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

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The Jarvis Street Pulpit

"PERFECT PEACE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 21st, 1933

(Stenographically Reported)

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"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

Prayer before the Sermon

With gratitude in our hearts, O Lord, and thanksgiving upon our lips, we bow again in Thy holy presence, that we may praise Thee for what Thou art, the unchanging God, the God and Father of our Lord and Saviour Jesus Christ. We worship Thee as the One Who is from everlasting to everlasting, God.

We need Thee, O Lord our God. We hear Thee saying, Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. We come to Thee because Thou art God, and we come in the name of Thine only begotten Son Whom Thou didst give for the life of the world. Well do we know that we cannot, by searching, find out God; nor by any effort of our own, of any sort, can we discover the Almighty to perfection. Thou art the Infinite, Thou art above us, and beyond us. We cannot comprehend Thee, for no man hath seen God at any time. We thank Thee that Thou hast had compassion upon our finiteness, upon our ignorance, upon our inability to discover Thee. Therefore hast Thou come to us, revealing Thyself to us in terms of humanity. Thou hast, in the person of Thy Son, manifested Thyself, taking our nature upon Thee, becoming incarnate, and making it possible for the eyes of mortal man to behold God in the face of Jesus Christ. We thank Thee for this marvellous stoop, for this exhibition of infinite grace, that Thou hast thus looked upon us in our sin, and hast had mercy upon us.

But above all, we thank Thee for the way Thou hast come to us: Thou hast come to us in the Cross. There we have seen mercy and truth meet together, and righteousness and peace kiss each other. We rejoice in the great truth that God was in Christ reconciling the world unto Himself. We thank Thee for this balancing of the books, for this restoration of the moral equilibrium, for this payment of our debt, for this payment of our legal obligations which we could not, by any possibility, meet of ourselves. This evening we praise Thee that Christ hast redeemed us from the curse of the law, being made a curse for us. We rejoice in the prospect of His ultimate sovereign rulership over all the kingdoms of the world. We bless Thee for the certainty of

the ultimate triumph of righteousness. Forevermore the operation of Thy Spirit reads, The evening and the morning. Thou art moving, O God, toward the morning, leading us all to the city of which it is said, There shall be no night there.

Help us as we come to Thy holy Word. We are a company of troubled people. Many bow in Thy presence this evening who share this service with us by radio, whose minds are filled with anxiety. We need Thee. We need the stabilizing power of true Christian faith. We need to know what it is really to trust God. Bless us in our meditation this evening. Guide our feet into the paths of peace. Let Thy mercy rest upon those who have no mercy on themselves. Let Thy light shine into the hearts of those whose minds have been blinded by the god of this world, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them.

We beseech Thee, O Lord, to let Thy benediction rest upon the company assembled in this place of praise. Bless also with thine evening benediction those who in their own homes or elsewhere hear this service. Be present in every congregation of believers, and with every minister of the gospel who preaches salvation through the blood. Let Thy blessed will be done, and hasten the day when it shall be done on earth even as it is done in heaven. Hear us, and accept our praise through Jesus Christ our Lord, Amen.

This evening we shall look at a very familiar and oft quoted passage from the Word of God. You will find it in the twenty-sixth chapter of Isaiah, and the third verse: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

I suppose most of us have, at some time or another, tried the experiment of living to ourselves, assuming that we could shut up all the interests of our lives, or of an individual life, within a certain clearly defined circle, and let the rest of the world go. The man of that attitude of mind is not interested in the news of the

day. He is not concerned about what happens in other countries than his own. I met an editor in a certain little city of about thirty thousand people, not far removed from a great metropolitan centre of perhaps a couple of million people. As we talked I observed that neither his own paper nor the papers of this great city not far away concerned themselves very much with foreign intelligence, that their news was largely about their own country, what they were doing at home. With rather a superior air this editorial acquaintance said to me, "But our country is not interested in the rest of the world; we do not care what happens in the rest of the world."

I suppose you may think the affairs of your neighbour's house are no concern of yours—until it takes fire. Then you suddenly discover that there may be danger to your own abode from the conflagration next door.

In recent years the sensitiveness of the world has become very apparent. Now we read while we are having our breakfast something of the doings of all the nations on earth; and possibly, at some time of the day if we had leisure to listen, we might even hear the voice of some outstanding world-character whose opinions have much to do in shaping the character and course of the life of some great nation. We have learned that neither individuals nor nations can live unto themselves. We are bound to take an interest, for our own sake, in all the rest of the world.

I suppose there never was a day when so many people were studying the peculiarities of other nations as to-day. You read of the doings in Germany, in France, in Russia, in Great Britain, in the United States, not perhaps moved by any particularly altruistic motives, but because of the reaction of their lives upon your life, their markets upon your markets, their prosperity upon your prosperity. We are learning ever more clearly what we ought to have learned long ago, that the welfare of each depends upon the welfare of all. If a man owes you money you cannot afford to allow him to become bankrupt. You may not love him particularly, you may feel that he has been somewhat remiss in the discharge of his financial obligations, but at the same time you hope he will get on his feet, and that he will recover from his present distress, not for his sake, but in order that he may pay you what he owes you.

So the nations are hoping that each other nation will prosper merely that they may have money enough to buy their goods, that the wheels of industry and of commerce may begin to move again, and that some measure of prosperity may come their way. That, of course, is the material side of things.

There is another side. We are concerned with the state of existence, for example, in Russia, just as some years ago, when you read of an influenza epidemic anywhere, you began to wonder whether it would travel your way. There are political diseases. There are moral distempers which are communicable. And who knows but the germ of these false philosophies of life will become rooted in the mind of some forceful personality in our own country, and thence will be propagated until we fall victims to the same hallucinations? Thus we are interested in Russia. And now there is the German enigma.

A little while ago some of my ministerial friends—for what reason I have never been able to discover—had

clearly identified Mussolini as the Antichrist. There is not a mark of the Antichrist about him. He is just a successful business man. Sir Austen Chamberlain said that, in his judgment, Mussolini is the greatest statesman in the world. Perhaps our Italian neighbours—for neighbours they are—have lost somewhat of their freedom. Perhaps that type of political life would not suit our Anglo-Saxon minds; but certainly there is nothing suggestive of the Antichrist about Mussolini to anybody at all informed. But he afforded an interesting and rather challenging topic of discussion for gentlemen who were concerned about getting the popular ear. If they did nothing else, they availed themselves surely of the opportunity to display their own ignorance, both of the Bible, and of ancient and modern history. Now I suppose it will be Hitler. Before very long we shall see it advertised in the papers, that the Rev. Mr. So-and-So will speak on the question, "Is Adolph Hitler the Antichrist?"

It is my humble judgment that if and when some towering personality—which I doubt myself, I look rather for an organization headed by a great personality—but if and when some towering personality, fulfilling the outline of the scriptural Antichrist, should arise, there will be no trouble about identifying him: he will label himself. Every eye shall as surely see him or it, as Christ Himself.

What is the prospect? Somebody said to me the other day about a certain happening, "It is the fulfilment of Scripture." I said, "Of what scripture?" "It is the fulfilment of prophecy." I said, "Of what prophecy?" I have no doubt whatever that history is run into the mould of prophecy, and that nothing occurs that is without the circle of the purpose of our sovereign God. What He does not specifically ordain and determine, He at least sovereignly permits; it is all within the circle of His personal knowledge. Nothing happens by accident, for this is an ordered universe. That with which we have all comforted ourselves at some time, the saying of God manifest in the flesh, that not a single sparrow falls without our Father's knowledge, is true. It must be true in the nature of the case of all the universe. God, being God, is responsive and sensitive to His own law. He knows what is happening everywhere. In New Testament times there were found men who were thoroughly versed in the letter of Scripture, but who were never able to predict from particular and specific prophecies of the Old Testament scripture that this and that would come to pass. But when it had come to pass they were able, in the light of that prophecy, to interpret that which had become history.

Thus shall we know in the day when God's will is executed—and in the measure in which it is performed in the world about us—that God's word is being fulfilled. I do not believe personally there lives a man who, even with his Bible open, is able to forecast in detail the future—and I am glad there is not. One day at a time is enough for me:

"Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."

And sometimes that is almost too much.

