

The Gospel Witness

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

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The Jarvis Street Pulpit

CHRIST'S COMING THE HOPE OF THE BEREAVED.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, June 17th, 1923.
 (Stenographically reported).

Note: We reprint this sermon in response to scores of inquiries. It appeared in The Witness two years ago, the reserve stock being exhausted within a few days after publication.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."—I Thessalonians 4:13-18.



HIS Bible is written in pregnant speech. The words of Scripture are manifold; they are fulfilled again and again. You have, for instance, in the story of man's first temptation, not only a history of the first temptation, but a prophecy of every subsequent temptation, and an epitome of the history of every human soul. Man made his choice between believing the Word of God and the word of the tempter; and believing the word of the tempter brought death into the world and all our woe.

The divine requirement set out in the Word, by which our first parents were hedged about, was a requirement that demanded the sacrifice of the pleasures of the present for the larger and more abiding interests of the future. From then until now, the Devil has endeavored to lead men to live for the present rather than for the future, for time rather than for eternity. There is not a man or woman here who has not at some time or another engaged in a course of action which, if persisted in, inevitably would result in disaster. But it was done without intention of continuance. "Let me enjoy myself for the present, and in due time I will give attention to the weightier matters of the future."—that has long been a temptation of the adversary of souls: "Go thy way for this time; when I have a convenient season, I will call for thee." But for some years now that seductive temptation has issued from the pulpit. The modern interpretation of the gospel lays emphasis upon the present rather than upon the future. Those of us who talk about "days

to come," whether it be the coming of the Lord Himself, or the day of reckoning which inevitably awaits all men, or the day of rewards for those who have been redeemed, are voted to be altogether out-of-date, and to have failed to keep up with the progress of human thought. In religious assemblies where the representatives of the churches convene to do the business of the churches, you find it again and again declared that we have left behind us the old habit of seeking to persuade men to prepare for the future. The average preacher to-day, it seems to me, is not exerting himself to persuade men to come into such relationship to God that they may be prepared for that life, that sinless life described in this wonderful Book, for the City whose streets are gold and whose walls are jasper, and whose gates are pearl, and whose glory is the Lamb: the business of the church to-day is supposed to be to organize itself into a colossal institution. As somebody said at the General Assembly of the Presbyterian Church, "I should like to see the Government in Canada that would dare to say no to a demand of a United Church." My contention is that it is no business of any religious body to demand anything of the Government. The Lord Jesus did not leave His Church in the world for any such purpose. We may exercise ourselves as citizens, but as an organized body of believers it is no part of the Church's function to wield a club over governments, and to compel legislation according to its own will. That whole conception of the church is just about ten million miles away from the New Testament conception; it has nothing in common with the revelation given to us in God's Word.

But I just point out to you the tendency of the time—not, I say, to prepare men for the future but to make this world a little more habitable. Of course, we ought to do that. We have a right to exercise our influence as Christian citizens. But our social service should be a product of something deeper than that. I do not believe that the Church of Christ was put into this world to improve the sanitation of our cities, or to whitewash our houses, or to paint our verandahs, or to give us more richly furnished homes; what it was put in the world to do was to give us better hearts, and cleansed souls, and to make us, over again into the image and likeness of God. But you may go to church after church—and do not call me a pessimist; do not charge me with fault-finding: I cannot be faithful to my trust if I do not with all my soul protest against these tendencies—and on the right hand and on the left, you will find that the Devil has turned aside the ministers of Christ to some other mission than that which was given them by the Lord Whom they profess to serve. But, I say, you may go to place after place and never hear men exhorted to prepare for a life that is to come, and to come into such relationship to God that they shall have no fear of the future.

Now, I venture to assert that our Lord Jesus always laid the emphasis there. You remember it is said of those worthies whose names are inscribed upon that honour roll in the eleventh of Hebrews: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." I have quoted it before, I quote it again. Long ago Whittier said—and I think, perhaps, it is more emphatically true of the Christian Church to-day than it was in his day:

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

Jesus, however, said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven."

The testimony of the apostles was to the same effect; and in this word which I have read to you, the Apostle writes in order that his readers might not "be ignorant concerning them which are asleep." "For this we say unto you by the word of the Lord." This apostle professes to be speaking by inspiration of the Holy Ghost. He declares that the word he writes is not his word; it is the word of the Lord. And he is writing about a matter concerning which all human voices are silent. He sees a great company of people coming down to the edge of the dark river; he sees their loved ones leave them, and go out into the great unknown. Whither they have gone; what they have discovered in that bourne from which no traveller returns, no one may know unless God shall tell them. And he writes this especially that they may not "be ignorant concerning them which are asleep." Is there one of us here who has not dug a grave? Is there one of us here who has not projected himself into the future? We have followed with an affectionate imagination those who have left us; we have tried to visualize them in that unknown realm; we have tried to picture them, to imagine what they are like, what they are doing, whether they are happy, whether they are better off than they were here, whether they ever desire to come back again, whether they have any thought about us; but, notwithstanding all our heart's longing, no voice comes back to us from across the river. And there is no voice apart from the voice of this Word. But here we may come and find a sure footing for our faith. Here is a word designed to enlighten us, that we may not "be ignorant concerning them which are asleep."

