

DR. W. B. RILEY, MINNEAPOLIS, EVENING SPEAKER AT
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(See programme on page 12)

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

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THE GOSPEL IN SAMUEL—OR DAVID A TYPE OF CHRIST.

The Ninth Lecture of a Series on "How to Study the Bible,"

By Rev. T. T. Shields.

Delivered in Jarvis St. Baptist Church, Toronto, Tuesday Evening, Mar. 20, 1923.

(Stenographically reported).



IN the last lecture we saw something of the value of the book of Ruth as forming a very important link in the record of lineage of our Lord, showing us that Ruth the Moabitess was the great-grandmother of David, the son of Jesse, of whom after the flesh our Lord came.

This evening I want to speak to you of the character of David, who is undoubtedly designed to serve as a type of Christ. The Old Testament abounds with pictures of the Lord Jesus, and I think their study is of value in confirming our faith in the divine inspiration of Scripture. We read a passage like this: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham,"—that is to say, that the divine Mind saw the end of this Book from the beginning: "the Lamb slain from the foundation of the world"; and this Bible is the divine unfolding of God's eternal purpose. Now for us clearly to apprehend that and to see that God is little by little making His plan and purpose known, in type and in symbol, writing His purposes into the history of His people—to understand that will save us from this modern notion that the Bible happened, that it is to be accounted for simply by the gradual development of human knowledge, and the natural evolution of the thought of men respecting God. For us to see, I say, that the Lord Jesus is in the book of Genesis as well as in the book of Revelation, and that all these books are bound together by the same character, though differently named, will serve to confirm our faith that this Bible is "the word of God, which liveth and abideth for ever." It is difficult to imagine that anyone could have anticipated the character and ministry of our Lord so perfectly as to have mirrored His life and work in the record of such lives, for instance, as that of Joseph or of David. Perhaps there is no section of the Old Testament which has a larger illustrative value than the first and second books of Samuel, and the first book of Chronicles; and the character which fills our thought on nearly every page is that of David.

I would like to remind you at the outset that the messianic psalms, which so evidently portray the experiences of our Lord, even His inner experiences, find their historical foundation in the life and experience of David, the son of Jesse. They were true of him historically, as well as prophetically true of our Lord Jesus Christ. The very words which He uttered when He felt Himself to be forsaken of the Lord, "My God, my God, why hast Thou forsaken me?" are taken from one of David's psalms; and the prophecy which was fulfilled when they said, "He trusted in God; let him deliver him now,"—they said the same thing of David, and wrote it down long years before the Messiah came. Therefore, if we are to understand the Psalms of David we ought to familiarize ourselves with his history as recorded in these books of Samuel, and the first book of Chronicles.

I shall make no attempt this evening to exhaust the illustrative material to be found in this large section of Scripture. I was told last week of some students who had been taking these lectures with a view to furnishing themselves with suggestions for their summer work. Some of you will remember that in the days of the great C. H. Spurgeon, Mrs. Spurgeon had a little philanthropy which she conducted herself. She had a book fund for which she received contributions in order to provide books for ministers in small places who were perhaps too poor to buy for themselves. And Mr. Spurgeon represented her as priming a pump; that there was plenty of water in the well, but sometimes the pump lost its priming, and it was necessary to pour a little water in. And sometimes a little suggestion starts a train of thought which leads you off into avenues of further exploration, which results in the discovery of great wealth in the Word of God.

I.

First of all, I would like you to consider THE STORY OF DAVID IN RELATION TO SAUL. You will remember that Saul was the people's choice. They did not choose him as a person; but they insisted that a king should be set over them, that they should have a king like all the nations, that he might judge them and lead them forth to the battle. And Samuel, who was the last of the judges, and who was also a prophet, was greatly grieved when they asked for a king. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." And the demand which was met in permitting them to have Saul, the son of Kish, to be their king, was a demand that they should have someone else than God to reign over them. Samuel was instructed to set a king over them but to protest to them, and inform them in advance as to the kind of king that should reign over them: "And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectonaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menseservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." (I. Samuel 8: 11-20). And so they were permitted to have Saul for their king.

I think there is a striking illustration of the ancient story when, in the garden of Eden, man deliberately chose another king than God, deliberately chose to hear another word, to obey another voice, to make some other choice than that which God Himself had made in their behalf; and from that moment an alien prince became "the god of this world." And from then until now

there have been these choices before men, whether they would have this spiritual Saul to reign over them, or whether they would submit themselves to "great David's greater Son." I suggest that as an interesting line of inquiry, but you study it for yourself: perhaps it has never occurred to you before.

You will also notice how strikingly that great truth is illustrated in the career of Saul and the ultimate collapse of his kingdom. You will remember that Saul by transgression forfeited the divine favour, and he is strangely described as one from whom God had taken His Spirit: he utterly forfeited the favour of God, and sought to establish his kingdom in opposition to the divine will—a very striking parallel to that of the spiritual Saul.

