

The Gospel Witness

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

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

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

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The Jarvis Street Pulpit

SHOULD THE CHURCH "DECLARE WAR ON CAPITALISM"?

A Toronto Evening paper reported a resolution passed at a recent meeting of the Toronto Conference of the United Church of Canada, and then interpreted the resolution in the headline by calling it a declaration of "War on Capitalism."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 18th, 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.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

"And he said unto him, Man, who made me a judge or a divider over you?"
—Luke 12:13,14.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

"And he made haste, and came down, and received him joyfully.

"And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

"And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:5-10.

Prayer before the Sermon

We bow in Thy presence this evening, O Lord, to worship Thee. We thank Thee for the unveiling of Thyself to us in the person of Him Who is our Saviour. We thank Thee for His word which tells us, He that hath seen me hath seen the Father. We come this evening making mention only of His righteousness, pleading only the merit of His precious blood as the ground of our acceptance with a holy God. We thank Thee for the word of the truth of the gospel, for the invitation which thou hast graciously given to all of us to return to God.

We pray this evening that the testimony of Thy word may be honoured of the Holy Ghost, and that in the hearts of many—many here and many whom we do not see—a genuine repentance toward God and faith in our Lord Jesus Christ may be wrought. Use this service, we pray Thee, for the salvation of many.

Then we pray too for those particularly this evening who are laid aside. We think of those who are deprived of our privileges. We would join with others in invoking Thy healing grace for the one lying critically ill in St. Michael's Hospital. Thou knowest the ward, the room, and all about her. If it please Thee, lay Thy healing hand upon her and restore her to health and strength again.

We pray this evening for all leaders of men, whether in church or state; wherever men are set in positions of leader-

ship, may Thy grace enlighten their understandings that they may become, if they are not now, men that have understanding of the times, to know what ought to be done. We especially pray, as Thou hast bidden us pray, for those who are in authority over us, for all governments, for the king upon his throne. We beseech Thee, O Lord, to give wisdom to those representatives of all the nations now gathered in London. Though many of them know Thee not, yet as Thou didst use Cyrus of ancient time, so Thou canst direct their thought—indeed Thou art the King of all nations, and Thou dost sovereignly rule over all. Therefore we pray that Thou wilt so order the decisions of that conference that in the end they may accord with Thy plan and purpose for this troubled world.

Now, O Lord, we pray that Thou wilt lead us to see what our duty is in the little sphere in which we move; that, like David, we may serve our own generation by the will of God. Save us from detours and bypaths, and keep us to the main track of Thy purpose. Use those of us who know Thy name to make some little contribution to the wellbeing, the spiritual and temporal wellbeing, of men, and the glory of Thy great name.

Shed light upon the sacred page this evening: Help us to understand Thy thoughts. Help us all to receive the truth in the love of it. May it be mixed with faith this evening in those who hear, that so it may become profitable to us all.

Bless our radio hearers to-night. Some perhaps are in great pain. Some are nearing the end of the journey. Others are in places of recreation, and some perhaps casually hear by the wayside. Let the Wind that bloweth where it listeth carry the seed of the word and plant it in many a human heart this evening, that in Thy good time and way it may be made fruitful to Thy glory.

Make us in this place, and wherever the testimony of this house shall reach to-night, conscious of Thy presence. This we pray for all places where Thy gospel is preached, and for all ministers who faithfully proclaim the unsearchable riches of Christ. Take us all within Thy sovereign care and control; and glorify Thyself, for the Lord Jesus Christ's sake, Amen.

For a number of years now, perhaps for twenty-five years, careful observers of religious tendencies will have noted that even among evangelicals, so-called, in the proclamation of what has been called "the gospel", there has been a change, a new emphasis. Various denominations, in recognition of that, have set up departments of "social service"; and in universities and colleges chairs have been established occupied by supposed experts in this department of service. Preachers have grown accustomed specially to emphasize the profitability of godliness in the life that now is.

I recall a man who was sound in the faith, but as I now think—and as I thought then—philosophically defective. Seeing the drift of things he told me that when he was a young man he heard the preachers exhort their hearers to prepare for the life to come, but he said, "Life beyond the river seems so remote to a healthy man, the argument for the reception of Christ is not very potent when applied in that direction. Now we tell men that it pays to be a Christian, that here and now it is materially profitable." Thus many have come to lay emphasis upon the present temporal profitableness of godliness.

We have no criticism of those who engage in "social service". I readily grant that the Christian religion is a social religion. The divine summary of the law of God involves that principle. We are to love God with all our hearts, and our neighbours as ourselves. If a man really loves his neighbour he will try to serve him. Hence "social service" is a very natural fruit of individual salvation. The truly godly man will undoubtedly have an open hand for those who are in need. We have no criticism, therefore, of that insistence upon the application of the gospel to social life. It should regulate life in all relationships.

Nor do we dissent from the contention that godliness is profitable, for it has "promise of the life that now is"—not always in dollars and cents, for I have known many people who have suffered great loss materially because of their fidelity to Christian principles. Very often, indeed, in that respect a truly Christian man is, for his Master's sake, "killed all the day long"; and is counted as a sheep for the slaughter, because his principles of righteousness render him defenseless before the wolves who would take advantage of him.

But I call your attention to the fact that that which is now emphasized has, at its base, a grievous error. The substitution of social service for individual salvation philosophically comes to this: the substitution of collectivism for individualism. A special emphasis upon the temporal advantage, whatever it may be, of a godly life, means the substitution of the temporal for the eternal. So it has come to pass, as Whittier long ago said,

"The Church, to place and power the door,
Rebukes the sin of the world no more,
Nor sees its Lord in the homeless poor.
Everywhere is the grasping hand,
And eager adding of land to land;
And earth, which seemed to the fathers meant
But as a pilgrim's wayside tent,—
A nightly shelter to fold away
When the Lord should call at the break of day,—
Solid and steadfast seems to be,
And Time has forgotten Eternity!"

That changed emphasis, wherever it has been observed and countenanced, has had the effect of reconstituting the church, until it has made it something other than once it was. In some instances the organization has swallowed up the individual units of which it is composed. The efforts of the church have, in these days, been directed to social amelioration rather than to individual salvation. The church's success has been estimated in terms of material and temporal advantage.

I remember when a union of certain great denominations was in contemplation and under discussion, that a certain leader said he would like to see any government of Canada that would dare to defy the will of a united church. To proceed on that course is to substitute law for grace, Sinai for Calvary, and *compulsion* for *impulsion*. It is, indeed, a reversal of the entire gospel programme.

Some of us for years have protested against certain tendencies—the tendency to set aside, by the professing church, the authority of the Book, to deny the divine inspiration of the Bible; and to set at naught the cardinal principles of Evangelical Christianity. That is all we have done in this place. We have preached nothing new. I am positive that my gospel is the gospel I preached when I became Pastor here now over twenty-three years ago. I have not changed one whit. It is the same gospel that was preached then. But because we have insisted upon the conservation of these great verities we have been denounced as troublers of Israel, as controversialists, as people who love contention. I hate contention, but I do not propose meekly to surrender that which the Lord, in His grace, has committed to our trust, namely, the gospel of His salvation.

But the spectacle which now presents itself, while it is amazing to some, is not so amazing to some others of us. We saw it coming long ago. The colleges and universities of this Continent have become hotbeds of radicalism, of thinly-disguised lawlessness, of Bolshevism, of Sovietism, of revolution—by force if necessary; and of all the colleges and universities, in my judgment, the religious schools, which were established for the training of men for the propagation of the gospel, are the worst offenders. Long ago I heard a man exalt Gandhi rather than Christ as the saviour of India. Personally, I am thankful for a man like Lord Willingdon, who knows how to say, No, and that Gandliism, which was bound inevitably to make at last for utter lawlessness, is now happily on the wane in India.

