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

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The Jarvis Street Pulpit

LIKE SILLY SHEEP

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 9th, 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.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6.

Prayer by Rev. W. S. Whitcombe

O Lord, our Lord, how excellent is Thy name in all the earth! Thou hast set Thy glory above the heavens. How manifold are Thy works, and Thy ways past finding out. The whole earth is full of Thy glory. Thou needest not the voice of our faint praise to show forth Thy glory, or to sound forth Thy wondrous works. What is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou hast hosts of heavenly beings who delight to sing Thy praises, and yet those angelic beings who have never disobeyed Thee cannot sing Thy praises as can the redeemed. Upon lips that have spoken against Thee, into hearts that have rebelled against Thee, Thou hast put a new song. So we sing, Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.

We come before Thee with our needs to-night, for Thou hast taught us to ask Thee. Yet we know that before we ask, Thou knowest the things of which we have need; but we come as children to our Father, always needy, and yet always knowing that Thy grace never fails. Thou Who seest even the sparrow fall knowest each one of us in this place, and those who join with us in this service though separated by distance. Thou knowest the secret tear, the sorrow hidden from every eye but Thine. Speak to those who bear burdens to-night, saying, It is I, be not afraid. To those whom Thou hast caused to go through deep waters, fulfil Thy promise that the waters shall not overflow them. Stand beside beds of pain, we beseech Thee; alleviate the suffering. Sanctify every distress and difficulty to Thy believing children. May they see these experiences as messengers of Thy grace.

Especially we pray for those who listen to this service by radio; to the preaching of Thy word, the singing of the hymns. Some perhaps believe Thy word, and yet have not come to the place of decision; draw them to Thyself to-night, that ere they sleep they may have the assurance of salvation. For those who are careless and indifferent, we pray. Stir them up to a sense of their danger, and give unto them that wisdom in which Thy fear is found. Touch those who desire to turn to Thee, and yet love their sins more;

teach them of Thy love, and of the danger in which they stand.

Let Thy word go forth to-night in the power and demonstration of the Spirit; may it be wielded in the power of the Holy Ghost, O God, so that this night the great miracle may take place in the hearts of men and women who hear. Shine into darkened hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And unto Thy name will we ascribe all the praise and glory, through Jesus Christ our Lord and Saviour, Amen.

We have lived, until very recently, in an age when men were proud of their own progress, of their own achievements, particularly in the realm of the temporal and material. The spirit of our day has been very largely the spirit of Nebuchadnezzar who "walked in the palace of the kingdom of Babylon . . . and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Pulpit, press, and platform, for many years, have been occupied chiefly in the glorification of man and his achievements. But we have seen our house of cards tumble about our ears, and the human spirit generally is now somewhat chastened, somewhat humbled. There are not quite so many men and women who boast of human infallibility to-day. It has become popular for men to plead their poverty, and even the wisest of men are ready to answer your enquiries as to their estimate of the future by frankly saying, "I do not know." If the prevailing depression has done nothing more than that, it has accomplished something, for why should the spirit of mortal man be proud? What have we to be proud of?

But in the spiritual realm men still boast of their ability to bring things to pass. One of our deacons

related last evening in the prayer-meeting a conversation he had had with a man of eighty years, who declared his belief that men make their own hell or heaven here and now, and saying he had done the best he could; to which the deacon wisely replied, "Well, sir, if you have done your best to make your own heaven you have certainly made a pretty mess of it."

I do not think there is any question about man's ability to produce hell. Anybody can do that. But I have seen nothing to suggest that it is within human competence to produce a state of life which, at any point, is comparable to the heaven described in this holy Book. Yet there are men who drift along, assuming that their judgment of things spiritual is the final word. There are those who "faintly trust the larger hope", who boast that they are agnostic in respect to conditions which obtain beyond the grave. They do not know, but they trust all will be well. Some of them are fond of quoting Tennyson:—

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

I would substitute for that "larger hope", the largest hope. I see no reason why we should speculate in respect to matters of which it is possible for us to be absolutely certain. I think that any candid mind, who will read the divine revelation of human nature in its present state, and its inevitable natural destiny apart from divine grace, will recognize that the revelation of this Book is in strict accord with the record of authentic history everywhere. Here it is: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Three important and fundamental doctrines are set forth in the text. If you do not like the word, "doctrine", I will find a substitute for it. There are people who decry doctrine—and proceed immediately to give you a "big chunk" of their own doctrine, for their doctrine is that they do not believe in doctrine. Very well, three important and fundamental truths are here set forth. The indisputable truth of sin, that men everywhere come into this world bringing with them an entail of moral defection, of moral imperfection. Then there is the truth of individual responsibility, our ability to take our own course, our freedom to have our own way. Then the great principle of redemption by substitution, through the labour, the merit, the sacrificial death of Another: "The Lord hath laid on him the iniquity of us all."

I.

I affirm that THIS WORD OF REVELATION RESPECTING OUR SIN IS THE ONLY VIEW THAT IS IN ACCORD WITH THE RECORD OF HISTORY, and with the facts of all human observation and experience, that "all we like sheep have gone astray".

All is a little word which includes everybody, a little word which admits of no exception, a word which shuts the door of hope upon the self-righteous who trusts in his own merit, by insisting that he has none in which to trust. "All have sinned"; "All . . . have gone astray."

That doctrine may be very humbling. It may, indeed, be very humiliating for any one of us frankly to acknowledge that truth. But surely no sane man will question its accuracy. Whatever your theological training, whatever your religious predilection it must be admitted that everybody has gone astray.

Observe that *it is said we have "gone astray"*. It does not say that all are as bad as they might be. It does not say that there are not yet greater depths of iniquity into which men may plunge. It does not say there are not remoter reaches of the far country which men, in their folly, may yet explore. The Bible nowhere charges that all men are murderers, thieves, and liars; that they have openly violated, in letter and spirit, every precept of the decalogue. It says that we have "gone astray". It does not say that anyone of us is as bad as he might be: but it does say that no one of us is as good as God requires us to be. We have "gone astray". We have fallen short of the divine standard. We have departed from paths of rectitude which have been laid out for us by the moral Ruler of us all. We have done that which is contrary to the holy will of God, and in so doing we have violated the moral order and constitution of things. We are, by nature, at variance with the moral centre, we are eccentric, we are out of harmony naturally with Him Who gives direction to the created order. We have "gone astray".

Surely, apart from all religious considerations, the man who has never been at church, who has never opened the Bible, but for the moral blindness that has come upon him, would admit that self-evident truth that men are not what they ought to be, that men are not what even society requires them to be, and certainly they are not what God demands they should be. We have "gone astray".

The Bible does not credit us even with moral intelligence. The man may be very wise in some matters, he may be able to stagger us with his mathematical calculations, he may amaze us with his astronomical predictions, he may be accurate in many things, he may be prosperous in business, he may in times of depression even have a bank account—and that is a mark of distinction, a mark of cleverness, to keep balanced in days like these—he may have done all that, and his counsel be sought in important matters. There may be men who hear me this evening, lawyers of distinction, men who are able to make fine discriminations, men whose advice on difficult and delicate problems of life is very often sought, and yet men who cannot even advise their own spirits, men who know that in spite of all their mental discipline and practical experience of life, they are constantly blundering in the moral realm. They have not ordinary moral intelligence. They are just like sheep.

And a sheep is the most stupid animal of God's creation. There is nothing duller or more stupid than a sheep. It is not without reason that the Holy Ghost employs such a figure, because in respect to that which is of the greatest value in life, in the matter of the soul's eternal destiny, men are as stupid as sheep.

They follow each other. The imitative faculty is very largely developed in most men. You see it in the little boy. He is only ten or twelve years of age, but he has seen his father smoke a pipe, and he thinks that is one of the evidences of his being a man. He finds a cigarette somewhere, and really imagines that he is quite grown

up now. Have you not seen the boys on the street, poor silly fellows, smoking? They are just stupid sheep.

