

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.
\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS
Associate Editor: ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 12, No. 3

TORONTO, JUNE 1, 1933

Whole No. 576

The Jarvis Street Pulpit

THE OXFORD GROUP HERESY

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

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

(Stenographically Reported)

"If righteousness come by the law, then Christ is dead in vain."—Galatians 2:21.

Prayer before the Sermon

We draw near to Thee, O Lord, deeply conscious that in ourselves we have no right to approach the throne of Thy holiness. But we thank Thee that Thou hast come to us in the person of Thy Son, the second Adam, Who is the Lord from heaven. We bless Thee that He took upon Himself our natures, that He died in our room and stead. He was raised again and ascended to heaven, there as our great High Priest to intercede in our behalf. We rejoice this morning that through Him we have access by one Spirit unto the Father. We know no other way than the way of the sprinkled blood. Thus do we come this morning; and in this confidence we present our petitions to Thy throne.

We come first of all desiring to be numbered among those who worship Thee. We would render to Thee a spiritual service; we would worship Thee in Thy glorious sanctuary, in the beauty of holiness. Grant to each one, we pray Thee, grace to appropriate once more, and in fuller measure, the infinite merit of our Lord Jesus, and to enter into a truer realization of the fact that in Thy grace Thou hast clothed us with His righteousness; that though we are sinners in ourselves, yet in Him we are reckoned to be complete.

We pray, O Lord, that Thou wilt give us of Thy Spirit this morning that we may worship Thee in spirit. Give us a clear apprehension of the truth as it is in Christ, that we may worship Thee in truth.

We come to Thee with gladness of heart because though Thou wast angry with us, Thine anger is turned away, and Thou dost comfort us. We bow in Thy presence even as travellers come to the wellside. All our springs are in Thee. Refresh us, we pray Thee, for the journey; and help us that through this service this morning we may be a little stronger to walk in paths of righteousness for Thy name's sake.

We beseech Thee, O Lord, to feed us, for our souls are hungry. We crave the heavenly manna, the Bread which came down from heaven. Oh, that the Lord Jesus may appear to us this morning as the Living One, that His life may flow into and flood our lives; that so it may be true in experience that we are dead, and that our lives are hid with Christ in God! Lighten the path of life. Show us in

what direction duty lies. Give us strength to do the things we know ought to be done, and to refrain from those things which we know are contrary to Thy will. Enlighten us through the truth of Christ that we may know more perfectly what Thy will is, that so we may understand what the will of the Lord is in respect to all the exigencies of life, that we may not be surprised by the enemy, or taken unawares by temptation. Enable us to put on the whole armour of God that we may be able to stand in the evil day.

If any of Thy dear children are in need of comfort this morning, deal tenderly with them. We are all sinners, O Lord, and it is because Thy compassions fail not that we are not consumed. Have mercy upon us! We thank Thee for the tender word of our Lord Himself as the shadows gathered about Him, The spirit truly is willing, but the flesh is weak. Give us victory, we pray Thee, over all our weaknesses! May the comfort and inspiration we need, and for which we long, be bestowed upon us of Thy grace this morning.

Admonish us, O Lord, and rebuke us where that is necessary; for who of us does not need thus to be corrected? Speak to us out of Thy Book. Make us all penitent children, that, learning what God would have us do, we may be ready to run in the way of His commandments.

Look upon this company of young people. Let Thy blessing rest upon all the boys and girls. Claim them, Thou sovereign Saviour, early in life for Thyself, and use those of us who teach as the media through whom the knowledge of Thy truth shall come to them. Save all our scholars who are not yet saved, and help all of Thy children, old and young, to exemplify the faith they profess, and to adorn the doctrine of God our Saviour in all things.

Command Thy blessing, we pray Thee, to rest upon all who love our Lord Jesus in sincerity and in truth, upon all assemblies of the saints in this city, in this country, and in all lands, even to the uttermost parts of the earth. Fulfil to Thy servants the word upon which Thou hast caused us to hope: by manifesting Thy presence in the midst of those assembled in Thy name.

Take this service, and use it, we pray Thee, for Thy greater glory. We ask it in the name of the one Mediator, the man Christ Jesus, Amen.

"If righteousness come by the law, then Christ is dead in vain," which means, of course, that if a man could fulfil all the requirements of the law, and work out a righteousness of his own, thus saving himself by his own effort, it would have been unnecessary for Christ to die.

I have on another occasion spoken at length, and, if not exhaustively, at least with some degree of thoroughness on the subject of the teaching of the Oxford Group. This morning I shall try to give you one single principle by which not only the teachings of this cult—for that is what it is—may be judged, but also all other forms of religion which appeal to you in the Christian name.

I suppose we shall be considered somewhat uncharitable, perhaps unbrotherly, in even suggesting that that which may appear to have much that is commendable about it, may yet have lurking at its heart that which is subversive of the faith of Christ, and destructive, ultimately, of Christian confidence and character. We are prepared for that.

Presently some of you will get away to the country, and take your children with you, and you will probably warn them, if they cannot swim, against the possibility of going out of their depth, and the danger of drowning. Or, you may, perhaps, warn them against contact with poison ivy, for example, or some other thing that, though it may not kill, may work great injury to the health. It is only in religion that men claim freedom from all standards of authority. No man would long occupy the position of manager of a bank who should say to his directors, or to his superior, or superiors, whoever he or they might be, "I have outgrown the simplicity of the multiplication table, and I propose to conduct the business of this bank on an entirely new principle, which sets the old rule, that two and two make four, entirely aside." I think he would probably also be set aside. I do not know of any science where men claim the right, and claim it as a liberty belonging to all thinking men, to set aside all established principles. Men may experiment in order to add to their knowledge, or to prove that which is still in the hypothetical stage. But no architect outside of the asylum would endeavour to fabricate, or draw the plans for the fabrication, let us say, of a great skyscraper, without learning something from the investigations and experimentations of those who were before him in the profession, and who had discovered the operation of certain laws governing the tension of steel, and what it would bear; and the law of contraction and expansion. He must know how deep he must go down if he would go up. Similarly the chemist in his laboratory takes advantage of what other men have established as truth. In no science—I could multiply illustrations by the hour—but in no science does any sane man set himself up as the standard, and the authority, in disregard or contravention of all other authorities.

In this place we believe in going by the Book. I said that at the outset in my former address. I have nothing to say to men who turn aside from the Bible as God's word, except to tell them that they are consummate simpletons. And notwithstanding all their boasted scholarship, I tell them frankly that they are flying in the face of established fact. Hence, this is our court of appeal. Nothing else can have authority over a truly regenerate soul.

My purpose this morning is to simplify this matter, and name one principle which will serve as a touchstone to which this Groupism, and all other heresies—and I think I shall show you that Groupism is a heresy; that it is not Christian; that it is opposed to the Christian revelation, and to the very heart of the gospel—may be brought. What we need is to have something like the carpenter's foot rule, so that he can stretch it upon it, and say, "It is short measure"; or like the man behind the counter who throws something into the scales and tells you its exact weight. It ought to be possible, surely, to find some working principle by which all these things may be instantly appraised. It ought not to require an extended and elaborate course in theology to enable one to distinguish between truth and error in respect to matters indispensable to saving faith.

All I propose to do this morning is to point out to you the King's highway, the safe road, and to show you how you may be saved from departing from that road, and slipping into a quagmire from which perhaps you will find it difficult to extricate yourself.

I.

I shall deal with elementary things first of all, hence I simply state that **THE REVELATION OF GOD IN CHRIST IS THE REVELATION OF GOD AS A RIGHTEOUS GOD**. Everywhere in the Old and New Testaments He is represented as a Holy God. He is "of purer eyes than to behold evil", and He cannot "look on iniquity". In the nature of the case, that is to say, being Holy Himself he cannot look upon iniquity—just as you, in your measure, turn away repelled from that which is repulsive to your nature. Your sin is repulsive to the divine nature, and He cannot look upon it; He will not look upon it; He will not have it where He is. He is represented in the New Testament as well as in the Old, in the Old as well as in the New, as a righteous God, Who not only is righteous, and loves righteousness, but Who does righteously. "Shall not the Judge of all the earth do right?" He does right: He never does wrong. God is nowhere represented in the Scripture as an indulgent Father Who will lightly pass over transgression and iniquity. On the contrary He and His law, and His law is inseparable from Himself, are represented as being inexorable, exacting, demanding conformity to the divine standards of righteousness everywhere.

