed. And so the testimony spread. A monthly prayer group and fellowship was established.

Dr. Thomas A. Lambie, the first president of the Council, was used of God to commend the Council in many circles. There is no National Association of Evangelicals out here. It is only the WCC versus ICCC! There is no

place for the compromiser where issues are so squarely joined!

The second assembly of this Council was held in Bethlehem, the City of David, on the property of the Independent Board for Presbyterian Foreign Missions, and under the leadership of the Rev. L. L. Donaldson, president of the Council, August 18 to 23, 1955. It met under a specially erected arbor. There were 274 delegates and visitors from 12 different countries registered. There were 24 churches and missions in the Middle East represented. The theme was, "The Bible, the Word of God." Because of the disturbed condition of the land, it held no night meetings.

In the land of our Lord, among the nations where Biblical history was made, there is today a fellowship, a co-operating movement of churches and missions and God's own, to preserve the faith and continue true churches, with a warm evangelistic ministry.

Prayer has been answered for a clear, true witness, in this part of the world. Praise God! Now may it prosper in Him. Out of the Bethlehem conference in 1955 came the greatest manifesto for true Christian unity the Twentieth Century Reformation movement has yet produced. It is a lengthy document calling for co-operation and spiritual unity and oneness in Christ. It lists the matters on which the churches are united:

First, "our acceptance of the Scriptures of the Old and New Testaments as the Word of God, the only infallible rule of faith and practice." Second, "Our faith in the person and finished work of the Lord Jesus Christ." There were eight points. Another said, "We are all united under the same orders from our Master." They were united in "a mutual love for one another as brethren in Christ."

Well, we go again. We press on. There is a verse in 2 Samuel I was reading today: "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good" (2 Sam. 10:12).

I will write again. Thank God for His grace to us — glorious grace, irresistible grace!

In Him,

CARL MCINTIRE
—The Christian Beacon

THE WEALTH OF PRAYER

"Now unto Him that is able to do exceeding abundantly, above all that we can ask or think." What a vision the apostle must have had! How much can a man ask or think? When the deepest convictions of sin are upon him, in his hour of dark despondency, in some perilous pass of life, when fears come upon his soul as on Lake Galilee the storms came, consider how much a man then asks! Or when love swells in his soul, and makes life as full as mountains make the streams in spring, and hope is the sun by day and the moon by night, — in those glorious elate hours when he seems no longer fixed to space and time, but, mounting, as if the body were forgotten by the soul, wings his way through the realm of aspiration and conception, consider how much a man then thinks! The prayers of exiles, of martyrs, of missionaries, of the Waldenses, of the Covenanters, of mothers for children gone astray, when with splash of tears, and yearnings that can find no speech, they implore God's mercy upon them, — if some angel, catching them as they were uttered, should drop them down from heaven, what a liturgy would they make!

—BEECHER

Complaints That Are Without Warrant

"What is this that God hath done unto us?"

—Gen. 42:28.

"All these things are against me."—Gen. 42:36.

WE ARE slow to learn the lesson that God's thoughts are not our thoughts, nor His ways our ways. We fain would understand the meaning of life's problems and difficulties, and yet, trusting in our own blind reasoning, these events and conditions seem to be most perplexing. Could we but view them with the eye of God, how different they would appear! How quickly we would check the rising sigh, the rebellious complaint!

The life of Joseph is a fine illustration of the kind Providence of God. A wise Heavenly Father was watching over the young man whose ways pleased the Lord, and the very circumstances which seemed most adverse to his welfare proved to be stepping stones to promotion, honour and blessing.

There is nothing in the narrative to indicate that Joseph himself at any time bemoaned his circumstances or murmured against the purposes of God in His life. But to his brethren, who had cause to fear punishment for their sin, and to aged Jacob, who still had cause to remember the way in which he had deceived his father, the ways of the Lord were strange, indeed. Pain, anxiety and heart-ache were caused because they had not eyes to see that God was a God of mercy, as well as a God of justice and holiness. They misunderstood Him, and in their ignorance complained against Him, even when He was leading them into the path of joy and blessing.

Jacob and his sons complained against the Lord, because they had misinterpreted the speech of Joseph. As Joseph tested his brethren, probing their hearts to see if they had repented of their sin, His words were not harsh nor his speech rough, as they intimated, but rather were they strong and kind, as the surgeon's scalpel is which is to wound, that it may heal. How many in our day suffer because they misinterpret the Word of God! Some wrest it to their own destruction, and others weave into it their own thoughts of unbelief and scepticism. Instead of taking the Word of God as it stands, they interpret it according to their own reasonings or experience.

Joseph's bounty was misunderstood. As the men emptied their sacks, they found each one his bundle of money. They thought that the lord of Egypt was seeking grounds to accuse them of stealing. His very generosity was looked upon as vindictiveness, and his love as hate. Men of this world fail to recognize that the Lord waits that He might be gracious unto them. If they would only come to Him in humble repentance, He would forgive them. But ever do they act as did the unbelievers in our Lord's day to whom He was compelled to say, "Ye will not come to me, that ye might have life."

The absence of Joseph was misconstrued by Jacob, who looked upon the loss of his son as a tragedy. He, the deceiver, had himself been deceived, and in his thought Joseph was dead. Instead of that, Joseph was alive, and

because of his sojourn in the land of Egypt, he would become their deliverer, saving them from famine and from death. How like the disciples on the way to Emmaus, sad and hopeless, fancying that their Lord had been taken from them, while all the time He was at their side, the risen, glorified, powerful Saviour! Do we mourn the loss of loved ones? Could we but see them in their bliss, and could we but trust more implicitly in our Saviour, our hearts would be comforted, knowing that He doeth all things well. He does not wilfully afflict the sons of men.

The captivity of Simeon was not properly understood: Forced to remain under the custody of the lord of Egypt, he seemed to be in desperate straits. But in reality, Simeon was living in luxury, his every need bountifully supplied by the one who controlled all the resources of the land. Do we feel that we are restrained, hemmed in, restricted by circumstances over which we seem to have no control? If these circumstances have been ordered by the Keeper of our souls, nothing can harm us. Let us remember that our freedom is His grand control. True freedom is that freedom of the spirit, which can soar to the heights, even when seemingly chained in the valley.

The request for Benjamin was grossly misunderstood. Jacob thought it hard that the lord of Egypt should command the brothers to bring with them Benjamin, the youngest, the child of Jacob's old age. They found this command grievous, and took it as a token of cruel desire, whereas in reality Joseph yearned for his beloved brother, that he might do him good. (How many there are who find their duties and responsibilities irksome! The load would be lightened if they would but consider that the commands of the Lord are always enablings, and that in keeping of them there is great reward. All that is done in the name of the Lord and for His glory will be recognized and rewarded in His own good time.)

The ruler of Egypt was no tyrant, as one would gather from their bitter complaints, but was Jacob's own son. Jacob's rebellious cry, "All these things are against me" arose from the fact that he failed to recognize the one who was in control of his affairs. Joseph revealed himself to his brethren and sent for Jacob and the others, but it was only when the father saw the wagons which Joseph had sent that he believed. Many, indeed, are the tokens of His love and mercy which our Saviour has given to us, and yet, men will not believe, and they turn away from Him. His wooings are rejected, and they, too, join with Jacob in his unbelieving complaint. All things will work together for good to those who are called according to His purpose, whereas "blind unbelief is sure to err, and scan His works in vain." The humble and believing heart will confide in the wisdom and power of our loving Saviour. Thus, amid the sorrows and perplexities of life, we shall not be guilty of murmuring against the hand of our Heavenly Father.

—O.L.C.

The Sermons of Dr. T. T. Shields

The Christian in the School of Christ

(Stenographically Reported)

Text: 2 Peter 1:1-9.

EVERYWHERE throughout the New Testament the life of the believer is represented as a life of progress, a life that is ever enlarging, and that is being constantly enriched. There is, of course, a place of beginning: we must obtain like precious faith through the righteousness of God, and of our Saviour Jesus Christ. And thereafter grace and peace are to be multiplied to us through the knowledge of God, and of Christ Jesus our Lord.

I want you to follow with me this morning in our study of these mercies as described in the passage which I have read to you.

I.

