

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## WISDOM AND HER CHILDREN

The difficulty of pleasing everybody is universally recognized. Many men whose mechanical ability exceeded their reasoning powers have spent weary years endeavouring to discover a principle of perpetual motion; and notwithstanding the universal failure, every generation produces a new group who flatter themselves that they are on the track of the missing wheel. It is not surprising therefore, in spite of the fact that no one has ever succeeded in doing it, that each generation should produce men who still hope to find a way of pleasing everybody.

Our Lord Himself encountered the difficulty, and remarked on it when He said, "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." By which He intended us to understand that Wisdom is never justified of her contemporaries; but that, when her principles and precepts have had time to mature, when the field she has planted has had time to bring forth fruit, observers are compelled to admit that Wisdom's ways were right.

Literally this saying finds its fulfilment in the children of wise men. Men of mature years do not always recognize how much their judgment is the outgrowth of experience; and when such a man advises his young son respecting the proper course to take in given circumstances his son will be almost certain to question the wisdom of his father's judgment. Nor will any argument convince him that his father is right. But when twenty years have passed, and experience has matured his judgment also, he will be likely to say to himself again and again, "How wise my father was!"

It follows therefore that Wisdom must be willing to be misunderstood of her contemporaries. Great men and great movements can be rightly appraised only when they are viewed in the perspective of history. The man whose course is generally approved by his contemporaries is likely to be a man whose work has only a temporary value. Therefore the people round about him approve his conduct, because he has accomplished something which ministers to the present need. But the man of far vision, who builds for the future, is likely, to the men of his time, to seem to be a very unimportant man. The man who can plant a Christmas tree full-grown in the parlor and cover it with pretty lights and toys in an hour or so, will be hailed by the little children as a hero. But the man who plants acorns is likely to be voted a dull and uninteresting fellow. Howbeit, long after the acorn-planter is gone, and the flowers of many summers have blossomed over his grave, the forest of giant oaks which grew from his planting will prove a source of wealth to those who need great timber with which to build "hearts of oak" such as proved in days gone by the bulwarks of a nation's liberty.

The fruits of Wisdom do not always rapidly mature. They are, in fact, as a rule, of rather slow growth. The man who lives and labours for the approval of his own day, and is so determined to win popular favour that he will do only those things to which none of his contemporaries will object, but of which all will approve, will spend his life growing mushrooms. They may be served up under political, religious, literary, or other auspices, but in whatever sphere he exercises himself, the product of his labours will serve as an adjunct to some sort of evening dinner which will be forgotten on the morrow; while, on the other hand, those who traffic in Wisdom in any sphere will find their reward only in the approval of their posterity.

This principle is amply illustrated in the pages of Holy Writ. Faith and Wisdom are inseparable, for

"the fear of the Lord is the beginning of wisdom"; and he is supremely wise who believes and obeys God. This, Abraham did; and how foolish did his choice appear to those whom he left behind him when he departed from Ur of the Chaldees. Equally foolish to carnal minds was his course when he allowed Lot the privilege of choosing according to the sight of his eyes. But all the centuries which have followed after have justified Abraham's faith and appraised it as the highest wisdom.

A very striking example of the folly that makes choice of the visible and temporal, in contrast with the wisdom which chooses the unseen things which are eternal is supplied in the history of Esau "who, for one morsel of meat sold his birthright". Jacob's wisdom in yielding that mess of pottage has been justified a thousandfold.

Joseph is an outstanding example of the principle. The life he lived, to his short-sighted brothers, was unreal and visionary. "Behold, this dreamer cometh", they said. Dreamers have always been lightly valued by the people with whom they lived. But when the dreams of Joseph were realized the wisdom of all his dreams was justified.

Thus we might cite Moses, Joshua, Caleb, David, and all the prophets. Without exception they were men who traded in Wisdom's wares.

Political history would furnish us with innumerable illustrations of this principle. Men like Cromwell, Pitt the Younger, Washington, and Lincoln, were all men whose eyes were on the point where the long road drops below the horizon; and, in another sense than that intended in the epistle to the Hebrews, they declared plainly that they sought a country; they dealt with principles the fruit of whose full development only a seer could see.

The pre-eminent example of this principle, however, is supplied in Him by Whose lips these words were uttered, and Who was, and is, Himself the Source of all wisdom. He reaped no temporal gain from all His labours. He received no temporal reward for His healing ministry. His uncompromising witness to the truth brought Him to the cross and to the grave. Doubtless as the night fell upon that day of crucifixion there were many who said, "A little caution, a little tact, would have conserved such splendid powers for many years to come." What folly to bury a kernel of wheat in the ground instead of grinding it into flour! Ah, but the golden harvest field will be the justification of that burial. Without the cross there could have been no resurrection; without either there could have been no opened heavens, and no Pentecost, no redemption, no gospel. Yes, a multitude which no man can number, who are the children of the Wisdom and of the Grace that went to the cross and through the grave to the glory, are Wisdom's justification of the incomparable sacrifice.

Stephen offered a fine example of unwisdom according to human judgment. Yet the sequel to that testimony suggests that by his first and last sermon Stephen exercised a more fruitful ministry than any other man has done in a ministry of a lifetime. Saul of Tarsus never forgot it, and the vision of Stephen's face as of an angel must have remained with him to the end.

The principle, then, we have discussed applies to every form of Christian service. It finds a place especially in the ministry of a Sunday School teacher. What a humdrum piece of work it is to teach a class Sunday by Sunday! How little there is to show sometimes, for many years, for the service rendered! Going home from our office late one night we picked up a gentleman going in our direction. He was a man of some prominence, we discovered later, and was just returning from a reunion of the members of his Bible class, a class which he had taught for forty years. He remarked that as Sunday by Sunday he had endeavoured to open to them the Word of God it did not appear at the time that he was doing very much, but that evening they had had a gathering of as many as had been members of the class back through the forty years, as they could find, and with considerable emotion he told us of the missionaries and ministers and others in all walks of life who had gathered that evening, and had borne grateful testimony to the gracious influence of the weekly lesson taught through the years. That man that night needed no argument to prove the value of Sunday School teaching. He had seen Wisdom justified of her children.

The preacher, too, must keep this principle in mind. The Apostle Paul said it was a small thing with him to be judged of man's day; that is to say, he endeavoured to be independent of the judgment of his contemporaries. He said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." The late Alexander Grant, a great Canadian Baptist preacher of a generation ago, as he faced a great congregation on one occasion, remarked to someone with him on the platform, "This is my chance for the judgment day." He did not think of pleasing his hearers, nor of winning their applause; he thought rather of the day when Wisdom's children would attain their majority, and would justify a preacher's faithfulness.

There are movements, too, which illustrate this age-long habit of Wisdom's family. For some years past in Ontario and Quebec a group of men and women have earnestly contended for "the faith once for all delivered unto the saints". Everyone who has done so has met with abuse and excommunication. They have been told that while it was perfectly right to hold to the faith, they were wrong in their "spirit" and "methods". No matter what spirit they manifested, or what methods they employed, so long as they contended for the faith they could be only wrong. It is useless to argue the question. There are multitudes of church members whose carnal minds are destitute of spiritual discernment, and in whose lives the Word of God has no authority; whose religion is a theory remote from character or conduct, and they see no reason why they should break with their friends on religious grounds! There are others who are not without spiritual perception, and they see that things are being taught in McMaster University, and furthered through Convention officials, which are not in harmony with "the faith once for all delivered unto the saints". Of course they wish it were otherwise, but as it would expose them to some temporal loss in friendships or finance, they are content to let things go on without protest.

The same is true of conditions in the Northern Baptist Convention in the United States; and, in lesser measure than in the Northern Convention, in the Southern Convention; and is equally true of the Baptist Union of Great Britain. But what is to be done? Those of us who have contended for the faith may be asked, What have you accomplished by your contention in Ontario and Quebec, for instance? Well, we have a new Seminary; a new Convention of nearly a hundred churches. Is that our justification? No! We may not be fully justified in the eyes of the people of our time, but there are some who can see twenty years in advance,—what then? By that time McMaster University will have ceased to be, in any true sense, a Baptist institution. Marshallism will have borne fruit. The churches now are manned by men many of whom, while voting for Marshallism, preach the opposite. But twenty years from now many of these will have passed on, and the churches of the Ontario and Quebec Convention will be manned by men who have imbibed the principles of Marshallism. What then? Professor Marshall has not yet fully disclosed his system. It will prove itself in its disciples; and when they have become the pastors of the churches of the Ontario and Quebec Convention there will be no authoritative Bible left; there will be no doctrine of individual salvation through faith in the atoning efficacy of the precious blood of Christ preached from the pulpits; there will be no divine Saviour. Indeed, if Marshallism continues unchecked, twenty years from now the churches of the Ontario and Quebec Convention will be very much like the Congregational-Unitarian churches of the United States.

On the other hand, the new Seminary, which is, as its name implies, a seminary, will have grown. The acorn will have become an oak. The students who have been trained there will be a great host, and they will go out with a passion for the honour of God's Son and for God's Word, and for the souls of men. The hundred churches will probably have become a thousand, and the ten or twelve thousand members will have become a hundred thousand; or perhaps twice that number, and "there shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." In that day Wisdom will be justified of her children, and the few genuine believers who will then be left in the old Convention with their barren ministries and their declining memberships, will say, "It is now evident that those who protested twenty years ago against this blight that has fallen upon the Denomination, saw in advance of their time to what desolation the curse of Modernism would lead."

And in that day Wisdom will be justified of her children.

But even then the full fruit of Wisdom will not be seen. The Apostle Paul said, "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God." When the white horse and his Rider comes down the skies all argument about the inspiration and authority of the Bible will be at an end, for *He* will be the proof of it. The question

of the Deity of Christ with His virgin birth will be forever settled as He takes to Himself His great power and reigns. There will be no two opinions about the efficacy of the precious blood, or as to whether the Lamb of God did really bear our sins in His own body on the Tree:—the innumerable multitude who have washed their robes and made them white in the blood of the Lamb, and who will be manifested with their Lord in glory, will be the ultimate attestation of the truth that without shedding of blood there is no remission. And when the books are opened and the other book, which is the book of life, and men are judged according to the things written therein, and when the final awards are made, and in the holy city, new Jerusalem, the redeemed of the Lord shall see all terrestrial beauty fade, and all celestial splendours eclipsed by the eternally transcendent glory of the Lamb, the Wisdom that has earnestly contended for the faith once for all delivered to the saints will be justified by her children whom the Holy Scriptures have made wise unto salvation. "Therefore judge nothing before the time, until the Lord come."

