

The Gospel Witness

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AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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Editor: T. T. SHIELDS
Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Garden of the Lord

Too often the modern idea of a church is that it should be like a thoroughly organized factory, with flapping belts, whirring wheels, and movement everywhere. In reality, a church is not a manufacturing establishment: it is rather the garden of the Lord.

Those who deal with Mother Earth, and learn her dependence upon the succession of the seasons, the vicissitudes of day and night, with dew and rain and sunshine, know that while she puts no premium upon indolence, she does require, of those who would co-operate with her natural processes, a great deal of patience.

Somewhere we have read of an American or a Canadian enquiring of an Englishman in the country how they managed to produce such wonderful lawns. The countryman replied, "That is easy, sir; you just plows up the ground, sows it with good seed, and then leaves it for about a hundred years—and you will have a good piece of grass."

The difference, of course, between that country and this is that here we have to face the winter, with its frost-heaving habits, which is followed by a summer where the temperature is usually much higher than in England—and waiting a hundred years would not do us much good in this country.

But there was a sound principle in the old man's remark. Some things take time to grow. A healthy and vigorous church is never the product of a year or so. It is like the giant oak of the forest, and must pass through many storms, as well as enjoy the fructifying ministry of rain and sunshine before it can attain its full strength. That is one reason why ministers should eschew short pastorates. What can any man do in three or four years? One needs to train a congregation in biblical ways, to develop in them an appetite for biblical food—indeed, the way to have a good strong church is for a pastor first to give himself wholly to the Lord, and then to determine upon a course of years in one place of faithful, consecutive, painstaking, thorough, Bible study. Then he will bring forth out of his treasury things new and old, like a scribe well instructed unto the kingdom of God.

Thus personally equipped, he must be prepared to plow his fields deeply, to gather out the stones, to remove all the dead roots below ground, as well as the dead trees

above it; and then diligently to sow the seed of the word in season and out of season. Having done this, he must watch for all the grubs that fasten themselves upon the trees of the Lord. He must be ever on the alert against all the *isms* that would afflict the growing plants. Thus he must teach his people to receive the word, to disseminate it; to work and to witness; and, above all things, teach them that prayer is indispensable to a vigorous spiritual life both in the individual and in the church. Pastor and people will then learn how to do everything by prayer.

After years of such cultivation a pastor may find he has produced at last a fruitful garden.

Years ago we heard Rev. Wm. Prosser, a very able Baptist preacher of Ontario, preach at an Associational gathering. His text was, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." He likened the church to a garden; the north wind represented the convicting power of the Spirit of God; the south wind, the converting power. He graphically described the fragrant and fruitful garden into which the Beloved delights to come to eat His pleasant fruits.

But what we chiefly remember of the sermon was a story he told of a certain preacher who was reputed to be very wise in the settlement of church difficulties, so much so that all churches within reach, when in trouble, sought his counsel. This preacher, while living in the town, was the fortunate owner of a farm which was operated by a manager who lived on the premises in the country. One day the preacher wrote two letters, one a letter to a church which had sought his advice in time of trouble, and the other a letter to his farm manager. Having written the two letters, the preacher did what others have done, he put them into the wrong envelopes; with the result that the farmer received the advice meant for the church, and the church that intended as direction for operating the farm.

When the letter came to the church it was opened by the senior deacon, and the church was assembled to hear the preacher-counsellor's wisdom. The deacon addressed the meeting to this effect: Our brother whose counsel we sought has replied to our letter, and evidently he has re-

plied in parabolic form, for this is the letter: "Keep down the weeds; keep up the fences; and keep a sharp lookout for the old black bull." The deacon, having read the letter, continued, "My brethren, it is not difficult to interpret this parable. The weeds are causes of dissension; and we are advised therefore to see to it that no root of bitterness is allowed to grow up amongst us. The fences are undoubtedly intended to represent church discipline. The garden of the Lord must be separate from the world, and all that would injure the Lord's plants must be excluded; therefore we must maintain strict discipline and keep up the fences. Then, of course, my brethren, you will readily recognize who is meant by 'the old black bull'. That can be none other than the devil himself. What we are admonished to do is therefore to keep down all causes of possible dissension, to maintain strict discipline, and to be always on the alert to resist the approach of the devil. If we follow this advice no doubt this garden of the Lord will prosper."

After all, is it not probable that the preacher's letter to the manager of his farm was exactly the advice that that and every other church required?.

THE EDITOR IN DETROIT AND WINDSOR

The Editor had two delightful days in Detroit and Windsor, Tuesday and Wednesday of last week. We were the guest of Dr. Albert G. Johnson, Pastor of Temple Baptist Church, Detroit. Dr. Johnson is unquestionably the most prominent evangelical preacher in Detroit. He has been about nine years in Temple Church, and has built up a solid, healthy, fruitful, church, which week by week goes steadily on in the Lord's business. The evening service of Temple Church is broadcast over WXYZ, and the Temple pulpit by this means exercises a tremendous influence throughout the State of Michigan and the territory adjoining.

Dr. Johnson is a warm, earnest, able, expository preacher. While amiable and courteous to all, he is an uncompromising defender of the faith. As an administrator we should judge he is possessed of unusual wisdom. He is like a pilot under whose guidance we once sailed into Liverpool. We arrived in the river in late afternoon. All the passengers were out on deck, and the whole ship was in an attitude of eager expectation for the landing when the pilot came on board. In a few minutes the engines stopped, and we heard the anchor chains rattling. The stewards came around presently and told us we should not land until the morning.

Going back to our stateroom we found our room steward in rather a grumbling mood, disappointed at not getting home that night. We said to him, "What is the matter?" He replied, "Nothing only Old Cautious is on the bridge." "Who is 'Old Cautious'?" we enquired. "He is the pilot. That is what we call him. Almost any other pilot would have risked getting us in to-night—but not Old Cautious." We then enquired, "Has he ever had an accident?" To which he replied, "Oh no; never. Everybody is safe when he is on the bridge." So we ventured to say we were disposed to forgive him his cautious attitude when it meant safety and comfort for all under his charge.

Dr. Johnson knows how to wait for the tide, like "Old Cautious". He never blunders into situations which spell disaster. Never wanting in courage, he is as wise as he is bold.

The services in Detroit were held each day from twelve to twelve-fifty in the Madison Theatre, a large theatre in the heart of the city. These noon-day services were very largely attended, and we greatly enjoyed the opportunity of preaching the gospel. The services were held under the auspices of what they call "The Temple of the Air", which is Dr. Johnson's church.

On Tuesday evening it was our pleasure to preach for Rev. Wm. Fraser in Windsor, who was so long associated with Jarvis Street Church. A splendid congregation assembled, and we had a most happy time with Brother Fraser and his people.

Wednesday night it was our pleasure to speak in the Temple Baptist Church, a large building somewhat of the style of Jarvis Street. There was a large congregation, and if the people enjoyed hearing as much as the preacher enjoyed preaching it was a happy and profitable service. God speed Dr. Johnson and his church. We wish there were thousands like him.

Brother Fraser is also carrying on courageously and successfully in Windsor. The chief characteristic of his work is that the entire church seems to have given itself up to personal evangelism, with the result that conversions are frequent and numerous.

THE WEEK-END IN JARVIS STREET

We must begin this time with Friday. Once upon a time everything in Jarvis Street was subordinated to the choir, but that day closed when the present pastorate began; or, at least, if it did not close then, it came to an end some years ago. But we believe music has a large place in the worship of God, and, in its proper place, under the inspiration and direction of the Spirit of God, it may be a mighty power for good.

Jarvis Street services have long since ceased to be marked by extraordinary musical features. We are fortunate in having a leader, an organist, and a choir, who are in perfect agreement with the pulpit; and, in fact, with the settled attitude of the whole congregation. Hence we have a choir that leads the entire congregation in the praise of God. Those who write us about our radio broadcast say they hear no congregational singing like that which is heard from Jarvis Street. This writer, of course, does not know, for he never has opportunity of hearing anything over the radio on Sunday.

