

The Gospel Witness

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

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The Jarvis Street Pulpit

CAN WE KNOW WE ARE SAVED?

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

Preached in Jarvis Street Church, Toronto.

(Stenographically Reported)

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Timothy 1:12.

Of all the interests of life, religion is the most important. It is either everything, or it is nothing. So important is it that everything should be subordinated to its claims: or else, it is so unimportant that it should be subordinate to all other interests in life. Religion is another name for the consciousness of God—for the consciousness of relation to another life. Whoever is conscious that this life is not all, but that it issues in eternity; and that it bears some relation to its divine Author—however that consciousness may be expressed—is a religious man. And if religion is so important, if it be true that this life is but a preparation for a larger, fuller life beyond, then there ought to be some way whereby we may become certain of our relationship to God, and to the interests of the future.

That is the purpose, I take it, of this Book of revelation. It is an unfolding of God's eternal purpose of grace. Prophecies are multiplied, and their fulfilment is long delayed, in order that we may be assured that God does not change His mind. There is no truth of the New Testament which is not foreshadowed in the Old; there is no promise of the New Testament which is not germinally contained in the word of the Old. This Book is given to us to show that redemption is not an afterthought, that it is not some hastily conceived plan whereby the devil's surprise attack may be nullified and its work undone. It is rather the unfolding of God's purpose concerning the sons of men for whom Jesus Christ died. I venture to say that the Old Testament, when read in the light of the New, is just as full of the Cross as the New Testament. The promise of His cleansing blood runs all through the Book, and binds all the parts of this Bible together, making it in very truth "the word of God which liveth and abideth forever".

This is a text which we often quote. It is an expression of the experience of one who has put the promise of God to the test, and who declares that he is absolutely sure respecting the relationship of his soul to God and of the issues of the future. I ask you prayerfully to examine this word with me this evening, in the hope that God's children may be more firmly established in their faith, and in the further hope that some who as yet have seen "men as trees, walking" may receive a second touch from the Saviour of men, and see "all men clearly". "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Paul's confidence rested in a clear knowledge of the person and work of our Lord Jesus Christ. Paul does not say anything here about his faith. He rather delights to magnify the Object of his faith. We are accustomed to endeavour to analyze our faith, to resolve it into its elements, carefully to examine its constituents. And then we say, "I am afraid my faith is very weak. I wish I had a stronger faith; then I should be surer of my salvation." Thus we make a saviour of our faith. If our faith be strong, then we have a strong Saviour; and if our faith be weak, the Saviour is correspondingly weak.

But true faith never magnifies itself. True faith looks away from itself to another; true faith magnifies its object. And they are perhaps the mightiest believers who are scarcely conscious of faith at all. You cannot take out your sight and examine it. No oculist in the world can subject it to analysis. The only way by which your sight may be tested is by the clearness with which it apprehends the objects before it.

It was said of Abraham that he was "strong in faith". But how do we know that he was strong in faith? Be-

cause his faith "gave glory to God". And Paul's faith apprehended a Saviour Who was so great, so mighty, so surely the outshining of God Himself, in Whom "the fulness of the Godhead bodily" did so surely dwell, that Paul did not stop to examine his faith. He did not say, "I know I am a great believer." He did not say, "I am a great believer in prayer." Faith and prayer were but means to an end. But he did say—turning our thought to God Himself—"I know whom I have believed. I know Him." And that is true faith which magnifies Jesus Christ.

Instead, therefore, of examining Paul's faith, let us try to discover *the elements of that spiritual knowledge upon which his faith was grounded.* "I know whom I have believed." Tell us then, thou mighty apostle, what you know about Him, and why you trust Him.

If you examine the context, he will tell you. It is as though he said: "One thing I know about Him is that *He called me 'with an holy calling'.* The one thing I know is that He sought after me, that He laid His hand upon me, that He spoke irresistibly to me by His Spirit, that He constrained me to come to His feet. I have been called; I did not come of myself; I did not invite myself to the gospel feast; I did not presume to come knocking at Heaven's door of myself, saying, 'Lord, Lord, open unto me'. I came rather because of the invitation He gave me. Because He called me, I knew He wanted me; I then responded because I wanted Him. That is why I came—because I was invited."

That is the foundation of faith. "How shall they believe in him of whom they have not heard?" How is it possible to believe in the Lord Jesus Christ if we do not know Who He is? If we do not know anything of His desires toward us? His plans for us? If He be but an Infinite Spirit somewhere yonder, beyond the veil of sense, in the great unknown, how can I trust Him? But if out of the unknown He comes to me in the person of Christ, and calls me by His grace, and tells me that God loves me and wants me to be His, then there is a foundation upon which my faith may rest. "He called me; that is why I know Him", said Paul.

