

The Gospel Witness

PUBLISHED WEEKLY.

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T. T. SHIELDS, *Pastor and Editor.*

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

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No. 5

The Jarvis Street Pulpit

THE LOVE THAT WILL NOT LET US GO.

A Sermon by the Pastor.

(Preached in Jarvis Street Church).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8: 35-39.

IN our first meditation upon this passage some weeks ago we observed that faith, when full grown, assumes an attitude of defiance toward its foes; and challenges their power to separate the soul from Christ.

In our second meditation, we saw that the grace of God does not display its powers by keeping us out of spiritual warfare, but by making us "more than conquerors" in it; that character is enriched and built up in and by the very experiences in which we may sometimes seem to be defeated. And all this because we are sovereignly saved by the Saviour's love!

This morning I would show you that this abounding confidence is not without reasonable ground of support; for Paul assures us that he has arrived at this state of confidence by being "persuaded" of the truth.

I.

Let me begin our exposition by saying That There Is Some Comfort Always In A State of Settled Persuasion.

Peace never dwells with uncertainty; and satisfaction is never the companion of suspense: "A double minded man is unstable in all his ways." There is no rest for the man who tries to entertain two contrary opinions at the same time. And to be uncertain with

respect to the eternal issues of life is to make pleasure and progress impossible. It is a great step toward soul-rest, therefore, when one can say, "I am persuaded". Let us not assume that we evince superior wisdom when we persist in pulling everything up by the roots; by assuming that nothing ought ever to be taken for granted. No one can be comfortable on shipboard who doubts the captain's skill as a navigator; or who believes the ship to be unseaworthy, or the chart to be unreliable, or the compass to be defective. Nor can anyone rest in the Lord and wait patiently for Him; nor enjoy the peace that passeth understanding, until he is "persuaded" of the power and determination of Christ to keep us to the very end.

This persuasion is not a blind, unreasoned, and unreasoning assumption. We have seen such a trust on the part of a woman, for instance, reposed in one who was wholly unworthy of such confidence. And no argument would avail to open her eyes. Her so-called love was not grounded in reason at all, and hence was not amenable to reason's appeal. And there is a blind religious fatalism which differs little from heathen superstitions,—an unintelligent assumption that the fates have ordered whatever may come. But Christian faith has nothing in common with such states of mind as these. Faith is neither unreasoning, nor unreasonable. It is often above reason—soars to greater heights than reason, but it is never contrary to reason.

Christian persuasion represents a mental state in which all the faculties of the soul are engaged, and rest in complementary repose. To be persuaded means to have been convinced by adequate proof, to be assured by the fullest evidence: it means that the intellect has been informed, the affections have been engaged, and the will has been exercised; and, by this joint action of all the faculties of the mind, the soul has arrived at a restful state of settled "persuasion". Just as a tree sends down its rootlets into the soil, feeling after nourishment and ground upon which to lay hold, and, in the process, wrap themselves about some deeply-embedded rock, until it is so firmly rooted and established that no storm can tear it away, so the mind is persuaded of the truth of the gospel until the soul is rooted, and built up in Christ, and established in Him as it has been taught.

Upon what, then, does this persuasion rest? Upon what precious truth has it laid hold? An examination of the context will show that it has laid hold upon the truth of the electing love of God. This apostle does not sing the praises of a love newborn; but of a love that is older than all worlds. Men now-a-days are often attracted to things that are new and untried. Even in religion, men want something new and "up-to-date." If new things may ever justly be held under suspicion, it is in the realm of religion. Let me have a love that is old, and worn, and proven. Here is an engagement that has stood the test of time; and our Beloved has not grown weary of His bonds. This is the great argument upon which faith lays hold: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he

also justified: and whom he justified, them he also glorified". To have a clear apprehension of this great truth, that we were chosen in Christ before the foundation of the world; that through all the intervening ages God has not changed His mind, but that His love has gone out after us, seeking us, and finding us, and blessing us, and bringing us into happy relationship to Himself—clearly to apprehend this truth, is to be persuaded that all is well.