This year again, under the leadership of Mr. W. J. Hutchinson, a large choir of adult voices was assembled, and two choirs from the School, from the Intermediate Department, a choir known as the "Bethany Choir", and from the Junior Department one known as the "Salem Choir", a total of about a hundred and seventy voices. A special service entitled, "The Way of the Cross", was arranged by Mr. Hutchinson, which included two selections from Handel's Messiah, several children's choruses, a number of the great hymns, selections by the Kinsmen Quartette, and several solos. All the selections were, of course, designed to preach the gospel of salvation.

There must have been about two thousand people in Jarvis Street Church Friday evening, (it would be at least three thousand in any other church, and in some we have known more than that!) and we should judge some must have been turned away. The service lasted for two hours, and was a time of musical pleasure and spiritual profit to everyone.

Saturday there was a fine gathering at the evening prayer meeting, and a delightful spirit of prayer throughout.

The augmented choir of Friday participated in both services Sunday. There were 1,420 present in the morning School, and of these, 30 were in the Cradle Roll, 226 in the Beginners, and 196 in the Primary, a total of over 450 eight years old and under—mostly under. The great auditorium was filled in every part for the morning service. Several responded to the invitation. In the evening, notwithstanding it was a very wet night, the building was again crowded to capacity. Three believers were baptized, and again several responded to the invitation. After nine o'clock the choir remained and sang several selections, to the delight of the large part of the congregation which remained to hear them.

Altogether the three days were days in the heavenly places. We often have good news in Jarvis Street which we do not report through THE WITNESS; and we write this because so many of our readers express disappointment if they do not read something about the Jarvis Street service.

The Jarvis Street Pulpit

"THEY KNEW HIM"

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

Preached in Jarvis Street Baptist Church, Toronto, Easter Sunday Evening, April 16th, 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 their eyes were opened, and they knew him."—Luke 24: 31.

Prayer before the Sermon

We thank Thee, O Lord our God, that so many in Thy presence know of a surety that Christ Jesus came into the world to save sinners, because they have themselves been saved by Him. We thank Thee for the record contained in Thy holy Word of His birth, the ministry He exercised during the days of His flesh, of His death and glorious resurrection, and of His ascension to the right hand of the Father. We rejoice to know that all this is true, because the living Saviour, in the Person and power of the Holy Spirit, has come to us verifying in our own experience that which is written in the infallible Word of God.

This evening we come with gladness of heart. We rejoice with a joy that is unspeakable and full of glory as we contemplate once again this marvellous truth that the grave is empty, and that the Crucified, as our Substitute and Representative, and great High Priest, pleads in our behalf in Thy Holy presence, the merits of His own infinite sacrifice. We bless Thee, O Lord, for Thy Word in which we are assured that the Father hears Him always, and that whatsoever we shall ask in His name shall be done for us.

What needy people we are? Look upon this congregation with all its varied interests. We are but pilgrims of the night. Our faces are set toward the city which hath foundations whose Builder and Maker is God. Sometimes the winds are contrary; frequently the road is rough; enemies beset our path. Sometimes Thou dost lead us through the valley of the shadow; sometimes we must climb the mountain steep. We have all found that man is born to trouble, even as the sparks fly upward.

In our need we come to Thee. We thank Thee for everything that loosens our hold upon the world, and the world's hold upon us. We bless Thee for every experience which makes real to us the things of the invisible realm. We bless Thee even for hardships, that Thou hast taught us to glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Look, we beseech Thee, upon those who bow in Thy presence, and who now participate in this service, who are unseen by us,—many in this city, many in the country to the south of us, in Massachusetts, in New York, in Pennsylvania, in Ohio, and yonder to the west in Michigan, and away to the east, in the Maritimes, and in Ontario and Quebec. We thank Thee for the opportunity of thus speaking the message of salvation to thousands whom we see not. Energize the word of Thy grace, O Spirit of God, as it issues in these songs of praise that it may enter the hearts of mothers and fathers as they listen to the praises of the Lord Jesus on the lips of these dear children! We pray that this evening multitudes of men and women may find their hearts warmed toward Thee through this service.

We have read this evening of how some exclaimed when they had discovered that the Stranger Who had been with them was none other than the risen Christ: Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures. Talk with us, Thou risen Christ, this evening. Speak, by the voice of Thy Spirit, in these hymns of praise; constrain those who hear in this house to yield to Thee. There may be hundreds here who know not Christ personally. Lead them to Thy feet, we beseech Thee! Wherever Thy gospel is preached to-night,

wherever men uplift the Saviour, exalt His redeeming work, and proclaim the truth of His triumphant resurrection, may God the Holy Ghost seal the truth upon the hearts of all who shall hear, that this day may be a day of great progress and real advancement for the kingdom of God on earth!

Bless the needy, we pray Thee. In Thine own way do Thou bring relief to them!

May it please Thee to give peace in our time, yea, bring peace to this earth. Look upon the nations in their trouble and distress. Command, we pray Thee, Thy blessing upon rulers everywhere. Let Thy holy will be done, and hasten the time when the Lord Jesus Himself shall return in triumph and take to Himself His great power and reign. We rejoice in what we know of Thy salvation here, and in the prospect of its eternal enjoyment hereafter.

Minister tenderly to those who are sick. Some whom Thou lovest are sick; they cannot be here to-night, but they hear this service. Some may change worlds to-night, awaking in the morning, if they do but know Christ, in the land where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Give them a quiet and peaceful passage over the river, and a triumphant entrance into Thine everlasting kingdom.

Graciously bless men and women and little children everywhere. Glorify Thy great name. We ask it for Jesus' sake. Amen.

In this place we boldly and uncompromisingly avow our faith that the Bible from Genesis to Revelation is the inspired, infallible, and supremely authoritative, Word of God. Some may call us unlearned and ignorant for so believing, if they will; but we have long ago settled that controversy to our own soul's satisfaction. This is our confidence; this is our hope.

It follows, therefore, that we believe the gospel narratives of the resurrection of the Lord Jesus. We believe them to be historically accurate. And on the basis of that alone we are convinced that Jesus Christ did actually rise again from the dead.

As I pointed out to you this morning, everything in the Christian revelation hinges upon that. The resurrection of Jesus Christ validates alike His words and His works. If His resurrection be established as a fact, his words are clothed with supreme authority, and all His works acquire a new significance: they are the words of God, and the works of God.

This evening I shall take much for granted. I shall not argue the resurrection. I am aware, and I do not say it censoriously, that throughout this continent to-day both in Canada and the United States there are many churches in which the hymns of Zion are being sung. The glorious music of the church, inspired by the truth that is in Christ Jesus, has been and is being sung. Thousands of people have sung about the resurrection to-day. But from many of the pulpits of such churches during the other Sundays of the year the fact of the resurrection is too often called in question. I simply reaffirm what I said this morning that if there

be the shadow of a doubt about the reality of the resurrection of Christ, then the Bible fails us, it is not the word of God. And if that fails us we have no Jesus; we have no Saviour; we have no reliable revelation of a future life. We know nothing more than the first mourner who dug the first human grave. We are utterly in the dark, and know nothing of the life beyond the grave, or whether there be such a life. Here, however, we accept this Christian revelation, the atoning work of Christ in our behalf, consummated by His resurrection: He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Our Lord Jesus came not only to redeem us—that was His primary mission—but as a part of that mission He came to reveal to men the truth concerning a realm from which their sin had excluded them. He came to reveal to men truth that was, and still is, apart from Him, undiscoverable by the human mind. And so, for just a few minutes I shall speak to you of what our Lord has revealed to us respecting the life beyond the grave, and the identity of those who have preceded us thither.

I.

This text tells us of **SOME WHO SAW HIM AFTER HE WAS RISEN FROM THE DEAD**, and "their eyes were opened, and they knew him." They had known Him on this side of the grave, and they knew Him on the other.