What then has the Word of the Lord to say about those who have gone? It tells us that there are some who sorrow without hope? That, my brethren, is a terrible word. That is a word whose truth we are ourselves reluctant to believe. It is a truth we would fain persuade ourselves must surely have some modification. For I have observed that some even of the most orthodox, even some who profess to believe this Bible to be the Word of God, in face of the death of one who has apparently died in his sin, or in rebellion against God, will somehow or another hope against hope, in order that they may sorrow not without hope. My dear friends, I would not add anything to anyone's anguish; I would not intensify your sorrow; I would not deepen the shadow that has fallen upon any life; and yet, faithfulness to my trust demands that I should tell you that, if this Bible be true—and if it is not true, I repeat, we know absolutely nothing of the life beyond; we know no more than Abraham knew: with all our advancement we have discovered nothing—Sir Conan Doyle and Sir Oliver Lodge to the contrary notwithstanding; we have discovered nothing of the future apart from the Word, and—if this Bible be true, then it is possible for a man to die in his sin; it is possible for a man to go down into the grave with heart unchanged, with sins unforgiven, and with the black record of his iniquity written in God's book, awaiting the day of revelation and righteous judgment of God. I can conceive of nothing more hopeless than that. Jesus said: "If ye believe not that I am he, ye shall die in your sins." And in the nature of the case there can be no hope for a man who thus rejects and neglects the gospel to the end of life. I offer this evening no word of encouragement to those who believe in a future probation. I cannot conceive that it is possible for God to do more than He has done: He has emptied Heaven's exchequer; He has invested His all; He has poured out His own life's blood for the redemption of the world; "last of all, he sent unto them his Son." You remember how in the opening chapter of the Epistle to the Hebrews the Apostle expounds the great doctrine of the essential Deity of Christ, of His oneness with the Father from all eternity, of His superiority to all angels; and he leads up to this tremendous climax: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" God Himself speaking His last word in the Person of His Son certified to His Deity in the resurrection and ascension; witnessing to the testimony of the witnesses of that tremendous fact by the Holy Ghost sent

down from heaven. And the Scripture says, in effect, "There is nothing more that even God can do to save a soul from hell." Therefore, for a man to reject this gospel, to trample under foot the blood of the Lord Jesus, to say "no" at last to the Son of God—there is no hope for such an one in the future. There is nothing more that God can possibly do. He has no other Son: "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Well, there is another sense in which some sorrow hopelessly. Many I have seen standing at the graveside of some they love—a Christian mother, a Christian father, or some darling child carried by the angels into the divine Presence, without a shadow of a doubt as to the glorious future of the one departed: but the man or woman left behind is himself or herself without preparation to stand before God. It may be there is somebody here this evening like that—you sorrow without hope for yourself, not concerning those who have gone, but you are unprepared to follow them into the glory. Blessed be God, you need not sorrow without hope; for the blood of Jesus Christ, God's Son, cleanseth from all sin. And it is possible for us to be prepared so that we can say of all our loved ones as David did when he dried his eyes and washed and asked that they set bread before him. When they asked him why he sorrowed no longer for the child, he said: "Now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." Blessed be God, some of us can say, "I shall go to him—or to her; we are on the way; we are bound for a city which hath foundations, whose builder and maker is God." And we can say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We have no doubt about the future whatever. We shall go to those who sleep in Christ.

But is that enough? What was that loved one to you? You tell me of his or her mental qualities: you tell me of the moral beauty which characterized that, as you think, symmetrically developed and beautifully spent life. But was that all? No. So many times, so many hundreds of times, I have stood first at the casket and then at the grave when I have seen someone weeping over some loved form. I cannot join with my brethren who make light of the body. "I pray God your whole spirit and soul and body be preserved entire unto the coming of our Lord Jesus Christ." Even in the Old Testament those who died in faith must have had some faint apprehension of this glorious truth, as when Job said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Oh, no one but God could have taught him that. How careful those ancient saints were of the sepulchres of their dead! I am glad it was written of Jesus: "He made his grave with the wicked, and with the rich in his death." I shall never cease to feel grateful to the women who lovingly wrapped His precious body about with fine linen and embalmed it with spices, and who went to the grave where Jesus was laid. And since Jesus came forth in His resurrection body, we have had a new conception of the life to be; for with that body He returned to the Father: He actually took a physical body back into the glory with Him. I need not remind you this evening of those passages which prove the reality of His physical resurrection: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." You remember His word to Thomas: "Reach hither, thy finger, and behold my hands; and reach hither, thy hand, and thrust it into my side." "They gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." And He did actually carry His resurrection body into the Glory.

I met at the close of the service this morning in Guelph a certain professor whom I had never met before. I left hurriedly while they were singing the last hymn, and I met him outside the church. And he said, "I want to talk with you for about fifteen minutes." I said, "You will have to come down and have lunch with me, so that we can talk as we eat, for I must hurry away." And he told me of a certain Movement among the students—The Student Christian Movement—and of his experience, of how in discussion with a certain man, this man had said to him, "Do you mean to say that Jesus did actually

go up through the clouds into the glory?" "Well, yes," he said, "put it that way if you like." "Do you think He did actually take His body up into the glory?" He said, "Yes, put it that way if you like. He took His body into the presence of God." "Well," the doubter said, "where is He now?" My friend said, "Was your grandmother a Christian?" "Yes, sir," replied the doubter. "Well, where is her spirit now?" enquired my friend. He said, "I do not know." "Now," continued my friend, "I have told you where my Saviour is, that He arose, that He ascended into the glory, and that He is at God's right hand. Where is yours? Where is He?" We cannot think of Christ in any other terms than those in which He was pleased to manifest Himself. He clothed Himself with human flesh, and "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "He that hath seen me hath seen the Father." That is our conception of the future with respect to Christ.

