

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Globe Catches Up With The Witness

*The Globe*, of Toronto is undoubtedly Canada's most influential paper. Perhaps there are some evening papers which have a larger circulation, but no newspaper in Canada speaks with quite the same authority of *The Globe*. One reason for that is that it is always careful to be as accurate in its news columns as in its editorials. *The Globe* never dresses up a story in order to make it readable. It does not touch up its negatives, but presents the portrait as it really is, wrinkles and all.

Some years ago we enjoyed the acquaintance of an old man who had worked as a reporter on New York papers in the days of Horace Greeley, of *The New York Tribune*, and Charles Anderson Dana, of *The New York Sun*. Our recollection is that he had served both papers. He told us a story of one of these men—we are inclined to think it was Greeley. One day Greeley sent for a certain proof-reader. Calling him by name he said, "Were you on duty last night?" "Yes, sir." "Did the proof of this report of the execution of such a man pass through your hands?" "Yes, sir." "You accept responsibility for passing it?" "Yes, sir." "Then", said Greeley, "try to remember in future that mutton is 'hung': men are *hanged*."

On another occasion Greeley sent for the news editor. Pointing to a sordid story which appeared in the news column the editor-in-chief said, "Did you pass this news item last night?" "Yes, sir." "In your judgment, was that story fit to print?" Said the news editor, "It did not occur to me to delete it, sir." "I am sorry", said Greeley, "for when I had looked at my paper this morning, and had come upon that story, I took my paper with the tongs and put it in the fire. That is all."—And the news editor was dismissed.

Another story our old reporter-friend told us concerned a certain Canadian editor. At this time our friend was himself the news editor of the paper in question. A certain story came over the wire, and he took it to his chief and asked him if he should print it. Said his chief when he had read it, "Would you read it to your family?" To which our friend replied, "I certainly would not, sir." "Then", said his chief, "do not expose it to the view of other people's families."

How we wish that the old-time journalistic standards obtained to-day! There is, however, one paper where such principles still govern the editorial and news columns. No one need ever take the tongs to put a copy of *The Toronto Globe* in the fire, and even the most careful parents—oh that there were more of them!—need never be afraid to expose the pages of *The Globe* to the view of their children. Some may not always agree with *The Globe's* editorial opinions, but one can always be sure of a clean, pure, atmosphere about its pages. *The Globe* never fails in its endeavour to teach the principles of that righteousness which "exalteth a nation", and never stops to count the cost when it is necessary to expose and condemn the sin which is "a reproach to any people".

A very discerning man in the United States once told us that he was a regular subscriber to *The Toronto Globe*, and that he took the paper in order to be accurately informed respecting the affairs of his own country; because he found American news in *The Toronto Globe* so thoroughly reliable.

We have said all this because we have found *The Globe* for once napping. In its issue of April 26th it publishes a speech by Senator J. J. Hughes, of Prince Edward Island, delivered in the Senate at Ottawa in February. In the same issue *The Globe* has an editorial based upon Senator Hughes' speech, and highly commending its sound evangelical testimony. We were delighted to observe these items in our morning paper to-day because *The Globe* is just catching up in this instance with THE GOSPEL WITNESS! (We wonder did the writer of the editorial read the speech in THE GOSPEL WITNESS?) *The Globe* is only seven weeks behind us, for we published Senator Hughes' speech in our issue of March 9th. We ought to have published a special edition, for we had requests from all over the country for copies of Senator Hughes' speech as soon as it appeared, with the result that our issue of that week is entirely exhausted. We now inform our GOSPEL WITNESS readers who were not able to secure sufficient copies that the same speech appears in *The Globe*, of Toronto of April 26th. We congratulate *The Globe* on its good judgment in publishing Senator Hughes' speech—even if it is seven weeks late!

### RADIO HEARERS COME FROM FAR

The reach of the radio is almost uncanny. A tremendous responsibility rests upon one who has an opportunity to reach countless thousands, and, if they would listen, millions. From time to time we have had many visitors both from Canada and the United States. Some have come from several places in New York; like Buffalo, which is but a hundred miles away; some from Rochester, and Ithaca, and Syracuse, as well as from places in Pennsylvania, Ohio, Michigan, and elsewhere. Some have come by motor-car, some have come by train.

Last Sunday evening we happened to hear of radio visitors from three quarters. There were doubtless scores, perhaps hundreds of others, of whom we did not hear. But one company had driven in seventy-five miles; another had driven ninety miles; and three men, a father and two sons, had driven from Cornwall, Ontario, two hundred and sixty miles, expressly for Jarvis Street's evening service. They left immediately at the close of the sermon on the return trip of two hundred and sixty miles to Cornwall. Greeted by one of the deacons in the vestibule as they left, they were kind enough to express appreciation, and to say the blessing they had received was worth a five hundred and twenty-mile motor drive. Some people wonder at the Jarvis Street evening service being two hours long, but surely when people are willing to drive five hundred and twenty miles for one service one could hardly offer them less than two hours!

A mother brought her daughter forward Sunday night, confessing her faith in Christ. We had noticed the mother and father in attendance for some weeks, but had not had the opportunity of meeting them. We found they were Toronto people, but had come to the service because they had first heard our service by radio.

Recently we heard of an old man of eighty in a hospital where the Jarvis Street service is given to the patients, who, when the doctor called in the morning, said to him, "O Doctor, I am saved." He told the nurses, and as many patients as he could reach, that through the hearing of the gospel the night before he had passed from darkness to light, and from the power of Satan unto God.

On Sunday evening last still another who had driven in ninety miles to attend the service testified that he had grown cold in the service of the Lord, but that through the message over the air he had been quickened and brought back into fellowship, and was determined to give himself entirely to the Lord's work. In conversation with him afterwards we found he was a man who, even in these hard times, occupies a splendid position, and is doing well so far as this world is concerned. We could report scores of instances where blessing has been received through the radio ministry.

Last week a lady called from out of town, saying something to this effect: I must confess to a little curiosity as to what sort of man was behind the voice, and I thought I would drop in to see; but I heard you once say that the majority of people who come to see you, come seeking help of one sort or another. I thought I would be an exception to the rule, and come to tell you of great blessing received. I have been listening to your service every Sunday evening for months. In the town where I live, if there is any gospel testimony, I have been unable to find it. I am a teacher in a certain Sunday School, and so far as I can learn, even in that Sunday School I am almost the only one who believes the Bible, and teaches it. Al-

though I have listened to you for months I have never written you a line, but I thought I should like to come in and see you, and to leave a contribution toward the radio fund.

She put something on the table, and after a few pleasant exchanges she left. We later discovered that her contribution amounted to \$50.00.

This little item is intended to announce that we will try to be at home to anyone who wants to call to see what is behind the voice on the same terms! Our readers, we are sure, will continue to pray much for the radio ministry.

### Daylight-Saving Next Sunday

Incidentally, we should like to remind our readers who listen to our evening service that Toronto will go on daylight-saving time Saturday, April 30th, at midnight. For the information of readers living in places still operating on standard time we call attention to the fact that the Jarvis Street service, beginning next Sunday evening, will be from 6 to 8 Eastern Standard Time, 7 to 9 Eastern Daylight-saving Time.

### A GOOD STORY

A minister of our acquaintance attended a Baptist church in a certain Ontario city. It is years since we saw the inside of that church, but as nearly as we can recall, the building would seat perhaps six hundred people. On this particular Sunday morning the congregation was but a handful. In the course of the sermon the Pastor gave the faithful few a most painful castigation for the absence of the rest.

