

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.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS

Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Registered Cable Address: Jarwitsem, Canada.

Vol. 11. No. 46

TORONTO, MARCH 30, 1933

Whole No. 567

The Jarvis Street Pulpit

"YOUR OWN SALVATION"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 26th, 1933.

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Eastern Standard Time.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

"For it is God which worketh in you both to will and to do of his good pleasure."
Phil. 2:12, 13.

Prayer before the Sermon.

Once again, O Lord, we thank Thee for Thy holy Word. We rejoice in the assurance that we have in this Book the very word of God. We thank Thee for the illumination of the Holy Spirit which enables us to understand that which He Himself has indited. This evening it is our special prayer that we may understand Thy word.

Look upon this congregation here assembled. We acknowledge that it is beyond human power to convict any man of sin, of righteousness, or of judgment. This is the peculiar prerogative of the Holy Ghost. We pray for a consciousness of His presence. We know that He is here because Thy Word assures us of the fact. Now as we turn to the Holy Word we pray that those within these walls who hear, and our unseen hearers, wherever they may be, may be made aware of the Divine Presence. As the light gleams from the radio when it is turned on, so may they be conscious of another Light that never was on sea or land, another Voice within the voice; may they hear the voice of God's word. Thou great Shepherd, call Thy sheep, we pray Thee. May the Father's voice be heard even in the far country. May those who listen by the wayside, in public places, in restaurants or hotels or elsewhere, as well as those who hear at home, be made to feel the power of the Holy Ghost.

Oh that Thou wouldst send to us in this place, and to the churches of Christ everywhere, a great spiritual awakening! Quicken Thy people! It may be there are some at home this evening who ought to be in the place of duty. Lord, speak to them. May this service be used for the glory of Thy great name! We desire that some may pass from death unto life. We thank Thee that we have seen Thy power in this place. We thank Thee that from week to week—indeed almost daily—there are being added to the church such as are being saved. But we pray that the Spirit's power may be more largely manifest, and that multitudes may be found in the valley of decision enquiring their way to Zion, with their faces thitherward.

Bless us this evening for Thy name's sake, Amen.

It is written in the Book, "The carnal mind is enmity against God." We are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The carnal mind, the natural mind, develops a positive genius for misunderstanding, misinterpreting, and misapplying the words of Holy Writ. The very passages which teach the great doctrines of grace are frequently invoked in support of their denial. For example, it is the teaching of the Word of God, as we believe, that salvation is wholly of grace. Which means that it is an act of God. Salvation is not what we do for God, but what God has done for us, and what He still accomplishes in us. He is the Alpha and Omega, the Beginning and the Ending. There is not an infinitesimal element of human merit in it.

"I stand upon His merit,
I know no other stand;
Not e'en where glory dwelleth
In Immanuel's land."

Yet you will find many arguing to the contrary, and holding in contempt the precious doctrine that where sin abounds grace doth much more abound. It is argued in some quarters that men are saved by their own characters, on the ground of their own merit, as a result of works of righteousness which they have done; and not infrequently the very text which I have read to you is quoted in support of that theory that salvation is of works. "Are we not admonished," say they, "to work out our own salvation with fear and trembling?"

The truth is, this text teaches the opposite. I know of no word in Scripture which more explicitly expounds the principle of free grace than the verses which I have read to you.

I.

To begin our simple exposition let me say then that SALVATION IS A PRESENT POSSESSION TO THE BELIEVING SOUL. It is not something we are to possess by and by: it is something we have here and now, and it is the one thing which is our own. The Bible never pampers human pride; it never ministers to self-glorification. The effect of its understanding is always to work in one humility of spirit. The Bible does acknowledge that there are some things to which we are entitled, which are inherently, legitimately, our own. Our sin is our own. It is not Adam's: it is ours. I know it is written, "All we like sheep have gone astray," but it is also written, "We have turned every one to his own way." Your sin is not your father's or your mother's, nor the sin of the community: it is your own; it belongs to you. It is on the ground of our own sin, and not vicariously, we are condemned.

The Bible acknowledges our ability to earn certain things, that we work for wages, and that our wages are properly our own. "The wages of sin is death." We work for it. We earn it. It is properly ours. But in all other matters the Bible denies to every one of us the right of proprietorship in anything. A man speaks of "my money". He thought it was his own a little while ago—but he knows better now. He has none now. He says, "my house". He used to live there, but somebody else owns it now. That is not his either. We are accustomed to speak of things as though they were really our own. A man speaks proudly of "my wife", or a woman of "my husband". The black-winged messenger calls, and we discover that even that boast is not true either. There is no place of safety where our loved ones may be protected and saved for our possession.

What is there in life that is really our own? At the best, even if disaster does not overtake us or misfortune befall us, we have but a life-tenure. A man says, "I have a bit of freehold property. I hold it in fee simple. It is mine." Next week somebody else will own it, for you will be gone. I remember when I came to Toronto a certain gentleman who had built a fine house on a leasehold property. He did not own the land, but had a ninety-nine year lease of it. That was long enough!—and a great deal longer than he needed it. It passed from his possession, as all other earthly things passed, for he went home to glory. The property passed, I believe, even out of the hands of the family.

What do you own? What belongs to you? Nothing! You speak about "my time", about "my strength"; "I have to care for my health." Yes; and when you have exercised your utmost care it slips from you, as those who hear me in various hospitals this evening will acknowledge. We are a poor lot, are we not?

I remember coming home from New York a few years ago, and getting into conversation with a wealthy man, an American citizen, who had been born in Canada. He said, "I used to own a farm in Canada, but the deed would not hold it." "What was wrong", I enquired, "was the deed not properly drawn?" "The deed was all right," he replied, "but the wind did not recognize it, and blew

my farm away. The buildings are half buried, and the farm is nothing but a heap of sand."

I talked with a man recently who told me about our Canadian desert. We used to speak of the Arizona, New Mexico, Utah, and, Nevada deserts, and now we have a desert of our own. Is it our own? It may blow away too. This gentleman told me of splendid farms, equipped with magnificent buildings, in our Canadian west that were now useless; the buildings are buried under sand, and the property valueless.

The late Czar of Russia talked about "fighting it out, even to the last muzhik"—but the muzhik outlived him; the Czar is gone. The Kaiser thought he owned something. I do not know whether he will go back to Germany or not, but for some years now he has been an exile. Mr. Lloyd George some years ago said that crowns were falling in Europe like autumn leaves. Everything is in a state of flux. Nobody owns anything.

Is there nothing that a man may have in this life, and be sure it is his? Yes; you may have salvation, and be sure it is your own. Nobody can take that from you. No power on earth, no power in hell: it is your own.

It is *especially designed for you*. It is fitted to you. It meets every emergency in life; it meets your utmost requirement externally and internally, for time and for eternity.

It is yours because *it was purchased for you*. If you are a believer you are a member of "the church of God which he purchased with his own blood." A few weeks ago we were studying in the Bible School the book of Ruth, of how Boaz purchased the inheritance of Elimelech who had died in Moab's land, and with the inheritance he purchased the wife of the dead, the widow of one of the sons of Elimelech and Naomi, to raise up the inheritance of the dead. He summoned the elders of the city to the gate of the city to witness the transaction, to witness that he had purchased the land, and Ruth to be his wife. Our salvation has been purchased. It has been paid for to the last cent. There is no mortgage on it. You do not need a moratorium so far as salvation is concerned. It is all paid for. It is yours.

It is yours *by divine gift*, bestowed upon you. God never sells salvation: "The gift of God is eternal life."