As believers, we are adopted into the divine family; we become children of God, "and if children, then heirs; heirs of God, and joint heirs with Christ"; we are, potentially, as believers, all of us rich people. *We have an inheritance in Christ*; we are bequeathed a great fortune. We are heirs to a vast estate. And it is our privilege, continually, to grow up into Christ in all things.

In the first chapter of the Epistle to the Ephesians we read that we were blessed "with all spiritual blessings in heavenly places in Christ", the reason being that "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love". That was the purpose of the divine choice. We were predestinated that we might be conformed to the image of His Son, and having thus graciously purposed our ultimate, complete, conformity to the image of His Son, God made abundant provision to make such conformity possible. And He has blessed us with all spiritual blessings in heavenly places in Christ. And just as each of the tribes of Israel were allotted a portion of the land of promise as their abiding inheritance, so we each have a portion in Christ. We have our share as children of the heavenly Father; we are heirs of glory; and it is our privilege to take full advantage of all that has been left to us by the last will and testament of Him Who died for us.

We are told that His divine power hath given to us all things that pertain to life and godliness: that is to say, there is no excuse for any one of us failing to be what God has willed we should be. We are not called out of darkness into light merely to escape the penalty of sin; we are not called that we might escape hell, but that we might have an abundant entrance into heaven; not called that we might be saved from becoming like unto the devil, but we are called that we may become at last like unto God Himself. It is a libel upon evangelical orthodoxy when it is contended that the doctrine of the imputation of Christ's righteousness, of salvation by grace, inevitably leads anyone to say, "Let us continue in sin that grace may abound." The fact is, we are called to holiness, and it is the will of God that we should be growing Christians. And His divine power has already given to us, not everything that will make for prominence in this life, and all things that would relieve us of every sort of distress and tribula-

tion here: but He has given to us all things that pertain to life and godliness. And that comes to us through the knowledge of Him Who hath called us to glory and to virtue.

We come into the possession of our inheritance through an ever-enlarging knowledge. I think there is nothing more conducive to spiritual stagnation than the assumption that it is possible for us to obtain, at one step all there is for us in Christ. I think we cannot denounce too strongly the folly of those who talk about instantaneous and complete sanctification.

I remember talking to a little boy here, I think about fourteen years of age, and I did not know where he came from, but I asked him a question or two, and very proudly he said, "I obtained my sanctification six months ago." He was very much like a young fellow I knew some years ago — he is not so very young now; I lost sight of him for a few years. In the meantime he had gone to university, and had obtained his degree. I was travelling once and saw him get on the train. He spied me from the end of the car, and running down the aisle he said, "Oh, did you hear? I got my B.A.!" He never got anything else. He got it, I do not know how — a memory test, I suppose. He was an utter simpleton, of no use to himself or anyone else, but he got his B.A. There are a lot of professing Christians like that. They begin somewhere, and they think they have received all there is for them in Christ.

Now there is laid up for us a store of grace in Christ Jesus; and grace and peace are to be multiplied to us through the knowledge of God.

Then we are told that everything necessary to godliness has been provided for us, but it becomes ours, we learn to appropriate it, to make application of it to ourselves, through the knowledge of Him Who hath called us to glory and virtue. We must have some adequate conception of the purpose of our being called out of darkness into light.

"Whereby are given unto us exceeding great and precious promises." The word of God is full of great and precious promises, and these treasures of divine power and grace are wrapped up in these promises; and by the appropriation of these promises we become partakers of the divine nature. We receive more and more of God into our own nature; we are quickened by the divine Spirit; we are made new creatures in Christ. And as we lay hold of these promises the old man is put off, and the new man is put on, and we become partakers of the very nature of God, so that there should be in every one of us a growing likeness to God Himself.

Now THAT IS THE FOUNDATION OF THINGS. Joseph opened the storehouses of Egypt, after he had filled them, and people came to him from the far country; they came with empty sacks. Most of them took a little corn, and went back home. And there were ten men who came proposing to do the same thing, and he let them go back

once, insisting that they return, and that they bring their other brother, whom they had left at home. And you remember how they came back again, eleven of them, and still they proposed only to take a luncheon home with them. He permitted them to go back, and then they were overtaken on the road, and brought back again into his presence. Then came the disclosure of himself. He said, "You see these storehouses? They are all yours. Do you see all the glory that I have in the land of Egypt? It is all yours. Do you see all the wealth of Egypt? It is all yours. You cannot take all that I want you to have in a sack. I want you to leave that land and come down here, and live with me. Go back and get your father, and my father, and your wives, and your little ones. Bring them all down here, for there are yet five years of famine in which there shall be neither earing nor harvest, and you will live with me for the rest of your lives, and enjoy the luxury of the royal palace."

Now you know, if the majority of Christians do not live out of a box, they live out of a sack. They go to church on Sunday, and they get a little lunch, and say, "That will do fairly well until next week." That is not the purpose of God. All things are provided that pertain to life and godliness, and His call is to you and to me that we should come and live with Him, that we should abide with Him, that we should take full advantage of the unsearchable riches of grace, so that we may grow up into Christ.

II.

Now LET US MAKE APPLICATION OF THIS. Because all that is possible we are to give all diligence, and add to our faith, or in our faith supply faith in the righteousness of Christ, faith in the adequacy of His atonement, faith in the Person of Christ as being the Incarnate God, faith in Him Who commands all the qualities of Deity, in Whom dwelleth all the fulness of the Godhead bodily. That is the cardinal grace. That is the all-comprehensive grace. That is the thing that has in it all other elements of the divine life. And so we are to explore this faith which God has given us, and we are to discover what is in it, because of its manifold character.

Now I address myself this morning particularly to believers, to those who have believed in the precious blood, to those of you who know that you are Christians, and incidentally, of course, to those who are not yet saved, and perhaps as I try to point out to believers something of their privileges in Christ, you who are not yet Christians may be led to say, "Well, if that is what it is to be a Christian, I want to be on the inside, and not on the outside."

You believe in the Lord Jesus Christ, you have begun with Him, you have been born again, you are a child of God. That being so, you ought to go to school. A man may be very rich, and he may be very wise, but he cannot transmit his wisdom to his children. They are not necessarily wise because their father is wise. They have his life in them, and the qualities of his mind may be latent in them; but if they are to live worthily, and become companions to their father, then they must go to school. Their minds must be trained and disciplined.

Every believer ought to go to school. Every true Christian should be a scholar in the school of Christ. Justification belongs to the beginning of the Christian life, but sanctification, as I have so often told you, is the long process of the education of the soul. And here it is set out in simple terms. Having faith, you are to take a certain course. A student goes to school, and he looks over the curriculum. He says,

"What am I to study? What text books do I need? How many hours each day am I to give to particular subjects?" And so he studies the curriculum to see to what subjects he must devote his attention.

III.

Here is THE DIVINE CURRICULUM OF FAITH. You are matriculated into the school of Christ; you are enrolled, and these are the subjects to which you are to give your attention. Let me just enumerate them first of all before I explain their relationship. You are to study virtue, or strength. You are to know what that means. And it is to be incorporated in your life; and then knowledge, and then temperance, or self-control, and patience, and godliness, and brotherly kindness, and charity. There is the list of subjects. We are diligently to study so that these principles will become incorporated in our characters.

In your faith, then, supply *virtue*. Now what does that mean? We are to remember that this translation of the Bible is three hundred years old, or more, and some of the words in the authorized version have acquired a narrower meaning in our day. But here virtue means strength. We are to add to our faith virtue, strength. Faith ought to make us strong men and women. I think there is nothing more repulsive than religious effeminacy — what shall I say? a religious sissy. There is nothing more nauseating to me than goody-goodism, these namby-pamby, dear little pet Christians. I cannot endure them! How they go through life mincing their way, as though they were walking on thin ice, and they won't do this, and they won't do the other thing. That is not Christianity. "Add to your faith virtue," virility, vigour, strength. A true believer is a strong man. Etymologically I do not believe I should be wrong if I were to say, Add to your faith manliness, virtue, all the qualities of a true man. The believing soul ought to be a strong character. "Exceeding great and precious promises: that by these ye might be partakers of the divine nature." What does it mean? That I am to add to my faith all the appropriation of the promise. Here is a promise: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We are to receive the promise of the Spirit through faith. And just as I commit myself to the promise of God which assures me of the forgiveness of my sins, and dare, by faith, to say I know that my sins are forgiven because the promise of God assures me that they are, so I am to appropriate the promise of the Spirit, and say that I know that I have the Holy Spirit. I have asked Him to give Him to me, and the "promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is the will of God that the Holy Ghost should be regnant in every believer's life, that the very power of God should be communicated to us by the indwelling of the divine Spirit. And so you see, I am to add to my faith virtue by believing that promise, and receiving the Spirit of God, Who is the very might of God. I am to "put on the whole armour of God" that I may be "able to stand against the wiles of the devil." I am to have those qualities of endurance, of steadfastness, of manly vigour, that will enable me to take my place as a Christian in the work of the Lord in the conflicts of faith. I am not to be a weakling, but a manly man if I am saved.