When the service was over this visiting minister, who had occupied a pew during the service, met at the door a retired minister, who was rather an elderly man. This retired minister was a member of the church in question. Our visiting friend, on meeting him outside the door, asked him how he had enjoyed the sermon, to which the old minister replied, "I spent most of my active life as a minister as Pastor of country churches; and that, for the most part, before there were any motor-cars. Of necessity I kept in those days a horse and buggy. For the sake of appearance I always carried a whip, but I never depended upon the whip to make my horse go: I made a practice of feeding it oats."

What a world of sound wisdom was in that aged preacher's observation! If some ministers would give more attention to oat-bins than to whip-factories both they and their congregations would be happier, souls would be saved, and God would be glorified.

### A FEW LEFT-OVER RADIO WITNESS LETTERS

Dear Dr. Shields: Otterville, Ont., March 24, 1933.

Please find \$1.00 enclosed. I am sorry it is not more, but I am not able to do better. I do love THE WITNESS, and thank God for it. It is more to me than you can think.

Dear Sir: Ottawa, March 6, 1933.

I am enclosing cheque for \$25.00—three WITNESS renewals, and \$19.00 for the Radio Fund.

Dear Dr. Shields: Durham, Ont., March 1, 1933.

I enclose a gift for your radio work. I listen to your sermon each Sunday evening, and enjoy it very much. And what grand old hymns are sung!

### TWO SERMONS THIS WEEK

Last Thursday evening the Rev. E. E. Shields, of Chicago spoke, so that the regular lecture was postponed. Hence the morning sermon takes its place and space.

# The Jarvis Street Pulpit

"ONE THING THOU LACKEST"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 23rd, 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 when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

"And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

"And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

"And he was sad at that saying, and went away grieved; for he had great possessions."—Mark 10:17-22.

This story needs no introduction whatever. It is a very simple narrative, into the significance of which I am sure we all may very easily enter. It is important always, however, in the study of God's Word that we should learn the abiding principles which have application to ourselves. It is valueless to look at Scripture as a mere piece of history, and make no application of its principles to our own conduct and character.

## I.

So having that in mind, I begin with this observation that **THERE ARE MANY PEOPLE WHO RUN AFTER CHRIST WHO NEVER FIND SALVATION**: "There came one running, and kneeled to him" who never found salvation.

Here is a man who was himself very religious: he had religion but he had not salvation. Toronto is sometimes called "Toronto the good". I am afraid that Torontonians sometimes apply that title to the city with rather a smugly complacent air, as though they really believed Toronto was good. That Toronto is very religious there can be no question. There are multitudes of religious people, however, who have not yet been saved; there are thousands in this city to-day who are not among the non-church-going irreligious multitude who mock at sacred things, but, on the contrary, have a profound interest in all that belongs to religion, and who are faithful in their observance of all religious duties, as was this young ruler. And yet he was without that vital possession, eternal life: he had not salvation.

There may be some here who are like that. You are not irreligious, for if you were, you would not be in this house this morning. There are boys and girls here who have a deep religious interest. You are studying the Bible; you are faithful in your attendance at Bible School, and perhaps somewhat active in seeking to bring others to the School to which you belong. There are a good many of our scholars who are by no means ashamed of their connection with Jarvis Street School. Some of our workers were out a little while ago inviting the boys and girls to School. In this neighbourhood it was rather difficult to discover any who did not come here. One worker reported that he asked a boy if he would come to Jarvis St., and the boy replied, "I guess I may as well. Everybody goes there now."

It is a distinct advantage to be religious, to have an interest in all religious matters, and particularly to address ourselves to a diligent study of the Word of God. Last Sunday we had a company of children in the choir. I think nothing is more inspiring than to hear a great company of boys and girls singing the praises of the Redeemer. I confess, for myself, that I would far rather hear them than even the best trained singers. But you may do all that, and yet not be really saved.

This young man was a man of deep religious interest, and was concerned about religious things; yet he had never opened his heart to the reception of Jesus Christ. He had a pretty accurate estimate of the values of life. *He knew that he had not eternal life: he had religion, but not salvation.* Some people confuse the two, and because they are religious they imagine they are saved. This young man knew he was not saved, for he came enquiring what he must do to inherit eternal life.

I take it that any who are here this morning are scarcely likely to be deceived at this point. I am sure you will bear me witness that I have, on every occasion, endeavoured to be faithful to you in explaining that no religious profession, no church connection, no observance of ordinances, can avail as a substitute for vital union with Jesus Christ, for the possession of the priceless gift of salvation.

Some here this morning may be like this young ruler, in that you are religiously disposed, but are as yet without that vital prize; that thing that is so greatly to be desired—the gift of eternal life. I hope all of us here this morning are able to distinguish clearly between the salvation that involves a new life, a new birth, a new relationship to God, to the past, and to the future, and the mere observance of the forms and, perhaps, duties of religion.

This young man *was not ashamed to enquire about religious matters.* There are people who go to church, to whom you must not speak personally, nor are they disposed, personally, to discuss their attitude toward religion: they prefer to be merged in a religious crowd; and they look upon it as almost an intrusion upon their private affairs if you ask them concerning their personal

interest in Christ. As for discussing it, that is quite out of the question!

A month or so ago there was a discussion in the papers about a certain movement. A number of men of some prominence had been interviewed and asked their religious views. One man, with quite a superior air, said, "I should not think of making public my religious views." I suppose he thought that was quite the proper answer to give. Surely it was a foolish answer.

This young man would not have refused an interview as to his religious views. He looked upon religion as a personal matter, as a matter to which he must personally address himself; and he was not ashamed, openly, and in the presence of others, frankly to ask of the great Teacher, "What shall I do that I may inherit eternal life?" I hope many here this morning have come to that stage where they are willing freely and frankly to discuss questions of religion. I think it is of enormous advantage to cast off all our foolish notions, reticence in religion, and be ready to discuss vital matters relating to the soul's interest.

Are there some of you young men who have talked matters over with your teacher? who have even taken the position this young man took, of an enquirer in respect to religious questions? How many men there are today, how many people, who are busy reading all sorts of books on religion! I read the other day the words of a certain publisher that the most popular books, the best sellers, always have a religious strain in them; that religion, the relation of the soul to God and to a future life, is, after all, the deepest thing in human nature; and that any discussion of matters of human interest must be only superficial if it fails to recognize, and to relate itself to that which is the deepest of all, namely, the soul's relation to God.

Are you asking questions about religion, as did this young man, only to find they are not answered to your own soul's satisfaction? You are not saved, and you know it. You are still enquiring, "What shall I do that I may inherit eternal life?"

Furthermore, this young man *seems to have rightly related, theoretically, the values of life to that greatest of all prizes, eternal life.* He had many things, but theoretically, apparently, to him, eternal life was the great desideratum. That was the one thing that he needed, the one thing that he desired. He had given attention to other matters, and he now determined to give some attention to this; therefore he came to Christ and said, "What shall I do that I may inherit eternal life?"

I do not suppose there is anyone here this morning who would be inclined to dispute with me were I to say to you that the salvation of the soul transcends in importance all other considerations which can engage the human mind. If I were to tell you that it is more important that you should be saved than that you should be well physically I think you would say, "I admit that is true." If I were to tell you that it is more important that you should be saved than that all your friends should speak well of you, I think you would admit that; you would acknowledge that you might suffer in your reputation, even in your reputation for sanity, without serious loss, if only the soul were saved. You would be inclined to acquiesce in my judgment were I to insist that it is more important that you should be saved than that you should be rich; and that the satisfaction of the soul's

hunger is of greater moment than the satisfaction of the hunger of the body; that spiritual interests should always come first. You would say, "Yes; that is so." You might even quote to me the scripture, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

It is quite possible for us to be theoretically orthodox, most accurately to appraise spiritual values, and be able to write an examination that would earn a theological degree, and yet be destitute of the vital principle of eternal life. Where is your religion? Is it in your head? Are you spoiling for a religious fight all the time? Are you looking for somebody with whom you may engage in argument? There are such people. I used to know a man so disputatious that I would go around two or three blocks to avoid him any time. He would rather argue than have his dinner—and that is saying a good deal for some people. He was always disputing. That does not make the religion of Christ attractive. Of course I know that is what they say about us, but it is not true. We must stand for the defence of the faith. But I confess to a personal feeling—I had almost said—of contempt; I am afraid it is not negative; it is positive,—I am repelled always by mere doctrinaires. I cannot endure cant; the discussion of religious problems as mere theories, when the matter is obviously utterly unrelated to character and conduct.