A little girl walking along a road came to a beautiful garden enclosed within iron rails. In the garden flowers were blooming, birds were singing, and a beautiful young lady moved among the flowers cutting roses and other blooms. The little girl's mother was sick at home, and she looked longingly at the flowers, thinking how her mother would love to see them. Presently she pushed open the iron gate and went into the garden. Taking a few pennies out of her pocket she went up to the young lady and asked if she could buy a few flowers. "My mamma is sick. She loves flowers, and I think it would do her good if she could see some of your flowers." "You may have all the flowers you can carry home," said the young lady. They went through the garden together and cut a rose here, and another flower there, until they had a great armful.

When they had gathered all the little girl could carry she held out her pennies, but the young lady said, "No, thank you; my father never sells any of his flowers: but he delights to give them to those who love flowers as he does. Take them and tell your mother that my father

and I hope she will soon be well, and that we both hope she will love her flowers."

Thus we come with our rags and our few pennies, our debased coinage, and ask for salvation, hoping to pay a price for it. But "the gift of God is eternal life". He never sells it. He gives it away. And when once He has bestowed His grace upon you, never is it withdrawn. It is secured to you by His eternal promises, by His oath-bound promises. His promises are the deed of the property written in His own blood. He will never leave us, nor forsake us. Salvation is the free gift of God's sovereign grace secured to us by the promise of the Father, Son, and Holy Ghost. There is no power in the universe that can snatch the believer from the Saviour's hand.

II.

But observe, SALVATION IS A POSSESSION THAT MUST BE DEVELOPED.

It is not mature at reception. You cannot have justification, sanctification, glorification, all the revenue of eternal glory, compressed into the experience of a moment of time. Salvation is something that is to last forever. It begins here: it never ends. At its reception it is not mature, not developed to the full.

It is represented under many figures. It is called a *new life*. We are "born again". The youngest child in the family is as much his father's son as the grown son who is partner with his father in business. His place in the family is his by birth. So of our spiritual sonship. Faith is the human side, the new birth is the divine side. As we believe we are born again. It is a mystery which no one can understand, but a new life is imparted, and we become babes in Christ.

And the babe must be taught to walk. It must be taught to behave itself. It must be taught to read. The mind must be developed. It must learn how to walk, and by and by it must learn how to work. But all these potentialities are germinally in the child at its birth. The man is in the child, but he must creep before he walks—and in learning to walk he will have many a tumble. So in the divine life. We are justified through faith in the Son of God. We are born again. We are admitted into the family of God. We become babes in Christ. And from that moment we must be educated, trained, disciplined, so that we may grow up into Christ in all things. That is the privilege of every believer, and his bounden duty too: "This is the will of God, even your sanctification."

Salvation is represented as a *mine of jewels*. We are admonished in the Word after this fashion: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." God gives you when you are saved a mine wherein are all manner of precious jewels, but you must dig for them. The Psalmist said, "I rejoice at thy word, as one that findeth great spoil."

Did you ever go to the Bible to look for treasure as a prospector goes to the far north? He stakes out a claim, and endures all kinds of hardship because he believes

that beneath the rocky surface there are treasures that will make him a rich man. In the Word of God there are treasures, and we are to dig there. We must do our mining for ourselves.

Salvation is likened to a garden: "Ye are God's husbandry." My father always had a garden; he loved flowers. When I was a little boy he used to give me a piece of the garden, and tell me it was my own—but my garden always presented a sad contrast to his. His was "worked out": mine was mostly covered with weeds. It was mine, but I did not produce much from it.

Call it a garden, call it a farm, call it what you will, we are God's husbandry. And He says in effect, "There is your salvation. Work it out. Make the best of it. Make it bring forth fruit. See how fruitful you can make it." How inestimable the potentialities of life in Christ Jesus! What we all might become, if we would, in Christ Jesus!

Salvation is likened to a *building*. The Foundation is laid: "Other foundation can no man lay than that is laid, which is Jesus Christ." But upon that foundation men build: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

What are you building upon the Foundation? What are you growing on your farm as Christians? What does it mean to be a Christian? You have salvation; what are you making of it? What are you doing with it?

Special emphasis is laid upon *the necessity of personal effort in the culture of the soul*. Paul is writing to the Philippian Christians, and he says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence—when I was with you I taught you the word of God, and you depended perhaps too much upon my teaching. Now that I am away, and you have no pastor, be your own pastor. Work out your own salvation."

Drummond has a chapter in his book entitled, "Natural law in the spiritual world", on parasitism, religious parasites. He shows there are many forms of religion that are parasitical. There are people who get somebody else to do their praying, somebody else to perform their religious observances. There are systems of religious proxies, god-fathers and god-mothers, somebody else to believe for them. Paul said to these Philippian Christians, "Cultivate your own Christian life. You have salvation, it is for ever your own; see what you can get out of it. Work out your own salvation. Get out in the garden and dig. Get out in the fields of your farm and plow. Lay upon the Foundation provided, gold, silver, and precious stones. Work at being a Christian."

I am not a farmer, nor do I know much about farming, but I can tell the difference between a good farmer and a poor one as I drive along the road. I can see the fields of one man splendidly cultivated. I look at the fence-corners, and they are free of weeds. His barns are plumb. His fences are not broken down. You can lift the gates of his fields and go in: they are all hanging

square. If someone is driving with me I say to him, "There is the farm of a man who works." I go on a little farther and see a farm the fields of which are covered with mustard, thistles, and all kinds of weeds. The gates are off their hinges, and the barns look as though they are going to fall down. The house has a place for a porch—but it has not been built. One wonders how people get in at the front door, there are not even steps. Perhaps they do not. Perhaps they go in the back door. If I were a financial man I would not lend that farmer a dollar. He does not like to work.

You remember the Wise Man said, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction." That is the curse of the modern church, religious slothfulness. I urge upon you Jarvis Street members the duty and the privilege of working out your own salvation. Do not depend upon me. No pastor in the world can take the place of your own individual efforts.

I say to the students of Toronto Baptist Seminary that it is well for them to attend lectures—they must do so. But that which will make men of them is what they do at home. No professor can do anything for a student who will not do anything for himself. You parents who object to your children's being given home work need to take heed. If need be, urge that the child be given shorter time at school, and longer time for homework. It is what they do for themselves, not what the teacher does for them, that will make for strength of intellect and discipline of will. It is the man who cultivates his own soul who counts with God. You must pray for yourself. You must study the Bible for yourself. You must exercise discipline in your own life. You must keep under your body for yourself. Nobody else can do it. You must work out your own salvation because nobody can work it out for you.

We are told here that we are to *do it with "fear and trembling."* Somebody says, "That negatives all you have said up to this point. You say that, according to the Word, we must work out our own salvation with *fear and trembling.*" That does not mean with fear that we shall lose our salvation: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." A man cultivates a piece of land. He has exercised his best judgment, he has sown his field with a certain kind of seed, and says, "I hope it will turn out well." But he is not without fear on the subject.

Out in the West they farm with fear and trembling, for they do not know whether rust or frost, after all their labour, will sweep the fruit of it away. We are to fear with a godly fear. I said to Brother Greenway after the baptismal service this evening, "I was glad to hear the candidates speak distinctly, so that everyone could hear them." "Yes", he replied, "and I always like to hear them speak reverently." That is the essence of this phrase, "with fear and trembling". It means something to be a Christian, to be a child of God, a prince of glory. How carefully we must walk! How careful of our conduct and habits we must be, in the general witness of our lives, lest by any means

we should work injury to others! We should fear lest we fall short of the highest.