But what about your loved ones? Where are they? Can you love them as disembodied spirits? Can you think of reunion with them as intangible spirits? Can you think with joy of meeting them in some sort of spiritual realm where they will not be clothed with flesh? Do you say the bodies are not raised? There is undoubtedly an intermediate state of which we know but little. We only know that to be absent from the body is to be present with the Lord. I cannot conceive of it as being a state of unconsciousness. I cannot conceive of an active spirit like that of Paul, which had so heroically served his Master, saying, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you," if departure from the body meant a lapse into unconsciousness. I have myself wrought with men who did not want to depart, who have found a little bit of heaven in the service of God here. And yet with all his splendid achievements, with all the joy of service, with all his splendid powers trained, sanctified, subjected to the will of God, Paul said, "There is a realm into which I have had a glimpse, and I would rather be there than here; it is far better."

The story of the sixteenth of Luke suggests to us that in that intermediate state, while still there were some brethren upon the earth, Dives was in a state of consciousness, and so was Lazarus yonder in Abraham's bosom. There is no warrant there for the doctrine of soul sleeping. "To depart, and to be with Christ; which is far better"—I cannot measure that. You young gentlemen, when you go to school, learn to count things up, will you? And when you have spent fifty years, and you have measured all your astronomical distances, and you have projected yourself to the rim of the universe, come and measure this great word, "to depart, and to be with Christ, which is far better." It must be something very wonderful, and yet there is something better than that! Because the day is coming when the soul and the body will be reunited. Ah, will she forgive me? I think she will; she is here to-night. I stood with a mother beside her darling boy, and I shall never forget when she laid her loving hand upon that icy temple, she said, "Pastor, that is death." Ah, yes, it is death. And death is an enemy which takes our best and most beautiful out of our embrace, and we have no redress whatever. But shall we never see them again in the flesh? Shall we never see that precious body again? Of course we shall. You say, "I'm comforted whenever I read the story of the resurrection." You remember how Mary supposed Him to be the gardener, and said, "Sir; if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master"—a recognition on the other side of the grave! And when He comes to break bread, sitting at the table, their eyes were opened, and they knew Him, and He vanished out of their sight. And when they were fishing that morning at daybreak, and they saw him on the shore, one keen of vision said, "It is the Lord; I know Him—the same Jesus I loved before He died. And I love Him a thousandfold more to-day." They knew Him in His resurrection power and glory.

"Christ the first fruits": He is the type, He is the symbol, He is the prophecy, He is the promise, the incarnation of "God, that cannot lie." The Marys

will meet their loved ones by and by. But where? where? when? Some friends have been talking about healing in the atonement. Is there healing in the atonement? Yes; do not say there is not. But the resurrection is in the atonement, too. The redemption of the whole creation is in the atonement, and there is as much scriptural reason for demanding the immediate resurrection of the body on the ground of the atonement as there is for demanding the healing of the body on the ground of the atonement. Think it over. Do not be carried away by every wind of doctrine. Every blessing we receive is in the atonement. I will tell you what is in the atonement: everything short of hell is in the atonement—the promise of the future, and of the resurrection: The body of our Lord Jesus had the marks of the nails in His hands.

I remember when I was a child when death came into our family—the only occasion in my memory until later years—how just as a little boy I used to lie awake at nights and dream of the resurrection—a waking dream—wondering what it would be like to have that little brother back again. I had never stood beside a grave until then, and I had wondered what it would be like. But he did not come back! And your loved ones have not come back! and you have had a lonely, weary time of waiting. The years have not fled rapidly. It seems so long since they were here.

But, my brethren and sisters, there is hope: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." And this is the condition: "*if we believe that Jesus died and rose again*, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." There will be some alive who will be on this earth at the coming of the Lord, but they shall have no advantage over those who are asleep: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." "Christ the first fruits; afterwards they that are Christ's at his coming."

There is a day of reunion, and *it is inseparably connected with the coming of our Lord Jesus Christ*. Whether there is recognition between those who have departed in that intermediate state, we cannot certainly say, but it would appear that there is. If across that gulf Dives recognized Lazarus in Abraham's bosom, even before the resurrection, recognized him as quite distinct and separate from all others, identified him as one he had known upon earth, it would seem that even in that intermediate state there is recognition. But the perfection of redemption will be realized when soul and body are reunited, when our whole spirit, soul, and body are presented "faultless, before the presence of his glory."

Now, that is all connected with the coming of our Lord Jesus. Let no one rob us of this "blessed hope." I love to think of His coming down the sky. I do not know when it will be. I remember Spurgeon saying that for himself he could not say that he desired to be among those who were alive and remain at the coming of the Lord. He said that he would prefer even to pass through the article of death that he might enter thus, in some measure, into the experience of Jesus. But we shall all be changed; we shall not all sleep, but we shall all be changed. And I would insist upon that, notwithstanding the mystery which surrounds it—and we cannot be positive of many things; we cannot be wise beyond that which is written; we should be content with that which God has been pleased to reveal to us,—there is a day coming when our Lord Jesus will return, and He will bring with Him those who sleep in Jesus.