#### CHURCH AND SEMINARY NOTES.

Large congregations were present at all services on Sunday. Five believers were baptized in the evening. The attendance at School in the morning was 883,—not what it ought to have been, but compared with other schools, not bad for a Sunday in midsummer. There was a great congregation at the open-air service. The Pastor spoke at the four services, as usual. Bible Class, 10.00 to 10.45, 11.00 and 7.00 in the auditorium, and 9.00 out-of-doors.

The new system of amplifiers, or loud-speakers, to carry the music of organ and orchestra to all the rooms of the several buildings to enable the School to march to the same tune to the auditorium at eleven o'clock, will be ready for Sunday. This system will replace the one with which we experimented a month or so ago. A week later we expect it will be extended to the open-air platform; and, for the playing of organ and chimes, to the Church steeple. By the use of this amplifying system in case of overflow congregations it will be possible to follow the whole service in the auditorium, hymns, reading, prayer and sermon in every room of all the buildings. In this way three thousand people could hear the service indoors, and by the use of the amplifier on the open-air platform, twice as many outside.

Dean Stockley will sail from England, August 23rd, arriving in Toronto about September 2nd. He will be heartily welcomed by all who know him.

We are particularly anxious to have as large a number of Toronto Baptist young people take advantage of the Seminary evening classes. No stronger courses are offered anywhere, and the Seminary has the distinct advantage of being distinctive and unashamedly Baptist.

*Money is always needed for regular Seminary expenses* since we have no endowment and depend entirely upon the contributions of God's people as they are moved by His Spirit to give. As yet we have never asked anyone directly for a dollar since the Seminary opened. Before we opened we asked one man—one of the Lord's noblemen, but he was not moved to give.

*Money for Student Aid* will be especially welcome. This week we received a letter from a friend of many years' standing. He is not a man of independent income but one who works for weekly wages. He wrote to say he would give five dollars a month to help a needy student, beginning October 1st.

We are just wondering? Would it not be a good thing to assign a particular student to each helper, so that student and helper could be known to each other, and pray for each other? Would it not be an inspiration to one who thus makes sacrifice, perhaps for years to come, to follow with his prayers the student he helped to train for the ministry? We pass on this suggestion. Who will be next to subscribe?

# The Jarvis Street Pulpit

"WHEN THE DAUGHTERS OF MUSIC ARE BROUGHT LOW."

A Message Especially for Aged Saints.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 4th, 1929.

(Stenographically Reported)

"And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

"Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

"And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

"And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

"I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

"Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

"Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother." II Samuel 19:31-37.

## Prayer Before the Sermon.

We rejoice, O Lord our God, in the assurance that Thou art in the midst of Thy people as often as they assemble in Thy name, and there are many here this morning who have come for no other purpose than to meet with Thee. We rejoice in the knowledge of a living Saviour, Who in the Person of the Holy Ghost dwells in the hearts of His saints. We thank Thee that Thou art with us now. Thou art the same Jesus that walked the earth in the long ago when Thou didst go about doing good. Thou didst open the eyes of the blind and unstop the ears of the deaf; the fevered patient was made whole at Thy touch; the lame man was made to leap as an hart; and even death itself fled at Thy approach, Thou Lord of life.

We worship Thee this morning as the same Saviour. We come to bring our tribute of praise, for praise is ever comely, and it is a good thing for us to praise the Lord. Therefore do we come to worship the Father, the Son, and the Holy Ghost, one God. Accept, we pray Thee, the worship of our hearts. Accept, through the merits of our Lord Jesus, the adoration of those in whose hearts the love of God has been shed abroad by the Holy Ghost, Who is given unto us.

We pray that Thou wilt command Thy blessing upon every member of this congregation this morning. There are some who are young, who are still in the early hours of life's morning, who have, in all probability, a long day before them. We pray that their steps may be ordered of the Lord; that they may seek Thee early, and find Thee; and that they may learn to number their days even at the beginning of life, that they may apply their hearts unto wisdom. Save, we pray Thee, the boys and the girls, and the young men and women, with Thy great salvation. We covet them all for Thee, and pray that their lives may be held in the hand of Him Who has all authority in heaven and on earth. May they be protected! May Thine angels be given charge concerning them, to keep them in all their ways! Bring them through life safe from all harm, we beseech Thee. Save them, and make them fruitful and useful; and may their lives be spent for the glory of Thy great name!

There are some who have reached middle life, and who have behind them an extended experience of Thy faithfulness, who are able to say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice"; "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." O Lord, we bless Thee for the days in which we have seen the mighty hand of God. How patient Thou has been with us, how longsuffering, how tender, how merciful! When we would have turned aside Thou hast brought us back again into the path of

Thine appointment. Thou hast held us with Thy strong right hand, and would not let us go. We thank Thee for this, this morning.

And we pray, too, for those who are approaching the evening time, around whom the shadows are gathering. How we thank Thee for every man and woman who knows the Lord, and for those who have behind them a quarter of a century, or a half century of divine faithfulness written into their life's record! Thy lovingkindnesses have been ever before them. There are men and women here this morning who have known Thee for many a year, who have trusted Thee, and who have found that Thy promises never fail. We thank Thee for some of whom we know who seem to be drawing near to the banks of the river, who are not with us this morning, and yet whose faith in the Lord Jesus is as clear and undimmed as it was in the morning hours. Bless them every one. Bless all those who are here this morning, and bless all the aged saints to whom the message of this morning will go later, through the printed page, even to the uttermost parts of the earth. We pray that Thou wilt bless the shut-ins, those who can no longer hear a sermon, because their hearing is failing and the daughters of music are brought low, but who can read it; and those who, because of growing infirmities, cannot meet with Thy people in the house of the Lord, on this continent, in England, and far away in other lands and in the Islands of the Sea. Let Thy blessing, we beseech Thee, be upon them all.

And now this morning as we come to meditate upon Thy Word we beseech Thee to grant us in a special way the ministry of Thy Spirit. It may be there are some here today who are greatly troubled, and who will find it difficult to concentrate their thought upon heavenly things. May they be enabled to rest in the Lord and wait patiently for Him; help us all to cast our burdens upon the Lord, all our cares, all our anxieties, in the confidence that all is well with those who trust Him. So bless us as we sit at Thy feet and hear Thy Word. Open our hearts to its precious truths. Make us all to sit in heavenly places in Christ Jesus, and to rejoice in hope of the glory of God. We ask it in the name of Jesus Christ our Lord, Amen.

It is known to some of you that it is our privilege in this place weekly to minister to thousands of people who never come within these doors. I suppose it would be fair to say that we reach seldom less than twenty thousand people a week, in nearly fifty different countries—I received a letter only last evening written in broken English by someone somewhere on the Gold Coast in Africa.

I have had a number of letters from him—and in that great company we have hundreds of people who are unable to go to church at all. Some time ago I referred to someone as probably the oldest reader of *The Gospel Witness*, saying he was ninety-four years of age, only to receive a letter a week or so later written in a trembling hand, saying, "You were wrong: I am two years his senior, I am ninety-six"! We have hundreds of people who are aged and hundreds of others who are shut in by illness, and I want them to know that we think of them, and pray for them, in this place; and I desire therefore to send them a message particularly suited to their needs.

We have some whose hair is grey, who regularly attend this house of worship. We rejoice in the fellowship of one of our youngest hearers, who is, I think, ninety-four! He is away for the summer, but when he is at home he rejoices to meet frequently with the people of God in this place. Here we have a great army of young people, but we have a great many of the aged too—usually numbering more than a thousand in actual attendance, and that is as it ought to be, the old and the young meeting together as one great family in the Lord.

The text I have read is a brief chapter from a very interesting portion of history. David was king of Israel, and as we saw a week or so ago, Absalom his son lifted up his hand against him, and rebelled against the royal authority; he sat at the king's gate, and stole the hearts of the men of Israel. And Absalom is busy doing that to-day. I greatly fear that half the pulpits of the land are engaged in uncrowning Jesus Christ, in belittling His sovereignty, in questioning His deity, in denying His virgin birth, and in reducing Him to the level of a man; with the result that large numbers, as in David's day, are turning away from the Lord's Anointed. They are religious but not Christian. They admire Jesus Christ, but they do not worship Him. They profess to follow Him as an example, but they do not trust Him as the Incarnate God, Who died the "just for the unjust that he might bring us to God."

In that time of defection there were some people who would not be turned aside. Ittai the Gittite was one; Hushai, David's friend, was another; Mephibosheth, the man who was lame on both feet, was still another; and Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar; and Barzillai the Gileadite of Rogelim—these were among the faithful servants of David who said in effect, "The people of Israel may choose Absalom as their king if they will, but as for us we will consent to no one's wearing the crown but David the son of Jesse. We recognize Him as the Lord's anointed, and we will have no other king over us."

May I pass on to you this beautiful testimony. Our dear sister, Mrs. Greenway, who cannot now speak, this last week when there were four, including our beloved Deacon Greenway, in the room, showed that she wanted to say something. Her hand was trembling but she wrote on her pad, "My hope"—Mr. Greenway said, "I know what you want to say. You want to say, 'My hope is built on nothing less, than Jesus' blood and righteousness.'" She nodded and smiled. We know how she can smile. Then she took her pad and wrote two other words, "My testimony." Oh yes, there are those who will never consent to anyone's wearing the crown but our Jesus.

Well, to my story. David left Jerusalem, and went out into the wilderness as he had done before he was crowned king. Some of his faithful followers went after him, among whom was Barzillai, a very rich man, and a very great man. He took certain provisions for the king: "And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said, The people is hungry, and weary, and thirsty, in the wilderness." Barzillai and his friends carried provisions to minister to the king in the days of his adversity, while by the many he was despised and rejected.

But there came a day when Absalom was slain in the wood of Ephraim, and the hearts of the people turned back to their king. The people then began to vie with one another to see who could do the most to bring the king back again; and "he bowed the heart of all the men of Judah even as the heart of one man." There were no enemies; they were all friends.