Have you ever observed a trained singer when singing a difficult number? If you have a knowledge of music you will appreciate my point. You have heard the piece before, you know there is a certain note that is difficult to take, it is the most difficult passage in the whole song, it is very high or very low, a phrase that is somewhat difficult of expression. Although the singer has sung it again and again, if you observe closely, you will see that when he approaches that difficult passage there is a suggestion of fear. He says to himself, "I hope I can do it; I want that note to be clear; I know it is the climax of the song." He nerves himself for that great effort "with fear and trembling".

The true Christian says, "I should like to be like Christ. I should like to exemplify the principles of the gospel. I should like to adorn the doctrine of God our Saviour in all things. I wish I could so live that other people would be convinced of the reality of my religion. What if I should fall short of the possibilities of life in Christ Jesus?"

Do you see the point? He lives with "fear and trembling", like the boy at school who fears he will disappoint his father and mother. I know some of them are not as fearful as they should be: I speak of the dutiful son. A young lady student said to me, "My father and mother have sacrificed everything to make it possible for me to go through university, and I must not disappoint them." She did not mean she was afraid she would be disinherited and disowned if she failed. What she meant was that she feared father and mother might some time talk together and say, "It has cost us a good deal to put our girl through university. Do you think it was worth while?"

Reviewing his Christian life Paul said, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

III.

With salvation THERE IS ALWAYS AN ENTAIL OF SPIRITUAL POWER: "For it is God which worketh in you both to will and to do of his good pleasure."

Somewhere I read that it was the dream of the late Sir Adam Beck that some day in Ontario there should be placed at the command of every farmer in the Province sufficient power at the cost of production where-with to operate his farm. He dreamed of a time when the farmer's wife would wash and iron, and do all the rest of what is called household drudgery, by electrical energy. He dreamed of a time when the hard work of the barn would be hard work no longer, for the farmer would be linked with the power of Niagara, of Erie and Huron and Superior; he would do the drudgery of the farm by a superhuman power, not only that of the barn, but of the field. Everything was to be done by power. May that day come, and at cost—with emphasis upon the latter.

That is only an illustration of the farm which God has given us equipped with power: "It is God that worketh in you both to will and to do of his good pleasure." When I dig in my garden I cooperate with God. There are some things that men think they can do without God. But you cannot make rain, nor dew,

nor sunshine. You cannot make things grow. When you have done all you possibly can do, you must still wait for a superhuman power. Some people call it *nature*: we call it *God*. God works *in*, and that is why we must work *out*.

When you study the Bible the Holy Spirit is there to enlighten your understanding. When you pray, it is the Spirit that maketh intercession with groanings that cannot be uttered. The Holy Ghost indites our petitions. When we try to remember I believe the Holy Ghost is our Remembrancer, that He brings to our remembrance, as He did to the writers of the Scripture, the things which God has spoken.

So does He energize our wills. I proclaim this evening a gospel of the supernatural. It is in the Book. All the particulars of it are there. But we serve not an absentee Saviour but One Who is present. It was expedient for us that He should go away, for, having gone, the Comforter has come to us, and He is in us now to work in us to will, to give direction to our will.

Have you willed to do a thing? How often have you said, "I will"—when you did not do it. You willed to do it, but you did not perform. The Holy Ghost is here to will and to do of His good pleasure. Read for your comfort this evening before you go to sleep the seventeenth chapter of John, and notice how often our Lord, in that great high priestly prayer, says, "Father, I will"! "I will"! "I will"! "I will"! By the which will we are sanctified forevermore! It is not my will, but His will. The creative power by which the worlds were made is communicated to us: "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new."

I wish I could talk to you for a couple of hours more, but I must not. Have I made it plain that it is for us to receive Christ, to believe God, to receive salvation? Go home with the joy of it, being sure you have it; and then confident that from this hour God will be with you in the person of the Holy Ghost to work in you as you endeavour to work out, willing and doing according to His good pleasure. So will He lead us at last, as we tread the path of the just, into an experience of the reality of the saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day." When that day dawns, and the shadows flee away, and we see Him as He is, we shall at last be without fault before the throne of God.

Let us pray: Help us, O Lord, we beseech Thee, those of us who have already received Christ by the ministry of Thy Spirit in our own hearts, to rejoice in Him afresh. We thank Thee that it is settled, forever settled. If there are any who have been halting between two opinions, lead them to decision.

Bless our radio hearers. We know not who they are, nor where they live, but every one of them is known to Thee. Lord, awaken, we beseech Thee, any of Thy children who have become spiritually slothful, who have neglected prayer and the study of Thy word, the exercising of their souls unto godliness. Wake them up and send them back to school, that they may work out their own salvation.

Especially we pray for any who, up to this hour, have never seen that salvation is Thy free gift. May they receive to-night all the treasures of Heaven wrapped up in this gift of eternal life. Help them to stretch

out eager hands for it, rejoicing in its possession. Send everyone in this building to his home, and every one who hears in his home, to his couch, glad in the Lord, rejoicing that he has a salvation that is altogether and forevermore his own. Bless us for Thy name's sake, Amen.

THE ARK OF GOD IN THE HANDS OF THE PHILISTINES

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 23rd, 1933.

Seventeenth in a Series of Thursday Evening Lectures on Biblical Theology which is included in the Curriculum of Toronto Baptist Seminary

(Stenographically Reported)

Lesson Text: I Samuel, chapters 4 to 7.

We shall begin with the fourth chapter of the first book of Samuel, and if possible go through to the seventh. The chapter opens with the not unusual situation usually described as "*a state of war*" between *Israel and Philistia*. The abiding fact is that the Lord's people are always at war. We live in a foreign country. We are at variance with all that is about us. We are admonished to "put on the whole armour of God", to "endure hardness as a good soldier of Jesus Christ", to "fight the good fight of faith". The New Testament, as well as the Old, multiplies metaphors to describe this fundamental principle, that loyalty to the Highest, loyalty to God, to His revealed Word, to the precepts and principles of His gospel, will, in the nature of the case, set us at variance with all those who are in harmony with the things that are in the world,—the lust of the eye, the lust of the flesh, and the pride of life. It was true of Israel's day—as it has been true ever since—that this vile world is not a friend to grace to help us on to God.

You may find illustrations of that principle if you consider the things that are, in themselves, naturally, inherently, incompatible with the inherent qualities of other things. There are certain chemicals which will not agree together. There are some things that will not mix because they cannot, between which there can never be any neutral ground; they battle one with the other always.

That is true of the child of God in relation to the world. A true Christian has a little bit of heaven in him because he is born from above. The life of God is in him, and the life of God that is in him is in opposition to that which is opposed to God roundabout him.

There is first of all *that inward conflict*: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." There is always the "old man" to be reckoned with in our natures. The chief battleground of every one of us is within. There we wrestle against principalities, and powers, and the rulers of the darkness of this world. We must expect that the Christian life will be a fight even to the end.

So often I have warned you—and I repeat it—to be on your guard against the teaching that it is possible for the battle to be ended here and now, for the old nature to be eradicated, and for all to be at peace within.

The Philistines may go to sleep, and apparently leave you alone for a while, but you will find there are plenty of them about, and that you will have to fight with them to the end.

That is true of *the world about us*. "The natural man receiveth not the things of the Spirit of God." If you are a spiritual man it is folly for you to expect to come into perfect agreement with a natural man. It is useless to argue about things which the natural man cannot see or understand. Always remember that while God is pleased to use instruments, it is He Who uses them, and all our arguments are unavailing unless used by the Divine Spirit Who giveth light and life. You must not be surprised if you meet men and women who look upon you as being a little extreme, a little eccentric, a little out of centre, a little queer, or, to use a new term, as having "the religious bug". You will be regarded as a fanatic if you have a religion that continues between Sundays. They have a religion that rests between Sundays, that they can fold away with their Sunday coat.