Have you ever ridden in a pullman car, and fancied you were in a cattle car with a number of sheep? One man swears—and another swears because he does. One man takes a drink—and the others follow suit. One man tells an indelicate story—and another tries to exceed it. Men have not even the wit of the winged creatures, for “the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord”. The Bible charges us with lacking the homing instinct of the ox or the ass, for the reason that “the ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider”. Next time you use that uncomplimentary epithet in trying to describe somebody, apologize to the quadruped, for the Bible says the ordinary man has not as much sense as that long-eared creature that renders often such invaluable service to mankind.

There is a man who hears me to-night who, in the secret of his own breast, admits the truth of the accusation. He may preside over great business concerns, but to his own conscience he must admit that wherever he has been required to choose between his own way and the will of God, he has gone astray, he has made the wrong choice always when left to himself.

The sheep is an utterly defenseless creature, the prey of dogs and of wolves. It is wholly dependent upon somebody else’s help when its natural enemies beset it. You remember how David said, “Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.” The lamb was not saved by its own effort; it would have made a meal for the lion or the bear had it not been that a power not its own delivered it.

How utterly helpless we are in the face of moral evil! I know how men boast. I wonder how many of you listen to Amos and Andy? I confess I always do, when possible. They are good friends of mine, and I feel sometimes like writing them and telling them so. They are splendid moral teachers. I wish people would heed some of the implications of their humorous skits. There are men who are proud of their strength who hear me to-night, some within these walls, and some by radio. I shall tell you something you will not like: you are about as competent to deal with principalities and powers, about as able to wrestle with the devil, as Andy was some time ago to wrestle with a champion wrestler. Yet you strut about as though you were real heroes—while the devil laughs at you. The sheep cannot defend itself.

“All we like sheep have gone astray.” There is no exception to the rule. The principles of heredity do not prevent the operation of that law. The man’s father may have been a good man, and the man himself be a bad man. The so-called science of eugenics is no substitute for the power of regeneration. We cannot be so well born as to escape the operation of the law, “All we like sheep have gone astray.” Hence the necessity of the Lord’s saying, “Ye must be born again.” You must

have another moral nature. You must have a higher intelligence. You must have some spiritual enlightenment if you are ever to be other than you are by nature and on the natural plane. “All we like sheep have gone astray.”

Surely every page of history, and every page of individual biography, attest the truth of it. Every one of us here this evening, Christian and non-Christian, must admit that we have gone astray.

II.

The next great truth herein expressed is that of *Individual Responsibility*: we have had our own way: “We have turned every one to his own way.” There is not very much that is distinctive about us. There are differences of personality, I suppose, and differences in our physical constitution. Experts tell us there are differences in our blood content, but I do not know what they are. There are differences in our features. The Lord has seen to that in order to make life tolerable for all of us! There is only one of a sort anywhere, and yet, when assembled together, we are much alike. We are very much like a big flock of sheep. There is not much that distinguishes one man from another.

How easy it is to forget people! If a man is physically deformed, has an impediment in his speech, has lost some member of his body, or if he is just a little off the average, you may remember him. But meeting one man in a multitude, there are so many others who resemble him in one form or another that it is not always easy to remember him the next time you meet him. We ought not to find fault with each other because we are unable to remember—for there is not enough of some of us for anyone to remember. We may easily be forgotten.

That is why there is such a variety of dress, I suppose. I am glad when people do wear distinctive dress, a blue coat, or a red coat. I wish the men would dress—not quite like the ladies; I do not mean that; but I wish they would put on colour, some badge of distinction, so that men would not be lost in the crowd, but would be easily remembered. I covet the gift of some men for remembering faces and names.

I recall at the moment a story told of the great Spurgeon. One morning he met a gentleman by the name of *Partridge*. Spurgeon shook hands with him, and went into the service. Meeting him a second time about a year later, he greeted him cordially by saying “Good morning, Mr. Partridge.” “Pardon me, Mr. Spurgeon, but the name is *Partridge*, not *Partridge*.” I beg your pardon, said Spurgeon, “I will try to remember, and will not make game of you any more”!

The addition of the letter “r” in a name, the difference in the colour of one’s hair, the difference in stature, help us to maintain our identity, and not to be lost in the crowd.

But alas! alas! there is one thing that we all have that distinguishes us from everybody else. *There is one thing that is peculiarly our own*. It is not necessarily your clothes. I am not sure even of your complexion! I do not know whether you own the car you drive, or the house you live in. But there is one thing that is your own, and that is your “own way”, your own sin as distinct from everybody else’s sin. Do not blame society. Do not become sour and bitter, and rant against capitalism, and all the rest of it. There may be defects in

our economic system, but the chief trouble with all of us is in the state of our own hearts. It is because "we have turned every one to his own way".

There are some people who are very poor to-day, who are half inclined to insist that civilization needs reconstruction, and that the economic system under which we live needs to be recast, in order to meet new conditions. But only three or four years ago these same men were using that same economic system, and as long as it led them to prosperity, as long as they could exploit it and other people to their own advantage, they had no fault to find with organized society. It is only when things collapse because men have turned to their own way that they find fault.

I do not know what your past record is, but I am positive that notwithstanding untoward circumstances, notwithstanding the winds of adversity that may have troubled you, a careful and accurate and thoroughly honest analysis of your own situation would place the responsibility for that which has brought you the greatest distress of all, upon yourself. It is not other people who have gone wrong so much as you yourself. Each has gone in his own way, and we must each give an account of himself to God. Let us have done with all this nonsense of blaming others. It is true we have followed others' example, it is true we have acted like sheep and gone with the multitude, but we have each chosen his own individual path. We have gone astray in our own way, and we are individually responsible to God for what we are. Face it, my friend, this evening, and cease from your criticism and censure of society in general, and let the Spirit of God, in the light of His Word, and by the application of the principles of His Word, bring home this great truth to you.

The great need of the world is not, primarily, another economic system, defective as the present one may be. Let us mend the defects. Let us improve our system if we can. Let us make it easier for men to do right, by all means, and difficult for them to do wrong. Let us by every means in our power make it possible for the man who lacks the strength of some others to live a decent and honest life. I agree with any sort of reform, and welcome the suggestion of anyone who can make this world better. I have no sympathy with those who say the world has gone to the devil anyhow, and the sooner things are wound up the better. I am looking for the glorious appearing of our Lord Jesus Christ; but I believe it to be the duty of everybody to make life here as wholesome as we possibly can. But education and politics have vainly done their utmost to make life better.

The great problem is to find good men. What we need is better men, but we shall never have better men so long as men "turn every one to his own way"; and refuse to accept God's way of living. That is the charge the Word of God makes, that the fault with the individual, with the world, with humankind everywhere, is that men have turned to their own way rather than accept the ways of God. It is sin—sin in the individual—that has brought the world where it is. I think even our evolutionary friends will have to reconsider their position, and give this old world—if there be anything in their theory—a much longer stretch of time to arrive at any approximation to a millennium than even they have given heretofore.

If you read the daily newspapers you will find that this fatal malady, which the Bible calls sin, is rampant

in the halls of state, of commerce, and of education. We need something to change humanity at its heart. Short of that, there is no hope for society, no hope the world.

III.

WHAT IS THE REMEDY? "The Lord hath laid on him the iniquity of us all." I do not suppose my critical friend, or modernistic friend, is here. He would not come inside the walls of Jarvis Street Church, but he may be quietly and secretly listening to what I have to say, that he may have something to object to. Here is something. You object to the principle of vicariousness, to the Bible revelation of God's plan of redemption. You say, "I do not believe that. You have just said we have turned every one to his own way. If we have turned every one to his own way, and are each responsible for his own sin, how can we be delivered from that responsibility by Another's suffering in our room and stead?" So then *per se* it is the principle to which you object? I have heard people say that the vicarious principle is philosophically immoral, that to say people can be saved by Another's atonement is to strike at the very root of the moral government, that it leads to antinomianism: "Let us continue in sin that grace may abound."