Administrators of law in this and in other lands may look lightly upon what are called trifling misdemeanors, light offences. But with God righteousness is righteousness, and there is no possibility of escaping the condemnation of His law when we are guilty of its infraction. He is a righteous God, from Whom proceeds a righteous law.

God is represented as a Judge Who calls all men to account for wrong-doing, and Who will by no means acquit the wicked: "Though hand join in hand, the wicked shall not be unpunished"; "The soul that sinneth, it shall die". That is the dictum of Scripture, and the wrath of God is revealed from heaven against all unrighteousness of men, not some of it, but all of it. God never tolerates unrighteousness anywhere. Our administrators may say to a man, "If you plead guilty we will try to secure your acquittal." They may sometimes, perhaps, promise a light sentence. Even the judge on the bench may take into account a man's attitude, that he is

repentant, and that perhaps if he is given a chance he will do better. But a righteous God Who is the centre of law, and upon Whose own—if I may so say—moral integrity, the order of the whole universe depends, cannot suffer the slightest infraction of His law without the exaction of the utmost penalty which that infraction demands. That is the teaching of Scripture, that there is no possibility of sinners escaping punishment anywhere: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." That is true, and everywhere the Scripture teaches that; and that principle is confirmed by the operation of God's law in nature.

You cannot play with natural law. Put a few grains of arsenic in that glass of water. What then? Oh, you may be as good as can be—but drink it! What have you there? You have the prosecuting attorney, you have the jury, and the judge and the hangman, all in that glass. Why? Because God's laws are inexorable; they cannot be prayed against in their operation. Put your hand into the fire and it will burn. Go down to the Bank of Commerce building to-morrow and say, "I am too busy to bother with the elevator. I think I will jump off. You may get down quickly, but you will not get home. You cannot defy God's law anywhere. And I say that there is not a man who calls himself a man of science in any realm that would be such a consummate fool as to tell people that they can trifle with the laws of nature. And who made the laws of nature? God made them, and God's laws are just as inexorable in the moral realm as in the physical realm, and their violation inevitably results in the exaction of the penalty which in the nature of the case is involved. There is no escape from it.

Now the Christian revelation is this: It shows that God has found a way whereby He may justify the sinner without surrendering His own righteousness. That is the very essence of the Christian religion, that God in His infinite wisdom and grace, has found a way whereby He may be just, and yet the Justifier of such as believe, who are themselves sinners. Is there any dispute about that? Why does He do it? On the principle of imputing righteousness, balancing the books, the magistrate passing sentence, fining the man, and paying the fine himself. That is how it is done.

We read this morning of those who received an abundance of grace, and of the gift of righteousness. Oh, how we need it! "All have sinned, and come short of the glory of God." No man has ever worked out a righteousness of his own, but God in the person of His Son has done so. He has fulfilled, in our behalf, the utmost requirements of His exacting law, and then He confers that righteousness on us, imputes it: "not imputing their trespasses" but imputing righteousness, so that He is still just, yet the Justifier of those who receive that righteousness.

How is that accomplished? There is only one way by which it can be accomplished. I spoke of the magistrate's paying the fine. Well if that were all it would be a very easy thing, would it not, if the offence required nothing but the payment of such a price? But "the soul that sinneth, it shall die". That principle of an eye for an eye, and a tooth for a tooth—like it or not—is written into the very nature and constitution of this universe.

You cannot escape it. Sooner or later the reaping will follow the sowing. This is a universe of law and of order.

I am not an astronomer. I have read a little science, but I confess there is no science that so bewilders me as the science of astronomy. Men can tell me that at a certain date, at a certain hour, at a certain minute, at a certain fraction of a minute, to the second, a total eclipse of the sun will take place, a hundred years from now. Many will take place between now and then—but they can tell us when it will take place, and where it will be visible. And they can do this because they are dealing with certain laws which never vary, that are absolutely reliable. And when they predict that the shadow of the moon will appear on the face of the sun a century in advance, or two centuries, if you like, we say, "That is wonderful. You are a real man of science. You are a very clever man." But if he were a Christian he would say, "You may praise me for reading the face of the sun, but from whom do the marvellously accurate and invariable laws which make such predictions possible proceed?" What supreme, sovereign, eternal, Intelligence is behind all law everywhere, willing and decreeing that it shall never vary, that it shall be like Himself? That is God! From everlasting to everlasting He is God, and the righteousness He demands is the righteousness of which His own character is the expression, and nothing short of it can He, nor will He, tolerate. Therefore in the person of His Son has He wrought out for sinful men a righteousness that is absolute. Talk about "the four absolutes"! They need another absolute, and I say it advisedly, knowing the meaning of the term. It properly applies ultimately and in its full significance only to God Who is Himself the Absolute. Absolute righteousness is in God, and there is no salvation for anyone with a lesser righteousness than the righteousness of God Himself, ("Amen"!) You are helpless, and so am I, and so are all the members of the Oxford Group, and everybody else, for there is no righteousness apart from the Lord Jesus Christ.

Now the imputation of that righteousness is made possible only by the filling of the moral void which is effected by the giving of the life of the Lord Jesus. Made "after the power of an indissoluble life" He gave His life a ransom for many. In other words, He paid the penalty which every sinner's sin had merited.

The death of the Lord Jesus Christ and its implications, its corollaries—He died, and He rose again, and ascended into heaven—is the centre of the Christian revelation. That is the big thing; that is the main thing; that is the gospel. "I delivered unto you", said Paul, "first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." That is Paul's gospel. The death of Christ, the atoning expiatory death of Christ, is at the very heart of it.

Now, Christ being what He was and what He is, the eternal Son of God, not only the Son of God, but God the Son, came into this world to die. His death was no accident. He was the Lamb slain from the foundation of the world. As I have sometimes said to you, the Lord in framing these bodies of ours, placed in them certain recuperative powers so that if a bone is broken it is possible, after being set, for it to become as strong as

ever. And He has deposited within this cosmos latent powers awaiting our discovery, as for instance this light. Just a little bit of Niagara, you know, and the lakes, and the heavens above us. It all comes down from above, and He as the Giver of all has flooded His earth with supplies; and all we are learning to do now is to find them and make use of them.

It would be strange, would it not, if He had failed to make provision for our moral and spiritual requirements? But He anticipated our folly and our sin, and before the foundation of the world in the plan and purpose of God the Lamb was slain, and something was provided upon which poor sinners might ultimately rest. And when Jesus Christ was born in Bethlehem of Judea, He was born to die, and He knew that He was to die. John so introduced Him, "Behold the Lamb of God, which taketh away the sin of the world." He chose the time of His death, the place of His death, the manner of His death, and declared that He was going to give His life—and no one could take it from Him—a ransom instead of many; and He did exactly as He said He would do. Raised from the dead He ascended on high, after He had given commandments to the apostles which He had chosen, and they, after the Holy Ghost had come on Pentecost, went everywhere preaching that word. And that word was that Christ died for our sins.

II.

I come now to this simple proposition. Now mark: **NO RELIGION IS OF GOD THAT IGNORES THE NECESSITY FOR EXPIATION ON ACCOUNT OF SIN.** It matters not where it comes from, nor who sponsors it. The salvation that is offered to any man on any other ground than that his sin has been atoned for, and paid for, is not of God. I will tell you why: Had it been possible for righteousness to have come by the law, if you or I could have worked out a righteousness of our own, it had never been necessary for Jesus Christ to die. Paul's argument through all this epistle to the Galatians is to that effect. Even Peter was carried away by certain Judaizing people who came from James—a kind of Oxford Group! And Paul withstood him to the face because he was to be blamed. He said in effect, "Don't you dare to tell men that they may be saved by their own works. Don't you dare to try to mix words with grace: Salvation is all of grace." Then he reaches this climax: "If righteousness come by the law, then Christ is dead in vain"; that is, the whole scheme of redemption is one colossal mistake.