Once more, the faith that produces this state of settled persuasion rests in the assurance that the love of God finds its supreme expression in the gift of Christ. The scheme of redemption was not an afterthought; the Cross was not an accident. On the contrary, it is rooted in the eternal purpose of God's electing love. To see this, that God's love did not stop short of this supreme and ultimate gift, is to be persuaded that all lesser gifts are included in the Greater: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Faith is persuaded that nothing can possibly terminate a love thus manifested. But you will observe Paul's faith grows stronger and bolder in view of the resurrection, and ascension, and intercession of Christ. The freshness and perpetuity of that eternal Sacrifice makes the loss of the soul an impossibility: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, ye rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." In this great truth the soul rests, and rejoices in a state of persuasion; and, all the powers of the mind consenting, rejoices in hope of the glory of God as all that is within him blesses His holy Name.

II.

And so as Faith first, in the consciousness of the soul's impreg-
nability, defies her foes. In Her Sense Of Absolute Security She Con-
templates Them With Disdain.

"Death," she affirms, is powerless to effect the separation of the soul from Christ. For His is an eternal love. It has persisted through all the waiting centuries; it has survived the cross: it has mounted the skies; it is maintained in glory. Therefore, death can but bring the soul into closer relationship to Christ. It is one of the all things which work together for good. Therefore, let death come! For the beloved of the Lord, what of it? To him, "to die is gain", for it is to depart and to be with Christ which is far better.

Neither is there in "life" the power of separation. Life, it must be admitted, is full of perils. Every day multiplies the tempter's opportunities; it affords space for wandering, for experimenting with evil. Sometimes it has seemed that death were to be preferred before life for some who seem so fitted to be a prey to evil. But whatever possibilities of evil life may hold, with all its music and merriment, its pleasures and enchantments; with all its pitfalls; with all its pride, —the love of Christ will prove to be a power superior to them all.

But this mighty believer goes on to affirm his confidence: that "angels" have no power to separate the soul from the love of Christ. Why should these heavenly messengers be mentioned? The spirits of

evil cannot be included in this category: these surely must be the good angels. What a wonder that sovereign, electing love should have passed them by, to set its affections upon poor sinful man! But is there no possibility that these bright and holy angels may usurp our place? May not these unsullied spirits who fly so swiftly to do His commandments, hearkening unto the voice of His word—is there no possibility that their infinitely beautiful characters should turn away the love of God for us? Ah, no! Here is a perfect love that casteth out all fear. This spouse saith that she is so sure of the love of her Lord, that even the holy angels cannot rival her in His affections.

But this believer mentions others. By "principalities and powers" he intends those evil intelligences of the invisible, spiritual world against which we are said to wrestle. And he affirms that it is beyond satanic power, beyond the combined might of all the powers of darkness, whatever their sphere, whatever their spell and cunning, how subtle soever their machinations,—joined in an indissoluble union with its risen Lord, the soul rests in its enjoyment of His enduring love.

But we are to bring this doctrine to bear upon our present experience. Ah, if only we can survive the present distress; if only we can weather this present storm; if only we can withstand the present temptation; if only we can lift our heads above the present sorrow,—if only the present, pressing, perilous day or hour can pass without breaking the bond, then we should have hope. But oh, ye "tossed with tempest, and not comforted", hear it! "I am persuaded that things present cannot separate me from the love of God, which is in Christ Jesus our Lord."

But another says, "It is of to-morrow I am afraid. Dark forms are waiting for me in the shadow; the future is so uncertain; I am filled with forebodings; I have a presentiment of coming disaster." And it may be that there is much in our to-morrows to be dreaded; it may be to-morrow will have a bitter cup for some of us; it may bring us experiences which will prostrate us in the very dust; there may be the sharp sword of treachery, or of bereavement; it may be that some whirlwind shall strip us of all our wealth,—I cannot say. But in the Name of the Lord I can give you this promise, that among all the "things to come" there shall be nothing which can have power to separate you from the love of Christ.

But here is still another realm to be explored: "Nor height"! What does that mean? Certainly there is no height of attainment or achievement in this life which can effect the separation of the soul from Christ; nor can there be in the life which is to come. To what heights of spiritual knowledge and of spiritual achievement we may yet rise in the ages to come when He shall show us "the exceeding riches of his grace, in his kindness toward us through Christ Jesus"—I say, to what heights we then may rise, we cannot now imagine; we know the Word of God suggests that we shall outstrip and surpass the very angels in the glory, for we shall be children of the household in which even the archangels are but superior servants. Notwithstanding, yonder in the heavenlies where glory upon glory will be

unfolded to our wondering view, there shall be no wing strong enough to outfly the measure of the love of God.