When the king came back, among those who went to meet him was Barzillai the Gileadite. And David remembered what he had done, and he said in effect, "I am glad to see you, Barzillai; I remember what you did at Mahanaim. Come thou over with me, and I will feed thee with me in Jerusalem." But Barzillai said, "It is very kind of you, but it comes too late to be of any profit to me. I am an old man, I am fourscore years old, and I am afraid to go to Jerusalem. I fear I should not be able to discern between good and evil; all things taste alike to me now. I should not be able to enjoy the dainties of the king's table. And then, to live in the palace of the sweet singer of Israel and not to be able to hear the music, would be a tantalizing deprivation. I can no longer hear the voice of singing men and singing women. The daughters of music are brought low. I am an old man, and I fear I should be but a burden. I will go just a little way over with the king, then I will turn back again. I will die in my own city and be buried in my father's sepulchre; behold Chimham, he is a younger man than I. Let him go over. It is too late for me, oh, king."

#### I.

It is a sweet story, yet what pathos there is in it! And how suggestive it is of what is going to happen some day! for, my dear friends, **THE KING IS COMING BACK AGAIN.** ("Hallelujah!") There are a great many people who do not like the doctrine of the Lord's return, but it is written in the Book; He has said, "I will come again." ("Hallelujah!" "Amen!") And He is King. There is no doubt about it. He is coming in person: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The King is really coming back again.

There are some in our day, like Barzillai, and Mephibosheth, and others, *who insist that the Lord's Anointed shall wear the crown.* I make no apology for saying that I will have absolutely no fellowship with any man who so much as questions the eternal Sonship, the essential Deity, and everlasting universal sovereignty, of Jesus

Christ the Lord. ("Amen!"). He is the King; there can be no other; we will have no other. He is Thy Lord; worship thou Him.

He is coming back again, and when He comes He will do what David did. Let me tell you, my dear friends, that Absalom will not always be in the ascendancy. Absalom will meet his Waterloo. The devil is to be bruised under our feet some day. The Bible says that he is going to be bound with a chain and cast into the pit, and we shall have an earth without any devil in it. Will not that be fine? A friend of mine said he would like to be pastor of a church for at least one year when there was no devil abroad; And when I heard him say that I could not help saying, like Brother Dickinson up there, "Amen, so should I." Yes, the wicked prince of the world, Absalom, will some day lick the dust.

Oh, I know that "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"—and I think it is chiefly in theological seminaries and universities where they do that—"saying, let us break their bands asunder, and cast away their cords from us"—we may be disturbed about that a little bit, but—"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. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He has set His King upon His holy hill of Zion, and Absalom is some day going to be utterly defeated. Our glorious Lord shall reign from sea to sea and from the river to the ends of the earth. Yes, the tide will certainly turn. Do not be afraid, my friends, though you are esteemed a little bit old-fashioned. We had better cling to the old-fashioned religion. As I talked with Brother Greenway this morning, and he told me that sweet story about Mrs. Greenway, I said to him, "When a person comes there, what else matters? There is nothing else upon which a soul can rest."

Absalom will be defeated, and *there will be some people who were on the side of Absalom who will wish they had not been there.* You remember that when David was going out of Jerusalem Shimei cursed him; he stood on the other side of the road and hurled curses at the head of the Lord's anointed, saying, "Come out, come out, thou bloody man, and thou man of Belial." But when the tide turned, and David came back again, Shimei the son of Gera fell down before the king as he was come over Jordan, saying, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king."

Oh, yes! The majority of those who follow in the wake of the real Modernists to-day do not do so from any personal conviction; they merely want to be up-to-date like Shimei. When Shimei saw that for the time being the majority was on the side of Absalom he said, (in his heart, but not out loud), "I am always with the majority"! There are hosts of people who go with the majority because they think it will pay—and they always will as

long as they walk the broad road. A man will always have plenty of company there, my dear friends. But our Lord Jesus is coming back again, and then some will be found standing without saying, "Lord, Lord, open to me, I was mistaken." Everyone who has denied the crown to Jesus Christ will discover his mistake some day. Every Shimei will lick the dust before our conquering King when He comes back again. I do not know how you feel about it, but I am willing to wait for that day. I do not care what they call me now, but I should like to be ready to meet the King when He comes back, and say, "Here is my record, Lord, I did the best I could."

And when the king came back *there were some people who were not surprised, because they were waiting for him.* There was poor Mephibosheth in Jerusalem, lame on both feet, and he had heard the crowds as they surged along the streets; he had heard them as they applauded Absalom and cursed David. But Mephibosheth said, "That will all die down. I know whom I have believed, and he will come back again"; for Mephibosheth never dressed his beard nor washed his feet from the day that the king departed until the day he came again in peace. Poor man! He said, "I cannot do anything. I cannot fight. I am lame on both feet. But I can mourn his absence, and I can wait for his return."

And Barzillai, the very aged man, when he came with his lentils and peas and provisions of one sort and another, I think very probably said, "Oh, king, I wish I were younger! How I should like to have drawn a sword in the interests of thy kingdom, but this is all I can do. I am an old man, but I have done the best I could. I want the king to know that to me he is my sovereign Lord, and I will never bow the knee to Absalom." And when the king came back I think Barzillai said, "I knew thou wouldst return. I knew thy absence was only for a little while and that thou wouldst come back again in triumph—and I have been waiting for thy return."

My dear friends, it may grow darker; there may be some very, very dark, days ahead, I do not know. But I know that that darkness will be broken at last by the rising of the Son of Righteousness when Jesus Christ shall come back again. I am sure he is coming, and therefore I can think of no happier, holier, occupation than to wait for God's Son from heaven. That is what the Bible says we should be doing, no matter what our earthly occupation may be. Our outlook is an uplook; we are waiting for the Lord's return. We sang of it this morning:

"But, Lord, 'tis for Thee, for Thy coming, we wait;  
The sky, not the grave, is our goal:  
Oh, trump of the Angel! oh, voice of the Lord!  
Blessed hope! blessed rest of my soul!"

## II.

When the king came back HE MET BARZILLAI, AND HE REMEMBERED ALL THAT BARZILLAI HAD DONE. *He called him by name:* it was not necessary for any courtier to come and say, "O King, this is Barzillai." The king would have said, "You need not introduce him to me; I know him; I have reason to know him. I remember what he did. When the people who were with me were weary and I was weary, we sat down at Mahanaim, and we were nourished of Barzillai's sustenance—I remember

his loyal ministry in the days when I was despised and rejected of many."

What are you, my friends, doing? What are you doing it for? To whom is your service rendered? Some of you who cannot do it now,—why did you teach Sunday School years ago? Why did you instruct those children of yours who have long since left the home, and gone out for themselves? Why did you plant the seed of God's Word in their hearts? Why, man, did you try to set up a standard of righteousness in your office, and wherever you went? What did you do it for? I think you will reply, "I wanted to honour my Lord; I wanted to show that He is my King." And do you think He will forget it? No! It is all written down. Is it not written in His Word that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple"—that is, for Christ's sake—"verily I say unto you, he shall in no wise lose his reward."

*The most useful people are often unnoticed in this life.* There are some aged people here this morning,—you are not very old, of course, any of you! But you will not be offended when I say that you have at least passed the noon hour—and some of you may say in your hearts, "I have tried to serve the Lord quietly; I have tried to bear my witness. But, of course, I have never done anything great." It may be some mother here will say, "I never took any public position, I never was mentioned in the church reports; I just stayed quietly at home and ministered to my children. I tried to bring them up in the nurture and admonition of the Lord. I tried to make a home for my husband, and I tried to make it as easy as I could for my family to serve the Lord. Sometimes I did feel that it was rather an obscure position I occupied, that I was not doing very much." There are some of you like dear Mrs. Greenway, to whom I referred a few minutes ago. She took no public position, and yet by proxy she exercised a public ministry. Oh yes, there are many people who serve obscurely; they bring their lentils and their pulse; they minister to the king and to the people who are with him. And sometimes in their weariness they say, "Life is just a weary round of washing dishes, doing the daily tasks, with nothing heroic about it; but we are admonished to do everything, even eating and drinking—and that must include preparing for others to eat and drink—to the glory of God."

Ah, my dear friends that was the very thing that Barzillai had done; very great man as he was, he had condescended to get dinner for the king, and for the people who were with him—and it is all written in the Book. And when the King comes back He will reward His servants. And I will tell you how He will do it; He will do exactly as David did. David said, "Barzillai, it is my turn." I can almost see him putting his arm through the arm of the old man, in the presence of all the people as they stood around, or as they bowed before him and made obeisance to the king, now as he was glorified in the eyes of his own people. I can almost imagine I see David putting his arm through that of Barzillai and saying, "Come over with me, Barzillai, you are going to live with me for the rest of the time."

Yes, when Jesus comes *there will be a good many revelations*; the people who occupy the front seats now may not occupy them then. But what a blessed thing it will be if we have so lived our lives that we are deserving of

some reward! Let me remind you of this that the gift of God is eternal life, that is the gift of His free grace. But over and above that *He will reward His servants*. In our zeal for the truth that salvation is by grace alone, I think sometimes we fail to emphasize, as we ought to emphasize, the inspiring promise of the Word that our Lord will reward His servants according to their works. Every believer will be saved who has built on the sure foundation, Jesus Christ. But some people have built only wood, hay, and stubble. A ministerial friend of mine said, "I think that might be revised, for some ministers have built wood, hay, and newspapers"! In any event that will be all burned away, and there will be nothing left but the foundation, and they will be saved so as by fire. But others have built "gold, silver, precious stones" . . . and "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward."

When the Lord Jesus comes He will reward His servants, and *one of the rewards will be an invitation to go with Him*.

During the war I was specially privileged on a few occasions. On the first anniversary of the outbreak of the war, the fourth of August, nineteen hundred and fifteen, there were not very many Canadians outside of the army in London, and I received an invitation to go to the service of intercession at St. Paul's Cathedral. The covering letter accompanying the formal invitation said that a limited number of invitations were being issued to "distinguished Canadians"! Was that not wonderful? And I received one! Of course that was before this church was excluded from the Ontario and Quebec Convention for being loyal to the Bible. I did not then know I was distinguished, but the invitation was signed by the Lord Chamberlain, and I knew it was all right! Of course I accepted it. The invitation told me how to dress, the route which I must take to get to the Cathedral, what door I was to enter, and at what hour I was to be present. I put on the right kind of clothes, and at the appointed hour engaged a car and started for the Cathedral. All along the Strand, down Fleet Street, and up Ludgate Hill, there were massed thousands and thousands of people. All general traffic was stopped, and only vehicles going to the Cathedral were permitted to pass. As I drove along, occasionally a policeman held up his hand; I showed him my card, and he said, "All right, sir, drive on." After doing so several times, when a policeman came up I merely nodded to him, and he said, "All right, sir." I reached St. Paul's Cathedral at length, went up the steps, and found a Major General was the usher at that particular door. He conducted me to a seat—and I sat down among the ambassadors to the court of St. James! That was one time I was "distinguished"! Presently when His Majesty entered, that great throng arose, and when His Majesty took his place I found that I was about as near to him as I am to Brother Hutchison there, perhaps about fifteen or twenty feet from where the King sat under, the great dome.