Do you believe Christ could die in vain? I know He could not. There was a divine necessity for His death. He died to meet the requirements of the divine law. He died because of our moral impoverishment and utter bankruptcy. His death was not in vain. And the mere fact that God saw no other way proves that there is no other way. "If it be possible, let this cup pass from me"—the cup of the wine of the wrath of God which was poured out without mixture into the cup of His indignation—"If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt"—as though the Son of God Himself, as a testimony to all ages, bowing beneath the shadow of the cross, and as the awful darkness of the wrath of God revealed against sin began to wrap Him about, said, "If there be any other way, Lord, let it pass; nevertheless not as I will, but as thou

wilt." And He took that cup "and drank damnation dry" as one of our hymns has it, because there was no other way.

Now then, what does the Oxford Group teach? I should be glad to be mistaken in this. I should be glad, publicly, to acknowledge my mistake, and if Dr. Buchman or Dr. MacMillan, or any one of the Oxford Group leaders will publicly declare, and set his signature to the statement, that he believes there is no other way of salvation but through the blood of Christ, I will give him the hand of fellowship and say, "I am with you," I will join the Oxford Group. But on the contrary, they have not only evaded it, but by implication repudiated it. I know that here and there evangelicals have been swept into the Oxford Group Movement, and they have carried with them their evangelical teaching; they have been stirred into action. And perhaps you may hear from some of them sometimes an evangelical note. Or, you may hear some one of them in conversation privately say, "I believe in the blood of Christ." Then why do they not preach it? That is what I ask. *If it be true that the death of Christ is the central theme of the gospel, that upon which everything hinges, I affirm that where the death of Christ is not preached the gospel is not preached.*

Supposing you had authority to go down to the police court to-morrow and go into the cells and say to the police, "I want to see all the prisoners that are to come before the magistrate to-day." Then say to them, "I am authorized to say that if you will 'share' your sins with the magistrate, if you will confess your sins, make a clean breast of it, plead guilty, you shall all go out free men." Do you know what would happen? There would be a procession into the police court of men who would say, "Guilty"—"Guilty"—"Guilty". They would all join the Oxford Group at once, every one of them. You know perfectly well that there is no judge upon the bench who can acquit a man simply because he pleads guilty. Half the men who are hanged by the neck for murder, confess the murder before they die, but that does not expiate their crime. The mere fact that a company of people come together to share their sins—an iniquitous thing in itself—will not acquit them before God. So far as I can find the Oxford Group makes no mention of the blood of Christ at all. They promise men salvation without the blood.

I used to play cricket when I was younger—I half wish I could play now. And sometimes I used to get out for a "duck". Do you know what a "duck" is? I was always ashamed of it; of course something happened the ball! And when the match was over do you know what we did, we got together and we played that game over again, and we discussed every "over" and every good hit that was made, and every good catch. And of course, if we were unfortunate enough to make no contribution to the victory—if our side was victorious—we had to explain our "ducks". It was not our fault, just our misfortune! After the cricket match we used to do a lot of sharing, talking it over. And the next day we did the same thing.

People go to shows—some of them perhaps are too easily remembered. But now, you business girls, tell us, is not that what half the office people talk about the next morning?—the shows they attended last night? Why? They are just "sharing" it, that is all, talking it over.

That is the psychology of the Oxford Group, and it is an iniquitous psychology, a vicarious indulgence.

Someone said to me the other day: Give me a definition of the Oxford Group—"Oxford Groupism", I call it. To answer it I must coin a phrase, it is *psychological nudism*. It is a shame to speak of the things that are spoken of. You say, "Is there no good in it?" What if there is? People are shocked into doing good sometimes by processes that no one of us could approve.

I heard of a man whose wife had been ill for a long time. He had had a succession of doctors. He said to one doctor, "What shall I do?" The doctor said, "There is nothing the matter with your wife at all: it is purely a mental state. She could get up to-morrow if she would." And the poor man said, "Well, what can I do?" The doctor replied, "I do not know. You will have to shock her out of this; you will have to say something, or do something, that will administer a shock, and she will get better." He wondered what he could do. One day he went into the room where his wife was in bed. He stood before the bureau and put on his collar, and a tie. Then he said, "No; that will not do. I do not think she likes that one." Then he took it off, and put on another, and then another, saying to himself all the time, "No; she will not like that colour." At last he found one and said, "Ah, that is it! I know she will like that." "Will she?" said somebody. And for the first time in his life he received a sharp stroke on the head, as a voice said, "You rascal! You have not done with me yet." And he said, "I am glad to know that, my dear; I certainly have no desire to have done with you." Thus the husband accomplished what the doctor failed to do. But surely you would not recommend that kind of shocking for general practice, would you?

I have heard of one being healed of a sickness through a stroke of lightning; but I do not suppose anyone would advise courting the lightning as a healing agent. I have heard of one carrying out something of the weight of a piano when his house was on fire; driven by the flames he put forth every ounce of energy that was in him and carried what ordinarily would have required several men to lift. I have known men whom I have wished would carry something—but it would be rather risky to set their houses on fire to set them to work!

Now there are many apparently happy results of a temporary character effected by means which men of sound mind cannot recommend. And in so far as the Oxford Group pleads for reality, for the practice of what we believe, it is all to the good. As I have said formerly, there are many good things about it. But at heart it is wrong because it omits the precious blood.

Therefore my word to you young people is: Keep close to Christ, and be not led off the King's highway by every form of religion which seeks your approval or acceptance. Say to it, say to the representatives of it, "Tell me your position in respect to the atoning, expiatory, death of the Lord Jesus?" And if they say, "We do not say anything about that", bid them farewell. I charge you, as you value your soul's salvation, keep close to the cross of Christ. There is no other way of salvation; and if you apply that test you will save yourself many difficulties.

In conclusion I repeat, if there is anyone here who is in sympathy with the Oxford Group, I beg you to take my message to Dr. Buchman, or to Dr. MacMillan, or to

any one of the leaders, and tell them that I solemnly promise, that by radio, through the public press, in our own paper, THE GOSPEL WITNESS, and by every medium of publicity I can command, I will acknowledge my mistake, and withdraw all my criticism of the Oxford Group if these men will come out boldly and declare that they, for their own soul's salvation, depend wholly on the expiatory death of the Lord Jesus, and His resurrection, and that they preach no other salvation than that effected by the atoning blood of the Lord Jesus Christ. They cannot do it, because the record of their teaching around the world is entirely to the contrary. Therefore, I conclude that the Oxford Group is not of God, because the death of Christ is not in vain.

"HIS NAME WAS MUCH SET BY"

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Evening, May 28th, 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.

"David behaved himself more wisely than all the servants of Saul; so that his name was much set by."—I Samuel 18:30.

Prayer before the Sermon

O Lord our God, we bow in Thy holy presence desiring to feel that Thou art near. Thou art always with us,—

"Asleep, awake, at home, abroad,
We are surrounded still with God."

Yea, Thou dost dwell in the hearts of Thy people, for we who sometimes were far off have been made nigh by the blood of Christ. If any man have not the Spirit of Christ he is none of His. We thank Thee that so many of us in Thy presence know something of the abiding presence of the Holy Spirit. Thou hast especially promised to meet with those who gather in Thy name. We thank Thee that Thou hast verified that promise to us again and again. We rejoice to know that Thou art here to-night, and we come to worship Thee.

We remember who Thou art, the Holy One in Whose presence even the sinless angels veil their faces. How shall we come where Thou art? We have no wings with which to veil our faces or to cover our feet, but we hide beneath the wings of the cherubim overshadowing the mercy-seat; and we rejoice to believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin; and that when we make mention of the blood and of the righteousness of Christ, Thou dost meet with us, Thou dost fulfil Thy covenant engagements with the people whom Thou hast chosen.

