

# 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 the gospel of Christ."—Romans 1:16.

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## "The Barrel of Meal Wasted Not"

"For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she sent and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." Thus, briefly, the pen of inspiration tells the story of how, in the days of famine, and in the realm of the material, God made much out of little, and made a widow's only assets, "a handful of meal in a barrel, and a little oil in a cruse", into a fortune sufficient to maintain the widow and her son—and a guest beside.

The verses we have quoted serve to show how God maintains His cause in hard times. We have quoted them as a text for a song of praise to God for His abounding mercy to *Jarvis Street Church*, *THE GOSPEL WITNESS*, our *Radio Fund*, and *Toronto Baptist Seminary*.

The difficulty in our day is not that the meal is only a handful, nor that the oil is but a little. There are many barrels—and mills and elevators—and all of them full. There is plenty of oil, great tanks of it, wells full of it. And of all sorts of oil, even of the kind the widow had in her cruse. But there is no money to pay the freight, and no money to buy it. Hence it cannot circulate. The railroads, factories, and stores, it feeds, are all but idle.

But why mention it? All the world knows that times are hard, so that whatever may be said of the barrel and the cruse in terms of world commerce, in terms of individual experience the meal is still but a handful, and the oil but a few drops in a cruse. Every line of business has suffered, and is suffering; but it is safe to say that, in general, no organization or institution has suffered more than the organizations and institutions which exist for religious and educational purposes.

There were plenty of people in Israel in Elijah's time who ordinarily would have been called rich, who suffered all the deprivations occasioned by the severe famine; but a poor widow had enough! And she had enough because God was with her, and blessed the little she had. There are rich churches, and heavily endowed colleges and universities, which have had to struggle to keep their heads above water. Jarvis Street Church is poor. She has

many widows, and other people who are not much better off. Comparatively few of her members need safety deposit boxes at the bank: the barrel and the cruse will suffice to take care of their "handful" and their "little".

Few churches carry such heavy obligations as Jarvis Street Church. She sponsors a weekly paper, which carries her pulpit message every week to the ends of the earth. She sponsors a radio service which reaches countless thousands every Sunday evening. She has perhaps the largest Bible School in the Dominion of Canada, with an enrolment of upward of eighteen hundred. Perhaps half of them come from the poorest families in Toronto, children who need shoes and stockings, and other clothing, and who must be ministered to in material things. Jarvis Street Church sponsors a theological seminary. She is, indeed, very much like a poor woman who, having a large family of her own, adopts a number of other children.

Thus Jarvis Street has many mouths to feed, and it seems as though she were almost daily receiving a visit from some Elijah, or other servant of God, who says, "Make me a little cake first." And she has done her best to make little cakes. Some of them have been little enough, but there have been many of them; and by some strange process they have all come from the handful of meal in the barrel.

Jarvis Street closed her fiscal year the thirty-first of March, including her General and Missionary funds, *THE GOSPEL WITNESS* Fund, the Radio Fund, and the Seminary Fund. We have heard with profound regret of not a few churches who have found it impossible to balance their budgets. Jarvis Street is not one whit better off than they. Her membership is made up of people who are not nearly so well to do, so far as worldly goods are concerned; and certainly we can lay no claim to any greater ability than they. Nor have we discovered any wizardry of management. It really is not true that the Jarvis Street treasury gathers money from trees which grow without cultivation in the courtyard of the church; nor have we stumbled upon any hidden treasure in some dark corner of the building. We have known all the year long about where and what our assets were. We were not like a rich man with accounts in many banks, who forgets one in a particular bank amounting to hundreds

of thousands. We have scarcely needed a safe this year: a barrel would have been almost good enough. There was but a handful of meal there, and a little oil in a cruse.

But we have enjoyed three hundred and sixty-five days of the divine presence and power. Our glorious Elijah came to live with us a good while ago. We were not worthy to receive Him; nor had we any ability to entertain Him. Nor did we need it, for He has entertained Himself, and provided for us at the same time.

To the praise and glory of God we record that the Jarvis Street General Fund closed its books on the thirty-first of March without using any red ink. The balance, which was not large, was on the right side. And for the first time in twelve years the General Fund of the church was balanced without any special appeal, and that in the hardest year of all! On the last Sunday we did need about \$500.00 to balance THE GOSPEL WITNESS Fund and the Radio Fund, but before the service closed Sunday evening, March twenty-sixth, that amount was provided, and these two funds also closed their books with a small balance in black. For this also we praise God.

It is a little less than a miracle for a religious paper without advertisements to issue every week for such a year as that through which we have just passed, and close its books at the end with its accounts balanced. How was it done? It was done by the blessing of God upon the ministry of the paper. THE GOSPEL WITNESS is maintained by no means exclusively by Jarvis Street people. Its funds are supported by friends nearly all over the world. We have had numerous contributions from Ireland; we recall as we write one generous contribution of £5 from Belfast. We have had many contributions from England, a number of them of £5 each, some of £3, and very many of £1 each. We have had many contributions also from the United States. We have no more generous supporters anywhere than among God's saints under the Stars and Stripes. We rejoice greatly in their fellowship. We had one gift for THE WITNESS from the United States of \$50.00. Nor have our Canadian friends been behind in their generosity. We have had a number of gifts from Canadian friends for THE WITNESS of \$25.00 each. We received one contribution of \$56.25 for our funds in general, telling us to use it where most needed.

But the secret of it all is set forth in a letter we received from a friend in England, enclosing £5, saying:

"In reply to your appeal I am sending a cheque for £5, half for THE WITNESS FUND, and half for the Seminary. I am thankful to be in the position and disposition thus to act. Many are in the position, but are not disposed; others *vice versa*."

The brother who wrote this, in so doing, went to the heart of the whole matter. It is true that many have ability, but no disposition to do what might be done; others have the disposition, but no ability.

When the tabernacle was to be built "Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass", etc., etc. And the story of their obedience is told in these words, "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought

the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." Therefore we join with our brother in Gloucester, and praise God for this combination of ability and willingness to assist in maintaining a testimony to the gospel.

The same may be said of our Radio friends. If every one who hears our radio service, and appreciates it, were to make even the smallest contribution, the expenses would easily be met. Thousands hear, however, and seem to enjoy, the service, who make no contribution toward it. But, thank God, some do; for this year He made willing enough people to pay for our broadcast. Right thankful we should be if other friends would make possible the broadcasting of our morning service. There is very little of the gospel of the grace of God on the air in the morning.

Our one concern, as we neared the end of the year, was the Seminary Fund. If the Seminary's interest in several estates could be converted into cash the Seminary's books also would have closed with a balance. We shall need to the end of the college year about \$5,000.00 to meet all our obligations on Seminary account. We have no endowment, and our whole expense runs approximately \$1,000.00 per month. We appeal to our Seminary supporters to help us in this undertaking.

We have received generous support for the Seminary also from American friends, the largest single contribution being \$1,000.00. We are most grateful for the help thus received from many. We can assure all the Seminary's supporters that it is a piece of work that God is richly blessing. We are preparing ministers and missionaries who, we are sure, will faithfully proclaim the gospel of the grace of God.

By the way, have you made your will? If you have, have you made any bequest for the Seminary? In any event, remember the Seminary in your will.

As we have so often appealed for our "hungry children" through the pages of THE WITNESS, and many of our WITNESS subscribers have responded by contributing to WITNESS, Radio, and Seminary Funds, we felt it would be only fair to let all our supporters know the general result. Every contribution received for these funds has been acknowledged by individual letter, but in this way we announce the Lord's blessing upon the collective generosity of our friends. Ebenezer! Hallelujah!

#### THE WEEK-END IN JARVIS STREET

There were 1,181 in the Bible School; a fine congregation in the morning, when a good number responded to the invitation. During the afternoon and evening it rained heavily, but, notwithstanding the rain, there was a great evening congregation. Seven were baptized, and again several responded to the invitation. On Saturday night a great company assembled for prayer, and the meeting was one of extraordinary blessing.