Why is it then that men are so opposed to this doctrine of the "blessed hope"? Why is it that men are so opposed to the proclamation of this great truth in our day? I cannot tell, unless it be a further illustration of the truth that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Our Lord Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Oh, what a joy it will be, what a glorious meeting

that will be when those who sleep in Jesus shall return triumphantly with the Lord! It is the only hope of the bereaved. Can you give any comfort to anyone on any other ground than this? "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Sin and sorrow at an end, no more crying, no more tears, no more infirmities of the flesh: with perfect bodies, with sanctified spirits and renewed minds, we shall be with Him, and "we shall be like him; for we shall see him as he is." I think of some whom I do not want to see precisely as I saw them last. I am glad they are going to have new bodies. I would have relieved them of pain, and so would you. And with streaming eyes and aching hearts, you have said, "At last the long fight is over. They are at rest. And I am glad for their sakes they are delivered from their pain." But to have them back again, with bodies like unto those we knew in earlier years, but glorified, and fashioned like unto His glorious body, what a meeting that will be!

Are there any here this evening who are without that "blessed hope"? Any man or woman here who has loved ones yonder, and yet you are not ready to meet them? Anyone here who, if you were called to-night, would die in your sin? Ah, it is an almost forgotten doctrine, but it is terribly true! I at least know of no way whereby any human soul can be prepared for that great day but through the washing of regeneration, and the renewing of the Holy Ghost, and the cleansing of the precious blood. How many are there here this evening, I wonder, to whom this is a "blessed hope"? I wish those of you who believe that Jesus is coming again would tell everybody about it. And let me ask if there is one who desires to be numbered among those who shall be ready when the Lord shall come? Somebody said to me last Sunday night, I wish you had given the invitation before you announced the hymn. I give it now. Is there anybody here this evening who desires to know Jesus Christ as Saviour, and to be ready to meet Him when He comes? Let us pray.

OUR NEW ANNEX.

Our growing Bible School has called for action. For some time past several of the departments have been crowded far beyond comfort, particularly for hot weather. If, in these departments, there is to be further extension, larger accommodation is necessary. Careful consideration was given the problem by the Deacons' Board; and at a specially called Business Meeting of the church, Tuesday evening, June 9th, a recommendation was presented, discussed, and adopted, in accordance with which the church authorized the purchase of the house and lot next door to our present property on Jarvis Street, at a cost of \$23,000.00. By a few simple changes, the building thus acquired can be made to give larger and more comfortable accommodation to the three junior departments of our Bible School, and incidentally, relieve the congestion in the main building. The additional lot will also be a valuable asset in the event of a possible building extension in the future. The papers confirming the purchase are being signed this week.

In order to meet the financial obligation involved, and also to provide for certain other improvements and additions to our church equipment, an earnest appeal is being made to every member of the church and Bible School to contribute toward a Building and Improvement Fund over and above other regular contributions to missions and church maintenance, with a view to raising \$32,000.00 within two years, \$16,000.00 each year. Already there has been an encouraging response. It is hoped shortly to enlist the support of the entire Church and School. We trust none will fail to rally to the call. Those who have much will gladly give liberally; those who have little will give what they can. The Lord will surely bless the gifts as He did the widow's two mites, and multiply them as He did the loaves and fishes. All members of the Church and School are urged to fill up a subscription card at once, so as to minimize the task of the canvassers.

If any of the friends of our work, who are not members, or out-of-town readers of *The Gospel Witness*, feel led to help in this extension work, please forward gifts to The Church Office, 130 Gerrard St. East.

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

PSALM NINETY-TWO.

Our psalm is entitled, "A Song for the Sabbath Day." It is well to keep the voice in tune; and there is no time when singing is more fitting than on the sabbath day. The divine purpose of the rest day is misunderstood when it is made other than a musical pause in life's round of labour.

But what shall we sing about on the sabbath day? How shall we leave the cares of the week, all the perplexities, and disappointments of life behind us, and meet the Lord's day in bright and buoyant spirits with a song in our mouths? Would that weary men and women would recognize that that is the purpose of the sabbath principle: it is designed for rest and recuperation! We must put down our burden at the sabbath-stage of our upward climb; we must have time and opportunity to stand unburdened and upright, and take along a perspective view of life; we must pause in our journey to draw breath and take heart again. Hence the sabbath with its opportunity for praise.

And if we still ask, How shall we exchange the spirit of heaviness for the garment of praise? there is but one answer: Seek help of Him Who is anointed for this very purpose, and to give to us beauty for ashes and the oil of joy for mourning. And again we say, the sabbath is designed to give us an especially favourable opportunity to meet Him. Our psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

I.

The inspiration for song, and the source of all true gladness, will be found in the works of the Lord: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep."

The day is ill-spent which does not lead us to a contemplation of things divine. To sing this sabbath song, we must engage in appropriate sabbath meditation. Whoever compels us to think of other things, robs us of our rest day; for there is no way of insuring the gladness of the day but by giving our minds to a glad some subject. Let us turn from doubtful records of human success, and from more reliable records of human sin and sorrow, to the record of divine achievement.