"Nor depth"! Yes, there are depths; there is a "bottomless pit". But that is not for the believing soul. This love in which we rejoice has redeemed us from the lowest hell. Sometimes in the providence of God, the believer is permitted to descend into the depths, yet there is no depth to which the soul may descend that is deeper than the love of God. "I cried", said Jonah, "by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. * * * Salvation is of the Lord." "Nor depth" can separate us from the love of God, for His love is deeper than oceans' deepest depths, deeper than the soul's utmost degradation, and despondency and despair. We cannot get below the everlasting arms! What wonder that this same mighty believer prayed for the Ephesians, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen".

Is anything, then, omitted from the category of powers that might possibly separate the soul from Christ? Can the accuser of the brethren bring forward some other enemy? Can he devise some other means not included in this comprehensive list which might have the effect of separating the soul from Him? Or, can our faithless imaginations conjure up some other fancy not included in the category named, and therefore not excluded from possible success in separating the soul from Christ? Lest this should be, this inspired enthusiast makes this one last universally comprehensive sweep—"Nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord". No language could possibly be stronger. He has considered every possible foe of humankind; he has taken into account all human weaknesses, and all satanic ingenuities; he has contemplated the whole realm of present things, and has drawn the veil and surveyed the possibilities of things to come; he has soared over the mountains, above the clouds, beyond the chamber of the sun; and has scaled the utmost height; and, finding nothing there, he has included all other possibilities in this great phrase, "nor any other creature". "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things

to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”.

We may well rest, therefore, in this everlasting love; and sing,

“O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

“O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine’s blaze its day
May brighter, fairer be.

“O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

“O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life’s glory dead,
And from the ground there blossoms red
Life that shall endless be.”

THE CONVERSION OF A FAMILY—AND THE FRUIT.

On the evening of August 12th, 1923, a household baptism was administered in Jarvis Street, when a man, his wife, and two daughters were baptized. And what then? Have we heard anything of them since they were received into membership? Has there been any fruit? Oh, yes! They obeyed Paul’s injunction: “Preach the word; be instant in season, out of season”. Since that time eleven others have been baptized in Jarvis Street through the ministry of this family—most of whom upon profession of conversion. On Sunday evening last another young man, brought to the church by the influence of this family, professed salvation and applied for baptism; while we have reason for believing that the parents of one of these recent converts, through the burning testimony carried to them by letter, were baptized in England last Sunday evening.

In this same home—which is a few miles out in the country—the elder daughter has started a Sunday School, and Sunday by Sunday gathers about her the children of the neighborhood and gives to them the gospel of Christ, which has proved in such a wonderful way, to be “the power of God unto salvation to every one that believeth”.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

ROBBING SAMSON OF HIS LOCKS

One of our readers has especially requested us to publish the following article from the great Southern Baptist Paper, the "Western Recorder". We commend it most heartily to our readers. The Christian church has need to-day, as always, of an educated ministry. We cannot make the ministerial standard too high; but there are periods in the progress of the Church of Christ which seem to call for men of special qualities; and special gifts. It seems to us that the present day ministry needs above all other things, the quality of courage. We do not want to be harsh, but we have to confess that we have often been ashamed of ministers who seem to make it a practice to study the weather-vane before they decide upon what course they will take. The following article will put iron into the blood:

EMASCULATING THE MINISTRY.

We are living in precarious times. . . .

People are rebellious and restless. Lawlessness is rife. Seeds of Bolshevism are being sowed on every hand. . . .

The changes that are taking place in our political and social life are no more noticeable than are those in our religious life. Church members are restless. Worldliness continues to grow within their ranks. . . .

Pastors can no more have their way in enforcing discipline. Rationalism, Higher Criticism, Modernism are creeping into the strongest positions of Christianity and threatening havoc for the "once-delivered" faith.

Notwithstanding these and all the other conflicting movements of the "new day", there are in pulpit and pew those who cry "Peace!" when there is no peace. These betrayers of Christ openly brand as pessimists or traitors all who raise their voices against the downward tendencies of the times. **THE MINISTERS WHO, LIKE JEREMIAH, SENSE THE DANGERS AND DESIRE TO WARN THEIR FOLLOWERS AGAINST THEM, ARE CAUGHT IN THE VARIOUS AND CONFLICTING CURRENTS OF THE DAY AND, LIKE THE PROPHETS OF THE DAYS OF AHAB AND JEZEBEL, ARE BEING ROBBED OF THE DYNAMIC WHICH IS NEEDED TO MAKE THEIR POWER FELT.**

With no spirit of criticism in our hearts and with a supreme love for the cause of our Lord mastering our lives, may we not

wisely look at the situation before us and see if our ministry is being made of none avail by these modern conditions?