#### OTTAWA FRIENDS, ATTENTION!

Don't stay at home from your own church, if you belong to a church where the gospel is preached, but if you happen to be home, tune in on CFRB, 690 k.c. Some few have reported difficulty in getting our service in Ottawa, but we have recently been informed that some friends in Ottawa receive the service quite clearly. Examine your radio, if you do not hear. Get some new tubes.

# The Jarvis Street Pulpit

## THE ATTRACTION OF CHRIST

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 2nd, 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.

"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."—Mark 6:56.

### Prayer by Rev. W. Gordon Brown

Thou, Lord, in the beginning didst lay the foundation of the earth; the heavens are the work of Thy hands; Thy throne is from everlasting to everlasting; a sceptre of righteousness is Thy sceptre; Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

O God, Thou hast so loved the world that Thou hast given Thine only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Therefore do we come to Thee, our Creator, our Judge, and our Redeemer. Yea, we pray that Thou wouldest bring us to that place where Thy power is best seen, where Thy justice has been fully satisfied, and where Thy goodness is made to flow in a river of forgiveness, of pardon, and of power.

We beseech Thee to bless the word of Thy truth to us, O Saviour Christ. Bring to us from its treasury things new and old. May the power of Thy Spirit attend the preaching of the gospel, working that conviction of sin from which alone the blood of Christ can free, enabling Thine own children to be kept from the snares that beset our path, and to walk in the paths of righteousness which Thou hast ordained for us.

Minister to those who join in this service at a distance. Perchance some of them are careless. They have tuned in out of curiosity. Wilt Thou arouse them to their spiritual need. Some are seeking; find them, O Lord, for they can never find Thee. Some are in special need, perhaps physical and temporal need. Supply them from the riches of Thy glory in Christ Jesus, we pray Thee. It may be many are sick and some dying; enable them to look away to the One upon Whom all our burdens were laid, and Who, in His death, burial, and resurrection, constituted Himself the Bishop and Shepherd of our souls. Let grace be manifest, and let this world pass away, for Thine is the kingdom, the power, and the glory, both now and ever more, Amen.

It is said of our Lord Jesus that He was "God manifest in the flesh"; that "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth". Our Lord Jesus, in His Own balanced, symmetrical, perfect character was a revelation of God. But He revealed God, the power of God, and the method of His operations, in His works as well as in His words. He went about, during the days of His flesh, doing good. We may learn from the contacts of men with Him, what they received from Him, what He accomplished in them, what manner of Saviour He now is—  
for He is to-day what He was in the days of His flesh.

Here you find Him the centre of attraction in villages, and cities, and country. Wherever Jesus Christ went multitudes thronged Him.

### I.

I would have you particularly note THE KIND OF PEOPLE WHO WERE, AND ARE, ATTRACTED BY JESUS CHRIST. It is not recorded that many of earth's great were numbered among His followers, or ever took upon

themselves the responsibilities and privileges of His discipleship. There was a Joseph of Arimathaea, a "disciple of Jesus secretly". There was a Nicodemus who was a man of importance and standing—but he "came to Jesus by night". The majority of those who were attracted by the Lord Jesus during the days of His flesh were men of humble walk. He mingled with the poor, and particularly with the needy. Earth's great were sufficiently interested in Him to make enquiries concerning Him. They may perhaps have found some mental diversion in speculations as to His character or His claims. But they were not sufficiently attracted to His person to enroll themselves as His disciples.

You must never judge of the worth of true religion by the estimate the world puts upon its value. Natural men are worshippers of the big thing, and of that which is imposing; and are generally accustomed to despise the day of small things. This text, a part of a very simple, striking narrative, records that wherever He went, multitudes of sick people, people who were in urgent need of help from somebody, thronged the streets, and begged permission to touch Him.

I do not know whether there were any intellectuals among them, but if there were, their intellectuality, even in their own view, was secondary and subordinate to their greater need. The appeal of the Lord Jesus was never primarily to the intellect. He was a great Teacher, and those who listened to His ministrations found there were waters to swim in, a river that could not be passed over; but the primary function of religion is not to gratify intellectual curiosity or speculation. I observed this morning that the religion of the Lord Jesus puts no premium upon ignorance. The devotion which it inculcates is never born of ignorance, but rather of a clear apprehension of truth.

Notwithstanding that, the religion of the Lord Jesus is not for the mind only, nor chiefly; it has to do with the understanding, but its ministry to the understanding is subordinate to its main purpose. Mr. Brown read to us this evening that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise". We are not told that there are no wise men called: there are a few. In the days of His flesh Christ was usually accompanied by just such a motley crowd as is here described. There were a congregation of sick people: the blind, the deaf, the halt, the lame, the fevered patient,—men who had all sorts of ailments, who were full of trouble, burdened almost beyond endurance. These were the people who found a peculiar charm in the name of the Lord Jesus, and

were always attracted out of doors whenever He passed down the street.

After all, when our theological discussions are ended—and they are of importance, they have their place: we are to teach as well as to preach: the religion of Christ does minister to the whole man, including his intellect—but when all our theological discussions are ended, it must be recognized that the primary purpose of the religion of the Lord Jesus is to minister to bruised and broken men and women. If they are mentally alert, if they are intellectually keen and disciplined, if they are people whose minds have been enlarged by multiplied correspondences, all well and good; but it is to the deeper need of the soul the Lord Jesus Christ ministers.

I wonder how many modern preachers would be proud of such a congregation as gathered about Jesus of Nazareth? They would not have been described as belonging to the "upper ten", or to the more favoured "four hundred". They were the people who were in desperate need of just such a friend as we sang about in our opening hymn this evening. They are the people who are attracted by Jesus Christ still.

"Friend who never fails nor grieves us—  
Faithful, tender, constant, kind;  
Friend who at all times receives us;  
Friend who came the lost to find.  
Sorrow soothing, joy enhancing,  
Loving until life shall end—  
Then conferring bliss entrancing,  
Still in heaven the sinner's Friend."

In the crowd were blind people, but they were not attracted by the beauty of our Lord. There was no beauty in Him that they should desire Him—they had no eyes to see His beauty. There were the deaf, but they were not attracted by the music of His voice. The halt were there, but not because they were inspired to exemplify in their walk the grace of the Lord Jesus Christ Himself. They were there, but they had come only because they needed Him.

And to-day men are attracted to the religion of Christ only when they feel their need. I remember hearing a preacher say at a certain religious meeting held shortly after I came to Toronto, now nearly twenty-three years ago, that there were two ways of preaching Christ, one was to sing the old hymn,

"Jesus paid it all, All to Him I owe",

and put people to sleep; and the other was to appeal to the heroic, and bid men to stand up on their feet and play the man. The address constituted the introduction to a subject that was submitted to the meeting for discussion, and I ventured to say then—and I am more convinced of the truth of it now, from a longer and larger experience—that when the preacher knew something more of human life, and had had more experience in dealing with men, he would learn that the most respectable congregation that could be assembled anywhere was really not a congregation of heroes, potential or actual, but a congregation of beaten and defeated men and women who need above everything else somebody to help them on to higher ground.

Is that not true to-day? Is it not true that when many people go to church they hear Christ preached about, exalted perhaps as a worthy Example for the emulation of respectable and prosperous people? They

come away with a feeling of depression, saying, "I heard not a word from the preacher that would help me on the road."

Am I not speaking this evening to a great company of people whom I do not see, who might accurately be described in the words of my text? Two or three years ago, my hearer, you counted yourself a prosperous man; you thought of religion as a Sunday diversion; and of the preacher as one appointed to afford you a little religious entertainment when the theatres were closed. But you did not think of religion as something that would undergird you for the battles of life. You did not think of the Lord Jesus as a daily Companion, as One Who could help you over the hard places. But you have come upon difficult circumstances now, and many of the world's allurements have fled from before you. The fascinations of the world have been dimmed and dulled, so that to-day you are not quite so sure that life on this planet is worth while. There was a time when you mocked at the preacher who tried to bring you to a perspective view of life, to view the temporal in the light of the eternal. You said, "What do I care about eternity? I am a prosperous man, getting the best out of life, finding the world here and now marvellously attractive and enjoyable."