Another element in his knowledge of Christ was that *He had offered to Him a salvation which was not of works:* "Who called us with an holy calling, not according to our works." In other words, Paul said, "I know whom I have believed, because He told me that He came not to call the righteous, but sinners, to repentance. There was a time when I thought I was righteous; there was a time when I boasted that I was 'touching the righteousness which is of the law, blameless'—until He rendered me my account, until He showed me how hopelessly bankrupt my soul was, that there was not an element in the law which I had not in spirit transgressed. Then I discovered that I was a poor, lost sinner; and then I learned that salvation was not according to my works, but according to His own purpose and grace."

One cannot unwaveringly believe until he really comes clearly to apprehend that salvation is of grace. Faith is indigenous to the soil of grace. Salvation is expressly said to be "of faith that it might be by grace; to the end the promise might be sure to all the seed." No one can ever have an abiding assurance of acceptance with God until he apprehends the great truth that salvation is the gift of God's sovereign grace, "not according to our works". All history is against the presumption of believing one's self to be saved if salvation is according to our

works. Call the roll of the noblest men and women the world has ever seen, whose lives are recorded in the Bible, or out of the Bible. Find me the story of a single human life which can bear close examination, without disclosing some stain upon its pages. Therefore, if I must be saved according to my works, then either God is not holy, or I must be the one solitary exception in all human history; for nobody else did ever attain to perfect righteousness; and what never has been done, there is no hope of my accomplishing. I dare not say that I am saved, whatever the test of my life may be, whatever may be the consciousness of my moral strength, if the requirements of God's holy law are to be met by my own efforts.

Moreover, observation, as well as history, forbids the presumption of our saying we are saved while we have no other ground of confidence than our own works. Do you know anybody who should not be a little bit better? Is there anybody in all the circle of your acquaintance in whose character there is not some defect? There is not a man or a woman whom you know who would dare to say, on the ground of what he or she is, "I know that I have nothing to fear in the future. I have no fear of the judgment-seat of Christ."

And as to experience, I drive you back on your own spiritual consciousness. Whatever your duties in life may be, there is not a man or woman here, if you will be honest, who will not be compelled to acknowledge, "Sir, if God be holy, there is no assurance that I shall come in peace into His presence if I have to depend upon my own works." Oh, no! It was when Paul got away from the law that he left that proud boast behind him; rather, it was when he learned the spiritual character of the law and its requirements that he was constrained to say, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Then he had a place to stand upon; and writing to Timothy he glories in the salvation which is the result of a divine call, "not according to our works, but according to his own purpose and grace."

Nor shall we find rest until we see that truth. But when we do, when we conceive of the interests of the future being secured by the merit of Another, and not upon the ground of our own; when we see that salvation from its beginning to its end, and in all its fulness, is the gift of His sovereign grace—an act of God—then we are beginning to feel the rock beneath our feet; and we can say, "I know Him; I know Him. He called me; He gives me eternal life."

But there is another great word here. I wish I could share with you my own joy in it. I confess that I revel in the truth that *my salvation was a long time preparing.* I like to remember that all these wonderful things of the New Testament are simply the unfolding of something which God had in His mind before He made the worlds.

Paul, how do you know you are saved? Who is it you are trusting as a Saviour? He answers: "I know Him Who called me, Who saved me, not according to my own works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Paul had come to see that long before he thought of God, God had thought of him; long before he had any knowledge of his own need, God had fully prepared for him; and that the gospel was simply the drawing of the veil, the unfolding of God's purpose. And Paul said, "Now I know Him. I have come to the gospel feast; and I have discovered that the table was specially laid for me. I have

discovered that there was a place at the table for me; that God's eternal purpose of redemption in Christ took account of me; and made preparation for every requirement of my soul. There is nothing I need that is not in Christ. "I know Whom I have believed—not *what* I believed; not mere subscription, intellectual subscription to a statement of truth—but vital union with the incarnate God. I know *Him*." That is what Paul said. Do you know Him? Is that your salvation? Have you seen *Him*?

Did you ever go to dinner when you were not expected? I have occasionally—not very often—but, forgetting the date, I have gone on the wrong day. Sometimes, you know, people are good enough to make elaborate preparation for the preacher, and are correspondingly embarrassed if he arrives unexpectedly.