"Add to your faith virtue." Let me urge upon you young men the study of that subject. Say to yourself, "It is my

duty now as a Christian to learn this day to be a strong man. I am to add to my faith virtue; I am to have strength to say, 'No' when I ought to say no, and strength to say, 'Yes', when I ought to say yes. I am to be strong enough to stand when I ought to stand, and strong enough to depart from evil and say I will have nothing to do with it. I am to have strength to take the initiative against the foe, to abhor that which is evil and to cleave to that which is good. And that must be my task today, to add to my faith virtue, to see to it that my faith in Jesus Christ communicates spiritual vigour to my whole character, so that I shall not be as a child driven with the wind and tossed."

I do not know anything more inspiring than to see a young man, clothed with the very power of God, standing out among his fellows unmoved by the winds that blow, able to bend his shoulders to the burdens of life, able to take his place in the battles of life, able to assist the weak because he himself is strong.

Now that is our task, not only to-day, but to-morrow. Remember that is one of the subjects you must study to-morrow. Before you go to your work in the morning you should all seek some promise from the Lord which will communicate, as you believe it, the divine nature to you, and will impart the very strength of Deity to your resolution. "Add to your faith virtue." What a magnificent thing it would be to see an army of trained men and women, strong in the faith which God supplies! "Add to your faith virtue," strength, virility, vigour.

Now note the relation of these elements of the Christian character. "Add to your faith virtue; and to virtue *knowledge*." Why should we be strong first in order that we may know more? Well, the boy who goes to school has an easy job, has he not? Seminary students are a lot of idlers, of course, having nothing to do! "I wish I were a student," says someone. "I wish I had nothing else to do but just sit down to books." Try it for a while. Many a man may come from some occupation in which he has exercised his brawn, and after a while he begins to fail, and he goes to the doctor, and he says, "You will have to take it a little easier." Some do not understand that it takes something out of a man to add to his equipment a little larger knowledge. But it does. And you have to have some measure of strength to add knowledge.

Coming home from Chicago the other day I met a man, a very quiet man, who excited my curiosity because there was another very talkative man there who did most of the talking. This quiet man merely said, "Yes", or "No". After a while I made up my mind that I would find out where that quiet man came from, and I asked him. "Oh," he said, "from the north country." I said, "Where is that?" He said, "Away north of Edmonton." "And how long have you been there?" "Twenty-three years," he said. And then he began to tell me something about that country, and about the recent mineral discoveries there. He knew a lot about it; he had been there twenty-three years. He told me about the midnight sun, the long, long daylight, twenty-four hours of it. And I said to him, "How do you live up there? How do you dress?" He told me. And by the time he got through telling me about the marvellous wealth of that country, which he said some day would be developed, I reached the conclusion that a man needed to be a pretty strong man before he could go and live up there. You see, he had added to his strength knowledge of an unknown country.

There is not very much of the world's surface that is not now explored. You can sit in the comfort of your home, and

read the result of man's explorations. But whence came that knowledge? Who opened up Africa? When you think of Livingstone, you do not think of a man who was a religious millksoop do you? Why you say, "Livingstone was at home among the lions. He was stronger than they." He added to his faith virtue, and then to virtue knowledge. Let me tell you, the continent of divine truth awaits the exploration, of every adventurous disciple of Jesus Christ. There have been great saints, but I don't suppose the man has yet lived who has learned all that it may have been possible for a man to know about God.

I am interested in Sir Malcolm Campbell. I admire him. I will tell you why. Having beaten the whole world, the men of all nations, becoming a speed king of the world, he has spent his time now for the last few years trying to beat himself — beating his own record. I remember my good friend, John McNeill, the Scotch John McNeill as the world calls him, who used to be pastor of Cooke's Church, Toronto. After he had been here a year I said, "Well, Mr. MacNeill, how are you getting along?" He said, "Oh, I am having a tough time." I said, "What is the matter?" "I am having a hard job beating John MacNeill's first year." There is always the danger of striking twelve first, and then beginning at one. Sir Malcolm Campbell is spending his time now trying to beat his own record, because no one else can beat him.

We are not to compare ourselves with others: we are to go on with the Lord, and add to our faith virtue, and to virtue knowledge.

What do you know about the stratosphere? How would you like to go up in a balloon? How many miles is it? I do not know, but Professor Piccard went up and up and up to the roof of the world somewhere; and he knows a lot about it, at least he knows more than we do. But I fancy he must have been a pretty vigorous sort of man, physically before he could do that. You see, he added to strength, knowledge. So may we scale the heights and plumb the depths, and explore the whole continent of revelation, and know more and more of God. Do not allow yourself ever to become so conceited as to think you know things. That is one thing of which I am so fearful about these students of the Scofield Bible. Use it if you like, but remember that what Dr. Scofield said is not the last word, and your opinion is not the last word either. How many have I known whose main equipment was ignorance, who had seen through a crack somewhere, and their attitude is, "Now get away from me. I know everything there is to know about that" — and they have not learned the alphabet.

"Add to your faith virtue," strength, manliness, the very might of God, and add to that knowledge. And remember there is all eternity in which we shall go on knowing about God, increasing with the increase of God. "Grace and peace be multiplied unto you through the knowledge of God", and the more you know the humbler you will become.

"And to knowledge *temperance*," self-control — four-wheel brakes. Before you can control yourself you need to know something about yourself, do you not? Oh, the weakness of mortal flesh! Oh, the inherent corruption of these human natures! How much there is to be crucified, to be mortified! How much there is to be denied, to be buffeted, to be brought into subjection. Can you control yourself? There is nothing finer than to see a man who has perfect control of himself: "he that ruleth his spirit" is greater than "he that taketh a city". Self-control! That does not mean merely keeping your temper. I will tell you what I think

it means. It means to discipline the whole man. It means the discipline of all your mental and moral and physical powers, so that the memory is under my control, imagination is under control, reason is under control, every part of me all under the control of a sanctified will. "Add to your faith virtue; and to virtue knowledge," knowledge of God, and of yourself; and to knowledge that ability to be controlled.

I heard a man say once that education made a man at home in God's world, and that his at-home-ness was proportioned to the extent of the quality of his education. I suppose that is so. A man of science is at home in that realm; an artist at home in his realm; the engineer in his, and so on. And the widely educated, and thoroughly educated man is at home in all realms — he would be, if there were any such man. And a Christian is an educated man in the truest sense. The religion of Christ does not stultify our natural powers by any means: it encourages us to develop them to the utmost. And so every quality, every power of mind and body are to be under control.

Therein lies one of the dangers of The Oxford Group. Under their teaching you become passive; you relinquish control, and you just wait for some psychic influence to play upon your mind, and you call it divine guidance. Out of the subconscious, out of the realm of the imagination, out of the memory a great many other things come, too; a lot of imps come swarming out of the end of your pencil on to the pad. And the Lord only knows what you will write down there if you only wait long enough! That is not faith. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance", or self-control, so that imagination will aid you always, and memory will be obedient to your call, and reason will act under the light of divine revelation; and all the powers of a manhood in process of sanctification will be subject to the will, and under the domination of the Spirit of God.