What I want to know of you is, Is your religion in your head, or has it entered into your heart? Is it something that is in the very centre of your being, that permeates the whole man, and that determines your thought as well as your speech and your action?

This man had most accurate views of religion, and he was not ashamed publicly to acknowledge his religious interest. He was not like Nicodemus, who came to Jesus by night when nobody was around. This man came openly before all the people and was unashamed when he asked this intensely personal question of the Lord Jesus Christ. And yet, I think I shall have to show you that it was purely a mental exercise; that it did not enter the core of his being at all. So I affirm there are still many who run after Christ, who never find salvation.

## II.

Now let us see WHAT OUR LORD SAID IN ANSWER TO THIS QUESTION. First of all, He refused to receive a mere compliment. "Good Master, what shall I do that I may inherit eternal life?" To which Jesus replied, "Why callest thou me good? there is none good but one, that is, God."

Are you complimentary to the Lord Jesus? Do you say nice things about Him? You are very respectful toward the church, toward the things of religion. There is nothing coarse nor irreverent about your attitude. You admit that the church is a very good institution, and the Bible is a very good Book, and it is a good thing to be religious. You would call Christ good.

He said, "There is none good but one, that is, God." I think He put a test question. I think he meant, "What do you think of Me?" Our Lord Jesus is concerned as to your opinions of Him, not for His sake, but for your sake. Everything depends upon what we think of Christ. "Good Master"!

I ask you a very simple question: you are not among those who openly deny any of the essentials of the Christian faith; you do not deny the narratives of the nativity. You say, "It is true; Christ was virgin-born.

His birth was miraculous. I do not question the miracles. I do not deny the resurrection. I was here last Sunday and I believe in the resurrection. I believe it is true that Jesus was raised from the dead." Now let me get at your heart and conscience—What do you say about Jesus Christ? Do you say that He is "good"? Is He "good"? Or do you really say in your heart that you call Him "good" because you know He is God? Is that true, that Jesus Christ is God? You say, "Yes." Ah, but is that your theory of it? I want to know whether your heart responds to the declaration of Scripture. You find Him in the flowers? You see Him in the stars? I know "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"; I know that we can argue from effect back to the cause, and say that this marvellously ordered and beautiful world must have come from some Infinite Mind; that back of it all there is an infinitely wise, powerful, Personality; in other words, that the things that are made argue the existence of God. Oh, yes; but I am not talking about that kind of God, a God that is a mere Someone, a remote, unknown, indefinable, Personality that dwells somewhere beyond my knowledge or my reach. That is not the God I am talking about. I want to know whether that God to you has come out of the unknown, and walked this earth, and that now you conceive of God in terms of the revelation of Jesus Christ. That is what the Bible means when it says that "with the heart man believeth unto righteousness". Can you say with Thomas, respecting Jesus, "My Lord, and my God!" Or do you come with your theological platitudes, and say your prayers, and call Him, "Lord", call Him "good", without yielding your heart in humble adoration to Him as God? That is the thing. "Good Master"! A Unitarian could say that. Unitarians talk about "Jesus", and they say He is "good"; that His character was incomparably beautiful. Christ said, "Why callest thou me good? there is none good but one, that is, God." It is wise to try your theories to discover how vital they are.

*Our Lord manifestly saw great potentialities in this man.* He "loved him". He loves us all. He was not careful to answer him. We should have been. "Who was that in church this morning?" "Oh, Mr. So-and-So." "And who is he, pray?" "Oh, he is a very important man, a very important man." What a fine subject this young ruler would have made for the Oxford Group! They would have had him at a house party, be sure of that, for he was very rich. And that is the sort of man to go after. That is the sort of fish to catch. "We do not cater to the down-and-outs: we cater to the up-and-outs". Well, they ought to be able to do so, because they are certainly "up", and I am terribly afraid they are "out" themselves. No, No! Our Lord made no concessions to this religious ruler who was rich. And why should we? The poorest man and the richest man are all one before Christ. Man's possessions do not amount to much.

Our Lord answered the young man somewhat bluntly, challenging him in respect to His own personality: "Why callest thou me good"; and then, in respect to his own conduct: "Thou knowest the commandments." Did he know them? Oh, yes. His mind was not unfurnished religiously: he was fully instructed.

This young ruler knew; and Jesus knew that he knew. He said, "It is not instruction you need: it is something

more than that. You know the commandments—do them!" He saw there were vast potentialities in this young man. I do not think it matters very much whether a man has wealth. Every soul is of equal value, but not every life. There are some people who, by God's providence, and of His own electing, have larger capacity than others. Failure to recognize that is the fault of our present educational system. A boy will go through university if his father has enough money to put him through. He may keep him an extra year or so at high school, and then he manages somehow or another to get him through university, and get his degree, and he may be just sufficiently educated to be useless to everybody. He has but little capacity. He may be a numskull. If you had given him a pick and shovel, or set him at work under someone else's direction he might have done something. The father did not know it, of course. He hoped he was going to be Prime Minister. If he had set him at something within his capacity, he might have become useful. Instead, they crammed a lot of information into his mind, and he does not yet know how to use it.

Here was one who not only had religious capacity, but he was probably a young man of personal force and of such mental quality as would have made him very useful had he been converted. I trust I love all young men, but I see some whom I specially covet for Jesus Christ. One is constrained to wish such an one would bring all his talents, all his powers, and lay them at the feet of Christ, and say, "Lord, use me." What a power for good he might be! I think something like that is intended here when it is said that the Lord Jesus loved him, as though he were a young man of unusual potentialities.

### III.

Now let us see WHAT HAPPENED FROM HIS CONTACT WITH CHRIST. You can never actually meet Christ and be precisely the same again. One meeting with the Lord Jesus Christ will change all of life for you, whether you are saved or not. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth not is condemned already," not because Adam sinned, nor because he is a great sinner, but "because he hath not believed in the name of the only begotten Son of God." You cannot come where Jesus is, come into personal contact with Him, and leave Him without bearing away with you a tremendous responsibility.

The contact of the young man with Christ *served to reveal his own ignorance of the spiritual character of the law.* Christ summarized the commandments, and said, "Go and do them." He said to Jesus, "Master, all these have I observed from my youth." Remember our Lord's summary of the law, that all the commandments are expressed in these two: "Thou shalt love the Lord thy God with all thy heart . . . Thou shalt love thy neighbour as thyself." Thus Jesus tested him. He said, "You have kept all these commandments? You love God and your neighbour?" Have you kept the commandments of God? Have you worked out a righteousness of your own? Do you dare to say that when the recording angel opens God's books he will find no debit in your account? Are you paid up? "All these have I observed from my youth." Oh yes, the letter of them! Thousands of people have observed the commandments in the letter of them.

The Lord Jesus said, "One thing thou lackest; go

thy way, sell whatsoever thou hast, and give to the poor. Thus you will prove that you love your neighbour as yourself. And then come, follow Me, and you will prove that you love God. Now do it. You say you have observed them: there is your opportunity."