But I say, for protesting against that kind of teaching we have been characterized as—well, I do not know what. There are people who come here occasionally to see the horns and hoofs of the preacher, and have pictured in their minds a reproduction of Trotsky. Yet, as a matter of fact, we are a most law-abiding people. We insist there is one Lord, that He has expressed Himself in this

inspired Word, and that the principles of the Word, faithfully applied, will make for the welfare, not only of the individual, but of society, of the nation, and of the world at large.

But we have now the spectacle of the conference of a great church announcing a programme which an evening paper describes as a declaration of war upon capitalism—whatever that is. I do not know who could give us a definition of it. That is the programme, and mark you, the very men who are leaders in this, and with whose names many of us are familiar, have sat year after year in the councils of their church in absolute silence when the crown was taken from the brow of the Lord Jesus Christ, and when He was reduced to the level of a man. There was not a word of protest against the denial of every fundamental of the Christian faith. There was no objection whatever to the setting aside of this inspired Book. The pronouncements of some of these men whose articles I have read for years are as pernicious as the vapourings of a Voltaire or a Tom Paine, though they have been uttered in the Christian name. And when they have thus come into the treasury of God to rob the children of faith of a priceless heritage, they have said, "We do not believe in contention!"

Certainly not! You do not object to the scavenger's taking something from the back door after you have thrown it out, but you do object to a burglar's breaking into your house and taking your jewels if you have any. And some of these men have cast out the great truths of the Bible as being unworthy of modern thinking, and when we object, they protest against "religious controversy". The contents of revealed religion are not worth fighting about. But on a question of bread and butter, of taxes, of temporal and material gain, these gentlemen become very angry and say, "Let us declare war." Why? Because so long have they subordinated the spiritual to the material, and the eternal to the temporal. They have inverted the standards of the gospel, and have set up other standards by which falsely to appraise the pearl of great price, which it is worth a man's while to sell everything he has to possess.

Our Lord was the representative Man. He is the Lord God. But He is the second Adam, and lived our life for us. He not only died at last to pay our debts, when He had wrought out a righteousness for us, but "Christ also suffered for us, leaving us an example, that we should follow his steps". He declared, "As my Father hath sent me, even so send I you." He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I

I want you to look this evening at His treatment of this case, and to observe first of all HOW OUR LORD HIMSELF WAS REQUESTED TO TURN ASIDE FROM HIS CHIEF MISSION IN LIFE, AND ADDRESS HIMSELF TO SECONDARY MINISTRATIONS.

Look, for example, at *the temptation in the wilderness*. What was the first? "Command this stone that it be made bread—use your spiritual powers for physical advantage, and prove thereby that you are the Son of God." To which our Lord replied in effect, "That would be but to minister to part of my nature. Man, though he be physical, cannot live by bread alone, but by every word of God. Were I to turn aside to a purely physical ministry I should forfeit My commerce with the Skies: I must relate these things."

Presently He is taken to the pinnacle of the temple and bidden to cast Himself down, to do violence to His physical nature in order that He might prove in the physical realm that God is a miracle-working God. To which He answered, "Thou shalt not tempt the Lord thy God." In effect our Lord replied, "This organism of Mine, this person of Mine, is all one. Thou shalt not tempt the Lord thy God. I cannot honour God by recognizing Him in one sphere of My being to the injury of another. It would be folly to expect Him to send His angels to bear Me up, to preserve Me from the consequences of the violation of the laws of My physical being."

Then there was that great temptation in the mental realm: "The devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." He set before Christ the advantage of temporal power, the kingdoms of this world and the glory of them, if He would subordinate spiritual things. To which he received the reply, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The tempter found every door of mansoul of this matchless Man locked against him, and there was fulfilled His later saying, "The prince of this world cometh, and hath nothing in me." He lived upon earth, and as He Himself declared, overcame the world while yet holding uninterrupted fellowship with the Skies.

Here is a case having to do with *our Lord's earthly ministry*. A man came to Him and said, "Speak to my brother, that he divide the inheritance with me." I propose to show you what our Lord's attitude toward this abstract thing called "capitalism" was. There was capital in the case in the form of an inheritance, and the man wanted it divided. Dividers have always been more popular than producers. There have always been men to demand that others' inheritance be divided. The fact is, this man did not object to capital: he only wanted the capital divided. The surest cure for the socialist tendencies of some people would be to leave them a fortune. Give them a silver spoon, and see how rapidly they will change their minds! I suppose we all would welcome a divider. I read of someone's millions, and I should like a little; I frankly confess it. Have you never said, "He could write me a cheque for a few thousands of dollars and never miss it—send along a divider that this man may share with me"? Have you any objection to that? Not many here this evening would object to that kind of thing.

At all events, I call your attention to the fact that this man did not object to there being an inheritance: he only asked that Jesus Christ should secure for him a share.

Our present religious leaders, as a matter of fact, do not object to capital *per se*: they only want a bigger share of it. I do not say they ought not to have it. I offer no defense of the so-called capitalists. But I point out that the assault, the proposed programme, is directed against a certain system, ignoring the human elements of which that system is composed, and by the will of whom it is operated.

"That he may divide the inheritance with me." Jesus Christ said, "I am not a judge or a divider. I cannot

divide it. That is not My mission." Suppose it were divided? You cannot ensure, by any kind of legal process, an equitable division of this world's goods. If you effected such a division to-day, the equilibrium would be disturbed to-morrow. There would be no end to it.

Years ago I met a man in Winnipeg who was a plasterer, a man who had never had much schooling. His home was in Ottawa. He was a contractor on a small scale when at home. He had made a little money, and bought a house. After a while he made some more, and bought another house. Although he was in his early forties he had already acquired sufficient property to ensure provision for his and his wife's need for the rest of their lives. He went to Winnipeg each summer to work because he could make more money there as a workman than as a contractor in Ottawa.

This man said to me, "We have in the house where I board an Englishman, the son of a one-time rich man. The father died and left the son an inheritance. He received his father's fortune, and has done nothing since. It has slipped through his fingers, and he has come out here to try to retrieve his fortune. He has not paid his room rent for many weeks. He has had no technical training, and does not know how to earn a living. The other day he objected to having his breakfast with me because I am a common working man, and he is a gentleman! Now", said this working man, "I want to ask you this question: Here is a man who started with everything to his advantage, with everything favourable, with money enough to keep him for the rest of his life—and he had not sense enough to use it to his own advantage. My father did not leave me a cent. I have had to work my own way. I may not be a 'gentleman', but by my own effort I have made myself independent. Which do you think is the better man?"

You know my answer. It reminded me of the story of one of my fellow-Englishmen who, in comparing the Old Land with this, said, "But you have no gentlemen here." "Oh", said his interrogator, "we think we are gentlemen. Have you been rudely treated? Have you met with impoliteness anywhere?" "I do not mean that. I mean—well, men who do not work." "Oh", said the Canadian, "the country is full of them—but we call them tramps in this country"!

I have no sympathy with that kind of nonsense. I quote it to call to your mind a hundred examples of men who have started with every advantage in life, and have lost everything. And, on the other hand, men who started with nothing, and have worked their way to the top. Now men seek a system whereby all may be reduced to one level—but how long would it last?

Suppose you substitute law for the gospel, I ask you by what law can you make a man honest? In what legal school can a mind be trained which will enable a man to draw a contract which men cannot break? There is no contract, no covenant, that can be made by the shrewdest man that this or any other country has produced that a crook cannot evade. In other words, you cannot prevent men from thievery by any legal process. All your economic theories may be very plausible. They may look well on paper, just so long as you ignore the one element which determines their value, namely, human nature. What the man in the case will do only God Himself knows.

You have only to read of recent occurrences in the United States—and some nearer home—to find out that

the man who is determined to take advantage of the other man can never be prevented by the principle of law. If we could scrap what is called our present economic system to-night, and adopt the theories of these ecclesiastical economic experts, I fear we should be as badly off a year hence as we are to-day—and probably very much worse off than we are to-day.