Therefore do we come acknowledging Thee, the Father, the Son, and the Holy Ghost. We would be numbered this evening, by Thy grace, among those who worship Thee in Thy glorious sanctuary, presenting our prayers and our praises through Him Who is the Antitype of the Temple, and the Fulfillment of all that therein was promised and predicted. We thank Thee that through Him we have access to one Father.

Look upon this congregation in its need this evening, we beseech Thee. We thank Thee that before Thee we are never lost in the crowd. We appear before Thee as individuals. Thou great Shepherd of the sheep, Thou dost call Thy sheep by name. One by one dost Thou call them, one by one dost Thou lead them. Help us that we may lay hold, each for himself or herself, upon the righteousness of our Lord Jesus, and claim the full value of His atoning sacrifice in our behalf, that we may enjoy the sense of being clean before Thee, that we may hear our Well-Beloved say, Thou art all fair, my love; there is no spot in thee.

We thank Thee for the believer's completeness in Christ, for the fact that Thou hast covered us with His righteous-

ness, that Thou hast clothed us with the garments of salvation, even adorning us with the ornaments of grace. We thank Thee that holy as Thou art, we may lift up our heads and come to Thee with reverence, but with boldness, because Thou has bidden us to come.

Speak to every member of this congregation this evening: out of Thy Word; enrich us every one. May those who are in need of comfort find it in Christ Jesus! May light shine into darkened hearts, as He is lifted up! May we find in Him all the treasures of wisdom and knowledge, and recognize that in Him there is hid all the fulness of the Godhead bodily! What more could we ask for each other than that we should have Christ in fuller measure, that we may know Him better, that we may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death, if by any means we might attain unto the resurrection of the dead? This is our desire, this is our prayer.

So do Thou bless those who, in the privacy of their own homes, in public places, in restaurants or hotels, in the garage, or elsewhere—wherever this service shall reach, and men shall hear Thy word, may the King's arrows be sharp in the hearts of the King's enemies, whereby the people fall under Thee! May the arrow of conviction pierce the joints of many a harness, and cause men to cry, I am wounded; for Thou dost wound that Thou mayest heal, and kill that Thou mayest make alive.

Lord, bless us every one. Let salvation come to this house. Give grace to men and women who should confess Christ. May this service contribute much to the glory of Christ, and to the salvation of men, Amen.

As we studied our lesson in the morning class today these particular words—though I have read them hundreds of times—leaped out at me, demanding attention. So I have selected them as a text this evening: "His name (David's name) was much set by", that is, was precious.

Not long before this the name of David was unknown in Israel. He was living obscurely, an unknown shepherd-lad, keeping his father's sheep in the wilderness. His name had never been public property. No one had ever looked to him for help in any emergency. He was esteemed the least of all the sons of an inconspicuous father; and when the seer, by divine direction, came to the house of Jesse to anoint one of his sons as successor to King Saul, thus surprising Jesse and all his household, Jesse summoned all his sons by turn with the exception of the shepherd-lad, whom he left out in the wilderness with the sheep. But he was later brought before Samuel, and the anointing oil was poured upon his head. Samuel declared that he had been selected of the Lord to become Israel's king. But apparently his anointing made very little impression either upon Jesse, upon his other sons, or upon the nation as a whole; for David returned to the wilderness, and to his shepherding. There he remained for some time, unthought of by the people, unrecognized as one of the potentially great in Israel.

Then there came a time when his father bade him leave the sheep and go up to the camp of Saul. A crisis had come in Israel's history. It was a time of great national peril, and the sons of Jesse had been called to the colours, and were enrolled in Saul's army. The whole nation trembled before the menace of a Philistine invasion. David went up on this occasion with a basket on his arm, merely to carry provisions to his brothers, and to see how they fared.

You are all familiar with the thrilling history which followed; of how David heard the vainglorious champion of Philistia throwing down the gauntlet to the men of Israel, challenging them to combat, saying, "Give me a man, that we may fight together." But

there was no one to respond to the giant's challenge until, after enquiries, the name of David was proposed in the presence of the king. He was sent for, and this lad from the sheepfold declared he was ready to go forth and fight the enemy of his people. And he went!

I should impugn your intelligence were I to take time to recite the details of the fascinating story; let it be enough to say that David in due time returned with the head of Goliath in his hand. He came into the presence of Saul, having amazed his brothers, the whole army, and all Israel, by his marvellous exploit. Saul, addressing him, said, "Whose son art thou, thou young man?" He was still unknown, but he burst into public view, and earned the gratitude of a nation by the marvellous victory he achieved in the valley of Elah against Goliath of Gath.

Then he was brought into the presence of the king. Saul refused to let him return to his own house, seeming to love him at first, and to appreciate what he had done. But when the women of Israel sang, "Saul hath slain his thousands, and David his ten thousands," a spirit of jealousy entered into the soul of Saul, and he "eyed him"; he hated him, he became his enemy.

But the David who had won the victory against Goliath proved his true greatness in the fact that he had learned somewhere the mastery of himself. It is again and again remarked that in difficult circumstances; in a situation that would have tried the metal of most men, "David behaved himself more wisely than all the servants of Saul". In the court of Saul, and in the presence of all the people, David behaved himself with consummate wisdom. He went in and out among them wisely, giving no occasion for criticism to the people, doing nothing that would tarnish his reputation, or that would diminish the glory he had earned by his great victory over the Philistine.

As the national life became more and more complicated, and the enemy beset them on every hand, when there was trouble within and trouble without, the people turned toward this young man, and "his name was much set by". The name of David became a charming name, a name that dispelled the people's fears, a name that inspired them with hope and new courage, that threw the experience of Israel into a new perspective, and shed a new light upon national and individual life, because suddenly God had laid help upon one that was mighty. He had exalted one chosen from "among the people".

Surely you cannot hear that story without thinking of a greater Name than that, a Name that is above every name, that is "much set by". So with David for my illustration; and the historical background of this particular portion of Scripture to draw upon, I shall speak to you this evening of the glorious Name of great David's Greater Son, the Name that is "much set by". Oh, what a name it is!

I.

The name of David, even at this time, HAD A CERTAIN HISTORICAL CONTENT.

It was representative of something that was already done, of a victory unparalleled in magnitude that had already been achieved. Whenever the people heard the name of David they thought of one of the darkest hours in Israel's history when suddenly light arose in

the darkness, and victory was snatched from what promised to be overwhelming defeat.

May I put it this way, *the name of David was representative of a national deliverance, the deliverance not of one but of many*; for David's victory had been wrought for a whole nation, and as Jonathan later said to Saul, the Lord through David had wrought "salvation for all Israel". Look at that picture: a nation favoured above all other nations, inspired with fear, terror-stricken by the challenge of the champion of Gath. Of all the brave men of Israel—and there were brave men among them, as later history proved—there was not one who dared accept the challenge of the Philistine giant. Wisely they refrained from doing so, for there was not a man in Israel who was a match for this man of measure in Gath. When Goliath said, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field", it was no vain boast. It was exactly what he would have done had any other man than the man who went to meet him attempted his conquest.

That scene in Israel presents a picture of the history and prospect of the whole human race, for Goliath is but typical and illustrative of a greater giant, even the "prince of the power of the air", "the god of this world", the "strong man armed", the victor over every human who had ever tried conclusions with him. They had all gone down before him, and the dismal and tragic story had been written in human history, although not yet written for the Book, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." There was no man who could stand against the power of evil, or hope to be victorious over the adversary of the human race. And just as Israel were threatened with subjection to the power of Philistia, so the whole race was brought under the domination of the evil one. Whatever name you select in history, you will always discover that he was wounded mortally by the "strong man armed"; and that no one was ever able to stand against that prince of the powers of darkness.

What a prospect for the race there would be today if you could eliminate the one Name that is "much set by" from human history, if you could blot out the record of the New Testament, and leave the world as it was before Jesus Christ came! You will not find on any page of history—the history, not of a particular nation, but of the whole human race—the record of a man who was able to stand up against the enemy of men. Until Jesus Christ came the whole race faced the same terrible possibility as threatened Israel in a political sense. The whole race faced morally and spiritually the same tragic prospect until Jesus was "born in Bethlehem of Judæa in the days of Herod the king", when darkness everywhere prevailed.