Let me ask a question. I was just now speaking of the principle of substitution. What did you have for dinner to-day. I shall not ask you to reply aloud. Are you all vegetarians? I think I should be safe in asking all the vegetarians to stand up. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." How did He clothe them? With coats of skin, at the cost of life. How do you live? You could not live a day without the cost of the life of something.

I never cross a great bridge without asking myself the question, I wonder how many lives were sacrificed in the fabrication of this structure? There is a bridge going out of Montreal—I forget which bridge it is—on which a tablet has been erected to the memory of the men whose lives were sacrificed in the building of the bridge. Get on the train and go yonder to Winnipeg, or further still, to the Pacific Coast. Go around the north shore of Lake Superior, through the rocky country by way of the great tunnels, and by and by come to that marvel of engineering triumphs manifest in the Rockies. Ask yourself, "How many men died that I might make this journey?"

We talk about civilization. Such as it is, how did we get it? By the operation of what principles were we able to broaden down from precedent to precedent in social and national life to improve the social structure? How was it brought about? Nearly every reformer has been hailed as a crank in his own day. Nearly all had to lay down their lives for principle. The liberty we now enjoy as British subjects was purchased for us at the price of blood.

There is a vast difference between the vicarious principle here alluded to and that which obtains in the text, but why object to it when you profit by it so generally? I am amused when these youngsters in the universities hold debates and pass resolutions that they will have no more war. We all hate war, but we may sometimes be forced into it, as our fathers were. These young boys will have more sense when some great principle is at issue that can only be maintained at the price of

blood. There will not be wanting men who will lay down their lives that that principle may be maintained. I am not an advocate of war, but I call attention to the fact that human progress has been made by this vicarious principle, and we ourselves to-day enjoy what we do because of what others have done for us.

I did not lay a stone in this building—neither did you. Nor does there live a man in the membership of this church, and so far as I know among our Baptist people, who had anything to do with the erection of this building. But it is rather a fine building, is it not. "Other men laboured, and ye are entered into their labours." Do you object to that principle?

Do you owe anybody anything? Are you in debt? Have you any objection to someone's paying your debt. If someone were to offer you a few thousands of dollars to settle your accounts, would you say, "I—I—I do not approve of the vicarious principle?" I wish some people would object to it more strongly—they would not borrow from me so often to pay their debts.

That principle is wrought into the very fabric of human life. The crown of His harvest is always life out of death. When God willed to save men by the principle of substitution, He provided means that His banished be not expelled from him. It is in harmony with the very nature of things that "the Lord hath laid on him the iniquity of us all". It is the old, old story of "the Lamb of God, that taketh away the sin of the world", Who was able to bear your sin and mine, to pay your debt and my debt; because He was not only man but God as well.

I will let you into a secret. Could I have followed my argument to the conclusion, I should be just beginning now; but I will stop before I go farther. I have said enough to make you see clearly that we have all gone astray, that we have all had our own way, and that God has taken account of the sins of every one of us, and has laid them upon Christ. He has balanced the books. Call it a mechanical theory of the Atonement if you will. Bookkeeping is mechanical. You can count by machine to-day—and I am glad, because I never could count. Bookkeeping is mechanical. There is a moral balance to be maintained. God does keep books. He does take account of men's sin, and has rendered to His own law such satisfaction as His law required, taking into His own breast, into His own heart, the sorrows of the world. He has suffered the Just for the unjust to bring us to God.

I beg of you to come to Him. I have no other message. I have no other theme than this, that "Christ died for our sins according to the scriptures . . . he was buried, and rose again the third day according to the scriptures"; He ascended into heaven, and there as our great High Priest He makes intercession for us, pleading the merits of His own blood. Whoever will but name His name, and call upon Him with contrition of spirit, will find the answer in the skies as He shows His wounds and exclaims, "Deliver him from going down to the pit: I have found a ransom." Accept that ransom, the cancellation of your debts; accept a new nature from Heaven, and begin again with the Lord to-night. Some day He will come down the skies, and put an end to all unrighteousness. The kingdoms of this world, in His own good time, shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.

A NODDING ACQUAINTANCE WITH KING SAUL

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, April 6th, 1933.

*Eighteenth 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 8 to 10.

In the section of Scripture to which we have now come there is a character which is one of the most interesting studies in the Book, whose story is one of the greatest tragedies of all history.

We begin by glancing at the eighth chapter of the first book of Samuel, which sets out the principle that **ALL MEN HAVE THE POWER OF CHOICE**. The people of Israel asked for a king, and Samuel was directed of the Lord to grant them their request.

Men are not mere puppets. We are not the creatures of circumstance. We are endowed with certain qualities by virtue of the fact that we were made in the image and likeness of God. When God said, "Let us make man", He was shut up to the necessity of deciding whether He should make a man or a machine—and He made a man, endowing him with certain powers which, if I may reverently say so, God Himself never fails to respect. There is a sense in which what Whittier says is true, that He has put a crown upon our brow, and a sceptre in our hands. He has made us to be kings, subject only to the King of kings. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

"Man, as man, retaineth yet,
Howe'er debased, and soiled, and dim,
The crown upon his forehead set,—
The immortal gift of God to him."

That is quite in harmony with the scriptural doctrine of human depravity which we have seen so frequently illustrated in the Word, and so abundantly exemplified in human history and in our own experience. We shall see presently that the fact that man still has the power of choice is in complete harmony with the theological doctrine of the depravity of the human heart.

And what a solemn reflection that is, that the course we take through life is of our own choice, that the career we adopt is of our own determining! What we are, what we become, we are ourselves responsible for.

You will observe that in this case man's choice involved, when he exercised his will—as it always does when exercised without divine direction—the rejection of the divine for that which was opposed to the will of God. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Men, left to themselves, invariably choose that which is opposed to the will of God, for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." When the carnal mind exercises its natural function it is always directed against God.

You will note that man always *chooses against his own interests*. He thinks to profit himself, but in so doing he is his own worst enemy. The Israelites had

had set before them a picture of the king who should reign over them. He was to be one who would exploit them at every point to his own advantage. The Lord said, through Samuel, "There is the object of your choice; do you still want a king?" "Yes", was the unanimous answer. You cannot stop a baby's crying for a sharp knife by telling him it is sharp. He will still cry for it—because he will see the brightness instead of the sharpness. Thus do men always make choice of that which is contrary to their own highest good. As you look back over your life, and recall how often you have chosen for yourself, how often you have exercised your own will, apart from God's Word and Spirit, tell me of any one thing that you ever, of yourself, chose for yourself, that did not turn out to your disadvantage. Always we choose a king who will exploit us for his own profit.

Let me recommend to you a very diligent study of the biographies of Scripture. A minister asked me only a short time ago, speaking of our Bible School, whether I conducted a teacher-training class. I said, "Precisely, what do you mean?" "Do you instruct your teachers in the principles of pedagogy, in child psychology?" I said, "No, I do not." We teach the Bible, and that is the best text-book on psychology, for it was written by the only One Who knows what is in man. Study the character of Saul as it is here delineated by the pen of divine inspiration, and you will find the true nature of the man described.