That is *true of a church*. If the church is what it ought to be it will be made up of spiritual Israelites; it will be a colony of another kingdom; it will owe allegiance, not to the god of this world, but to Him Who is the King of kings and Lord of lords. It is no compliment to the church when it is praised by the world, the flesh, and the devil. There is no surer evidence of the decadence, the spiritual deterioration of the modern church, than consists in the fact that nobody opposes it.

I speak of the average conventional church. It is a social centre, a Sunday club, a comfortable place for a few agreeable people; but it is not a moral force. "The church militant" has become too largely a thing of history: there is not much militancy left. Indeed if you are in the least militant, and stand for anything, you are in grave danger of being classed with the "Jarvisites", which is a synonym intended to describe those who, by some inexplicable streak of good fortune, have escaped confinement in a lunatic asylum. There is an everlasting war between opposites.

There was *defeat for Israel because of their evil doing*, because God was no longer with them, because they undertook to live without God. Philistia is in the ascendancy. That is a picture that too largely prevails in our day. The conventional church is in almost complete rout, being chased by the armies of Philistia.

Observe *the carnal method of seeking to better conditions*. There is always a way to victory: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." But you cannot have it without Him. The majority of people want the victory, but they do not want God. They want success, but they are unwilling to meet the conditions of surrender and obedience to the will of God.

Defeat was recognized. They said, "We are in a bad way." Read the story. It sounds almost like the first day of a religious convention in our day when the treasurer presents his report. Everything is on the rocks. There is retrenchment everywhere. People are forsaking the church—"particularly the young people, et cetera, et cetera." What is the use of going over the list of complaints? Read last year's report, or wait until the various religious bodies convene in a month or so. "Philistia is too much for us," they say. "We are losing

ground on every hand. The ministry is no longer respected. The gospel is no longer effective. Let us get something else."

The Israelites *sent for the ark of God*. The ark of the Lord was only a piece of wood with some gold over it. It had its place in the divine scheme of things, but it was only representative of the divine Presence. Within were the unbroken tables of stone, the unbroken law, Aaron's rod that budded; the golden pot of manna; over the ark was the mercy seat. The ark had no saving efficacy. It was the symbol of God's presence. The ark could do no good if God was not with them.

That is always the resort of the carnal mind. Defeated in the face of the foe, they want still to be religious. They will have the symbols of religion, the outward trappings of religion, the ordinances of religion, without God. The one thing that men do not want is God, and the one thing without which we are always and evermore defeated is the presence and power of God. There is no substitute for it.

What have we to-day? All sorts of schemes to make the church attractive. There are a good many people who have taken the ark of God out of its proper place. The ordinance of baptism is an example. It has its place as a means of confession for those who believe on the Lord Jesus Christ. "We will take it into the battle," men say, "and we will use it to save souls with. We will ordain men, and call them priests. We will teach that little babies may be made children of God, members of Christ, and inheritors of the kingdom by having a little water sprinkled on their faces." Thus men seek to win the victory with the ark, without God, by using the symbols of religion without the spirit. This is to depend upon a form of godliness while denying the power.

The Lord's Supper is but bread and wine. That is all. It is utterly valueless to you or me unless we are spiritually prepared to participate in it as a memorial feast; and unless, as we take the outward symbols, our hearts commune with God, it does us no good, but rather harm. But what have men done? They take the ordinance of the Lord's Supper and make a sacrifice of it. They teach the people that when the priest blesses the wafer it becomes the real body of Christ. They have only the ark, but they call it "the real presence" of God. You cannot command the Lord Jesus to become a wafer.

You may make endless applications of the principle. The same condition obtains in the Oxford Group. "Surrender"? Yes; the Bible teaches that. "Confession"? Yes; the Bible teaches that. "Restitution"? Yes; the Bible teaches that. And then they boast of their achievements. They tell of the wonders accomplished by "the Group". They were powerless until they met "the Group". Religion was empty until they met "the Group". It is the ark rather than Jehovah which is depended upon to win the battle. Thus men ingeniously contrive to win the battle without sacrificing their pride or their self-complacency.

That is the curse of our day, the substitution of the terminology of religion, of the ordinances of religion—or, let me say, of Christianity—of anything and everything that belongs to Evangelical Christianity, for the actual presence and power of the Holy Ghost.

Let us see how they did. "When the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again." It

reminds one of the Yorkminster Convention. "Now we have victory." You can not get victory by saying you have it. Victory does not come by shouting or by advertising.

The Philistines were afraid for a while. They said in effect, "Is this religion something we have to reckon with?" But they said to their men, "Quit yourselves like men, and fight." And they did fight—and they got the victory.

You know the story of the man who came back and found Eli, an old man of ninety-eight to whom he brought news of the battle, and had four things to say. What a chapter of calamities! First, Israel are defeated before the enemy; secondly, there has been a great slaughter; thirdly, thy two sons, Hophni and Phinehas, are slain; and, lastly, the ark of God is taken. Israel's humiliation and defeat was overwhelmingly complete. Eli, when he heard the news, fell from his seat, broke his neck, and died.

About the same time a child was born to one of the priests who had been slain, and the child's mother, hearing the news of the death of her husband and his father, called him Ichabod, saying, "The glory is departed from Israel: because the ark of God was taken."

There is a tremendous suggestion there. Ichabod can be written upon all that is done in the name of religion when the name of God is dishonoured, and the authority of His Book set aside, when the honour of His holy name is dragged in the mire.

Observe, the ark of God is now in the hands of the Philistines. I think I could find many illustrations in this chapter of man's attempt to Christianize paganism. First, they took the ark into the temple of Dagon their god. Have you ever studied the history of Roman Catholicism? Do you know that there is much that is Christian about Roman Catholicism? And do you know that, at heart, it is essentially pagan at the same time? It is the taking of the ark of God into the house of Dagon, the putting of the Christian name upon pagan practices. Nor is that true only of the Roman Catholic Church.

When they arose in the morning Dagon had fallen before the ark of God. You students have been studying Modernism and Modern Cults. What is Modernism? Modernism is not Christianity diluted, it is not Christianity modified: Modernism is not Christianity at all. It is the antithesis of Christianity. It is the opposite of everything Christian except the names it uses. The Editor of *The Christian Century* some years ago, said something to this effect, "The God of the Fundamentalist is one God: the God of the Modernist is something quite different. The Bible of the Fundamentalist is one Book: the Bible of the Modernist is another."

I am going to make a strong statement, but I fear it is not extravagant. I wish they would challenge me, and let me meet them in Massey Hall in reply: the majority of the preachers of Toronto are Modernists. They have the Bible in the pulpit, but they deny its supreme authority. They have the name of Christ in their prayers, but they dishonour Him in the sermon. They may even have the cross on their watch-chains, or somewhere about the church; but they deny the necessity of the atonement. This thing that is called Modernism is nothing less than paganism dressed up in Christian robes.

A professor in the United States was invited to speak to a company of ministers one Monday morning. He had been preaching in the city on Sunday, and was asked to meet the Ministerial Association the next morning. He was known as an evangelical scholar, who was reputed to be opposed to Modernism; and they asked him to present his view of his case. He spoke to this effect: "It is easy to set up straw men to knock down, but as a foundation for what I shall have to say I want first of all to outline what I conceive to be the fundamental principles of what is now called Modernism. When I have done so I shall ask you if I have given a fair statement of the case." He outlined the principles of Modernism and then said, "Have I been fair, gentlemen? Is that the position you take to-day?" They all conceded that it had been a fair presentation, a true summary of their position. Then the Fundamentalist professor proceeded to say, "Gentlemen, you will observe that I have been reading my statements from a book which I thought fairly represented your position, and you assure me it does?" "Yes, that is what we believe." "Will you please observe further, brethren, that I have read from Tom Paine's, 'Age of Reason'."