What then did David accomplish? *He vanquished a public foe.* He fought, not his own battle, but the battle of all Israel. He was a representative man as he went forth with sling and stone against Goliath.

You are to estimate that battle, not by the skill of this shepherd-lad, not by the marvellous accuracy of his aim as he put the stone into the sling, and swinging it about his head, let it fly, to bring Goliath down. There was something more than that in the valley of Elah: there was the mighty power of God superintending. It was the directing, the unerring aim of the

Captain of the Lord's hosts Who went forth against the spiritual powers that threatened the liberty and integrity of Israel on that occasion.

I do not think it is possible for us to over-emphasize the judicial aspect of the event which occurred at the place called Calvary. The death of Jesus Christ was the offering of a sacrifice once for all as an atonement for our sins. He was at once the High Priest, the Sacrifice, the Altar, and the Temple—all that the temple typified was realized in His own person as the Incarnate God. He did die in our room and stead. While I say we cannot over-estimate that aspect of the Cross, there is a possibility of our under-estimating another aspect of it. The preaching of Christ is said to be to the believer "both the wisdom of God, and the power of God":

"God, in the person of His Son,
Hath all His mightiest works outdone."

The Cross of Calvary was historically the supreme manifestation of the power of God. He called the worlds from naught; He called the universe into being by His almighty fiat; He said, "Let be", and it was so, for He was God. He commands, and it is done. And that which He does is done forever. But a greater power was exerted in the redemption of men, and in providing for our regeneration, and for the creation of a new race, than in the original creation. There were qualities of Deity called into exercise in redemption that were not manifested in the first creation. Calvary, properly understood, with its corollary and complement, the resurrection, stands out as the mightiest manifestation of divine power the world has ever seen.

In the one instance all that men saw was the champion of Gath on the one side, with the hosts of Philistia behind him; and the courageous son of Jesse going forth unarmed, and without brassen panoply, but only a sling and stone, against this great champion of Philistia, and behind him the hosts of Israel. That was the material, the physical, aspect of it. But there were spiritual powers wrestling for the mastery there.

When you think of the trial of Jesus Christ, and His ultimate crucifixion, you think of Annas, of Caiaphas, of Judas, of Peter who denied Him, of the disciples who forsook Him, of the multitude who clamoured for His death, of Pilate who gave consent, and of the soldiers who nailed Him to the cross, and you say, "That is Calvary." No, it is not! Back of that there was a great battle fought. These were but physical elements in the conflict. In the chapter I read to you this evening we were told that Jesus Christ triumphed over principalities and powers; and at the place called Calvary, as at the valley of Elah, spiritual Philistia assembled her hosts, and, championed by the prince of the power of the air, they set the battle in array against heaven's glorious Champion. All down through the ages that spiritual giant had been saying, "Give me a man, that we may fight together." And God gave him a man in the Man Christ Jesus! When He went forth all hell was mustered for His undoing. He saw what others did not see, and as He approached the cross, and the darkness gathered about Him, He said, "Now is the judgment of this world; now shall the prince of this world be cast out." And He promised that when the Spirit should come He would "convince the world of sin, and of righteousness, and of judgment"—not of judgment to come, as it is so often quoted or

misquoted. In amplification of that threefold truth he said, "Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

Goliath was not only judged at the cross—he was dealt a mortal blow at the cross. There was fulfilled the word that was written, "Thou shalt bruise his heel", but the great Representative, the second Adam, bruised his head. As the stone from David's sling lodged in the forehead of the vainglorious champion of Gath, so, by His death at the place called Calvary, and in His triumphant resurrection, our Lord Jesus dealt the deathblow to the powers of evil, and accomplished there a victory for the whole race as surely as David accomplished a victory for Israel. He triumphed over principalities and powers, and "made a shew of them openly, triumphing over them in it". To the spiritually instructed soul the name of Jesus Christ is significant of the greatest victory ever accomplished in this theatre of human history and experience. Jesus Christ is the name of the greatest of all heroes, and, blessed be God, to countless millions, here and yonder, His name is "much set by".

II.

He not only accomplished a victory thus for the race, making possible the freedom of the race, but HE MADE PRESENT VICTORY POSSIBLE FOR EVERYONE. Israel were freed from the menace of Philistia. Somebody had accepted the giant's challenge; somebody had won a victory over him, and, in effecting that victory, he made victory possible for everyone. Oh, the power that is treasured up for the race—for the race—in the Name that is "much set by"! A new race is now possible, for the second Adam, the quickening Spirit, is the Lord from heaven:

"He, hell in hell laid low,
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed its soul,
And Death, by dying, slew."

As you think of the historical content of the name of Jesus Christ, meditate upon it as representative of the mightiest exploit—may I reverently say it—that can at any time be credited to God Himself.

But we must not write our blessings in the past tense. There are men who have died in the hour of victory, and have left a legacy of worth to those who followed after them, but who have not lived to repeat their victory, or to perpetuate their power. Jesus Christ died, but He rose again! David went out to meet the giant, and he came back from the conflict with the head of his victim in his hand. Our Lord Jesus still lives. His name is not only representative of great accomplishments in the past, but His name is "much set by" as our only "hope for years to come". We do not write His achievements in the past tense only, for He still lives to carry on His glorious work.

Could we go into the details of this story I think we could find an illustration every step of the way: David's wisdom, his wise behaviour, his acceptance of the further challenge of Saul, his circumvention of all Saul's attempts to destroy him, his going out and returning again the victor over two hundred Philistines. Again and again he wrought victory for Israel, and with every victory his fame increased; with every proof of his power the confidence of the people was more firmly

established, until by and by they began to feel that as long as David lived the kingdom was secure. "His name was much set by."

Individual victory was possible after national victory had been achieved. Every man was menaced by Goliath's threat. Every man was humiliated by not being able to accept his challenge. The greatest of all warriors in Saul's army must have bowed his head in shame as he acknowledged to himself, "I have not it in me to do battle with such a warrior as he." Every man was defeated in advance until David had laid the champion low. And in that victory every individual Israelite was potentially victorious. He had but to take full advantage of the opportunity afforded him, and live as a free man in Israel.

Everything we need, dear friends, is in Christ. Every battle that you can possibly have to face has already been fought for you. Every temptation that can possibly beset you has been met in the person of your great Substitute; every difficulty that can confront you, every hill you must climb, every mountain you must explore, every sea you must cross, every flood against which you must contend. He is the typical, representative, Man Who has won a victory for us. I bid such of you as know Him to take advantage of the storehouse of power available to every believer. Forgiveness of sin is fundamental to all else, but being thus forgiven, you may live a life of liberty and perpetual victory in Christ Jesus. It is possible for the believer to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is a repository of power, there is a treasury of wisdom, there is a reservoir of grace, in the person of our Lord, upon which all believers may draw for all of time and all of eternity, and never exhaust the infinitude of His wealth. Everything is in Christ for you. His name is representative of everything you can possibly need, and is "much set by". "Unto you therefore which believe he is precious." Is He not? Why do you not say, Amen (Chorus of "Amen!") Why do you not say, Hallelujah? (Chorus of "Hallelujah!") Some of you need dynamite to wake you up.

But if the name of Jesus Christ be anything like what I have tried to describe—His character, His person, His works, His programme, His purpose, His promise—the prospect for the future transcends the utmost possibility of expression or definition by human speech. Imagination's utmost stretch in wonder dies away when we contemplate the glories of our Lord Jesus Christ. What a name His is! How much we ought to "set by" it!

"Jesus, the name high over all,
In earth, on sea, or sky;
Angels and men before Him fall,
And devils fear and fly."

The devils knew His name, did they not?—"What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Well did the evil spirits know that judgment was past upon the domain of evil, and that in due time Christ would take to Himself His great power and reign.

III.