My principle is this: Jesus Christ, as the great Teacher—do not misunderstand. He is more than that. He is the Saviour, as I shall show you presently—but as the great Teacher, He kept to the main track. He had come to give His life a ransom for many. He had come to deal with individuals, not with the masses; and the whole tenor of His teaching emphasizes the value of the individual. The shepherd left the ninety and nine, and went out into the wilderness after the one that was lost "till he found it". The father had two sons and one went away, and he welcomed home the solitary bankrupt. Always our Lord Jesus taught that as we came into this world as individuals, we stand personally responsible to God, and that whatever God does for us He must do for us as individuals. It was no part of His programme to elevate people in the mass.

In the report of a certain Conference of a great denomination some years ago, it was said that the reading of ministers had now changed, that whereas they used to read Baxter's "Saint's Rest", and other works of that sort, and formerly exercised themselves in the task of saving people one by one, now they address themselves, said this report, to the masses. You have had a few years of it, my Modernistic friends, and what is the result? Yet these same men, represented by one of their number, recently said that the present resolution was nothing new from what had been passed several years ago—ten or more years ago. Very well, what have you done with it? These men have been preaching their social gospel for twenty-five years, and if this is the best they can do, all I have to say is expressed in Andy's saying, "This is a mess." Wherein lies their success? Wherein have they effected, to any extent, any amelioration of social conditions? If that be the church's programme, then failure is written upon it from the beginning.

Our Lord Jesus said, "Who made me a judge or a divider over you?" He insisted that there was something more than the material interests of life which should engage the thoughts of men: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Very well, then, are we to say nothing at all about the present social evils? I do not mean that. Some friend will say to me, "And do you approve of this general exploitation of the people? of the organization of great companies which take advantage of the individual—do you approve of that?" No; not at all. I have no defense to offer for certain forms of capitalism, and on the purely natural plane let me dare to say that in face of all that has happened, and is now happening, I am not surprised at the rise of Bolshevism. I am not surprised at these demonstrations of lawlessness everywhere. It is the inevitable result. But that does not justify it. What I am insisting upon this evening is that the method proposed is contrary to the divine plan, that that is not the church's mission; that our Lord Himself refused thus to be turned aside. Competent as He was,—for He is to be the Judge of all the earth, the Source, the very Fountain of all true economic principles, the

Creator of the universal economy, if there ever was in this world anybody who might have been, by reason of his own competence for the task, a judge and divider, that person was the Lord Jesus Christ. But He refused. He said in effect, "I did not come for that."

Nor can you find in all the subsequent history of the apostolic church history contained in this Book, of the laying of the foundations of the Christian church, that any of the apostolic preachers meddled with politics, or set themselves up as experts in governmental matters.

We Baptists have always stood for the entire separation of church and state, for absolute freedom of conscience; and I tell you that when the church enters the realm of law, when the church as an organization attempts, by its collective will, to control the state, it will always make trouble. The pages of history are black with the wrecks which that principle has accomplished—if, indeed, they are not red with the blood which has been shed through its application.

The true church is a heavenly colony. We are citizens of another country. The grace of God should relate us to our families, to our neighbours, to the nation, to the rulers above us. True believers ought to be the best citizens in Canada. But for the church collectively to meddle in matters of this sort is to court disaster for herself, and to inflict still further injury on those she would help.

II

We come now to the other principle, where **OUR LORD DEALS, NOT WITH CAPITALISM, BUT WITH A CAPITALIST.** Criticize the capitalists as much as you like, but show wherein they are wrong, if they are: I only insist that the business of the church is with individuals, and not with the mass; not with systems and with things, but with men. That is the church's mission.

Look at *the example of our Lord.* He came to Jericho where lived a man of the publicans, a rich man, a capitalist. He had large possessions, and everybody knew that he was rich. There are rich men to-day, men who do not know what their possessions are. I do not believe that it is necessarily an evil thing to be rich. I do not know whether you have ever thanked God for your poverty. I have not. I am foolish enough to suppose, as you are, that if I were entrusted with a large portion of this world's goods I should know how wisely to administer it. That is our folly. But I have no sympathy with those who say a man cannot earn a million dollars. There are some men living to-day who have been worth to the world, in terms of dollars and cents, countless millions of money. A man may be rich, and he may be legitimately rich. It is folly to say that money is the root of all evil. That is not what the Bible says. It says, "The love of money is the root of all evil." A man may have a hundred dollars or less, only a dollar or two, and be more covetous than the man who has millions. It is not the objective circumstances that determine the case: it is the personality of the man.

This man was a capitalist. He was rich, and *much of his riches had been ill-gotten.* They represented ill-gotten gain. He had not been honest in the acquisition of his wealth. I think I shall not be violating any sound principle of discussion when I say that I have not the slightest doubt there are men in this country, and in other countries, who have amassed great fortunes by exploiting the people. I have no doubt there are men living

in great mansions, surrounded by great estates, men of vast wealth, who are ethically in the sight of God far more guilty than some poor fellow who stole a few dollars and was sent to the penitentiary. The acquisition of a monopoly of the food of the people; be it milk, or bread, or whatever it be, to me is an iniquity. And equally so the organization of great companies to expropriate public properties, and by stock-watering processes, to make the public pay extortionate prices for power and light developed from the public's own natural water powers is a great crime.

But I despair of correcting it by the process of law. But whether it could be done or not, the church as such is not commissioned to make the attempt.

Our Lord Jesus came to Jericho—and He knew all about the rich man who lived there. He knew the measure of his wealth; He knew the quality of his life; He knew that he had no legitimate right to much of the wealth he possessed. If my socialistic friends say that that be true of some men in this country, I shall not contradict them for I do not know. I forbear to judge of individuals. I know something about these combines, and I abhor the immoral principle of their operation. Do not let anybody suppose I am here to defend unethical or even doubtful economic measures in business or in politics. Nobody who knows this pulpit will ever charge it with being mealy-mouthed in matters of that sort. We have not hesitated to declare the whole counsel of God, as we understand it, and I think we have proved that we are immune to financial influence. I do not care whether a man has millions, or not a dollar. To me, every man is alike in this that he is a poor sinner who needs the grace of God, and my commission requires that I so preach the gospel that he may be saved.

Thus did our Lord Jesus come to Jericho and find this man. He did not scorn him, but when He came to the place He looked up and called him by name, saying, "Zacchæus, make haste, and come down; for to-day I must abide at thy house." It has ever been my Master's way to invite Himself into the hearts and homes of men, to propose to take possession of the whole man, his spiritual nature, his mental nature, his physical nature—to take possession of this great castle that Bunyan called, "mansoul"; and to become its Master and Lord. He issued that challenge to Zacchæus. He kindly and graciously invited Himself to Zacchæus' house. And this sinner, this public sinner, this man whom all Jericho knew was a sinner, this thief and robber who had sat at the receipt of custom probably practising extortion, this man whom everybody knew had become rich dishonestly, made haste and came down.

Somebody says, "I agree with all that, but that will not remedy the situation. Has that not been tried?" Yes; and wherever it has been tried it has done the work. It was, I think, either Green or Gibbon who declared that the Wesley revival saved England from the horrors of the French Revolution. The gospel preached to the common man, bringing home to every individual a sense of his personal responsibility to God, is what we need. If you are going to reform capitalism you will have to reform the capitalist if he be a dishonest man—and I am far from saying every capitalist is. You are a capitalist yourself. What have you in the bank? Some of you say, "Nothing". A few of you have a little. How much have you in your pocket? "A few

dollars." That is your capital. It is only a difference of quantity or degree. If capitalists who need reformation are to be reformed there is only one way of doing it, and that is so to preach the gospel that Jesus Christ will take up His residence in their hearts.

You say, "But many of these outstanding capitalists are church members." I know they are. They are members of these churches where socialistic preachers minister. They have preached their socialistic theories for years, but have not reached the hearts of men. Let these preachers begin preaching the gospel to the capitalists—I do not say they will all stay with you, but if not some other preachers than this one will be on the front page of the morning paper. Try it if you want to find out. See what will happen.