How withered and bare and barren life has now become! How like the autumn when the leaves fall rapidly, and the songsters wing their way to other climes and leave you to the loneliness and unattractiveness of winter! How inhospitable this world is! Is it not true that to-day the majority of people are out of sorts? The world is made up of people who are blind, lame, and halt; who find the hill too steep, the day too long, the night too dark, and the burdens too heavy; who are always behind on the road, never reaching the goal, and yet never able to understand the reason for their perpetual defeat.

It is not now difficult to find men who will say, "Amen", to what men were wont to call the Preacher's pessimism when he said, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?"

I say, the people described in the text had found that life was full of disappointment and disillusionment, and were weary of their pilgrim journey. It was these people who gathered about the Lord Jesus.

I grant you it is hard to minister to people like that. Very often I say to myself, "I wish somebody would bring me a little good news. I wish somebody would come to me sometimes and say, 'Is there anything I can do for you?'" But they seldom come. As a rule, the people who write me are in trouble—and the people who come to me are in greater trouble. One sometimes feels at the end of the day that the last ounce of energy is exhausted, and that he can endure no more.

How full of power was our Lord! He was always helping, always radiating help. And that is the true function of religion. There are men who sit to-night in a comfortable library. You have turned your book upsidedown on the—what do you call it?—the "end-table" by your chair. Mentally weary, you turned on your radio to listen to a preacher who, according to our Modernistic friends, would never tax anybody's mental powers. I must live up to my reputation and

be very simple. Browsing among your books, you attempt to keep company with men who were great in days that are past. But tell me frankly if you are not in great trouble, if you are not half afraid of to-morrow, if you are not a piece of broken earthenware? Some others hear me who formerly were comfortably circumstanced, but the tables have turned for you. You are not surrounded by luxuries as once you were. Your friends do not call on you as once they did. There are voices you do not now hear on the telephone, inviting you to play golf or go to the club as in the days of prosperity. Now that you are slipping down the hill, and everything is against you, they have withdrawn themselves, and you are inclined to say, "They were fair weather friends, in spite of my confidence in them." You are wondering whether there are any real friends.

Would you like to hear of Somebody Who is never too busy to listen to needy men? Would you like to hear of Someone Who specializes in helping the needy? Who always responds to people who are bruised and broken? Here is the story. His name is the Lord Jesus, and He still waits to be the Helper of those who are in need of help.

## II.

BY WHAT WERE THE PEOPLE ATTRACTED? Was it by *His word*? The Lord Jesus must have been a marvellous preacher. Do you not wish you could have heard Him? This world has never seen so perfect a specimen of physical manhood as the Lord Jesus, Christ presented. I am confident that He was the most glorious Man that ever walked this earth, even as to His physical form. We all have studied the imaginary pictures of the Lord Jesus, and have turned with disappointment, and sometimes almost with disgust, from the ablest conception of the physical appearance of our Lord Jesus. There is an instinctive feeling that they fall immeasurably short of what He was.

How delightful it would have been to gaze into His countenance, to observe His matchless form! John saw Him in His glorified state when His eyes were as a flame of fire. When on Tabor's mount He was transfigured before three of His disciples they fell at His feet blinded by the surpassing splendour of His perfection when He allowed His divine glory to shine through the fleshly veil. I say, He must have been a glorious Man to look at.

Do you not wish you were? I remember my predecessor in this pulpit, a man of fine physique, speaking to a company of ministers. He said that a preacher must have, to begin with, a great volume of manhood; he must be a man before he becomes a minister. Then he said, "And it will not hurt him if he has a great volume of physical manhood." Referring to a certain professor of somewhat small and feeble frame, he paid tribute to him as a man of great soul and spirit. "But," said Dr. Thomas, "I think he would enjoy a distinct advantage if he had my body." Nobody else could have said that without an appearance of egotism. But what it must have been to come under the spell of the physical presence of the Lord Jesus!

What a voice He had! It must have been like music from the throne. What eyes He had! What grace of poise and of gesture! I am sure that as the whole Man preached the people must have had some glimpse "of the knowledge of the glory of God in the face of Jesus Christ".

But it was not that which attracted them. It was not His preaching on this occasion. Preaching is necessary, but we must have more than preaching in these days. The Apostle Paul, of whom it was said that his bodily presence was weak, said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Mere preaching leaves men, to use a colloquialism, "perfectly cold". The man hears the sermon, he may appreciate it, and even admire it—but he goes out the same as he came in. People are not attracted by mere eloquence of speech.

They were not attracted by *His works*. He had wrought marvellously. He had healed many. The record of His works had had something to do with challenging their interest, but it was not what He had done that made the people gather about the Lord Jesus. Men speak about the "Jesus of history", about the "historic Jesus". That has its place. He is the outstanding figure of all history. The gospels, from one of which my text is taken, are accurate historical records. Jesus Christ actually lived, and died, and rose again; He actually ascended into heaven. But you may discourse about the historic Jesus for ever and never help men.

It was not the things He had done, nor the things He had said: it was *the fact that the person of Jesus Christ was there, and that what He had said He could say again, what He had done He could do again.*

Do you believe in such a Jesus as that? The Jesus of history is the One Who is exalted and "given a name that is above every name". Do you believe that He lives to-day, that,—

"His touch hath still its ancient power,

No word from Him can fruitless fall?"  
that He can—

"Hear in this solemn evening hour,

And in His mercy heal us all"?

Do you believe in a Saviour like that, Who still lives?

I preach to you just such a Saviour, and I tell you that wherever two or three are gathered in His name—not, in the name of the historic Jesus only, or of the crucified Jesus only, but in the name of the Jesus Who is the Son of God, and God the Son, Who lives to-day, and Who condescends to stoop to human need as He did in ancient time—He comes in all the fulness of His healing power where needy men are found.

Sometimes as I go about the streets of this city and see its great churches, I cannot help asking myself the question, What do they accomplish? I look at some magnificent building that cost hundreds of thousands of dollars to erect, and requires a great sum of money annually to maintain. I know that every Sunday a congregation of measurably respectable and fairly prosperous people assemble within its walls, but I cannot help asking, Is it a centre of power? Is it a source of life? Does it make any impression upon the world's evil? Is it a moral force? Does Jesus Christ live in that great shrine? Is it a place where the needy may find Him, where the disappointed sons of men may find new hope and inspiration, and from whose spiritual heights they may catch a glimpse of the city which hath foundation, whose Builder and Maker is God?

What are churches for if they are not here to minister to those who are in the most urgent need of every

kind of help a mortal man or woman can know? So in the days of His flesh our Lord ever attracted to Himself the poor and needy. And only when we become needy, when we know that we are poor and needy, shall we find attraction in Jesus Christ.

I remember once walking through the slums of Whitechapel in London with my wife when we were visiting across the sea, and a little later going up to Glasgow and seeing the slums of Glasgow too. I do not know that they are very much worse than the slums of Toronto, but they were squalid enough, they were depressing enough, even on the brightest summer day. Looking upon the teeming multitudes that swarmed among the tenements one could not help wondering what life held for them, and what sort of ministry might be exercised to make life to them really worth while.

I heard of a minister who once preached in the slums of London. There was a poor woman in the little crowd that gathered to listen, with a baby in her arms, clad in rags both she and the child. As the preacher spoke of Christ she stopped him quite respectfully and said, "Mr. Preacher, we are glad to hear this message of yours, but it seems too good to be true. If you could come and live where we live, in just such houses as we live in, and live on the verge of starvation as we do, clad in such rags as we wear, if you could face conditions like these and still be a Christian some of us would believe that you have a real religion." It was a tremendous challenge.