I should like to speak to you about the name of David as an example to all Israel. I feel I must always be cautious when I speak of the Lord Jesus as an Example. He is that. But there are so many who

content themselves with citing the name of Jesus as the name of the great Exemplar, and forget that He was first the great Sacrifice and Priest. Unless He first of all accomplishes a victory for us, and releases a power whereby it is possible to live unto God, it is useless to have an example. But He did all that; even as David slew the giant and set an example to all Israel, so did Jesus Christ. I commend to you the story of David as one of the richest passages in all history. If you would see Christ, study David. The Messianic Psalms, prophetically looking toward the future, are nearly all historically based in the experiences of David the son of Jesse. So closely did his life parallel that of the greater David that his history is really prophetic of the great Champion Who was to come.

But what an example he was to Israel! And what an example the Lord Jesus is to us! I hear people talking about the "meek and lowly Jesus". They speak of "Jesus": they do not say, the Lord Jesus Christ. They speak of "Jesus" as though He were effeminate, as though He never uttered anything but soft words. A certain paper paid me a compliment recently, but as most people compliment us here in Jarvis Street. They have a way of stroking one, as I heard my father say, with a sponge seeing to it that it has a needle in it. This paper which I appreciate very much said, "Even Dr. Shields' sympathizers say he is too severe."

It is not possible to be too severe with that which God estimates as deserving of hell itself. It is not possible to be too severe with sin and error. It is impossible, by human speech, too severely to condemn the present-day apostasy on the part of ministers and churches when and where they turn away from the only oracle, the Word of God. I make no apology for my severity. Jesus Christ was the most severe of all. He said to the religious leaders and teachers of His day, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" That is "severe", is it not? That fell from the gracious lips of Jesus Christ. When He went to the cross we behold in that, not only the goodness, but the severity of God. When Peter and John went before the council, they beheld in those disciples, not the "niceness", nor—it is not in the dictionary, but I will use the phrase, the mushiness—of Peter and John: "When they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus." How I loathe this "dearly beloved brother" stuff! How I abominate honeyed words that have in them the sting of the bee!

Never did the world see a bolder or more courageous spirit than that which was exemplified in the person of Jesus of Nazareth. If we would follow in the footsteps of the Lord Jesus we must meet many a Philistine, we must do battle with the powers of evil. We need courage and boldness and true heroism in the cause of Christ. These were exemplified in David, and in the person of Christ.

That does not mean that you are to go around with a chip on your shoulder. You do not need to! You will get in fights enough, if you are faithful, without that. David behaved himself wisely. Be wise as serpents and harmless as doves. "If it be possible, as much as lieth in you, live peaceably with all men"—always remembering that it is not possible to live peaceably with evil, with that which is contrary to God.

We hear much about the "four absolutes". I saw an article in a paper the other day, and I was amazed that a man of the intelligence of that writer should have been guilty of such a slip. He said a certain movement had emphasized the absolute in honesty and purity more than in unselfishness and love. You cannot emphasize the absolute. The absolute needs no emphasis. If there be absolute honesty anywhere you cannot add strength to that, or to absolute purity, absolute unselfishness, or absolute love.

I would direct your attention away from examples of that sort, to the one and only Person Who, in all the world's history, has exemplified these four and many other qualities in the absolute. All virtues are in Christ in the absolute degree, the utmost, the infinite. Follow after Him. Make Him your Example. David is a fine study for young men, but a still better study is the Lord Jesus Christ, always remembering that we must first see Him as our Champion, after that as our Leader and Example.

IV.

This word and I must conclude. David's name was "much set by" because IN HIS NAME RESIDED ALL ISRAEL'S HOPE FOR THE FUTURE. Saul was declining in influence and power every day. The people were looking for someone upon whom they could depend, to whom they could flee from the terror of any other enemy that might confront them; and as they saw David ever manifest more clearly his wisdom, his matchless heroism, his kingly qualities, I think the sagacious and spiritually enlightened among them said, "Thank God for David. While he lives there is hope for the future." Therefore "His name was much set by."

I should be the last to diminish the honour conferred upon men who have worthily won the esteem of their fellows. I am not among the number who lament the past, and who say that the nations have no great statesmen to-day. We must learn to see things perspective, and I venture the opinion that no statesman of any age of the world's history did ever face greater difficulties than confront the statesmanship of the world to-day. It is not altogether to a man's dishonour if he fails in accomplishing the deliverance of his people from such circumstances as now wrap us about. There *are* great men to-day. There *are* great names.

I have several times referred to it,—I know that he is an untried man in many respects in the great office he now occupies, though he has a fine record behind him, but in the few brief months of his presidency Mr. Roosevelt has certainly shown himself to be a man of action. Time will prove—as I hope it will prove—the wisdom of his courses. I do not profess to be competent to understand when men talk about millions and billions of money, and of war debts counted by billions. It is a little beyond me—and I think it is beyond most men. I shall not sharply criticize men who find it almost impossible to wrest success from what seems to be universal failure. But I am hopeful, and it looks probable, that out of this present distress better conditions will yet emerge. I have no expectation of any sort of utopia for the individual, for the nation, or for the world at large. My hope, great as he is, is not in President Roosevelt, nor in any British statesman, nor in Hitler, nor in Mussolini. I must have a greater name than these to "set by", to esteem precious to me, to ensure me of ultimate success and complete victory.

And there is a name! Oh, there is a name! The Name that is above every name. My Socialistic friends, you are going to start new political parties? You are going to evolve new economic theories, by the application of which you will establish new economic systems? You are going to bring in a new paradise on earth? Do not believe it! You still have human nature to reckon with. You may go off the gold standard—or on it, substitute silver for gold, or paper for silver; but there is one determining element in all human experience, whether considered narrowly as the experience of an individual; or broadly, of a nation; or still more broadly, internationally, the determining factor in all these matters is human nature. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" No President of the United States, no Premier of Britain, no President of France (they change so often I cannot keep track of them), no Hitler—there is not one of them who has power to alter one whit that factor which has brought death into the world, and all our woes. Nobody can help us but One Whose name is representative of a power that can make human nature over again.

I remember strolling in Hyde Park, London, one Saturday afternoon. I like to observe the British safety valves in operation, blowing off their steam. I stopped at one place where a Socialist was preaching blue ruin—it was not blue, it was indigo—to all the world, because of the defective economic systems. You know it all, and I will not weary you by rehearsing it. He propounded his own theories, how all these troubles could be corrected, how everyone was going to have a good house to live in, plenty of food and clothes, how paradise was to be established on earth.

As he was at the height of his argument a little lady on the outskirts of the crowd said, "Mr. Speaker, would you allow me to say a word?" For the first time that afternoon he commanded my respect because he showed he was a man of experience! He replied, as I suppose every man ought to reply in such circumstances, "Certainly." What else could he say? He stepped down from his rostrum and invited the lady to stand in his place. She spoke something after this fashion: "I agree with my friend in all that he has said in describing the present conditions of human life. It is deplorable to the last degree. I do deplore it. I wish that something could be done to better the conditions of living, and to elevate both the individual and the masses. I agree with him in much that he has said about the defects of our present system. I recognize it has many faults, and even its defenders will admit that it is far from perfection. I agree with my friend further in the expression of the hope that we may have better homes, better cities; but I go farther than he, and say that I look for a time when we shall have ideal conditions of life. I dissent from my friend at one point, and that is that he is entirely in error in his expectation as to the source of these reforms. There is a Book in which is a picture of a beautiful city where the streets are paved with gold, where the gates are of pearl, and the walls of jasper. Of those who live in that ideal city it is said, 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their

eyes.' For that city I look. The one failure of my friend's argument is this: he forgot to tell us that that comes down from God out of heaven."

Ah, yes! That is the Source whence the power comes to better our earthly conditions, and for that the name of Jesus Christ stands, a name that is "much set by".

I think I can say I love our German friends, notwithstanding they were so recently our enemies, and the French people, and even the Russians. I believe in a kind of internationalism. Not the internationalism of Sovietism, but a spiritual internationality, and a world metropolis where all tribes and tongues and peoples may gather together, and the kings of earth may bring their glory and honour into it; but when they have done so, they will lay it all at the feet of Him Whose name is "much set by".