Now I remark that *our Lord Jesus Himself knew everybody*. Even though their eyes were holden His were not. He knew Peter, and James, and John; He knew Mary and Salome. He knew Cleopas. He knew them all, and clearly identified each one. I know that He was the Son of God, I know that His capacity for understanding things of the spiritual realm infinitely transcends ours; and yet at the same time we must bear in mind that He was the pattern Man, and that He is the Key to all mysteries of all worlds. I venture to believe that there is scripture for the assumption that when we shuffle off this mortal coil, when we put off this tabernacle, our faculties are not thereby limited: we shall know no less than we did before.

An old lady asked her husband, an aged minister, if he thought he would know her when she got to heaven. He was rather a gruff man,—as some ministers are, and as many of them are reputed to be. When she asked that question he said, "Well, my dear, I know you pretty well here, do I not?" She said, "I think you do; you ought to." "Well then", he said, "I do not expect to be any bigger fool on the other side than I am here." It was bluntly put, but it contained a great truth, that when we are delivered from the limitations of the flesh, when our liberated spirits find entrance to the larger life beyond, the functions of the renewed mind will be strengthened and enlarged, and we shall know not less but more.

There is a picture in Luke's gospel of Abraham in heaven in the pre-resurrection state. Now Abraham died, but his body still rests in the dust awaiting the resurrection of the dead, though many centuries have passed; but his spirit was yonder, according to our Lord's unveiling of that other life. And it is evident that Abraham knew very much about the life below. I raised the question in a printed sermon some time ago as to what our friends beyond the grave knew of conditions here. A friend wrote me saying, in effect, I am sure you have

scriptural warrant for your fancy—for I had said it was but a fancy. And he went on, Remember, Abraham died when as yet there were no Scriptures. Abraham died long years before Moses was born. Abraham died before the prophetic Scriptures had been produced, and yet our Lord put into his lips this answer to the rich man when he begged that someone might be sent to his brethren: "They have Moses and the prophets; let them hear them." From which it may be deduced that Abraham had kept abreast of the times, even though he was in heaven; that he knew about Moses and about the rest of the prophets; and that he knew their prophetic utterances had been written down by divine inspiration, and preserved for the instruction of men.

Our Lord Jesus was not limited in His understanding. He knew places; He knew where people were, and He knew how to establish communication with them. He met the two, of whom I have read, on the Emmaus road, and that was not by accident. When Mary Magdalene went to the sepulchre "while it was yet dark," and while she wept there, there appeared one whom she for the moment thought to be the gardener. He knew she was there, and He knew why she was there, and Whom she was seeking. Peter also—the one who had denied Him, who had said, "I know him not"—looked into the sepulchre, and saw that it was empty; but he saw not Jesus. But the Lord Jesus met him. How He met him, under what circumstances, where He met him, what transpired at that interview, we are not told. The Holy Spirit has graciously dropped a veil over that meeting, when Peter, who had said, "I know him not", met Him who knew him so well. But when the disciples had gathered together they said, "The Lord is risen indeed, and hath appeared to Simon." He knew how and where to meet Simon. And even now, while they are gathered together as recorded in our context, Jesus appears again in the midst of them. His eye is not only on the sparrow, but His eye is upon all His people. And rest assured He knows no less of us now than He knew when He was upon earth.

Are we justified in looking upon Him as the representative Man? Is He not spoken of as the "firstfruits of them that slept"? Is it not said that "we shall be like him; for we shall see him as he is"? Is it not said—I shall return to it in a moment—"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known"? Are not all members of the body of Christ part of the Anointed One? and is it not said that the anointing which ye have received in Him abideth in you? I venture to cherish the belief that those who have fallen asleep in Christ know far more than they did when they were here. Their understandings have been enlightened; their capacity for the reception of spiritual truth has been enlarged; the veil has been withdrawn; all handicaps, disabilities, have been removed, and now they see clearly.

How often we pity our friends because they are gone! I was at the cemetery this afternoon, and I saw hundreds of people laying flowers upon the graves of their loved ones. There may have been thousands there, could I have seen them all in all the cemeteries. I suppose they were pitying those who lay there! No! No! No! They are not there!

I remember when Alexander Grant, our great Baptist preacher, died some years ago, the then Chancellor of McMaster University, Chancellor Rand, wrote a beautiful little poem about him, for Grant was a comparatively

young man. I recall at the moment only the first verse of the poem. He said:

"Fold up this half-worn tent,
Put it away
Under the daisies there,
Against that day."

But it was only a tent; it was only a tabernacle. The spirit had departed to God Who gave it. And being in the immediate presence of God, with Christ, "which is far better", I am sure the redeemed know more than they ever knew here.

Our Lord was recognized by Mary. Mary first supposed Him to be the gardener. Her eyes were holden, but when He spoke and called her by name, saying, "Mary", she said, "Rabboni; which is to say, Master". Instantly she identified Him by His voice.

Some years ago I answered the telephone one day, and a voice said, "Is that you, Mr. Shields?" I replied, "Yes, Mrs. So-and-So. Where in the world did you come from?" "Why", she said, "you amaze me that you should recognize my voice." I did not know that she was in the land of the living. She had been a near neighbour whom we had known twenty years before, and I had not seen her, nor heard of her since that time; but the memory of her voice, something peculiar about it, immediately identified her.

My dear friend, Dr. Keirstead, now gone to glory, once said to me that about one or two o'clock one morning his telephone rang and he went to it, and they said, "Is that Dr. Kierstead?" He said, "Yes." "Well, Vancouver is calling you". And presently he heard a voice saying, "Is that you, daddy?" It was his married daughter on the other side of the continent. He told me that story one night as we were sitting talking about these things, he said, "You know, I think it will be something like that when we get to heaven, for when she said, 'Is that you, daddy?' all the intervening years seemed to drop away, and she was just my baby girl on my knee. I could feel her arms about my neck, and all the love of those early days was communicated to me in that one salutation."

Oh, when we are finished with all these things of earth, when we get to heaven, I think we shall renew our fellowships as Mary did with the Lord Jesus!

I read last night somewhere something about the survival of personality after death, and the light that might come to us through spiritism, and such mummary as that. We have "a more sure word of prophecy." We have the infallible Word of God Who cannot lie, giving us the inspired record of His own Son, Who lived, and died, and rose again, and showed Himself alive after His passion by many infallible proofs, being seen of men forty days, that the sons of men might be in no doubt whatever as to the future life—identified by voice, and identified by form, for He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." I do not know what change had taken place in that resurrection body: I only know that it was the same in identity, bearing the marks of the crucifixion, and that it was not an ethereal form, but a physical body, having flesh and bones, for so the Lord Jesus Himself declared.

So then, dear friends, sometime we shall see our friends, and we shall know them. We shall know them by something which will distinguish them from all others, some marks of identification. They will be better looking than they are now; they will be better tempered than they

are now; and they will be far better dressed than they are now—even on Easter Sunday. Beyond all doubt they will be so gloriously arrayed that we shall wonder who they are, and from whence they came, even as John did when he saw the multitude that had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb.

I do not believe that those who have fallen asleep in Christ are lost to us, by any means. I am positive that not only will personality survive, but that the blessed fellowships of life will be perpetuated—not our human relationships, for "in the resurrection they neither marry, nor are given in marriage." But I mean that our spiritual relationships here will be carried forward into the life beyond. My authority for it is that when Jesus met with the disciples after His resurrection, He talked with them of His experiences before His death.

We have a lot of Jarvis St. people in heaven. Oh, I wish I could be sure that everyone here this evening had set their faces toward heaven! I wish I could be absolutely positive that every one of you will some day be among that white-robed throng! But we have a lot of them there, and we have had glorious times here, have we not? Very often we have felt like Peter when he wanted to remain on the mount of transfiguration, and we could hardly get people to leave the place. They stay until ten and eleven o'clock. And people say, "What do you stay in church so long for?" We answer we should have no desire to remain if the Lord Jesus were not here. But where He is, and where His presence is consciously felt, and enjoyed, we have a little bit of heaven already, an earnest of the glory that is yet to be ours.