Every part of the Empire was represented,—India, the Antipodes, Africa, Canada, the islands of the sea. It seemed to be a gathering of all nations and peoples and tongues. It was a wonderful service. But I could not help thinking even then of the day when the King of

kings shall come. What a day that will be! What a gathering of every kindred, every tribe! I could have afforded to be on the outside of that multitude within historic St. Paul's; but when He comes, by God's grace, I know I shall be on the inside before He shall shut to the door. I trust that I shall be so "distinguished" by His distinguishing grace as to be included among those to whom the King will say, "Come thou with me." That will be heaven. To be with Jesus, I say, will be heaven! God forbid that anyone of us should fail to hear His gracious summons, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

David said in effect, "*I will reward you in kind; I will feed thee with me.* I remember your pulse and your lentils, and all the rest of it, Barzillai; now it is my turn." I wonder should I seem to be irreverent if I were to describe the king as saying, "Barzillai, I was once your guest; now you are to be my guest; come with me. Dinner will be all ready at the palace, and I will feed thee with me."

What a glorious day it will be when we shall have done for ever with the husks of earth, when the King shall summon us to go with Him, when He shall bring us into His banqueting house, and His banner of love shall be over us! In London one can always tell whether the king is in residence at Buckingham Palace. While he is away there is no flag at the mast-head, but when the royal ensign flies above the palace you may know that the king is at home. And when the King shall say, "Come with me into the banqueting house," the Royal Banner will fly above the palace, and all the universe will know that the King is at home with His guests. And the Banner?—Ah, His Banner over us will be Love!

Are you going to be one of His guests? ("Amen!" "Hallelujah, yes!") It will be a happy day; for instead of being in Mahanaim out in the wilderness we shall be in Jerusalem. All the blood-bought ones will be there—

"Jerusalem demands them:  
They paid the price on earth,  
And now shall reap the harvest  
In blissfulness and mirth:  
The glorious holy people,  
Who evermore relied  
Upon their Chief and Father,  
The King, the Crucified:  
The sacred ransomed number,  
Now bright with endless sheen,  
Who made the cross their watch-word  
Of Jesus Nazarene:  
Who, fed with heavenly nectar,  
Where foul-like odours play,  
Draw out the endless leisure  
Of that long vernal day:  
And through the sacred lilies,  
And flowers on every side,  
The happy dear-bought people  
Go wandering far and wide.  
Their breasts are filled with gladness,  
Their mouths are tuned to praise,  
What time, now safe forever,  
On former sins they gaze:

The fouler was the error,  
The sadder was the fall,  
The ampler are the praises  
Of Him who pardoned all."

Oh, it will be the day of all days, when we get to Jerusalem, when we come at last in the completeness of our redemption, as even now we are already come in spirit unto Mount Zion: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus." Yes, "to Jesus" more than to Jerusalem—

"The cross is all thy splendour,  
The Crucified thy praise:  
His laud and benediction  
Thy ransomed people raise:  
Jesus, the Gem of Beauty,  
True God and Man, they sing,  
The never-failing Garden,  
The ever-golden Ring:  
The Door, the Pledge, the Husband,  
The Guardian of his Court:  
The Day-star of Salvation,  
The Porter and the Port."

Sometimes all God's children become homesick for Jerusalem and for,—

"The best and dearest Father  
Who made me and who saved,  
Bore with me in defilement,  
And from defilement laved:  
When in his strength I struggle,  
For very joy I leap,  
When in my sin I totter,  
I weep, or try to weep:  
But grace, sweet grace celestial,  
Shall all its love display,  
And David's Royal Fountain  
Purge every sin away."

I should like to dwell upon that, but I must hasten on, when I have said that the return of the King is surer than the morning; for He has said He will come again to receive us unto Himself, that where He is we shall be also.

Lift up your heads, ye who share the King's exile from His own house! Be of good cheer, Barzillai, and Machir and lame Mephibosheth and Shobi—though thou comest of the riffraff". despised children of Ammon, the returning King is already on the way—"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him"—

"Soon shall the cup of glory  
Wash down earth's bitterest woes,  
Soon shall the desert-briar  
Break into Eden's rose:  
The curse shall change to blessing—  
The name on earth that's bann'd,  
Be graven on the white stone  
In Immanuel's land.



"I have borne scorn and hatred  
I have borne wrong and shame,  
Earth's proud ones have reproach'd me,  
For Christ's thrice blessed name:—  
Where God His seal set fairest  
They've stamp'd their foulest brand;  
But judgment shines like noonday  
In Immanuel's land.

"They've summoned me before them,  
But there I may not come,—  
My Lord says, 'Come up hither',  
My Lord says, 'Welcome Home!'  
My kingly King, at His white throne,  
My presence doth command;  
Where glory—glory dwelleth  
In Immanuel's land."

### III.

I have often said to you that we can learn much from the contrasts of Scripture, for there is nobody like our Lord Jesus; nobody else can speak as He speaks; none other can do as He does; there is not another who can save as He saves, nor who can reward as He rewards, nor entertain as He will entertain. Barzillai was a very great man—and we shall all be great when we are honoured of the King. We shall none of us be insignificant then. Every disciple will be remembered—but here is the contrast: you will observe that Barzillai WAS A VERY AGED MAN, AND HIS REWARD CAME TO HIM VERY LATE IN LIFE.

I have seen some instances of belated recognition and success. Men have laboured through a long lifetime to enter into rest,—I do not mean spiritual rest, but to acquire a competence, to achieve success, to attain to a position of independence; and at last they have achieved their purpose. But alas! not until the almond tree has begun to flourish, and the keepers of the house have begun to tremble, and those that look out of the windows are darkened, and the daughters of music are brought low, and the doors are shut in the streets, and the sound of the grinding is low. Success has come, but not until the aged man is almost ready to depart for his long home. When a man has spent a half century of effort, and has just arrived at what men call success, how often he must let it all go and leave it all behind him! And very often he must leave it to someone who will waste it! "The man that shall be after me . . . who knoweth whether he shall be a wise man or a fool?"

But there are rewards that will come to believing souls *which will not come too late*. Listen to Barzillai. He said, "How long have I to live, that I should go up with the king unto Jerusalem? I am this day four score years old. I have no capacity for the enjoyment of the king's rewards. I am an old man." Ah, much will depend upon our capacity to enjoy heaven! My dear friends, you had better learn the language down here. You will be wise to begin to acquire a taste for heavenly things while on earth. It will be your wisdom to attune your ears to heavenly harmonies while still in the body pent. It will profit you incalculably to let divine grace enlarge your capacity for God if you are destined to live with God. When we get to heaven, to that celestial city, whatever it is, we shall have abundant leisure for sight-seeing; but I sometimes fancy we may be there a million years before we shall notice what the streets are paved with, or before we shall even see the jasper walls. There will

be a greater glory to entrance us: there will be no sun in the sky, nor stars, nor moon, but the glory of God will lighten it, and the Lamb will be the light thereof.

Someone said to me some years ago, "In this church you talk too much about Christ. Cannot you talk of men instead of talking to us always about God?" My critic intended no compliment: but oh, I wish I could deserve such censure! You and I are going to have done with men very soon, and we need to know something about God. We must have a capacity for spiritual things if we are to live in the heavenly Jerusalem. Barzillai said, "Can I discern between good and evil? I fear I should not know how to behave myself. I might lack such discernment as would save me from a breach of the proprieties."

I wonder if Barzillai had some grown up sons and daughters? I wonder if he had been invited to dine with them sometimes? And if he had not read the latest copy of *The Ladies' Home Journal* of that day, had he shown himself to be ignorant of what all the knives and forks were for? Perhaps he conducted himself as he had been accustomed to do when he was younger, and it may be that significant glances had passed between the "advanced" young people about the table; and afterwards perhaps the company were advised, "You know, father is a very fine old gentleman, but of course you will have to make allowance for his age"! Oh yes, some human butterflies are almost as annoying to people who have lived long enough to acquire a little sense, as singing mosquitoes. Butterflies with a sting! How they pass judgment upon the very aged men, and the very aged women!

I have read a story of a woman who dined with her late Majesty, Queen Victoria, who did make rather a grave mistake. I do not know whether the story is authentic or apocryphal. But according to the story Her Majesty's guest actually put something in her mouth with her knife,—an unpardonable offence! But her Majesty saw it, and, to cover her guest's embarrassment, the Queen did exactly the same thing. But I have known old people whose hosts were not so considerate as the Queen. I have known old people who would rather live in their little cottage yonder where they could be themselves, than go to the great mansion in which their prosperous son and his wife lived. "Oh," they say, "I am so old, and I fear I should not be able to discern between good and evil; I might be regarded as being somewhat ill-mannered. Customs have changed since I was young. Once of a day I could be comfortable in the most polite society, but social life has changed. Therefore I find it more agreeable to all concerned to live in my own little house where I am free to indulge the infirmities of old age, and of my inferior training." How merciless these artificial standards are! How enslaving are many rules of modern so-called etiquette! How galling, how stupidly arbitrary are some of the changing requirements of so-called polite society!

But we shall know how to behave ourselves in the golden city! The fact that Jesus Christ has dwelt within us, and that we have been under the tutelage of the Holy Ghost, will teach us how to behave even in the presence of angels. Moreover, He will not be ashamed to call us brethren.