Jesus Christ is the Hope of the world—of the world now, of all relationships of life. He is the Hope of the world for the future. "The kingdoms of this world (shall) become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." And only when, and in the measure in which, He is exalted, and His name is "much set by", shall any of us, as individuals or as nations, realize the goal toward which our hearts are set. Still my Lord Jesus is the Desire of all nations, the One in Whom all good consists.

Have you trusted Him? Have you come to Him? Is His name to you a name which is "much set by"? Is His the name of the One Who paid your debts, Who set you free, Who pardoned all your sins, Who washed your sins away, Who made you a member of the royal family, Who made you an heir of glory, a joint-heir with Himself? Is that what He is? Then praise the Lord for it. If you have not trusted Him, my radio friends, trust Him to-night. You business men who would not be seen coming to Jarvis Street Church, do you know anything about this Name that is "much set by"? It is far greater than any other name you can find. Will you trust Him too? And will you be bold enough to say in your place of business, in your professional sphere, in the workshop, in the home, in the office—will you say to everybody, "Jesus Christ is the solution of all problems"? Let us turn whole-heartedly to Him.

Let us pray: We thank Thee, O Lord, for the name of Jesus Christ. We thank Thee for all that He is, for all that He has done, for all that He is now doing, and for all that He is yet to accomplish in the fulfilment of His promise of grace. Oh help us to set much by His name. Bless our meditation this evening, and glorify Thyself in the deeper consecration of many of Thy believing children, in the restoration to favour and fellowship of many backsliders, and in the quickening into newness of life of such as are dead in trespasses and in sins. For Thy name's sake, Amen.

MR. JOSEPH STACEY "WITH CHRIST"

A letter dated March 22nd, from Miss Florence Stacey reached us on the morning of May 22nd, the day upon which her beloved father was laid away to await the resurrection morn, the body in the grave, yes, but the spirit fled to be with his Lord. Mr. Joseph Stacey, after long days of suffering, has gone to be with Christ which is far better.

On Monday afternoon, May 22nd, the service was held in the Jarvis Street Church, Toronto, the home church of the family. It was a beautiful service conducted by the Pastor, Dr. T. T. Shields, assisted by Rev. W. E. Atkinson, Secretary-Treasurer of the Union of Regular Baptist Churches of Ontario and Quebec, who represented the Liberian work in the absence of the daughter who was called upon to labour in that foreign land and be separated from her loved ones during the days of trial and bereavement.

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 25

June 18th, 1933.

SECOND QUARTER**DAVID AMONG ISRAEL'S ENEMIES**

Lesson Text: I Sam. 27 and 28.

Golden Text: "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand." I Samuel 27:1.

DAILY BIBLE READINGS:

Monday—Deut. 18:9-22.

Tuesday—Ps. 82:1-8.

Wednesday—Prov. 10: 1-13.

Thursday—Matt. 5:1-12.

Friday—I. John 4: 1-9.

Saturday—Phil. 3: 7-16.

I. DAVID IN PHILISTIA (27:1-12)

One cannot but be sympathetic with David in his trials. To the best of his ability he had served his king and country, and now without fault on his part, and due wholly to the jealousy of his ruler he was being hunted like a wild beast. It is very often the lot of true patriots to suffer at the hands of those whom they have benefited, and the highest patriotism of all, the faithful service of God, brings with it corresponding suffering, as witnessed in the lives of the prophets Elijah (I Kings 19:2), and Jeremiah (Jer. 32:3), the apostles (Acts 4:3; 12:1-3), and many others throughout the ages. This is not to be wondered at when we know that the spirit of the world is inimical to the things of God, (John 7:7). We must be prepared to bear the cross, (Matt. 16:24), and to labour without encouragement or reward from the world, seeking only the glory of God and the advancement of His cause.

David's situation was perplexing. To remain in Israelitish territory meant constant danger from Saul and his adherents; to leave it seemed a way of release from the same, and this course David pursued. He left the coast of Israel, and went and dwelt in Gath in Philistia, (vs. 1-3). The chief purpose of this movement was accomplished, for Saul sought no more again for him, (v. 4), but there were several drawbacks to this action. Among these may be noted the fact that in going to Philistia David was placing himself and his men among an idolatrous people, with the danger which this entailed to their own religious worship. It also removed his cause from the sphere of active interest on the part of the people. It encouraged the enemies of Israel, and gave them an advantage in their conflict with the Lord's people, and possibly aided in a negative manner in the final overthrow of Saul. It is worthy of note that previously David had been directed by the prophet Gad to return to the land of Judah, (22:5). It is natural to seek

a place of safety, and the temptation is to run when trouble comes, but it should ever be remembered that victories are won by standing up to the foe, and not retreating from him. Better resist the devil that he might flee from us, (James 4:7), and trust God for our safety. God had protected David against Saul, and He was well able to continue doing so, but like many others David became despondent through his trials, and acted in accordance with fleshly wisdom. Note further David's request, (vs. 5,6), the time of his sojourn among the Philistines, (v. 7), his activity against some of the enemies of Israel, (vs. 8, 9), and his deception of king Achish, (vs. 10-12). We are assured by this record that although David was among the enemies of his people he was not a traitor to his nation. Unknown to the Philistines he did what he could to relieve his countrymen.

II. SAUL AND THE WITCH OF ENDOR (28: 1-25)

The prevalent antagonism between Philistia and Israel broke out periodically in open warfare, and on the occasion recorded in this chapter it would seem as if the former had made a special effort for the defeat of the latter, probably encouraged by the presence in their midst of David, with its evidence of division in the ranks of the Israelites. The persecuted son of Jesse and his men were looked upon as the enemies of Saul, and as such they were delegated by the king to fight with the Philistines against their own countrymen, (v. 1). When informed of this division David gave a somewhat ambiguous answer, and received in reply an assignment to the king's bodyguard, (v. 2). It should be noted that living among enemies without uncompromisingly making known which side we are on will assuredly get us into difficulties. It will create a wrong impression in the minds of others. It will place us in embarrassing situations. It will imply agreement with the acts and attitude of others. It will give encouragement to our Lord's enemies and stultify our testimony. The only right course open to the child of God is to bear clear testimony to his Lord, let the consequences be what they may.

The interview of Saul with the witch of Endor is introduced with the statement concerning the death of Samuel, the putting away by Saul of the witches and wizards, (v. 3), the gathering together of the armies of Philistia and Israel, (v. 4), the fear of Saul, and his fruitless enquiry of the Lord, (v. 6). This is a brief and very sad record, in which several things are clearly manifest. First, this was the hour of Saul's greatest need. Second, he was bereft of sanctified human guidance and had no strong devout person to go to in his hour of need. Third, he was without divine guidance, and consequently left to his own resources Saul must have felt the lack of guidance greatly judging by his subsequent action in interviewing the witch, but he had only himself to blame for his condition. The beginning of his reign was most promising, but he failed lamentably on several occasions in giving obedience to the divine will, and while he obeyed in several instances, as in the destruction of those engaged in

spiritism, his lapses were too great to pass over, and he was definitely rejected as king. From this let us learn that while God is merciful we dare not lightly presume on this in our dealings with Him. If disobedience to His will is continued it will mean rejection by Him, (Hos. 4:17), with consequent loss of His presence and aid. Warning should be given to the unsaved concerning this, with the reminder that now is the accepted time, and now is the day of salvation, (2 Cor. 6:2). Profitable consideration may also be given to the fact that certain conditions must be complied with in order to receive an answer to prayer. There must be submission to the divine will, manifest in obedience to the Lord's commands, (I John 3:22), and the petition must necessarily be offered with the object of the furtherance of that will, (I John 5:14). It should also be noted that sin in the life closes the ear of God to the prayer, (Is. 59:2).