We must begin always with the triumph of Christ: "I will triumph in the works of thy hands"; "He that is entered into his rest, he also hath ceased from his own works as God did from his." There is no true sabbath rest for anyone until he sees that at least one work is "finished". We may be depressed with a sense of failure in many directions; but in one sense we may rest in gladness and cease from our own works as God did from His. Redemption's work is "finished"; and we triumph in the work of His pierced hands, and for this "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy lovingkindness in the morning, and thy faithfulness every night."

II.

The next lesson is this, that such sabbath-singing is an art which must be learned. It is not everyone who knows how to use a holiday to advantage.

It is very often a period of dissipation, instead of recuperative change. And it is possible to go to church every Sunday and miss the joy and inspiration of real sabbath-keeping; to remain on the low level of life, and never to breathe the air of the uplands.

This sabbath gladness is not inspired by superficial observation. We know that Nature herself is an inspiration to praise to the devout soul: the birds of the air, the lilies of the field, the "rain from heaven and fruitful seasons", may all be occasions for song. But these are the simple airs, the initial breathing exercises of the praiseful soul. The great masterpieces, Messiah's orations, are learned only by much study.

Let us hear what this singer saith: "O Lord, how great are thy works! and thy thoughts are very deep." What is he now talking about? What are these great works? and what these deep thoughts? Something that require spiritual scholarship to discern: "A brutish man knoweth not; neither doth a fool understand this." It is more than the divine wonders in the material world. "A brutish man" can be thankful for a good harvest which promises material prosperity; and the "fool", the self-confident mind that feels secure in his own resources of knowledge, can understand enough to praise a Providence that prevents a famine. But the thanksgiving and praise which are not silenced when the fig tree does not blossom, and there is no fruit on the vine; when the labour of the olive fails, and the fields yield no meat; when the flock is cut off from the fold, and there is no herd in the stalls,—the thanksgiving and praise which only swell in volume and are enriched in tunefulness by conditions like these, "a brutish man knoweth not; neither doth a fool understand this."

The "brutish man" is not necessarily the bestial man of appetite: he is the man of "the carnal mind"; a man who is absorbed in the minding of the things of the flesh, of time, and sense; he is the practical materialist. And the "fool" is literally the self-confident soul, the rationalist who feels no need of divine illumination. These have no access to such sources of inspiration as make the sabbath a day of high and holy joy. The "great works" and the "deep thoughts" of God, they do not understand. There are some people to whom the day of the Lord is a day of irksome duty, and of little gladness; there are others to whom, though a day of strenuous labour and consequent physical weariness, it is a day of pure and holy joy, of spiritual refreshment, of heavenly rapture, and of divine communion. These are the uneducated—and the educated among the children of God. Education, in the true sense, is not merely materially utilitarian after the German standard, the "Kultur" of efficiency. True education is an enlargement of life, an extension of intellectual and spiritual commerce: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Are we to be content, then, with only the most elementary education in spiritual things? We say we like the simple songs, the thanksgiving psalms which require little spiritual-learning to understand and sing. That is because we do not know the rapture of soul experienced by those who are swept on by the divine harmonies of the great masterpieces—some of them in a minor key! We heard one say once, "I prefer the simple songs which anyone can sing." A musician standing by replied, "You would like the others better if you knew how to sing them." And that is true:

"Oh, could I speak the matchless worth,
 Oh, could I sound the glories forth
 Which in my Saviour shine,
 I'd soar, and touch the heavenly strings,
 And vie with Gabriel while he sings,
 In notes almost divine."

Besides, we shall come to a place where only the well-trained soul can sing at all, even on the sabbath day. We do not think so? When the office is closed, and the cares of the week are behind us, shall we be content with the A.B.C.? The sabbath is not a day for exertion, in any event! But do we not know that there are times when God's deep thoughts are the only thoughts

which can be set to music? Then the brutish man and the fool are silent, the carnal mind, and the worldly-wise, can find no occasion for song.

But what is our psalmist singing about this sabbath day? "O Lord, how great are thy works! and thy thoughts are very deep." But he is not singing of *things* now. "Thy righteousness is like the great mountains; thy judgments are a great deep." He is in the moral realm now: he is singing of righteousness and judgment. Does that matter? Must we learn something about that? All our business without it is valueless; all our securities are nothing but "scraps of paper". What of God's deeper thoughts?

Here is an example of a subject that does not readily yield to lyric treatment; it is not a theme one can easily turn into a song of thanksgiving: "When the wicked spring as the grass, and when all the workers of iniquity do flourish." Here is one of life's puzzling spectacles, the prosperity of the wicked, the apparent profitableness of wrong-doing; and in contrast with that, the costliness of righteousness. We cannot get away from that at any time. Job, and David, and Jeremiah, nearly stumbled there; and for a while they stopped singing. It is hard for Israel to sing at brickmaking, and when Pharaoh is in hot pursuit with his chariots of war; it is hard for David to sing when Absalom springs like the grass, and all Israel turns after him; it is hard for Mordecai to sing when Haman is building the gallows. And when Modernism seeks to destroy the Word of God—why does not God intervene, and blast His enemies with lightnings from the sky? When this colossal evil strides forth to war—who shall give thanks now? What are we to believe now?