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance *patience*." Patience! It requires a good deal of strength to be patient, does it not? A man waits a little while for his wife, and he forgets all about the times that she has to wait for him. There are some people who are very impatient when they want action. They rather glory in the fact that they are men of action. It would be a good thing for some people not to act so quickly sometimes. To your self-control add patience. Know how to stop the car and keep it stopped for a while. Wait! "I waited for the Lord." Is that what it says? No; "I waited *patiently* for the Lord." That grace of patience may be exercised sometimes in our petitions, in our prayer life. There are people who seem to think that a kind of religious nagging is an evidence of superior faith. You say, "I am going to ask the Lord, and I am going to keep on asking." I know we are to be importunate sometimes in taking up a settled attitude of trust and expectation. A little child says, "Mama, I want a piece of bread and butter." You know how children do between meals when they are hungry. The mother happens to be doing something at the moment, and says, "All right, dear, in a minute or two, but just wait until mother is free and then I will get you something." And that child says, "I want it now"; and she, or he, goes and pulls at mother's skirts, and says, "I want it now." A wise mother will say, "If you do not wait patiently and leave mother alone you shall not have it at all. Sit down now, and wait."

The really strong man is the man who can wait. One of the virtues of the British soldiers in time past — and I

doubt, not it would prove to be true to-day — is his ability to wait. You remember the principle, the thin red line, just waiting there. The enemy came on, and on, and on. At last — I suppose it would hardly apply with modern artillery, but the same virtue would express itself in other ways — at last at the appointed time the command is given, "Up guards, and at them!" Then a rush that was irresistible, carrying the field! Some of us want to be always nagging God, just nagging. That is not faith: it is the impatience of self-will. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance *patience*." A man who is going to take a handicap in a race sees one man after another go on. He remains there quite content; he is not ready yet. He is quite patient; he knows; he is conscious of the strength he has, that when his time comes he will overtake them all, and reach the goal, leaving them all behind. Patience is an aspect of strength, and we need strength to be patient.

I have heard some people who were in perfect health go to others who were sick and tell them that it was their right to have a perfect body; that it was a serious reflection really upon their own spiritual state to be lying upon a bed of pain. I call that a damnable heresy. Some of the greatest saints that God ever made have been chosen in the furnace of affliction. I have seen some of them who have added to their faith virtue; and to virtue knowledge, and to knowledge self-control, and to self-control patience. They have learned even to smile through the flames, saying, "It is the Lord: let him do what seemeth him good."

"And to patience *godliness*." Let me give you one example: if you were asked to name the clearest manifestation of the Almighty set forth in the Bible, what would you name? The raising of the dead? The stilling of the storm? The multiplication of the loaves? I will tell you what I should name. I never read it without feeling the awfulness — I mean how it inspires me with awe — when I see Jesus Christ apprehended in Gethsemane, and I know Who He is, and that "all things were made by Him, and without Him was not anything made that was made". And as I see these human pigmies, these officers of the law, come to Him to apprehend Him, I cannot help wondering what He will do. And I see Him as He says to them, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he . . . As soon then as he had said unto them I am he, they went backward, and fell to the ground." And I say, "What if He were just to utter one word! He would blast them into hell with the breath of His mouth." "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But nothing of the kind! The word is silent on His lips. And He goes to Annas, and then to Caiaphas, and these religious experts, if you please, talk to Him and ask Him questions, and He answers them never a word. And by and by He stands before Pilate, and Pilate says, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Almightyness was in Him, and He meekly said, "Thou couldest have no power at all against me, except it were given thee from above." By and by He is condemned, and they lead Him away to Golgotha, and they stretch His arms upon the cross and He never moves, just yields Himself. And they drive nails through His hands, and lift up the cross, and drop it into the socket prepared, and the weight of His precious body falls upon those nails. And still they mock Him and say, "If thou be the king of the Jews, save thyself." And one of the thieves said, "If thou be Christ, save thyself and us." They spat on Him, buffeted

Him, blindfolded him, and all the rest of it, and He never answered, but meekly submits to it all.

Do you know what I mean? What I am trying to say is this, that it takes Almightyness to hold Almightyness in check. If Jesus had merely been a strong man, He must have answered; but being God He had patience, godliness.

And then, "brotherly kindness", love of the brethren. Some of the brethren are pretty hard to love — some of the sisters too! We all are; we are not a lovable company. It requires a pretty mature sort of Christian to be able to love all the brethren, do you not think so? We are not particularly lovable. But I want you to note just where that grace is mentioned. Notice it is: faith, the cardinal grace, and then strength, and then knowledge, and then self-control, and patience, and godliness, and on top of all that, love of the brethren. You have got to be like God before you can love some people, particularly ourselves.

And then on top of that, "charity" or love for everybody. So we become at last sharers in the divine nature, and partakers of the divine essence. There is a legend about the apostle John, I do not know whether true or apocryphal, that when he was very, very old, too old to preach or do anything, he was wont to put himself where the saints passed by as they went up to the place of assembly, and to administer this admonition, "Little children, love one another." It is easy to talk about loving people; but love not in word; don't talk about it. Do not throw the thirteenth chapter of First Corinthians at everyone. Stop that nonsense. I will tell you what to do, Supply in your faith strength, and add to that knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. When you have learned to love your own brethren, then as the climax of it all, have the love of God in your heart for everybody. And that does not come by talking about it: that is the issue of long discipline.

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "In you." Do you know what that means? That is the stuff of which a Christian is to be made. These are the qualities which enter into the formation of Christian character. Analyze it, and you will find that in the truly developed, disciplined Christian all these qualities exist.

"In you and abound." Plenty of it. Not like those pews you are sitting on, with a top of walnut, and the rest something else. There is a church — I will not tell you where it is — and somebody told me it had a Queen Anne front, and a Mary Ann back; a very artistic stone front, and the plainest sort of bricks used in the back. I think it means that these qualities are not to be kept for Sundays, not for the purpose of exhibition. But if these things be in you and abound so that there is enough of them to go around for the whole week, from Monday till Saturday, then it will make you that ye shall be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." People will say, That man does not talk very much, but did you ever do business with him? Did you ever keep company with him for an hour or so? Did you ever feel how he radiates strength? There is something about the character of the man that bears constant witness to the power of the gospel. It is not what he says, but what he is, essentially, that makes him an effective witness to the power of divine grace.

I have not time for the negative side; you may study

that for yourselves. But "he that lacketh these things is blind, and cannot see afar off." He does not go to school; he does not go on with the Lord; he knows nothing about a life of spiritual progress. He just gets inside the threshold of the kingdom, is born and remains a babe. "He that lacketh these things is blind and cannot see afar off." He has no perspective. He does not know how to relate time to eternity, no retrospect. He has forgotten "that he was purged from his old sins." That is a terrible situation, is it not? May the Lord make us all fruitful.

And you who are not Christians, just begin with the Lord; just trust Him; receive from His hand that initial grace; like precious faith may be obtained through the righteousness of God and our Saviour, Jesus Christ. And when once thus you believe and are born into the divine family, then this life of progress and constant development will begin, and will never end until He shall present us without fault before the throne of God.

Let us pray:

We thank Thee, O Lord, for all that still lies ahead. We thank Thee for what we know of Thy grace, and what yet remains in the experience of all of us. Bless our meditation this morning for Thy name's sake. Amen.

February 26, 1933.

TRUE RICHES

Gold and silver like the snow
Quickly pass away;
Like the curtained clouds of summer,
Enduring not a day;
Like the early dew of morning,
Drunken by the sun;
Or the maddened hill-side torrent,
Whose course is quickly run.
But the grace of Christ, our Saviour,
Bringeth riches more
Than the tongue of man can utter,
And of wealth a store
Like the river, failing never
Flowing evermore.

—CHAS. MANLY

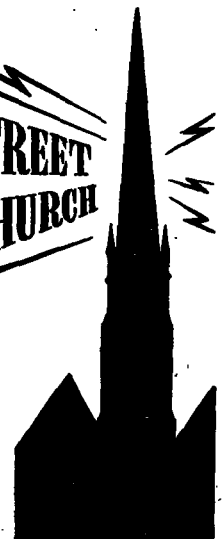
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The Discipline of Disappointment

By Dr. V. Raymond Edman,
President of Wheaton College

WHO has not experienced the depths of discouragement that come from the stinging defeat of eager expectations, the merciless blasting of high and happy hopes, the frustrations of fond dreams; in a word, from disappointment, dark, deep, dismal?

We had not planned the results in that way. We needed friends and helpers, whose word was true, whose co-operation was cheerful and constructive, and whose dependability was undoubted, but they failed us. We needed abundance of physical health to perform our tasks, and our strength was pitifully poor. We needed large resources to achieve a worthy goal, for the glory of God, and our resources were woefully inadequate. We needed encouragement and enthusiasm, and our only reward was caustic criticism or studied indifference. We believed human promises that proved to be puffs of wind; we experienced pain rather than gain. We were disappointed.