This text does not teach that every man should sell all that he has, and give to the poor. Doubtless many ought to do it; but that is not what is meant here. Our Lord knew what was in man, and He knew that this man was worshipping with his lips, that his religion was in his head. And so he probed him to the quick, and said, "Get rid of all you have and give it to the poor. Then you will have treasure in heaven. Cut the last tie with earth as I have done, and then come, follow me."

Christ must have first place with every one of us. He will not accept the Vice-Presidency of any concern—never! You cannot have Him for Vice-President. Some people are always nominating the Lord Jesus as Vice-President. Their families, their business, their social engagements, their positions—all other things first, and then after that they will be religious. But the Lord Jesus will never be Vice-President of anything. He is King of kings, and Lord of lords; and you must receive Him for what He really is, or He will not be yours at all. It is not for us to lower the standard.

Jesus Christ probed him. Now listen: "And he was sad at that saying, and went away grieved: for he had great possessions." Jesus Christ said to him in effect, "Young man, I will be first or nothing. Take your choice. You will receive Me to the exclusion of all other interests. Everything must be subordinated to My claim." That made him very sad. That was hopeful was it? Someone observed, "A certain young man was in church the other morning, and seemed to be very much interested. I talked with his teacher, and he told me he asked many questions in class, but he seemed to be very much depressed, rather concerned about something, and I am quite hopeful." Your hope may not be groundless, but remember, it is said of this young man, "He went away"! That is the important thing. Sad!—but he "went away"! He had great possessions, but "he went away." I do not care why he went away. The awful fact is that he came into the presence of incarnate Deity, and "went away," and, so far as is recorded, never came back again. It will not help you to be sad if you go away from Christ. "I am sorry to have to do it, sir, but my position is so different from other people's. I will take it into consideration. I confess I am concerned about salvation. I—I—I—" You what? You will go away? But if you do, you may never come back again. With that young man it was now or never. And so far as we know it was never. In spite of all his training, in spite of all his faultless external morality, in spite of all his great capacity, his great possessions, his great religious interest, his great concern, his sadness and his sorrow, he went away! Nothing else matters. That is the fatal fact—he went away! He did not receive Jesus, and not receiving Him, the keeping of the mere letter of His commandments did not save him.

Thus then is my question: not, Are you sad? but, Are you going away? Or, will you do as He requires, subordinate every interest in life to the claims of Jesus Christ, and say, "Master, I will follow Thee"?

Let us pray: O Lord, we do not know who is at the cross roads this morning. We cannot designate those who have come to life's great divide. We beseech Thee to discover them for Thyself, and discover them to them-

selves, that they may know the utter vanity and folly of any other course than complete submission to Thee as Saviour and Lord. We ask it in Thy name, Amen.

### THE SALVATION THAT IS IN CHRIST

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 23rd, 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 Daylight Saving Time.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."—Romans 4:16.

The majority of men spend the greater part of life engaged in very ordinary and inconspicuous occupations. Their lives are dedicated to the commonplace. The bread man goes down street after street with his wagon. He calls from door to door, doing what anybody could do if he had the wagon—and the bread; just leaving a loaf of bread for those who want it. He does that Monday morning, and he is still at it Saturday morning. He has no change—unless some of you buy a few buns or something of that sort. In any event, he goes his rounds. The milk man is similarly engaged. If you are up early enough—or late enough, if you like—you will hear him rattling his bottles, going from door to door to leave the family's supply of milk.

Even as I speak to you there are many men engaged in electrical plants: otherwise we should still have oil lamps, or some other substitute for the sun, in this building. Yet we scarcely ever think of the men behind the scenes, doing these ordinary commonplace things, just keeping the plant running that we may have light.

Occasionally a man goes down your street ringing a bell, or perhaps he calls at your door, to tell you the water is going to be shut off for an hour or so. What a stir there is in the household when that notice is given! How many utensils are pressed into service! Only then do you discover how much water you need in an hour! It is only when these commonplace, everyday, services are interrupted, and we are deprived of them, that we realize the importance of these, and other commonplace occupations of which they are but typical.

I suppose most of us would like to have some occupation which would provide a little excitement occasionally. We should like to give ourselves, at least now and then, to the extraordinary and spectacular.

As I conceive the duty of a minister, the ministry is, in some respects, a very commonplace occupation. If he is really a faithful man he will be like the baker: he will see to it that everybody gets his portion of bread. He will be like the milkman, making certain that the children have "the sincere milk of the word, that they may grow thereby". He will be like the man in the electrical plant, and recognize that it is his duty so to preach that the light of the gospel may shine into darkened hearts. It is his duty to carry water, that others may receive the Water of Life. I am inclined to believe that many ministers of the gospel have allowed themselves to be diverted from the exercise of their chief duty, and that their usefulness has been seriously impaired by a passion for the unusual and extraordinary.

This evening I shall bring you a loaf of bread—but that will be nothing unusual. I shall talk to you about some fundamental principles, with a view to helping those of you who are Christians to understand and appreciate your position in Christ more than you have done; and, at the same time, with a view to so simplifying the message of the gospel as to make possible the approach of the unsaved soul to the mercy-seat, that some may go from this place, or may hear this service by air, assured of salvation. The text speaks of the promise made to Abraham, and through him to all his spiritual seed, the promise of salvation.

We are told, first of all, that *salvation is "of faith"*. Then it is argued that it is "of faith" *in order that it might be "by grace"*; and that it is "of faith" and "by grace" *that it may be "sure"*; that there may be no weak link in the chain; that there may be no failure anywhere, but that salvation may be sure to all the seed.

That is a very simple analysis of the text. In fact, it is on the surface. Some texts are like oranges: you do not need to examine them to know where to break them: they have their natural divisions—and this is one of them.

### I.

SALVATION IS "OF FAITH". "Without faith it is impossible to please God." *It must be so in the nature of the case.* "Without faith it is impossible to please him", and without faith it is impossible to please anybody. It is vain to shower compliments upon a man, telling him he is very fine looking, that his wife ought to be very proud of him, that his children are to be felicitated on having such an admirable father, that he is very skilful in his calling in life whatever it may be, that he is a good neighbour, an exemplary citizen, everything that is desirable, if then we conclude by telling him he has one rather serious defect, that nobody can believe a word he says. When you have said that to a man, you have not only neutralized, but absolutely negated, every good thing you have said about him. You cannot please any man by telling him he is not truthful.

Of course, honesty may compel you to tell some people that sometimes. But you cannot please any man by doubting his word. If you do not believe in a man, you may as well part company with him.

No honourable man can lightly allow his veracity to be impugned, it is utterly impossible for him to have fellowship with the man or woman who says, "I do not believe you."

Similarly it is impossible for any soul to come into happy and peaceful relationship to the Lord God who questions the divine veracity. God must be believed. He must be trusted, or we can have no commerce with Him whatever: "Without faith it is impossible to please him."

*Faith is not so much an act of the mind or of the will as it is an attitude of soul.* It is the natural response of the human soul to God's revelation of Himself. When God shows Himself to be God, there is nothing to do but to accept Him as such, and to assume a proper attitude toward Him as God.

What is now making the difference in the world about us? Why are the trees beginning to bud? They are the same trees we saw barren and bare last winter. It is the same sun that is shining upon them. Why do they bud now when they did not bud then? Why will it be warmer in May than in April? and still warmer in June? What change is taking place? It is the same earth, it is the

same sun; but they have come into a different relationship. The rays of the sun fall now more directly upon the earth—and they will fall still more directly in later weeks and months, warming the earth, and causing it to bring forth and bud.

The renewed soul is one who has been brought into a new relationship to God, who has been led to assume a new attitude toward God.

Faith is not so much an act—it may express itself in many individual acts, and will so express itself; our conduct every day, and in the end, the sum of our conduct, our developing characters, will be the issue of that fundamental attitude of soul toward God—but faith is far less an act than an attitude. It means that as God reveals Himself to us through His Word, by the light of His Spirit, instead of regarding Him as an enemy, instead of calling in question His word, we are led to accept it, to rejoice in it, and to trust Him Who has spoken.