Somewhere I have read that when Queen Victoria once went to Cardiff, in South Wales, she was received by the Mayor of the City. This Mayor had begun life

as a pit boy, down underground digging coal. But he had had a good deal of native strength, and as he grew older he became a foreman, then an overseer. He saved his money, and by and by became a partner in the business, and later became a colliery owner, and a multi-millionaire. His fellow-citizens made him chief magistrate of the city, which, in Great Britain, is a recognition of public service. When Queen Victoria came to Cardiff his Worship the Mayor had to receive her. He never had been to court, nor had he ever been in the royal presence before. But he did not ask some shabby genteel gentleman or lady to tell him, for a consideration, how to behave himself in the Queen's presence. He was one of Nature's gentlemen, and the loyalty of his heart dictated his movements. Instinctively he knew it would be unseemly to turn his back upon his sovereign, when withdrawing from her presence; indeed, the instinct of loyalty determined his conduct before her, and enabled him to deport himself with natural grace. And it is said that when her Majesty left Cardiff she remarked to one of her ladies-in-waiting that the Mayor of Cardiff was one of the most perfect gentlemen she had ever met. Ah yes, fitting behaviour and graceful deportment are the result, not of external regulation, but of the quality of the heart.

I talked to a blind woman once, and I referred to a certain man as a "gentleman". "Stop a minute", she said (she was a Christian) "is he a Christian?" I said, "I fear he is not." "Then," she said, "he is no gentleman, for no true gentleman would keep Christ standing outside the door." How true! There is nothing that will make a lady or a gentleman of anyone like keeping company with the Prince of Glory. And if we keep company with Him here, when we get to the celestial city we shall be as much at home there as He is! I believe we shall be just as much at home in heaven as the man who, when he comes from his day's toil and slips his weary feet into a pair of easy slippers and puts on his housejacket, says, "This is home." We shall sit at the table of the King without embarrassment when He calls us to His banquet.

I wonder *did Barzillai fear that his clothes might be out of style?* Or did he decline the king's invitation for the same reason some people decline an invitation to a wedding—because they have no clothes fit to wear? Be that as it may, the believer will feel no such embarrassment when our Lord shall call us to His heavenly board. The redeemed will not be like the man of the parable, without a wedding garment,—

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

Bold shall I stand in that great day,  
For who ought to my charge shall lay?  
Fully, through these, absolved I am  
From sin and fear, from guilt and shame."

No lady ever had such pleasure in her Easter millinery as we shall have, and as we shall legitimately feel—"pleasure", did I say? I mean delight, ecstasy of joy, as we shall know when the work of grace is completed and we find ourselves admired of angels, without spot or wrinkle or any such thing, but holy and without blemish, and without fault before the throne of God.

Barzillai said, "Can thy servant taste what I eat or what I drink? Why", said he, "everything would taste alike. My palate gives me no pleasure now." Have you not seen old people, just eating because they must, but manifestly without any satisfaction, or even the slightest relish? So would it be with anyone could he be brought to heaven without being made like unto Christ, by the rejuvenating grace of the Spirit of God. But when we get there we shall have an appetite for all spiritual dainties, and for the choicest viands of the King's table.

The children of Israel in their carnal state wearied of the manna in the wilderness, and at last loathed what they called "this light bread". But when they crossed the Jordan they ate of the old corn of the land, and the manna ceased the day following. In this life there are fruits suited to the climates which produce them, and it is as necessary often to acquire a taste for the fruit as to become acclimatized. And for this reason are God's saints often shut up to the poorest of earthly fare, that they may be compelled to cultivate a taste for the fruits of that fair land whither our feet are faring. Often we find it winter here, and we must needs feed on imports from another clime; and when our spiritual palates develop an affinity for honey out of the rock and the finest of the wheat instead of for the fleshpots of Egypt, we are but being prepared for the old corn of the land to which the King will summon us to share His coronation glory. Yes, we have had excursions to heaven. We have had our Eshcol clusters—

"What food luxurious loads the board  
When at His table sits the Lord!  
The wine how rich, the bread how sweet,  
When Jesus deigns His guests to meet!"

But yonder?—ah, yonder, we shall not fear an unresponsive palate, but with enlarged capacities and intensified appetites, at the first taste of the wine at the marriage of the Lamb we shall exclaim, "Thou hast kept the good wine until now."

But hear Barzillai's further complaint: "Can I hear any more the voice of singing men or singing women?" It is as though he had said, "There is still music in my soul, but my ears are dull, the daughters of music are brought low, and it would trouble me greatly to dwell in the midst of melody and miss the sweetness of it. And the king's palace was always noted for its music. Where the sweet psalmist of Israel dwelt, the spacious halls always rang with music, and were filled with the melody of singing men and singing women. And now the battle is over, and the king returns in triumph, what rapturous songs, what holy, heavenly, harmonies will fill and flood the place! But I—alas, I am old! My dull and weary ears would strain to catch but an echo of the sweetness, and straining would wear my spirit to distraction!"

Not thus need any saint respond to the royal summons to come to Jerusalem. What music will be there! What sweet and enrapturing melodies! What glorious, what majestic harmonies! When the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; when all the apostles and prophets shall assemble; when the noble army of martyrs shall gather; when the holy church of all ages shall come together; when all the Lord's children come home, and the war is for ever over, and the winter is for ever

past, and they shall obtain joy and gladness, and sorrow and sighing shall flee away—what music, what songs, what anthems, what high and holy hallelujahs, shall fill the palaces of light, when angels round about the throne to the number of ten thousand times ten thousand and thousands of thousands, with every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall sing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

But who of us can share in such ecstatic joys as these? There are saints here, and they are not all old, who cannot distinguish between the "Old Hundredth" and "God Save the King"! They sing like magpies when they do not croak like ravens. They can sing any hymn—they can read at sight without practice, for they have one tune for every hymn—and that is no tune at all! They make melody in their hearts unto the Lord, I am sure, but they make no melody with their lips, or with their throats or with whatever organ they use to make the noise.

Will it be of profit for such as these to go to Jerusalem? Ten thousand times, yes! We shall all be musicians and singers there. For the song they sing only the redeemed can sing!—

"They stand, those halls of Syon,  
Conjubilant with song,  
And bright with many an angel,  
And all the martyr throng:  
The Prince is ever in them;  
The daylight is serene;  
The pastures of the blessed  
Are decked in glorious sheen.

"New mansions of new people,  
Whom God's own love and light  
Promote, increase, make holy,  
Identify, unite.  
Thou City of the Angels!  
Thou City of the Lord!  
Whose everlasting music  
Is the glorious decachord!"

Again Barzillai said, "Wherefore then should thy servant be yet a burden unto my lord the king?" Did you ever see *old people who were made to feel they were burdens*? I have. I have seen a mother tossed about. She stayed a short time in the son's house; after a while she went to visit a daughter; and then she visited another son. Of course, it was all very politely done! This son *wanted* her, and that son *wanted* her, and the daughter *wanted* her—but the dear old soul knew that letters had passed between her children, and that they had agreed to share the burden. Her children were not unkind; no, but the dear saint knew very well that she was a bit of a burden, that she was sometimes, not always, in the way; and in her heart of hearts she often longed to go home where she would be a burden no longer. Barzillai said, "I should only be in the way were I to go to Jerusalem. Do not ask me to go." But when we get to heaven, we shall be in nobody's way, and no one will be a burden to anybody else. Certainly we shall not be a burden to the King. We shall be more welcome than the angels. Each will have his own place. Though in our Father's house, each will have his or her

own mansion, for there are "many mansions" there; and each will have a right to all the felicities of glory!

How pathetic is the story! The old man of our text said, "How long have I to live, that I should go up with the king to Jerusalem? . . . Thy servant will go a little way over Jordan with the king. . . Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother." So Barzillai did not go to Jerusalem after all. He never sat with the great and honourable in the king's palace; he never tested his palate with the king's provisions, nor strained his ears to catch the music, nor felt himself a burden or otherwise in the king's presence. He went a little way over Jordan, saw the welcoming multitudes as they swung wide the gates to let the king of Israel in, but, through tear-dimmed eyes perhaps, the stooping figure of noble Barzillai got a glimpse of the glory, and waving the king adieu he turned back over Jordan to die! And he never entered the king's palace! He never tasted the king's banquet!

But when our King shall come—there will be no more death for us! "For the Lord himself, "shall descend from heaven with a shout, with the voice of an archangel and the trump of God, and the dead in Christ shall rise first. Then they 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."

How long shall we have to live? Forever! We shall have no more birthdays—for time shall be no more. No one will be old, and no one will be young; and all will have eternal life, and will answer the summons with alacrity to go to Jerusalem.

How shall we go? With the King! Enoch walked with God—not a little way over Jordan with the King, but all the way, for he "was not, for God took him". I think it was Dr. A. T. Pierson who said that Dr. A. J. Gordon formed the habit of taking daily walks with the Lord Jesus, and one day they walked farther than usual and Dr. Gordon never came back again. So let us do, old and young—let us go to Him in the wilderness, walk with Him daily, keep in His company always, and some day He will link arms with us and take us with Him clean over Jordan, and in through the gates to the painless, tearless, graveless, deathless, ageless, timeless, shadowless, City, to be for ever with the Lord ("Hallelujah!").

Let us together sing to the praise of God of that glorious prospect:—

"For ever with the Lord!  
Amen, so let it be;  
Life from the dead is in that word,  
'Tis immortality.  
Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.

"My Father's house on high,  
Home of my soul; how near  
At times to faith's foreseeing eye  
Thy golden gates appear!  
Ah, then my spirit faints  
To reach the land I love;  
The bright inheritance of saints,  
Jerusalem above.

"Yet clouds will intervene,  
 And all my prospect flies;  
 Like Noah's dove, I flit between  
 Rough seas and stormy skies.  
 Anon the clouds depart,  
 The winds and waters cease;  
 While sweetly o'er my gladdened heart  
 Expands the bow of peace.

"I hear at morn and even,  
 At noon and midnight hour—  
 The choral harmonies of heaven  
 Earth's Babel-tongues o'erpower—  
 That resurrection word,  
 That shout of victory,  
 Once more: 'For ever with the Lord!  
 Amen, so let it be!"

### REBUKE TO ALLIANCE LIBERALISM

This article is from the Western Recorder (Dr. Victor L. Masters, Editor) of recent date, and is reproduced here because of its intrinsic worth, and for its bearing upon Canadian affairs. Ed. G. W.

On page 22 of the Southern Baptist Convention Minutes, Item 37 records, in the briefest way, action by the Convention of first-rate significance. Very little has been said about it in the columns of our contemporaries, so far as we have seen, and we have not before mentioned it. We do so now.