I. Facing Discordant Beliefs. The pastor of our day serves people who are in touch with all the varied currents of social and religious life. Whether the church be in the country or in the city no longer matters, for the countrymen read their dailies, their magazines, and (though to a far less extent) their religious papers. As a result, some members in nearly every church in the land have lost the once-inspiring faith in one or more fundamentals of the Christian faith. Is the Bible really inspired? Is Christ, after all, the person we have believed Him to be? Did he really rise from the grave? Is not the old idea of the Atonement an immoral one? Is it necessary for one to believe the accounts of miracles?

These and other questions are being raised on every hand. The pastor meets them when he talks with his people. Often his strongest supporters are persons who have become infected with this virus of modern scepticism. He comes to know that some of the members do not believe in the Vicarious Atonement. Others tell him quite frankly that they see no reason for demanding faith in certain passages of the Scripture. Still others make light of the doctrine of Salvation by Grace and turn to advocate the Social Gospel whose advocates find so much space in the modern secular press.

This results in the pastor's having to face a dilemma every time he goes into the pulpit. If he preaches the Truth as he has received it from apostolic days, he will offend the Liberals in his congregation. If he preaches Modernism, he will turn away the orthodox. What he actually does, in all too many cases, is to compromise, to cater to the whims and fancies of both groups. And the inevitable result is that his ministry is robbed of its power. He becomes emasculated.

II. Facing the New Spirit of Tolerance. There is a new tendency in the Christian world which the modern preacher has to take into consideration. People are becoming more tolerant toward other beliefs than toward those which they themselves advocate! This is especially true in the cities. In the average congregation will be found representatives of various denominations. Even Catholics and Jews attend quite frequently the worship in Baptist and Protestant church. The preacher is prone to boast of the varied congregations to which he preaches and it is no unusual thing to hear them report to their conferences the number of Catholics who heard them on certain occasions.

Every preacher is human. He loves to have large congregations. He loves to be popular in his community. His kindly heart rebels against the idea of giving offense to anyone. Therefore, when he goes into the pulpit and finds before him, representatives of various beliefs, he is confronted by another dilemma. If he preach the Truth as held by his denomination, he will offend his visitors. If he compromises, he will offend his members. **Unless he is more afraid of offending God than of losing a few hearers, he will hit for neutral ground and, instead of preaching the Gospel of the Son of God, will probably spend the time discussing social or political problems, or**

he may proclaim the Social Gospel, which is powerless to save a soul from hell or to vitalize human society, but which flatters man's sense of his self-competency.

III. Facing His Superiors. There is a third thing that tends to emasculate the ministry and that is the natural respect which one feels for his superior. There are thousands of preachers who are still free from the baneful influences of Modernism. Their faith in the Gospel holds firm and they do not hesitate to proclaim it without fear or favor. **BUT THEY ARE COMING TO FEEL THE PRESSURE FROM THOSE WHO ARE ABOVE THEM IN DENOMINATIONAL LIFE AND IT IS NOTORIOUSLY TRUE THAT MODERNISM HAS ITS STRONGEST EXPONENTS AND DEFENDERS AMONG THAT CLASS.**

It is human for a man to look with respect to another who has attained greater distinction than he himself has. The average person, whatever his calling, feels a sense of humility when he stands in the presence of his superior, whether that superiority be due to official position or to personal attainments. It is natural, therefore, for him to want to maintain cordial relations with the "superior" brother. And if he knows that that brother stands for some of the modernistic ideas of the day, or is a confirmed straddler who affects being too broad to fight these ideas, he will be slow about attacking them, even though he may bitterly oppose them. **The more centralized the form of church government is, the more careful will the "under" man be about giving offense.**

Therefore, when the leaders become imbued with ideas that are in conflict with the time-honored denominational interpretations of Scripture, the preachers find themselves faced by a third dilemma. If they press for the "once-delivered" faith and denounce the degrading doctrines of Modernism, they will incur the ill will of their superiors, and on that account will very probably be deprived of opportunities of securing more honorable appointments or calls. If they do not denounce the heresies, they will stultify their calling and bring guilt before God.