Is there anyone who hears me to-night, whether here or by radio, who has said to himself something like this, "I have found a change taking place within me in my attitude toward the Bible and toward Jesus Christ. I was once very skeptical, and somewhat cynical and antagonistic toward religion, but I find now a growing interest in religious matters. As I turn to the Bible, while I do not know much about it, I find many things there which interest me profoundly. I have come to think of the person of Jesus Christ as being more than a character in history; He seems to be dawning upon my consciousness as One Who really lives: I do not suppose I could be called a religious man, and certainly I have not come to the place where I can call myself a Christian, but I am conscious of an inner change which is bringing me into a different attitude toward these great matters."

I hope that is true. Go out into the garden, and where there was but a piece of bare ground you will find now some delicate plants shooting through the earth. There is life there. There is something in the earth that is responsive to the sun. Thus, my dear friends, does our gracious God create in the human soul a capacity for Himself; for "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." I say, then, that faith is an attitude of soul toward God.

Furthermore, where there is true faith, *the truth is hospitably received.* Have you observed that there are minds which are so closed against the truth that it is impossible to find access to the understanding? There are people who treat the truth very much as you treat certain people who come to your door. You housewives, busy in the morning, when you hear the doorbell ring, open the door enough to see who is there, and then say, "No, thank you"—and close the door again. You do that perhaps two or three times, and at last you say, "I am not expecting anyone, and I will not answer the door." And so Mr. Pedler, or Mr. Beggar, or Mr. Somebody Else, knocks, but gets no answer. There is someone within who is too busy to respond to any approach from without. Thus the minds of men are often closed against the truth. It is said that on the day of Pentecost certain people "gladly received his word". They welcomed the gospel as you welcome a friend.

I think I told you once of the countryman who was quite ignorant of how to handle a cheque? He had never issued one, and had received but few. He received one, and was told to go to the bank and cash it. He presented

it to the teller, who examined it, turned it over and saw that there was no name on the back, and said, "You will have to endorse this." "Endorse it? What do you mean?" "You must say on the back of the cheque that you endorse it; put your name there." "Oh, I see", said the man. He dipped his pen in the ink and wrote on the back of the cheque, "I heartily endorse this cheque." I like to do that. I am very fond of putting my name on the back of a cheque, I like that better than signing on the face.

That man was hospitable toward that cheque. He endorsed it. He received it gladly. When the truth of the gospel comes to a soul that is awakened it is greeted as you greet a friend. If you are expecting someone to call, when a knock comes to the door you do not open it by only a crack: you throw it wide and say, "Come in. I am glad to see you."

That is how we ought to receive the truth. You will recall how the Shunamite treated Elisha? The prophet passed by several times, and she entertained him. One day she said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." They prepared the prophet's chamber, already furnished; and when Elisha came he found that he was an expected guest. He was cordially welcomed, he was introduced to a chamber on the wall.

You have faith, when you have in your mental constitution a chamber on the wall, when you have a place in which you can receive and entertain the truth. We are to receive the truth, the Scripture says, "in the love of it". True faith is in love with God's revelation. Abraham was. When God came to Abraham and told him that he should have a son, that was what Abraham wanted. It was what Sarah wanted. It was what they had both ceased to expect. They received the promise, and received it gladly, because the will of God was in complete harmony with their desire—or, let me rather say, they had learned to desire what God had planned for them. They received the promise "in the love of it".

Thus when the promise of the gospel comes to you, the promise of eternal life, of everlasting salvation, remission of sins, the cleansing of the blood, eternal felicity in the immediate presence of God, the awakened soul, touched by the Spirit of God, says, "That is what I have long desired. If that is all wrapped up in the promise of the gospel I receive it. I believe it. I gladly welcome it into my innermost soul, and believe in God my Saviour." Therefore "it is of faith".

Once more: *true faith never staggers at the promises of God, even though their fulfilment may involve the miraculous.* It is at this point that true faith differentiates between the word of God and that of everybody else; between God Himself and everybody else. When the promise was made to Abraham there was involved in that promise something which was contrary to nature, which was entirely beyond the powers of nature; and the fulfilment of that promise involved the exercise of divine power. The promise assured to Abraham something which nobody in the universe but God could do for him. When Abraham thus received the promise we are told that "he staggered not through unbelief". I think he said something like this, "If any-

body else had made that promise but God, I would not believe it. If anybody else had guaranteed to do this great thing for us I should not credit it for a moment. But in my thought God stands alone, apart from all others, the Centre of all things that are, the Source of all creative power; and if God says he will bless us with a son, it must be true because God says it."

Faith differentiates between God and everybody else; and between the word of God and the word of everybody else. There are things in the Bible which if they were in any other book, I would not believe—I could not believe. I frankly tell you that if I were to read the story of the virgin birth of Jesus Christ, and were persuaded there was no element of divine inspiration in it, that it was merely the word of man, merely a page from history, I would not believe it. If I read the story of Christ's making water into wine, I would not believe that. If I read of His raising Lazarus from the dead I would not believe it. I would not believe it in any other book.

Why do I believe the records of the Bible? Because it is not another book. Because it is different from any other book. Because it is the "record that God gave of his Son". Because it is divinely inspired, because the very breath of God is in it, because it is the "word of God that liveth and abideth for ever", therefore I can believe it. It is "of faith".

You do not believe the Bible, my friend, when you put it with other books. No man can get blessing from the Bible until it is to him a book apart, different from all other books. Nor will you ever receive blessing from Jesus Christ until you clearly see that while He was, and is, a Man—for He carried our human nature with Him to the throne—He is "God manifest in the flesh". There is no blessing of any sort to be received from the hand of Jesus Christ until you conceive of Him as the only outshining, only manifestation, of God that we have. Jesus Christ is God, and the salvation you need is a salvation which no one but God can possibly accomplish.

I speak to men this evening, not here perhaps, but who hear by radio, who have ceased to hope. It may be somewhere there is a man who has spent a good part of his life in the penitentiary, I do not know. He may be listening in a restaurant where he is eating a cheap meal. He may have said to himself, "I am out for a little while, but I fear I shall stumble into one of these pits again and get back where I was. I know there is so much evil in me that I cannot keep out of trouble." There are men who have perhaps done no violence to the law of the land, who are conscious of evil within them, who are as hopeless of any moral betterment as a man death-stricken with cancer is hopeless of any physical cure. He says, "It is no use. The church can do nothing for me. I have the best wife in the world. She has tried, but she cannot help me. Even my little children hope for better things but I cannot do better. I have tried a hundred times, but I have given up. I cannot deny the existence of hell: I have some of it inside of me. Whatever is meant by hell in the eternal outworking of things, I have it inside me for I have felt the scorching flame of it. Going to church has given me no help." Of course it has not. Going to church is a splendid habit if one meets with Christ. Salvation is of faith. It is that



attitude of soul, I say, which distinguishes Jesus Christ from all others, and will dare to say, "If he promises to make me a new creature, He can and will do it. If He promises me I shall be born again, that I can begin again; if He promises me that my sins are all forgiven, I will believe him. I would not believe anybody else, but I believe Him. To me He has become different from all others. He is enthroned in my thought as over all, God blessed for ever." That is faith, an attitude of soul that recognizes that all things that are in the created order have come from the hand of God, and that He Who made can remake, and will remake, according to His promise. Therefore it is of faith.

## II.

IT IS OF FAITH "THAT IT MIGHT BE BY GRACE".