I believe, dear friends—you may say it is fanciful, but I believe it is in harmony with the teaching of Scripture—that when we get yonder we shall meet—Mrs. Lillie, Mrs. Greenway, and—all the saints whom we have loved so well here. I doubt not that Mrs. Lillie is enjoying this service with us. I do not believe our friends are as far away as we sometimes think. I see no reason whatever in the Word of God for necessarily believing that they are excluded from a knowledge of earthly things. Some day we shall see them, and we shall gather up the threads of life, or they will be gathered up for us, with all that is sinful and all that is painful eliminated; and we shall go on in a state of endless bliss with Him Who is our glorious Saviour.

The resurrection is here affirmed as an historic fact.

Our Lord Jesus identified Himself to His disciples, and they knew Him. Even as He blessed the bread their eyes were opened, and they knew Him, and He vanished out of their sight. So I affirm we shall know those who have gone before.

There is much of mystery in the Bible. You remember on the mount of transfiguration Moses and Elias appeared to the disciples and to the Lord. Now Moses was buried, and "no man knoweth of his sepulchre unto this day." The body of Moses was buried by Nebo's lonely mountain somewhere. Where it is I do not know, and nobody else knows. But—

"The angels of God turned back the sod,
And laid the great man there."

God buried him. He was buried, but his spirit went home to God. Elijah, on the other hand, was translated—perhaps a type of the saints who are to be raptured at the coming of the Lord, who shall not see death at all. He ascended in a chariot of fire into the presence of God.

But when Jesus was transfigured on the mount before them, Moses and Elias appeared, talking with Him. And Moses was not Elias, and Elias was not Moses; and it was possible to identify them, even though they were not clothed in mortal flesh, or at least Moses was not. So also Abraham was Abraham; and he was distinct and separate from Lazarus, who lay in his bosom. And Lazarus yonder in the glory was identified as the man who had lain at the rich man's gate full of sores; the same personality was here and yonder: below and above. Personality survived. And Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." So that there is no break by death in the continuity of life: we carry the record that has been written here forward with us beyond the grave, and it will be read to us when the books are opened, and the other book which is the book of life for the reward of the saints, and for the eternal confusion of such as have rejected Jesus Christ."

This one reflection and I have done—I have not really begun. You know that, do you not? You know, in Jarvis Street, we sing all sorts of tunes, but I think long metres are the favourites!

II.

Those who knew the Lord Jesus were still subject to the limitations of mortal flesh. This mortality had not yet, so far as the disciples were concerned, put on immortality, nor had this corruptible put on incorruption. They were still limited, and yet notwithstanding their limitation, when One came to them risen from the dead, "they knew Him." There is a difference between His resurrection and ours. His was a sinless body, and it was written: "Thou wilt not suffer thine Holy One to see corruption". The body of Jesus Christ never saw corruption; it never decomposed; there was no corruption in it; there was no evil there: it was not necessary that His sinless, human nature should be changed in order to dwell in the presence of God, for He was "holy, harmless, undefiled, separate from sinners." But as for us, these bodies of ours are full of sin; so often they are instruments of sin. Certainly, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "We shall not all sleep, but we shall all be changed." Some of us will die before the Lord's coming, and our bodies will return to mother earth. Some will remain alive until the coming of the Lord, but "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep"; "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is not necessary that we should die. The miracle wrought by death, the change in the constitution of the nature of our human bodies, will be effected by divine power whether we are sown in the earth as the seed is sown, and God gives us our own bodies, or at the coming of the Lord, when we shall be changed in a moment. We shall be changed, and let me quote again the passage I quoted this morning: We shall be changed by His power, for our citizenship "is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Some day He will come again, and then we shall have

the same spirits, the same personal consciousness linking the past with the present and with the future, able to talk about all our experiences as our Lord was able, and to understand that which is reserved for us, which "eye hath not seen, nor ear heard", but which the Holy Spirit reveals to us. But then the veil will be removed; we shall no longer "see through a glass, darkly, but then face to face"; we shall no longer know in part, but we shall know even as also we are known; we shall know Christ as intimately and as accurately as He knows us.

Oh, what a day it will be when we shall be joined to Him forever, and shall go no more out, but shall be with Him for evermore.

Much more could I say, but time will not permit. My question is, Do you know Christ? Remember all those who identified Him on the other side of the grave knew Him on this side of the grave. They trusted Him. They could understand the significance of His death only in the light of His resurrection.

Do you trust Him? Are you saved with an everlasting salvation? Can you say: "For me to live is Christ, and to die is gain"; "To be with Christ; which is far better". Oh, may the day speedily come when the white horse and his Rider shall come down the skies, when we shall see Him and meet Him, and be for ever with the Lord.

May the Lord bless His word for His name's sake. Let us pray:

We thank Thee, O Lord, for this sure word of truth which Thou hast given us. We bless Thee that amid the changes of life we have no fear whatever, because we know Him Who is ever the same, Whose years do not fail.

Lord, bless the testimony of Thy word in song and in sermon to-night. May the truth of the gospel find access to many hearts, that many may be saved! Amen.

MORE ABOUT KING SAUL

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 13th, 1933.

Nineteenth 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 11 to 13.

Our lesson this evening brings us to the eleventh chapter. It begins with an account of the threat of Nahash the Ammonite against Jabesh-gilead. The men of Jabesh-gilead proposed that they make a covenant of peace, and Nahash consented to withdraw his armies, and to make peace with them on condition that they would consent to each having the right eye put out: they might have peace with the Ammonites if they would all become one-eyed people.

I.

It is well, often, to trace the history of these opposing forces. Nahash was representative, and almost typical, of certain principles with which believing people have always to contend. They came into being as the issue of an incestuous union, and were essentially illegitimate and opposed to everything divinely ordered. There are principles operating in life which are in their very essence antagonistic to the law of God, to the will of God; and the people of God who seek to live in obedience

to His law will ever find that they will have to do battle with the Ammonites. There are situations in which there can be no compromise; the price of peace is always that which Nahash would have dictated, namely, the loss of an eye.

How many one-eyed people there are in the world; unable to see clearly because of a compromising attitude toward life! There are people who seem to have two minds, and they seem able to entertain principles that are diametrically opposed to each other, and be blissfully unconscious of their inconsistency. They profess agreement with evangelical principles, and declare their interest in all evangelical enterprises, but in all their fellowships they are hand in glove with the enemy. But they are unaware, apparently, that their conduct is inconsistent with their profession: they have so compromised that it has become impossible for them to see certain issues clearly.

The men of Jabesh-gilead were wise in proposing a seven days' respite. There is a legitimate prudence. It is sometimes necessary to fight, but there is no use in fighting just for the sake of fighting. It is folly to contend for the sake of being contentious. When principles are at stake we must stand for those principles, and, if possible, we are to seek to promote them, but we must be tactful in our fighting. There are people who are so awkward that no one can possibly live with them, who are just about as ugly as people can be. And they blame their ugliness upon their principles; whereas they are always contending about things that are not worth contending for; or otherwise attempting the impossible with no chance whatever of success.

There is another day coming. When you students become pastors, you must not expect to accomplish everything in one day. When you find a Nahash in your congregation, do not declare war on him the first time you meet him. You had better wait seven days, and perhaps you will get reinforcements, and after a while you may be able to deal with the situation. It sometimes pays to wait a little while until you get help: "A prudent man foreseeeth the evil, and hideth himself."

II.

Now we come again to the story of Saul. Saul has been anointed king of Israel, but he has not yet taken a very large place in the national estimation. As yet he has no great achievements to his credit. He is like a man who has been appointed pastor of a church. They say, "He is a very nice man, and we hope we are going to have blessing, but, of course, he has only just come, and it is too early to judge." Israel had a new king, and they liked his appearance, and were favourably disposed toward him, but as yet he had not demonstrated what was in him; therefore, they were somewhat hesitant about giving him their undivided, wholehearted confidence.