The Sunday School Board (page 319 in Minutes) in its report recounted former action of the Convention instructing the Board to make certain contributions to the work of the Alliance, and added: "Recently the Budget of the Alliance has been increased, and we are asked to contribute \$2,500 for five years. We agreed to do this for the current year, paying the sum quarterly, and if agreeable to the Convention, to continue it for the next four years." On page 329 of the Minutes the Sunday School Board requests Convention action on the proposition, "That the Board assume the Southern Baptist quota of the Baptist World Alliance and pledge \$2,500 a year for five years."

This motion passed, though there is some doubt whether it would have done so if it had been challenged. Not a few in the Convention would have been glad to have had it challenged. Immediately following the action, Dr. J. W. Porter, of Kentucky, offered the following motion as interpreting the attitude of the Convention in allowing the annual stipend:

That in making this gift to the Alliance, we affirm our belief in the fellowship of all real New Testament Baptists of like precious faith; that our relation to the Baptist World Alliance shall not in any way be construed as an endorsement of any of the unscriptural views that may have been, or hereafter may be, expressed, by any of the speakers, whether in general or in sectional meetings that we urge all of our brethren everywhere to lovingly and earnestly contend for the faith once for all delivered unto the saints.

#### I.

Though Dr. Porter had had the misfortune at an earlier hour in the Convention to run athwart mass psychology in the group in his espousal of another cause, the above motion by him was adopted as a *viva voce* vote with great enthusiasm—so far as we remember, unanimously. Brethren will draw their own conclusions as to the light this reflects on what the Convention would have voted if the giving of \$2,500 yearly to the Alliance had been challenged. We do not deal with that now, though we question the wisdom of seeking to bind the Convention for five years—an unusual procedure and manifestly of doubtful propriety where the cause to be sustained is known to be of questionable merit in the thought of a large number of our people.

The Convention vote on the Porter resolution was taken in the light of indisputable disquieting facts as to the Alliance, published by the Western Recorder and other papers, and not a few of them witnessed personally by many brethren

present at Toronto at the 1928 Alliance meeting. The facts witnessed by our brethren at Toronto were:

The hopeless and outspoken Modernism exhibited by the speakers before the English-speaking Conference, presided over by President George W. Truett, of the Southern Baptist Convention. We have been assured by a number of brethren who were present, whose integrity and competency are above all question, that Modernism frankly dominated the occasion. And we are told that the address delivered by Dr. Shailer Matthews, the rankest liberalistic deliverance on the occasion, has been kept out of the published volume of the Alliance proceedings. Doubtless adequate diplomatic reasons may be offered for this. But one wonders if the "light" of that utterance was considered too brilliant for the eyes of many Bible-believing Baptists—especially in the great Southern Baptist Convention fellowship, where those who feel we must go the whole way in our witness to the integrity of the Word of God, are so numerous that they might determine the course of the Southern Baptist Convention as to whether or not our relationships with the Baptist World Alliance constitute an entangling alliance.

#### II.

Brethren in Toronto witnessed the nomination of Dr. John MacNeill as President of the Alliance by Dr. L. R. Scarborough, President of the Southwestern Baptist Theological Seminary of Ft. Worth, Texas. Then they read in the Toronto Star the interview given by Dr. MacNeill to that paper in which he chuckled with the ill-concealed joy of a partisan, declaring that his election to the Alliance Presidency was a personal vindication of him in the bitter fight he had been making for several years in Canada as the leader of the faction that were determined to keep in McMaster University the notoriously Liberal Prof. L. H. Marshall and other Liberals.

Dr. MacNeill and his collaborators succeeded in that fight, with the result that the Baptist denomination in Canada is now entirely split assunder. This had already been accomplished before the Alliance met, and every leader present knew of it. Those Baptists who in Canada hold to the faith of the Bible as Southern Baptists always have held it, have in effect, though not in form, been driven out. They have formed a new Convention, in which they may have a fellowship under terms that enable them to hold on to and bear consistent witness to the sacred oracles of God, as these always have been held and propagated by real Baptists everywhere. In the rift the Liberals—as practically always happens in these perilous days—held on to the Baptist educational institution, McMaster University, even though its fundamental law would require this group to surrender this institution to those who still hold the faith which it was founded to propagate, if the group was controlled by Bible standards of honesty.

#### III.

Twice since the Alliance meeting, the Western Recorder has had occasion to recite these unpleasant facts and to give proof of them. Some brethren in the South have been loathe to believe them. The revealing interview of the new President for the newspaper was most embarrassing. So Dr. MacNeill denied it. We published the fac-simile of a letter from the reporter, a member of the staff of the Star, verifying his report and declaring that Dr. MacNeill had neither to him personally nor in the press in Toronto, nor elsewhere in Canada, denied the accuracy of the report.

The denial was written for and circulated among Southern Baptists only—but not a word was denied in the environment before which Dr. MacNeill stands or falls and where his real character and record are known.

One may judge for himself as to just what his essential relationships are to the testimony of Baptist truth in that environment. It is also on record that he is extremely, "open communion", inviting to the Lord's Supper all whose hearts "are warm" toward the Lord.

None of our brethren or papers in the South have publicly challenged the truth of the damaging facts we were constrained to present about Dr. MacNeill. On the other hand, in some quarters the attitude has seemed to be to minify and ignore the meaning or existence of these facts. Some have confessed privately that they had such personal antipathy toward a leader of the straight Baptists in Canada that they are not willing to do anything that might have the effect of

(Continued on page 14)

# The Union Baptist Witness

These pages (13-14) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

W. GORDON BROWN, Editor.

*Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.*

## SEMINARY STUDENTS.

Three of the Toronto Baptist Seminary students are labouring in New York State, their entrance there being arranged for by the Rev. John Greening, formerly of Lindsay, Ont. Mr. Edwards Apps was the first student to enter this work, Mr. Gorman followed, then Mr. Gladstone Franklin. On Sunday afternoon, August 4th, a baptismal service was held at a beautiful outdoor spot and three believers, fruit of Mr. Apps' ministry, followed the Lord in the waters of baptism.

Mr. Gladstone Franklin has commenced work as a sort of missionary at large working out from Gloversville, N.Y. This ministry has been made possible by a Christian of means and Mr. Franklin will have wide opportunities.

Mr. Gorman is conducting a Daily Vacation Bible School at Sammondsville and the object of the school is to bring the children to a saving knowledge of the Lord Jesus Christ.

These young men covet an interest in the prayers of God's people.

## MEN OUGHT ALWAYS TO PRAY.

The Shenstone Memorial Baptist Church, Brantford, has instituted a Sunrise Prayer-meeting. We hear that this is held Sunday mornings and that the attendance has reached forty-five. It is not surprising to know that the Church is prospering; that during the summer weeks a tent evangelistic campaign has been in progress and several have confessed the Lord Jesus Christ in these meetings. The church has been added unto and the Bible School registers an increase in attendance, over the average last year, by sixty-three per Sunday.

## COURTLAND.

Blessing at Courtland continues. Under Pastor Robert D. Guthrie meetings are all well attended and there is a spiritual atmosphere for which the Lord is praised. Mr. Guthrie writes, "I had quite a long talk with a visitor from Detroit who always comes to our services when in the community. I was much surprised when he told me of the condition of his own large home church. Out of a membership of eight hundred about one hundred is the general run of attendance and the mid-week prayer meetings seldom exceed an attendance of fifteen. When I heard this I praised the Lord for the way we are being blessed at Courtland."

Rev. Morley Hall of the 1st Baptist Church, Timmins, preached for Pastor Guthrie, Sunday, August 4th. There was a splendid congregation and the

Gospel gloriously proclaimed. Two bright young people were baptized at this service.

## HUGHSON ST., HAMILTON.

Hughson St. Baptist Church (Rev. H. W. Bower, Pastor) is having a splendid time in Open Air meetings. These are held as a witness primarily to the Rumanians in the district.

Sunday morning, August 18th, the Church was visited by Mr. Thomas Urquhart Vice President of the Convention. Mr. Urquhart was invited to speak and gave an interesting address on "Witnessing" which was greatly appreciated.

## WESTPORT.

Student H. C. Slade of Toronto Baptist Seminary is serving the Westport Baptist Church again this year. Sunday evening services are held in the open air, weather permitting, and the attendance at these services is estimated between three and four hundred. Many Roman Catholics hear the Gospel message in this way and Mr. Slade sends a request for prayer that those who hear may heed.

Friends of Mr. Slade will be sorry to hear that he has been bereaved by the death of his father in Nova Scotia.

## CENTRAL LONDON.

Rev. W. E. Atkinson, Secretary-Treasurer of the Union, has been supplying for Pastor James McGinlay at Central during the month of August. He reports that the people of Central Baptist Church have a great vision; that the prayer meetings, even through the summer months, are well attended; that the young people are zealous and consecrated, and that conversions are recorded at almost every service.

A fuller report in connection with Central will be given in an early issue.

## ROUYN-NORANDA MISSION.

From the Christian friend who made this Mission possible comes the following word—"I have been here ten days and am delighted with the work of the young men you sent up. They are just the very ones for this kind of field, enduring hardness quite happily and full of bright enthusiasm and zeal. I do praise God for them because He is certainly using them. Last Sunday the brothers (Wellington) held a service in the store. There were about a dozen present which was a fair beginning for Rouyn."

It is reported that at a prayer meeting in Noranda twelve were present. In view of the fact that the student who was on the field last year could get only an open air hearing and could not induce the people into the service, this is a splendid beginning. No doubt the seed sown so faithfully by Mr. McGrath

last year has broken down some resistance.

Much prayer is requested for these mining towns where work is very, very difficult.

## VICTORIA STREET, WINGHAM.

Pastor Edgar Ferns of Victoria Street Regular Baptist Church, Wingham, is leading his people in aggressive evangelism. Their program leads them into surrounding towns and God is blessing them.

We again ask an interest in your prayers for the Wingham testimony.

## THE GOOD HAND OF OUR GOD.

Has been upon our missionary Mrs. H. L. Davey who has arrived safely in Grand Bassa, Liberia.

The journey was made in record time and although for part of the journey Mrs. Davey was the only woman on board, the trip on the whole was a comfortable one.

Mail received from Mrs. Davey (posted at Teneriffe) tells us that there were but eight passengers on the "Ebani" when it left Liverpool and five of these were to leave the boat when it stopped at the Canary Islands.

The ship's Doctor, a man with long experience in the tropics, evinced much interest in the Liberian Mission and gave Mrs. Davey much valuable advice and instruction regarding the measuring and preparation of the new leper medicine.