There was a *human necessity for its being "by grace"*. Our condition by nature made it absolutely necessary that we should be saved by grace if we were to be saved at all. Human bankruptcy, human impotence, in the presence of the exacting requirements of the holy law of God, man's absolute inability even to think one thought of himself unmixed with sin, that can be pleasing to God, and the fact that sin has permeated everything, make it necessary, if we are ever to be saved, that God should save us; because we cannot save ourselves.

There is a man down in the city who perhaps has no place to stay to-night. Cheap lodgings may be of advantage to some people. We have had some illustrations of the value of low prices. You say, "Living is lower to-day than it used to be. Commodities are cheaper." Are you any better off? Of what value would it be if you could get a loaf of bread for one cent if you have not the cent? Better far that it be a dollar a loaf if you have plenty of dollars. The value of one's money is determined by what it will buy. The cheapness of an article is determined by one's resources. A low-priced article is not cheap to the man whose pockets are empty, who has no possibility of providing the small price to obtain that which he desires.

Of what value would it be if God were to lower His standard? He cannot; but if salvation were offered for a small price, if the Lord were to condition salvation upon one pure act of yours, one absolutely perfect hour—what then? The "end of a perfect day"! There never was such a day in your life or mine. You know that—but I say, if salvation were conditioned upon a minimum of merit, it would be of no use to us because we have none. The man who has no place to stay is not encouraged by news of a cheap lodging. What he says is, "Can you tell me a place where I can stay for nothing, where I can get something to eat for nothing?"

A little boy came to Mr. Spurgeon one day in his orphanage when he was visiting the institution. Friends of the boys and girls were coming that day, and would bring them little gifts. Some of them had one parent living, and nearly all of them had some relative who came as often as possible. This little chap came up to Mr. Spurgeon and said, "Suppose you had no daddy, and no mummy, and no uncles, and no aunts, and no brother or sister, no cousins—suppose you had nobody to bring you anything?" Then he looked up into the great preacher's face and said, "'Cause that's me." Spurgeon, in telling the story, said, "I emptied my pockets for that lad."

Thus do we come to the Lord. It is of grace. It must be, because we have nobody else to help. We cannot help ourselves; the church cannot help us; the priest cannot

help us; ordinances cannot help us; nor our money, if we have any. Nobody can help us but God. Therefore "it is of faith, that it might be by grace". It had to be of grace because that is the only thing that could be of use to us as sinners.

And it had to be *by grace for God's sake; there was a divine necessity*. What a lot of boastful creatures we are! How we stand on our tiptoes and boast of *our* achievements. The Right Honourable Ramsay MacDonald has come to Washington to talk over world affairs with President Roosevelt. He did not need to come, for there are plenty of men in Toronto who could settle all the national and international problems, and plenty more in the United States! Listen to people talking in a hotel, or a pullman car is a fine place to get all the wisdom of a million Solomons compressed in two or three heads. I do not know how they have escaped observation! Such boasters we are! What a lot of human peacocks, spreading our feathers, and talking about what *we* can do, and of what *we* have done! If a man could save himself—may I reverently say it—God would never hear the last of it.

Do you not see that, in the nature of the case, God must be God, and that He cannot share His prerogatives with another?

We are to change to daylight-saving time next Sunday in Toronto and a few other places. Some municipalities will not adopt it. But I wonder, if we had to have parliamentary regulation in order to make the daisies grow, how many daisies we should have? I wonder what would happen if parliamentary action were to determine when the sun would rise and set? If this world were governed by the caprice of men, what sort of world would it be? Countries are welcome to their dictators. Here and there they may complain of democratic principles. They have failed—for the reason that the democrats are wrong! But surely every page of history, every chapter out of your own history, and every matter of observation in current life, goes to show that we need Somebody somewhere Whose will is absolute, Who cannot be lobbied, but Who will do as He will in the armies of heaven, and among the inhabitants of the earth, Whose hand none can stay, and to Whom none can say, What doest Thou?

Such a God we have. The Bible says He "made all things for himself." If some religious conferences could hit upon some new scheme of saving men, do you know what they would do? They would make all the leaders of that conference Doctors of Divinity; they would load the men with honours, until there would be no living with any of them. God will not give His honour to another. Because men could not save themselves, and because God had made men by His own almighty fiat, it was necessary, that the order of the universe should be maintained, that God should find some way, some divine means, whereby His banished should not be expelled from Him, that would secure all the glory to Himself, and leave the saved sinner without any ground for boasting. Therefore "it is of faith, that it might be of grace". It is all of God. Boasting is excluded utterly. We can only plead guilty, plead bankruptcy, and receive the blessing of God.

There was a *philosophical necessity*. I do not know how else to put it, but I mean that these two principles, faith and grace, are the only two principles that could work together; for if there had been an element of works in salvation it could not have been of grace, and could not have secured the glory of God. If there had been any

(Continued on page 12)

## Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 20

May 20th, 1933

### SECOND QUARTER

#### DAVID CHOSEN AS KING

Lesson Text: I Samuel, chapter 16.

Memory Verse: "The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel, 16:7.

#### DAILY BIBLE READINGS:

Monday—Psalm 51:1-13.  
 Tuesday—Prov. 22:22-29.  
 Wednesday—Song of Solomon 5:9-16.  
 Thursday—I Chron. 28:1-10.  
 Friday—Matt. 11:25-30.  
 Saturday—Rom. 10:8-15.

#### I. DAVID ANOINTED, (vs. 1-13).

It is regarded as a matter of great importance that the successor in the monarchy should be clearly designated before death claims the one sitting on the throne, in order that dissension might be prevented, and the immediate occupancy of the throne by the heir should be possible. It is a wise provision therefore which arranges for this, as under British law, and in all other well regulated monarchies. In our study of Israel's history we have noted the rejection of Saul and his house from the position of leadership of the nation, (13:13,14), and therefore the choice of a successor became imperative. The record of such a choice is found in this chapter, and in the subject matter of the whole an interesting and decided contrast is manifest between the anointing of David, and the tormenting of Saul. In the one a lad, the other a man, the one at the beginning of life, the other well advanced in the same, the one with possibility before him, the other with failure behind and before, the one with achievement to be attained in the future, the other in the midst of the miserable reward of non-achievement. In these two there is much food for thought. David had opportunity before him to make of it what he would, while Saul was reaping the evil consequences of his own disobedient deeds. It should be noted that in the present we are in a very real sense making our own future, both respecting this life, and that which is to come. As observed in a previous lesson, these two persons may be studied as types, the former of the Lord, the latter of Satan.

The divine rejection of Saul, while just yet weighed very heavily upon the heart of Samuel, and caused him to mourn on his account. To this the Lord referred in giving instruction concerning the anointing of his successor, (v. 1), implying the decree was irrevocable, and that continued mourning was not in ac-

cordance with the divine will. Saul had been rejected, and it was now time to select and set apart his successor, and the family of that one is intimidated. Note the significance of the statement, "I have provided me a king". David was the Lord's choice in a very real sense. This may be observed throughout Scripture in the permanence of his house, (2 Sam. 7:16), and the fact that our Lord, after the flesh was related to him, (Matt. 1:1). Samuel responded to the command of the Lord by expressing his fear of consequences if he should obey the same, but being instructed by God how to proceed about the matter he gave obedience thereto, and proceeded to Bethlehem where he was received by the elders somewhat tremblingly, (vs. 2-4), possibly due to his estranged relation with the king, and his future purpose resulting therefrom. He assured them of the peaceable nature of his errand, invited them to the sacrifice, and called also Jesse and his sons to the same, (v. 5). If this was the peace offering which was presented to God, it would be followed by a feast, (Lev. 7:15), to which Samuel could invite those whom he would. The offering of sacrifices being part of Samuel's duty, this gathering at Bethlehem would cause no suspicion concerning the nature of his errand, and he could proceed without interruption with his mission.