The Hill District, and Rosedale, and High Park, all the best residential districts in this or any other city, in Rochester (I am glad to hear from you friends in Rochester), and Albany, Syracuse and other American cities, and the fine homes on rolling boulevards, in comparison with the moral splendour and perfection of the many mansions on the golden streets in the city of the great King are but slums, indeed, the very best that earth can offer, the White House in Washington, or Buckingham Palace in London, or any other seat of the mighty in other countries, are all but the vilest slums in comparison with the moral perfection of that great city into which there shall never enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie". And yet from that, from the highest throne in glory to the cross of deepest woe, Jesus Christ came down into the slums. He took our natures upon Him, wrapped Himself in human flesh, that He might speak with a human tongue, in human speech, that men might touch Him with human hands, and be healed. Oh, the glory of the religion of the Lord Jesus!

Is that what you find in church? Is that your conception of the Lord Jesus, my business friend? Do you not wish He would come and stay with you to-night? Do you not wish He would go to the office with you to-morrow? Do you not wish He would untangle some of your problems, even the problems of this life, then draw aside the curtain and whisper His peace to your soul, saying, "It will not be very long before I shall call you to be with me in the city of everlasting day."

I preach a God Who is not afar off, but One Who is nigh, Who walks the streets of our city, Who comes into the homes in which we dwell, Who meets with those who assemble in His name, Who walks these aisles, and comes into these pews. I wonder if there is a pew in this church which has not been the workshop of the Holy

Ghost? I am reasonably sure there is not. I doubt whether there is a seat in this auditorium which has not been the scene, the theatre, of the operations of the life-giving Spirit. I love to think that in every sitting of every pew somebody, at some time, has sat who has been touched into newness of life by the life-giving Saviour Who is in our midst. We in this place have no other message than that. That is our conception of the true function of religion, to minister to broken men.

Many of these needy ones did not come of themselves: *they came because others brought them.* Some of you may be here to-night because somebody else brought you. Some of you who listen by radio do so because someone wanted to bring you, and you would not let them; you compromised and said, "I will listen at home." Well, the Lord can be here and there at the same time. I say to you who are Christians, there is no holier ministry on earth than that of bringing people into the presence of the Lord Jesus Christ: I would have you bring them to church. That is well in its place. Bring the children to Sunday School. That is a ministry worth while. But whether you bring them to church or Sunday School, or wherever you bring them—or take them—make sure that it is a place where Jesus Christ is, and where His saving power is proclaimed and manifested, so that the needy of the earth may find help in Him.

### III.

WHAT DID THEY ASK OF HIM, these people who were attracted to Him? They merely asked that they might touch the hem of His garment, the border of His garment; that is all. In other words, they asked permission to establish communication with the Son of God. That is what we are here for to-night. To that end do I preach; to that end does this choir sing; to that end have many of us been praying—that somebody may touch His garment to-night. Not that you may hear the sermon only, but that you may touch Him.

Shall I tell you what a sermon ought to be? It ought to be the garment of the Lord Jesus. It ought to enshroud Him, to wrap Him about, so that His personal presence will manifest itself in every word that is uttered, that the word of the truth of the gospel shall have in it the creative energy of the Son of God. That is what Paul meant when he said that his preaching and teaching were in demonstration of the Spirit and of power.

What is the Bible? It is the seamless robe of the Lord Jesus Christ, woven from the top throughout. A glorious unity is in it. You cannot rend it without spoiling it, the higher critics to the contrary notwithstanding. Keep your scissors off His seamless robe! The Bible is one and indivisible. The Old and New Testaments together constitute the verbal robe of the risen Christ. It is of profit to us as we get through the very words of Scripture to the Saviour they enshrine.

When you read your Bible do you find Christ? Do you touch the border of His garment? Nobody is saved—nobody can be saved—by any other means. No church, no priest, no ordinance, no works of righteousness, no alms-giving, no character-building, nothing that anybody can do will save. You must come into personal contact with the living Christ, you must touch the border of His garment.

"And as many as touched him were made whole." That is what the gospel is for, to make people whole. A



man who is not a Christian is not a whole man. He is just a piece of a man, he is a fragment, a segment, part of a circle; but Jesus Christ came to make us whole, to relate this life to the other, to minister to all there is of us. When we touch the hem of His garment we become potentially whole. The life of God is communicated to the soul, and we are saved.

I am sure that the Lord Jesus is here this evening. I am positive He is in the midst of His people. And He is with you, my friends, who have been listening to this message by radio. What has made it possible for you to hear my voice hundreds, and perhaps thousands, of miles away? How is it possible for a human voice to reach you? Because the human voice has been energized by a power that is more than human, by a power that is superhuman—not supernatural, but superhuman. Something more than the power a man may himself exert by his vocal organs has carried this voice to where you are. Thus must the word of the truth of the gospel be divinely energized. Thus must the letter of Scripture be made dynamic by the indwelling and inworking—and outworking—power of the Holy Ghost.

Then His word will heal you; it will make you whole. Your sins, which are many, shall be all forgiven. You shall lose life's incompleteness in His completeness, and find yourself complete in Him Who is the "head of all principality and power".

"We may not climb the heavenly steeps,  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For Him no depths can drown.

"But warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

Let us pray: O Lord, we beseech Thee to speak to us the word spoken by the Holy Ghost through the apostle in ancient time when he said to Æneas, Jesus Christ maketh thee whole. Come, O Thou Saviour of sinners, and wash away our sins, forgive all our iniquities, make us new creatures in Christ, put Thy Spirit within us, set our feet upon the Rock, put a new song into our mouths, even praise unto our God.

Bless our radio hearers. We have heard on several occasions of persons who heard their last earthly message from this pulpit. Some among the thousands who have heard this evening will never hear the gospel again. Some will never again receive a gospel appeal. O Thou Hearer of prayer, by Jesus Christ heal us all. Help us to touch Thee.

Bless those who shall change worlds to-night. Who shall it be? It may be the preacher. It may be somebody within these walls. It may be some who hear by radio who will never see the light of another day on earth. Make us ready to meet Thee with joy and not with grief. Clothe us in Thy righteousness, that we may not be ashamed to stand at last before God. Give us grace this evening that there may be confession of faith among those who hear by radio and those who hear within these walls. Let it be a night of salvation, for Thy glory's sake, Amen.

## "C.H.S." PORTRAIT GALLERY

(From "Within Our Gates", The Spurgeon Orphanage Quarterly)

No. XXV.—SPURGEON AND RUSKIN

By Rev. A. Cunningham Burley

*"I owe more to Ruskin than to any theologian. Eyes I had, but I did not see; now I see marvellous things. Ears I had, but I did not hear. Now I hear things that are wonderful beyond all conception."*

Henry Ward Beecher.

We have to thank Mrs. Spurgeon, first of all, for drawing our attention to the delightful fact that these two distinguished men enjoyed the friendship of each other for many years. It is perhaps difficult to imagine two persons more dissimilar in their tastes and outlook, yet they came together in an acquaintance that ripened into a firm and fervent friendship. And this is what started it. Towards the end of the year 1858 Mr. Spurgeon had a serious illness that lasted for several weeks. Ruskin who was a regular attendant at the Surrey Music Hall services, missed the preacher from his pulpit. Hearing of his convalescence, Ruskin called at the house and found Spurgeon resting on a couch in the front room. Kneeling beside the invalid he embraced him with tender affection and tears, exclaiming—"My brother, my dear brother, how grieved I am to see you thus." A pair of peculiar pictures to gladden the eyes and heart of his friend, were left behind as souvenirs of a gracious and memorable visit.

This friendship was not allowed to lapse. Letters and visits were exchanged and in those days to receive a letter from John Ruskin was a hall-mark of fame. Burne-Jones certainly thought so for he wrote to a friend saying,—*"I am not E. C. B. Jones any longer. I've dropped my personality. I am a correspondent with Mr. Ruskin and my future title is 'The man who wrote to Ruskin and got an answer by return'."*

Happily we are able to reproduce, in facsimile, a letter from Ruskin wrote to Spurgeon November 25th, 1862. It is penned on cream-laid paper with the significant water-mark "Joynson. First Quality." (We cannot reproduce Ruskin's letter in facsimile, but give it in ordinary type.—Sd., G.W.)

Denmark Hill, Camberwell, S.

25th November, 1862.