Zacchæus came down and went home, and took Jesus with him. "And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner." But "Zacchæus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor." Zacchæus was first of all generous. I wondered, as I thought of this subject, why that was put first, why he did not speak first of making restitution. It was all said in one breath, but his first impulse was to relate himself to his neighbours about him: "The half of my goods I give to the poor."

A Christian ought to minister to the poor. This church does. We do not say much about social service: we preach the gospel of individual salvation. Yet I dare to believe that there is not a church in the city of Toronto that does more—and I question if there is another that does as much—as we do. But it is a by-product. It is a mere fruit of the gospel: it is not the central thing. Our first business is to preach Jesus Christ and Him crucified, so that He may take possession of the hearts of the people.

I know there are nominal Christians, that there are people who are merely church members and recognize no responsibility to God, who do not accept their wealth as a sacred trust to be administered in His fear, and for His honour. But I am not speaking of the counterfeit, but of the genuine. I say, when the Lord Jesus Christ comes into the heart of a man, selfishness goes out. A selfish Christian is an anomaly, a contradiction in terms. We are bound to be generous. I believe every genuine Christian should, because of his relation to Christ, be a better father, a better husband, a better neighbour, a better citizen, a better everything.

Zacchæus went farther. He said, "And if I have taken anything from any man by false accusation, I restore him fourfold—I will make restitution. I recognize much of my wealth does not belong to me, and I will find out the people to whom I owe money, and restore, not only what I owe, but restore it fourfold."

That kind of religion would bring a reformation of the economic system to-morrow. There is perhaps some rich man sitting in his home, the president of half a dozen companies, who is listening to this sermon. My brother, you know before God you are guilty, and I charge you in the name of God to repent, and to come back to God. Restore your ill-gotten gain, if that be so. I know many of the rich men of this city listen to me every Sunday night. There is a day of judgment coming, when this Judge and Divider will take His place according to divine plan, for "he hath appointed a day" when He "shall judge the secrets of men by Jesus Christ according to my

gospel." He will be the Judge, and He will be the Divider too. He shall divide them, separate them, one from another as a shepherd divideth the sheep from the goats. When that great day of judgment comes, if you have been untrue in your business, whether in the matter of a dollar or two, or a million, it will make no difference to God. If that matter has not been corrected, if you have not made restoration of your ill-gotten gain, if you carry the stain to His judgment-seat, you will have a great account to give when God opens His books.

My commission is not to preach to or about capitalism but to capitalists, big and little. If there be any who hear me whose consciences are heavy before God, I beg of you to save yourself by making a clean breast of it to God. What is the restoration of a few dollars here or there? "Conscience money", they call it. Some seem to think it marvellous that the Oxford group should do this sort of thing! If and when God's Spirit works in some men it will not be a few dollars: it will be thousands, tens of thousands, and in some cases, millions, that will pass out of the possession of their present owners in the making of restitution.

But no law can do it. No system that men can devise can fully safeguard people against exploitation by dishonest men. "The poor always ye have with you." And we always shall have until Jesus Christ comes again. When Zacchæus announced his intention to be just as well as generous, to clean the slate and let all the world see that he is a new creature in Christ, our Lord said, "This day is salvation come to this house." Not that the making of restitution and the giving to the poor merited salvation: it was but the effects of it, "Forasmuch as he also is a son of Abraham"—hear me—"For the Son of man is come to seek and to save that which was lost."

In consonance with this argument, let me appeal to you who are members of Jarvis Street Church. If you have a real religion, live it before the world. Let us prove that we are not counterfeits. Let us prove that we are the genuine Jerusalem metal.

When I became Pastor of this church I tried to clean up some things in Toronto. I was largely responsible for the formation of a "Committee of Forty", of which I was a member, that consisted of many men of prominence in this city. We cleared out a filthy theatre—but the filth ran in again! But if Hollywood had to depend upon the patronage of the members of Jarvis Street Church it would starve to death. The way to close up vicious theatres is to get Jesus Christ into the hearts of people, so that they will say, "My heart refuseth joys like these since I have known the Lord."

That is my message. I believe in individualism, not collectivism. We are commissioned to preach to individuals, that individuals may be saved. It is still the old, old gospel: "Marvel not that I said unto thee, Ye must be born again." "So then every one of us shall give account of himself to God."

Let us pray:

We beseech Thee to bless our meditation this evening, O Lord. Help us to receive the principles of Thy Word. Help us that our lives may be conformed thereto, that we may not be conformed to this world, but that we may be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. Bless this message to those who have heard by radio. May the Divine Spirit energize the word, and make it the very dynamite of God in the rocky hearts of men, for Jesus Christ's sake, Amen.

"THE LILIES OF THE FIELD"

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, Sunday Morning, May 12th, 1912

(Printed from manuscript of the above date)

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

—Matt. 6:28,29.

It would be impossible to exaggerate in speech, or even in imagination, the beneficent universal comprehensiveness of the ministry of Jesus Christ to the world. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And everything that "cometh down from the Father of lights" is mediated to us through our Lord Jesus Christ.

He was the first great voyager to cross life's ocean safely and return, and in doing so He chartered the sea, that we might safely follow after Him, and that even upon the mighty waters His conquering footsteps might be known. He came not to make the truth, for truth is of His own essence, eternal; but He came to make truth known. He came to invert the standards of life, to readjust the balances of life, that nothing might longer be counted pure by wicked balances, or with a bag of deceitful weights. He came to dispel the fog, to dissipate the darkness, and to bring the light of Truth's own morning to the world.

In that light He would show us the works of God and the works of men, and set them over against each other in juxtaposition and contrast. You have never really seen a flower until the divine Gardener has shown it to you; you have never really seen a king until you have been introduced by the King of kings. And, oh, what a training that is! It is worth a thousand lectures on botany to have Jesus Christ take you into a garden, your own garden, and show you the lilies. There is nothing that will so minister to life's contentment, and joy, and usefulness, as a view of the world's honours and preferments in the light which this blessed and only Potentate sheds upon them.

It is my hope that our meditation upon these familiar words of our Lord may serve to the further disenchantment and true enlightenment of our minds; that we may be saved from mean and artificial conceptions of life, to a deeper appreciation of truth and reality; that our "love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent; that we may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

I.

The first important thing the text suggests is this: THE SUPERIORITY OF INHERENT TO ACQUIRED DISTINCTIONS. The glory of Solomon was acquired. It consisted in the splendid trappings of royalty. But all this pomp of circumstance was external, extrinsic, to himself. It is true he was supernaturally endowed with wisdom, but it is the splendour with which he was "arrayed" the Lord here sets against the inherent beauty of the lilies. He

says there was no comparison between the glory of the one and of the other. Solomon's was put on: the lilies' beauty was inherent and essential. And that principle must be borne in mind if we are wisely to choose in all the affairs of life, "the better part".

This principle may be observed in the superiority of those human qualities of excellence which are possessed as a birthright, and those which are acquired by much labour. Few of you will agree with me in this, at least at the outset. It is common to glorify human effort. I shall be the last to withhold my meed of praise from one who overcomes, by any means, the defects of nature. But the contrast of the text is between the real and the artificial, the intrinsic and the extrinsic. The tendency to self-worship disposes us to underestimate the privilege of being well-born. And this, notwithstanding the whole trend of Bible teaching, to set a high value upon the quality of blood.

My principle will readily be admitted as applied to physical qualities. There is no substitute for a naturally clear complexion. No adornment of jewels can take the place of, or make up for, perfect physical features, an erect and symmetrical form.

The same is true of temper and disposition. You cannot array Solomon to compete with a lily. You cannot buy the privilege of being "to the manner born". You may counterfeit, but you cannot duplicate the works of God; and wherever God puts His hand there shines "the glory that excelleth".