Look first of all—and that will be our concern chiefly this evening—at the externals of the man, at that which was open and manifest to all. In the eighth chapter God has warned the people what kind of king they are to have. They say in effect, "All right, we are content; we will have him." The ninth chapter introduces us to him. There is not the slightest resemblance between the character described in the next two chapters and the character described in the eighth chapter. One might suppose that a mistake had been made somewhere. The man is Saul, the son of Kish. He is introduced to us as a man of attractive personal appearance: he was a "goodly" man. There are not very many of them, but occasionally one stumbles upon a man who is not bad to look at! Saul was one. He was "goodly" in appearance. He was a man of splendid physique. He was not a short man. He had the advantage of being rather "well set up", as we say. "From his shoulders and upward he was higher than any of the people." Tall, good looking, splendidly proportioned, he was a man who seemed to have been born to be a king. He was, as the proverb has it, "to the manner born".

Anticipating the future for a moment, let me warn you that evil almost invariably approaches us in just such a guise as this. The devil transforms himself into an angel of light. He makes sin to appear attractive. It was "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise (that) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

A man of Saul's appearance has a decided advantage. Rough and uncouth men, who make their way by violence, and in the darkness of the night, may afford to be unattractive; but the man who exploits the people to the tune of millions, and who feathers his own nest

at the expense of the people, must be a good looking man. In order to be a successful crook of that sort a man needs to be rather good looking. Therefore we masculine mediocrities cannot afford to be other than honest!

However, there was no appearance of evil about Saul. He was a very dutiful son. He lived at home. He was not one of the wild young men who go to the far country to seek their fortune. He was a good young man who lived at home. When his father needed a bit of work done he knew where he could find a servant who would do it. When the asses were lost, he immediately commissioned Saul to go to find them. He did not expect this young man would be preoccupied with his own interests; he was always ready to do his father's will. He was like another young man of whom we read, who summarized his own life-story by saying, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." Saul was an exemplary young man who looked after his father's interests.

Then, he was more concerned for his father's peace than for his father's property. After he had been away a while without finding the asses, he feared his father would be anxious about him; from which I gather he was a man of a very sympathetic disposition. "Come, and let us return; lest my father leave caring for the asses, and take thought of us." Consideration of other people is among the most admirable qualities of the human heart.

Coming home from England during the war I fell in with a professor from Boston. He had gone over to England on an American ship. The decks were crowded with cots. When the ship got into the war zone the people were filled with panic. He said, "I never had such a forty-eight hours in my life. The people had sailed on that particular ship because they thought it was safe. I came back on a British ship, with the submarines watching for it. All on board had faced the possibility of trouble, and were mentally prepared for it."

"Before starting for home", my professor friend said, "I cabled my wife. Another man said he did not want anybody to know that he was exposed to danger. He did not let his wife know he was sailing. He did not want her to be anxious, and by sending her no word, the danger would be over before she knew of his sailing. But I never do that kind of thing", said the professor. "Why should they not stew a little?" He had sent a cable to his wife and friends so that he might be a cheap sort of hero, that everybody might be sympathizing with him!

There is a character in the New Testament, Epaphroditus, of whom Paul says, "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick." Saul was a man like that. He said, "Let us get back quickly." So far, he appears as an exemplary character.

He was a man who apparently had the fear of God in his heart. He had respect for the institutions and ordinances and offices of religion, and he went to the seer that he might enquire about the asses that were lost. I do not think there was any superstition involved: it was rather that he trusted the Lord. As He came,

Samuel recognized him as the coming king, for God had told him the day before, "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel." Saul had no idea of this. He was out looking for his father's asses, never dreaming that in the exercise of that filial duty he would stumble upon a kingdom, and would reign after he had been anointed king.

This man still showed no signs of becoming the tyrant which the Lord had described him to be at heart, for when Samuel recognized him he invited him to a feast which was already planned in his honour, with thirty guests invited. He gave the place of honour to this stranger who had stumbled upon him out of the tribe of Benjamin. He told Saul that the Lord had chosen him to be captain over the hosts of Israel, and Saul was surprised: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" A more unlikely person could not be found. He seemed to be a truly modest man.

Keep this in mind, because you will see the application of it all presently. He was not a man who appeared likely to develop into a Hitler, or a Mussolini, or a dictator of any kind. He was a very humble man. But there is no way of anticipating what a humble man may become—or a modest woman either!

I was present on a birthday occasion of a certain man of prominence in the United States a few years ago. A number of people delivered complimentary addresses, and then the gentleman's wife was asked to say a few words. She told the story of a conversation she had had with her youngest boy. The boy said to her a few days previously, "Mother, I have been thinking a little about you and dad. When you married him, he had not done very much, had he?" "No," the mother replied. "He was in rather a humble position, was he not?" "Yes, rather humble." "Well, how in the world did you know how he was going to turn out?" "I didn't know," she replied. "Well, then, what did you take him for?" said her son. "I just took a chance," she answered.

Women do take a chance when they get married! And men do too, sometimes! Certainly there is no telling what a man will become. Nobody would ever have dreamed, up to this point, what Saul would become. He had not one thing registered against him.

He seemed to be responsive to spiritual influences. Samuel took Saul aside and poured the anointing oil upon his head; it was a private anointing. Then Samuel said to him, "Is it not because the Lord hath anointed thee to be captain over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found . . . After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high places with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt

prophesy with them, and shall be turned into another man." And it became a proverb in Israel, "Is Saul also among the prophets?"

It was a most unlikely thing, according to the description of the coming king in the eighth chapter. There did not seem to be much that was objectionable in Saul's makeup. For a while he did seem hospitable to spiritual influences. Study carefully the thirteenth chapter of Matthew's Gospel, the parable of the sower and the seed, and learn not to judge by the sight of the eye. Israel thought she knew how to choose.

Samuel arrived at Saul's home soon after he himself got there. He called all Israel together at Mizpeh, a great convocation of the people, and said, "You have sought a king, the Lord has granted your request, and I am going to introduce your king to you." He sought for the king, but could not find him; and searchers had to be sent out for him. After a while they found the king hiding "among the stuff". How humble! How retiring! So humble was he that he dreaded this public manifestation of favour! At last he was brought forward, and Samuel said, "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king."

Very well; what of all that? Is not that the sort of man we should like to have rule over us? Do you believe in democracy? Do you like to choose your own rulers? What sort of man will you choose? Just such a man as Saul; a good man at home, a good man to his father, humble, devoted to duty, against whom there is not a mark. Put him up, elect him to parliament. "Now we shall have reforms", the people say.

What is the history of democratic institutions, of these splendid men who are elected to serve the interests of the people? Precisely the history of Saul, the son of Kish, with here and there a noble exception. You do not know what a man will do until you put him in a position of responsibility. Saul himself had no idea what was inside. Neither have you! How the Scripture abounds with examples of that principle! You remember the story of Hazael, how the prophet told him that he would murder his master? To which he replied, "Is thy servant a dog, that he should do this great thing? It is utterly unthinkable. I could not do that." But he did it! He did it! Who would ever have dreamed that Ahithophel, who spoke as a divine oracle, would prove the chiefest of all traitors in Israel? "Lord, I am ready to go with thee, both into prison, and to death!" "Though I should die with thee, yet will I not deny thee!" "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Peter said, "No! It is impossible!" But he did it! "Verily, I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" "Is it I?" "Is it I?" In the presence of Divine Holiness I fancy they had all suddenly become aware of their own depravity. There is a beautiful touch in one of the Gospels. They had all asked, "Is it I?" And then I fancy John got a little closer to Him than the others, for it is said, "He then lying on Jesus' breast saith unto him, Lord, who is it?"

That is the only safe place. That is the only place where you can say, "Who is it?" Anywhere else you must ask, "Lord, is it I?"

Would anybody ever have dreamed that the day would come, when, as the procession passed along the street and the women of Israel came out with their psaltries and cymbals, and began playing and singing, "Saul hath slain his thousands, and David his ten thousands"—would anybody have dreamed that this modest man Saul would suddenly discover something inside awakening, and expressing itself in words like these, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward." This is the man who hid among the stuff? Would you ever have expected that he would put a javelin at his side to smite to the wall the man who had never done him an injury in his life, whose only offence was that he had served God and his nation, and had earned the favour of the people? But Saul did! He said, "I will smite David even to the wall"—and "David avoided out of his presence twice".