You must not be surprised if people do not run after you at once. The mere fact that you occupy an official position is no good reason for expecting absolute loyalty and devotion on the part of the people you are appointed to lead. You must prove the stuff that is in you. You must show whether you are qualified for the position to which you have been appointed. Saul had not yet had an opportunity to prove his metal. But when this challenge came from Nahash Saul found his opportunity.

You need not fear that opportunity will not come your way. You need not be afraid that all important battles

have been fought already, and that there is therefore nothing left for you to do. There is always plenty of room for men who have capacity for a big job. However many big men have gone before you, however many trees have been felled, or discoveries made, or enemies discomfited, there is always left some work for men who are capable of accomplishing great things.

Saul came to the kingdom of God and found an opportunity for service. As soon as he heard what Nahash had threatened, being a resolute man, he determined to resist him. "A double minded man is unstable in all his ways." There are people who seem never to be able to make up their minds; or if they make them up it is only to unmake them again. There is a time for waiting, and a time for action. The resolute attitude of Saul invited the Spirit of God, and the Spirit of the Lord came upon him. Then he took a yoke of oxen and hewed them in pieces. He issued a call to all the people of God, and they rallied to his standard. The Ammonites were utterly put to flight, and Saul found himself borne on a wave of popular acclaim into the nation's settled confidence, and they said, "Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death." Nothing succeeds like success. When you have one victory to your credit you will soon find still larger opportunities for furthering the interests of the cause you are appointed to serve. Saul very rightly recognized that the Lord had given him the victory; hence they offered "sacrifices of peace offerings before the Lord, and all the men of Israel rejoiced greatly."

III.

We come now to another part of our story where Samuel, the old man, reviews his own career. Samuel assembles the people and challenges them to say whether at any time he had proved unfaithful to his trust. I need not read the text of it, read it for yourselves (chapter twelve, verses one to five). At the end of a long life, without fear he challenged all the people to show whether in anything he had ever sought to serve himself instead of the people. And they witnessed before the Lord that he had through all his public career written a blameless record.

That is the all-important thing—it is not so much what you do, as what you are, that will determine your usefulness to your day and generation. When one has had a few years' experience, and has seen large numbers of people fall by the wayside, one is led to the conclusion that of all achievements nothing is comparable to the accomplishment of one who continues

"thro' all the tract of years,
Wearing the white flower of a blameless life,
Before a thousand peering littlenesses,
In that white light which beats upon a throne."

We have all known men who have lived in the public eye for a long time as Samuel did. And at the end of it they could safely have issued Samuel's challenge, which, summed up, was to this effect, "Name the instance in which I have not sacrificed my personal interests to my public duty." It is a great accomplishment to have a clean record, an unblemished reputation, such as Samuel had at the end, or near the end, of his great career. The chief concern of our lives should be that we should live such lives before God and men; for after all it is what

men are, not what they say, or what they do, that determines their value to society.

I stumbled across the record of a man quite recently—I will not tell you where, but he was a minister—and it was like a book that had better been left closed. There was no wrong recorded that would ordinarily be regarded as a very great offence, but little acts of carelessness, trifling debts contracted and never paid; just a little sharp or selfish practice here and there, gradually destroying people's confidence in the integrity of the man, until by and by, though he might have preached like an archangel, no one wanted to listen to him. We cannot be too careful in these matters. Listen to what Samuel said, "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." And they could not name a single instance.

Of course, that applies not merely to ministers: it applies to everyone who professes faith in the Lord Jesus Christ. If our religion does not make us more honest than other people, more straightforward, more frank in our dealings, more unselfish, more faithful in meeting the obligations of life, then our religion is not of much use. I covet for every one of us, that we may be able to issue just such a challenge to the world as did Samuel when the day of life nears its end.

Then Samuel reviews the mercies of the Lord. He tells them how marvellously the Lord had blessed them through all the years (verses six to fifteen), raising up a succession of leaders, Moses and Aaron, Jerrubbaal Bedan, Jephthah and Samuel—always meeting the emergency as it arose. In effect he said, "I have asked you to examine my record, and you have borne witness that there was no reason for your turning against me." Then he turns the page and says, "There is the divine record of what the Lord has done for you. He has done infinitely more than I ever did, and yet you have rejected Him, and you have asked for a king over you."

It is well for us to read the history of the past—our own as well as the history of others who have preceded us—that we may see the hand of God, and see how abundantly merciful He has been.

Now here is a principle that baffles me. They have asked for a king, and God has allowed them to have their own way. Contrary to His plan, not of His ordering, He has permitted them to have a king, and He has told them just what sort of king he will be. And now Samuel reminds them of the sin of that decision, but he says, in effect, Notwithstanding, if now you will obey the voice of the Lord He will bless you in spite of your wilfulness. Is not that extraordinary? And yet is it not illustrated in the life of every one of us? How often God has made grace to abound toward us when we have brought ourselves into a situation that was contrary to His will, and have brought our own trouble upon ourselves! And yet He says, "If now in that situation of your own creation, if whole-heartedly you turn to Me, I will still bless you." It is because His compassions fail not that we are not consumed.

The people, seeing their sin, petitioned Samuel that he would not cease to pray for them, and he pledges them his continued intercession: "God forbid that I should sin against the Lord in ceasing to pray for you." Surely in that he is a type of our Lord Who prays for us: "I pray not for the world, but for them which thou

hast given me." And it is because of His ceaseless intercession that the blessings of God continue.

If you are going to amount to anything as ministers you must settle in your minds that you are going to be growing men as long as you live. The price of continued freshness is perpetual industry. You must work harder, and harder all the time.

IV.

The first verse of the thirteenth chapter is somewhat ambiguous. The Chaldee renders it, "Saul was as innocent as a one-year-old child when he began to reign". If that be its true significance it is very suggestive. We are all like children when we put our hands to our life's task.

In the war with the Ammonites Saul had commanded an army of three hundred and thirty thousand men. Now he chooses but three thousand men of Israel, putting one thousand under the command of Jonathan, and retaining two thousand under his own direct command. Was he lifted up with pride of his achievement in subduing the children of Ammon? We read in Judges of the Lord Himself reducing Gideon's army from thirty-two thousand to three hundred. When the Lord thus orders a reduction such a proceeding is safe. Whether we are justified in assuming that Saul supposed he was able to defend Israel against the Philistines with a small company of three thousand men, we cannot certainly say, but it seems somewhat probable. Jonathan with his thousand men smote the garrison of the Philistines that was in Geba, and the news of the disaster spread throughout Philistia. Saul seems then to have been alarmed for "Saul blew the trumpet throughout the land, saying, Let the Hebrews hear". Israel soon learned that, as a nation, she "was had in abomination with the Philistines". It does not appear that the men of Israel rallied with anything like the unanimity with which they had responded to his call when he summoned their assistance to subdue Ammon. Perhaps this conduct of his here recorded is intended to be illustrative of what is said in the first verse that he was but as a child a year old in judgment when he began to reign.

Saul reigned one year, and when he had reigned two years the Philistines began to trouble Israel, and Jonathan, Saul's son, smote the garrison of the Philistines that was in Geba. "And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal." In passing, note that Saul could not have been such a very young man, for at this time he had a son who was a mighty man of valour; and what Jonathan did was credited to Saul.

This is in the early part of Saul's reign. You remember what we read of him in the beginning, how he was good to his father, what an excellent man he was in every respect, apparently. And now but a little later see how he acts, this superb man, see what happens! The Philistines gathered together to fight with Israel, and the men of Israel saw that they were in a strait, and they began to run and hide themselves in caves, and thickets, in rocks, in their high places, and in pits.

You will learn after a while that there are not very many courageous souls in the world, even among Christian people. How have I seen them run for the caves

and pits! What brave ministers we had until the Philistines set the battle in array, and then how the brave men ran and hid themselves! I think of one man now. I said to him in my vestry once "If McMaster University wins at the next Convention, within six months, one of two things will happen to you." He said, "What do you mean?" I said, "You will either lose your job, or sell your soul." He still has his job! I remember at that Convention what a brave man he was. Once he had professed to be ready to blow the trumpet and set everybody fighting. But when the scrutineers were assembled, and the Chair was about ready to call for the vote, I saw this brave man go out the door so that he would not be under the necessity of casting his vote on either side.