Mrs. Davey writes—"The Doctor told me this afternoon (Sunday, July 28th) that this boat was loaded with dynamite, something like 15,000 pounds on board. Nice companionable stuff — dynamite. That explains some things to me—first why we had to go so far out to reach the steamer when we left Liverpool. The boat was anchored away outside the docks and carried a big red flag and every other boat was told to keep away from us. I think, the Doctor told me to see what effect it would have and I told him that I believed God had called us to the work in Liberia and that He would over-rule anything that would, humanly speaking, bar us from entering and until our work was done no dynamite, or anything else, could harm us."

## LETTER FROM REV. A. J. LEWIS.

Grand Bassa,  
c/o Bank of  
British West Africa,  
Republic of Liberia,  
July 12th, 1929.

Dear Brother Atkinson:

Grace unto you and peace be multiplied. It is always a joy when one can write home of victories, but sometimes in our missionary work we are obliged to write home of "walled cities and giants", who have thus far resisted all attacks. We must guard against see-

ing only the walls and giants as the ten spies did, but like Caleb and Joshua, we must face the facts and call on God's people to go forward and take the fortresses. "We are not able" is the cry of unbelief from the ten; "God is able" is the cry of faith from the two. We have crossed the Jordan and are blowing the trumpets of salvation full and free around our Jericho, but so far the walls have not fallen. Thus far we have met a solid, immovable wall of heathen indifference and opposition and as yet we see little sign of the Spirit's working. One of our great difficulties is the fact that the people live in fairly small towns and it is hard to get many together at one time. We are obliged to go to village after village to preach to them. Another serious difficulty is the fact that we are obliged to speak through an interpreter and are not always sure that the translation is correct, especially if the word spoken condemns the interpreter. Then the low standard of Christianity presented by many professing conversion at the coast is a hindrance. The heathen man, coming to the coast with his produce, sees often that those professing Christianity do not live the life and he, in his native simplicity, revolts against it.

I am presenting these difficulties that they may form a challenge to prayer and not in any sense as a token of discouragement. Mighty things are going to be done for God among these people of the interior and when they begin to come to Christ, I believe they will come in large numbers. I would present two passages of Scripture that will meet our present need, "praying in the Holy Ghost", and "others save with fear pulling them out of the fire". Holy Ghost praying will alone bring results. Praying in the Holy Ghost will save us from

wasting our breath and asking at random, for He always enables us to pray according to the will of God. He will wholly emancipate us from our own selfish cares and worries, and makes us fully at leisure for the burdens of the Master. The Spirit is glad to lay upon us the needs of the multitudes in a ministry as wide as the world, if we only have time for Him. When we thus pray, we are going to see the heathen snatched out of the fire. We have come to do the "pulling out of the fire", but how much we need the "praying in the Holy Ghost" from the people at home.

Our meetings, held almost nightly, are held in the native kitchens. Every village has several of these. It is a square building, about twenty feet square, and is practically only a roof erected upon four strong corner poles. The walls are only about three feet high and very broad so that they serve as benches. These kitchens usually have a ceiling formed of poles and covered with bamboo sticks or palm sticks. On these are stored the rice cotton or tools. In these kitchens the food is cooked and the smoke rising from the fires keeps the rice dry. We usually have one of these kitchens swept out and the people sit upon the ledge or wall and listen to the Word. Oftimes they are slow in coming and we sing a few hymns or choruses while they gather. We hang our lanterns up for lights and our church house is ready. The people, as a rule, listen intently and quietly to the Word and some have shown considerable interest in coming to every meeting. Surely upon such, the Word will soon have its breaking-up power demonstrated. Every time we have held a service in the town of the paramount chief, he has been in attendance. He is a heavy drinker and if the Gospel power should transform his

life it would be a great victory for Christ.

Death has come near with grim reality in these days, for that deadly scourge, yellow fever, has broken out in Morovia and several Europeans together with many blacks have been swept into eternity. So far, thank God, it has not come to Bassa and I pray that we may be spared this terrible foe. Professor Sibley, who has devoted much time and talent as educational advisor to the Government and who has been a good friend to us, was taken suddenly by this malady.

We read with great regret the attack on the Doctor while at Des Moines and immediately we had special prayer for his strengthening. He gives no quarter to the Devil and he need expect none. Thank God for such a magnificent witness for the Gospel in these dark days, for such an attack merely shows that he is afraid of the unrelenting fight being waged against him and he is determined to stop it at all costs. "He made them to ride upon the shoulders of the Philistines", we read, that is, God made their very enemies to be their porters and He can make the foes and attacks on Dr. Shields, wings instead of weights and "make the wrath of men to praise Him".

As you go about telling of the work here, make a strong plea for more and more prayer, for as our real conflict here is against the principalities and powers entrenched behind forces of heathenism, so our victories must be won in the spirit realm and prayer is the great weapon of attack. May the Lord bless you and all those who are witnessing a good confession in these days.

Yours and His,  
(Signed) Alfred J. Lewis.

## REBUKE TO ALLIANCE LIBERALISM

(Continued from page 12)

pleasing his leader. God pity us for our tragic spiritual bankruptcy, if any of us has indeed fallen so low that personal prejudice determines what witness we may be willing to bear to the truth of imperilled faith! May God burn the dross out of us!

The writer in himself has no power to master these things. He is only a voice. He is allied with no group formally organized to see that such sacred things as these referred to have their proper hearing in the Baptist court of public opinion. But he is in heart allied, with a great mass of people of God who believe above all things that, as between honour and prominence and worldly prestige on the one hand, and the integrity and fulness of our witness under all conditions to the full authority of the blessed Word of God, there should be no question even for a single moment as to what course should be pursued. If to venture as much is rashness, we plead guilty. For we can do no less, and by the grace of God we shall not be unwilling to abide the issue.

### IV.

We have borne our testimony with joy and enthusiasm and unmeasured devotion throughout the passing years to the support of a holy fellowship and organization of the people of God called Baptists. As we had opportunity and ability to do it, we have gladly given our best to foster fellowship and love and confidence among Baptist churches and activities and leaders. We have rejoiced in the growth of the churches in Christ, and our powers, such as they are, have been without stint or measure devoted to whatever might

remove hindrances and enable them to grow into spiritual fulness.

We have not loved Christians in other folds any less because of this. In our heart—though we do not expect worldly-mindedness to understand this—we think we have thus proven that we love them more than we would have been able to do if we could have "gambled" fast and loose with the holy oracles of God as we were given to see them in order to make a fair show before men.

It deeply pains us to call attention to such dangers, at the possible or even probable wounding of the sensibilities of beloved men. But failure to bear witness to those things which unhindered would corrupt the witness of Baptists, to the faith once delivered to the saints, as given us to see it, has not so far has been charged against Kentucky Baptists or against *The Western Recorder*. With facts such as these with which we have here dealt conditioning the witness of Baptists to the truth which Christ has committed to them, there has hitherto never once arisen the question as to whether the *Western Recorder* would bear its testimony. By the grace of God, it shall not arise now.

We congratulate Doctor Porter and the Southern Baptist Convention upon the hearty adoption of his resolution. That resolution utters the real heart of Southern Baptists on the matter at issue. We admonish ourselves and our brethren, and particularly all those who in any relationships whatever are expected to speak for Southern Baptists before others, that the values that obviously and naturally belong to the words of this motion should be sacredly conserved in every such utterance. Men who dodge or "forget" to conserve these values, or who would subject them to the peril of entangling alliances, are not serving well the highest interests of Baptists.

# Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, August 25th.

*We have the company of our Lord.—*  
2 Peter 1:15-21

In the Holy Mount of prayer we have the company of our Lord. Here they were shut away from the world, its sick and poor, its need of teaching, and every form of activity. They were alone with Jesus. "We were with him." That is our great privilege too. If we ascend into the mount of solitary prayer, we may be sure of His presence: which simply means that He who dwells by His spirit within the believer's heart opens up to us the reality of His presence when we are in the holy mount. Does this thought ever occur to us—"What a wonderful time it would be, if I could always be sure of the company of the Lord when I ascend 'the holy mount'?" What an atmosphere would pervade the place! What virtue would go out of Him to me! What peace and heavenly-mindedness He would impart! We can have His presence everywhere, but in the holy mount we can be specially near Him.

Monday, August 26th.

*We see the Glory of our Lord.—*  
Matt. 17:1-9

In the Holy Mount of prayer we see the glory of our Lord. "We were eyewitnesses of His Majesty." When we climb the mountain-brow, we soon begin to see things in their right proportions—the apparently great are contrasted with the really great. A great city becomes a very small place; a mighty river is a silver thread; a towering cathedral is hardly visible at all, and thus apparent magnitudes dwindle into insignificance. So on the mount of prayer the things of earth which seem so great are beheld in their true dimensions, and the glory of our Lord shines out before our vision. We see the real beauty of our Saviour then.

Men have covered Him with shame and ignominy. They clothed Him with mockery, they crushed the thorn crown upon His brow, they gave Him a mock symbol of sovereignty, they spat upon Him in spite and scorn, they cried, "Crucify Him". But on the mount of prayer the scene is changed. We see Him as He truly is. He is transfigured before us, and His whole being is covered with a divine glory.

Tuesday, August 27th.

*We hear the Divine Testimony.—*  
Mark 9:1-13

In the mount of prayer we hear the divine testimony. There was borne to Him, says Peter, from the sublime glory of the Shechinah a voice saying, "This is my beloved Son in whom I am well pleased." "We heard this voice", Peter says. And it must have had a wonderfully reassuring effect. It is our privilege too in the holy mount to hear the voice of God. In the midst of the clamour of the noisy world, we are apt to miss the sound of His voice,

but in the secret place we may hear—and shall do if we listen. But if we would hear His words of comfort and assurance, we must enter the quiet of secret prayer, and we must listen equally when He speaks to us words of warning and rebuke. He sometimes has to convince us of our sin, and to humble us in the dust; and if we listen then and obey, we shall not be deprived of words of gracious witness and comfort. He will love to say, "Thou art a beloved son."

Wednesday, August 28th.