Concerning Saul's interview with the witch, several things are worthy of note. First, the request of Saul to find a woman with a familiar spirit, and the reply of the servants concerning the location of such a one, (v. 7). They had not far to seek for Endor was situated but a little way from the Israelitish camp, and inasmuch as it evidently did not take them long to find her, it may have been the case that they had a closer acquaintance with her than they cared to admit. Second, the visit of Saul to the woman. He disguised himself, took two of his servants with him, and went by night, (v. 8). Anything pertaining to the sphere of the spirit which cannot be done in the open, in daylight, bears its evil nature stamped upon it. Saul's manner of approach to the woman manifests condemnation of his action. He must have realized he was doing that which was forbidden by God, (Ex. 22:18; Lev. 19:31), but in desperation, and as a last resort he committed this sin, in order to secure, if possible, some guidance in his difficult situation. He desired to listen again to the voice of Samuel the prophet of God and his friend. If he had given heed to the living voice of Samuel he would not have required to seek to disturb him in death.

Difference of opinion exists as to whether Samuel was actually brought up, or whether, as usual in such cases, the familiar spirit impersonated the one desired. In forming a conclusion observe the details so usual, and yet so different. There is the request made by Saul, (v. 8), the answer of the woman concerning the danger of compliance with the same, (v. 9), the assurance of Saul respecting her safety, (v. 10), the naming of the person desired, (v. 11), with the statement that the woman saw Samuel, and cried with a loud voice, and then describing him to Saul the latter is certain of his identity, and bows himself to the ground, (vs. 12-14). This is followed by the message of Samuel, and its effect on Saul, (vs. 15-25). This was probably an actual appearance of Samuel, contrary to the expectation of the witch as witnessed by her frightened attitude, and also clearly stated in the record. It was a distinct intervention of God, unusual in such cases. Note the divine condemnation of such practices and the dangers attaching thereto, (Deut. 18: 9-12; 2 Kings 17:17, 18.)

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

ORDINATION SERVICE AT WHEATLEY

On Thursday, May 18th, at the call of Immanuel Baptist Church, Wheatley, delegates from the following Regular Baptist churches met to consider the advisability of ordaining Mr. Walter Lempriere to the Gospel ministry — Central, London; Chatham; Courtright; East Windsor; Essex; Wilkesport and two members from Jarvis Street Church, Toronto, were added to the council together with other members of Regular Baptist churches present.

The Minutes of the business meeting of the church covering the resolution in connection with the calling of the council for the purpose of ordaining Mr. Lempriere were read and, after the roll-call of churches, the council was accepted by the church. Rev. C. E. Scott, Pastor of Courtright and Wilkesport churches, was appointed Moderator; and Pastor F. S. Kendall of Calvary Church, East Windsor, was appointed Secretary.

Mr. Lempriere then proceeded to give the account of his conversion, call to the ministry, and statement of Faith. After consideration and discussion, the council unanimously decided to fellowship Mr. Lempriere and proceed with his ordination at the evening service.

An excellent supper was provided by the Wheatley Church and following, a time of fellowship was enjoyed. The evening service opened with a song service under the happy leadership of Rev. E. C. Wood, Pastor of the Chatham Regular Baptist Church.

Ordination was then proceeded with and prayer was offered by Rev. C. E. Scott who also extended the right hand of fellowship to the candidate. The charge to the candidate was given by Rev. E. C. Wood, and the charge to the church by Pastor F. S. Kendall. The ordination sermon was preached by Rev. J. Fullard, Pastor of Essex Regular Baptist Church, in which he gave a splendid exposition of Colossians 11: 10-15.

The benediction was pronounced by Rev. Walter Lempriere.

SHENSTONE MEMORIAL, BRANTFORD

An announcement of general interest is made by the Shenstone Memorial Baptist Church of Brantford. Rev. W. W. Fleischer, Pastor of the Stouffville Baptist Church for the past eleven years has accepted a call to the pastorate of the Shenstone Church and will begin his ministry there on Sunday, June 4th. Mr. Fleischer is widely known and greatly respected. In addition to his pastorate he has for some time been an instructor in the Toronto Baptist Seminary in the department of Church history and he will continue to fill that position when resident in Brantford.

It is with pardonable pride and joy that the Shenstone Memorial Church is looking forward to Pastor Fleischer's settlement upon the field. The church believes that the Lord's leading has been manifest in the calling of Pastor Fleischer and that much blessing will be experienced as Pastor and people go forward "forgetting those things which are behind, and reaching forth unto those things which are before". The prayers of Christian friends are coveted for the work at Brantford.

A COMPLIMENT

Regular Baptists have been accused of many things. In the eyes of the world it appears that they are a terrible people, a people who possibly cannot be cured and so must be endured or ignored, but despite this attitude, we go on with our work and the Lord has been pleased to give a measure of blessing. There has been little boasting even in the Lord, for the long looked for showers of blessing have not fallen and the revival for which prayer has continually been made has not come. May the Lord search the hearts of our people and cleanse and quicken His church that there may be new experiences and not only "the sound of abundance of rain" but the refreshing life-giving showers.

With this in mind, little in the way of compliment has been given in these pages. During the more than five years of the existence of the Convention known as the Union of Regular Baptist Churches of Ontario and Quebec there have been but meagre reports concerning those who have faithfully served. The Secretary, Rev. W. E. Atkinson, has travelled in the neighbourhood of one hundred and fifty thousand miles in the performance of his duty. He has supplied church after church, presented the missionary interests of the Union and has ministered in many places besides carrying the responsibility of his executive position and so, for once, we feel inclined to publish what may be looked upon as a compliment. At the same time, it is noted that this is but a sample of what comes to our ears quite often.

A telephone call is received from one of the Government Hospitals, a hospital which is in the habit of having a weekly service with Pastors from various churches preaching. The request has come for Mr. Atkinson many times when he has been out of town, or unable to accept it, but on one occasion he was able to take to these suffering ones a message from the Word and following that, the expression of the one who has the arrangements in charge is received. It was stated that so much was Mr. Atkinson's ministry among them enjoyed that it was with regret that they found that his duties did not permit of his being upon their regular program, and asked that

the office would let them know when he had a Sunday available, so that if possible arrangements might be made for his coming to them.

Pray for the Secretary-Treasurer of the Union that his wide ministry may be greatly blessed of the Lord.

THE BULLETIN SERVICE

We are somewhat hesitant about mentioning again and again the service of the Missionary Bulletin in these pages and yet the leaflet can so serve our constituency and beyond that we are anxious that it be placed in every home and used. During the summer months one has many opportunities of witnessing and a leaflet may often open the way for a conversation. It may be that the Lord will be pleased to use the Bulletin to quicken interest, or to refresh a mind concerning such a witness.

The Union Office will be happy to send as many copies of the Bulletin as can be well placed. Write for the June issue NOW.

DUPLEX ENVELOPES

The summer discount upon orders for duplex envelopes is now in force and churches wishing to take advantage for their 1933-1934 supply should place their order without delay. A discount of 10% is allowed on all orders placed now and prices will be gladly supplied from the Union Office.

COMING EVENTS

Thursday, June 8th—Churches called to sit in counsel to consider the advisability of setting apart to the work of the gospel ministry, Pastor Raymond LeDrew, of Alton, Ont.

Friday, June 16th—Pastors' and People's Conference at Shenstone Memorial Baptist Church, Brantford, Ont.

Sunday, June 18th—Anniversary services at Mount Albert Baptist Church.

Sunday, June 18th, Monday, June 19th, Tuesday, June 20th, and Wednesday, June 21st—Four great days with the Briscoe St. Baptist Church, London, Ontario. Anniversary services, Recognition services, Home and Foreign Missions presented.

Friday, June 23rd—Trinity Regular Baptist Church, Niagara Falls, Ontario. Recognition service and on the same day, in response to an invitation sent out by the Stanley Ave. Regular Baptist Church, Hamilton, members regularly appointed by churches of a like faith and order will sit in counsel to consider the wisdom of setting apart to the work of the gospel ministry, Mr. James Fraser, Pastor of the Trinity Church, Niagara Falls, both meetings to be held in Niagara Falls.