Consequently, too many of them preach in a half-hearted way the doctrines of the Book and remain silent when those doctrines are attacked. They are unwilling to obey the injunction of Jude: "Contend earnestly for the faith", and so their ministry becomes sterile. THEY ARE EMASCULATED BY FEAR OF SUPERIORS. THEY LISTEN TO THE CARNAL MAN AND SO RELINQUISH THE SWORD OF ETERNAL TRUTH FOR THE EMPTY SCABARD OF ADVANCEMENT IN WORLDLY POSITION.

The result of this process of emasculation can hardly be imagined. The militant Gospel of a crucified, dead, buried, risen and ascended Saviour, is the only power of God unto Salvation. If fear of offending those who do not believe in the Blood Atonement, the Resurrection, the Ascension, and the Second Coming, causes the minister to shun these subjects, his preaching is done in vain. One needs no argument to prove that a fearless proclamation of these facts will win people. **Seek every church in the land where people are being saved in numbers, and one will find a minister who fears**

neither to offend the believers of error nor those who occupy high positions in denominational affairs.

Others may draw "full houses". The Modernist, because he has something new, will attract people to his services. All those who like the Athenians, spend their time gadding about to tell or hear some new thing. The sceptic will have a hearing. Robert Ingersoll had his. But if one will find the places where human lives are being inspired with new hope and holy purpose, he must go elsewhere than to where would-pleasers minister. Society is not profited by their messages. But it is being permeated by the disintegrating forces of the spiritual rot they retail which some day will cause a great upheaval.

If we are to have a vital ministry in the days to come, our preachers must rise up in the might of their calling and assert themselves. They must forget that the people who sit before them believe certain conflicting doctrines. They must realize that the one central business of the minister of the Gospel is to plead, instruct, inspire and lead them to believe without question the words of Divine Revelation. They must forget that representatives of various faiths sit before them and remember that they are the divinely appointed messengers of "One faith, One Lord, One Baptism". If their proclamation of the one gospel shall give offense, let them be consoled by remembering that so did the preaching of Jesus. They must bring themselves to remember that there are no ranks in the body of Jesus and that the one who is great is the one who serves all.

"One is your Master", and if we are influenced in our preaching by the opinions of those in official positions, we are false to the trust which God has committed to our hands.

GOD GRANT THAT THE DYNAMIC POWER GENERATED BY THE RELIGIOUS CONTROVERSIES OF OTHER DAYS MAY AROUSE THE LATENT ENERGIES OF THE MINISTRY OF OUR DAY, SO THAT THE VOICES OF CALVIN, KNOX, WESLEY, EDWARDS AND SPURGEON MAY BE HEARD FROM MILLIONS OF PULPITS IN OUR NATION. FOR AN EMASCULATED MINISTRY HAS NEVER DONE OTHER THAN CURSE HUMAN SOCIETY AND LEAVE SOULS RESTING UNDER CONDEMNATION.—John D. Freeman, Th.D., Pastor Belmont Heights Baptist Church, Nashville, Tenn.

(Note: We are glad of the opportunity of letting our readers hear this clarion note from the columns of the "Western Recorder".)

"More things are wrought by prayer
Than this world dreams of, Wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep and goats,
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend!
For so the whole round earth is every way
Bound by gold chains around the feet of God."

—Tennyson.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

Lesson XXXVIII.

June 22nd, 1924.

SAUL'S DOWNFALL.—I Samuel, 13-15.

The age-long conflict between the Israelites and the Philistines, like that between the Israelites and the various tribes of Canaan, is typical of the Christian's conflict with principalities and powers in the heavenly places.

I. Saul's Downfall Began With His Usurpation of the Priest's Office.

(1) Saul was face to face with an implacable foe. In order to obtain victory, superhuman power was necessary. It is so with every believer. The spiritual Philistines are too much for us. Therefore, we must comply with the divine requirements, in order that we may have divine aid. (2) Saul was possessed of many great qualities. He was great as a soldier; he was great as a leader; he was great as a king. But he had no qualifications for the exercise of the priest's office. Thus, whatever our characters, we all need a priest; we have no fitness to offer sacrifices of our own. (3) Notwithstanding, Saul became impatient of Samuel's delaying, and took it upon himself to present offerings unto the Lord. Thus do men to-day arrogate to themselves the prerogatives of our great High Priest, Jesus the Lord. (4) By his failure to come to God in God's way, he forfeited the kingdom. The principle still holds: "Except a man be born again, he cannot see the kingdom of God."