My dear Friend

*I want a chat with you—is it possible to get it—quietly, and how, and where, and when. I'll come to you—or you shall come here—or whatever you like. I am in England only for ten days—being too much disgusted with your goings on—YOURS as much as everybody else's, to be able to exist among you any longer. But I want to say goodbye before going to my den in the Alps. Ever with sincerest remembrances to Mrs. Spurgeon, affectionately yours,*

J. RUSKIN.

Spurgeon made playful reply in the following lines: *"My dear Mr. Ruskin, I shall be delighted to see you here to-morrow, any time, from ten to twelve. I wish I had a den in the Alps to go to. I am compelled to live*

*among sinners, and however disgusted I may get with you all, I must put up with you, for neither Nature nor Providence will afford a den for me.*

*Yours ever most truly and affectionately,*

C. H. SPURGEON.

After such an interchange of respectful regard it is not surprising that Mr. Ruskin should have contributed the sum of one hundred pounds towards the building of the Metropolitan Tabernacle, I cannot say whether he was present at the opening of that celebrated place. The probability is, that he was not. But we can well believe that he was genuinely glad when the work was finished and the building was opened though it became the subject of much hostile criticism and unfriendly remark. In the same year that saw the opening of the new Tabernacle, Thomas Carlyle had written:—"When Solomon's Temple was building it was credibly reported that at least ten thousand sparrows sitting on the trees round-about, declared that it was entirely wrong, quite contrary to received opinion, hopelessly condemned by good taste, etc. Nevertheless it got finished, and the sparrows flew away, and began to chirp in the same note about something else."

Another thing worth mentioning, that cheered Spurgeon on his way about this time, was a present from Ruskin of a complete set of "Modern Painters". These books were always at hand in the preacher's library and were freely annotated and frequently quoted. Pastor Williams of Upton has stated, that in one volume by Spurgeon he has noted no less than half a dozen apt quotations from Ruskin. There can be no doubt, that for a time at least, the celestial brightness of Ruskin's writings powerfully influenced the style of Mr. Spurgeon.

This is not to be wondered at. One remembers Henry Ward Beecher's estimate:—"Ruskin is not to be read in extracts, nor simply read either. You ought to take him as an infection. He should throw you into a fever. The whole system should be pervaded by it. He is like those diseases which renovate the system. Don't try to check it. Let it run its full period. Afterward you will recover well; you will throw off much. You will retain perhaps, little. But your whole constitution will be changed. You will observe differently, think differently, reason differently for the rest of your life."

Before passing from this point it would be well to remark that pulpits and their occupants engaged more than the passing attention of Mr. Ruskin. One recalls his description of the Cathedral of Torcello and his observations on pulpit decoration. "When the sermon is good, we need not much concern ourselves about the form of the pulpit. They ought never to be highly decorated. The preacher is apt to look mean or diminutive if the pulpit is either on a large scale or covered with splendid ornament. If we regard the preacher as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse, then we shall look with changed eyes upon the place from which the Message of Judgment must be delivered. We shall not so easily bear with the silk and gold upon the seat of judgment nor with the oratory in the mouth of the messenger. We shall wish that his words may be simple and the place from which he speaks like a

marble rock in the desert about which the people have gathered in their thirst." I should not be at all surprised to learn that Mr. Spurgeon had heavily underscored these words in his personal copy of the second volumes of "Stones of Venice".

Men love grooviness and regular orbits. But here were two men resembling comets that flashed across the sky of their time, scorching their path and withering up the careful and prudential theories of life that prevailed in those mid-Victorian days. The lives of Spurgeon and Ruskin marked an epoch in English thought and morals. The one marked a definite epoch in British thought concerning Religion. The other marked a similarly definite epoch in English thought concerning Art.

Take John Ruskin. It was he, more than any other man, who first awakened his own generation to a sense of all that there was in Art. He roused people from their old-fashioned conventionalities and gave them fundamental principles by which to judge pictures, buildings and sculptures. Those who have read his "Seven Lamps of Architecture" will know that they illuminate something more than architecture. Those lamps illustrate such things as Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience. These words, rightly understood constitute the gospel for which John Ruskin stood. They form the key to his life-work and witness.

What Ruskin was in the aesthetic world, Spurgeon was in the religious world. He broke in upon the settled order of things. He stood forth as a prophet and he was still a young man when many were ready to acknowledge him as master.

A strange identity of outlook came upon both these leaders of men when they were forty years of age. Ruskin about the year 1859 broke off his art studies in order to devote his attention to social problems. He became the living conscience of the times in which he lived and felt acutely the wrongs and wrong-doings of others. He seemed to hear the terrific call of human crime for resistance and the pathetic cry of human misery for help. "It seems to me," he said, "as the voice of a river of blood which can but sweep me down in the midst of its black clots,—helpless." With this constant brooding over the evils of his times we are not surprised to learn that Ruskin's sensitive spirit became so tormented that he was glad to retire into the silence and shadow of his home in the Vale of Coniston. His social Gospel which he hoped would have changed the face and thought of English society was discounted, ridiculed and reviled. Small wonder that his life-story is shot through and through with the strand of sorrow and disappointment.

Spurgeon also with his magnificent evangel of hope and healing through Christ, nevertheless came to a point where he saw the hidden and almost hopeless tragedy of human life. Genial; sympathetic, exuberant, there was however another side to his character. He felt more than most men, the waves of emotion and pathos rolling over his soul. His Tabernacle stood in the midst of slatternly surroundings that challenged his Gospel. But he never allowed himself to feel really beaten. He set himself,—(and with what success we know) to put things right, even when the day-dawn failed to brighten into glorious noon-day. In spite of prevailing indiffer-



ence to the evangel, he still believed that Christ would see of the travail of His soul and be satisfied. But all this, did not prevent him from uttering a solemn warning note concerning the destiny of the human race in its death of separation from God. He saw the fires of Hell burning at the very doors of his Tabernacle. He beheld men and women rotting away with their hideous vices and unnameable excesses. He saw our present civilization, apart from Christ, sinking into its grave, overborne by the weight of its own transgression and unbelief. And his great soul saddened and sickened at the sight.

Ruskin and Spurgeon! How they lashed out at the evils of their times, but with what opposite results. "You have despised Art, Nature and Compassion," wrote Ruskin passionately. And then he goes on to illustrate his charge in that red-printed paragraph on the death of Michael Collins, the Spitalfields boot-mender,—an indictment, which once read, is never forgotten.

Spurgeon was the same in his vehement protest against the evils that hag-ride human life, but one thinks of him rather in the healing terms of Hugh Macmillan's exquisite essay on "The Sower". In his exposures of current iniquities and hyprocrisies we detect a constructive element, a positive note. The facts of human sin and weakness were as evident to Mr. Spurgeon as they were to the mind of John Ruskin, but with this vital difference. Ruskin hit out as if Justice, Mercy and Truth had fled to the heavens. His was the voice of Elijah, testifying against the ways of the world and settling down to bewail his failure to alter what he did not like.

Spurgeon on the other hand, whilst still turning to the pathetic and tragic side of human life, contended against evil and error not by using the weapons of the cynic and satirist but by sowing the good seed of the Kingdom. He tried, never to lose sight of his commission as a sower whose one business it was to go forth to sow. He believed in the Apostolic principle of overcoming evil with good and seeking to win men back to God by the positive and all-compelling Gospel of Calvary's Cross. This (not to mention ancillary things) gave to Spurgeon's work and witness a more enduring character than anything that John Ruskin ever wrote or attempted, and for this the Christian Church may well be for ever grateful.

Standing back and looking over the intervening years we are conscious of mingled feelings regarding those two most interesting men. There is profound admiration and a large measure of affection. But the dominant feeling is that of pity. Professor Norton described Ruskin as the saddest man he ever knew, whilst Robertson Nicoll has told us that Spurgeon, who could be so blithe and brilliant was possessed of a nature which was totally unfitted to bear the many sad things that befell him in the last lacerating years of his noble and splendid life. Be that as it may; as the names of Spurgeon and Ruskin recede into history, their star will shine with increasing lustre, for both men by the blessing and help of God, managed to create a spiritual atmosphere that has given a halo to human life that cannot readily pass away.