This is the glory of genius: it is a collateral, a blood relation of the lily. It is not man-made. It is a scintillation from the open door of the divine workshop, a spark from the divine anvil, a chip from the heavenly Lapidary's wheel. It comes from the sky to the cradle. It is that something which educators cannot supply. It is the native gold, the native diamond. No one can tell how old it is, nor can the most learned hereditarian determine to what generation it properly belongs.

Let it be remembered therefore that there is room to recognize the finger of God in human personality. By no educational alchemy has it yet been learned how to transmute brass into gold—which, being interpreted, means brains. The thing that is of real worth in you or me, the "talent", as we sometimes call it, the quality of mind and heart upon which all fitness for life's duties rests—that is not acquired, but is inherent as the glory of the lily. Therefore, "who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Whatever is of real value in you and in me, whatever is the foundation of all that is of worth, that is an inherent and not an acquired quality; and therefore furnishes occasion for humility and faithfulness, and never for vainglorious boasting.

But all this is illustrative of the deeper principle, that the way to glory is the path of life. This text illustrates the difference between the Law and the Gospel. The Law was but a shadow of good things to come. It was but a pattern for Solomon's splendid robes. And they who think themselves to be "touching the righteousness of the law blameless", at best are but "arrayed" like Solomon. Their righteousness is an outward thing. But such as are partakers of the power of the gospel are heirs of what Peter calls "the grace of life"—they are not "arrayed" in it, but are "partakers of the divine nature, having escaped the corruption that is in the world

through lust". Therefore are we to supply in our faith virtue—not, add to, but find in that inherent grace of faith the potentiality which, developed, blossoms into virtue, and knowledge, and self-control, and patience, and godliness, and brotherly kindness, and charity; and, abounding, make us to be neither "barren nor unfruitful in the knowledge of our Lord Jesus Christ".

And this is the glory of the gospel, its vitalizing, regenerating, power. Moses put a veil upon his face because the people could not behold the glory of his countenance. The children looked upon Jesus unafraid. And yet Christ was more glorious than Moses. "For even that (the law) which was made glorious had no glory in this respect, by reason of the glory that excelleth." The glory of the gospel is the glory of the lily, the glory of life, the softened radiance of the blended beauties of holiness.

This, too, is the glory of a Christian. By this is he distinguished from all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, with which the worldling is arrayed. But how shall Christianity compete successfully in the markets of the world? How can the Christian religion hold its own with one who offers to his worshippers "all the kingdoms of the world and the glory of them"? How shall we make the religion of Jesus Christ irresistibly attractive? We cannot so make it, because we need not. It is attractive. It is life—"I am come that they might have life, and that they might have it more abundantly." We need but to let that life be manifested, and it will put Solomon, in all his glory, to shame. Let it be manifested, like that of the lily, in its natural sphere.

"Ye wives", said the Apostle Peter, "be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Survey the whole field of human interests; the physical, the mental, and the spiritual, and hear this authoritative pronouncement upon the value, the beauty, the glory of the grace of life—"Consider the lilies of the field . . . I say unto you, Solomon in all his glory was not arrayed like one of these."

II.

Let us think for a few minutes of THE RESOURCES OF THE LIFE RESPLENDENT. "Consider the lilies, how they grow." What are the resources of these apparently indigent superiors of kings?

It may be that some one will say that I have missed the heart of the text. You would agree with a sermon I once heard on this text, the sum of whose teaching was "Don't worry." But you cannot drive out anxious care by saying, "Don't worry." And besides, while that is involved, the lesson of the great Teacher is deeper than that. He designs to instil a sense of proportion and relation, of balance and symmetry. It is really a lesson in comparative values, of order and priority. It is easy to say, "Don't worry, but trust"; it is better to cultivate

the soil to which faith is indigenous, and in which worry can find no rootage.

What, then, are the resources of faith? How can this more glorious life be lived?

There is, first of all, the conception of a personal, transcendent, God in providence. I heard it remarked recently that our theology is largely coloured by our view of the world. And that is true. You cannot long hold to a science of God which is at variance with the facts of human life and of the material world. What view of the world is essential to a life of faith? How am I to regard the material universe? As a great machine, fearfully and wonderfully made, from which no wheel is missing, which never stops for repairs, whose energy is undiminishable, whose revolutions are perpetual, and whose perfect mechanism has absorbed its Maker as a spirit dwelling only in the wheels. How far may the doctrine of divine immanence be pressed without the destruction of faith? Do you tell me to be content and at peace as an infinitesimal part of that inexorable machine? Do you say, "Let the wheels—so high that they are dreadful—go round, but don't worry"? That is not the Bible view of life and the world. Jesus Christ said, "Consider the lilies how they grow"—God "clothed the grass of the field"—God, not inexorable Law, not impersonal Nature, not an immanent and unconscious Spirit, but "God clothed the grass of the field".

Inevitably we shall lose "the ornament of a meek and quiet spirit" if we lose the sense of a personal God touching the lives of men; immanent, of course, but transcendent too. If I am able to learn from the lilies, you must leave me a view of God that will not prevent my praying:

"Lend me, O Lord, Thy softening cloud,
When sunshine makes a heaven below,
Lest in the brightness I be proud,
Forgetful whence the sunbeams flow.

"Lend me, O Lord, Thy fire divine,
When darkness hides Thee from my soul,
Lest in the desert I repine,
Forgetful whence the shadows roll.

"Be Thou the shade on my right hand,
When in my strength I stand alone;
And when in night I lose the land,
Be Thou my Star, my guiding One.

"Thy cloud that meets me in the day
Is but the shadow of Thy wing
Concealing from my sight the way
That faith alone may homeward bring.

"Thy fire that meets me in the night
Is the full brightness of Thy face,
Revealing through my tears a light
That leads me to Thy dwelling place."

Another element in faith's native soil which analysis discloses is a knowledge of the perfection of God's works. How absurd it is to regard true science as an enemy of true religion. "Consider the lilies." Admire them at a distance, if you will. Or look more closely; put them under the microscope, examining every part, and you will find them perfect. "If God so clothed the grass of the field, which to-day is, and to-morrow is

(Continued on page 12)

SEMINARY NOTES

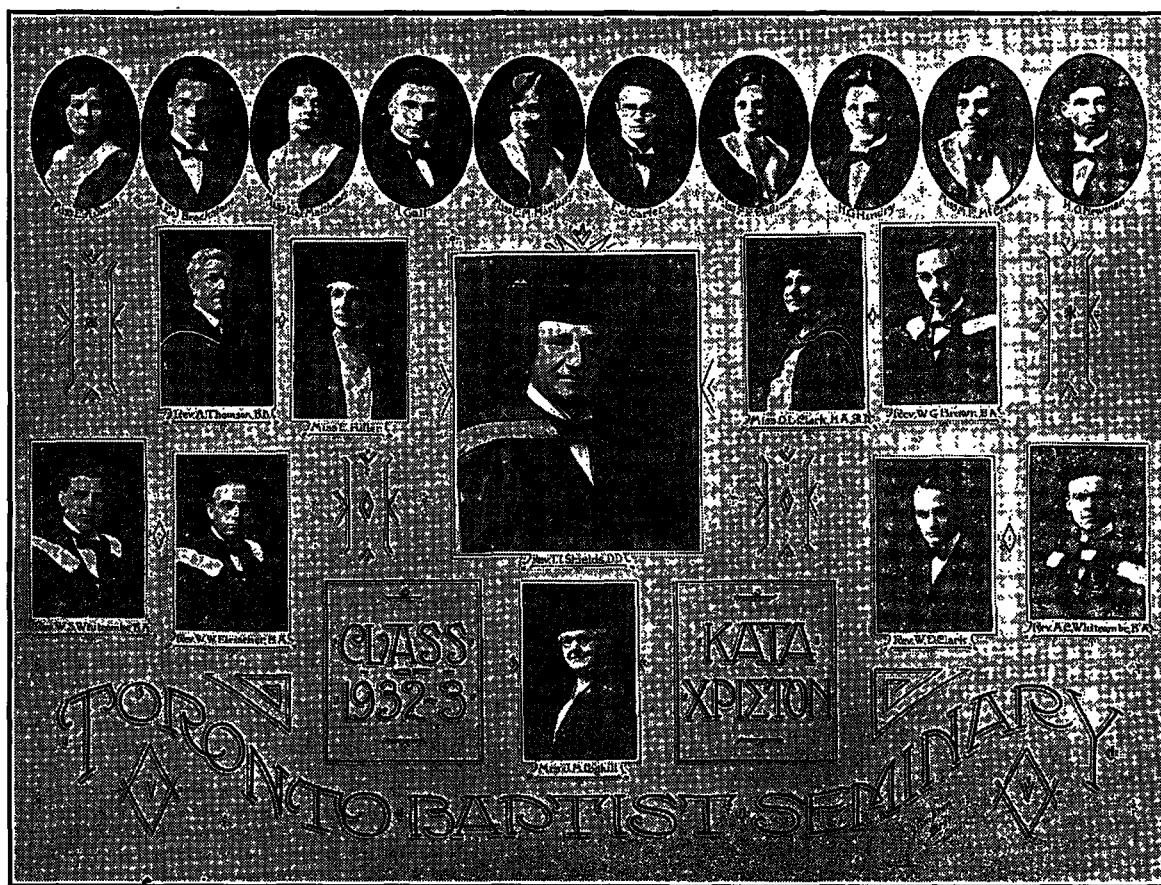
Although the Seminary is not in session during the summer its work still goes on. Most of the students are engaged in preaching the gospel somewhere, and the instructors are occupied, so far as is possible, in presenting the work of the Seminary to the churches.