When you have a big job on hand as leader of God's people, do not be disappointed if you find some people run for the thickets. We found that here in nineteen hundred and twenty-one. How much of these scriptures I can understand now better than I could twelve or thirteen years ago, because I have seen them work out in our own experience.

They were waiting for Samuel to come and offer sacrifice to the Lord, and Saul became impatient. He said "Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering." Punctuality is said to be the virtue of kings. It is a good thing to be punctual; but you can make a hobby of punctuality sometimes, and make everybody about you uncomfortable. Sometimes even in the keeping of engagements you may have to allow for a little flexibility. Saul was impatient because Samuel did not come just when he thought he ought to come.

Learn to wait for people. You may have to wait for your wife sometimes, if you have one, or she for you. I understand some men have to. But it is a dangerous thing to permit the spirit of impatience to grow. Saul offered the sacrifice himself; he played the part of priest contrary to the law of the Lord. And here is what Samuel said, "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." This apparently splendid man, thus early in his reign threw away his kingdom. For a time no one knew of it but Samuel. Saul was not yet at the end of his career; but he had lost his power, and someone else in the purpose of God, was chosen to serve in his stead.

I think we shall stop there for to-night, beginning with the latter part of the thirteenth chapter for our next lecture.

GOOD SOLDIERS OF JESUS CHRIST

By Rev. O. W. Van Osdel, D.D., LL.D.

What the Church of Jesus Christ needs to-day is men with courage, men who will dare to stand true to the Lord and His Word, no matter what the cost. There has probably never been a time when some compromise of conscience and truth will win such large rewards. In these days it seems a preacher with some ability as a speaker does not find it very difficult to secure churches with good salaries if he will but bind his conscience a little. The modern, lukewarm church will welcome the

man who knows how to compromise. But God forbid! Far better endure privation, and suffer the heartache of seeing our loved ones come to want, than bow before Him who is the "faithful and true witness," with the consciousness of stain of unfaithfulness upon our hearts. Who are we more than the saints of old? Do we not know that since Christianity began many a faithful martyr has laid down his life for Christ's sake? Look at the martyrs, oh, child of God, look at the scarlet stream of the blood of saints flowing down through the ages, and then bow your head in humiliation whenever the unholy thought of compromising rises up in your conscience.

What the Church of Jesus Christ needs to-day is heroes. Men who are not afraid of the sarcasm of the human tongue. Men whose noble hearts cannot be made to wince when they are called pessimists. Men whose hearts are so anchored in heaven, that they can even glory when they are counted worthy to suffer for His Name. What the poor, weakening Church needs to-day is godly and brave men. Men with the power of heaven sustaining them. Men who are not afraid of hunger, and shame, and persecution, and even a martyr's grave. should it come to that. Don't forget it, Christian, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

What the Church needs to-day is men like Luther and Tyndale, and Stephen, and Antipas, and Paul. Men like Spurgeon who are not afraid to stand alone. Men who will not sell out their testimony nor their consciences to spiritual wickedness in high places. We need men who are not afraid of ecclesiastical bosses, or bishops, or church dignitaries. Luthers we need. Men who will contend earnestly for the faith once delivered to the saints, and call up to God to help them. Let us keep our eyes on the rejected Son of God in these days of declension and compromise. Let us remember it is He who is the "faithful and true witness," and may He give us courage and grace to follow in His steps. Let us remember the martyrs crying up to God from the lions' dens and the furnaces of fire. Daniel was a captive, Jeremiah was in a dungeon, John was an exile, Peter was in chains, and Paul wrote a part of our blessed Bible when he was "the prisoner of Jesus Christ." The prophets of old were persecuted, and the apostles of the Lamb were slain, and since their day, a multitude of noble saints have followed the way of the cross in great persecutions and martyrdom.

Who then are we? Can't we deny ourselves even a little for Christ's sake? We have not had to resist unto blood, but we are already afraid and compromising. Alas, where is our Christian heroism? May God forgive us for our cowardly lives and the unfaithfulness of our testimony. God forbid that we come to the end of a Christian life that has been blotted and stained by the fear of man. May God give us grace to stand alone if need be against all that dishonours His righteous cause. May God give us courage to be true. May He give us grace to be faithful and true witnesses in this day when men will not endure sound doctrine. May we be willing to stand without the camp with the lonely, rejected Son of God, bearing His reproach. "Take up thy cross and follow Me." "Be thou faithful unto death, and I will give thee a crown of life."

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 19

May 7th, 1933

THIRD QUARTER
IMPROVING UPON GOD'S
COMMANDS

Lesson Text: I Samuel, chapter 15.

Golden Text: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because Thou hast rejected the word of the Lord, he hath also rejected thee from being king." I Sam. 15: 22, 23.

DAILY BIBLE READINGS:

Monday—Ex. 17:8-16.

Tuesday—Hos. 6:1-11.

Wednesday—Eccles. 10: 1-13.

Thursday—Ps. 149:1-9.

Friday—Mark 12:28-34.

Saturday—Heb. 3:1-13.

I. IMPERFECT OBEDIENCE.

(vs. 1-9).

In this lesson there is recorded another test of Saul respecting his obedience to the command of God. He had failed on a previous occasion, and certain consequences were predicted as ensuing therefrom, (13:13, 14), but such was his condition that he seemed not to have learned the lesson of unreserved obedience, and again he is found disobedient. There is a manifest lack of spiritual discernment about Saul, and a lamentable weakness of character, which led to his rejection by God. Beginning with real promise as the nation's leader, he proves a dismal failure. He did not give himself wholeheartedly and fearlessly to the service of God, permitting the fear of man to hinder him in this, (v. 24). Such an attitude always proves a snare, (Prov. 29:25), robs one of usefulness, and denies God the glory. Emphasis should be laid on the necessity for putting God first in all things.

Certain things are worthy of note respecting this lesson. First, the reminder given by Samuel to Saul of the fact of his anointing, (v. 1). He was the anointed of the Lord, and as such he was specially set apart to carry out the divine purpose. All the children of God these days are under a similar obli-

gation as they have been anointed by the Holy Spirit, (I John 2:20, 27). On the basis of his anointing Saul is bidden to hearken unto the voice of God. Many voices are in the world, but it should be the avowed purpose of the child of God to listen to the divine voice, and to obey the same. Note the importance of Bible study in this respect. There follows a statement concerning the Lord's remembrance of Amalek, and his sin in seeking the destruction of Israel while on the way to the promised land, (v. 2; Ex. 17:8); and he is commanded to destroy that nation utterly, (v. 3). This is a drastic command, but it must be considered in the light of the sinfulness of the Amalekites, and as a divine judgment on them. Note other instances of such judgment as the flood, (Gen. 6:7), the cities of the plain, (Gen. 19:3), and the exile, (2 Kings 17:18-23), also the future judgment. In the light of Jewish persecution it is of interest to note the consequences of such an attitude, revealed to Abraham, (Gen. 12:3), and manifested respecting several nations, (vs. 10-16; Ezek. 29:1-7).

Saul responded to the command of the Lord by gathering the people together and going up against the Amalekites, warning the Kenites to flee, while smiting the enemies of Israel, (vs. 4-7). His obedience was imperfect, however, in that he spared Agag the king, the best of the animals, and "all that was good", (vs. 8, 9). This was incomplete obedience, but it was likewise disobedience. It meant Saul was not going all the way with God, and implied further that he was putting his own interpretation on the command of God. Note the number who stop short of carrying out the whole revealed will of God respecting baptism, (Acts 2:41), consecration, (Rom. 12:1, 2; Col. 3:1), and public witnessing to Christ, (Matt. 28:18-20; Acts 1:8). Also note modernistic tendency to interpret the word of God along purely naturalistic lines, ignoring the supernatural content.