What is the prospect for the future? It is as bright as the promises of God. God is looking after us. I think we should use our best judgment in matters of

trade. I think it is well that our statesmen should exercise their wisdom to the utmost. But it is true of individuals, of communities, of nations, of empires, that

"There is a divinity that shapes our ends
Rough-hew them how we will."

God will have His way. And certain we are of this, He will not be defeated. Meanwhile He will keep him in perfect peace whose mind is stayed on Him, because he trusteth in Him.

That is our anchorage; upon that foundation we may stand as we read the most ominous tidings of the day, and with quiet confidence we may, as Christians, close our eyes at night, remembering that he that keepeth Israel neither slumbers nor sleeps.

I.

WHAT IS HERE MEANT BY "PEACE"? What does the Word of God mean when it tells us that peace, perfect peace, is possible to the human mind? Is not that at this hour the great desideratum? Do we not need above all else, whatever the future may hold, and with whatever speed or reluctance prosperity may return to us, that in the meanwhile we may spend the waiting-time in quiet and undisturbed peace? Is that possible?

What then, is peace? *It is not a negative quality.* Peace is something vastly more than the absence of war, nationally considered. Russia is not at war. Germany is not at war. But certainly neither of them is at peace. Peace in the national sense must be founded, and must consist in, sound, just, and equitable laws, so administered as to ensure the life and liberty of the individual, and the means by which they may be enjoyed. Nationally, peace does not consist in material prosperity: plenty to eat, and plenty to wear. I suppose the men in the penitentiary have enough to eat. I have not heard of any of them being starved to death. I suppose they have enough to wear—but I have no desire to eat their food, nor to wear their clothes.

Peace is something vastly more than the absence of disturbing factors. It is more than the placidity of a stagnant pool, more than the blissful complacency of the ignorant. If we have true peace, it will not be because we do not know of impending calamities; true peace is founded on knowledge, and is a positive quality. We have a proverb to the effect that where ignorance is bliss 'tis folly to be wise. But, like many other proverbs, it is not true. The complacency of ignorance, or the tranquility that is merely the result of the absence of anything to disturb our repose, are mere negative qualities; and while less to be dreaded perhaps than their positive opposites, they are almost equally undesirable.

Our text speaks of a *particular kind of peace*, of peace-peace. The idea is a peace of completeness, a peace that is lacking in nothing. It is more than peace: it is peace-peace; it is perfect peace; it is a settled and established peace.

Oh that the whole world could enjoy such a peace! Meanwhile it is the privilege of the believer to have perfect peace.

Such peace *must take account of the elements of our own natures.* These natures of ours are complex. When you have wearied reading, study yourself a little. Find out how you are made, what is in you. How many glibly quote the text, "Bless the Lord, O my soul: and all that is within me, bless his holy name." Do you

know what is in you? Do you know what a mighty organ would peal forth the praises of Jehovah if *all* that is within you were to begin to praise the Lord? There is far more in you than you have ever dreamed.

For example, we have *bodies*. Often we wish we had not, but we have; and I suppose the spirit cannot very well slough them off until the divinely-appointed time. Meanwhile there are requirements of these natures that cannot be denied or ignored. It may give you a feeling of superiority to profess to be so ethereal as not to care whether you have dinner or not. But you will soon find that you cannot feed your bodies on abstract ideas. So-called Christian Science cannot render the service of baker, and butcher, and grocer, and tailor, unnecessary. Your wife wishes it could be done! There are certain laws of this physical organism which demand recognition and obedience, however much we may desire to live above the requirements of the flesh. Unfortunately we have to sleep occasionally, and eat occasionally. We shall have to have a bit of coal in the wintertime, and I suppose some ice in the summertime, and more or less clothes at all times. These things are indispensable to our physical existence. A man cannot have peace of mind by resolving to live above the requirements of the body. The body will intrude upon his assumed tranquility and say, "It is dinner time; feed me." You cannot ignore the body.

Nor can you ignore *the requirements of the mind.* You cannot chloroform your mental powers, and put your mind to sleep with your body. If you are a sane, sensible, thinking person, your mind has certain requirements. These requirements will not permit you to ignore them.

So of *our moral nature.* There is an awkward and uncomfortable companion that demands some attention—we call him, Conscience. But it has to do with the age-long problem of right and wrong. You cannot be at peace within yourself until all the elements of your complex nature are harmonized and brought into agreement and co-operative action, so that the whole man can be engaged in what must be done, or be at rest when rest time comes. Not otherwise can we have "perfect peace," peace of mind, peace of conscience, and peace of body.

Have you got it? It is easy to say you ought to have it, but how may it be obtained?

There is another thing. *You cannot have peace while the relations of life are ignored.* We live in our relations. I do not mean in your mother-in-law, or in any other in-law: I mean in all the relationships of life.

First of all, *you must be rightly related to God.* A man says, "I do not care; I have peace anyway." You cannot have peace while you are not rightly related to Him. Peace is dependent upon your proper relationship to God.

Then there are *your neighbours.* You have obligations to them, as they have to you. The law of God requires not only that you love Him with all your heart and all your mind, but that you love your neighbour as yourself. These laws, and your attitude toward them, constitute *your record.* I say, no man can have peace unless and until he is properly related to God above him, to his neighbours about him, and to his record behind him. They are elements in life which cannot be ignored.

I repeat, peace is something more than the mere absence of that which would disturb our repose. And

who shall harmonize these elements of our being, and relate us to God and to the universe everywhere, so that there can be nothing anywhere to disturb the tranquility of our souls? Who can give us a peace like that but God Himself? It is only God Who can keep men in perfect peace. We may have a temporary peace that soon passes, as the morning cloud and the early dew; but you cannot be established in peace apart from an act of divine grace.

Some of the most troubled people I have ever known have been people who enjoyed the peace of God which passeth all understanding. *Peace does not depend upon favourable circumstances*, upon good health, upon having plenty of money, upon having multitudes of friends and no enemies—it does not depend upon these things. Peace is something vastly different from that. Only God can give us peace, and only God can assure the world's peace. Let me pause to remark that the nations may have as many armament conferences as they like, and the very best statesmanship, and the world may be exercised, as I trust it will be, in an endeavour to avert the catastrophe of war; but the world can have peace only as God gives it. "Peace I leave with you," said our Lord, "my peace I give unto you"—mark—"not as the world giveth, give I unto you . . . be of good cheer; I have overcome the world." "In that day—in that day—shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." Then and thus we shall have peace: only as we are safely established within the walls of God's building, behind the bulwarks of God's making. Whatever that peace may be, it is God's gift; and we cannot have it individually, nationally, or internationally, apart from His sovereign grace.

II.

I do not know why, but I felt led to speak for the comfort of agitated minds this evening—therefore let me try to show you HOW THAT PEACE IS WROUGHT IN THE SOULS OF MEN. God is the Author of it, but how is it communicated? Or, how may it be communicated to us? "Thou shalt keep him in perfect peace, whose mind is stayed on thee."

Peace, then, is not something external to ourselves. As I said, it is not a garment to be put on, an ornament to be worn. Peace is a quality of the mind. It is not something that is apart from us, but that is of us, and that is wrought in no other way but by the grace of God. It is like the colour and fragrance of a flower: it becomes part of the very texture of the soul, so that we become peaceful within because God has made us so.

Peace is said to come as a result of our *staying our minds* upon God. What is meant by that? What do you mean by the mind? Peace is not a mere passive state of mind. Faith, in the view of some, is a state of mental repose. In reality faith is an active principle. In its full strength it calls every faculty of the mind into exercise. Peace also is a positive quality. It is the result of the harmonious and co-operative action of all the faculties of the mind.

Let me make that simple. What disturbs your peace sometimes? You say, "I remember." What do you remember? That last week's rent is not paid? Do you remember some hurt that somebody inflicted upon you?

I do not know what you remember, but the point I make is that one faculty of the mind actively functioning, namely, that of memory, brings into the mind a world of trouble from outside. You cannot sleep at night because you remember. You cannot have peace until memory is properly exercised.