In our report of the Graduation Exercises we inadvertently omitted to name the prize-winners. We now publish the list. In the Seminary, as in other institutions, it is the rule that students can actually receive but one prize, but this year one of the students, Miss O. M. Gibbard, by her standing, earned three prizes. The prizes as actually given, however, are listed below:

W. J. Murray, Norland, Ont.; *Mr. A. Dallimore*, colporteur in Quebec; *Mr. Wm. Hall*, colporteur in Quebec; *Messrs. J. Watt, Jas. Cunningham, G. Hicks and P. Whiting*, quartette on evangelistic tour in Ontario and Quebec; *Mr. L. D. McAsh*, Noranda, Que.; *Mr. S. F. Hunt, Mr. F. Vaughan, Mr. I. H. LaFayette*, and *Mr. C. Hodgson*, mission work in Toronto.

Seminary Finances

We would remind our readers that the Seminary Fund is always in need of replenishment. Indeed, the need of the Seminary at the moment of writing is most ur-



Seminary Graduating Class 1932-3

Greek I—*Mr. P. E. N. Whiting*.

Greek II—*Miss O. M. Gibbard*.

Hebrew I—*Miss O. M. Gibbard*, by reversion to *Miss F. Campbell*.

Church History I—*Miss O. M. Gibbard*, by reversion to *Miss L. Wellington*.

It will interest our readers also to know where students are preaching for the summer. Following is the list: *Mr. R. E. J. Brackstone*, Cannington and Sunderland, Ont.; *Mr. J. B. Cunningham*, Scotch Line, Ont.; *Mr. H. G. Hindry*, Westport, Ont.; *Mr. D. Macgregor*, Timmins, Ont.; *Mr. R. Faulkner*, Maple Grove, Ont.; *Mr. C. E. Winter*, Mount Dennis, Ont.; *Mr. B. Hisey*, Avoca, Que.; *Mr. V. Pennanen*, Bowmanville, Ont. *Mr.*

gent. If any of our readers have any of the Lord's tenth laid aside, or are in a position to make an offering to the Lord, we know of no worthier object than Toronto Baptist Seminary.

We venture also to ask our readers once more, Have you made your will? If you have, have you made provision for Toronto Baptist Seminary? If you have not made such provision, will you not do so to-day? How could your money, when you no longer need it, render a greater service to God and man than to be used in the training of men to preach the gospel, in an institution irrevocably committed to loyalty to the Bible as the word of God? Send us a contribution now if you can, and remember Toronto Baptist Seminary in your will.

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 28

July 9th, 1933

THIRD QUARTER**DAVID ANOINTED KING OVER ALL ISRAEL**

Lesson Text: II Samuel, chapters 3 to 5; I Chron. 11, 12, 14.

Golden Text: "And David went on, and grew great, and the Lord God of hosts was with him." II Samuel 5:10.

DAILY BIBLE READINGS:

Monday—II Samuel 22:1-7.

Tuesday—Ps. 78:62-72.

Wednesday—Jer. 1:1-10.

Thursday—Heb. 2:1-11.

Friday—Matt. 25:31-46.

Saturday—Rev. 4:1-11.

I. THE DEFECTION OF ABNER, (3:1-39).

To disobey the commandment of God inevitably means trouble. This is manifest in history, and in individual experience. It is to be observed internationally and nationally, and in every sphere of human activity in the present day it is evident. God made man for Himself, and it is only in obedience to His will that he is at his best, and enjoys the most happiness. In the time of our lesson it was God's will that David should succeed Saul as king of Israel, but Abner placed Ishbosheth upon the throne, (2:8,9), and brought trouble upon his people, resulting in "long war between the house of Saul, and the house of David", (v. 1). Similar disobedience in rejecting the anointed of God, Jesus Christ, as we observed in our last lesson, has brought conflict into the world, and arrayed its inhabitants in two great companies, for and against the Lord of Glory. Note the necessity for taking the right side, and the way in which this is done through faith, (Eph. 2:8), also, the divine vindication of David's stand, in the strengthening of his house, with the corresponding weakening of the house of Saul, and the names of the members of David's family, (vs. 2-5). Those who stand for the right will eventually be vindicated. If the time seems long before this occurs let there not be discouragement, for God never fails those who are obedient unto Him.

The record proceeds to relate particulars concerning the defection of Abner from Ishbosheth to the side of David. This took place, not on the basis of principle, but on account of disagreement which this leader had with the son of Saul over an offence of his. When spoken to concerning it he became very angry, and declared his intention of translating the kingdom of Israel from the house of Saul to that of David, (vs. 6-11). The change would have been more to his credit if the personal element had not entered in, and he had taken his stand only because of the righteousness of the cause. Note the necessity of standing for principle.

The first action of Abner in line with his new determination was to send messengers to David offering to bring all Israel over to him if he would make a league with him, (v. 12). As a condition for the acceptance of this offer David stipulated the return of Michael, his wife, (vs. 13,14), who had been taken from him by Saul, (I Sam. 25:44). This request was acceded to, (vs. 15,16). Abner then communicated with the elders of Israel, and enjoined them to make David king of the whole nation, (vs. 17,18). He also spoke with Benjamin, his own tribe, and with David, (vs. 19-21). His visit to the latter had a fatal termination, due to the animosity of Joab against him, (vs. 22-27), an occurrence which was much deplored by king and people, (vs. 28-39). Note the sinful nature of Joab's deed, the disastrous consequences which might have arisen from it, in the turning of the people definitely against David, and even in the possibility of civil war, and the cause of the deed arising from a personal grudge against an individual. A complete contrast is evident between the conduct of David, and that of Joab toward Abner. The former was willing to forgive the past, and enter into a new relationship for the future, while the latter was animated by a spirit of revenge for past wrongs, and would not overlook them. Emphasis may be laid on the duty of manifesting a forgiving spirit, (Eph. 4:32), of the sinfulness of holding a grudge against anyone, and of the evils arising from injecting personal matters into public life. In the Lord's work particularly all personal matters should be sunk in the interest of the work as a whole.