Human nature is not very good looking when submitted to examination under the divine microscope, not very admirable. I tell you, my dear friends, our old natures are far more complex than we have ever dreamed. There are potentialities for evil in the old man that would make us almost afraid to live, if we knew them. At least, it would humble us in the dust before God, and lead us to cry out for divine help, that we might not do those things of which our corrupt natures are capable.

Once more observe, you can never accurately judge by the sight of the eye. You look at a man and assume he is all right. Study his character, and it seems all right. Somebody helps him, lavishes kindnesses upon him, saying, "He will not be ungrateful; he will not be undutiful in the premises." But you cannot tell what he will do. Some one will say, "It is all very well for you to talk generalities like that, but I know one person who is all right." Be careful. The secret of successful living is that we should be kind, charitable, longsuffering, forbearing toward all others—but absolutely merciless with ourselves. Human nature, whether it is in Saul or in you, is all the same; and nothing but divine grace can make it other than a thing that deserves hell.

We shall continue our study of the character of Saul. He occupies a very large place in this history. So far, there is not a mark against him, and we should not know what is yet to come if the Lord had not told us in advance that this modest, humble, serviceable, man would some day become an intolerable and an intolerant tyrant whom nobody could please. Let us endeavour to walk humbly with God.

Suppose you knew that in your physical frame you have the germ of a particular disease that, given opportunity, would develop rapidly and lead to some form of insanity, insanity of a violent character. Suppose you knew that? And suppose an expert physician, knowing all about the case, were to prescribe a particular diet, particular habits of life, and were to say to you, "You have in your physical frame, not only this evil thing, but you have another element that, if it is properly nourished, will gain the ascendancy, and will keep this evil thing under, and by and by destroy it altogether, and you will be saved", what would you say? I think you would say, "Doctor, please

tell me what I ought to have for breakfast to-morrow morning. What ought to be my habits to-morrow, and the day following, and all the days to come? You may depend upon it, I am going to cultivate the thing that is good, and not the thing that is evil."

In every one of us there is the "old man". Given an opportunity, it does become insane, for sin is a kind of insanity, and leads men on to ever-multiplying madnesses until they destroy themselves. On the other hand, there is a new nature in those who have been born again, a nature coming down from God. We are born from above. God has put a little bit of heaven in us to overcome the little bit of hell that is there. He says, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Mortify the deeds of the body; feed the new man; crucify the old man; cultivate the spirit; mortify the flesh; seek the things that are above, not the things which are below; strive after a heavenly outlook; acquire an ever-increasing appetite for spiritual things, which comes as a result of yielding to the indwelling Spirit. An adherence to the principles of the Book will save us from the madness of Saul, and lead us on until we shall be "without fault before the throne of God". Until then, let us walk humbly before our God, remembering the awful potentialities that lie within every human breast.

THREE HUNGRY, HEALTHY CHILDREN ASK FOR MORE.

THE GOSPEL WITNESS FUND.

This paper goes to about 60 different countries and is sent, on request, to hundreds of ministers and missionaries who cannot pay, free of charge.

It is supported in part by its subscription price \$2.00 a year, but chiefly by the gifts of people who regard it as a missionary enterprise.

TORONTO BAPTIST SEMINARY FUND.

This school trains men and women for Christian service at home and abroad. Its only endowment consists of the promises of God and the goodwill of God's people.

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Every Sunday evening service is broadcast over CFRB (690 k.c.) Toronto—a ten thousand watts station—from 7.00 to 9.00 Eastern Standard time. Send a gift to these Three Hungry Children. Address 130 Gerrard Street East, Toronto 2, Canada.

TELL YOUR FRIENDS ABOUT
THE GOSPEL WITNESS WHEN
YOU RECEIVE BLESSING,
AND GET THEM TO SUB-
SCRIBE.

THE WEEK END IN JARVIS STREET

The prayer meeting room was filled to capacity Saturday evening, when a deep spirit of prayer prevailed. There were 1,280 in attendance at the Sunday morning Bible School, and splendid congregations morning and evening. Several responded to the invitation at both services, and two were baptized in the evening, when the sermon appearing in this issue was preached.

WITNESS, RADIO, AND SEMINARY LETTERS

[Readers of The Witness have expressed interest in the letters published from time to time in these columns, and have requested that we continue the practice of sharing with our whole Witness family the communications received from friends and supporters of our various enterprises. As space permits we shall be glad to comply with this request. Following are a few received in connection with the closing of our fiscal year.]

Dear Dr. Shields: Queenton, Ky., March 31, 1933.

I am writing to let you know how much I appreciated THE GOSPEL WITNESS last year. It was a great help to me in the preparation of sermons, and an inspiration to me in my work.

I am just a country preacher. Most of my work is pioneer work, but the Lord is blessing us. I wish I could subscribe this year, but money is so scarce.

May the Lord bless your WITNESS, and your stand in the face of Modernism for evangelical principles. (One of our helpers made it possible for this pastor to receive THE WITNESS.)

Dear Dr. Shields: Harbin, Manchuria, March 10, 1933.

I am enclosing herewith \$2.00 to cover another year's subscription to THE GOSPEL WITNESS. This was a Christmas present, and we felt we would like to make it last throughout the year by renewing our subscription to THE WITNESS.

My dear Dr. Shields: Wincanton, England, Mar. 23, 1933.

I have been richly blessed, comforted, and enlightened by your messages through THE WITNESS. I am happy to enclose cheque for ten shillings. Many people share my copy, and daily I pray for God's blessing upon you and your labours. I preach the love of God and the saving power of the precious blood of His Son in several adjoining villages. My son was found of the Saviour through you. I shall always be in your debt. With hearty good wishes.

Dear Dr. Shields: Vancouver, March 31st, 1933.

It is with great pleasure I am forwarding another \$5.00 for THE GOSPEL WITNESS. I know it is only a small contribution, but I am dependent on a pension. When I read in THE WITNESS how it, with the radio, are being blessed to others it makes my heart rejoice that I am permitted to have a small part in sending forth the word.

Dear Friends: Oslo, Norway, March 15, 1933.

I am so grateful to you for sending me THE GOSPEL WITNESS; the sermons are so good. It is a great help to me, and when I have read the papers I pass them on to the people who understand English.

Dear Dr. Shields: Dalesville, Que., Feb. 27, 1933.

Please find enclosed an order for \$1.00. I am very sorry it is not a thousand, but I shall pray our Father in heaven to make up what I cannot.

Dear Dr. Shields: Vernon, Ont., Feb. 27, 1933.

I have been keeping you in mind, and was hoping I would be able to send you some help. This \$25.00 came to hand, and I am sending it on to you, leaving you to use your judgment as to what fund to credit. I have always tried to remember the Seminary, whatever else.

Dear Dr. Shields: Ithaca, N.Y., March 3, 1933.

How I wish I owned a bank account so I could send you a fine big cheque, but as God blesses the mites this will help some. May all your needs be supplied.

Dear Dr. Shields: Dunsford, Ont., Feb. 27, 1933.

I am very, very sorry that I cannot send you a contribution for THE GOSPEL WITNESS Fund, but it is utterly impossible. In fact I do not know if I shall even have the money to continue our subscription, but I am praying for the money to come in time for that. We should be very sorry not to have it, for it is so interesting, educational, and has such a real spiritual throb throughout. We read the entire paper every week. Your sermons are such a help to shut-ins, and so true to experience; they live, and feed the soul.

Dear Dr. Shields: Winnipeg, March 6, 1933.

Kindly find enclosed \$2.00 for THE GOSPEL WITNESS Fund. I only wish it were possible to send more. However, this is just "a widow's mite", with an earnest prayer for God's richest blessing on THE WITNESS as it goes forth week by week.