During the sacrifice, or it may be after the sacrifice, and during, or just before, the sacrificial feast the sons of Jesse passed before Samuel, beginning with the eldest, (I Chron. 2:13). The prophet knew that one of the sons of Jesse was to be anointed king of Israel, but he was not aware which one it was to be. Without clear instructions from God he could only use his own judgment, and looking on the outward appearance he came to the conclusion that Eliab was the chosen of God, (v. 6). He was speedily corrected in this however, and warned not to judge from outward appearance "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart", (v. 7). The significance of this divine statement is worthy of consideration. It means that God's viewpoint differs from that of man, that He looks upon men as they are, and not as they appear to be, that we cannot hide anything from Him, and that it is impossible to deceive Him. There is both warning and encouragement in this. Men may misjudge us, but God makes no mistakes. Let us strive to be real in His sight, and not merely put on appearances. Observe our Lord's designation of those who put on appearances, while the heart is not right with Him (Matt. 23:27).

All the sons present at the sacrifice having passed before Samuel, and none of them having been chosen, (vs. 8-10) he enquired as to whether Jesse had any more children, and being informed that the youngest was in the field looking after the sheep, he gave orders that he should be brought into their midst, (v. 11), and this being done he anointed him in the midst of his brethren, "and the Spirit of the Lord came upon David from that day forward", (vs. 12, 13). From this we learn that God knows where to

find his servants. He goes to the most unlikely places for them, but never fails to find them, as Moses at the back side of the desert, (Ex. 3:1), Isaiah in the upper circles of Jewish society (2:6), Amos in the lower circles among the herdsmen, (Amos 7:15), Matthew at the receipt of custom, a publican, (Matt. 9:9), Paul on the way to Damascus, (Acts 9:3), David Livingstone and Mary Slessor in the factory, D. L. Moody in the shoe store and many others in various positions of society. The typical teaching may be applied here in reference to our Lord as the anointed, and of the saints as set aside for God, chosen and anointed, due wholly to the grace of God.

#### II. SAUL TORMENTED, (vs. 14-23).

This is a very sad part of the record, for Saul who entered upon his duties some time before with such great promise, and with the definite help of the Spirit of God, is, on account of his disobedience, deprived of that divine Person's aid, and an evil spirit from the Lord troubles him, (v. 14). It is a serious matter to disobey God, and act contrary to the guidance of the Holy Spirit, for rejecting him we open our hearts to the influence of the evil spirit. We are enjoined not to grieve the Holy Spirit, (Eph. 4:30), nor to quench Him, (I Thess. 5:19). Our duty is to obey Him as He gives direction, (John 14:26), and supplies the power, (Acts 1:8). Saul's sad condition is manifest to his servants, (v. 15), and they make a suggestion that search should be made for some one skilled in the playing of the harp, who should be brought to the king that by his music he might aid him in his affliction, (v. 16), in accordance with the belief of the east that music could overcome the seizures caused by evil spirits. There is no doubt that music has charms over moody and melancholy spirits, and not without reason it was hoped that Saul would benefit thereby. But how sorry must the plight of this monarch have been when he required such assistance. Note the contrast with the early part of his service, also the depth to which one may fall who disobeys the commands of God.

The suggestion of his servants was accepted by Saul, and he gave orders to find a man who could play well on the harp, (v. 17). One of the servants remembers the ability of David in this respect, (v. 18), and messengers are sent unto Jesse to direct him to send David unto the king, (v. 19). Jesse complies with the command, and the young man accompanied by a present from his father arrives in the presence of Saul, who evidently loved him at first sight, and retained him for his service, (vs. 20-23). Note the fact of David's accomplishment. He could play a musical instrument and because of this he was admitted into the presence of the king. He was ready when the opportunity came. His accomplishment was a useful one. It may further be observed that this experience though not always pleasant and sometimes even dangerous, would be beneficial to David in after life, in informing him of palace customs, reminding us that all things work together for good to those who love God, (Rom. 8:28).

# The Union Baptist Witness

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## MORE ABOUT MISSIONARY PROGRAMMES

It appears that we cannot give too much information regarding the preparation of missionary programmes and as it is the desire of the Union Office to give all the co-operation possible, further suggestions are made. Basing our preparation for a meeting upon the outline of last week and taking the first meeting as an example, we would suggest that the subject—History of Missionary Work of the Union be introduced by the chairman. One familiar with the work that the Union of Regular Baptist Churches of Ontario and Quebec has been permitted to do since its inception in October, 1927, and the need for such a Convention as that of the churches fellowshiping with the Union, will not find it difficult to show the necessity for a continual remembrance of the establishment of the work.

A careful choosing of those who will give time to the preparation of their papers is necessary if a successful, interesting meeting is to be held and it is much better to have speakers who have familiarized themselves with their subject to such an extent that they can speak without notes.

The meeting might be divided, as follows—

1. The opening prayer and praise time, Scripture reading.
2. Announcements and business.
3. The missionary study:
  - (a) Chairman's introduction.
  - (b) The story of the organization of the Union of Regular Baptist Churches of Ontario and Quebec.
  - (c) After Organization—what?
  - (d) The Home Mission interests.
  - (e) The choosing of a Foreign Mission field.
4. Review of evening's study through Question period.
5. Definite Prayer for the work—distribution of literature. Personal work reports. Current Missionary News, etc.

All the information for such meeting is procurable. It has been published in the pages of THE GOSPEL WITNESS, or in the reports submitted each year to the Convention. If back numbers of THE GOSPEL WITNESS are not available for reference, the Office of the Union of Regular Baptist Churches of Ontario and Quebec will loan the matter as compiled, providing it is promptly returned and postage paid.

### York Rd. Regular Baptist Church

It has been interesting to follow the reports of the York Road Mission, Guelph, and rejoice with the workers there as progress has been made, but the York Road Mission is now a thing

of the past and in its place stands the York Road Regular Baptist Church. Meetings are still held in the little house-office, or what you may wish to call it, building, but that other building upon which there was so much time and energy expended last fall will soon, God willing, house the church. Pastor H. H. Chipchase has been formally called as Pastor and the present membership is twenty-nine.

Pastor Chipchase deeply appreciates the help that has been extended to the York Road work by the readers of THE GOSPEL WITNESS and others. Such help has enabled the church to make progress and has made it possible for the Pastor to be maintained. Continued prayers are requested.

### Trinity Baptist Church

Rev. H. L. Davey will be at Trinity Church, Temperance Ave., Niagara Falls, on Tuesday, May 2nd.

### Bobcaygeon

Rev. M. B. Gillion, Pastor of the Bobcaygeon Regular Baptist Church, was in Toronto recently and it was good to hear him tell of the continued blessing of the Lord resting upon the work at Bobcaygeon. Realizing the responsibility which rests upon the church to whose care is entrusted young converts, a Bible Study Class has been inaugurated and meets on Tuesday evenings. Much interest is shown and there is an average attendance of about twenty. The attendance at all the services of the church show a marked increase and it is a delight to see the progress being made by the young Christians.

Pastor Gillion hopes that it will be possible to introduce a new thing in the town of Bobcaygeon and carry on Junior meetings for the boys and girls. At the present time his handicap is a dearth of workers and prayer is asked that the Lord may prepare His own in their midst, or send some one qualified to carry on such a ministry. Members of the Union fellowship in the vicinity of Bobcaygeon during the summer months are cordially invited to the church services.

Next week we hope to report the service held on Easter Sunday afternoon when believers from the Lindsay Regular Baptist Church were baptized at Bobcaygeon. One who attended that service informs us that the church was crowded and that Rev. J. M. Fleming gave an address on "Baptism" which in the hearer's estimation was one of the most convincing she had ever heard.