Had we been at fault our anguish of spirit would have been less excruciating, but we trusted others, we tried to conserve our resources, physical and material, we did our very best; only to be disappointed. For our effort and sacrifice we suffer disillusionment, despair and possible defeat. We turn to self-pity, that eats like an acid into the fabric of our hearts, and likewise defiles others. Why go on, why keep on trying, why smile, why trust anybody? With air castles dissolved by disappointment, why not sulk in our tents and seek to heal our wounded spirit by disdain toward others?

Disillusionment, despair, defeat and degrading self-pity do not meet nor mend disappointment. Going onward does. An excellent example is found in the experience of the Apostle Paul as recorded in II Corinthians 2:12-14. He had anticipated meeting Titus at the old city of Troas (Troy), but Titus did not put in an appearance. There is no indication in the sacred record as to why he did not come, only that Paul was restless in spirit. How did he react to that disappointment? He kept right on going, thankful for the assurance that the Most High "always leadeth us in triumph in Christ" (vs. 14, A.R.V.).

Thankfulness helps. A thankful spirit remembers the many triumphs as well as the trials of our faith, the many promises in the Word as well as the many perils by the way. Paul was thankful under a wide variety of circumstances: thankful for food and shelter in the midst of a storm that threatened his life (Acts 27:35); thankful for faithful brethren in distant places (Rom. 1:8, 1 Cor. 1:4, Phil. 1:3, etc.); thankful above all else for the Lord Jesus Christ, God's unspeakable gift (2 Cor. 9:15). Therefore, he could urge us to be thankful in all things (Col. 3:15, Eph. 5:20), especially in prayer (Phil. 4:6, Col. 4:2), as we make known our requests. A heart that is thankful to God for His many mercies is conditioned by a sweetness of God's Spirit against the bitterness of human disappointment.

God's people have always found it to be so. David knew disappointment and discouragement too deep for further tears, but he "encouraged himself in the Lord his God" (1 Sam. 30:6). He could say, "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-

kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life" (Ps. 42:7, 8). Habakkuk saw no outward prospect of prosperity, only utter desolation and disappointment, yet a thankful heart lifted him to high places of victory. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. 3:17-19). Paul could be thankful to God even though others had failed, and could walk on with Him. Try thankfulness when tempted to despair.

Assurance helps. Paul was certain that, although he had been disappointed, he could be led in triumph in Christ or, as one translation (Moffat) renders that statement: "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me." Out of wide experience and deep trials, he had been lifted above human considerations, for he had learned that "all things work together for good to them that love God" (Rom. 8:28). He could stand steadfast in his devotion to Christ even if he stood humanly alone, for he could say, "All men forsook me . . . Notwithstanding the Lord stood with me, and strengthened me" (2 Tim. 4:16, 17). He could endure weakness, infirmities, necessities, distresses, even take pleasure in them, for he had learned that when he was weak in himself, he could be strong in Christ, whose grace was sufficient for him (2 Cor. 12:9, 10). He could be satisfied with whatever provision his Master made for him, for he had learned in whatever state he found himself, therewith to be content. He could do all things through Christ, who strengthened him (Phil. 4:11-13).

Do we know the assurance of trust that takes the sting out of disappointment and turns it rather to "His appointment"? Joseph could say, "It was not you that sent me hither, but God" (Gen. 45:8). The Most High had so sweetened Joseph's spirit that he named his sons Manasseh ("Forgetting") and Ephraim ("Fruitfulness"), for God made him to forget his disappointment and to be fruitful in the land of affliction (Gen. 41:51, 52).

Paul had been disappointed in John Mark, but later learned that "He is profitable to me for the ministry" (2 Tim. 4:11). The Lord Jesus was disappointed in Peter, but He prayed for him that he would turn again to be strength to the early Christians (Luke 22:31, 32). What would happen if in faith and love we prayed for those who had disappointed us? Would not they turn to the Saviour, would not our hearts be sweetened, and would not life become "a constant pageant of triumph in Christ"? Be assured of God's promise, as was Paul, who could say, "the things that happened unto me have fallen out rather to the furtherance of the gospel" (Phil. 1:12). Try faith in God and in our fellows when we face disappointment.

Going on helps. Rather than sulk by life's roadside, Paul went to the next place of service. There were many that

needed his ministry of love, to whom his life, by the indwelling Saviour, could be the unspeakably sweet fragrance of Christ. Herein lies the real discipline of disappointment and despair, to rise up to help others, and to find in that very attitude and act, that life is "a constant pageant of triumph in Christ." Ezekiel could rise out of the sorrow caused by his wife's sudden death to bring the message of God to his people on the morrow (Ezek. 24:18). Out of bitter disillusionment Hosea could say, "Then shall we know, if we follow on to know the Lord" (Hos. 6:3). Of the Lord Jesus, Isaiah prophesied, "He shall not fail nor be discouraged" (Isa. 42:4). Tidings came to Him about the tragic death of His cousin, John the Baptist. Of course, His tender heart was torn; but there was no opportunity for leisure or solitude, because the multitudes needed Him. Out of the wound in His heart He fed and healed the needy, and thereby that wound was healed (Mark 6:29-44). Going on with God always helps and heals.

The "afterward" helps. For every disappointment there is a delight, for every trial, a triumph; for every anguish, an "afterward". The Scriptures say explicitly: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby" (Heb. 12:11). God's hard word is never His last word. The difficulty is not defeat. The failure of another is not necessarily a finality. The disappointment need not be disillusionment. The service of Titus did not cease because he did not arrive at Troas. Rather, it seems that Paul had even greater need of him in Macedonia than he had in Troas. The pathway of Christian service, which we tread with thankfulness to God, assurance of heart, and encouragement of spirit, may lead to even greater trials; but the latter bring with them greater triumphs. Paul was restless in Troas; in Macedonia he found that "our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. 7:5, 6).

Afterward Titus came! It had seemed imperative to Paul that he come to Troas; but for some reason unknown to us, he did not arrive. He was a source of disappointment to Paul, that the latter might learn that life can be a constant pageant of triumph in Christ. With that lesson achieved he learned another, as did Solomon long before him: "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life" (Prov. 13:12).

There is the discipline of disappointment that would destroy us, unless we cause it to lift us into a new sphere of usefulness and devotion. Turn from the pain, and find the gain of thankfulness and assurance that will make of your life "a constant pageant of triumph in Christ". Out of heartache there will be healing for you and for others.

"Love grows stronger when assailed;
Love conquers where all else has failed.
Love ever blesses those who curse;
Love gives the better for the worse.
Love unbinds others by its bonds;
Love pours forgiveness from its wounds."

—The Disciplines of Life

"Study to shew thyself approved unto God." It is well when our service receives the "Amen" of the godly. But our first care is to be sure we have God's approval.

THE MINISTRY OF THE WORD IN JARVIS STREET

NOTWITHSTANDING the holiday season, the attendance was excellent at the Thursday evening preaching service, the Saturday night gathering for prayer, and all the Sunday services. It is most encouraging to see the loyalty of the saints to the Lord's work in this place.

In the absence of the Pastor, Dr. H. C. Slade, Rev. S. A. Tulloch preached with great fervour and earnestness at the morning service on August 11th, taking as his subject the Parable of the Rich Man (Luke 12:16-21). Our Lord had been teaching the multitude, warning them of the hypocrisy of the Pharisees and encouraging them concerning the Lord's care for His own. As He warned them to be on guard against the sin of covetousness, he uttered this parable.

This rich farmer was not condemned because of his good crops, but we must look to the Lord for the increase and give thanks to Him when there is an abundant harvest. This man's question, "What shall I do?" reveals the fact that he has only his own interests in view. Then he makes a decision to build greater barns. He is living for time, although bound for eternity. He thought nothing of the need of his eternal soul, but as he reasoned, considered his own wealth and possessions as leading to a life of ease and pleasure. Then he hears the pronouncement of Christ, "Thou fool, this night thy soul shall be required of thee." "This night," said the Lord to one who said he had goods laid up for many years. "Thy soul shall be required of thee," said the Master to the one planning to eat, drink and be merry. Man's chief concern is for the things of time, but the Word of God says, "Prepare to meet thy God."