Dear Dr. Shields: Brownsburg, Que., March 11, 1933.

Please find enclosed a cheque for \$5.00 for Toronto Baptist Seminary. I should like to give much more, but I trust this small sum may be a drop in the bucket in aid of your splendid institution.

Dear Dr. Shields: Toronto, March 10, 1933.

I am enclosing a small donation toward the expenses of THE GOSPEL WITNESS. We greatly enjoy reading it weekly, and wish we were in a position to contribute towards its circulation. May God richly bless every copy that is issued.

Dear Dr. Shields: Barrie, March 21, 1933.

Enclosed find our mite for one of your "hungry children"—the one that needs it most. We would not be without THE WITNESS; it is the best paper that comes into our home.

Dear Dr. Shields: Peterboro, March 14, 1933.

I had hoped to be able to assist with the Seminary, but I find this year it will be impossible to do so. Kindly retain my name as one very much interested in the great work you are doing, and when things get back to normal I hope I shall again be able to assist you.

Dear Dr. Shields: Kingsville, Ont., March 5, 1933.

It is with joy I send you \$5.00 to help in the publication of THE WITNESS. It is a blessing to me as I read it from week to week. The sermons and lectures are especially interesting and helpful to a "sinner saved by grace". May you be enabled to carry on, and to close the books with a balance.

Dear Dr. Shields: Ottawa, Ont., March 20, 1933.

I enclose herewith \$50.00—divide as you see fit among THE WITNESS, the Seminary, and the Radio.

Dear Dr. Shields: Ottawa, Ont., March 20, 1933.

My daughter has asked me to enclose postal note for \$1.00 for WITNESS Fund. It would give her great joy to be able to send a sum worth while, but she has been out of work fifteen months. She enjoys THE WITNESS very much, and is interested in all the enterprises of Jarvis Street Church. All have our united prayers.

Dear Dr. Shields: Centreville, N.B., March 5, 1933.

The sermon as it came over the air last night brought comfort and food to my hungry heart, and while it brought blessing it also gave me a homesick feeling which prompts me to write a letter home this morning. When I heard you announce communion, how I longed to sit in with the other members of the family. I pray that Jarvis St. Church will continue to be a burning and shining light, and that I may be a ray, although very faint, while separated by several hundred miles.

Whole Bible Course Lesson Leaf

Vol. 8

No. 18

REV. ALEX. THOMSON, EDITOR

Lesson 18.

April 30th, 1933

SECOND QUARTER

VICTORY WHEN GOD APPOINTS

Lesson Text: I Samuel, chapter 14.

Golden Text: "And Jonathan said unto the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few."—I Samuel 14: 6.

DAILY BIBLE READINGS:

Monday—Daniel 11:30-35.

Tuesday—I Samuel 17:30-35.

Wednesday—I Samuel 17:40-54.

Thursday—James 2:14-26.

Friday—Rev. 11:19-21.

Saturday—II Tim. 4:1-8.

I. JONATHAN'S PROPOSAL.

(vs. 1-10).

The hero of this chapter is Jonathan the son of Saul, through whose exploit Israel gained a decisive victory over the Philistines. The army of Israel with Saul in Gibeah had dwindled to six hundred men, (2). Fear had robbed them of initiative; they were unable to do anything against their enemies; they could simply remain trembling at the thought of what the Philistines might do to them and to their country. They were evidently paralyzed with fear, and only too conscious of their weakness. This was even more evident in the case of those who were hiding in the caves and rocks, or who had crossed the Jordan into the land of Gad and Gilead, (13:7). Such a description presents a sorry spectacle, bringing before us the Lord's people in weakness before their enemies. There is fear instead of fearlessness, weakness instead of strength, and failure instead of success. It is quite clear something was wrong. There is manifest lack of trust in God, due to being out of touch with Him. Note how the same condition pertains in the spiritual realm when the Lord's people get out of touch with God, a condition of timidity, fear, misery, and of paralysis of all aggressive effort, dishonouring to God, and helpful to the enemy of souls.

In the midst of such discouraging circumstances there was at least one courageous soul who was tired of inaction, and willing to venture forth against the enemy in the strength of the Lord. God has His faithful ones everywhere, men and women who rise above their circumstances, and conquer their difficulties in faith, aiding many thereby. Observe in this connection Elijah (I Kings 18), Elisha (II Kings 6:8-23), Daniel, (Dan. 2). Jonathan was the one who delivered his nation on this occasion. Evidently the inspiration to do so came from God, and wisely he did not make public proclamation of it, but informing his armour-bearer of the matter, and requesting his presence he slipped forth from the camp on his errand of deliverance. Note his

faith in God, evident in his statement that there was "no restraint to the Lord to save by many or by few", (v. 6) also the faithfulness of the armour-bearer, (v. 7), and the sign by which the venture was to be judged, (vs. 8-10). Such a scheme, in addition to faith, manifested fearlessness, seeming foolishness, and even recklessness, but also real wisdom, for its success depended not on the arm of man, but on the power of God. In these days ventures of faith against great odds are needed. Illustrations of this kind of work may be found in the history of the early Church, from the day of Pentecost on through Paul's day, on the mission fields, of past and present, in revival movements, and in certain places in the present-day.

II. THE DECISIVE VICTORY, (vs. 11-23).

Having decided on the plan, Jonathan and his armour-bearer "discovered themselves unto the garrison of the Philistines", and receiving the invitation to go up to them, they climbed up the rock, and stood in their midst, and they fell before Jonathan: and his armour-bearer slew after him, (vs. 11-13). The number slain on this first onslaught was "about twenty men", (v. 14). Such an attack meant the testing of faith. It was the manifestation of faith in works, a combination enjoined by James, (James 2:17). Jonathan believed God would give the victory, and courageously he advanced against the enemy trusting in the divine power. He was putting God to the test, and the Lord, Who has never failed anyone, honoured his venture of faith, and used him to the overcoming of his nation's enemies. It should be observed that faith and works are both necessary in the work of the Lord. It is not sufficient merely to believe that God can do certain things, then sit with folded arms waiting until He does them. He desires us to have implicit faith in Him, believing that He can do all things, but He also wants us to act in anticipation of the manifestation of His power, thus giving Him an opportunity of carrying out His will through us. For illustration of this combination of faith and works see Israel sheltered under the blood in Egypt, (Ex. 12), at the Red Sea, (Ex. 14), and at the crossing of the Jordan, (Josh. 6).

With the entrance of Jonathan and his armour-bearer into the camp of the Philistines there came a very great trembling in the midst of the enemy, (v. 15), and they beat one another down, (v. 16). This was a manifestation of supernatural power in the sending of confusion into the ranks of the Philistines, leading them to slay each other. God does not require great forces with which to perform His wonders. He can use one man to overcome many, and one man with Him is in the majority. Note the wonders wrought on the day of Pentecost through a few, (Acts 2: 41), and also through the apostle Paul on more than one occasion, (Acts 13).

The confusion and noise in the Philistine camp attracted the attention of the Israelites, and Saul under the impression that some members of his company might be the cause of the disturbance, numbered the people, and discovered Jonathan and his armour-bearer missing,

(vs. 16, 17). He then evidently sought guidance from God, (v. 18), and reaching the decision to join in the discomfiture of the enemy he assembled his army and joined in the battle, being supported by the Hebrew deserters, and by all those who had hid themselves in fear of the enemy, (vs. 19-22). "So the Lord saved Israel that day: and the battle passed over unto Bethaven", (v. 23). We are reminded by this of another great victory gained later by another young man named David, who slew Goliath, and brought deliverance to his people, (17: 49). Many were willing to join in both cases in the chase of the enemy after the victory had been gained, but few were willing to venture forth in faith to win the victory. Note the need for heroes and heroines of faith, and the fact that blessing is received by others, when action is taken based on the promises of God.