II. THE MURDER OF ISHBOSHETH, (4:1-12).

The murder of Ishbosheth was a wicked deed which brought speedy retribution upon the heads of its perpetrators. It was done evidently for the purpose of securing a reward, but with a complete misunderstanding of the attitude of David. The king was too upright and honourable to rejoice over the miserable end of his enemy, and too manly not to be stirred to righteous indignation at the contemptible conduct of the murderers. The subject is introduced in the chapter with a statement concerning the effect on Ishbosheth of the murder of Abner, (v. 1), followed by the names of Saul's two captains, (vs. 2,3), and of Jonathan's son Methibosheth, (v. 4). Then the circumstances relating to the murder are stated, (vs. 5-7), together with the presentation unto David of the head of the victim, (v. 8), and the punishment of the murderers at the hands of the king, (vs. 9-12). Note the sinfulness of doing evil that good may come, and the duty of condemning and punishing such evil, even though we stand to benefit from its effect. The child of God must give no countenance to evil in any form, and must do right at all costs.

III. DAVID ANOINTED KING OVER ISRAEL, (5:1-25).

With the removal of Abner and Ishbosheth, the way was open for the ascension of David to the throne of Israel,

provided the people in general desired his elevation. They had been led on the former occasion to accept another, but possibly this was due in large measure to the influence of a powerful personality, and to the sentiment, and circumstances relating to the house of Saul. These being out of the way they were free to act in accordance with their desires, and choose David as their king. In the previous lesson we noted the change in Abner's attitude, and this would give distinct encouragement and direction to these desires.

The circumstances relating to the anointing of David are of interest. First, there is the admission by the elders of their unity in the flesh with David, (v. 1). Then their reference to his former leadership of the forces of Israel, and of the promise of God in relation to his supreme leadership of the nation, (v. 2), after which the record of the league and the anointing is given, (v. 3). These both were of a religious nature inasmuch as that which was being done was in fulfilment of the divine will. Such an event reminds us of the crowning of the Lord as King of kings when every knee shall bow to Him, (Phil. 2:10), and when His own shall acclaim Him. His own are those who are related to Him as members of His family, (John 1:11-13), and led by Him in their conflicts with the enemy, as well as in their daily walk, (Matt. 16:24). The promise given to David is worthy of consideration, especially in its typical relationship as applying to the Lord Jesus Christ: "Thou shalt feed my people Israel, and thou shalt be a captain over Israel" (v. 2). Note in this the following, among other implications: provider, source of sustenance, blessing, leader, guide and supreme commander. Our Lord is the good Shepherd, (John 10:11; Psalm 23:1), and as such looks after His sheep. He is also the Captain of salvation, (Heb. 2:10), making provision for the needs of His people in time and in eternity. Observe the comfort of such teaching, together with the instructions contained therein concerning the proper attitude of mind and heart on the part of the Lord's people. A brief explanation of the teaching relative to our Lord's return, with its practical application at the present time, and its universal and powerful effect in the future will not be out of place here, (I Thess. 4:13-18).

After the record of David's anointing we are informed of the length of his reign, (vs. 4,5), the capture of Jerusalem (vs. 6-9), which was accomplished through the bravery of Joab in gaining access to the city through the tunnel which led from the city to the source of the water supply below the same, (I Chron. 11:6), the greatness of the king, due to the presence of God with him, (v. 10), the recognition of the same on the part of others, (vs. 11,12), the names of the members of his family, (vs. 13-16), and his victory over the Philistines, (vs. 17-25). Note the divine source of the victory, and the spiritual application of the promise relating to the mulberry trees, (v. 24).

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.

A BOYS' CAMP

Prayer is requested for a Camp arranged for teen-age boys to be held at Bobcaygeon, under the direction of Pastor Bernard Jeffery of the East York Regular Baptist Mission and Pastor James Forrester of the Hillcrest Regular Baptist Church, Toronto.

From July 15th to July 29th the Campers will be enjoying life in the open under the supervision of Christian leaders who will not only endeavour to win them to Christ but to build them up in the Faith. Some of the boys are able to pay the expenses of the holiday, but others are to be accommodated who cannot contribute anything and those who are interested in this venture of faith and can help in any way are urged to do so.

The Bobcaygeon Regular Baptist Church is co-operating with Messrs. Jeffery and Forrester and one of the Union's tents is to be used to house the boys.

In these days when precious boys and girls are being tutored in atheism through the medium of school and camps, such an opportunity as is given Christian people to assist in the maintenance of the Camp as planned by Mr. Jeffery and Mr. Forrester should not be overlooked. Gifts for the Camp will be gladly received at the Union Office, or by Mr. Bernard Jeffery, 779 Sammon Ave., Toronto. He may be reached by telephone, Howard 0658.

THE SEMINARY FOUR

The end of the Summer will surely bring back to the Seminary a quartette with a fund of information for the travelling FOUR are serving many churches. We have not seen their itinerary but it does appear that they are covering much ground and are receiving a ready welcome where'er they go. The best news, of course, is that the Lord is blessing their services and by song and testimony making His way of salvation plain to some through their ministry.

The weeks pass so rapidly that it is hard to realize that already the Quartette have visited as far north as Timmins and have held services at Montreal and at Ottawa. They are travelling by car, pray that they will be preserved from the perils of the road.

LIFE INSURANCE

An investment which results in the saving of life is in the truest sense "Life Insurance" and were there such an insurance policy available there would be little difficulty in finding investors who would be keen to seize the opportunity even though the premiums were high.

At Guelph there is a soul-saving station known to the readers of these pages as the York Road Regular Baptist Mission. For many months this Mission under the leadership of Pastor H. H. Chipchase has made progress, despite the fact that they have had to meet in a building

that offers no adequate accommodation and is unsuitable to their needs.

It will be remembered that last summer the members of the Mission and members of its congregation worked with their hands evening after evening and upon every holiday to bring to completion a church building. Much has been accomplished and to-day there stands four splendid walls ready for the roof, but it will take some \$2,000.00 to put that roof on and make the building ready for occupancy. At the present time, we understand, there is not one cent of debt against the property and when it is completed it will surely be a testimony to the world of what can be accomplished when a people whose hearts are touched with a lively hope "go forward".

And now, we present an opportunity for real "Life Insurance", an investment in the York Road Mission of \$2,000.00 fully secured and bearing the usual rate of interest. Is there a Christian man or woman who will be happy to make such an investment now? All particulars will be gladly supplied and negotiations carried forward on a strictly business basis.

THE JUNE BULLETIN

The Missionary Bulletin which is scheduled to appear upon the 15th of each month has not made its appearance this month owing to extra duties which have made it impossible to prepare the Bulletin as usual. If it is at all possible the Bulletin will go forward before the end of the month, but failing to accomplish that a June-July issue will be combined.

THE SIXTH ANNUAL CONVENTION

It is not too early to begin to plan for the Sixth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, nor to pray that the Convention meetings will be blessed of the Lord. Each year preparation for the Convention involves much work; the business to be considered is important and the officers of the Union give an account to the Convention for their stewardship. The Lord willing this year the Convention will be held in Toronto and in the Jarvis Street Baptist Church, where such ideal arrangements are always made for a Convention.

Reserve the dates—

Tuesday, October 24th,
Wednesday, October 25th,
Thursday, October 26th,

and the Convention speaker is to be Dr. Albert G. Johnson of Temple Baptist Church, Detroit, Michigan.

ORDINATION AT ALTON

At the call of the Church there met in the Alton Regular Baptist Church at the hour of 2.30 p.m. on Thursday, June 8th, thirty-six messengers from seventeen churches of the Union of Regular Baptist Churches of Ontario and Quebec for the purpose of considering the advisability of

setting apart to the Gospel ministry their pastor, Mr. Raymond F. Le Drew.

The council was convened with Rev. Alfred Whitcombe of Orangeville as Moderator and Rev. H. S. Bennett of Hamilton as Clerk.

The candidate gave a clear three-fold statement of his conversion-call to the ministry and views of Christian doctrine.

After proper questioning of the candidate, the Council heartily and unanimously voted to fellowship him on each of his three statements.