Why did the Lord call this rich farmer a fool? This man preferred the body to the soul, the world to Christ, and the things of time to the things of eternity. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

What of this store of your possessions? You cannot take it with you! This man was too busy with the things of earth; he had no time to look to heaven. We are to lay up treasures in heaven. All are foolish who are not rich toward God.

In our natural condition we cannot be rich toward God. We are not reconciled to Christ; we are at war, at enmity with our Maker. But when freed from the burden of sin we can be at peace with God. We must repent of our sin, trust Christ as our Saviour and then set our affections on things above. Our talents, wealth, riches and possessions have all been received from the Lord. We are His stewards to use these for His glory. If we sow bountifully, we shall reap bountifully. We are to give generously, cheerfully and acknowledge that He is the Lord of all. We belong to Him; let us obey Him whole heartedly.

Where do you stand in this matter? Which takes precedence with you? Time or eternity, your body or your soul, the world or Christ? "Seek ye the Lord while he may be found."

During the broadcast portion of the evening service (7.30-8.30 over station CHWO, Oakville, 1250) Mrs. Bohlender sang an appropriate selection, "The Ninety and Nine." The sermon was preached by Rev. W. P. Bauman, and his message on "The Right Ways of the Lord" (Acts 13:10) was a powerful plea to those who are in danger of

being perverted from the ways of the Lord by false religious leaders. At the same time he uttered a stern warning to these agents of Satan who would lead others astray. We must contend for the faith.

The deputy of the country, Sergius Paulus, a prudent man, called for Barnabas and Paul, desiring to hear from them the word of the Lord. Elymas the sorcerer withstood them, seeking to turn Sergius Paulus away from the faith. Paul, filled with the Holy Ghost, said, "Wilt thou not cease to pervert the right ways of the Lord?" In other words, "Stop making the Lord's straight paths crooked."

What were the right ways of the Lord for which Paul took such a strong stand? The right ways of the Lord are the ways of the Lord Jesus Christ, for outside of Him there is no salvation: "For there is none other name under heaven given among men, whereby we must be saved." The ways of Christ are described in the earlier chapters of Acts. Stephen preached Christ as the Just One, and Philip preached Christ as the Messiah, the One who was wounded for our transgressions and bruised for our iniquities. He is the One through whom we shall receive remission of sins, through whom those who believe are justified from all things. This is the Gospel. Are there any here living in sin? The right way for you is to see the Lord Jesus Christ dying on the cross for you.

Who is the Lord that we might recognize His ways? He is the Christ, the Son of the living God, the Holy One, the Promised Messiah, the Deliverer from sin, the Redeemer, the glorious Saviour. He died for us, rose again and is now at God's right hand, interceding for us and preparing a place for us in heaven.

The ways of the Lord are right ways (Hos. 14:9; Isa. 40:3). They are the right ways, for they are the ways that lead to blessing, happiness and heaven.

What about the ways of men? These are the perverted ways. Elymas was a sorcerer, a pretender, a false prophet, a conjurer, who used the arts of divination. He tried to discredit the Word of God and to turn men from the faith. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." After the fall men tried to manufacture ladders to reach to heaven; they tried to bridge that gulf between their souls and God. But in vain. Christ spanned that distance, coming to earth, taking upon Himself our sins, that we might be delivered from man's way. His is the only way. What a tragedy to see a man make shipwreck of his own soul! What a tragedy also to see a man making shipwreck of the souls of others! The natural man walks in darkness, according to the course of this world. He has no love for God, seeks his own glory and lives for the things of this world. Paul's great concern was to turn men away from man. All must turn to God, if they would be saved. O the glory of this Gospel, where we come to God, and bring glory to Him, turning away from all human aid.

This is the Gospel which we must proclaim. The sorcerers would hide the truth from those who have already been made blind by the philosophies they teach. Sergius Paulus stood between this evil genius and his own faithful friend. In our day modernistic professors delight to tear away from the hearts of the young people the Word of God. Men in the pulpits rob Christ of His Deity. All of these sorcerers are children of the Devil who stand in the way of those who would come to Christ. May God fill us with His Holy Spirit, that like Paul we may call these men for what they are. We must recognize these foes of the Gospel who

would bring into play their magic, instead of the laws of God; their fantasies, caprices and imaginations, instead of the Word of the living God.

Satan is the great perverter of the ways of the Lord, and many are in his grasp. God would have us recover from these ungodly wanderings and turn to Christ. Come to Christ, seek and trust the Saviour. Leave your own way which leads unto death and find the ways of the Lord which are the right ways, the ways which lead to blessing and eternal life.

The Word of the Lord was proclaimed widely at the two splendid open air services, one at 6 p.m. and the second at 8.40 p.m. May the Lord prosper the seed so faithfully sown on this His own day!

AN EARNEST PLEA

If there were but one man in Siberia unsaved, and all the world were saved besides, if God should move our minds, it would be worth while for all the people in England to go after that one soul. Did you ever think of the value of a soul? Ah! ye have not heard the howls and yells of hell; ye have not heard the mighty songs and hosannas of the glorified; ye have no notion of what eternity is, or else ye would know the value of a soul.

Permit me, with all earnestness, to plead with you, on behalf of Christ, and Christ's holy gospel, that you would stir yourselves up to renewed efforts for the spread of His truth, and to more earnest prayers that His kingdom may come. Ah! could I show you the tens of thousands of spirits who are now walking in outer darkness; could I take you to the gloomy chamber of hell, and show you myriads upon myriads of souls in unutterable torture, methinks you could ask yourselves: "Did I do anything to save these unhappy myriads?" They have been damned, and are you clear of their blood? "If the watchman warn them not, they shall perish, but their blood will He require at the watchman's hands."—SPURGEON.

Visitors to Toronto . . .

You are cordially invited to attend Jarvis Street Baptist Church (corner of Jarvis and Gerrard Streets) in downtown Toronto. Our Sunday schedule is as follows:—

9.45 A.M.—Bible School for all.

11.00 A.M.—Morning Service.

7.00 P.M.—Evening Service.

8.30 P.M.—Outdoor Service.

When in Toronto, make Jarvis Street your church home!

A cordial welcome awaits you.

Newsletters From Students and Graduates of Toronto Baptist Seminary

From Churchill

Churchill Baptist Church,
Churchill, August 9th.

We rejoice to greet you in the name of our Lord.

The Christians here at Churchill continue in their steadfast witness to the Gospel. Although I am not able to give my full time to the ministry in this place, it is encouraging to be able to record a good deal of progress these past four months.

We were happy to have Rev. T. Summers with us at the beginning of the summer for a week of meetings. Not only did his visit realize numerical gains — two souls professed conversion —, but the whole spiritual tenor of the congregation was improved by the very presence of this sincere man of God. Also, we are praising God for increased attendance and interest in the Church School. The neighbouring Sunday Schools find it necessary to suspend their programmes during the holiday period, but, unsympathetic conditions to the contrary notwithstanding, our Church School attendance has averaged over 35 persons a week. As one of my good ladies put it, "The Devil takes no holidays."

Because of the isolated nature of the work it has not been the practice to meet for evening worship. Thus it comes as an encouraging surprise to my folk to be able to join in spirit with the great Jarvis Street congregation on a Sunday evening, through their new broadcasting venture. We believe the Lord will certainly bless your zeal.

In closing, may I extend a sincere Christian invitation to any of your readers who may find themselves in our area on a Sunday morning, to come over and join in fellowship.

Yours in Christ,

JOHN HAYES

* * * *

With "The Shantymen"

"I say unto you, lift up your eyes and look unto the fields, for they are white already to harvest." Lift up your eyes and look! What do you see as you lift up your eyes in this great land of Canada?

Travelling in the Ontario Northland as a Shantyman's missionary, here are some of the things I saw: Hungry men and women, boys and girls, not hungry for material food (although some may have been) but all hungry for spiritual food. Yes, there is famine in this land. Do you know that Canada has never had a real wide-spread revival?