II. THE REJECTED KING, (vs. 10-35).

The first result of the disobedience of Saul was the coming of the message of the Lord to Samuel, wherein there is revealed the divine sorrow for the sin of the servant, and the grief of the prophet for the offence of the king, (vs. 10, 11). Explanation may be made of the attitude of God toward all sin, and the attitude and action of Samuel. Each child of God should feel heart sorry at the sin around him, and pray for those under its power. Note Abraham, (Gen. 18:23-33), Moses, (Ex. 32:31, 32), and Daniel, (Daniel 9:3). The meeting of Samuel and Saul is next recorded, wherein we are informed of the latter's announcement of the fulfilment of the divine command, (vs. 12, 13), but this statement is negated by the bleating of the sheep, and the lowing of the oxen, (v. 14). Saul's explanation of this was weak, though it had a religious colouring, (v. 15). Many

things are done under cover of religion which do not gain the approval of God. Jewish and Christian history both give testimony to this. Something more than religion is needed. Possession of Christ and not mere profession of His name is necessary. We must receive Him in order to be saved, (John 1:12).

The reply of Samuel to Saul's statement is most solemn. He first reminds him of his anointing as king over Israel by the decree of the Lord, (v. 17), then of the divine command to destroy the Amalekites, (v. 18), and of his sin of disobedience, (v. 19). This emphasizes the grace of God in choosing Saul, the honour accorded Saul in thus being chosen, the duty of obedience, and the grave responsibility incurred on account of the disobedience. A further explanation is made by the king, (vs. 20, 21), to which Samuel replies in a noteworthy manner, (vs. 22, 23). Several things are mentioned therein. First, the question concerning the attitude of the Lord toward obedience, then the statement in answer thereto, that "to obey is better than sacrifice, and to hearken than the fat of rams." This is not in condemnation of sacrifice, but clearly shows that no amount of outward ceremonial can possibly take the place of obedience to the commands of God. In other words, we must be right with God before our worship of Him is acceptable. Heart relationship is necessary before outward profession. The heinousness of Saul's sin is then shown, and the judgment of divine rejection is pronounced. From henceforth Saul is the rejected of the Lord,—fearful, yet just punishment, reminding us of the fact that those who reject the Lord will some day be rejected by Him.

Saul is greatly affected by Samuel's pronouncement, and confesses his sin, explaining the reason as being due to fear of the people, (v. 24), and he requests pardon for his sin, and asks Samuel to turn with him and worship the Lord, (v. 25). Such repentance evidently has come too late, and Samuel declines to return with the king and again pronounces the judgment of rejection, (v. 26). It should be noted that there will come a time for all sinners when it will be too late to seek forgiveness. Now is the accepted time, and the day of salvation, (2 Cor. 6:2). As Samuel turned away Saul grasped his mantle, and it rent, (v. 27), a consequence which the prophet interpreted symbolically, stating that the kingdom had been rent from him, and given to another, (v. 28), and that the Lord would not change respecting this decision (v. 29). This other we know to be David, (16:13).

Saul again pleads with Samuel to turn again with him and worship the Lord, this time urging his position before the people as a reason for compliance therewith (v. 30). This plea had its effect on Samuel, and he turned again and worshipped with Saul.

Note the latter's miserable plight through disobedience, his realization of the same, and his humility before the prophet. The slaying of Agag is then recorded, (vs. 32, 33), and the departure of Samuel for Ramah, (vs. 34, 35). And "he came no more to see Saul until the day of his death".

The Union Baptist Witness

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A GENERAL REPLY

There have been many requests received for a suggestive programme for missionary meetings and much information has been compiled and forwarded to enquirers, but a hard and fast principle or programme has not been adhered to and our purpose has been to co-operate and supply information rather than the making of a programme. It appears now, however, that an outline is also looked for and the following is given—

1. History of Missionary work of the Union.
(General survey of missionary interests.)
2. Beginning of intensive study of Liberian Mission.
3. Home Mission work—its need, its scope, its value.
(Careful study of the Union's Home Mission fields.)
4. The work among the French people.
 - (a) The history of French Evangelization in Canada as undertaken by the Baptist people.
 - (b) The work of French Evangelization accepted by the Union.
 - (c) Work among the French Roman Catholic people as carried on by the French missionaries of the Union.
5. Toronto Baptist Seminary Day—a meeting designed to present the work of the Toronto Baptist Seminary as a missionary interest.
6. The need of supporting Western work through the B.C. Convention of Regular Baptists and the Regular Baptist Missionary Society of Alberta.
7. A comprehensive study of the Foreign missionary endeavor.
 - (a) The history of the work.
 - (b) The growth of the work.
 - (c) The promise of the work.
 - (d) The need of the work.
8. Home Mission causes in Ontario and Quebec.
 - (a) Location and ministry.
 - (b) Fruitfulness and helpfulness.
9. A general meeting for the presentation of Home and Foreign Missionary news.
10. A continuance of the Foreign study with the idea of having all familiar with the establishment and growth of the work in Liberia, West Africa.
11. The general work of the Union of Regular Baptist Churches of Ontario and Quebec:

- (a) The self-supporting churches.
- (b) The radio ministry.
- (c) Personal evangelization.

12. A prayer and praise Meeting, remembering very definitely every missionary interest and especially the mediums of publicity—*THE GOSPEL WITNESS* and *The Missionary Bulletin*. Remember also the Annual Convention meetings; the Executive officers of the Union and the Office assistants.

Such a programme as is outlined permits of much improvement and rearrangement and it may occur to those who consider it that to fully cover the work at home and abroad there will be need for many more meetings than the twelve covered. We believe that this is the case and that those who have the matter in charge will make the necessary adjustments and suit the programme to their needs. We believe that a part of each missionary meeting will be given to prayer and that the *Missionary Bulletin* will prove very helpful in keeping the interest up-to-date. We feel too that the reference that is made to the pages of the *Union Baptist Witness*, given in *THE GOSPEL WITNESS* will be a sufficient reminder to the gathering to pray very definitely at all times for the paper which has been so used of the Lord in the salvation of souls and the building up of believers in the Faith.

As the whole work of the Union is related to the work carried on by the Toronto Baptist Seminary, that institution and its students will doubtless be remembered at every missionary meeting.

We are aware also that an intensive study of the Foreign work which the Lord has given us might take, and could take, the whole twelve meetings, but the Home responsibilities must not be forgotten and those who seek to become acquainted with the Home Missions and catch the vision of the need will find much of interest in a study of the fields.

A CORRECTION

The *Union Baptist Witness* is sometimes dependent upon hearsay news, for Pastors in general, and Regular Baptist Pastors in particular, are poor correspondents and were we to await official reports there would be little news in the *Union Baptist Witness*. We have, however, found that the news which comes to us indirectly is usually to be relied upon and there are very few corrections necessary.

Last week the note in reference to East York Mission presented a rather serious error in that the impression given was that upon two Sunday even-

ings there were six responses to the invitation. Mr. Jeffery advises us that this was not the case and that while he is having much encouragement that it was upon just the one occasion that six came forward.

In the case of the East York Mission, the report was a written one handed to the Editor, but the mistake occurred through a misunderstanding and is regretted.

PICTURES

The pictures of the Bassa Baby, Daniel Seypeyhen, are still in demand and although at the present moment we have no supply on hand, they are on order and will be supplied from the Union Office at 10c. The proceeds from the pictures of Danny Boy are caring for Danny's expenses in Canada and will also be sufficient, it is expected, to take him back to Liberia. While the pictures are Mr. and Mrs. Davey's own venture, in response to request, the Union Office is glad to look after the filling of orders and the forwarding of the receipts to Ottawa.