In the evening, the following programme was carried forward—Chairman, Rev. Alfred Whitcombe, Song Service led by Pastor Robert Brackstone, Scripture reading, Pastor H. H. Chipchase; Prayer, Rev. A. Penman; Clerk's report, Rev. H. S. Bennett; Ordination prayer, Rev. P. B. Loney; Charge to the candidate, Rev. W. E. Atkinson; Charge to the Church, Rev. W. E. Smally; Solo by Mr. Murray Burnett of Hillsburg, Sermon by Rev. Alex. Thomson.

At the close of the service, the benediction was pronounced by Rev. Raymond F. Le Drew.

HELPS FOR MISSIONARIES

There has fallen into our hands a most interesting article written by a missionary for missionaries. It bears no name and we are sorry that we are at present at a loss to give credit to the one who so carefully compiled the information which is valuable.

We are quoting from the section dealing with "The Missionary himself and some of his Relationships".

(1) To retain your love, interest, zeal, purpose, ideals and determination at all costs is of prime importance.

Numerous agencies of Satanic origin are busy to sever you from these things. Remember therefore your call, Acts 13: 2, Matthew 9: 38, 1 Cor. 12: 18 and 10: 31; your commission—John 20: 21 and 3: 17, Matthew 28: 18-20, Mark 16: 15-16, Acts 1: 8 and 26: 16-18.

(2) To retain your ideals.

(a) Watching. Matt. 26: 41.

As a man with good eyes is vastly superior to a blind man in the world's work, so is a watching and praying man vastly superior to a merely praying man in spiritual work. Prayer is thereby not minimized but rather infinitely intensified, clarified, purposeful, definite and effective. Much might be said, suffice it to say that our Satanic opponent DOES devise many schemes to prevent the missionary from spending a short season each day in meditation where-in he may—

- i see the Lord
- ii see himself
- iii see around
- iv hear the Lord
- v meditate on the Word.

(b) Prayer

The first stone on the spiritual foundation Christ Jesus. To work without prayer is sin. I Samuel 12: 23; Eph. 6: 18; Phil. 4: 6; I Thess. 5: 17.

(c) Reading of the Word.

Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Matt. 4: 4.

(3) Material Things. Matt. 6: 33.

(4) Conduct. Blameless—(not sinlessness)

Eph. 1: 4, Phil. 2: 15, I Cor. 1: 8, I Thess. 5: 23, I Tim. 3: 10, II Peter 3: 14. Confession of faults. Jas. 5: 16. Forgiveness of others. Eph. 4: 32.

(5) Temperance.

Although intoxication is unthinkable, intemperance is alas too prevalent. The writer nearly killed himself with over-work. Small wonder he talks of and warns against intemperance. He is not alone in this unfortunate affliction which is only one of several.—I Cor. 9: 24, 25.

In this connection read Eph. 4: 15 and II Tim. 2: 15 "Balanced in Doctrine".

(6) The Malady of Complaint

The writer's conviction is that complaint is an audible expression which proclaims the complainer to be out of fellowship with the Father due to such conditions as fatigue, pride, jealousy, failure, Matt. 7: 4; hatred, I John 3: 15.

(7) Fellowship with Saints. Heb. 10: 25.

This is a Command.

The above is, as noted, written by a missionary for missionaries on the foreign field, but there is much in it that might well be taken by all at home who are called by the name of Christian.

BAPTISMS AT MEDINA

"On Sunday, June 4th", writes Rev. Melchie Henry, "we had our baptismal

service at a nearby Creek. Eight followed our Lord through the waters. One of the candidates had made a profession some few weeks ago. He was the first of the men to be baptized, and last night (June 11th), his wife made a profession of conversion and then his sister about sixteen years of age stood up and said publicly, 'I have something to tell you, I too have accepted Christ as my Saviour'. These three are strangers to most of us as they have come into the community only lately. My prayer is that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I believe that the blessing which we are now experiencing is the result of many prayers ascending to the throne of grace from our constituency."

DANNY ADOPTS FULL DRESS

The "Sunbeam" Mission Band of Calvary Regular Baptist Church, Ottawa, recently held a Thank-offering meeting and a very pleasing missionary program was presented by the boys and girls in recitation, song and dialogue. Rev. James Hall, Pastor of the Church, acted as chairman and Mrs. H. L. Davey thanked the boys and girls for the many useful articles they had made and sent out to Liberia and she did this in native costume. The Bassa baby, Daniel, was present also and he just forgot about the clothes he has been wearing in Canada and adopted his native attire of beads, etc. for the occasion. The thank-offering amounted to nearly \$17.00.

SPECIAL MISSIONARY DAYS AT MOUNT PLEASANT

The Mount Pleasant Road Church, Toronto, is a missionary church with many Sundays that may be known as Missionary Days, but Sunday, May 28th, was a very special day in that the church had as its guests the missionaries on furlough from Liberia, West Africa, and hearing their messages, entered in a new way upon a missionary program. Much information was gained from the story of the work and the demands upon the

missionary. Glimpses of the life and need of the Liberian natives were presented and made a lasting impression. Morning and evening services were addressed by Rev. H. L. Davey and Mrs. Davey and Daniel both spoke at these services and at the Sunday School in the afternoon.

At the Sunday School session, the girls presented Mrs. Davey with some dress goods to be used in her work and the boys surprised Mr. Davey by a gift of a goodly supply of khaki shirts and ties.

The special Sunday services over-ran into another meeting and Mr. and Mrs. Davey and Daniel were present also on Monday evening when a large gathering listened to the story of the missionary endeavour as carried forward by the missionaries of the Union of Regular Baptist Churches of Ontario and Quebec in Liberia.

Large congregations welcomed the missionaries at each service and those who may have come to see the Baby Daniel, or out of mere curiosity, we trust were touched, as were those who have long had a part in the work, with the importance of reaching while the day is at hand those who have never had the opportunity to accept a Saviour's love in the land given to our churches to evangelize.

A GOOD TIME AT OTTERTVILLE

The Otterville Regular Baptist Church is rejoicing in the blessing experienced recently during the visit of Rev. and Mrs. Davey and Danny on the occasion of its anniversary services. Mr. Roblin, the Pastor, reports that Mr. Davey gave himself unsparingly in the three great meetings on Sunday and again at the Monday night service. From miles around people came to see the Black Baby and hear the missionaries' story and on Monday evening the church was crowded out. In addition to the missionary story, the message of the Cross was given and on Sunday evening two walked forward at the invitation making public confession of their need.

"THE LILIES OF THE FIELD"

(Continued from page 9)

cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Wondrous is God's chemistry, Who, out of black mould and invisible vapour, builds up that column of chrysolite, and crowns it with its flaming capital." What are the resources of the life resplendent? Infinite wisdom, infinite skill—a wealth vaster, and a skill greater, than were at the command of the maker of the robes of Solomon.

And who can describe the miracles wrought by the chemistry of grace? How it transforms the seed that falls into the ground and dies, the soul that is crucified with Christ!—out of the black mould of tribulation He brings forth the fair flowers of patience and experience, and hope with its fragrance of divine affection.

I wanted to tell you of faith's sense of the divine Fatherhood—"Your heavenly Father knoweth"—but I have no time. The resources of faith are the resources of the heavenly Father. They could not be more, and need not be less.

Only remember that essential, inherent, beauty, that which is of the very essence of a thing, is a divine quality, the work of the finger of God.

If therefore we would not be content to be apparelled as Solomon, but seek a moral and spiritual excellence that shall be inherent, like the loveliness of the lily, if we would shine with a glory unfailling, like the brightness of the firmament, and as the stars, for ever and ever, we must seek it at the Source, and in the way in which alone it may be found. This is the philosophy of a beautiful life: "Seek ye first the kingdom of God and his righteousness", and all things will fall into proper order and proportion, and work together for good.

Put God first, and you shall find God reconciling all things to Himself by Jesus Christ; and there shall be no lack, but only the prospect of the morning without clouds or promise of evening shadows, to the soul whose life, like the roots of the lily in the soil, is hid with Christ in God. And when Christ, Who is your life, shall be manifested, then shall ye also with him be manifested in glory.