And then I want you to note that while Saul still reigns, and is recognized by the great majority in Israel as their king, David is chosen of the Lord, and upon his head the anointing oil is poured. It is declared that "the Lord hath sought him a man after his own heart," and that He will take the kingdom from Saul and give it to David. That, my dear friends, is the purpose of God in the spiritual realm. Although Satan is the god of this world to-day, yet it is in the purpose of God to take the kingdom from him and to give it to our Lord Jesus Christ: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

We now come to that story which was one of the stories we loved to hear when we were children, and whose interest never diminishes; of how, notwithstanding their choice of a king, God's people found no deliverance at his hand. When Goliath threw down his challenge, and said, "Choose you a man for you, and let him come down to me," there was no man in Israel to accept his challenge; but all the camp of Israel was filled with terror because of the great champion of the host of Philistia. And you remember how one came from the keeping of his sheep, one who had been in obscurity, one who was despised and rejected, one whom no one ever thought of as a great deliverer, he came and accepted the challenge, and without sword, or spear, or armour, but equipped only with sling and stone, and with an unfaltering faith in God, he went out against the giant, and said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied." You are familiar with the story, and you remember that David became not only the deliverer of his people, but temporarily, at least, the idol of those whom he had thus saved from the yoke of Philistia. I think I have quoted to you before that hymn of Newman's; I think it is based on this very story:

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

And the victory for all the sons of men was won by the Lord Jesus just as it was won in Israel's behalf by David, the son of Jesse.

But out of that victory came a long feud between Saul and David. When David came back with the head of the giant in his hand, the streets were lined with the rejoicing Israelites: "And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'" From that moment a spirit of jealousy took possession of the soul of Saul, and from it he was never thereafter completely delivered. He said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward." Because the prophet had told him that

God had found one worthier than he, a neighbor, to whom the kingdom should be given; and Saul instinctively felt that this man, ruddy and of a fair countenance, who had not only slain the enemy, but had won for himself the hearts of God's people, that this must be the very man whom God had found after His own heart. And from that moment Saul determined to slay him. You know the Jews had a legend that it was when Satan learned that God purposed to share His throne with a man, to lift human nature to the level of His throne, that he was filled with jealousy, and that he rebelled and resolved to destroy the man upon whom God had set His heart's affection.

Jealousy is the mother of all sins. It is born in hell itself; and no man and no woman is ever equipped to do God's service until he or she is delivered from that accursed thing. My brethren, I have seen it in the churches again and again; I have seen it in choirs; I have seen it everywhere—the same spirit: "They have ascribed unto David ten thousands, and to me they have ascribed but thousands." Men want to have the pre-eminence, and cannot endure to see another advanced before them. Let us shun it in all walks, in all realms; let us shun it as a thing of the pit. It brought Saul down into the dust of death, utterly ruined and utterly destroyed his kingdom; and it will do that for everyone who is subject to its sway. Sure I am of this, that the devil has always been jealous of David's greater Son, jealous of the honour we give Him; and there is nothing that fills him with rage like the story of the conquest of Goliath; there is nothing that will make the devil quite so mad as the preaching of Jesus Christ and Him crucified; for there it was that the seed of the woman bruised the serpent's head; there it was that the doom of the kingdom of the spiritual Saul was for ever settled; and there is nothing to which the devil is so opposed as the story of the triumph of Calvary.

I suggest that as an interesting line of thought, and as you study it I think you will be surprised to see how close the parallel is, and how abundant in illustrative material that story of David in relation to Saul will prove to be.

II.

Then I want to speak to you for a minute or two of DAVID IN RELATIONSHIP TO THE KINGDOM. By the providence of God he was appointed to the throne long before anyone recognized him as God's anointed. You remember when Samuel came to Bethlehem, and when he summoned the sons of Jesse into his presence, how they brought Eliab, and Samuel looked upon him and said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him." Then Jesse's sons passed in procession before him, and still the word of the Lord was given to Samuel, "Neither hath the Lord chosen this." And when at last Samuel asked Jesse if he had any more sons, almost as though he had forgotten him, he said, "O yes, I have another, the youngest. He is keeping the sheep. I did not think of bringing him;" for nobody ever dreamed that he could be the Lord's anointed. And as soon as David came into the presence of the great prophet, the Spirit of the Lord said unto Samuel, "Arise, anoint him, for this is he."

There is a parallel in that to the gospel story. He Who was despised and rejected of men has been appointed of God to reign on the throne of David His father for ever; and I think it is one of the proofs of inspiration, incidentally, that this story should show us God's choice, which is so contrary to everything you would find in any merely human production.

And I would remind you of the parallel, that although David was anointed to be king, *he did not immediately come to the throne*. We read that he "kept himself close because of Saul, the son of Kish"; he did not manifest himself to all in Israel; but he made a selection of a few and called them to himself, knowing full well that in God's own appointed time He would remove all obstacles and bring him in triumph to the throne. But for a long time after the anointing oil had been poured upon the head of David, he was not recognized as the anointed by the men of Israel. On the contrary, Saul still reigned, and David "kept himself close because of Saul, the son of Kish." That is true of the kingdom of our Lord Jesus Christ: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." He does not reign; He does not occupy the holy hill of Zion even yet; but in the purpose of God, His kingdom is established, and His throne is secured. There is a sense in which we live in that dispensation. While our David keeps Himself close because of Saul the Son of Kish, one asks, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Do you remember what Jesus said? "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And to His disciples, He said, "Fear not, little flock—there are only a few of us so far—for it is your Father's good pleasure to give you the kingdom."