III. THE MISTAKEN CURSE?

(vs. 24-52).

The Philistines fleeing from the scene of battle, the Israelites pursued them, smiting them by the way. This was hard and trying work, but it was made more difficult through a decree issued by Saul, forbidding the people to eat food until the evening, and invoking a curse upon any who presumed to disobey the same. "So none of the people tasted any food", (v. 24). The reason for this command was, no doubt, patriotic, in preventing the people from delaying the chase in order to partake of provisions, but it hindered the very object it sought to accomplish in that they became faint through lack of food, and were unable to pursue their object as aggressively as they might have done had they been permitted to partake of sustenance. The incident of Jonathan and the honey is related, wherein we are informed of his disapproval of his father's decree, (vs. 25-30). Due to their fast during the day combined with the exertion of the chase, the people were famished in the evening, "and flew upon the spoil and took sheep," and other animals, "and did eat them with the blood," (vs. 31, 32), contrary to the divine command, (Lev. 3:17). Saul being informed of this transgression made provision for the proper slaying of the animals in conformity with the divine regulations, (vs. 33-35). Note Saul's responsibility in the matter, the unwise nature of his decree, and the necessity for careful consideration being given respecting the formulation of all human decrees.

The saving of Jonathan from the consequences of the curse is not recorded, wherein this heroic young man being chosen by lot as the guilty one, his father desired to put him to death, but was prevented from carrying out his intention by the action of the people, who quite clearly informed him that not a hair of his head should fall to the ground, (vs. 36-45). Saul ceased then from following the Philistines, (v. 46), but he warred with other enemies from time to time, and gained victories for his nation, (vs. 47-52). Note Jonathan's danger incurred innocently, also the remarkable tribute paid to his part in the victory, as one who had wrought with God, (v. 45).

The Union Baptist Witness

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ANOTHER WEEK ON FOOT IN LIBERIA

While the missionary-party rested but one day at Trobe, we who are making the trek with them by way of imagination have lingered at the town one whole week. We cannot quite reconcile our being in the town for many days with the fact that we are ready to take up the story with the missionaries on Monday, January 2nd, but proxy travelling always permits of whatever adjustment is necessary for the convenience of the ones "going along" and that helps a lot.

Scouting Around Trobe

The town of Zige is not far distant from Trobe and so we decide to leave most of the loads at Trobe and with a few of the boys proceed somewhat unhampered. By the hour of 9.15 a.m., we enter the town and the friendly people take but a little time to swarm around us. The kitchen provides a shelter and there the missionaries receive the town's people and give forth the wonderful gospel message. The message has to be given in one dialect and translated to another but prayerfully it is given and because the Word of the Lord is sharper than a two-edged sword and the Holy Spirit by the Word convicts men of sin, the missionary believes that his visit to this lonely town has not been in vain.

In many respects the town of Zige presents a very splendid opportunity for a Mission Station and one day, please God, the Regular Baptist Mission will have representatives who will bring the Word of the Lord unto them in their own tongue.

Back again to Trobe to spend the night and to make preparations for the early morning start to the north east.

On the Way to Tappi Town

From Trobe we retrace our steps to the Nyue River and then turn to the left and pass through the small towns of William and Cook and reach Gbowinkum. At this town we are again greeted by a large crowd and find that the town is a large one belonging to the Mano people. The Chief is a brother of the Town Master at Trobe and we are reminded that Mr. Davey and Mr. Lewis passed through this town upon their first trek of exploration after arrival in Liberia.

Brojue is the first Gio town visited. It is a very old town well spread out but numbering few houses. Brojue is especially remembered because there we secure fresh meat, a newly-killed deer providing us with plenty and tasting exceptionally good after many days of enforced meatless diet.

On the path again, we meet a friendly (civilized) man from Bwodipie Town and he with his people turns back and escorts us to the town. In gratefulness and by way of expressing our thanks for his kind attention, we dash our friend a bottle of perfume, and trailing along the path are assailed with some anxious

thoughts lest darkness overtake us. We arrive in Bwodipie just as the sun is setting. In this Gio town the people are friendly and we long to have a service, but the boys are so tired, we are almost exhausted, and it is late, so we forego the usual gathering of the people in the Town kitchen.

New experiences present themselves on Wednesday, January 4th. We leave Bwodipie at 5.35 a.m. and after retracing some of the path covered on the previous day, we come to a deep rock cutting. It represents the grading of a hill and has meant a tremendous lot of work all done by hand labour.

Tappi is the present headquarters of the District Commissioner and we are given a small house on his compound. We all wash and change into the best clothes we have and are received at the Court House at 11.15 and there we receive our formal welcome after presenting our credentials.

Considerable building is going on at Tappi Town and we are grieved to learn that a Priest has recently visited it and has secured permission to establish a mission for the Roman Catholic Church and has been given a site for same.

At Tappi Town our party is enlarged. Miss Stacey buys a new dog and he must be dealt with gently and coaxed considerably before he finally decides to take the path with us and throw in his lot with such a gypsy party.

Homeward Bound

On January 5th, we start upon our homeward journey, but we take the longest way around so that new territory will be covered, and from Tappi we go to Banigli, Segbi, Varm, and Bowin. There is not much variety other than that some of the towns are small, some are larger and they begin to get farther apart. At 4.50 in the afternoon, we arrive at Johnny Freeboy. The town is interesting and quite large. Its peoples are of the Mano and Gio tribes and a Mohammedan trader is making a visit. The Town Master is civilized and many of the older men have served as soldiers outside of Bassa country. There are a couple of people known as "Country Christians" in this town where Leopard Law is the order of the day and the carrying of a harmless walking stick is forbidden.

Friday brings its demands upon us all too soon, for the previous day's walk has been fatiguing, but we must get an early start if we are to walk in the cool of the day and by 9.30 a.m. we have been on the path for four hours. At Gawin, we rest until noon and then proceed to Yidoga and get there by three o'clock. Approaching Yidoga, we meet one of its town's men and he obligingly turns around and escorts us up the high, stony hill to the town. We are told that so steep is the path that it takes twenty men to carry the District Commissioner up in his hammock. The people are poor

and the town is small. They have suffered calamity, in that the elephants ate all their rice, and they must subsist on yams, etc. From past experience, we know that the Bassa man always has an excuse for his poverty. If the elephant has not gorged upon his food, one may be sure that something else has. In this town we have the great joy of telling forth the Word of Life to a people shut away from all civilization, a people who have never heard the gospel. We spend the night in an unmudded house.

Saturday, January 7th, we say farewell to the people of Yidoga and go on to Guwa. Our rice is low and we cannot blame the elephants for eating it, and as it is hard to buy, we get cassava for our boys. At Guwa, we find that the people have built a nice little church and are anxious to hear the Word, but how can they hear without a preacher?

We must leave and pass on to Gofa and on our way cross a one-log bridge in the usual dignified manner. Before reaching Gofa proper, we come to one of Liberia's notable bridges and pray our way across. Gofa is a fairly good Bassa town, but rice is still scarce and we get only enough for the boys' dinner. Some young ducks arouse a spirit of animosity in Miss Stacey's newly acquired dog and we have a hard time saving their precious necks.

Bo Jesi is our next halting place and we feel that here indeed is offered a splendid opportunity for the establishment of a Station. Coming to the town, we are not even accommodated by the rickety bridge. It has been carried away and we must walk through the swampy places and through water. One day's work would make a decent entrance, but that cannot be thought of for a new barracks is being erected and Liberian soldiers are being housed. Gbsagie is the Paramount Chief of the district and Bo Jesi is an important town. We are welcomed by a military salute. This town goes down in history also, in that it boasts of two cows and a calf.