That is what is being preached in many of the pulpits of Toronto to-day. The ark of God is in the house of Dagon, but it brings no blessing.

The men of Ashdod said, "We have tested this thing, but you may take your ark; we have had enough of it." You must not expect that men will be able to form a settled and final judgment of these new philosophies in a day or so. They must be given time to work out. The tree must be given time to grow and to bear fruit. After a while the Philistines will be able to see whether it is a profitable thing to have the ark of God in the land of Philistia. They had it there, and they found in Ashdod that it wrought great damage. They said "Please take it away."

Then the lords of the Philistines said, "It is a matter of geography; we will take it to Gath." But with the same result. They took it a step further, to Ekron; and the Ekronites said, "Please take it away from us." In a very little while this thing that was a symbol of the true religion, separated from the saving grace of which it was designed to be a symbol, became to those who had adopted it a curse. The Philistines said, "Let us get rid of the ark of Israel."

That is Russia's attitude to-day. You must not complain too much of Russia because they hate religion. You must try to be just to them. I do not wonder they hate the only religion they have ever known. They have had the ark of God, they have had the form of religion; and in the name of religion every kind of iniquity and oppression has been perpetrated. Russia to-day is in the position Philistia was. She is saying, "Please get this religion out of here; it has done us no good, but only harm." It is not Christianity that Russia hates. She does not know the meaning of Christianity. She hates that which was offered to her as a substitute for God—nor do I blame her.

What is the philosophy of the recent revolution in Spain? King Alphonso had to flee for his life, and find refuge in England, the asylum of all political refugees. But did you observe that the revolutionists immediately vented their rage upon the church? They began destroying church property. The revolution was an anti-

religious movement. Why? They said, "Let us get rid of the ark; it makes us nothing but trouble." The outward form of religion, devoid of its power, always has the same effect. It works havoc everywhere.

When our missionaries go to South America, or into any Roman Catholic country, that is the problem they face, how to show the people that instead of having God, they have only the ark, that it has been stolen from Israel. They have not Christianity, but only the name and form of it.

The same is true of Modernism. After a while—some of us may live to see it if the Lord tarries—you will find people turning against these religious philosophies even in this country. I can see the preintimations of that inevitable movement even now. The basic principle of Modernism has been a denial of the supernatural. The basic principle of Oxford Groupism, so generally adopted by Modernists, is an appeal to the supernatural; it is ultra-supernatural. The pendulum swings to the natural, then to the supernatural—so much so that it becomes a superstition. Men say, "We have tried the form of religion: give us something now that has power." But Oxford Groupism, while a substitution of psychology for the power of the Spirit of God, is symptomatic of a growing dissatisfaction with naturalistic religion.

They called for the priests and the diviners of Philistia. This was in Ekron. Ekron had belonged to Israel, and was taken from Israel by the Philistines. There may have been some Israelite priest there, but they called the Philistine diviners too, saying, "What shall we do to the ark of the Lord? Tell us wherewith we shall send it to his place." The diviners said, "If ye send away the ark of the God of Israel, send it not empty; but in anywise return him a trespass offering: then ye shall be healed, and it shall be known to you why his land is not removed from you."

Whoever these priests were, they knew something of the history of Israel's religion. They reminded the people of what God had done in the past to Pharaoh, and all Egypt, and warned them against hardening their hearts. The principle they advocated was that they should placate the God of Israel by a trespass offering. They recommended them to give an offering of gold, for they knew no necessity for offerings of blood typifying the one Offering which later should be made once for all.

In that way men still try to bring about a revival. They say of denominational secretaries in the United States that about the only text in the Scripture the divine inspiration of which they do not question, is that which says, "Bring ye all the tithes into the storehouse." They are quite sure God said that! That verse is quoted with great heartiness as having divine authority. We ought to bring the tithes into the storehouse, but there is much more than that to be done before we can have revival. That does not undo the damage that is wrought when the ark of God is substituted for God Himself. Men of Philistine nature whose speech is more than half of Ashdod still sacrilegiously presume to try to buy the favour of God, by "five golden mice, according to the number of the five lords of the Philistines".

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send

it away, that it may go. And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us."

I think God sometimes condescends, in spite of all our wickedness and blindness, and in the midst of all this, makes bare His arm. As you have read that story did you ever wonder why those milch kine went lowing on their way to Bethshemesh when their calves were shut up at home? Why did they not go home? Why did they take a course that was exactly contrary to the course of nature, and go lowing on their way to Bethshemesh? If we demand signs of God, we may get them—but they will not be signs of grace but of judgment.

"And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. . . . and he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men"—and the ark was no greater blessing when it got back to Bethshemesh than it had been before it went to Philistia, or while it was in the hands of the Philistines. The people were terrified and said, "What shall we do with the ark of God?" The ark without the concealing veil within which is the revealing Presence, the form without the substance, the tabernacle without the Tenant, the symbol without the Truth symbolized, the doctrine without the Dynamic,—all these are like Good Friday Night without Easter Morning, or like Olivet without Pentecost: "It is the spirit that quickeneth; the flesh profiteth nothing." "The letter killeth, but the spirit giveth life."

The ark came to Kirjathjearim, they appointed a priest, and it stayed there twenty years, in its own country, "and all the house of Israel lamented after the Lord". We may profess to believe the Bible and the doctrines of the gospel, appoint our priest, and observe the ordinances of God's house, but it will be of no avail unless we acknowledge our sin. Israel brought back the ark of God into her own land, but while her iniquity remained unrepented of, the people "lamented after the Lord"; for twenty years there was no revival, no blessing, anywhere.

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Is it not simple? Oh, is it not simple? I have told you the story before, but I repeat it, of two little children. I was a guest in the home of a friend one evening, and he and I sat together in the study awaiting dinner. My friend had two children, a boy of three or four years, and a girl of perhaps seven. The little boy was playing about the room in which we were seated, and presently did something he had been forbidden to do. His father said, "Neil, go into that room." Like a flash he ran into a small dark room leading off the study, stuck his head in the corner, turned right-about-face, and came running as fast as he could to his

father. He jumped into his father's arms and said, "I's sorry." His father kissed him and said, "Do not do it again." It was all over in a minute, and the little chap ran back to his play.

The father turned to me and said, "His sister behaves quite differently. (Girls do sometimes!) The punishment is the same for both of them. When they do wrong, they are sent into that room to stand in a corner until they are willing to say they are sorry. The little girl, when she is reprimanded, walks in slowly, puts her head in the corner, and stands there for an hour, sometimes for a couple of hours. After a while she will turn her head around a little, and then back into the dark. Presently she may get her body half turned around to look out—and then back she turns again. Little by little she gets herself turned around, and manages to shuffle out a step at a time, pausing as she comes, as though it would crucify her to say she is sorry. I go on with my reading, and presently find her standing at the arm of my chair, but saying not a word. 'Well?' 'Well?' But there she will stand. At last, a syllable at a time, she gets it out, 'I—am—sorry.' When she has said that she gets father's kiss, and all is light and brightness again."

What has the Lord been waiting for? Samuel said, "Why were you so foolish as to suppose that by taking the ark of the Lord into the battle the presence of the Lord would go with you. What He wants is that you shall come back as little children and say, 'We are sorry.' Repent, acknowledge your sin, put away your strange gods from you, Ashtaroth and Baalim. Repent within. reform without. Put them away. Cease doing the things you know to be wrong."