During the time in which David kept himself close, he gathered about him a company of men who are described as David's mighty men. They were not even all Israelites; there were Gentiles among them; there were Gittites as well as Israelites. And the Lord in this dispensation of grace gathers to Himself people from all nations, and kindreds, and tongues; they are assembled about His standard, and they are devoted to His Person just as were these mighty men in the days of his humiliation and obscurity devoted to the son of Jesse. I would remind you that these men who are spoken of as "helpers of the war," who in that period went with David "into the hold of the wilderness, men of might, and men of war fit for the battle," they are described as men "who had understanding of the times, to know what Israel ought to do." These men were given, somehow or another, special illumination, perhaps supernaturally. At all events, they had special discernment, and—notwithstanding Saul was still reigning in power and great glory, notwithstanding that he was still popular with the very people whom he was spoiling by his extravagant reign, (for the prophecy was being fulfilled), and the people soon learned to groan under the yoke of Saul, just as sinners groan under the yoke of the spiritual Saul; for men are told what it means to choose the devil as their master, still they will choose him and lose by their choice: "Not this man, but Barabbas. Now Barabbas was a robber"; but they chose Barabbas instead of the Giver of "every good and perfect gift." That is true of human nature all down through the world's history: "Not this man, but Barabbas;" not David, but Saul; anybody and everybody but the One Whom God appoints over us; notwithstanding, I say, that that was the popular attitude, these men of special discernment said, "This is all wrong. The great need of the times is that the son of Jesse should be brought to the throne; and if David is established upon the throne of Israel, every national problem will immediately find its solution; to bring the kingdom under his sway will settle all our difficulties. And as for ourselves," said they, "while there are many pressing duties, many matters urgently requiring our attention, we have come to see that the supreme thing is to turn the kingdom from Saul to David, according to the word of the Lord; and we will abandon everything else and devote ourselves to that one business of putting the Lord's anointed upon the throne." And I venture to say that those who have understanding of these times will do exactly the same thing; those on whom the Lord's Spirit comes, and whose understandings are enlightened will see that the greatest contribution that any man or woman, however great he or she may be, can possibly make to this world's welfare, is to facilitate, to hasten the return of our Lord, and the establishment of Jesus upon His throne. Do not despise the work of preaching the gospel; do not say that these mission workers, and these Sunday School teachers, and these men and women who are just devoting themselves to spiritual concerns, and trying to bring individual men, and women, and boys, and girls, to a knowledge of Jesus Christ in order that He might be established in the throne of their hearts—do not say that that is an unimportant work. I heard Miss Christobel Pankhurst say, speaking about Lloyd George and his splendid abilities, that she believed that even so great a statesman as he had proved to be, a saviour of nations, that he could make his largest contribution to the welfare of the world if he would devote all his splendid talents solely to the preaching of Jesus Christ and Him crucified. That is a strong statement, is it not? I must confess that I have never greatly admired the political opinions of Mr. William Jennings Bryan, so many times a

candidate for the Presidency of the United States. I cannot say that I admire his political views. I expect to have the opportunity of meeting him, for I am to speak from the same platform down in Texas, a few weeks hence; but to-day, at all events, he has abandoned the idea of ever being President of the United States, and he himself says that he believes he is doing a greater work than he has ever attempted in his life before in just preaching the gospel. What does it mean? I think it is just this truth that those who have "understanding of the times, to know what Israel ought to do," have come to see that the thing that every man and every woman to whom our David has manifested Himself in these days as He does not manifest Himself to the world—the thing that we ought all to do is to bring Jesus to the throne. There is a very interesting analogy there; study it for yourself.

Then there is another point. *David reigned in Hebron before He reigned in Jerusalem*; he was king over a few before he was lord over all. He came to the throne in Hebron, and he became king over the tribe of Judah before he became king over all the tribes. But there were some who insisted upon bringing him to the throne before the kingdom as a whole was ready to welcome him. I do not want to press this; but I love to find in that story that which seems to throw light upon the relation of our Lord Jesus to God's eternal purposes in the lives of men and of nations, and of the world as a whole. There is a sense in which we have passed that desert period when our Lord kept Himself close: He still keeps Himself close; He does not manifest Himself to all, but He manifests Himself to more than He did at first, and in the Church of Jesus Christ our Lord Jesus is even now King. I wonder if it suggests that He will be recognized as King by His elect Church before all kindreds and peoples and tongues shall bow down before Him and recognize Him as Lord of all? At all events, he was king in Hebron before he became king in Jerusalem.

It is also said that "there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." The war never ended while Saul lived. The jealous Saul opposed David at every turn. And "there has been long war between the house of Saul and the house of David," in the spiritual sense, but David is waxing stronger and stronger, and the house of Saul is waxing weaker and weaker. Somebody here says, "I am surprised to hear you say that, sir. I thought you believed that there would not be any gradual inauguration of a reign of righteousness. I thought you did not believe that the Millennium, whatever it may be, was to come gradually, but that on the contrary this spiritual Saul was to get stronger and stronger." Oh no, I do not think that at all. You will remember that just before the war ended, in March, 1918, a deluge was let loose upon the British front, and it seemed as if all Germany had put on uniform, and they were all fighting in one place. They broke the line, and we had to retreat. All the Allies were in consternation, and they said, "What does it mean?" It was the last desperate attempt of a beaten foe to break through, and to establish himself. And yet, Germany knew she was beaten when she did that; she knew that in that last great effort she was concentrating all her powers, and falling there, she failed utterly. I believe we are drawing near to the days of the devil's last great drive, and I believe there will be a terrific battle; but the house of Saul has been waxing weaker and weaker all the time, and the strong man armed is under no delusion that there is a Stronger than he Who will take command, and Who will smash his kingdom and break it with a rod of iron, and dash them in pieces like a potter's vessel, and establish Himself as King over all the earth. Meanwhile, of course, we have to fight on.

There is very much I could say on that line, but when you get this printed lecture if you will follow that in your Bibles—and I have not given you chapter and verse because I do not want you to study by just turning to a certain chapter and verse—I want you to study the whole history of David over and over again until you become familiar with it, and it will speak to you in many ways. I have merely suggested a line of thought to you, and it will do you all the more good when you find it for yourselves. You will be able to say, "The Pastor did not tell me that. He only directed me to that road, and I found it was rich in gospel truth. Since then I have dug many a well for

myself, and there is many a truth I have discovered for myself." I do not believe we ever feel we are really rich until we get it for ourselves. "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." Don't you go stealing God's Word from your neighbour. I do not mean to say that we should not read other books, else, why should we publish these lectures? but let us not be content to let other people do our thinking: let us do our own thinking; let us investigate for ourselves; go out and gather your own strawberries, they are ever so much better than what you buy in the store; grow a little lettuce in your back yard, it is much fresher than what you get in the store: find these things in the garden of the Lord, and you will be refreshed by the experience.