Recently we have received many new pictures from our missionaries in Liberia and it is not possible for us to have prints made for the many interested friends in our constituency who would wish them, but we have had one of the most unusual pictures printed in post-card size in quantity that it may be supplied to those who may wish it. The picture is that of the first Christian wedding held upon our Mission Station, Geah Bar Zondo, Republic of Liberia, West Africa. In this picture of the wedding party, there is very much of interest. The bride was just recently released from the Gri Gri Bush Palaver but she is an earnest Christian and the groom is a member of the Geah Bar Zondo Regular Baptist Mission Church. Everything about the picture is interesting from the little flower girls to the background and the post-cards may be had at 5c each—there are two different views of the wedding available. Order from Office Secretary of the Union, 337 Jarvis St., Toronto.

THE MISSIONARY BULLETIN

Once more, we feel that we must say Thank You to those who have been kind enough to express their appreciation of *The Missionary Bulletin* by letter. To know that the Bulletin is helpful and that there are many who daily pray for the work at home and abroad is in itself an inspiration. The April issue of the Bulletin was in the mails on the 15th of the month and the May issue will make its appearance the middle of next month. Announcements for the Bulletin, or names for the Mailing List, should be in the hands of the Union Office by the 10th of each month, if possible.

THE FRENCH WORK

A Letter from Rev. A. St. James

Dear Fellow-workers:

To-day was a great day at the morning congregation. Rev. J. Dautheny preached in French and five of his people were baptized. I preached in English and four from St. Paul's were baptized—interesting cases all four. One was a young girl who was put out of her home because she came to St. Paul's and is now sheltered by the Y.W.C.A., another a young man whose mother was baptized twenty-two years ago and was lost sight of because of the opposition of her husband. He is now dead and she returns with a new husband and a son of the first husband is converted. A Polander whose wife is to follow him in baptism soon, is another. He speaks good English and is at home in all our services. The fourth one brings back a family into fellowship, for last year an uncle, the only member of the church died, and she reconnects a large family with the church.

Good congregations are attending, but finances are very low. Pray for us in our great need.

Yours truly, ARTHUR ST. JAMES.

A Letter from Rev. J. Dautheny

Dear Brother Atkinson:

On Easter Sunday morning our two French churches, St. Paul's and Beneficent, had the joy to receive some new members from the Roman Catholic church, by confession of faith and baptism.

My own church had five baptized; a young married couple and three young men. Brother St. James had four. I do the preaching in French and Bro. St. James performed the baptism. I have some more on trial and the next time Brother St. James will have some too, we will unite again. Thanks to the Lord, the French people open their eyes. We need the prayers of all the churches of the Union, and our work in Montreal will be crowned with success.

Thanking you for your past encouragement, I remain, beloved Brother, Faithfully and sincerely yours,

JULES DAUTHENY.

CALVARY CHURCH, OTTAWA

The Annual meeting of Calvary Baptist Church, Ottawa, was held on Thursday, April 6th. Supper was served at 6.30 p.m. after which the members and interested friends gathered in the church auditorium to hear the reports of the past year. Pastor Rev. James Hall presided and the meeting was opened with the singing of "All Hail the Power of Jesus' Name", after which the choir rendered an anthem and Rev. H. L. Davey, the church's beloved missionary, read the Scripture, Psalm 145, and led in prayer.

The church clerk, Mr. F. C. Blair, presented his report and a net gain of eleven members was registered. Pastor Hall, who entered upon the twelfth year of his ministry at Calvary, is beloved not only by his own members but by many throughout the city of Ottawa. He is noted for the orthodoxy and the solidity of his preaching and the attendance,

particularly at the morning service of the church, taxes its seating capacity.

The Sunday School attendance, interest and offering have been gratifying throughout the year and the superintendent spoke of the loyalty of its officers and teachers and of the value of the work of the visitor.

Mr. E. M. Zavitz presented the report of the Deacons and spoke of the steady, progressive work that had been accomplished. He also spoke of the hearty co-operation between Pastor, officers and members.

The treasurer, Mr. W. H. Cavey, presented copies of the Financial Statement and this was of much interest to all for, although the church has felt the stress of the depression, the books closed with a small balance in the treasury and more than seventeen hundred dollars had been contributed to Missions.

The reports from all departments of the church showed that work had been carried on satisfactorily and that real growth from a spiritual standpoint could be noted.

During the evening the singing of the male quartet and solos were greatly enjoyed and a most enjoyable evening was brought to a close with the singing of a hymn and the benediction.

THE FIRST ANNUAL MEETING OF BRISCOE ST. CHURCH, LONDON

The Annual business meeting of the Briscoe Street Regular Baptist Church, London, was held on Wednesday evening, April 12th at 8 o'clock. The attendance was good and the meeting began with a prayer and praise service, and ended in the same spirit for the reports received from all departments of the church were gratifying.

During the year the building of a new church had been undertaken and the blessing of God had rested upon the labours, making it possible for the services to be held within the walls of the new building during the past few months. It was a cause for rejoicing to note that the heavy responsibilities resting upon the congregation in days of stress such as these had been met by the free-will offerings of the people. Besides the outlay for the building, the furnishing of same and the maintenance of the work, the Briscoe Street Church has not been unmindful of the missionary interests of the Union and has had the privilege of supporting them.

The report of the Church Clerk showed that there had been nineteen additions to the church membership, by profession of faith and baptism, eleven, and received on experience, eight.

The Bible School has made satisfactory progress during the year and there are 115 on the roll.

On Friday evening a Happy Sunshine Hour for boys and girls is held. The report of this work showed that the attendance had reached one hundred and nineteen and that the average attendance was ninety.

The Lord has signally blessed the labours of Rev. Robert D. Guthrie, pastor of the Briscoe St. Church, and the progress made by this church during the past year fills all hearts with praise. Pray that there may be even greater

blessing experienced during the coming year by this new and aggressive church with its evangelistic message.

SPECIAL MEETINGS AT DALESVILLE AND LACHUTE

From Rev. F. W. Dyson we hear that the special meetings being held with Rev. William Fraser of Windsor assisting have already been honoured with the salvation of souls. On Sunday, April 16th, at Lachute, eight responded to the invitation and the prayers of the Lord's people are requested for these meetings.

FROM EAST AND WEST

Our Mail Bag

Letters received from various points are always of interest and it is a revelation at times to find that a real interest in the work of the Lord as carried forward by the Union of Regular Baptist Churches of Ontario and Quebec is manifest from many centres.

From Eastern Ontario a faithful friend writes—

"Enclosed please find \$2.00 for Bulletin postage. I wish I had millions for the work. I have been praying for someone to be sent to Newfoundland. I asked the Lord for two men, the money is His and He can send two men to that needy place. How Pastor LeDrew's heart must ache for his home church and the others there. May God answer prayers.

"The Bulletin is so good. We are hungry for news of the churches. . . . Our women pray at our Prayer meeting on Tuesday for the Union and you in the office and for Dr. Shields."

A note from a young Christian in Edmonton, Alta., a member of Norwood Baptist Church, Rev. G. W. Searle, Pastor.

"I am paying a little visit to my dear Mrs. Searle and have asked her how it would be possible to send some money straight to Liberia. She told me to write you, so I am enclosing \$2.00 which I earned myself. . . .

"I accepted the Lord Jesus as my own Saviour at the age of twelve years and I find much joy in Him, and He truly grows sweeter as the days go by.

"The first Sunday of November last I, with the rest of my family, was baptized in Norwood Regular Baptist Church. . . . Five months already in the good fellowship of this little church which is so dear to me—much, much better than if it were possible to live fifty years a member of the _____ Church. Before I was saved, I joined that church in a small town where we then lived. My mother had been brought up in the Methodist Church and with great hopes joined the United but the church was dead, the pastor really a false shepherd. . . . soon after, I had cause to rejoice in that the Lord Jesus Christ saved me at the first camp of the Canadian Sunday School Mission in Alberta. When my family moved from that town . . . and we moved to this city, we looked for a church home and found this one.

"I have been much interested in Liberia ever since I first heard of it and our Jesus Is Mine Club was started. . . . I would like the money sent to Mr. and Mrs. Mellish if possible."