The people heeded Samuel's admonition. They served the Lord only, and gave themselves fully to Him.

Then Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, 'We have sinned against the Lord.' There is a place for confession of sin. That is what God had been waiting for—for more than twenty years.

They came together for fasting and prayer, and confessed their sin before the Lord. You would expect now everything would be easy, that the path would be smooth, that they would have a good time. But hear this: "When the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel—now let us up and at them." If and when you begin to set yourself to seek the Lord with all your heart, you may be sure the Philistines will attack you. Someone says, "I do not understand it. I spent much time before the Lord. I bared my heart before Him. I sought His forgiveness. I asked His blessing. I really did walk in His ways—but I have never had such trouble in my life as I have had since I yielded myself to God." Of course! The Philistines will see to that. But what followed?

"I have had trouble all day long." Did you get any victories? "Yes; thank the Lord I did; the first time in many a day."—"As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel." Then it was that they

set up a stone "between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." Not now the ark alone, but the Lord. They had got through all the symbols to God Himself. They had repented and returned with their whole hearts to Him, and He was entreated of them.

"The Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life."

Let us not complicate the matter. You need not come and ask me how to recover your peace of mind, how the joy of your salvation may be restored, how to repossess the cities taken from you by the Philistines, how to recover your Alsace-Lorraine, how to recover what you have lost. The kingdom of mansoul is subject to the Lord Jesus Christ, and He alone must reign. If He has been supplanted in your life, there is only one way of restoring peace, and that is to come back to the Lord with contrition of heart. The Psalmist said, "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." That is ever, always, in all dispensations, at all times, the way back to God. Let us take it. May the Lord Bless His word.

THE WEEK-END IN JARVIS STREET

The week-end brought another season of abounding blessing. There was a large gathering at the prayer meeting on Saturday, and a fine spirit of prayer was manifest. Sunday morning the weather was inclement, and this reduced somewhat the attendance at the School; the attendance being 1,094. A good number responded to the invitation. In the evening there was a great congregation present. Fourteen were baptized and eight responded to the invitation to confess Christ. At the great Communion Service following, the Pastor gave the hand of fellowship to fifty new members. Twenty-eight were received the first Sunday in March, making a total of seventy-eight additions for the month, fifty-two of whom were baptized.

The books of all funds connected with Jarvis Street Church close March 31st (we had almost said *all funds close*, but the fact is, our funds are open day and night). Next week we shall report how these various funds closed.

The Monthly Communion Service is somewhat handicapped by the lateness of the hour, as we are on the air from seven to nine o'clock. Some little time is required following dismissal for those who are not remaining to the Communion Service to leave, and for preparation for the service to be made, so that it is usually at least fifteen or twenty minutes past the hour before the Communion Service is begun. Notwithstanding there were but a few short of seven hundred at the Communion Service Sunday evening, which was not dismissed until nearly eleven o'clock—and then no one wanted to go home but a few were obliged to. Others lingered long after that, such a spirit of gladness and rejoicing possessed the entire church.

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 16

April 16th, 1933

SECOND QUARTER
SAUL MADE KING.

Lesson Text: 1 Samuel 11 and 12.

Golden Text: "And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly."—1 Samuel 11:15.

DAILY BIBLE READINGS:

Monday—Judges 11:27-33.

Tuesday—Psalm 76:1-12.

Wednesday—Hosea 11:1-12.

Thursday—Micah 6:1-9.

Friday—John 8:38-47.

Saturday—I. Thess. 5:14-28.

I. VICTORY OVER THE AMMONITES,
(11:1-11).

In the previous lesson we learned of the choosing of Saul to be king of Israel. In this, we are informed of his assumption of power. It is evident that he did not immediately enter upon the duties of his exalted office after his public presentation to the people, but continued in his usual occupation until, in response to their need, and under the guidance of the Holy Spirit he stepped forth into actual leadership. The circumstances relate to the activity of the Ammonites against the people of Jabesh Gilead. On a previous occasion these enemies of Israel had sought to conquer this territory, but had failed in their attempt, (Judges 11), and in this lesson another attempt is recorded. They encamped against Jabesh Gilead, and the men of that place in great fear proposed a covenant with them, (v. 1). To this they agreed on condition that the right eyes of the men of Jabesh Gilead should be put out, thus making them unfit for war, and laying a reproach upon Israel, (v. 2). The elders of the city requested a seven days' respite, that they might endeavour to secure help from their brethren, and promising, if no help was forthcoming, that they would submit to the condition imposed upon them, (v. 3). Note the helpless state of the people, due to the lack of unity in the nation. The enemy gains the advantage when the Lord's people are not united in doing the divine will. Disobedience thereto brings weakness, disintegration, and defeat. Observe further, the lack of faith in Saul, the new leader manifest by the people of Jabesh Gilead. They were not certain of receiving help, and their messenger made known their message to the people, and not to Saul (v. 4). Let us be careful in the spiritual realm that we appeal to our great leader for help, and trust in Him, and not simply make our needs known unto men, (Prov. 3:5). It is of interest further to note that like all sinners the people of Jabesh Gilead were in desperate need, unable to save themselves, and dependent on outside help.

The effect on the people of the mes-

sage from Jabesh Gilead was sad indeed, "the people lifted up their voices, and wept", (v. 4). Saul, coming from the field at that time, he was told the tidings, (v. 5), and the Spirit of God coming upon him "his anger was kindled greatly", (v. 6). There is such a thing as righteous anger. To lose the capacity for such anger against sin is to give evidence of weakness of character. We are informed of the anger of God, (Judges 2:14), and of our Lord in His incarnate state, (Mark 3:5), but let us be careful to differentiate between this kind of anger, and wicked temper which springs from a bad disposition. Note the presence of the Holy Spirit with Saul, and the necessity for His power and wisdom in all Christian activity, (Luke 24:49). Saul did not content himself with an outburst of anger against the enemies of his people, but instantly planned for action against them. May we learn that it is not sufficient to bewail the sad conditions of the time, and the powerful assaults of the evil one and his forces, but that it is necessary to take up arms against them, contending for the faith once for all delivered unto the saints, (Jude 3), and attacking the citadels of sin, (2 Cor. 10:4). Saul summoned the people to follow him, assured his afflicted countrymen that help would be forthcoming, and then marching his army against the foe, gained a decisive victory, (vs. 7-11). Note Saul's courage, strategy, decisiveness of character, faith and works, the need of the same to-day in spiritual work, and the source of the same in the wisdom and power of the Holy Spirit.

II. THE ASSEMBLY AT GILGAL,
(11:12-12:25).

As a result of the victory over the Ammonites Saul was publicly acclaimed as national leader and king. Previous to this event there were some who had refused to acknowledge him in this capacity, although he had been divinely chosen for the purpose. These were now threatened with death, (v. 12), but Saul prevented their execution, (v. 13), and Samuel invited the people to Gilgal where Saul was made king amid much rejoicing, (vs. 14, 15). Saul is to be commended for his leniency toward his detractors. He did not stoop to take revenge on them when it was in his power to do so. Personal animosities should never enter into the Lord's work. They hinder the manifestation of the power of God, and are sinful in the Lord's sight. Treat all who are opposed to us, as enjoined in Scripture, forgiving and forgetting personal injuries, in the light and on account of the important work in which we are engaged, (Col. 3:13), being assured of the fact that God will deal with all wrongdoers, (2 Thess. 1:6).