### Mrs. Hancox Pictures Sunday Rest

When we open those letters from Liberia, West Africa, and find ourselves feverishly scanning them for news of the work, do we take time to let the casual references speak to us of the missionary's life.

Mrs. Hancox opens her letter of Feb-

ruary 26th with the following paragraph:—

"Again it is a Sunday afternoon. It is deliciously quiet with all the children off the hill (except the cooks) for their usual Sunday afternoon walk to which there is a penalty attached, if they are not back here by 4 p.m. they get no food."

Let us read between the lines and take some liberty with the penned words that we may revel in that "deliciously quiet" time and see it in comparison with the hub-bub and activity of the week.

Life on our Mission Stations in Liberia is orderly. That much may be accomplished it must be, and throughout the week work, play and school hours are arranged on schedule. In the evenings there are Bible Study classes and visits to nearby villages for services and on Sunday morning the regular church services are held. Sunday afternoon, therefore, provides a time of quiet for the missionary for at least a couple of hours, until four o'clock when the children are back again. In the words telling us of the penalty which falls upon the tardy ones; we see the discipline which maintains the Mission. We are quite sure that there are very few of the children who are not back on time, or abuse the privilege which is given them on Sunday afternoons.

In the next paragraph of Mrs. Hancox's letter we get our weather report and although when that letter arrived in Canada we were suffering the caprices of March gales and winter's parting shafts, we read:—

"It is a beautiful day, we have been sweltering with the heat, but after a few fierce storms we are enjoying cooler weather."

"We had our usual Sunday School at 9.30 this morning and a great many small children from the towns were in attendance. They do not say a text, but get a small slip of paper for coming and when they have received ten such slips they get a scrap book, or some little thing as a reward. I have been giving out the Text cards sent in the Christmas boxes and they have been received with delight. Our children love them; when the time comes for them to visit their homes, they take the cards with them."

Would it not be interesting to follow the travels of one of those text cards sent to Liberia? Pray that the Lord will give them a large ministry and have the children in the homeland save them carefully that they may have a real interest and part in the work which the Lord has so definitely given us.

While Mrs. Hancox was busy with her Sunday School children, we hear that "Miss Lane was busy with her class of women meeting on the piazza" and that Mr. Hancox had sixteen men, including the Chief, to whom to tell the wondrous Story.

After Sunday School comes the Church service and the little church at New Cess is filled. To-day they have the organ which has been out of commission for a while and the sound of it cheers them all, the children make the rafters ring with their singing and the poor little organ is drowned out, but it is good to have it there. Once more Mr. Hancox tells the sweetest of stories to the gathered people taking for his text, "Though he was rich yet for our sakes He became poor" and explaining the words in the simplest language. Mrs. Hancox writes: "God grant that the story may be sweet to some of the listeners and that we shall see them forsaking their

horrible sins, repenting and being saved."

After the church service comes dinner and Mrs. Hancox tells us that Miss Lane "was in for dinner to-day but she slipped away soon after, so that each one of us could get something accomplished during quietness."

Again at that sentence, we are tempted to ponder, for another picture presents itself. We see our missionaries eating together; talking of friends in the homeland and of the work at home, or of their own experiences. We see Miss Lane slipping away shortly after the meal to her little home across the way and that she might write letters or relax a

little while. We imagine the short time of respite passes all too quickly and the children are back at four o'clock, then there is supper, the Station's own evening service and possibly one at an adjacent village and so a Sunday in far-off Liberia comes to a close and quietness again reigns at the Station for the children have gone to rest and the missionaries review the happenings of the day, once more asking the Heavenly Father to bless the words spoken in weakness to the salvation of souls among a people who are indifferent, hard to reach and self-righteous in spite of their great need and awful peril.

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element of works in it then it could not have been of faith, for a man cannot trust himself when he knows the plague of his own heart. Faith always magnifies its object.

Suppose a man to be worth a hundred million dollars. You say that is out of all reckoning. No, it is not. I suppose Mr. Ford's wealth is estimated by billions. We will suppose that some modern Croesus, the possessor of fabulous wealth, should come to Toronto. He is closeted with someone for an hour, and as he leaves the council-chamber a newspaper reporter approaches him and says, "I understand you have been doing some great business to-day?" "Yes, I suppose it would be so called; but you must ask Mr. So-and-So for I have no time to give you." "Will you not tell me something of the transaction?" "I will tell you that I have handed over my business to Mr. So-and-So. I have made him my exclusive agent, and will worry about financial matters no more." "You mean your vast property estimated by millions and millions of dollars? Do you say it is all handed over to someone else?" "Yes; that is what I mean." "I suppose you had several witnesses to the transaction?" "None at all." "Then you have secured documentary evidence of the transaction?" "Really I had not a pen in my pocket or on the table; we have no objective evidence of it whatever." "What do you mean?" "I mean that I said to Mr. So-and-So, 'Here are all my affairs, everything I have in the world. I put all I have into your hands, and require no proof.'" "But what guarantee have you that it will be looked after?" "I have my friend's word that he will do all in his power to promote my interests." "Is that all?" "That is all I need."

What would follow? I think that reporter would wait for the other man to come out—at least, were I the reporter I should. I should like to have a look at such a man. Here is a man whose wealth is counted by millions, and he has handed everything over to the hands of this man without a single witness, and he says he is perfectly happy about it. Do you see how the wealthy man's faith would glorify the man he so grandly trusted? It would be the other man whose portrait would be in the papers. People would say, "Look at the man who can be trusted absolutely."

Thus, my friends, the grace of God, the outshining of all that God is in providing and bestowing salvation, glorifies God. And the faith that receives that, and puts implicit faith in God, glorifies Him too. So faith and grace can work together. "Therefore it is of faith, that it might be of grace."

### III.

This further word, though my time is gone: "To the end THE PROMISE MIGHT BE SURE TO ALL THE SEED." That is what we need, is it not? Security. There are people who are easily enticed to invest their money if some scoundrel will come along and offer them ten per cent. After they have had the interest for one or two years, they may hear nothing further from it. Anybody can pay ten per cent. interest if he does not intend to return the principal. A wise investor will say, "My first concern must be to secure the principal, and after that I should like to have as large an income from it as possible."

In the matter of our salvation we must not lose our soul. If it were of works we could not be sure. If there were any human merit in your salvation you could have no peace. You do not know what any man will do—or woman either. Therefore it is of grace, and by faith, that it may be "sure". It was so in Abraham's case: so will it be in ours. My friends, the fact that salvation is of God, of His sovereign act, bestowed as the free gift of His grace, to be received by faith, makes the promise sure. I say humbly, but gratefully, giving all glory to God, that I am—and I give it as my testimony—as certain of salvation as though I were even now walking the streets of gold. You say, "You are not fit for heaven yet." No! No! If I had to fit myself for it I never should be fit: I do not know how it is going to be done, but I know the Lord has said He will look after that. I have committed my soul to Him, I trust Him, and on the word of "God that cannot lie", I know that I have eternal life. It is sure. It is about the only thing that is sure nowadays. Nothing else is sure.

Have you received Christ? Will you now receive Christ? Will you open your heart to the truth of the gospel? Admit your bankruptcy. Admit your need of the inestimable wealth, the unsearchable riches, of Christ to pay off your debts, and to give you a new start for time and eternity. May God help us everyone thus in simple faith, with the faith of a little child, to say, "God says so, and it must be true."

Let us pray:

Once more, O Lord, we thank Thee for the simplicity of Thy Word. Let Thy Spirit deal with the hearts and consciences of men and women within these walls to-night, and of all who have heard the message of Thy gospel by radio. Let this be the night, let this be the hour when many shall pass from darkness into light, and from the power of Satan unto God. We pray this prayer together: God be merciful to us sinners. Send us down to our houses justified, for Thy name's sake, Amen.