"Here is something," says our psalmist, "that the brutish man knoweth not, neither doth the fool understand this." Here is one of God's great works, one of His deep thoughts: He allows evil to flourish and destroy itself; He allows wickedness to commit suicide; He allows Haman to complete the gallows for his own destruction; Absalom is permitted to stampede the men of Israel, that in the mad rush of ambition his glorious hair may prove the hangman's halter. Pharaoh is permitted to assemble all his forces, and with all the military power of Egypt, pursue after Israel; and God did nothing but make a road for Israel to run away until Pharaoh was in the midst of the sea—then He "looked" upon the Egyptians, and they were destroyed for ever.

They who sing of God's deep thoughts will go on singing, "But thou, Lord, art most high for evermore." His enemies shall perish, but the righteous shall flourish: "The wicked spring as the grass . . . the righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"; "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." God will give proof of this. Therefore, "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

A DIVIDED HOUSE.

A Statement Put Forth by the World's Christian Fundamentals Association in its Seventh Annual Convention at Memphis, Tenn., May 3 to 10, 1923.

"As much as lieth in you, live peaceably with all men", and we, the World's Christian Fundamentals Association have endeavored to heed this scriptural admonition, but there comes a time in the history of the church, as well as in the history of nations, when the enemy makes an attack and there is no alternative but to declare a defensive war. God Himself declared war on Satan and his kingdom when He gave to the world His first promise of a coming Messiah (Gen. 3:15), and in the language of the Apostle Paul (Eph. 6:12), "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Therefore, we find our justification for waging this warfare in Holy Writ itself: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." (Jude 3).

Christianity has come to the cross-roads. We have come to Mount Car-

mel and THE ISSUE IN THIS PRESENT CONFLICT IS THE WORD OF GOD!

What Deism was to its day, German rationalism is to this present hour. It is the rejuvenation of the ancient Gnosticism, which attacked the authority and deity of the Lord Jesus Christ, against which teaching the Apostle Paul wrote (Col. 1: 15-18), "who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by Him all things consist. And He is the head of the body, the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence."

Entrenched in Our Schools.

Christianity has been the patron as well as the pioneer of higher education. The great universities of this country were founded by Christian scholars and endowed by Christian men and women. Harvard, Yale, Brown, Princeton, Dartmouth, Vanderbilt and others owe their origin to the labors and sacrifices of Christian people.

All true Fundamentalists not only welcome but bid Godspeed to all scientific discoveries and research. The world owes an everlasting debt of gratitude to that great and honorable body of men, the true scientists, who have given their lives in research and in labors, having as their chief reward the satisfaction that they have contributed to the world's progress and alleviated the sufferings of mankind.

Not only is there no conflict between the supernaturally inspired Scriptures and science, which is "knowledge gained and verified by exact observation," but intelligent Christians and true scientists agree that every discovered fact only confirms and establishes the Word of God.

Therefore, the protests of Fundamentalists are not against higher education or true science, but against science falsely so-called; not against facts, but against assumed and changing hypotheses which are unsupported by evidence either in the realm of religion or science.

The citadel of the false teaching of this hour, as would be expected, is in our educational institutions; not only in institutions of higher learning but in the public grade schools; not only in state institutions but in denominational institutions; not only is it found in the lectures of the professors, but in the textbooks on science and philosophy with which our schools are just now flooded.

While we are for efficiency and economy in administration, and while we favor the highest standard of scholarship, yet we look with grave apprehension on the present day movement to force all our educational institutions, universities, colleges, and grade schools, to conform to certain and inexorable standards of education, which standards were first "made in Germany" and later approved and enlarged by Chicago University.

The so-called "higher criticism," which is better designated "destructive criticism," received its greatest momentum in this country with the establishment of the University of Chicago in 1892. In the words of an able Christian statesman and editor, we have brought before us the menace of the Rockefeller Foundation Fund:

"Some months ago one of the most distinguished physicians of Baltimore told me that the Hopkins—and I think he meant mainly the Hopkins Hospital—had received \$9,000,000 from the Rockefeller interests and that no man connected with the institution dared voice any opinion contrary to the instructions from one man in New York who dominates the situation.

"I have never discussed Mr. Rockefeller's motives, but I have vigorously attacked the wisdom of Southern institutions putting themselves under such obligations to the General Education Board, or to any other great financial interest which could seek to shape the policy of its teachers and dominate the doctrines that they would teach. You can readily understand that when an

institution has received a large amount of money from the government, or from the General Education Board, that almost involuntarily its officials will follow suggestions that come from such a governmental department or from such a financial organization.

"I said once that if all the evils charged against business combinations or trusts were as great as had been claimed, yet these evils in the aggregate would be small in comparison with the evils in education that could be brought about by such gigantic sums of money helping to shape the educational influences of the country; and I added that if all the coal and the iron and the oil were held within the grasp of a few people the power for evil would not be near so great as the power for evil if any great combination of capital should get its hands upon the educational work of the country.

"In the matter of the material development we might be able to save ourselves from ruin, but in the matter of educational work under the influence of, or direction of a Department of Education in Washington, or of such great combinations of capital as the Carnegie Foundation, the Carnegie Pension System, or the General Education Board, all the educational life of the country might be shaped to the views of the few people who control these great interests. And as the spirit is greater than the body, so is right education greater than material prosperity.