What else is in the mind? There is the imagination. Oh, what spectres we conjure up sometimes! I have a very vivid recollection of the activities of my imagination when I was a child. A creak on the stair: "He is coming? He will be at my bedside in a minute"! Then my imagination pictured somebody, I do not know who he was, for he never came, but he was an ogre of some sort. And he was as real to me as if he had actually appeared. I think I got all my frights when I was a child, and then got over them, for I have not been afraid of anything since.

There are some people who are never happy but when they are miserable, and never quite so happy as when they make everybody roundabout them share their misery. Much of their trouble is in their imagination. They conjure up all sorts of bugaboos, great black things with wings and forked tails, and I know not what. Oh, the horrible creatures of their dreams! They are always troubled, and it is much like the hill you see when you are motoring, that long white line ahead of you that seems impossible of being climbed. You have your eye on a tree in the distance, and it looks as though you have to climb five hundred feet. By and by the tree is reached—but where is the hill? You might have stopped your engine and wondered how you were going to reach the top; but keeping on you reached the top without realizing even that you were ascending to higher ground.

When the memory is exercised, and the imagination is given wings, it may fly away, and bring Hitler, and Mussolini, and Stalin, and all their earthly terrors to thunder at your door until you are full of trouble—of imaginary trouble. I say, no man can have peace until some power controls and directs the memory and the imagination.

As for *the reason*, how utterly unreasonable we are sometimes when we ought to be reasonable! How we lay hold of all sorts of material which we lay at the feet of reason in order to prove what a terrible time we are going to have! When memory and imagination are the truckmen, or the carters, the hodcarriers if you like, and they bring you the material, what a castle of misery reason may build!

Then there are the affections, the conscience, and the will. If I had time to analyze these constituents of the mind, and show how sometimes while warring against each other, they seem to co-operate for one's undoing, until the man is almost beside himself, what a picture I could paint! Someone may tell you not to worry. Did anybody ever tell you "not to worry"? Did anybody ever slap you on the back and say, "Cheer up"? But he did not give you a cheque, did he? He did not promise you a job to-morrow? He did not remove the difficulty. That psychological alleviation of life's ills does not go very far. It may be you will be enabled to sleep one night, but there will be a horrible feeling in the morning. "Do not worry." "But I must worry," you say. Why? "Because my memory works, and my imagination, my reason, my conscience, and my affections; they torture my soul like scorpions."

A wife said to me not long ago, speaking of a wretched husband, "I could get along and be at peace if only I could cease to love him." Yes, how even the affections may torment the soul!

And the feebleness of the will. When motoring I always feel sorry for a man with a punctured tire, or an engine that will not go. When my engine is purring along I feel sorry for the man whose head is under the hood. If I stop and ask him what the trouble is, he may say, "You see, I have a car, I am going somewhere—or I want to—but my engine will not go." It is like what Paul said, "To will is present with me; but how to perform that which is good I find not." The weakness of the will, like a stalled engine, may make peace impossible.

"Do not worry"—but there you are, with all the faculties of the mind, like a mob, fighting one with the other, and inflicting almost the torments of perdition upon the mind because you cannot control them. It does not help to say, "Do not worry." I heard one of our Keswick brethren say once, "You must surrender to the Lord as this cup is surrendered to my hand." When he said that I said mentally, "I am no cup. I am a man, endowed with the powers of memory, imagination, and will." The idea of a man's being passive in the hands of God finds no foundation in Scripture. The idea of a man's being like something inanimate placed upon an immovable foundation, as a condition of peace, is absurd. We are not inanimate. You cannot cement us to a piece of rock after that fashion.

The Christian religion is designed for vital, vigorous, volitional, men who think. God made you to think, and He wants you to think. When this text says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee", it does not promise peace at a price of mental stagnation and intellectual somnolence. It does not propose to put you to bed and say, "All is well; good-night." That is not what is meant.

The mind is to be stayed upon God in the sense that it is to be exercised with God. Memory! There are many things that we should like to forget. "But I will remember the years of the right hand of the most High." Oh yes, the trouble with Israel was that "they soon forgot His works." When the will goes seeking a book upon memory's shelves, take down a bit of biblical history, a record of divine revelation, and say, "I will remember what God is, what God has done; and try to forget my lesser landlord in remembering the great Landlord, the Proprietor of the universe. I will try, for the moment, to forget all the disabilities of this impoverished life, and think of the Multi-millionaire who is my Friend. I will exercise my memory with the thought of God." If you do that, what a blessing will come to you!

The imagination? Never mind the creak on the stair, or the dog next door. There are no burglars. They are not going to rob you of anything. Perhaps they would not find anything if they got into your house. I know people who would like to have a burglar come in and find something!—like a man I heard of who was awakened at night by a man in his room searching his pockets. Addressing the burglar he said, "You need not be afraid of waking me. Tell me if you find anything there: I have never been able to find it!"

Instead of letting your imagination spin spiders' webs, or conjure up hideous spectres of the night, let it rather

think of God. "Thou wilt keep him in perfect peace," whose imagination is stayed upon what God has revealed Himself to be. Let imagination picture the Creator in the beginning, the Preserver, the Promiser, and sovereign Disposer of all human events. Think of His marching down the centuries until at last He comes in the person of His Son. With such material to begin with, give your imagination wings. Think of God. What a mighty God we have! If we think of Him, contemplate Him, Imagination's utmost reach in wonder dies away; and we begin to say, "I thought there was a great deal of trouble in my little life, but when I remember I have such a God as He, my troubles fade to nothingness."

Reason? Are you a reasonable man? I remember crossing the sea some years ago in December. Do not cross the ocean in December unless you are obliged to do so! I was coming back from England on the *Mauritania*, a big ship. For three days she pitched—and for the other three days she rolled. I had a fine stateroom. It was just after the war, and I had a room that would ordinarily have been occupied by a millionaire. I will not tell you how I got it. I had a beautifully furnished bedroom, and a most comfortable bed. But it seemed to me that the middle of my bed was just over the middle of that ship, and that that was exactly the spot where the ship would break its back. When we got on top of a wave that ship shivered throughout her mighty steel structure, and it seemed as though it must crack under my bed. I could have let my imagination run riot and drive sleep from my eyes, but I said, "Reason, come here; I want to talk to you." Said Reason, "Why are you staying awake at night?" "Well, I want to know where this ship was built?" "Yonder in Sunderland, England." "Has she ever been at sea before?" "Many, many times." "This is not her maiden voyage?" "No. She has gone over this trip hundreds of times." "When I was not on board?" "Yes." "And she got safely into New York?" "Yes." "And got safely back to England again?" "Yes." "Ever so many times?" "Yes." "Landed her passengers?" "Yes." "Never lost one?" "No; not one." "Made her record trip against head winds?" "Yes."

I was not very heavy then—I am not heavy now, but I was lighter then. And I said to myself, "After all, I do not think it would be reasonable to suppose that the little weight I am adding to this ship will break her back. What do you think, Reason?" "I think you're a simpleton to stay awake; go to sleep." I said, "Very well, Reason, thank you, good-night." And I went off to sleep.

Apply that principle to God's care of His people. Instead of trying to discover reasons why you should be miserable, let your mind be occupied with God. Think of Him. Think of ten thousand reasons why you should be filled with thanksgiving in having such a mighty Saviour as you have in the Lord Jesus Christ. Exercise your mind with God. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

So of our *affections*. You have some friends whom you love, and who love you. You may be rather out of love with life in general, but you have some friends for whom you would like to make life comfortable. So the father, because of his affection, is troubled on account of his children, the husband on account of the wife, or the wife because of the husband; until that which was designed to minister the

greatest joy ministers sometimes the greatest anxiety. A man is troubled because he cannot do for those he loves what he wants to do. We should not love our loved ones less, but should love God more. Let your affections go out to God, and think of your love to Him, but especially of His love to you. Oh the love that God has for us! Hear Him say, "I have loved thee with an everlasting love", and then listen as the Spirit whispers to you the words of the Lord Jesus, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Then call back Memory, call back Imagination, call back Reason, and say, "I have not dismissed you yet. I have a problem here." "What is it?" "My heavenly Father! I want to see Him a little more clearly, but especially I want you to measure this for me, What is the measure of 'how much more'?" Yonder man says, "I am so troubled that I cannot buy a new suit for Johnny." Dry your tears, brother. You are so concerned that you cannot get your wife all that she wants? Dismiss your cares by turning your mind in an upward direction, and let it be exercised with thoughts of God; and remember that your heavenly Father knoweth that ye have need of all these things. Let your affections lay hold of His affections. Think with God. "How much more shall your Father which is in heaven give good things to them that ask him?"