## WITNESS AND RADIO LETTERS

Dear Miss Stoakley:

Toronto, Mar. 24, 1933.

Last Sunday as I sat reading THE GOSPEL WITNESS, "My Beloved is Mine," my heart went up in prayer: "O Lord send me a bit of money to help with this great work", and in the afternoon a dear Christian sister (who didn't know about my prayer) slipped \$2.00 into my hand. So here it is straight from the Lord.

Dear Dr. Shields:

Bristol, Mar. 13, 1933

In reply to your letter received this morning, I am enclosing a M. O. for one pound, which I trust will be acceptable to God and used by you to continue scattering the seed of Life.

I much enjoy reading the sermons, and believe that its power will be increasingly effective for the dethronement of sin, as the Holy Spirit is given the entire charge of our lives. What a contrast in the lives of the disciples before and after Pentecost. Apart from the Divine Presence, human reason would consider a failure a work for God, which faith would know to be a success.

That you may long be spared, with no uncertain sound, to give the Gospel trumpet call is the prayer of the donor.

Dear Dr. Shields:

Swindon, Wilts, Eng., Mar. 14, 1933.

We thank you very much for your very kind letter received yesterday 13th inst., and for the ministry of THE GOSPEL WITNESS which is a blessed source of real spiritual help to us which we cannot afford to be without at this time, the blessed truths maintained, are real food and drink to our hungry and thirsty souls. I pray God to continue to bless its publication.

Please find the Money Order for £3 enclosed. Am sorry not to have more to invest in this (the Lord's cause) at this time and thankful to be enabled to do this.

May God richly bless you all in His work:

Dear Dr. Shields:

Kensington, Mar. 13, 1933.

I have great pleasure in enclosing a donation of £5 to help THE GOSPEL WITNESS Fund.

I value this paper and I appreciate the principles upon which it is conducted, to which you refer.

May God's blessing continue to attend your efforts.

Dear Dr. Shields:

Tyrone, Ont., Mar. 21, 1933.

Enclosed please find a money order for \$2.50. It is a great pleasure to us to be able to send this small amount. I am sending \$1.00 for THE GOSPEL WITNESS, the paper which I have been receiving for a year and a half now, and it has certainly proved a blessing to me. My mother is sending \$1.00 for the Radio Fund. The reason she is sending her portion for that is because she is not able to read herself but certainly receives much blessing by radio which we listen to practically every Sunday night. The remaining 50 cents, also for the Radio Fund, is from my Grandmother, who is over 80 years of age and who also listens in Sunday nights. Although she is a little hard of hearing she can hear quite clearly most of the service. The radio has certainly proved a blessing to our family since we have had it installed. It is the next best thing to being able to attend your church, which I had the pleasure of being able to do about a year ago.

Dear Dr. Shields:

Arrow Park, B.C., Mar. 10, 1933.

I am one of your GOSPEL WITNESS family and would not want to do without the WITNESS. The sermon is read aloud every Sunday, and it is refreshing to get a real Gospel message. Later the WITNESSES are passed on to a friend who again passes them on to others.

The enclosed gift is for the WITNESS Fund. Only wish it was much more.

Dear Dr. Shields:

Vinemount, Ont., Mar. 23, 1933.

Enclosed please find a small contribution to the work; we only wish it was much larger, but the returns for produce raised is so small that we are going behind.

But on the other hand we do delight in seeing the work go ahead and the Word given every opportunity to accomplish its desired end.

Mrs. \_\_\_\_\_ joins in every good wish for the work, although for the past three months has been very sick but now recovering.

May the God of Grace give you much encouragement and many souls.

**Whole Bible Course Lesson Leaf**

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 17

April 23rd, 1933

**SECOND QUARTER  
SAUL'S PERVERSENESS**

Lesson Text: 1 Samuel, chapter 13.

Golden Text: "Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—1 Samuel 13:13, 14.

**DAILY BIBLE READINGS:**

Monday—Numbers 18:1-7.  
Tuesday—Lev. 10:1-7.  
Wednesday—Prov. 21:1-8.  
Thursday—Ps. 85:1-13.  
Friday—Rom. 8:1-8.  
Saturday—Rev. 1:1-8.

**I.**

When the Israelites demanded a king Samuel warned them that such a person would take of their sons, and "appoint them for himself, for his chariots, and to be his horsemen", (8:11). In this lesson the fulfilment of the prediction is recorded, for "Saul chose him three thousand men of Israel", two thousand of these being with him in Michmash, and in mount Bethel, and one thousand with Jonathan in Gibeah of Benjamin "and the rest of the people he sent every man to his tent" (vs. 1, 2). These apparently were intended to be a kind of bodyguard directly under the king's orders, but evidently their first term of service was not of long duration, for shortly after we find Saul with only six hundred men in his camp, (v. 15), the rest having fled in fear of the Philistines. Israel at that time was in subjection to these enemies, and Jonathan smiting one of their garrisons, they heard of it, and gathered an army against Israel; (v. 5), with the object of finishing this act of rebellion. Saul called his people to assemble at Gilgal, (vs. 3, 4), but so great was their fear of the Philistines that many of them hid themselves in caves and rocks, and other places, and some even crossed the Jordan to the land of Gad and Gilead. Those who remained with Saul followed him trembling, (vs. 6, 7). Note the sad condition of Israel, manifesting fear, defeat, and lack of faith in God, due to being out of touch with her divine Leader. In the purpose of God she was meant to be victorious over her enemies, but owing to sin she was frequently humiliated at their hands. Spiritual application may be made of this in the realization that disobedience to God brings defeat before the power of spiritual enemies, fear and distrust taking the place of confidence and faith. Keeping right with God we need fear no enemy, (Rom. 8:31).

**II. A PRESUMPTUOUS SACRIFICE**  
(vs. 8-16).

The trials of life test the fibre of a man. It is not so much how a person acts when things are going well, as the way in which he reacts to trouble. Character is made known under both sets of circumstances, but in the latter its real worth is more easily seen. Saul came to the throne in troublous times, and while at first he acted wisely and with decision, he very soon gave evidence of wickedness of character, and failing to act in accordance with the divine will he was eventually rejected as king, (15:23), and met a sad end at his own hands after the defeat of his army by the Philistines, (31:4). He began with splendid prospects, but ruined these through his disobedience. On more than one occasion he chose to act in accordance with his own desires rather than conform to the commandment of God, and brought himself to the place where the Lord could no more use him.

The particular offence of Saul recorded in this lesson relates to his presumption in offering sacrifice to God. This duty rested with the priests, and Saul disobeyed the Lord in performing the rite. The circumstances constituted a severe test for the king, and when questioned by Samuel concerning his act he gave three reasons for doing the same. First, because the people were scattered from him; second, because Samuel's arrival was delayed, and third, because the Philistines were gathered together at Michmash, (v. 11). One may have sympathy with Saul without condoning his offence. His outlook was not at all bright, the enemy was close at hand in great force, his army was disintegrating, overwhelming defeat seemed a near certainty, and the servant of God upon whom he relied for counsel, and religious ministrations, had not arrived. At any moment the enemy might attack, and if perchance this should take place before the offering was presented unto God the result would be unfavourable for Israel. Therefore the decision to perform the office of priest himself.

Several things are worthy of note respecting this action of Saul. First, his recognition of the place of the offering. He realized its importance, and was unwilling to meet the Philistines before it had been presented to God. Apart from the fact that he went the wrong way about it, such recognition is to be commended. In the performance of all the duties of life God should be considered, given first place, and obeyed. All that we are and have should be dedicated to His service. Without such dedication there cannot be real success in any life. There is also the thought of supplication in this offering, (v. 12), implying a very necessary exercise and attitude in the face of trouble. If victory was to be gained by Israel it must be with the aid of divine power, therefore the need for supplication. In the spiritual realm the same is true. Prayer requires emphasis in these days when difficulties are crowding upon us, for God is the only One Who can bring order out of our present chaos.