The Harvest of Rationalism.

First of all, it strikes at the tap-root of authority. It denies authority in government; it denies authority in religion; it denies authority in morals; it denies authority in the home. What Bolshevism is in government, even so is present day modernism or rationalism in religion.

The moment a personal God is denied, the sense of man's accountability to any being higher than himself is abolished and immorality and iniquities of all kinds are the sure result. When the authority and inspired integrity of the Bible is disputed, the basis of morals dissolves and society and government alike are not menaced only—they are on the way to ruin.

Some time ago a great Paris paper, "L'Univers", sanely said:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the Divine nature and in the Divine origin of man. Men were then looked upon as children of one Father and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they be slaughtered or not?"

If the doctrine, "the survival of the fittest," be true, slaughter of weaklings only aids the race. History records how kindred relations once wrecked France and brought on the "Reign of Terror." It is impossible to suppose that the biological theory now being advocated in the schools of America in the name of Science can produce other or less harmful results. "Survival of the fittest" is a soft sounding phrase, but when interpreted in the light of the "struggle for existence" it results in a code of individual and of international ruffianism and presages an Armageddon.

In the beginnings of this bitter contest, even Fundamentalists believed that liberal preachers and teachers did not comprehend either the definite direction of their theories or the final conclusions of the same, but the controversy itself has eventuated in a clear declaration on their part that they now fully understand both and yet are ready to push their contention of rationalism to the point of enforcing a cleavage.

Beyond debate, "The Christian Century" is the outstanding journal of modernism in America. In an editorial of January 3, 1924, this journal says:

"Christianity, according to Fundamentalism, is one religion. Christianity, according to Modernism, is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday, but it cannot

bind these worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

It is nothing less than amazing that any intelligent man, facing a declaration like this, should argue further for compromise with this apostasy, or should talk of peace between faith and unbelief.

How Shall it be Met?

The World's Christian Fundamentals Association, composed of men and women who believe in the authority of an infallible Bible, hereby declares a truceless war on the worst and most destructive form of infidelity that time has ever witnessed since Satan first questioned the Divine Word in the Garden of Eden. We call upon our fellow Christians, our fellow pastors—ministers of Jesus Christ, and upon all teachers of the Holy Scriptures, to join with us not only in contending for the faith, but in proclaiming it in no uncertain sound. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God." (Eph. 6: 13-17).

On the very points of difference mentioned by these opponents of Christianity dwelling within her camp, whose rationalistic conceptions deny the inspiration of the Bible, the personality of God, the Virgin Birth and Deity of Jesus, the efficacy of His atoning blood, the necessity of regeneration and the certainty of the resurrection and return of our Lord, Fundamentalists hold:

Of the Scriptures, that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; that as originally written it is both historically and scientifically true and correct; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

Of the true God, that there is one and only one living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

Of the creation, that the Genesis account of creation is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was they should bring forth only "after their kind."

Of the fall of man, that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word and deed.

Of the Virgin Birth, that Jesus Christ was begotten of the Holy Ghost

in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born, and that He is both the Son of God, and God the Son.

Of the atonement for sin, that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

Of the new creation, that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

Of the resurrection and return of Christ, that the crucified body of our Lord was raised from the grave and He ascended into Heaven, and in His present life there for us is our High Priest and Advocate; and that the Scriptures teach the imminent, bodily, visible, personal return of Christ to establish His reign on the earth, and to judge the living and the dead.

Since it is historically certain that these churches and schools before mentioned are the direct product of the old faith, were founded and have been in the main supported by Fundamentalists, we believe that any ethical conscience would suggest to the liberals of this hour that they withdraw from the evangelical and Trinitarian fold and build a church upon the basis of their new philosophy, and establish their own schools.

It is not in the least likely that one of these men, many of whom are both scholars and gentlemen, would argue in favor of forcibly occupying a home built by another, and by either false pretences or physical powers compel the rightful owner to quit it altogether, or to live in it in daily and increasing discomfort. Protestant churches are the natural home of evangelical Christianity, hitherto undeniably owned and occupied by it.

One of Three Courses.

Prof. J. Gresham Machen, of Princeton Theological Seminary, has sanely said:

"Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making to-day.

"There are three possible attitudes which you may take in the present conflict. In the first place, you may stand for Christ. That is the best. In the second place, you may stand for anti-Christian Modernism. That is the next best. In the third place, you may be neutral. That is perhaps worst of all.

"The worst sin to-day is to say that you agree with the Christian faith and believe in the Bible, and then make common cause with those who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him."

Separation Inevitable.

The time has come when Fundamentalists and Modernists should no longer remain in the same fold, for how can two walk together except they be agreed? Therefore we call upon all Fundamentalists of all denominations to possess their souls with holy boldness and challenge every false teacher, whether he be professor in a denominational school or state school; whether

he be editor of a religious publication or the secretary of a denominational board; and whether he be a pastor in a pulpit in the homeland or a missionary on the foreign field.

The Coming Revival.

All the signs of this present hour point to one of two things. Either an increasing apostasy and falling away to the utter breakdown of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings as in the days of our fathers.

God remains the same yesterday, to-day and forever, and not one jot or tittle of the Bible has been changed.