III.

Now it occurred to me that another useful line of study would be to consider DAVID IN RELATION TO INDIVIDUALS. I think I could talk to you six months on that; but I will just suggest two or three things and you can follow that line for yourselves. David was greatly tried by the sons of Zeruliah—they were his own nephews—Joab and Abishai and Asabel. While they had a good deal of David's warlike ability, and were great warriors, they had not his conscience; they were ruthless men of blood; howbeit, they fought on David's side. The king commanded Joab, saying, "Deal gently for my sake with the young man, even with Absalom," yet when he heard he was alive in the midst of the oak "he took three darts in his hand, and thrust them through the heart of Absalom." Then you remember Abner, the son of Ner, who had been captain of Saul's host, great-hearted, generous soul, who had tried to be loyal to his master to the very end; David admired him, and at last he came into David's presence and admitted he had done wrong, that he had failed to recognize the divine purpose, and now he had come to see that David and not Saul was his rightful lord, and he was prepared to give him his sword and his loyal support, and David forgave him all his past rebellion, and Abner went out from the presence of David. And when Joab heard that Abner had come, and that the king in the greatness of his heart had allowed him to go in peace, he pursued after him, and smote him, and left him in a pool of his own blood. "And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruliah be too hard for me." But David would not give the order to take their heads: it was a dispensation of grace with David. He dealt with them in mercy, and in that simple suggestion there is an illustration of many a problem. "Wherefore," said Jeremiah, "doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" Is there no judge in the universe? Is there no God upon the throne? "I have seen the wicked in great power, and spreading himself like a green bay tree." This same David said, "I was envious at the foolish, when I saw the prosperity of the wicked;" and because of that he said, "My feet were almost gone; my steps had well nigh slipped." Our David is tender, though anointed King; and sometimes the sons of Zeruliah seem to be too hard for Him; but this is not His day of judgment. In the synagogue of Nazareth He "stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." He was yet tender, though anointed King; but some day He will rise again and He will open the Book where He closed it and He will read on: "And the day of vengeance of our God." Yes, our King will come in His own appointed time, and in that day even the sons of Zeruliah will not be too hard for Him. I quote again from the

second Psalm: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Then there is the story of Shimei, who cursed David. I will pass that by as I wish to allude to the period to which he belonged, in a later lecture, to remind you of that matchless gospel story of Mephiboseth. Do you know any place where you can find more gospel in one chapter than the ninth chapter of II. Samuel? I do not not. "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David . . . the king said, Is there not yet one of the house of Saul, that I may shew the kindness of God upon him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet." And when Mephiboseth came unto David, he said, "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." Thus, he undid all the work of Saul's transgression.

IV.

On this further word I cannot elaborate: I can only mention it. I was going to speak to you of "David as a type of Christ" IN HIS VARIOUS OFFICES AND OCCUPATIONS. For instance, *he was a shepherd*: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . The hireling fleeth, because he is an hireling, and careth not for the sheep." David the shepherd said, "Thy servant kept his father's sheep:" "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." David said, "There came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him." Thus the good Shepherd says, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Read the twenty-third Psalm again; read the history of David as a shepherd that lies behind it; read of his devotion to his flock, and how carefully he kept his father's sheep. Then think of David's greater Son, and you will find that even that section of history is full of the gospel as found in Matthew, Mark, Luke and John.

He was not only guardian of his sheep, but *he was champion of his people*, too: "I have given him for a witness to the people, a leader and commander to the people." You remember how David went forth before his people, until at last they came to him one day and said, "Thou art worth ten thousand of us"—it would take ten thousand ordinary men to make one David. Oh, but you will have to have other figures before you find a true parallel to Him Who is our Champion. "The last Adam was made a quickening spirit," and He will lead us in triumph at last.

Think of *David as a friend*. Read the story of David and Jonathan. David was a true friend. It is the one story that the Bible has, I think, of an immortal human love: "Having loved his own which were in the world, he loved them unto the end."

And then I love to think of *David as a musician*. Ah, yes, before men knew exactly what he was to be, he was discovered to be the most cunning harpist in all the kingdom. And when Saul wanted someone to play upon the harp to exorcise the evil spirit that had come to possess him, David came into his presence, and with a master-hand he played upon those strings until the evil spirit had departed, and he was restored temporarily to his right mind. Read the psalms and you will know what a musician David was. But this was nothing to Him Who is the Master of all harmonies, Who came to attune a discordant world: "God was in Christ, reconciling—attuning—the world unto himself." David played upon his harp and the evil spirit left Saul, but he came back again; and he left him again, but he came back again: David lacked the power of his greater Son; for you remember what Jesus said,—I wonder did He think of the story of David when He said, "When the unclean

spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when He is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." That is what happens when you try to charm the devil with music. You can soothe his spirit for a little while, but he is as bad as ever when the music ceases; but our David plays so skilfully that the evil spirits depart, and He puts His own Spirit within, and teaches us how to make melody in our hearts unto the Lord. The devil hates the music that fills our hearts with praises to God: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." And you know the story of the song of the redeemed, which none but the redeemed can learn, but you must learn that song from the Master of all musicians, our David Himself.