If you reason like that you will get up early in the morning to meet the postman, expecting the "good things" to come on the first mail. But if they do not come that way, they will come some other way. God will reward the living faith of His own people. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

I have seen some of the big aeroplanes that have made transatlantic flights. Looking at the engine I have said, "What a marvellous piece of mechanism that is! And what courage must a man possess when he steps into that plane and hops off across the ocean! What if the thing should stop? What if a valve should go wrong? What if an oil cup should break? How easily many things might happen!" In contemplating a piece of machinery like that I have said to myself, "Men must have a good deal of confidence in a machine like that to set it in operation and start off across the sea."

I feel like that when I contemplate the vastness of life for I have to say, "I fear I cannot keep going." I have been Pastor here twenty-three years, I have preached morning and evening now almost every Sunday, writing all the time, printing, printing much of the time. I wonder sometimes where it is coming from, and how a man may wind himself up so that he will keep on going? What if my machine were to get out of commission? What if I start something that I cannot carry through? We have started a good many things in this place. I could easily worry myself into a state of panic where I could not be happy.

When you are disposed to contemplate the weakness and instability of your own will and say, "I fear my engine cannot keep going", look at the Guide-Book, turn to the seventeenth chapter of John, take a pencil or pen and mark the times our Lord said, "I will—I will—I will—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my

glory, which thou hast given me: for thou lovedst me before the foundation of the world." My old engine will give out, but that sovereign will can never fail. "By the which will we are sanctified." Verily, the will of God will carry us through to the end. "Thou wilt keep him in perfect peace, whose mind, every faculty of it, is occupied with God." That is what the text means. The religion of Christ is for the whole man, rightly relating him to God above him, to the whole universe, to all of time, and all of eternity. That is possible if the mind is exercised with God, as He is revealed in Jesus Christ the Lord.

Are you troubled about your sin? You ought to be. We all ought to be. How shall we get rid of it? Alas! alas! I do not know any way of myself. How shall I pay the debt? I cannot pay it. Even if it were paid, how should I get on after that? I do not know. I have no peace—no peace—no peace. I have no peace until I hear One saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I open a Book to find out what He means, and I find He lived my life for me, wrought out a righteousness for me, died my death for me; I find that He was buried, that He rose again, that He ascended into heaven, and that some day He is coming down the skies to receive me unto Himself. As I contemplate that, that the blood of Incarnate Deity was shed for the remission of my sins, memory, imagination, reason, affection, conscience, will, and all that is within me, can say, "I can leave it all with Jesus Christ, and stay my mind upon Him." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Let us pray:

We thank Thee that Thou hast made peace through the blood of Thy cross, satisfying every requirement of Thy holy law; that Thou hast released Thy Spirit, to come and take up His residence within our spirits, quickening us into newness of life, making us new creatures in Christ, teaching us to think God's thoughts after Him. Thou hast made us to be members of the body of Christ, heirs of God, and joint-heirs with Jesus Christ. We thank Thee! If any here have not trusted Thee, may they trust Thee now! If any have heard this evening by radio who are troubled in spirit, may the blood of Christ speak peace to their consciences, and may the peace of God be their portion ere they sleep! We ask it in Jesus Christ's name, Amen.

WHOLE BIBLE LESSON COURSE

July to December, 1933

Arranged by Rev. Oliver W. Van Osdel, D.D., LL.D.

Date	Lesson	Golden Text
July		
2	David Made King of Judah	II Sam. 1-3 II Sam. 2:4
9	David Anointed King Over All Israel	II Sam. 3-5 II Sam. 5:10
	I Chron. 11, 12, 14	
16	Bringing the Ark to Jerusalem	II Sam. 6 I Chron. 15:2
	I Chron. 13, 15, 16	
23	God's Covenant With David	II Sam. 7 II Sam. 7:16
	I Chron. 17	
30	The Greatness of David	II Sam. 8-10 II Sam. 8:15
	I Chron. 18, 19	
Aug.		
6	The Sin of David	II Sam. 11-12 II Sam. 12:13
	I Chron. 20	
13	Absalom's Flight and Return	II Sam. 13-14 II Sam. 14:32
20	Absalom's Conspiracy and Death	II Sam. 15-18 II Sam. 18:33
27	David's Return	II Sam. 19-21 II Sam. 19:10

Sept.

3 David's Song of Praise	II Sam. 22-23	II Sam. 22:1
I Chron. 11		
10 Numbering the People	II Sam. 24	II Sam. 24:10
I Chron. 21		
17 Solomon Anointed King	I Kings 1-2	I Kings 1:39
24 Solomon's Choice	I Kings 3-4	I Kings 3:9
II Chron. 1		

Oct.

1 The Temple Built and Dedicated	I Kings 5-8	I Kings 8:43
(Read I Chron. 22-29)		
II Chron. 2-7		
8 Solomon's Prosperity	I Kings 9-10	I Kings 10:7
II Chron. 7-9		
15 Solomon's Sin: The Kingdom Divided	I Kings 11-12	I Kings 11:11
II Chron. 10-11		
22 Sin and Its Consequences	I Kings 13-16	I Kings 16:33
II Chron. 12-17		
29 Elijah—the Man of God	I Kings 17	I Kings 17:24

Nov.

5 Elijah at Mt. Carmel	I Kings 18	I Kings 18:21
12 God's Tender Care	I Kings 19	Isaiah 41:10
19 Ahab: Sin, Defeat and Death	I Kings 20-22	I Kings 21:19
II Chron. 18-20		
26 Elijah Taken Up to Heaven	II Kings 1-2	II Kings 2:11

Dec.

3 The Moabites Defeated	II Kings 3	II Kings 3:17
10 Five Miracles	II Kings 4	Luke 1:37
17 Naaman	II Kings 5	II Kings 5:14
24 Elisha's Promise and the Fulfillment	II Kings 6-7	II Kings 7:2
31 Jehu's Reign: Judgments	II Kings 8-11	Psalms 19:9
II Chron. 21-23		

VALEDICTORY ADDRESS

By Robert Brackstone

Delivered in Jarvis Street Baptist Church at the Graduation Exercises of Toronto Baptist Seminary, May 16, 1933

Mr. President, Members of the Faculty, Fellow-Students and Friends:

I deeply appreciate the honour of addressing you this evening. I am exceedingly happy to speak on behalf of the graduates, but to say farewell to you all brings sadness into our hearts. We are sad because we must leave the practical and instructive discourses of our great President, Dr. Shields. He has been our leader and pastor. We shall miss our fellowship with him and his inspiring word of encouragement. Then the thought of missing the true friendship and patient instruction of our Faculty causes us to feel just a little gloomy. We have grown to love our professors. It has been delightful to seek their wise counsels, and to separate from such a godly Faculty will be very hard for us. Taking our last peep into the classrooms, and leaving the happy fellowship of the students at the chapel services, and especially around the dinner tables—mingle sadness with our joy.

Our graduation event signifies that we must say farewell to this great church. Professor Brown, during the recent controversy, said something about "sticking to Ma". Well, we are sorry that we must leave "Ma", but we must do business for God. But we will be true to this blood-purchased church—the greatest church of God on the continent!

We may be downcast, but not discouraged, because we are leaving so much. On the other hand, we rejoice because we are taking something away with us—I mean

of course, academically and spiritually. Memories of the Seminary and its President, recollections of this great church and its Pastor, will inspire us with a holy boldness for the cardinal doctrines of grace, and a sacred determination to stand for God and for the Book, and to press on in His all-glorious name!

We are happy this evening because after three or four years of "laborious" training—notice I said "laborious"—*we know a few things.* Call it conceit if you like, but we really do. What are some of the things we really know, on the eve of our leaving the Seminary for the greatest job on earth?