I was in towns and villages where my companion and I were the only missionaries of any kind to have visited them. Yes, it is so bad that even Roman Catholics are glad to see you. I was talking to one R.C. lady, and gave her an invitation to our gospel meeting in the school house; her response amazed me. "Yes, I will come," she said, "it is a long time since we heard anything of God." She told us she would like us to hold a D.V.B.S. to which she would send her children, as she felt it was not right to bring them up without any knowledge of the word of God. God was speaking to her heart, and I was glad of the oppor-

tunity of witnessing to a heart that was prepared by God. The rest of the community also shared the same feeling.

These are but a few of the many thousands Shantymen reach in "Reaching the Unreached".

"Look unto the fields; for they are white already to harvest."

Oh Christian, as you travel along on your carefree way,
Will you not stop to help some poor soul today?

—J. VALLELY

* * * *

From Quebec

Brownsburg, Quebec,
August 10, 1957.

We recently finished our 12th annual Daily Vacation Bible School at Brownsburg Regular Baptist Church. Lady students of Toronto Baptist Seminary conducted our first two schools in 1946-47. The third year, because no outside help was available, we had either to drop the school or manage it entirely on our own. We could not think of cancelling it because the first two schools had been such a blessing that many parents and children were asking when we were having the next one. With fear and trembling, we decided to go ahead ourselves. We are very happy that we did and that we have been able to continue in this good work.

Morning by morning an average of ninety-two gathered to listen to God's Word explained, and to sing and recite the truth. Our whole church property was like a hive of busy bees. The youngest children sat outside on our church grounds, at specially erected tables. The middle-aged group was in the Bible School hall. The older girls used our church auditorium and the older boys were sent to the (former) wood shed — not, however, to be chastened. Our six teachers had plenty to occupy their hands and minds.

The memorization of God's Word is emphasized. We try to encourage and help the young and old alike to get the Scripture in their memories; and we trust it entered their hearts and has brought light, and will help them that they will not sin against God. Sixty-five children memorized the required portions. The prizes given to these boys and girls were 32 Bibles, 15 New Testaments and 18 good books. Prizes were also given the fifty-nine folk who had perfect attendance.

Each year people express surprise at how much the children learn in these few hours of concentrated effort. It does one much good to hear how heartily they sing and to see the enthusiasm of these young folk in their work.

The closing night is the climax, when parents and friends gather and fill our church to a pressing capacity. The children sing and recite the Word of God. Illustrated gospel messages are given and prizes awarded. The church upstairs and down is decorated with the wonderful display of hand work and is really something to behold. These things they have made continue to bear a message in the homes; such as, the plywood plaques, the plaster wall mottos, scripture-picture color-ins, etc.

This special gospel effort among the children has proven and will prove to be of great spiritual blessing.

GEORGE B. HICKS

From Milliken

Milliken Baptist Church,
Milliken, Ontario,
August 5th, 1957.

Mr. Spurgeon once met a minister friend whom he hadn't seen for a long time, and immediately asked him how he was getting along in the Lord's work. His friend, a little discouraged, said, "Oh! just holding our ground." But Mr. Spurgeon who was always ready and generous with encouragement said, "If you are holding your ground, you are doing better than most people."

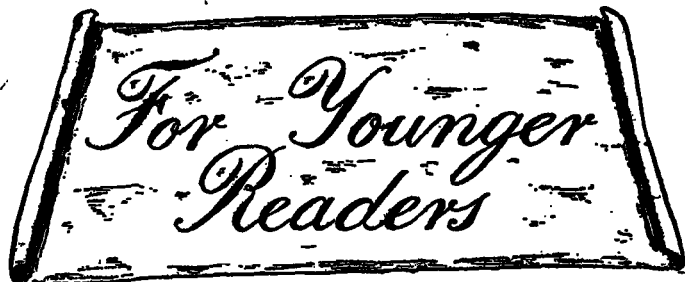
Well, if Mr. Spurgeon is right, we are doing better than most people, for we are holding our ground, and praise the Lord, we still have some conversions and baptisms.

This year we have had an unusually large number of new children come to our Sunday school, and although at present, with the hot weather and the holiday season our attendance is down, we see greater potentialities for the fall and winter work than ever before.

Last week was a great week in our church. We had a week of prayer. The men held their prayer meeting in the church at 6.15 a.m. Our reveille verse was Jonah 1:6, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Then the men baby-sat in the evenings while the mothers had their prayer meeting. This was just the mid-summer spiritual tonic we all needed.

If plans work out and God permits, we expect to have a fifteen minute broadcast over CKLB, Oshawa at 9.30 a.m. alternate Sundays, commencing early in September. At present we are awaiting final word from the station.

A. ACHESON



THE RICHEST MAN IN THE VALLEY

A wealthy Norwegian farmer stood in the porch of his fine home, gazing over his broad acres. He had travelled in foreign lands and seen many wonderful landscapes, but never had feasted his eyes on scenery that appeared so beautiful to him as his own land on this fine summer's day.

"All this is mine," he exclaimed. But alas! like the rich man in the parable he had provided for material things but not for the needs of his immortal soul. Like the Laodiceans of old who considered themselves rich and in need of nothing, he knew not that he was utterly wretched and miserable and poor and blind and naked.

As he stood gloating over his land, a servant appeared with his favourite horse. He jumped into the saddle and galloped away for his daily ride.

Up the lane a little distance old Hans, the farm hand, was working. He had just unpacked his lunch, and removed his hat. With folded hands he was returning thanks to the Giver of all good gifts.

The farmer stopped for a chat. "Well, Hans, how are

you to-day?" His voice broke in on the old man's meditation. "Oh, is it you, sir?" he replied, looking up; "I did not hear you coming. I have grown somewhat deaf lately, and my sight is failing too."

"But you look very happy, Hans."

"Happy? Yes, indeed, I am happy; and I have many reasons to be. My heavenly Father gives me raiment and daily bread. I have a roof over my head, and a good bed to sleep in; and that is more than my precious Saviour had while He sojourned here below. I was just thanking God for all these mercies when you appeared."

The landlord glanced at Hans's meagre lunch — a few slices of bread and a piece of fried pork. "And that is the kind of food you are thanking God for, my poor fellow! I should feel quite aggrieved, if that were all I had for lunch." "Should you?" said Hans, wonderingly. "But perhaps you do not know what I have, that adds sweetness to everything God gives me. It is the inward presence of Christ, my Saviour. May I tell you a dream I had last night, sir?"

"Of course, Hans, tell your dream. I should like to hear it."

"As I was falling asleep, my mind was much taken up with the happy land above and the many mansions prepared for those who truly love the Lord. Suddenly I felt myself transferred to the heavenly portals; they were wide open, so that I could look into the blessed city. O, sir, the glory and beauty no tongue could describe. Of course it was a dream, but there was one thing particularly I want to tell you."

The landlord began to look uneasy, as if he would like to get away. But Hans, not noticing, continued, "I heard a voice, saying, 'The richest man in the valley will die to-night.' After that the most wonderful music — a real hallelujah chorus — burst upon my ears. Then I awoke. Sir, those solemn words were spoken so plainly. I felt I ought to tell you; perhaps it is a warning."

The landlord's face turned pale, and he tried to hide the fears which rushed in upon him. "Nonsense!" he said, "you may believe in dreams if you like, but I do not. Goodbye." He galloped away in great haste. Old Hans, looking after him, prayed, "O Lord, have mercy on his soul, if he is to die so soon."

A few hours later the farmer rode in through his own gate and his servant took charge of the horse. Hurrying into the parlour he threw himself down on the sofa, feeling quite exhausted.

"What a fool I am, to let the silly talk of an ignorant old man disturb me! The richest man in the valley! Of course, that is myself. But, the idea of dying to-night! I have never been so well in my life as I am at present. At least, this morning I felt fine; but right now I do have a peculiar headache, and my heart does not seem to beat normally. Perhaps I should send for the doctor."

Towards the evening the doctor came, in answer to his summons. The farmer, though somewhat feverish on account of his agitation, was at a loss to explain his condition. At last he repeated the strange remarks of Hans. "And really, doctor, I have not felt well since. Do you believe in dreams?"

"Dreams! Humbug! I thought you knew better than to believe in such stuff. You die to-night? Nonsense!" And the doctor laughed heartily.

"I am glad you came, doctor; you seem to be the right

man to put courage into me. I hope you will stay for supper."