I would like to remind you that as a bridegroom *he won his bride with his sword*; he bought her by the strength of his own right arm; he cut his way through the hosts of the Philistines, and won her upon whom his heart was set. Thus does our Lord Jesus fight for us, and He will have us for His own.

V.

Now our Lord Jesus is not only our Substitute and our Lord and King, He is ALSO OUR EXAMPLE. And if you will study David in that character, you will find his story replete with spiritual suggestion. Think of *his humility*. Eliab with all his uniform on up there in the camp, and this young brother of his coming up with just his shepherd's garb on, no sword at his side, but with a basket of provisions from home which his mother had sent for the boys, and to find out how they were getting on; and his great brother says, "Why camest thou down hither? And with whom has thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." Did you ever hear a big brother talk down to his little brother like that? David might have answered, "Yes, I came up to see the battle, Eliab, but I know you too well to expect to see you fight it." He might have said it, but he did not. He gave him the soft answer that turned away wrath, and he walked like a nobody round the camp, until at last somebody heard about this lad and he was summoned into the presence of the king. David said, "I am not afraid, I will meet him." And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war." "Well," he said, "I could not do it in my own strength; but I kept my father's sheep, and there came a lion, and a bear, and took a lamb out of the flock, and I delivered it out of his mouth. And the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And you know how he went, and how humble he was: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." There is a lesson of humility in David as a type of Him Who is our supreme example: "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation." You are familiar with the passage.

Then think of *his mercy, his unrevengedful spirit*. I love to read that story of David looking down upon the sleeping Saul, knowing that murder was in that heart that was throbbing there. He has him in his hand, he could put an end to all his persecution; but he said, "I will not put forth mine hand against my lord; for he is the Lord's anointed. I have learned that God lives, and He will look after him." And he withdrew and left him sleeping! He never regretted it. "Vengeance is mine; I will repay, saith the Lord." Somebody does you a wrong. Well, leave him to God. God will judge him; you need not worry about it. I cannot understand people who gnash their teeth

and want to get even with folks. Never forget that it is written, "If ye forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses." No man, no woman can be at peace with God who does not from his heart forgive everybody his or her trespasses. David left Saul to the Lord, as we can afford to do.

And then as an *example of faith*, I quote another passage. Learn to trust God in little things, in the wilderness, at the daily task. He comes at last to the great crisis of his life, he wins the victory on the field of battle, finds himself ultimately carried to the throne. But when did he take the first step to the throne? When he did his duty in the place where God put him, back there in the wilderness, where there was nobody but God to see him. The place where character is made is not out in the lime-light, but it is in obscurity: that is where Moses prepared for his great life's work; that is how David prepared for his; that is how Paul the Apostle was prepared for his, in the deserts of Arabia, after he knew Christ; for three years nothing was heard of him, he was alone with God getting ready for the great occasion; his faith was growing, until at last he was prepared for God's work. When you come to study this character of David in this relation, just trace this word, "David enquired of the Lord." It is the secret of his life. I would like to preach a sermon on that text, but I will not begin to-night. Great as he was, rich as he was in experience, David never assumed that he had a knowledge of God's will without asking Him. And after Saul was dead and the news came to him, "Now David, the throne is vacant; the anointing oil has been poured upon your head; you have the word of the prophet that the throne and kingdom are yours; now go up and take possession," "David enquired of the Lord," saying, "Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And He said, Unto Hebron." Step by step he enquired of the Lord, and he never went beyond, never went faster than the spirit of the Lord. And it was he who later said, "Be ye not as the horse—which gets the bit in his mouth and gallops down the road—or as the mule—that puts down his feet and will not go at all;" and that is the way we do, either we run away and want to have it all our own way, or else we will not move at all, either the horse or the mule. David was neither, for he enquired of the Lord.

These are just a few suggestions. May the Lord help us in the study of His Word.

ANNUAL CHURCH BUSINESS MEETING.

The Annual Business Meeting of the church will be held Tuesday evening, April 20th, in the Lecture Hall. Prayer meeting will begin at 7.30, and the Business meeting at 8.00 o'clock. Every member of the church who can possibly do so, is urged to be present.

DR. SHIELDS IN BRANTFORD.

Dr. Shields will return Friday from the South where he has been speaking in Fort Worth, Texas; Paducah and Lexington, Ky. He will address a great Baptist rally in Victoria Hall, Brantford, Friday evening, April 16th, at 8.00 o'clock when his subject will be, "Will Canadian Baptists Surrender to Modernism?" Dr. Shields' address will be broadcast.—Station CFCG, wave length. 297 metres.

LAST SUNDAY.

Large audiences greeted Rev. H. H. Savage both morning and evening last Sunday. The attendance at the Bible School was 1,248. The attendance at Parliament Street Branch shows a steady increase, the attendance last Sunday being nearly three hundred. Dr. Shields will preach in his own pulpit this Sunday, April 18th.

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

DR. GLOVER SAYS BRYAN'S DEFENSE OF THE BIBLE WAS PROMPTED BY THE DEVIL.

Editor's Note:—From *The Western Recorder*, of April 1, 1926.

There have long been disquieting rumors to the effect that Dr. T. R. Glover, former President of the British Baptist Union and a distinguished English preacher, is a Modernist.

We have had several good reasons for reluctance to believe the rumor. Yet the prominence of Dr. Glover as a voice of English Baptists and the deep danger which inheres in the present movement of theological liberalism will not permit us to cover up the facts, whether reassuring or to the contrary. In a trustworthy exchange we find the following quotations from Dr. Glover as published in the *London Daily News*:

"If I were invited to give the devil a hint, which it is quite plain he does not need, I would say to him, 'You are on the right lines at last; enlist Christian people to destroy belief in Christ; Ingersoll and Bradlaugh were no use; Bryan and the Bible League are the thing. See that they have plenty of funds to din it into every youngster's ears that Christ is identified with Jonah's whale, with bad scholarship and irrelevant Hebrew story.' No, I don't need to tend him that suggestion; 'we are not ignorant of his devices.'"