We know that the Bible is the inerrant, infallible, and authoritative word of God. We know that Jesus Christ our Lord is over all God, blessed forever! We know that redemption is only through the atoning blood of our Lord and Saviour, Jesus Christ. We know that the multitudes are hungering for spiritual satisfaction—the Bread of life, and that they are receiving only a stone in many places. I called at a certain home a short time ago, and while talking I heard a door slam and a little boy bounded in and hungrily said to his mother: "Mum, I want sump'n to eat." He wanted some bread and butter with sugar. Yes, the world needs the Bread—the "sugar" is not essential.

Another thing we have learned is that the Toronto Baptist Seminary is of God, that it is one of the greatest of orthodox theological institutions, possessing the most worthy, competent and God-given Faculty, to be found anywhere. We know that the Seminary needs your prayers and gifts. The word "gifts" means dollars, and the Faculty will do the best they can with the "sense" they receive at the opening of the school next Fall. With firm conviction we realize that when God led Dr. Shields to establish this Seminary, He chose a man of spiritual insight and foresight. Not only have we a knowledge of these facts, but we leave these scenes with a fervent desire kindled in our souls and burning in our hearts to know Christ and the power of His resurrection, that we may be better skilled in His Eternal Word.

As we leave these holy places we fully realize that awaiting us is bitter opposition from the world, the flesh, modernism, and back of it all—his "nibs" the devil! But we are ready to fight as God is on our side. Modernism, we must uncompromisingly oppose. Fanaticism we must withstand. I remember reading a placard advertising feed for calves and the slogan was, "The calves bawl for it." It seems that many people "bawl" for religious orgies, for spiritual stimulants. Then, too, against the spiritual indifference, the modernistic trend, the blighting anti-evangelical influences of many modern churches, we must fight, by faithful, aggressive, constructive, expository preaching. Every subject on the Seminary curriculum has been selected with this in view. The professors cannot give us brains but the Faculty have endeavoured to teach us how to use such mental powers as we have in confronting such issues.

Beloved President and Faculty, We thank God for you and your help. We shall be loyal to God as we know Him in Christ through His inspired Word and by His grace, and to you. We shall preach Christ, live Christ—and we are ready and willing to die for Christ!

"JOY COMETH IN THE MORNING"

What are the characteristics of the Angel of Joy? With whom does she consort? How does she minister to human worth and character? What does she accomplish of enduring value when she "cometh in the morning"?

I.

WHAT ARE SOME OF THE CHARACTERISTICS OF TRUE JOY? Joy is always to be distinguished from the fair but fickle sprite called Mirth. Mirth has a melodious voice, but it is of a very light quality, and is unequal to any deep-toned hymn of praise. Her eyes are full of laughter; her mouth betrays a bewitching sense of humor; and her tongue is always trilling some light and lilting song. She is a gay companion for those who are seeking pastimes, for her feet are swift and airy; they are never long in one place; and when Mirth has passed, she does not leave even an enduring footprint behind her. But Joy has a voice of great compass, and of high quality. She can sing as lightly and blithely with little children as Mirth on appropriate occasions; but she shows her full powers and the direction of her desires when participating in some glorious oratorio. Her eyes are full of laughter, too; but it is of a deeper and richer quality—they are wells of satisfaction, worlds of unmixed delight. Joy's mouth is made for smiling, and for gracious words, and for the speech of unflinching friendship. She, too, is roe-like in her coming; she can be "like a roe or a young hart on the mountains of Bether;" but coming early in the morning it is her pleasure to abide even after the sun is down. Joy is therefore stronger than Mirth, and more constant in her ministry.

Another distinguishing feature of this good angel consists in the fact that *her character is rooted in her nature*. Nature is a stronger and deeper word than character. Character is abiding; it is that which is cut or engraved; but it may be made up of that which is natural and acquired. Nature involves the essence of things. The leopard's spots, and the Ethiopian's skin, are the marks, not of character, but of nature. Thus a character which is laboriously built up of natural and acquired qualities, may be overthrown by a sudden eruption of an underlying nature.

Like smiling vineyards on the slopes of a quiescent volcano Mirth may fill the air with rollicking laughter, where only fear and trembling would be the appropriate attitude of soul. But there is no lava beneath the laughter of Joy! Her everlasting songs echo from the everlasting hills. Her character, her outward form, is but the expression of her real nature, of what she is essentially. Or to change the figure, Joy is not a manufactured thing, an artificial production. Joy is a fruit, "The fruit of the Spirit is Joy." Therefore Joy is intimately related to life. It is not physical only,—the exhilaration of a motor ride is not joy. Nor is it mental only. The man of science finds in his discovery intense delight as an intellectual achievement; but he does not find joy. Joy in its fullest meaning is moral. "As the crackling of thorns under a pot, so is the laughter of the fool." Such is not the laughter of Joy. Joy finds her being, her life, and movement, in right relations. This is the genesis of Joy: "These things have I spoken unto you that my joy might remain in you, and that your joy might be

full. I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Thus we may say of Joy as of Hope, that she is an angel of God, and comes to us from the mountains of Bether, and from the place called Calvary. When sinners repent "there is joy in the presence of the angels of God"; for repentance is the beginning of a new nature from which joy springs.

It is characteristic of Joy that *her ministry is sometimes exercised in silence*. I have already said that she has a rich voice and an eloquent tongue. When Joy sings or speaks all ears are attentive. But she is more than a singing or a talking angel. She loves to be the companion of quiet hours. Sometimes she waits upon a book of holy thoughts and high desires. And he who draws water out of the wells of salvation which are found in the Book of books will always do it "with joy". When faith, like Eliezer, draws near to the well-side, this angel, like Rebekah, is always waiting to let down her pitcher for him to drink. And it is well for us to reflect that there is a deeper satisfaction of soul than the lips can express; that there is a heaven of silence as well as of speech; a joy of meditation as well as a joy of action; a joy of growth as well as a joy of planting; a joy of progress as well as a joy of culmination.

And Joy comes often as a silent angel to witness and assist the soul's commerce with the skies; to share the soul's revel in the spiritual blessings in heavenly places in Christ. There is a joy which is "unspeakable and full of glory."

Another characteristic of this angel is that *her visits are sometimes as secret as they are silent*. This queen does not always raise the royal standard when she is in residence. It is true that the heart knoweth its own bitterness, and it is also true that "a stranger doth not intermeddle with its joys." The angel of Joy exercises her ministry to the individual, and often displays her greatest powers when none but God is near. When we were younger, and had had less experience of life, we were disposed to estimate religious joy by the volume of its expression; but now most of us have learned that the real springs of life are secret; that the costliest gems are not displayed in the jewellers' window; that the tenderest words are not spoken in the market place; that the hardest lessons are learned in solitude; the most effectual prayers are breathed within the closet; and the deepest joys are found in the secret place of the tabernacle of the Most High.

In this day when people are disposed to live in houses without blinds; to read what books they read aloud and in the public view; and to nourish their religious life only on public religious exercises; I commend to you the ministry of this sometimes silent and secret angel of Joy.

But I might continue my recital of Joy's characteristics almost indefinitely. I might speak of the suddenness of her appearances; of how her storehouses like Joseph's, though long in filling are suddenly thrown open; of how her coming is sometimes, as to Sarah and Abraham, long foretold by Faith and Patience; but time forbids. Only remember, she is an angel of God; she is not like Mirth, of fickle, fleeting, temperament; she is never superficial, she is often silent and secret in her ministry, and that she makes one to rejoice in order to bring gladness to the multitude.

II.

Let us now enquire WITH WHOM THIS GOOD ANGEL CONSORTS. *Birds of a feather flock together*; and the same is true of angels and of principles. There are moral as well as temperamental incompatibilities. Isaac and Ishmael will not long dwell together; and it is inevitable that Jacob and Esau should some day come to the parting of the ways. There are certain plants which may grow together to their mutual profit, and there are certain flowers, which, without deterioration, may bloom together in the same garden. And the same is true of moral principles and of spiritual graces.

The angel of Joy is careful of her company; and there are places, and principles, and persons, with which she will have nothing to do.

The angel of Joy will never consort with "the spirit that now worketh in the children of disobedience"; nor with those who walk according to the course of this world, according to the prince of the power of the air. I have said that Joy finds her very life and being in right relations; therefore to wait upon the children of disobedience would be her own destruction. The spirit that now worketh in the children of disobedience is a spirit of carnal pleasure, of intellectual pride, of worldly wisdom; and often stimulates the voice, and puts on the robes of Joy; but in fulfilling the desires of the flesh and of the mind there is no true joy. Joy never dwells where the divine law is infringed; and the disobedient, therefore, are denied this angel's ministry.