W. B. RILEY,
J. FRANK NORRIS,
WILLIAM JENNINGS BRYAN,
ALBERT SIDNEY JOHNSON,
L. W. MUNHALL,
WM. L. PETTINGILL,
LEANDER S. KEYSER,
T. T. SHIELDS,
P. W. PHILPOTT,
STEWART P. MacLENNAN,
CHARLES A. BLANCHARD.

DENVER BAPTIST MINISTERS AND DR. FOSDICK.

We print below resolutions passed by the Denver Baptist Ministers' Conference respecting Dr. Harry Emerson Fosdick and Park Avenue Church:

Resolutions Unanimously Adopted by the Denver Baptist Ministers' Conference.

Frank E. Eden, Pres. Rutherford L. Decker, Vice-Pres.
Walter L. Jaeger, Sec. and Treas.

WHEREAS, the Park Avenue Baptist Church of New York City, a church which has in its membership men prominently identified, through financial ability and otherwise, with many of our denominational interests, has openly committed itself to the principle of inclusive membership and to the support and promulgation of the modernistic views of Doctor Harry Emerson Fosdick, its pastor-elect, and

WHEREAS, the inclusive principle and the modernistic doctrines are so manifestly contrary to the plain teaching of the New Testament, declared by the Northern Baptist Convention to be its only and all-sufficient "ground of faith and practice", and subversive of historic Baptist practice and faith, and

WHEREAS, silence on the part of Baptists affiliating with the Northern Baptist Convention could be construed as their endorsement of the inclusive membership principle and modernistic doctrines openly espoused by the said pastor-elect,

THEREFORE, BE IT RESOLVED:

First, that the present unfortunate denominational situation demands that we re-affirm and openly declare our implicit confidence in the holy scriptures as the very word of God—"our only ground of faith and practice"; our unshaken conviction that the scriptures of the New Testament plainly teach the essential deity, virgin birth, sinless life, substitutionary sufferings unto death, bodily resurrection, personal mediatorial reign, and visible bodily return in glory, according to promise, of our blessed Lord and Saviour, Jesus Christ; salvation by grace, apart from works, upon the sole condition of repentance towards God and faith in Christ who tasted death for every man, suffering the just for the unjust that he might bring us to God; the immersion of only such as have repented of their sins and have accepted Christ as a personal Saviour; and that believer's immersion precedes church fellowship.

Second, that we use all honorable means to prevent the seating of delegates from the Park Avenue Baptist Church at the coming Northern Baptist

Convention should any be appointed, and that we request our churches to so instruct all their delegates.

Third, that we believe that the present denominational situation makes the adoption by the Northern Baptist Convention of a Confession of Faith, similar in spirit and purpose to the Confession recently adopted by the Southern Baptist Convention, imperative.

JOSHUA GRAVETT,
A. H. C. MORSE,
AARON SCHLESSMAN,

June 8, 1925.

Committee.

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XIII.

June 28th, 1925

FROM DAVID'S TRIUMPHAL RETURN TO EVENTIDE.

Historical Background: II Samuel, chapter 20: 4 to end of chapter 24.

Psalms relative to the period: 37, 103, 139.

David had been driven from his city by Absalom and his fellow conspirators. The day had become so dark that it seemed as though David's kingdom had come to an end. Like his great Antitype, he went up Mount Olivet, weeping as he went; while a multitude wept after him. But through it all he maintained a steadfast faith in God; and believed that if God delighted in him, He would bring him back again. In due course, the tide turned: Absalom's rebellion was quelled; and the people vied with each other in their zeal to bring the king back again. The three psalms selected for our lesson belong to that period; and reflect David's experience during that time.

Psalm Thirty-seven.

1. The transiency of the triumph of evil is the lesson of the first two verses. If we can endure but a little while, we shall see the evil-doer cut off. 2. Faith as a cure for fretfulness is the lesson of verses three to seven. Here we are admonished to: (a) trust in the Lord; (b) delight in the Lord; (c) commit our way unto the Lord; (d) and rest in the Lord. 3. Refusing to return evil in kind is the exhortation of verses eight to ten. 4. We have here the profitableness of meekness (v. 11) in contrast with the fate of the wicked (vs. 12 to 15). 5. The profitableness of righteousness is set forth in detail from verse sixteen to the end of the psalm. Each verse is itself so simple and suggestive that comment is unnecessary.

Psalm One Hundred and Three.

This is a veritable psalm of praise. If one can hold in his mind the background against which this psalm is written, remembering all the sorrows through which David has passed, the enemies with which he has been beset, the betrayals he has suffered, the treacheries against which he has had to contend, and the glorious victory with which his life was ultimately crowned, he will be able to understand this psalm. This also is so simple as to require no comment.

Psalm One Hundred and Thirty-nine.

Again, we do well to keep in mind the many buffetings to which David has been subjected: we may think of him in the wilderness with his father's sheep, going out to meet Goliath, fleeing from Saul, troubled by Joab, conspired against by Absalom, and generally beset by all the enemies of Israel; and we shall understand the comfort which he experienced in a sense of the omniscience and omnipotence of God. The main lesson of this psalm is that it is impossible to escape the presence of God: whatever our circumstances, wherever our dwelling may be, God is there. To the believer whose sins are washed away, and who has no fear to stand in the presence of God clothed in the righteousness of Christ, this truth is full of comfort and inspiration. We may well commend to others the prayer of the last two verses.