Speaking of this utterance of Dr. Glover, which was published under the heading, "Fundamentalism on the Defensive", the *Bible Witness*, of England, characterizes it as scurrilous and adds that, "Glover's main assault in the article is upon Professor Robert Dick Wilson," the eminent Hebrewist and Old Testament scholar of Princeton Theological Seminary, whose recent pamphlet on questions thrust forward by the destructive radical critics of the Old Testament has made them appear ridiculous and emptied their scholarly reputations of much unwholesome gas.

Southern Baptists who have looked upon Dr. Glover as an able and representative exponent of British Baptists, among whom he has conspicuous prominence, will be shocked to read as an utterance of Dr. Glover, the above paragraph. In effect he accuses William J. Bryan of blessed memory, and by implication the unnumbered thousands of American preachers and Christians who believe the Bible to be God's inspired Word as Mr. Bryan did, of being the emissaries of Satan. The suggested gravamin of their offense is that they believe that God prepared a fish which swallowed Jonah and afterwards cast him forth on the shore of the sea.

Even though our Lord Jesus Himself authenticated this story by quoting it as a fact and as a figure of His own burial and resurrection, the scholarly Dr. Glover, a greatly celebrated English Baptist, vouchsafes a tip to Satan as to how he may best ensnare souls. He counsels Satan to "din it into every youngster's ears that Christ is identified with Jonah's whale." The celebrated Baptist scholar must have felt deeply in giving expression to that utterance. The whale is so obnoxious to him that he forgets that "God prepared" (Jonah 1:17) the fish. To the obscured vision of the great man the great fish becomes "Jonah's whale," to believe in which is to "destroy belief in Christ". Apparently Dr. Glover belongs to a school of thought that includes many

rationalistic scholars, many mistaught college undergraduates, and not a few "men of the street," and which has decided to get rid of the offence to human pride in Bible revelation and in the cross of Christ by putting them in a straight-jacket of their human philosophy, which protects man's self-esteem, by reducing and revising the revealed teachings of God until they shall comply with its rationalistic presuppositions.

We are living in troublesome times. To criticise a man of broad and high repute among influential elements of your group such as Dr. Glover, tends to render unstable the equilibrium of one's own standing within the group, and it is proper to covet the confidence of one's fellows. But to cover up and seek to palliate such a raw and officious offense as it appears Dr. Glover has committed against the holy faith of millions of devout Baptists is something we are unwilling to do. In our heart we resent the more deeply such an utterance as we have quoted because it emanates from a man to whom even American Baptists have done signal honor. The word "scurrilous" used by the Bible Witness is not too severe. The utterance destroys the right of the man who made it to the confidence of Baptists.

Before writing as we do here of Dr. Glover, we have waited until there seems no reasonable doubt that the man is a devoted champion of Modernism. His prominence is such that it is not improbable that he or one of his friends may wish to reply to the representations of this editorial. We do not wish to do an injustice. We will publish a proper reply, if it is offered. But, whatever its contents, it had better begin either with a categorical denial (with proof) of the above utterance, or else with an humble apology to all Baptists and Christians everywhere for his flippant and irreverent caricature of Bible-believing Christians and of the sanctity and authority of the holy Scriptures.

PROGRAMME
OF THE
BAPTIST BIBLE UNION CONFERENCE
TO BE HELD IN
JARVIS STREET BAPTIST CHURCH, TORONTO,
Thursday, April 22nd to Saturday, April 24th.

THURSDAY

- 3 to 5.30 p.m. —Prayer.
7.30 —Prayer in Church Parlour.
8.00 —Dr. W. B. Riley, of Minneapolis.

FRIDAY

- 9.30 to 10.30 a.m.—Prayer.
10.30 to 12.00 a.m.—Conference on present Convention Situation;
Address by Rev. W. Atkinson on, "The Evidences of Professor Marshall's Modernism";
Address by Rev. C. J. Loney, Hamilton, on, "The University's Support of Professor Marshall's Position";
Address by Mr. Thomas Urquhart on, "McMaster's Control of Denominational Boards".
2.00 p.m. —Address by Rev. A. P. Wilson on, "Do We Need An Organization Within the Convention to Combat Modernism?"
Address by Rev. John Dodds on, "Is the Baptist Bible Union the Organization We Need?"
7.30 —Prayer in Church Parlour.
8.00 —Dr. W. B. Riley.

Saturday is left open for the expansion of this programme if found necessary.

We are glad to announce Dr. W. B. Riley, of Minneapolis, Minn., President

of the World's Christian Fundamentals Association, as the evening speaker April 22nd and 23rd. It is expected other outstanding Baptist ministers will address the Saturday evening meeting, but fuller announcements will appear in next week's issue, and in the secular press.

PROGRAMME
OF THE
EIGHTH ANNUAL CONVENTION
OF THE
WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION
TO BE HELD IN
MASSEY HALL AND JÄRVIS STREET BAPTIST CHURCH,
Toronto, Canada,
April 25th to May 2nd.

SUNDAY

Morning and afternoon speakers to be announced later.

Evening—Rev. G. W. Ridout, Wilmore, Ky.: "Modernism in the Methodist Denomination."

MONDAY

Morning—Mr. Ed C. Clark, Buffalo, N.Y.: "Christ at the City Center."

Afternoon—Rev. Paul W. Rood, Turlock, Calif.: "The Days of Noah."