Nor does this angel ever attend the steps of the unbelieving. Unbelief chooses to travel by night. It prefers a fire-fly to an angel, and the phosphorescence of decay to the light of the promise of immortality. But the angel of Joy attends the pilgrimage of those who follow the pillar of fire and the pillar of cloud, and whose eyes behold the land that is very far off.

There is a resemblance between Hope and Faith. They are twin angels, and we have found them to be so in our own experiences. But you will readily recognize that Joy is a kindred spirit of these two, and that all three are related to the sweet angel of Peace. Here is a group picture: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Hope, Joy, Peace, Faith, all working in concert, servants of the Holy Ghost, that Hope may abound. Hope and Faith are closely related, and the angel of Joy is related to both, and to Peace. Peace is not a pioneer, she gathers out no stones, and casts up no highways. She is a gentle minister, of sweet and soothing presence, and always follows in the wake of sturdy and heroic Faith, and provides in her all-pervading presence the earnest of Hope's great expectations. But Joy is no more a pathfinder than Peace. Joy is a follower and supporter, rather than a leader. It is the part of Joy to admire the exploits of Faith; hence she never parts company with Faith. It is equally her mission to exhibit the excellencies of Peace; therefore Joy is inseparable from Peace, and Peace from Joy; while Peace may dwell in the heart of Joy even in times of battle and of war. It is the function of Joy to make Hope's resplendent anticipations the theme of all her songs; she is, indeed, Hope's own laureate to sing her praises that Hope may abound. Thus you see you cannot have Hope without Joy; and you cannot

have Joy without Peace; and you cannot have either without Faith. These four consort together, and minister to us only through the power of the Holy Ghost.

But I should miss a very important aspect of my meditation were I to fail to point out that *this angel often comes to us disguised*. She came disguised as a jailer to Joseph; and when she had wrought her will with him, she put a gold chain about his neck, and a ring on his hand, and crowned him with honour. And when she had thrown off her robes, he saw that the keeper of the prison had been the angel of Joy! She came in the guise of gaunt Famine, attended by bereavement to Jacob. But in due time, surrounded by his family, he saw that it was the angel of Joy that had redeemed him from all evil. To Mordecai she came clothed with the sackcloth of neglect, and her head covered with the ashes of ingratitude. But, anon, arraying him in purple, and putting the crown royal upon his head, she led him on the king's horse through the city, proclaiming, "Thus shall it be done unto the man whom the King delighteth to honour."

And still she comes to us in strange garments. As the angel of pain we behold her; as the angel of sorrow we shrink from her; even as the angel of death she sometimes appears to us. But still behind the veil the smiling face of Joy awaits disclosure:

"When rises first the flush of hope,
The saddest heart can sing;
Yet not, for this alone, my soul,
Thy cheerful praises bring.

"Are there no hours of conflict fierce,
No heavy toils and pains,
No watchings and no weariness,
That bring their precious gains?

"O could we once believe the prayer,
Our lips repeat in vain,
Then, as of old, we should be still,
And "walk with God" again.

"And sorrow's face would be unveiled,
And we at last should see
Her eyes are eyes of tenderness;
Her speech but echoes Thee."

The angel of joy is the inseparable companion of duty, and the path of duty seldom lies, in this present life, along streets of gold; and while "green pastures" are touched here and there as resting places, the paths of righteousness are often steep and stony, and lie through an enemy's country. But these angels I have spoken of never fail to keep the dutiful soul company all the way.

And whoever treads the path of duty with Faith in Him who died; and at Peace with Him who lives, with Hope in Him Who reigns, and Who will come again, shall not fail of the ministry of the angel of Joy.

"Since all that I meet
Shall work for my good,
The bitter is sweet,
The medicine food;
Though painful at present,
'Twill cease before long;
And then, O how pleasant,
The Conqueror's song."

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 23

June 4th, 1933

SECOND QUARTER**DAVID AND HIS MEN**

Lesson Text: I Sam. 21-24.

Golden Text: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men." I Samuel 22:2.

DAILY BIBLE READINGS:

Monday—Isaiah 49:8-17.

Tuesday—Ps. 141:1-10.

Wednesday—Matt. 12:1-9.

Thursday—I Cor. 4:9-21.

Friday—Matt. 5:38-48.

Saturday—I Cor. 1:21-31.

I. DAVID AT NOB

During the period of estrangement from Saul, David was compelled to undergo some very trying experiences. His life was in danger continually, and in his flight from his pursuers suffering of a mental and physical nature was brought upon him. He could not understand the reason for the monarch's hatred of him, and certainly there was no cause for it, as his life both private and public was of an exemplary nature. Jealousy was the impelling force, and the spirit engendered thereby is unreasonable, and blind, and follows its destined course heedless of consequences. Note the evils arising from this spirit, also the suffering of our Lord, while He was upon this earth, and the attitude of men toward Him in the days of His rejection.

After leaving Jonathan (20:42), David repaired to the city of the priests at Nob, a place situated not far from Jerusalem. His purpose in doing so is not specifically stated, but it seems to be clearly intimated in the requests made, first for the "five loaves of bread", (v.3), then for the "spear or sword" (v.8), both of which were granted. David was in flight and required food, and he was in danger and needed weapons of war. Ahimelech the priest was evidently ignorant of the state of affairs existing between the king and his son-in-law, and was perplexed at David's appearance, (v.1), but he was assured by an untrue statement of the latter that everything was all right, (v.2), and thereafter supplied the needs as requested. The bread was that which was provided for the use of the priests alone, being the tabernacle showbread, (Lev. 24:9), but necessity evidently warranted its use. Note our Lord's reference thereto, (Matt. 12:3,4). The concluding verses of the chapter relate David's escape from a dangerous situation in Gath, where by feigning madness after hearing the statement of the servants of Achish, he deceives the king and is allowed to depart unharmed, (vs. 10-15).

II. DAVID IN THE CAVE OF ADULLAM (22:1-5)

Fleeing from Gath, David escapes "to the cave of Adullam", (v.1) on the borders of the Philistine plain. Here there resorted to him "his brethren", "all his father's house", and everyone that was in distress, or in debt, or was discontented, to the number of "about four hundred men", (v.2). These were all persons with a grievance, and "he became a captain over them". They were unfortunate, rather than bad people, and they were doubtless glad of the opportunity of rallying round one who was both able and willing to be their leader. In this record there is a picture of the Lord's anointed, and the people who were willing to be identified with him during the period of his rejection. Self-interest may have drawn some of them, yet in acting as they did they braved the wrath of the king, and lost any standing which they may have had in the eyes of the king's adherents. They made common cause with David, and he with them. He became their champion and their leader, and henceforth they followed him through good report and evil report, through dangers and adverse circumstances, until the time of his acceptance by the nation came, and they received the reward of their faithfulness. Typically, they represent the followers of the Lord Jesus, among whom there are not many of the mighty of the earth, (I Cor. 1:26), the poor and the despised constituting the largest percentage of the saints. Even the apostles were looked upon as the offscouring of the earth, (I Cor. 4:13). Note the unity between leader and followers in circumstances, danger, attitude, outlook, and feeling. Their lot seemed to be desperate, and hopeless, yet in accordance with the purpose of God it changed and became bright with the fulfilment of promise. Explain the nature of the Christian's future in the day of the Lord's exaltation.

III. SAUL SLAYS THE PRIESTS OF THE LORD (22: 6-23).

At the suggestion of the prophet Gad, which partook possibly of the nature of a divine command, David departed from the cave of Adullam and entered the land of Judah, taking up his abode in the forest of "Hareth", (v. 5), situated to the south-west of Jerusalem. The effect of his entrance into Judah would probably tend to keep his cause before the people, and for this reason it may have been directed. It evidently stirred Saul, for again he is found acting in accordance with his jealous spirit, (vs. 6-8). Note the miserable nature of his condition and the depth to which he has fallen in dignity and influence in thus expressing himself before his servants, yet he has not reached the greatest depth of humiliation, he is to go down still further, and this time in fearful degradation, for the slaying of the priests and their families was a cruel and sinful act, (vs. 9-19). Note the baseness of Doeg in making known the priestly help given to David, (vs. 9, 10), and in putting forth his hand against the servants of the Lord, when Saul's soldiers refused to do so, (vs.