Sunday, January 8th, is spent at Bo Jesi and a number of people come to the service. One poor woman walked a long, long way on a deformed foot and it was a great joy to be able to tell them all the Old, Old Story which is ever new.

By 7 a.m., Monday, we have arrived at Basse, by 7.30 at Basse chukon, and at 8 o'clock we reach Mwea. From Mwea to Botii the path is bad. It leads through bush, over old farms and through streams, and is hard to follow. Giesazon, or rather the path out of it, offers a little break in the monotony for a snake suddenly makes its appearance at Miss Stacey's feet. The snake, a deadly one, escaped into the bush without attacking any one of our party and we are thankful for the Lord's protection.

The Timbo River presents itself, wide and deep, and unbridged save by the

usual log at each side and a raft of uncertain strength to bear stout-hearted travellers across.

At Bwe-bwe we once more get our bearings and are able to tell north, south, east and west. Bwe-bwe is a small Pesse town and Bure, which used to be a fine town, is showing signs of decay. The Chief is away and so the reception given us is not as imposing as it otherwise would be. We spend the night here and on Thursday morning turn our faces westward, and Mr. Mellish leaves us to hurry on that he may be at the Geah Bar Zondo Station in time to prepare for the rest of the party.

The towns passed on Tuesday, January 10th, bear the names of Zaglia, Wheyongo, and so on, but the party is weary and the novelty of travelling by foot in Liberia over up-and-down trails has worn off, and the Home Station is as a haven of rest, but our experiences are not over as yet. We have to meet Mr. Ant-eater and rush out of his path without ceremony. The animal is a dangerous one, protected by scales. It has a great sweeping tail and a long snout which houses a big, sticky tongue to which the ants and bugs are attracted. The ant-eater is capable of lashing everything with which it comes in contact with and makes for itself an unobstructed pathway through the bush. When assailed it sometimes curls itself up and in that manner its head is protected.

The appearance of an ant-eater upon one's path is sure to disrupt any program and until the boys have killed it and got it safely trussed upon a stick by its long tongue, one does not calm down and continue on the walk.

All things come to an end, however, and Home, Sweet Home, among the Bush Country of Liberia, is reached with the spoils of the journey swinging from a stick borne on the shoulders of the boys. The boys in the homeland might be tempted to say that the travellers were "bringing home the bacon", but that is not the case, for the ant-eater provided not bacon, but fresh meat for the whole school.

NEWS FROM THE CHURCHES MAKING POSSIBLE THE LIBERIAN MISSION

Central, London

In spite of the fact that the recovery of full strength after such an illness as that which afflicted Rev. James McGinlay is a slow process, and that, therefore, the pulpit of Central Church, London, is still being filled by supplies, nevertheless the blessing of the Lord continues to rest thereon. Last Sunday was another good day. Two lads responded to the Gospel invitation in the morning, a young man applied for baptism in response to the invitation at the evening service and at that service eight believers were immersed into the likeness of Christ's death.

East York Mission

The blessing of the Lord is resting upon the work of the East York Mission where Mr. Bernard Jeffery is serving. On two succeeding Sunday evening services, Pastor Jeffery had the encouragement of seeing six respond to the invitation.

Orangeville

The Kinsmen Male Quartette was of real assistance to Rev. A. C. Whitcombe last Sunday. Congregations were large and appreciative. The people stayed to an after-service in the evening and showed an earnest spirit of Christian fellowship.

East Windsor

The East Windsor Regular Baptist Church served by Pastor F. S. Kendall accomplishes much in a needy district. There are many departments of the work and those converted through the ministry of the church are nurtured in an atmosphere which makes for healthy growth. The Sunday School, the Mothers' meetings, the Junior meetings, the Prayer meetings of the church, are all meetings where sinners are given the Gospel and Christians are rooted and grounded in the Faith.

Briscoe St., London

A week of services at Briscoe St. Regular Baptist Church, London, have been greatly blessed of the Lord. Rev. Clifford J. Loney assisted Pastor Robert D. Guthrie, and there was a splendid attendance at all services. The work among the children and the meetings held throughout the week for them were an inspiration to all and there were many evidences of the Holy Spirit's working in the lives of the boys and girls, many of whom professed conversion.

On Sunday evening, April 2nd, Rev. Guthrie baptized five believers.

Packed in at Guelph

For a long time the York Road Mission at Guelph has been looking forward to a visit from Rev. H. L. Davey, our missionary-on-furlough from Liberia, and on Sunday, April 2nd, Mr. Davey arrived with lantern slides and curios.

In attendance at the Sunday morning service, there were forty, a good audience in the Mission building, but the afternoon brought one hundred and forty-seven to Sunday School and in the evening ninety came to church.

Those who have seen the York Road Mission, listen with a somewhat incredulous air as they hear that more than one hundred are accommodated on Sunday afternoons, but by Monday, April 3rd, it became noised about that the missionary was having a service on that evening. During the day, Mr. Davey had been invited to speak to classes in the Public Schools and had interested many in the story of that strange land across the sea where the missionaries of the Union of Regular Baptist Churches labour. Therefore, on Monday evening the place was jammed as it never had been before. One can hardly believe it, but there were nearly three hundred in that little building and some sat on the window sills, climbing up to the open windows from the outside to hear the message. It was estimated that two hundred who could not possibly get in were turned away and the people begged Mr. Davey to come back.

Numerous as the requests for a visit from Mrs. Davey with the new baby, Neill, and the Bassa baby, Danny, have been, no encouragement has been given with regard to a visit from them for it seemed impossible for Mrs. Davey to respond. Nevertheless, Mr. Davey was so

touched by the enthusiasm of the people in Guelph that he promised that he would go home to Ottawa and bring Mrs. Davey and the children back with him if that were possible. It was possible, they journeyed comfortably from Ottawa to Guelph and were taken directly to a home there and everything was all right, so on Friday evening last, another great meeting was held in the Mission with Mr. and Mrs. Davey and Danny there.

The Guelph folks have stolen a march on all the churches of the Union and have persuaded the missionaries to stay with them throughout the whole week, and we hear that great meetings continue.

Fingal

A gathering of the Fingal Regular Baptist Church was held on Tuesday, April 4th, with Rev. W. E. Atkinson, as guest speaker. Rev. George Creagh, Pastor of the Church, was chairman.

PASTOR R. LE DREW RETURNS

Possibly we have learned more about the island of Newfoundland during the past few weeks than we have ever learned before, for to listen to Mr. Le Drew's story of his trip to Change Islands, Newfoundland, is a revelation.

In the whole of Newfoundland there are but 250,000 people and there is but one city on the Island, the city of St. Johns in southern Newfoundland which numbers some 50,000 of a population.

While Mr. Le Drew left his home in Newfoundland but eight years ago, he looked upon the land with different eyes on this return journey. Everything seemed changed to him even at his old home, for during his term of absence his beloved mother had been taken and the Island which he was so sure had been spared from the inroads of modernism was desecrated by it.

A few short years ago, old fashioned Methodism had been the people's religion, but now the United Church has laid a deadly hand upon the pulpits and the doubts of modernism are preached in place of the soul-saving Message of the Book.

Mr. Le Drew pictured the experiences of his journey and told of his trip from Port aux Basque to Lewisport and thence to Change Islands, and pointed out town after town that could be visited, where the people longed to have a gospel messenger; where there were nice church buildings standing waiting, but no preacher was available. In these towns the people pled with him to come back, telling him that they would gather for a church service at any time that he would come.

One probationer under the United Church has eight preaching stations, separated by some twenty miles. It is impossible for him to cover such a parish regularly and the people are hungry for the Gospel.

It was Mr. Le Drew's privilege to preach on several occasions in his home church, the modernistic minister conducting the service and forced to listen to a burning evangelical message. Seven hundred and fifty people attended one service and four hundred another. As far as could be learned there is not one Baptist Church in Newfoundland.