The people being assembled at Gilgal Samuel reasoned with them concerning certain matters of great importance. First, in relation to the purity of his conduct as their judge. He desired them to bear witness against him respecting any wrong which he had done in the performance of his duties, (vs. 1-3). This was a very bold action to take, but it was not without reason and result, and it manifested in a clear manner the conscious rectitude of the prophet. He

had attended to his duties honestly and faithfully as in the sight of God, and with a clear conscience he could face the people, and hear them corroborate his testimony, (vs. 4, 5). Emphasis should be laid upon the necessity of strict honesty in all places of trust, in the church and in the world. Many have not yet learned that honesty is not only the best policy, but the only one which is right, and that God will bless. There should also be the remembrance of the future judgment when each person must stand before God and give an account of the deeds done in the body, (Rom. 14:12).

Following the personal testimony Samuel reminded the people of the acts of the Lord on their behalf from the earliest days until that time, and how He had raised up men to lead them, and had given them victory over their enemies on every side. And now they had requested a king to reign over them, and their king stood in their midst, (vs. 6-13). A reminder such as this was necessary, in emphasis of the fact that God had been faithful unto them. They had been unfaithful unto Him, had suffered for their sins, but God had not forsaken them, and on crying unto Him in sincere repentance He had delivered them. God may always be depended upon. There is perhaps a fear in Samuel's heart that now that a king had been chosen by the people they would be inclined to look to him instead of to God for help, a fear not without foundation, for human nature in all ages is more often to look to fellow men for aid than to depend on the impartation of divine power and wisdom. This may be seen in the present day in the midst of the world's trials and perplexities. Having reminded the people of God's goodness in the past Samuel admonishes the people concerning their future conduct. There is first the promise concerning the result of obedience, (v. 14), then the warning respecting disobedience, (v. 15), and the sign from heaven in support of the prophet's message (vs. 16-18). The effect on the people of this divine manifestation was to create fear within their hearts, leading them to request Samuel to pray for them, (v. 19). They were conscious of the fact that they had sinned against God, and were afraid of the consequences of this. Men profess to be very bold in their disbelief concerning eternal things, but when God deigns to manifest His power they are robbed of their bravado, and fear takes its place. Note the certainty of the future judgment.

The answer of Samuel to the plea of the people was of a reassuring nature, enjoining them not to fear, admitting their sinfulness and advising them not to turn aside from following the Lord, but to serve Him with all the heart, (vs. 20, 21), and comforting them with the assurance that the Lord would not forsake them, for it had pleased Him to make them His people, (v. 22) giving them the promise that he would pray for them, (v. 23), and ending with an exhortation and warning in reference to their future conduct, (vs. 24, 25). Note the significance of Samuel's promise to pray for his people, intimating that prayer was a duty on his part, and that failure to pray meant sin.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

BESIDE AN OPEN GRAVE IN LIBERIA.

Letters from the missionaries on the New Cess Station, bearing the date of February 9th and received in Toronto on March 27th, tell us that death has visited the school taking one of the girlies about ten years of age.

We are told that when Meya first came to the Mission school from the town where Mr. Lewis and Mr. Davey lived when they were building the first Mission house and the town which received Mrs. Davey on her arrival in Liberia, she had to be punished very often because of the filthy language which she used, but that a change had taken place that made the missionaries' hearts rejoice and they were very happy when they heard that she did not wish to go to her own town when free to do so, for she feared her people might want her to stay and she had grown to hate the wicked customs.

The little one was taken ill in January and although Mr. Hancox conveyed to her people his willingness to send for a doctor and pay all expenses, her people maintained that they knew how to treat her and took her with them. A country doctor was called in by them, a quack of the most heathenish type, and the child died under the ministrations.

Early one morning, Mr. Hancox received the message that Meya was dying and Mrs. Hancox and he hastened to her side. The spirit fled as she was being carried back to the Mission and eight hours later she was buried beside the little boy who died from the terrible burns. To have had permission from her people to conduct a Christian burial service was a victory over the power of the evil one. It was with the comfort of the Christian's hope that the missionaries committed to the grave the little body, for the day before Meya died, Mr. Hancox had prayed with her and she had expressed herself as trusting Jesus and believing that her sins were forgiven.

The closing of this chapter as it were of life and death in Liberia will make a profound impression upon those who were daily in association with the little girl who was taken and as we who are separated by land and sea contemplate the preparation of the little box and the loving ministry of Mrs. Hancox and Miss Lane as they dress the form for burial and then that service when those heathen people listened to the only words of comfort that the world has ever known when death has visited it—"I am the resurrection and the life: he that believeth on me, though he die, yet he shall live".

Pray that upon the heavy ears of those dead in their trespasses and sins, a sense of need and deep conviction will fall and that the message as given at Meya's funeral service will be as a shaft piercing the inmost recesses of sin burdened hearts, awakening the conscience and lighting the life with the hope of the resurrection glory.

A WEDDING AT GEAH BAR ZONDO STATION

The first Christian wedding to be solemnized on our Interior Mission Station in Liberia took place on February 3rd and was an occasion of more than local interest. It was a long looked forward to day by both the missionaries and the parties concerned and certainly the many disappointments, the delays, the interference, the separations illustrated the truth of the old adage, "The course of true love never runs smooth". The day of days at last arrived and at three o'clock in the afternoon, in the little church which means so much to the station, the wedding took place.

The service was conducted as much like a Christian wedding in the homeland as possible and Gadua and Diama took the vows which made them man and wife before the assembly.

It is interesting to note that the bridesmaid wore one of the dresses sent from the Emmanuel Church, Verdun, Que., and probably other churches would recognize some of the costumes of the wedding party as having been designed by members of their congregation. Gadua and Diama are both professing Christians although Diama is not yet a member of the church.

How different was this wedding from that which usually is held among the Bassa people. The main thing with the Bassa man is the buying of the woman and that old established custom could not be dispensed with in Gadua's case and he will be working for his father-in-law for about four more years before he has fulfilled his obligation. "In the meantime", Mr. Mellish writes, "he is learning more of the Word of God and at the end of his service, we hope that he may be able to go out and take charge of an out-preaching station."

AN EXPRESSION

From a reader we have the following expression which is received with pleasure because we are desirous of the Bulletin being just like a letter from home, a budget of family news and requests:

"The anniversary number of our Missionary Bulletin received and much enjoyed. Our Bulletin is like a letter from home with news of all our loved ones, and the first page of the March 15th issue was indeed an interesting feature, especially the picture of our dear sisters in Liberia. The Union Baptist Witness page of the Gospel Witness is also a much enjoyed feast."

WE HEAR FROM HESPELER

When a whole church is in earnest prayer for the salvation of souls, there is much encouragement to continue in prayer because before we call He answers and at Hespeler the Lord is answering. We hear that seven were given the right hand of fellowship recently, all of these coming by baptism. On Sunday evening,

March 26th, three others publicly confessed their acceptance of Christ as Saviour and there were two others on the previous Sunday.

God is also graciously honouring the radio ministry. At practically every church service strangers are present from nearby towns who have been led to come through the hearing of the radio message. Letters are received from many places outside of Hespeler telling of blessing, and one woman writing told of how deep conviction had come upon her while listening to the message and of how she fell on her knees and asked Jesus to be her Pilot as the hymn, "Jesus, Saviour, Pilot me" was sung. Another woman journeyed some distance to express her appreciation of the broadcast and said that in twenty years of married life she had never known her husband to shed a tear until one Wednesday morning while listening to the message broadcast by the Pastor of the Hespeler Church, Rev. W. N. Charlton, he began to sob out his confession of sin before God and asked forgiveness.

Broadcasts from Hespeler are over Station CKPC (Preston) 930 kilocycles, and are to be heard on Wednesday mornings at 10 o'clock and on Thursday evenings at 7.30.