17-19). There is a man for every job, no matter how mean, or despicable, and this Edomite was the fit instrument on this occasion. Beware of the Doegs in the local congregations of the saints, who are so low in spirit and action that they have to reach up to touch the foot of an upright person. All honour to the footmen who refuse to fight against the Lord's anointed servants who are but faithfully discharging their holy duties. Note may also be made of Saul's downward path and the fearful results of jealousy and hatred which cause suffering to the innocent, also the welcome given to Abiathar by David, and the union of cause and circumstance entered into with them, (vs. 20-23).

IV. DAVID IN KEILAH AND IN THE WILDERNESS (23 and 24).

With a strong enemy to the south-west of them, the Israelites were from time to time harassed by incursions into their territory of marauding bands from this neighbourhood. They would come at times when they would be able to secure the most booty, and on the occasion depicted in the record they visited Keilah, a place situated not far from David's encampment, and robbed the threshing floors, (v. 1), located in the open outside the city. David enquired of the Lord, and receiving an answer favourable to attacking the band of Philistines, did so, and gained a decisive victory over them, (vs. 2-6). Note David's courage and religious attitude. He desired to know God's will before he embarked on his expedition. Emphasis may be placed upon the necessity for the adoption of the same attitude these days, (Col. 1:9). Note also the prospective ungrateful attitude of the people of Keilah, (vs. 11, 12), and the many these days who fail to show appreciation of that which is done for them, either by God, or by man.

Failing to find security in Keilah David and his men took up their abode in the wilderness where they were sought by Saul, whose determination it was to slay David. In connection therewith several things are worthy of note. First: the interview of Jonathan and David, (vs. 16-18). Note the comforting statement of the former, wherein are manifested knowledge of God's will, submission to that will, suppression of natural desire, high character, and pure affection; also observe the covenant. Second, David's escape from Saul in the wilderness of Maon, (vs. 19-29) in which experience there is evident the protecting care of God. If Saul had not been blinded by his hatred he might have realized this. God was for David, therefore no one could harm him, (Rom. 8:31). Third, the gracious attitude of David toward Saul in the cave in the wilderness of Engedi, (24:1-22). Note Saul's mad infatuation, (v. 2), his danger, (v. 3), and his deliverance, (v. 7), also David's temptation, (v. 4), his victory, (v. 6), his appeal to Saul, (vs. 8-15), and Saul's response, (vs. 16-22). David's uprightness of character is clearly manifested, together with his desire for an understanding with the king, and his kindness and honourable conduct in this transaction.

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 24

June 11th, 1933

SECOND QUARTER**DAVID IN THE WILDERNESS**

Lesson Text: I Samuel, chapters 25 and 26.

Golden Text: "Blessed be the Lord God of Israel, which sent thee this day to meet me."—I Samuel 25:32.

DAILY BIBLE READINGS:

Monday—Psalm 73:1-17.

Tuesday—II Corin. 9:1-15.

Wednesday—Genesis 18:20-33.

Thursday—Matt. 20:1-16.

Friday—Matt. 27:26-36.

Saturday—Mark 16:14-20.

I. DAVID, NABAL, AND ABIGAIL (25:1-44).

The record of this chapter is of interest historically and typically; in the former, as relating to David and the kingdom of Israel; in the latter, as affecting the relationship of man to the Lord, bearing in mind that which has been intimated in previous lessons, that David as the Lord's anointed, persecuted by Saul, is typical of the Lord Jesus Christ in this the time of His rejection.

The record opens with an account of the death and burial of Samuel, and the lamentations of the Israelites on his behalf; followed by a statement concerning David's sojourn in the wilderness (v. 1); after which the incident of David, Nabal, and Abigail, is related. Respecting the latter several things are stated. First, the prosperous circumstances of Nabal are intimated: he was very wealthy, and "was shearing his sheep in Carmel". We are then informed of his name, the name of his wife, the character and countenance of the latter, the disposition of the former, and the house of which he was a member. By these statements we learn that Nabal was a highly privileged individual, in relation to his position, his material possessions, and his wife. He was also a man of bad disposition, unreasonable, and difficult to associate with, and a complete contrast to his wife. To him was given the opportunity and privilege of unselfish service, but he failed to measure up to the same, and suffered the evil consequences thereof. Emphasize the necessity and possibility of overcoming a grouchy and churlish disposition (Col. 3:8).

Studying the succeeding record typically we note first the request of the Lord's anointed, sent through his servants to Nabal (vs. 4-9). This was a request for help, to which Nabal was well able to respond generously. The request was reasonable, opportune, necessary, and gracious. It was conveyed by servants who had received their directions and message from their master, and who were sent on his responsibility. We are

reminded by this of the fact that the Lord Jesus Christ has sent His servants into the world, to convey His message unto the people, and to appeal for their reconciliation and service unto Him (II Cor. 5:14-21). Observe the privilege, duty, and responsibility, presented in the request.

The response to the request is not worthy of consideration. Nabal refused quite frankly to comply with it, and used insulting language in expressing his attitude (vs. 10, 11). His evil disposition was manifest in his railing on the young men (v. 14), and like others of similar character he acted regardless of consequences, and in ignorance of the significance of the incident. In this connection note the reception given the gospel message as proclaimed by the Lord's servants. Some receive it gladly, but there are many Nabals who reject the same, and rail on the messengers (Acts 5:17, 18). Observe the nature of Nabal's reply in its professed ignorance of David's identity, the denial of his right to make such a request, and its professed solicitude for his own servants. The intimation is plainly implied that if he should aid David he would deprive his own servants of something, which was but an excuse, as he undoubtedly had sufficient for all. Note the various excuses offered for declining to serve Jesus Christ (Luke 14:18-20).

The effect on David of Nabal's refusal of aid was instant and great, and led him to decide on drastic punishment (vs. 12 and 13). Nabal's attitude therefore brought him under the judgment of the Lord's anointed. He was reaping in accordance with his sowing (Gal. 6:7), and bringing upon himself misery and loss by his churlish refusal of a simple and legitimate request. Explanation should be made of the judgment which is coming upon the ungodly on account of their sins (Rev. 20:11-15), and of the fact that even now they are dwelling under the wrath of God (John 3:36). There is no possibility of escape from the judgment except in God's appointed way. Nabal escaped David's judgment, but not by his own power or wisdom. One of his young men, sensing the seriousness of the situation, informed his mistress of the matter, and warned her of the consequences likely to ensue. Note the good word said on behalf of David and his men, and the condemnation of Nabal's attitude.

The effect on Abigail of the servant's disclosure was immediate and stirring. She realized that something must be done instantly if evil consequences were to be averted, and she hastened and procured food and set out to meet David, and to intercede with him in behalf of her husband (vs. 18-31). Unknown to Nabal two forces vitally related to him were in covenant concerning him: the one bringing judgment, the other seeking mercy. The picture is that of a wife interceding with the Lord's anointed on behalf of her erring husband. Such an attitude is duplicated many times in these days, and wives, unknown to their husbands, are praying to God for their salvation. Emphasis requires to be placed upon the necessity and possibilities of intercession.

Note the wisdom of Abigail in contrast with her husband's foolishness, her practical good sense, and the nature of her intercession, in which she adopts the supplicant's position, takes the place of the guilty, seeks to avert righteous judgment, presents her gift, extols the Lord's anointed, and sets forth a reason for acting in a merciful manner. Note the reasoned prayers of Scripture (Gen. 18:23-33). The success of the request is intimated in the gracious response of David, wherein he assures her of averted judgment, and directs her to return to her house in peace. She had saved her husband by her intercession on his behalf. Note further the condition of Nabal (v. 36), insensible of danger—like most worldlings of the present day; also the effect on Nabal on hearing of his danger, though it was past, the judgment of God upon him, and the union of David and Abigail (vs. 39-44)—a partial type at least of the union of Christ and His bride, the latter gained during the time of His rejection (Acts 15:14).