Evening—Dr. Shields.

TUESDAY

Morning—Mr. Gerald B. Winrod, Wichita, Kans.: "Defenders of the Faith."

Afternoon—Mr. Geo. F. Washburn, Clearwater, Fla.: "Christian Crusaders."

Evening—Mr. Jas. S. Luckey, Pres. Houghton College, Houghton, N.Y.: "Foundation for Christian Fundamental Education."

Evening—Arthur H. Brown, Vancouver, no subject yet assigned.

WEDNESDAY

Morning—Dr. Marion McH. Hull, Atlanta, G.: "Significance of Biblical Words."

Afternoon—Dr. Marion McH. Hull: "Significance of Biblical Numbers."

Afternoon—Dr. Albert Sidney Johnson, Charlotte, N.C.: "The Modern Manifestation of Modernism."

Evening—Dr. Albert Sidney Johnson: "The Atonement and the Modern Mind."

Evening—Dr. Arthur H. Brown, Vancouver, no subject yet assigned.

THURSDAY

Bryan Memorial.

Morning—Rev. Paul W. Rood, Turlock, Calif.: "The Modern Elijah."

Afternoon—Mr. Clinton S. Howard, Rochester, N.Y.: "Pearls of Paradise."

Evening—Mr. Clinton S. Howard: "Was Jesus Myth, Man or God?"

FRIDAY

Morning—Dr. W. B. Riley, Minneapolis, Minn.: "The Menace of the Ministry."

Afternoon—Rev. Arthur H. Carter, Middlesex, England: "Fundamentalism in England."

Evening—Rev. Arthur H. Carter: "Modernism on the Foreign Field."

Evening—Dr. J. Frank Norris, Fort Worth, Texas: "A Revival Based on Fundamentalism."

SATURDAY

Evening—Christian Alliance Quintette, Cleveland, Ohio.

SUNDAY

Morning—Speakers in various churches.

Afternoon—Dr. W. B. Riley: "The Church Menaced by the College."

Evening—Dr. J. Frank Norris: "The Beast of Modernism."

PROFESSOR CAMPBELL.

Editor's Note:—We reprint this paragraph from *The Prophet* of April 10th.

The sagacious Bacon said: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested". The same applies to articles and letters appearing even in the religious press of the day. In our opinion and in the opinion of many others who are competent judges, the letter of Prof. P. S. Campbell in a recent issue of *The Canadian Baptist* is one "to be chewed and digested". Coming as it does from a man of the highest honour and the deepest piety, inspired by nothing short of a profound sense of duty to God, and written in a spirit which none can disapprove, it will have with Canadian Baptists great weight as a pronouncement on the present situation in our University.

McMaster University is continually advertised as a school of learning with an "atmosphere distinctly Christian". Speaking from personal experience, as men who sat under his special tuition for years, we wish to say that no other professor in McMaster University, whether in Arts or Theology, has contributed so much to our spiritual life as Professor P. S. Campbell. We may forget the Greek that we learned from the Professor but the spiritual lessons, taught in deed as well as word, will never be eradicated from our lives; and in saying this we are only adding our testimony to that of many others who have come under his influence.

(Signed) W. S. WHITCOMBE, B.A.,
W. G. BROWN, B.A.,
McMaster University.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1. T. T. SHIELDS, D.D., Editor, Toronto, Ontario, Canada No. 2.

Lesson 6 SECOND QUARTER May 9, 1926

Application for entry as second-class matter is pending.

THE TEACHING OF JESUS ON THE KINGDOM AND THE CHURCH.

LESSON TEXT: Eighteenth chapter of Matthew.

To be studied in harmony with the lesson text: Mark 9:33-49.

Luke 9:46-48.

GOLDEN TEXT.—"Whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9: 41).

I. THE AGE-LONG QUESTION.

1. Who shall be "the greatest"?—not who shall be great. There is no sin in desiring to be great in the sense of desiring to realize the utmost possibilities of life; but to be "greatest" argues the inferiority of others. Men find satisfaction not in true greatness per se, but in being a little bigger, or higher, or richer, or more famous, or more influential, than others. What havoc this passion for superiority has wrought in all the relationships of life! It shows itself among the children, in the home, and in the school; it shows itself in business, in the affairs of state; and even in the religious realm, among believers, as with the disciples in this instance. The question is ever to the fore, Who shall be the greatest? 2. Christ's answer. So different from others; for never man spake like this Man. In His view the "greatest" is not symbolized by money, or fame, or power, or even bigness of any sort; but "He called a little child unto Him, and set him in the midst of them". Can any one study any word that Jesus ever uttered, or any act He performed, without discovering that He comes from another world, from another realm of thought, from a country whose speech and habits are radically different from anything on earth. The one and sufficient answer is, "He that cometh from above is

above all". 3. Christ teaches that childlikeness is a condition of entrance to the Kingdom of Heaven. And this childlikeness is exemplified in truthfulness, simplicity, and frankness; and is only attainable by being born again,—by being converted, or born from above. It is that which comes to us from above which brings us into agreement with Christ; by a new birth we become children again. 4. The distinguishing characteristic of true greatness is humility. When given a new sight by a new birth, we have a new vision of the greatness of God; and that always issues in humility (Is. 6). 5. The value of a childlike faith. The great Teacher tells us that it is better than a man should die than that he should put an occasion of stumbling in the way of the feet of young believers. In view of this, what shall be said of the terrible offence being committed on such a wholesale scale in our day, when tens of thousands of children and young people in our schools and colleges are being trained to doubt the fundamentals of the Christian faith? 6. Christ's estimate of the value of the potentialities of a child's life. There are many Christian people who are utterly lacking in sympathy for little children. But the Lord Jesus was the children's friend. Sunday School teachers may well give special study to the first paragraph of our lesson; for we may feel assured that we are in a great ministry when we are engaged in that which was specially dear to the heart of Christ.