*We know the Reality of Heavenly Things.—*  
Luke 9:27-36

In prayer we experience the reality of heavenly things. This is one of the experiences of the holy mount, and this is why we all need so much to climb the steps of prayer. Material things seem so real. We live in a bustling, noisy age. Life whirls along at extremely high pressure. From early morning till late evening the bewildering sounds of the world's machinery never stop. Body and brain are exposed to incessant wear and tear. The necessary business of life seems to claim more and more time, and the passion for amusement which is another mark of the age, comes in to seize upon whatever time is left; so that between business and pleasure, leisure for prayer is well-nigh crushed out. In this way the only real things seem to be the material things. But if we ascend the mount of prayer we get into another region. Even religious life to-day is identified with public gatherings, united worship, and an incessant round of activities in social Christian work. Oh, to get away from it all to the place of secret prayer.

Thursday, August 29th.

*We are Lifted out of Ourselves.—*  
2 Cor. 12:1-10

In prayer we are often lifted out of ourselves. Was it not so with Peter and his friends? We are told that Peter said something, "not knowing what he said." There is a terrible tendency to-day to become chained to the drudgery of ordinary life. Men speak of "this endless struggle just to live; this weary round of work day after day; this irksome monotony of life—the same little worrying things continually." Men are so prone to become absorbed in these things—life's work and anxieties, life's sorrows and disappointments. But when we rise to the mount of prayer, and enter the sphere of silent communion with our Lord, we are lifted into another region. "They that wait upon the Lord shall change their strength", they shall change the human for the divine; and they shall "mount up with wings as eagles. It is therefore good to climb the hill of secret prayer. There we see how far short we come of the glorious possibilities awaiting us; and the spirit aspires for that fuller life,

and larger liberty which would glorify our Lord, and impress the world with its heavenly and majesty.

Friday, August 30th.

*We get New Light on the Cross.—*  
Luke 24:25-36

When we ascend the mount of secret prayer what opportunities are ours! There is the opportunity of light upon the Cross. Godet and others make the suggestion that what we see on Hermon is a picture of the purposed end of our human life if sin had not entered. And that to Jesus, the sinless and holy One, was given the natural consummation in which His life was transfigured, and He might have passed into the state of enduring glory. But He lays it aside, turns His back, so to speak, upon the natural consummation and takes His way to the darkness of the Cross and the grave. So that, as one says, this mount might be called not the Mount of Transfiguration, but the Mount of Renunciation. "See, He lays His glory by!" He faces the chill and the dreadful gloom of the cross. When He was tempted, angels came and ministered unto Him. When He makes the great renunciation He is visited by Moses and Elijah, and they speak of His death as an *exodus* which He is to accomplish. The disciples had the opportunity of new light here. They might have seen that the Cross was the deliberate choice of Jesus, and that it was an *exodus* to be accomplished. Peter had a very poor idea of the Cross before this, but here on the mount he might have seen much more if his eyes had not been so blinded. The holy mount of secret prayer gives us the opportunity of seeing the cross we carry in a new and wonderful light too. How the dark things of life have been illumined there! We may learn much then concerning the true meaning of the Great Refiner's fire, and of the Great Vine-dresser's knife.

Saturday, August 31st.

*We exercise Christlike intercession.—*  
James 5:7-20

When with Him in the holy mount there is given the opportunity also of Christlike intercession. When you were with Him did you seize the opportunity of speaking to Him about others as well as yourself? This is our sublimest form of service. This is the shortest way to hearts which are difficult to reach. Multitudes of souls have been won, great revivals have been brought about through interceding prayer. This is also sometimes the best way to bring answer to prayer for ourselves. Then, if in the holy mount you would really see the glory of our Lord, bring along with you in prayer the needs of others. Think of your poorer brethren, the suffering and lonely ones. Think, too, of those who "despitefully use you and persecute you", and all who have any ill-feeling toward you. Speak to the Lord about these.

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## FAITH AND WORKS.

Lesson Text: James, chapter 2.

Golden Text: For as the body without the spirit is dead, so faith without works is dead also." James 2:26.

## 1. RESPECT OF PERSONS CONDEMNED, (vs. 1-13)

1. Before God all men are equal, and in His church the treatment of individuals should be in accordance with this principle. But all too often worldly standards prevail, and the man of wealth is shown the preference. In the verses before us such conduct is condemned. First, there is the statement that respect of persons should not be shown in the faith of Jesus Christ (v. 1). No distinction should be made between rich and poor. An illustration is given of such distinction (vs. 2, 3) wherein is made manifest the difference in reception given each class in the service: the rich man is given the best seat; the poor man is allowed to stand, or permitted to sit down in some obscure place. Persons who act in this manner show that they have become judges full of wrong thoughts (v. 4). The clothes do not make the man, nor does wealth enhance the character. It seems hard for some to disregard the outward display: it makes its appeal to the senses, and very often the person of wealth shows by his attitude that he expects some special treatment. But it should be remembered that making such distinction between rich and poor is wrong.

2. James supports his contention by giving information concerning the relationship of the poor to God and of the oppression of the rich: God hath "chosen the poor of this world rich in faith and heirs of the kingdom" (v. 5). They are poor in the estimate of the world, but before God they are rich, not in material goods but in spiritual things. They are rich "in faith". The wealth of God is at their disposal; He delights to be trusted, and honours faith according to its expectation (Matt. 9:29). Geo. Muller, of Bristol, England, was a poor man according to the standards of this world, yet the Lord trusted him with millions of dollars for the sustenance of his orphans. He was "rich in faith", and drew upon the heavenly bank unstintedly. This is looking at the matter from the financial viewpoint; but apart from this, the child of God is rich in his spiritual life, in peace, joy, fellowship, etc.; and in his inheritance, a foretaste of which he is receiving now. He is, in fact, the child of the King. Added to this is the fact that God has chosen such poor, and if He has thus set His seal upon them, why should discrimination be used against them?

3. The charge is made that the poor have been despised, and an explanation is given as to the way in which the rich have acted toward their less fortunate fellows. They have oppressed them, and

drawn them before the judgment seats (v. 6). And they have blasphemed the name of God (v. 7). Evidently these were not saved persons, for no one really born again would act in such a manner. It refers to the worldly rich, and enlightens us concerning their ways. No doubt there were some rich then, as now, who did not act in such a manner, but those who did brought discredit upon the whole class. It was difficult for them to resist the temptation to use the power of their position unjustly. Another reason for acting justly toward the poor rests in the royal law of loving our neighbours as ourselves (v. 8), which implies doing unto them as we would have them do unto us (Matt. 7:12). This is a safe guide in all the relations of life, and will prevent discrimination. It is further emphasized that to have respect of persons means to commit sin (v. 9). We do not usually think of the matter in this light but the plain statement is before us, and ought to curb any tendency there may be in us to offend God in this manner (vs. 10, 11). His standard differs from that of the world, and His judgment is governed by the character of the man, by what he is, and not by what he has. We ought therefore to act in accordance with His will, remembering the judgment to come (vs. 12, 13).

4. In teaching this, the nature of such respect of persons can be explained, showing how not only in the seating arrangements, but in the offices, etc., the rich so often are given the preference. Then the evils arising therefrom may be emphasized, making clear that respect of persons is contrary to the Word of God, and is sin; that it hinders the Holy Spirit in His use of individuals; it all too often places the wrong persons in office; it overlooks at times the best spiritual material; it puts a false valuation upon the possessing of this world's goods; and it places the material before the spiritual. Such discrimination deserves nothing but condemnation.

## II. THE PRACTICAL NATURE OF TRUE FAITH, (vs. 14-26).

1. We come now to a study of a portion of the Word which has given rise to considerable discussion as its teaching is thought by some to be in contradiction to that of Paul on the subject of "faith", but on a careful study and comparison there is seen to be harmony instead of contradiction. James emphasizes the necessity for real faith, and Paul does not overlook the importance of works. What James is dealing with here is the necessity for faith showing itself in works. He has in mind the one who says he has faith, and yet does not manifest it in his works. He makes the profession without exhibiting the evidence, and James asks, Can such faith save him? (v. 14). The answer is obvious. He then shows how ineffective and impractical such faith is, by the use of the illustration of feeding and clothing the naked; something practical must be done in the way of conveying the necessary articles to them if they are to be satisfied. Even so, faith, if it does not produce action, is useless (v. 17). It is lacking in life, and therefore is not the true kind.

2. The case of a boaster is then stated who seeks to separate faith and works, and the request is made that he show his faith apart from his actions; while on the part of the other, faith would be proved by corresponding actions (v. 18). This makes clear the fact that faith cannot be proved unless by actions. It is not sufficient to state that we have faith: we must show it by our works. A person who merely believes is no higher advanced in this realm than evil spirits, for they believe and tremble (v. 19). It is well to note that there is such a thing as head believe without heart application: one may know the Bible from Genesis to Revelation, and believe the whole to be the word of God, and yet not be saved. Something more than mental assent is required. There must be real faith or trust in a living Person and such faith leads to change of life with corresponding actions. If no such change has occurred, and if there be no actions of a spiritual nature, then we may well doubt the fact of our salvation.

3. In further illustration of the subject, the case of Abraham and Isaac is cited (vs. 20-24; Gen. 21:1-14), wherein it is stated that that man of God was justified by works when he had offered his son on the altar. Abraham was justified by faith before God, but by works before men. Abraham believed God, but more than belief was necessary to carry out the command of God. He put his belief into action, placed Isaac upon the altar, and prepared to slay him when God stopped him. His faith led him to act in this manner. He trusted God absolutely, believing that if his son should die that God was able to raise him up again from the dead, from whence also he received him in a figure. His actions proved the reality of his faith. He was severely tested, but he came through triumphantly, and his faith was perfected in the process. He was much strengthened by the experience. Another illustration of a similar nature is given in the case of Rahab (vs. 25, 26). She believed in the forthcoming victory of Israel, accepted the word of the spies in relation to the salvation of herself and family, and obeyed their directions; if she had only believed their word without acting upon it, she would have met destruction. So her actions proved the presence of her faith. And the person in our day who only believes, in the sense of giving mere mental assent, without the necessary obedience, will also perish, for faith without works is dead.

4. In teaching, explanation may be made of the difference between real faith in our Lord and mere head belief concerning Him and His teaching, between working for salvation and working out salvation (Phil. 2:12, 13), and between real possession and mere profession. Emphasis will thus be laid upon the practical nature of a living faith. It is bound to make itself manifest in corresponding actions. Like life in its various spheres it cannot be hid. The deception and dangers of mere intellectual belief may well be pointed out; also the folly of seeking to work for salvation.