II. DAVID AND SAUL IN THE WILDERNESS OF ZIPH (26:1-25).

In this record another instance is given of David's magnanimous treatment of Saul, manifesting therein his conscious innocence, forgiving spirit, and religious attitude. There is first related the coming of the Ziphites to the king with the information concerning the place of David's sojourn (v. 1), followed by the departure of Saul to capture him (v. 2), the arrival of the king at his destination (v. 3), the knowledge of David respecting Saul's arrival, the visit of the former to the camp of Saul, and the disclosure of the visit to Saul, with the consequences of the same.

In connection with the incident several things are worthy of consideration. First, observe the contrast between the conduct of Saul and that of David. In the former there is exemplified the attitude of the natural man seeking to wreak vengeance upon the victim of his wrath. In the latter, the spiritual man is seen, in his avoidance of all personal animosity, and in his generous treatment of the one who was so cruelly treating him. In the former, the evil nation of the human heart is manifest, in its deceitfulness and desperate wickedness (Jer. 17:9). In the latter, ordinary feelings are overcome, and a right spirit governs at all times. Saul's conduct was mean, ungenerous, hateful, foolish, disturbing, weak, sinful, and without cause; and brought only misery to all concerned, leaving witness to the fact that to do evil is distinctly unprofitable from the standpoint of personal satisfaction, and means real loss and never true gain. David's conduct was generous, upright, courageous, and beneficial, and of such a character as brought satisfaction to the one concerned, and to all right-minded persons, testifying to the fact that righteousness exalts a people, while sin degrades (Prov. 14:34). In the second place, note the intervention of God in the matter, in the deep sleep which was caused to fall upon the members of Saul's camp (v. 12), constituting a manifestation of the righteous nature of David's cause, and the divine protection which was accorded him.

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MINER'S BAY NEWS

The very mention of the Miner's Bay field stirs our hearts with admiration of the missionary who is content to labour year in and year out under trying circumstances that the Name of Christ may be made known in that neglected field. Not only is the extent of the field to be considered when thinking about the demands of Miner's Bay, but the financial condition of the people and the necessity of the saints in that district is such that the Pastor has much to bear. We can, therefore, well understand his saying—"Sometimes we are led to compare our own position with that of our neighbour in the Church; then comes the exhortation, 'Fret not thyself' and I praise the Lord because we have been entrusted with the real work of carrying the simple Gospel where there is a need."

Rev. Oscar Boomer further writes—"We have our usual round of meetings each week with one addition. This winter, the people of Norland have been asking for a prayer meeting; and accordingly we have tried one, once in two weeks, on the Monday of the week when there is no Sunday evening service there. With the getting in of our yearly supply of wood and with other meetings, we are kept busy. Oh, that He will help us to praise Him for all His blessings both in the supplying of our needs and in our struggles."

"There has been nothing of a big character to report during the past few months but sometimes we have opportunity to speak to an anxious soul and on one occasion, when the attendance was small, a bright young woman arose to her feet to confess Christ for the first time. At another time, I was staying in a home for the night after a prayer meeting there and before I left in the morning, a young immigrant lad reconsecrated to the Lord's service.

"We need the prayer of our whole constituency for strength and courage to 'Follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren I count not . . . I (would) press toward the mark for the prize of the high calling of God in Christ Jesus.'"

LIBERIA

Mrs. Hancox writes, "I received the picture rolls and quilt sent out in care of Mr. and Mrs. Mellish. I got the thermos bottle also. Ours had been broken about two weeks' previous to the arrival of the box. One of the girls was carrying the bottle from the Beach and she dropped it, shattering it in hundreds of pieces."

What a picture these words give us. First of all the picture rolls are received and they mean so much to the missionaries. We might follow them as they are shown in some heretofore unvisited village and watch the eyes of the people as they become accustomed to the blotch of colour and then are trained to see

what the picture represents. Then we can listen to the missionary, or the interpreter, tell the story of the picture and impress its lesson upon the hearers. We can imagine with what amazement the story is received and we can deeply sympathize with the poor souls to whom the story of God's love is an absurdity and we can, knowing the newness of the story, and the circumstances that surround its presentation, feel certain that it is not forgotten quickly, and prayer can so operate on hardened hearts by the Holy Spirit that the light of the knowledge of the Father's provision for lost men will shine in and become their comfort and their salvation.

Next the acquisition of a new quilt is an event to be mentioned. There are chilly, chilly nights in Liberia when quilts and blankets are needed and there is the ever-present danger of an attack of fever when one must be kept warm at all costs. Oh, the comfort of a quilt sent from home at such a time!

The thermos bottle now. Poor Mrs. Hancox, how tragic was the loss of that lovely big thermos bottle that was part of the missionaries' equipment when leaving for Africa. We think we see it now with its cup-like cap and its wide mouth—a thermos bottle with great possibilities and promising the greatest comfort in Africa, but alas, it is in a hundred pieces and the one sent in the box is a poor substitute. The one that went forward in the box was not meant for the missionary. It was a thermos which had seen better days. Its interior was not of the sweetest for it had been on a church shelf for many a long day forgotten and discarded by some unknown possessor, but the box which was being hastily packed had more room than there were goods to fill it and the thermos and some other things unthought of went in. We did think the thermos might prove useful to someone or make some native's heart glad, but our missionary welcomes it. May she have a better one real soon.

A broken thermos bottle, however, tragic as it may seem, is not quite as serious as the misfortune which befell Mr. Hancox when he broke his spectacles. The said spectacles must be sent to England for repairs and in the meantime he is trying to get along with an old pair. Africa has its inconveniences.

MR. ACETI'S VISIT

The churches that had the privilege of a visit from Mr. G. Aceti of Timmins, Ontario, while he was in Toronto were fortunate in having the opportunity of hearing his testimony. They will understand why there is a desire upon the hearts of many to see the story published in tract, or booklet form, and this we hope will be possible. It seems probable such a tract may be issued in English, Italian, French and Chinese. Pray that the Lord will very definitely guide in this matter.

Through the ministry of Mr. Aceti the work in Northern Ontario has been brought to our attention in a new way, for Mr. Aceti is the fruit of the Lord's blessing upon the labours of Rev. Morley R. Hall while Pastor of the 1st Baptist Church, Timmins, Ontario, and since Mr. Aceti's conversion, the Lord has given some eight other Italian believers to the Timmins Church. Two of these converts from Romanism are labouring with the Wellington Brothers at Noranda and two are in their homeland, Italy, testifying of what the Lord has done for them.

It is with a deeper realization then of the needs of the North that we are reporting news from the workers who have so faithfully carried the gospel message to mining and lumber camps from Timmins to Noranda, Rev. Stanley Wellington and Rev. Wilfrid Wellington, and believe that the reading of the report will leave with the readers the burden of prayer.

We hear that God is continuing to bless the preaching of the Word at Noranda. On a recent Sunday four of the older girls in the Bible School professed the acceptance of Christ as Saviour.

In the missionaries' programme, a walk of eight miles is hardly important enough to mention but that tramp brings them to their place of meeting and that is all important for they will bring the gospel message to the men who have been employed cutting wood for a new mining concern.

We hear also of one who had professed conversion and who had been baptized living carelessly and the burden of the missionaries' hearts concerning him. We learn of his meeting with a serious accident and of his miraculous preservation from death and trust that the experience will prove of spiritual significance for "Whom the Lord loveth he chasteneth."

There is much that could be related concerning the place of the missionaries in the mining district which they serve. It is hard to reach the people and yet a large ministry is possible and there is much need for prayer. A young man raised his hand in the church's after-meeting acknowledging his need, an Indian comes and talks of the Way and professes acceptance of the Saviour, a man eighty-two years of age accepts Christ through personal visitation.

Then an opportunity to preach at Cheminis and Larder Lake offers itself and services are held and the Lord stirs the hearts of men and encourages the hearts of his servants.

Editor's Note: Messrs. Stanley and Wilfrid Wellington are not labouring in Northern Ontario as missionaries of The Union, but they are members of a Union Church, and graduates of the Toronto Baptist Seminary, and in all their labours they are supported by the prayers of our people who are deeply interested in all their work for Him.