II. God Always Carries on His Work in Spite of Men's Disobedience.

Though Saul had failed, God found in Jonathan an instrument for his purpose. (1) Jonathan was immune to the general fear. Our Jonathan is never fearful of the issue of the conflict with evil; He knows that the gates of hell cannot prevail against His church. (2) Jonathan's method was not to organize a great army, but to call an individual into fellowship and co-operation with himself. Thus great fires are kindled always; thus great revivals are begun; thus great deliverances are wrought. Jonathan and his armourbearer are the solution of all problems,—one man with God! (3) Victory was thus achieved when the people of God were held in contempt by their foes. Perhaps there never was a day when the Church of Christ was more contemptuously regarded by those without; and yet God will speedily compel the Philistines to respect her, if only an individual soul will surrender himself absolutely to God. God wrought a great deliverance for Israel through the heroism of one man.

III. Saul's Further Disobedience.

(1) He promulgated a foolish regulation, and pronounced a curse upon anyone who should eat food that day until he was avenged of his enemies. Even weak men are often inexorable in their devotion to a foolish vow. It is better not to vow than to vow and not to pay. But one is never justified in doing wrong simply for the sake of keeping a foolish vow. The life of Israel's deliverer was saved by the people, when Saul, in his folly, would have slain his own son. (2) Saul made a virtue of his disobedience; and declared that he had kept the best of the spoil to offer sacrifices to God. It is thus the Devil often persuades men to dress up their disobedience in the garb of religion. The folly of it was exposed in Samuel's clear saying, "To obey is better than sacrifice". (3) Saul's disobedience, in essence, consisted in the rejection of the Word of the Lord (Ch. 15: 26). Every sin has this same principle at its root—and has had even from the days of Eden. To reject God's Word is to rebel against His will. (4) Saul explains his action by saying that he "feared the people". The fear of man ever bringeth a snare. In Christ's day, some of the Pharisees did not confess Him because they loved the praise of man more than the praise of God: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (5) Like the unjust steward, Saul was ashamed to beg; he was too proud to humble himself to acknowledge his wrong. He begged Samuel to honour him before the elders of the people. Thus he showed that he was still more desirous of the applause of men than of the approval of God.

NEWS AND NOTES.

Shall We Continue to Pray?—Nothing is more inspiring to the “born-again” soul than to observe the divine Bridegroom woo to Himself those for whom He died; nothing rejoices the heart more than to see Him use those already in the way to bring others: “For we are labourers together with God”. Elsewhere in *The Witness* we told the story of a family thus used. Another member of the church, while about his daily task, sowed the Word in a young man’s heart already made receptive by the Spirit of God, and in the Fall of 1922, this young man was baptized following a clear conversion. His mother and five other members of the family have since been found of Christ and have come into membership. Shall we not pray that in our church family such blessing may be of weekly—nay, daily occurrence?

Annual Sunday School Picnic—The Annual Church and Bible School “family” Picnic will be held at Centre Island, Friday, July 4th. We urge every member of the church and School to reserve this date—every man and woman, boy and girl—everyone.

Last Sunday—Our Bible School attendance was larger than it has been for some weeks. In the morning one was baptized; and after the service two applied for baptism. In the evening seven were baptized; and when the invitation was given, twelve responded—every one of whom was soundly converted. At the Communion service twenty new members received the hand of fellowship. Thus the Lord’s hand is upon us for good.

The Pastor in Minneapolis—The Pastor left Sunday at midnight for Minneapolis, where he will deliver several addresses at the World Conference on Christian Fundamentals. He hopes to return in time for the prayer-meeting Saturday evening; and will, D.V., preach at both services on Sunday, June 15th.

JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 3 Scarth Road. Rand. 9730w.
George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.
Violet Stoakley, Church Clerk and Office Secretary. Tel. Rand. 8366.
W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. Rand. 0339.
C. Leonard Penny, Director of Music, 36 Earls court Ave. Tel. Ken. 9175W.
William Fraser, Pastor’s Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning June 15th, 1924.
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
 11.00—Public Worship. The Pastor will preach.
 3.00—Chinese Bible School.
 6.00—Prayer Meeting in Church Parlor.
 6.30—Communion Service.
 7.00—Public Worship. The Pastor will preach.
 Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
 Wednesday—12.00-1.00—Meeting for Prayer. 3.00—Women’s Gospel Service.
 The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay, B.A.