EAST YORK MISSION

Pastor Bernard Jeffrey is doing a solidly progressive work in the East York Mission, North East Toronto. On a recent Sunday evening the Kinsmen Male Quartette provided an extra attraction. The faithful band of volunteer teachers in the Bible School found their visitation rewarded with an attendance about double the usual; and when Mr. O. L. Raymer, deacon of Jarvis St. Church, gave the invitation at the close of his message, six responded thereto.

CENTRAL, LONDON

The members of Central Baptist Church, London, were more than delighted to have their beloved Pastor, Rev. James McGinlay, at the Bible lecture a week ago Thursday. Last Sunday he was able to conduct worship both morning and evening. A number have recently been baptized, and still others are now awaiting immersion. Thus the Lord continues to bless the witness of the Central pulpit.

AMBASSADOR, WINDSOR

Possibly there is no city in Canada feeling the effects of the financial depression greater than the city of Windsor and it has been estimated that nearly seventy percent of its people are receiving relief assistance. In the midst of such conditions, the Lord is giving Rev. William Fraser a large field of service and the preaching of the Word is resulting in conviction and a turning to the Lord. Seven have recently been received into church membership.

A FEW OF HUNDREDS OF WITNESS LETTERS

Dear Dr. Shields: Hamilton, Ont., Mar. 15, 1933.
Enclosed find post office order for \$10.00—five for the Seminary, and \$5.00 for THE GOSPEL WITNESS. Trusting the Lord's blessing will be showered on all departments of your work.

Dear Dr. Shields: Ottawa, Ont., Mar. 27, 1933
You will please find enclosed money order for \$10.00 as my contribution to WITNESS Fund. There are many reductions these days, but I am very thankful I am not broke yet, and happy once more to have a little part in spreading the gospel in this way.

Dear Dr. Shields: Lindsay, Ont., Mar. 14, 1933.
I am not able to contribute very much to your radio fund, yet I am glad to be able to add my mite. I am sending you a postal note for \$5.00, and may be able to help a little later on as circumstances permit.

As I live in the country I do not get to church in the evening, and sometimes not even in the morning; therefore I look forward each week to your service, for you make everything so plain, and are not afraid to tell us of our sins and failings. May the Lord spare you for many years to carry on the good work.

I do not belong to a Baptist church, but I feel persuaded that I should be baptized, and when I come to the city I should like to be baptized if only I knew when and where that could be done.

Dear Dr. Shields: Cobourg, Mar. 25, 1933.
Please find enclosed money order for \$20.00—\$2.00 for renewal of GOSPEL WITNESS subscription, and the balance for the Radio Fund. We wish to thank you for blessings received during the past year through your messages, and pray the Lord richly to bless your efforts during the coming year.

Dear Dr. Shields: Burwash, Ont., Mar. 2, 1933
Enclosed you will find a cheque for \$10.00. I only wish I could give many times that amount. As it is near the end of the church year you will know where it is most needed. I listened to your service over the air last Sunday evening. Heard Mr. Brown read the Scripture lesson, his prayer, the baptismal service, your sermon, and the singing. I could not help but say, "Praise God from Whom all blessings flow." I do not wonder that souls are being truly converted to God wherever and in whatever way those services reach people. When God is honoured He will honour.

Dear Dr. Shields: Toronto, Mar. 16, 1933.
Your annual letter is before me, reminding me of still another sacred privilege. Will you credit me with \$10.00. I fear I shall be a little late in bringing it in, but will do my utmost.
Do you not think for the sake of the everlasting gospel and your world-wide congregation, if not for your own sake, you should take a much needed rest this summer?

Dear Dr. Shields: Midland, Ont., Mar. 19, 1933.
I am enclosing the tithe from my first pay day in several months, and I am glad I had it so I could help feed those "three hungry children". I enclose \$3.00—a bun for each one.

We do enjoy your Thursday lectures as well as the sermon in THE GOSPEL WITNESS. Our prayer is that the Father's plan for you has quite an extension of time on it yet. There must be a lot of joy in the gloryland on account of the work the Holy Spirit is doing in the Union of Regular Baptist Churches, and long may it continue, though the signs of the times point so clearly to the coming of the Master.

Dear Dr. Shields: Goudhurst, Kent, Eng., Mar. 14, 1933.
The enclosed small help of £3 comes prayer-enwrapped for God's richest blessing on your efforts for the furtherance of His kingdom. I rejoice that you are able to continue this good work. I am sure it is of immense value. May God bless and help you."

Dear Dr. Shields: Belfast, Ireland, Mar. 13, 1933.

I am a constant reader of THE GOSPEL WITNESS which you have been forwarding to me for years. I have profited immensely by reading the sermons and articles published in THE WITNESS. I appreciate your heroic and faithful defense of the "faith once delivered to the saints", and your successful attacks on the atheistic and agnostic modernistic cults that are cursing the churches so-called, but which are in reality synagogues of Satan.

I am delighted with your timely exposure of the Oxford Group Movement. The Lord spare you to serve Him for many years in Jarvis Street. From that centre goes out an influence and spiritual power that reaches the ends of the earth, and blesses God's spirit-born children of all evangelical denominations.

I enclose a small donation of £5 to assist you in your noble fight for God and humanity. We are certainly losing ground in the Presbyterian Church in Ireland. Like the Baptist Convention of Ontario and Quebec, the official positions have been captured. Our hope is not in the clergy, but in God Who will raise up the laymen of our church to resist and successfully drive back the dog-collar brigade from the positions they have taken.

A. B. F. M. S.
Sona Bata via Matadi,
Congo Belge, W. Africa.

Dear Brother Shields: Feb. 2, 1933

I often think of you and the work you are doing—and the good time we had at the Moody Institute years ago—God is still blessing us.

Wife and I spent 94 days in the bush last year. Visited 200 villagers—baptized 562.

I am enclosing 2 checks which I would like you to use in sending THE GOSPEL WITNESS to the Mining Camps in Ontario and Quebec.

I am past 70, and expect to return D.V. next year when I hope to see you.

I remain,
Yours sincerely,
THOMAS MOODY.

Dear Dr. Shields: Los Angeles, Mar. 22, 1933.

Yours of February 22nd and 23rd received and enjoyed. We have not responded as quickly as we intended because of so many immediate duties to hand. Then the climax of the earthquake on the 10th inst., which although centred at Long Beach gave Los Angeles a severe shaking. We are still feeling occasional tremblors.

We notice by the calendar there is yet time for our cheque to reach you before the end of the month. Herewith find enclosed cheque for \$50.00 to be applied as you see the need the greatest.

We are happy to be able to help out once more, and trust your balance sheet will work out on the right side, and that the year ahead will be a prosperous one for Jarvis Street Church.

Dear Dr. Shields: Lachute, March 22, 1933.

We enjoy THE GOSPEL WITNESS. Every one is a feast that we look forward to every week with pleasure.

We think the students are highly privileged who can listen to those lectures every week, and we people who can get such sermons and lectures should consider ourselves highly privileged.

We are sending with pleasure our offering, praying that the Lord will bless you with health and strength for many more years.

The Bible Lesson Leaf and the Union Baptist Witness are much appreciated also.

Dear Dr. Shields: Timmins, Ont., Mar. 21, 1933.

As a member of THE GOSPEL WITNESS family I enclose you herewith \$10.00 for the WITNESS Fund. Daily praying God's blessing upon all your efforts for the advance of His kingdom.

Dear Dr. Shields: Clarence Creek, Ont., Mar. 23, 1933.

As I do not know which of the Hungry Children need it most I will leave the feeding to you. I enclose \$56.25.