In the second place note Saul's foolishness in offering the burnt offering himself, (v. 12). The duty of offering all offerings was given unto certain per-

sons specially set aside for the purpose. To the priest was assigned this duty, (Num. 18:7), and no other person was permitted to serve in this respect. Saul knew this, therefore he was without excuse in disobeying the command of God. As king of Israel he had certain duties and privileges attached to his office, no doubt clearly defined, but the scope of the same was limited. In the light of this he was a constitutional monarch, and not an absolute autocrat. In the wisdom of God the duties of priest and king were made separate. In these days the Lord is equally particular as to the persons who minister unto Him. Such service is limited strictly to priests, not to those who term themselves such after pursuing a course of study at some educational institution, but to those who are made such by God Himself, through the operation of the Holy Spirit. All who have been regenerated by His power are priests in the spiritual realm, (1 Peter 2:9; Rev. 1:6), having been chosen by Him, (Eph. 1:4), and called into His service, and no other person can serve God, (Rom. 8:3).

The consequences attached to Saul's action are worthy of consideration. He was deprived of the continuity of his kingdom, and was informed that the Lord had sought a man after his own heart to be captain over his people, (vs. 13, 14). Saul had proved himself unfit for the honour of which he was deprived, and David was later anointed to take his place (16:13). Typically we are reminded of the one who is termed the ruler of this world, (John 14:30), but rejected on account of his disobedience, and of the Other to Whom every knee shall bow, (Phil. 2:10), the Lord Jesus Christ, the Anointed of God, (Acts 10:38). He is the divinely appointed captain of our salvation, (Heb. 2:10). Note also the failure of Saul in the matter of waiting for Samuel. Evidently the latter arrived in time as he came just as the end had been made of offering the burnt offering, (v. 10). If the king had but waited a little longer all would have been well.

**III. THE SUBJECTION OF ISRAEL,**  
(vs. 17-23).

After Samuel left Saul he went to Gibeah of Benjamin where the king evidently followed him, but the Philistines abode in Michmash, (vs. 15, 16), from whence they sent out parties of spoilers into the land of Israel, (v. 17). The general direction taken by each band is stated, (vs. 17, 18), indicating a planned expedition in each case. These bands ravaged "through the three valleys which radiate from the uplands of Michmash to Ophrah on the north, through the pass of Beth-horon on the west, and down the ravines of Zeboim toward the Jordan Valley on the east". The Israelites were in a sorry plight, and to complete their misery and keep them in a state of helplessness the Philistines disarmed them, (vs. 19-23). No smith was allowed to carry on his business in the land, the people being compelled to go to the nearest Philistine garrison to have their farming implements sharpened. And with the exception of those possessed by Saul and Jonathan no sword or spear was found in the land.

# 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.

## STABLISHED IN THE FAITH

The encouragement which has come, during the past several weeks, to those who have long been praying for revival blessing, is such that there is much thanksgiving throughout our fellowship. Some of the churches have experienced unprecedented blessing and it would appear that there is an earnestness of purpose and consecration of life among the churches that precedes revival blessing. In view of this, are we presumptuous in interceding continually that the Lord may be pleased to make the Union of Regular Baptist Churches of Ontario and Quebec a channel of blessing to the world?

Such rich messages as emanate from the Jarvis Street pulpit and reach thousands through the printed page, and tens of thousands by way of the radio broadcast, are bringing men and women to repentance by the Holy Spirit and arresting the attention of those who have been long indifferent to the claims of Christ.

The Truth as proclaimed from God-fearing pastors throughout our constituency and the testimony of believers is something for which every Christian should give thanks. Due to the teaching it has been the privilege of Regular Baptists to receive, they of all men, are most fortunate and carry a grave responsibility—"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving".

## SOME REPORTS

### Belleville

A baptistry has been built in the Belleville meeting place and on the evening of Sunday, March 26th, Pastor John Armstrong had the joy of burying eleven believers in the waters of baptism. The accommodation of the hall was taxed on this occasion, and it was necessary for the Pastor to deliver his message without turning to the left hand or the right, for on the platform were seated many of the children who could not find room in the body of the auditorium. During the past few weeks thirty have professed faith in the Lord Jesus Christ in the services of the Regular Baptist Church, Belleville, or through the testimony of its Pastor, or its members.

### Bobcaygeon

There continues to be much rejoicing at Bobcaygeon for the Lord has strengthened the faith of Christians and called them to a deeper consecration of life and a greater realization of their happy privileges in Christ Jesus. There has been too the joy of seeing sinners saved and lives transformed; there has been manifest a desire to go all the way making a full surrender and obeying the Lord's commands and so these believers are following the Lord in baptism.

On Thursday evening, March 23rd, in the Bobcaygeon Regular Baptist Church, Rev. C. M. Carew, President of the Union of Regular Baptist Churches of Ontario and Quebec, brought a message to the church. Mr. Carew's text was well chosen and his exhortation, one which will possibly encourage the flock when the Mountain Top experience through which they are passing has been succeeded by the days in the valley when the testing time comes and those who have chosen to be numbered among the people of the Lord must make good their profession. "Ye are my witnesses", to remember that the Lord has chosen us to witness of Him should steady every wavering disciple.

Prayer is asked for those who are still in the Valley of Decision at Bobcaygeon; for the newly converted ones; for those who have turned their back upon the world and for others who are considering the commands of the Lord concerning baptism.

### Lindsay

The Lindsay Regular Baptist Church joins with the Bobcaygeon Church for its Easter service and Rev. J. M. Fleming will take the opportunity of baptizing five believers. The Lindsay Church meets in a hall and there is no accommodation for a baptismal service.

### Westboro

The Westboro Regular Baptist Church (suburb of Ottawa), has been served for the past month by Rev. H. L. Davey, missionary on furlough from Liberia. Attendance at all services has shown an increase and with the coming of their permanent pastor, it is expected that there will be continued progress. Pastor Lorne Hisey of the St. Amedee field in Quebec Province will shortly enter upon his duties at Westboro.

### Medina

Rev. Melchie Henry was recently assisted by Rev. Arthur Lee at Medina. Mr. Lee's services were much appreciated and enjoyed, and were an encouragement to the resident Pastor whose labor of love among his own people and his own kindred is not without its problems. Pastor Henry's faithful ministry has borne fruit throughout the years on the Reserve, but he is desirous that the fellowship at large will remember him at the Throne of Grace, for he covets for his people a deeper experience and growth.

### Westport

It has been gratifying indeed to see the interest which has developed in the Westport Regular Baptist Church in the course of the past year or so on the behalf of the missionary work of the Union, and the Pastor, Mr. Charles Hardie, now advises that since the visit of Mr. Davey to the church, he feels sure that there will be a greater effort made for the extension of the work in needy Liberia.

On the evening of March 27th, the Westport Church welcomed our missionary-on-furlough for the first time. The people gathered with expectancy and in spite of bad roads there was a great gathering. The lantern lecture began at 7.45 and continued until 9.30 and then the curios had to be exhibited, the interest seeming to increase as the story of the work was unfolded, the people remaining to hear more and more.

### Runnymede Rd., Toronto

For many years the Runnymede Road Baptist Church, Toronto, has been known in its community by the company it keeps. It has been shunned by many within a stone's throw of its door as if the plague were stalking by its side. It has been jeered at and maligned by those who considered themselves broad-minded and it serves a neighborhood where churches and theatre vie with one another to give entertainment, but its Pastor, Rev. P. B. Loney, is nevertheless respected and welcomed into homes where no other minister has ever called.

Such messages as are delivered from the Runnymede pulpit cannot be looked upon as popular. They are heart-searching messages from the Book, messages of warning; messages of comfort; messages telling forth the love of the Heavenly Father expressing itself in the provision made for a lost world. The way of salvation is made plain, and it is not to be wondered at that the world abhors them, but recently many strangers have been numbered among the congregation and the attendance at all church services is increasing. The new interest which seems to be evident is not analyzed. Whether it is a breaking down of prejudice, or a great need in the lives of the people which brings them to a church with a positive message, is not known, but their presence at the services puts upon the church added responsibility. Pray that the Word will have free course and that there may be many brought to a saving knowledge of the Lord.