The doctor stayed for some hours, using all his ingenuity to entertain the farmer and to drive away his serious thoughts. It was near ten o'clock when he decided to leave. Just then the door-bell rang; its shrill sound startled the farmer. "Who can be calling at this time of night?" he inquired anxiously. His nerves were on edge, and anything out of the ordinary seemed to him an omen of ill.

"Sorry to disturb you, sir. Just came to tell you that old Hans died suddenly this evening, and to ask if you will please make arrangements for the funeral."

So the old man's dream had come true. It was not the possessor of broad and fertile acres, but the poor servant who lived in a shack and heartily thanked his heavenly Father for his coarse daily fare, who was the richest man in the valley. One of the poor of this world, he was rich toward God, rich in faith. He had gone through the gates of pearl to be among the great throng whose robes are washed and made white in the blood of the Lamb.

How is it with you, reader? Are you rich in heavenly treasure, as Hans was, and is his Saviour yours?

—Re-told by Ewald Sonnevik, in *The Irish Evangelical*

Bible School Lesson Outline

Volume 21 Third Quarter Lesson 8 August 25, 1957

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

THE BLESSING OF GOD

Lesson Text: Zephaniah 3:8-20.

Golden Text: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."
—Zeph. 3:17.

I. The Message to the Remnant: verses 8-13.

Zephaniah prophesied concerning the judgment of God which would be visited upon Judah (chap. 1) and also upon Judah's enemies (chap. 2). Nineveh, the capital of Assyria, was doomed to utter destruction (2:13-15).

Great as was the denunciation upon these neighbouring peoples, it was against Judah and Jerusalem that the Lord's wrath was to be poured out in full fury, inasmuch as they had been privileged to see manifestations of His wisdom, power and grace (Deut. 4:7, 8, 32-35). They were the ones whom He desired to discipline and then bless for their good and for His own glory.

The stern denunciation against Judah was thus renewed. They were especially blameworthy, in that they had not profited from the punishment meted out to other peoples, but had continued in their rebellious course (verses 5-7; 2 Chron. 36:14-16). The princes, judges and prophets had not fulfilled their obligation to lead the people in the ways of the Lord but had been foremost in treachery, deceit, violence and sacrilege (verses 2-4; Jer. 23:32; Ezek. 22:23-28).

Although Judah as a whole had departed from the ways of the Lord, the faithful remnant still walked according to His commandments (Isa. 10:20-22; Mal. 3:16). To them the prophet conveyed the Lord's message of encouragement, bidding them look beyond the present distress to the time when the Lord's glory should be made manifest. God has His believing remnant in every place; He never leaves Himself without a witness. It is a privilege to be among those who in times of testing quietly and patiently wait until the Lord shows His hand (Isa. 30:18-21; Hab. 2:3).

The judgments being poured out upon the Israelites were declared to be disciplinary, that His people might be chastened. The Lord Himself would intervene on their behalf, pouring out His wrath upon their enemies (Joel 3:2; Zeph. 1:18; 2:8-15; Zech. 12:2, 3; 14:1-3).

In that future day the people as a whole, not merely the

faithful few, would worship the Lord with one language and with one consent (Acts 1:14; 2:1; Rom. 15: 5, 6). Confusion of tongues began at Babel when people in pride desired to build a tower reaching to heaven (Gen. 11:1-6). As diversity of language was the result of sin, so would unity of speech be the accompaniment of cleansing from sin (Isa. 19:18; Zech. 14:9). The Jews would then worship the Lord with pure language, or pure lips, the literal meaning of the Hebrew word translated "language" in verse 9. They would also serve God with one consent, meaning "with one shoulder" or "with one back," the figure being that of a yoke easily borne by two when they assume a burden shoulder to shoulder (Numb. 13:23; Matt. 11:29, 30).

The Lord's suppliants, literally "burners of incense" (Psa. 141:2; Rev. 5:8, 8:3, 4), would return from Egypt to their own land. The primary reference is probably to the Jews, transported by Pharaoh-Necho to Egypt and Ethiopia, who returned to Palestine under Cyrus (2 Kings 23:29-35).

No longer would God's people be ashamed, for their sins would all be forgiven (Isa. 12:1; 54:4). Humility would take the place of pride. The faithful remnant, although afflicted, despised and few, would continue to trust the Lord (Deut. 4:27-31; Isa. 25:9; Zech. 11:11). Nor would their confidence be misplaced, for they would be protected from want and fear (Psa. 23:1; 34:22; Isa. 54:7; Zeph. 2:7).

II. The Message of Restoration: verses 14-20.

The prophet was given a vision of the people of God, restored to His favour, blessed with His presence and rejoicing in His forgiveness. No longer would the Jews need chastisement for their sins, and no longer would their hearts be faint because of the encroachments of the enemy (Isa. 35:3; Heb. 12:12).

God Himself, the mighty One, would be in the midst of them (Isa. 12:6; Rev. 21:3, 22), and would have full fellowship with His own redeemed ones. The marriage covenant, broken by sin, would be renewed (Isa. 62:5; Hos. 2:19, 20), and the Divine Bridegroom would find joy, rest and satisfaction in the love of His bride (Song of Sol. 2:1-4). All sorrow and reproach would be lifted from the hearts of the people (Isa. 14:3; 25:8) as they would be gathered together to worship the Lord (Isa. 11:11, 12). Instead of being a reproach among the nations, the Lord's people would be given fame and praise throughout the whole earth (Mal. 3:12). They would be redeemed from captivity (Deut. 33:29; Zeph. 2:7).

In a measure these prophecies were fulfilled when the Jews were brought back from captivity and restored under Ezra and Zerubbabel. In a spiritual sense, the unsaved who trust in the Lord will find forgiveness, victory, joy and blessing as they walk in fellowship with Him and as He walks with them. But it would seem that these prophecies look forward also to a future day when the Lord Jesus Christ at His coming will bring full restoration and blessing to all His people.

For Younger Classes:

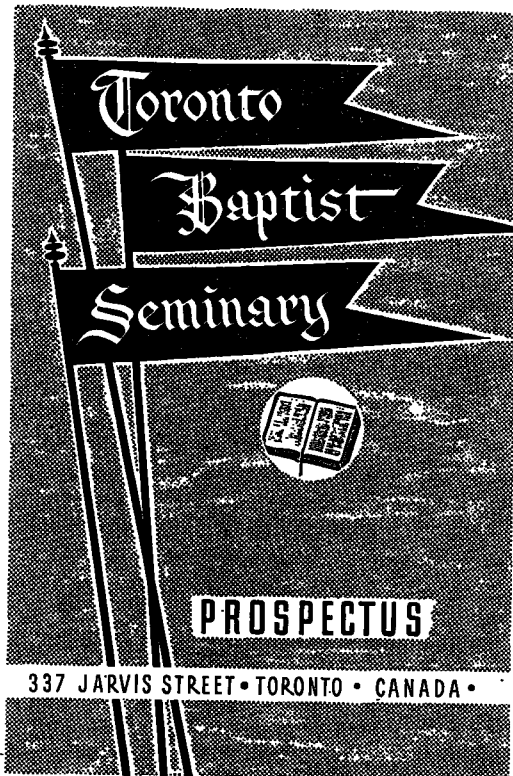
The Lord desires that all should experience joy (verse 14). Show scholars the true sources of joy in the Lord, illustrating by Scriptural narratives which describe the joy which follows physical and spiritual healing (for example, Isa. 35:6; Acts 3:1-11; 8:26-39). There is joy in working with the Lord for those who love Him. Joy comes as a result of being obedient to the commands of God (Acts 8:39). Joy helps us to be strong (Psa. 114:14, 15), and it does not depend upon circumstances. We can be joyful in heart, even in the midst of sorrow (Phil. 4:4).

Daily Bible Readings

Aug. 19—New Blessing	Psa. 118
Aug. 20—New Comfort	Psa. 12
Aug. 21—New Joy	Isa. 14:1-8
Aug. 22—New Mercy	Isa. 30:15-21
Aug. 23—New Safety	Jer. 32:36-44
Aug. 24—New Knowledge	Ezek. 39:22-29
Aug. 25—New Covenant	Heb. 8

Suggested Hymns

When the heart made pure.
Free from the law.
Abide with me.
There shall be showers of blessing.
The King of love my Shepherd is.
Like a river glorious.



REGISTRATION DAY

September 23, 1957 at 2.30 p.m.

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