II. A LECTURE IN MORAL SURGERY—Vss. 7-9.

We are familiar with the physical application of Christ's teaching. A gangrened hand or foot is cut off; an injured eye is taken out, to save the rest of the body. Under this metaphor, Christ teaches a lesson in moral surgery.

1. There is a moral disease which leads to everlasting fire: "Sin when it is finished bringeth forth death". It is poison in the blood. 2. Better be maimed or disfigured and live, than to be whole and perish. And it is better that that which offends in any life should be removed than preserved to the ruin of the soul.

III. A FURTHER VALUATION OF CHILDREN.

1. To despise a little child is to quarrel with the angels. When Christ here says that their angels do always behold the face of My Father which is in Heaven, we are not to understand that He means by that that their spirits are as the angels'. We sometimes speak lightly of guardian angels; but we believe that is exactly what the Lord means here,—that such angels as are commissioned to care for little children are of so high a rank that they are next to the throne of God. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" What a lesson to teach to little children! 2. Christ's purpose respecting the lost. He did not come as a Teacher to congratulate us on the advanced stage in the evolutionary progress of the race at which we had arrived. But, on the contrary, He came to save that which was lost. That is His estimate of men,—that they are lost and need finding. In this connection it is well specially to study Luke, 15th chap. 3. God's will for the little ones,—that not one of them should perish. May we venture to press this 14th verse upon the attention of all teachers? When we labour for the children, or sacrifice for the children, or weary ourselves in the service of the children, or pray for the salvation of little children, we may be absolutely sure that we are in harmony with God's plan for His little ones. How zealous should we be in this great work could we always realize this great truth!

IV. THE SETTLEMENT OF PRIVATE GRIEVANCES—Vss. 15-17.

1. A private grievance is to be dealt with personally and privately: "Tell him his fault between thee and him alone". It is obviously the Divine purpose that the rupture of fellowship should be kept within the narrowest possible limits. The only way to keep a secret is to keep it within one's own lips. And we are here taught that when one offends us, we should not complain to any one about it, but have a personal and private interview with the offending brother. The advantage of this is, the possibility of gaining the offender. When a knowledge of his offense is communicated to others, it makes it

more difficult for him to acknowledge his fault and be restored to fellowship. 2. Failing a settlement on these terms, we are to take one or two others. Here a little latitude is allowed "one or two". This obviously suggests that the utmost effort should be made to avoid spreading the fire. It would be better to settle it with one other than two. 3. Provision is made for the final appeal. If the offender cannot be reached on these terms, we are justified in telling it to the church. Of course, in such case the assumption is that the offender as well as the offended is a member of the church, a professor of religion. If the offending brother refuses to hear the church, it shows that he is indifferent to the judgment or discipline of his brethren; and he may then be regarded as one from whom fellowship may be withdrawn. 4. It should be noted that there are offenses which are not governed by this regulation. We have known many to appeal to this chapter on matters with which these directions have nothing to do. For example: When the offense is publicly committed, and is an offense not against persons but against principles, then it should be publicly dealt with, and publicly acknowledged and apologized for, or publicly condemned. We have known people talk much nonsense in these days of religious declension about the duty of dealing with false teachers on the principle of the verses before us; but when a man delivers a public address, or publishes a book denying the faith, one is under no obligation to seek a personal interview. Given a certainty of the facts, the judgment of his action must be as public as the action itself.

V. THE PROMISE, PRIVILEGE, AND POWER OF PRAYER—Vss. 18-20.

1. We have the promise of the Divine presence to all assembling in Christ's Name. It is made to "two or three"—and two is the smallest possible social unit. Wherever there is agreement on the Name of Christ between two believing souls, the Divine presence is assured. 2. A further promise not only of the Presence of God, but of the answer of God is given to two who shall agree. These verses certainly teach that there is a special value in concerted prayer. 3. Prayer thus has power to bind or loose on earth and in Heaven. Men have yet to learn the infinite possibilities of prayer.

VI. A PARABLE TEACHING FORGIVENESS.

1. Can true forgiveness be measured by arithmetic? It may seriously be questioned whether a man has forgiven at all when he is able to count the offenses committed, and the pardons granted. 2. One act of real forgiveness must, in the nature of the case, span the whole life. While former transgressions are numbered, or kept in mind, they have not been really forgiven. Each act of Divine forgiveness is as the first; for when God forgives He remembers no more. Hence, when we beg His mercy, it is as though we were asking forgiveness for the first time. 3. The servant of the parable had no hope of a restoration of a right relationship with his lord, but on the basis of his lord's grace; it was impossible for him to pay the large amount he owed. So is it of the soul's relationship to God: it is because we have nothing to pay that Jesus paid it all; and on His account, we are forgiven. 4. Yet this pardoned servant had no mercy in his heart to regulate his relationship to his fellow-servant. How often is that so with professed believers: daring to say they have been forgiven of God, they will not forgive those that trespass against them! 5. This servant's relationship to his fellow-servant proved that he had no proper appreciation of forgiveness, and therefore, no fitness to receive it. 6. The comparative values of the debts forgiven. The debt owed by the one servant to the other was one, one hundred and twenty thousandth part of that which the other servant had been forgiven by his lord. How small also are the greatest of all offenses that can be committed against us in comparison with our sin against God! 7. Our only fitness to receive forgiveness consists in such penitence as will make us merciful to others. The Word is very explicit: the unforgiving soul is not forgiven.

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