## SHENSTONE MEMORIAL, BRANTFORD

The annual business meeting of Shenstone Memorial Church, Brantford, was held on Wednesday, March 8th, with Brother H. Elliott in the chair. Reports for the past year's work were received and since the reorganization last November, the church has made steady progress.

The annual social gathering was held on Wednesday, March 15th, and about one hundred and twenty sat down at 6.30 p.m. to a goodly repast provided by the ladies of the church. After supper, a time was set aside for a sing song and following this Rev. W. E. Atkinson, secretary of the Union of Regular Baptist Churches of Ontario and Quebec, brought a forceful message.

The church passed a formal resolution thanking the Union for the help which had been given and for the arrangements which had been made for the church from Sunday to Sunday.

The church publicly expressed its thankfulness for the restoration of Brother James McGinlay. The meeting was brought to a close with the singing of that hymn of love, "Blest be the tie that binds our hearts in Christian love".

#### FOURTEEN DAYS ON TREK IN LIBERIA'S HINTERLAND

The readers of the UNION BAPTIST WITNESS pages are deeply interested in the work carried on for the Lord Jesus Christ and in His Name in the Republic of Liberia, and it occurs to us that they will not be wearied by the journeyings necessary in order to visit the country round about the Geah Bar Zondo Station. It will certainly not be as trying, we know; upon those who follow, in imagination, the walk of the missionaries, from easy chairs in the homeland as it would be to actually participate, but let us get ready.

#### Preparations

Despite the hustle and the bustle and the one hundred and one things which must be seen to before leaving on a journey, there is something thrilling about contemplating new sights and new experiences and, therefore, the tediousness of routine is somewhat relieved, even though, when leaving a Mission Station everything must be thought of and direction after direction given to those left in charge. Then, the necessary chop must be safely and securely packed in such a way as to permit of easy access and only that food must be taken which will keep well and be unspoiled by heat and dampness. The food problem in connection with a fourteen-day trek in the bush country of Liberia is a real one, we may well suppose. It is necessary also to travel light and be prepared for any emergency at the same time. We hope that "preparations" in themselves will not be too much for any who propose to go on this little trip.

#### We Start Out

"Early to rise" is ever the slogan in the tropics and the morning of December 28th sees the party ready for their journey by six o'clock. Here they are, all are ready—the three missionaries, Rev. G. D. Mellish, Mrs. Mellish and Miss Florence Stacey, twenty carriers, the Mission's Head Boy and a cook boy.

What a sight it is! Swaying along the path in single file those twenty carriers with their precious loads upon their heads, the Head Boy supervising, the Cook Boy with his pots and pans and his amazing ability unsuspected and unappreciated until the weary, hungry missionary, finds that his Cook Boy is surprisingly capable of cooking a variety of dishes with the aid of one pan and that the meal is appetizing. On trek it is anyway, when the appetite does not have to be coaxed and a hot drink, on a hotter day, even should the water still be brown after it has been filtered and boiled before coming in contact with the tea, is refreshing.

#### On the Way in Earnest

Leaving Geah Bar Zondo Station, the path leads almost due north to Bakon and on through Gogo, Wez, Joa and Jodadosansapwe, one day's journey of about twelve miles (judging from the map). What a journey it has been, for the path has been interrupted by river and stream, and has shown much variety from the standpoint of roughness and as well contrasts many from the standpoint of barrenness and beauty.

Early on Thursday morning, December 29th, 1932, we leave Jodadosansapwe for Sanapelle still travelling north. By 7.15 a.m. we reach the town and within the next half hour have the honour of meeting the Clan Chief and receiving a dash of a small chicken from him. We observe that the town is a new one and that it is building up rapidly and bids fair to be of considerable size.

From Sanapelle we follow a rough, hilly, stony path and come to Yue, which we find is a small town and leave it to be on our way again. The path to Drojua is clean but especially wearisome and uninteresting and then there are flies which persist in being bothersome. Drojua is a small Pesse town. We pass on to Don, a fairly large Bassa and Pesse town, somewhat run down and showing signs of neglect, but the people are friendly and one man seems to be sincerely interested in the Gospel.

Leaving Don and pressing on, Nencon is reached, and there we spend the night. Nencon is a fine town and its peoples are Mano and Pesse. A service is held in the open and the missionary's words are interpreted first into Bassa and then into Pesse and Mano.

#### Far Away From Home

While there may not have been more than thirty miles of territory covered, were one to reckon as the crow flies from Geah Bar Zondo to Nencon, the distance actually walked would have to be estimated by multiplying.

On Friday, December 30th, very early in the morning, farewell is said to Nencon and by seven o'clock the prosperous new town of Gozon is entered. The people here are Bassa and they have planted farms and appear to be quite thrifty. In contrast, the town of Tikbe is almost deserted and few people are living there, and the path is bad and dirty. We pass on.

What a sight awaits us at Geyon! It is a large Bassa town and there we have our chop in a kitchen all decorated up, not for us, but for the country devil whose death the people have been celebrating. The devil has not really died, we are informed, the palaver is merely that he may be livened up a bit. We cannot but wonder if celebrating his death is a hint, or a bit of sarcasm?

The next town is absolutely deserted and so we must keep on until we come to the new town and there we buy rice from passing Mano men. The old town of Gavren, we also find to be practically deserted and a new town by the same name is springing up. We must stay here the night and so with our beds in the open and surrounded by heavy bush, we go to rest. The place reminds one

of a Canadian lumber camp, but we are told, and can certainly believe it, that there are plenty of leopards about, in that bush which is not fifteen feet from our beds. Towards morning a heavy dew falls and the bed clothes are wet and we are uncomfortable, but the people listen well to the Gospel and our hearts are rejoiced.

On the 31st of December, we commence on the long path to Ka bli and it is necessary to pass the Yaw River over which a shaky bridge composed of about three small logs is the uninviting link. Gingerly the boys and the missionaries help one another across and then comes the finale, a sloping tree trunk which must be manipulated in some way or other. It presented a tight corner, particularly for the ladies and no help could be offered, for a lady cannot be carried with the ease of a box that can be securely placed on the top of a boy's head and be counted upon to stay there while rivers are crossed, and sloping tree trunks are maneuvered. Strange as it may seem, however, the impossible was accomplished by the unconquerable missionaries, Mrs. Mellish and Miss Stacey, who managed their descent by sliding, clinging, wiggling, in, if not approved style, still a style which landed them safely.

#### Making a Long, Long Story Short

The plans for the week ended at Trobe and passing through Ka, Quipu, and over the Bassa boundary was not an uneventful trip but a rather hurried one. Nyagarwi was a fine, large Mano town and the people were clean and industrious. Next Yineme is reached and the people crowd around to look at the missionaries. On leaving Yineme, the Nyue River presents itself, but there is a luxurious raft here and country rope stretched over the river by which to pull the raft, makes crossing easy. At Trobe we spend the night in a fine large house given for our accommodation, and Sunday, New Year's day, we awaken to find new opportunities of service.

The Sunday services are to be held in the chief's large kitchen, but first of all Mrs. Mellish and Miss Stacey desire to gather about them some of the people for Sunday School. They expect to teach a few but find all are interested and so everybody comes to Sunday School and it is to that congregation Mr. Mellish speaks, his message having to be translated from Bassa to Mano. The people ask many questions and are quite interested. Oh, that the story told under such difficult circumstances could be interpreted in its simplicity to their darkened hearts! The burden of the responsibility resting upon the missionaries as they endeavour to make Christ known to this people is heavy.

The Lord's day of rest is observed at Trobe and the missionaries are refreshed and strengthened for the morrow.

#### Upon Another Day

We shall finish our trek with the missionaries, leaving Trobe on Monday, January 2nd, and finishing the journey on January 9th, sharing their adventures and their experiences. We wonder if we can share their burdens also and night and day remember them in prayer?