I remember my father telling a story of a man in the Old Country inviting him to dinner. When the day came he was unable to go for some reason. The man lived in the country—a sort of country gentleman or farmer, I believe. When later he met the minister he said: "Well, Mr. Shields, we were very much disappointed when you did not come to dinner the other day, we had twenty pounds of beef ready for you"! I do not know that he missed the beef; but I suppose it rather reassured him when he contemplated going there again! At all events, he was assured there would be ample preparation. It is most comfortable to know you are expected; it is a fine thing to know that somebody has anticipated your coming, and to have people waiting at the door for you, to say, "We are glad you have come. We had begun to be a little anxious. Now we are happy, for we are all ready." When you step inside you feel you are at home. There is no mistake. Everything is ready for your coming.

I think that is how Paul felt. He came up to the king's palace; and as he crossed the threshold, and got into the Father's house, he discovered the fatted calf was prepared, the best shoes, the ring, and everything was in readiness for him. And he said in his heart: "I know I am welcome. I know Whom I have believed. I know Him."

Well, that is a gospel worth preaching, isn't it? "Come, for all things are now ready." There is nothing for you to do, no preparation to make!

"No preparation can I make;
My best resolves, I only break;
O save me for Thine own name's sake;
And take me as I am."

That was the ground of Paul's confidence—that the great God had taken him just as he was.

But I must hasten. His assurance was grounded in the knowledge, I have said, of what he knew Jesus Christ to be. He knew Him, because He had called him; He had saved him, not according to his works, but according to His eternal purpose. And all this he was assured of *because of Christ's work in his behalf*.

Now mark this: "Which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Paul says that before the foundation of the world all this was settled; it was all arranged; all completely planned. Just as the Lord put the sun in the heavens to rule by day, and the moon to rule by night; just as He laid up in His

storehouses, in the bowels of the earth, the coal, the minerals, and other elements which we make use of; as He stored the very atmosphere with electrical energy, even providing an ethereal medium to flash our thoughts around the world; just as he furnished this material world for man's habitation—and when He had furnished it, said, "Let us make man in our image, after our likeness"—so in the spiritual realm, by the provisions of His eternal covenant, He made preparation for the redemption of a sinful race, long before the sinner knew anything about it. And in due time it was "manifested"; God took us into His confidence by the appearing of Jesus Christ. He came out of the unknown in order that He might declare God's purpose of grace, and by His coming He "abolished death."

Think of it! Up to that time death had crossed the path of every man; and that was the end, except as God, by His Spirit, gave to His own a consciousness of the future, enabling them, even in that dim, distant past, to say, "I know that my Redeemer liveth." But still there was no clear view of the future, no exact knowledge of what God's plan was in relation to the future life which lies beyond death. But when Jesus Christ came, He abolished death; He rendered death powerless, rendered him inactive; He extracted the sting from the monster; He harnessed him to His own purposes, and made death the servant of His will. Himself breaking the bands of death, He came forth a Conqueror from the grave, and in defiance of all the powers of darkness, leading captivity captive, He carried redeemed human nature up into the presence of God as a pledge of what He would do in the days to come. He brought life—life—life—and nobody ever really knew before what life was—He brought "life and immortality to light through the gospel"! So clear is the revelation that this same Paul said, "I will stay if I must; but to depart, and to be with Christ, is far better. I would rather be yonder because I have seen through the veil, and I know what the future has in store." Look at this preacher. There he is preaching the gospel while they sneer at him and buffet him. He has all kinds of hardships to endure, because he will not take up with their new notions or with their old ones; but will rather abide by the truth of the gospel as it is revealed in Christ. But he says, "I am not ashamed. I do not care what they say, or what they do. I know Whom I have believed. My feet are set in the path which leads to eternal glory, and I am perfectly indifferent to what men may say. I will go on in this confidence; I will trust wholly in my sovereign Saviour."

Can you say it—"I know whom I have believed"?

And now I must speak this further word: I often wish I could get to heaven so that I could have plenty of time to preach. We cannot find time enough here. This infinite Word is so full! Paul's confidence, then, is in the Saviour Whom he has believed; and he says: "I am persuaded that he is able to keep that which I have committed unto him." What did you say, Paul? "I have committed something to Him. I have given something into His keeping. And what I know of Him assures me that He will keep that which I have committed unto Him against that day." You committed something to him? "I know Whom I have believed." I thought it was all in faith, I thought it was just believing; but you now give us another word.

You say you have believed *Him*; and on the ground of your belief, you "committed" something to Him.

But that is always true, is it not? If we really believe in the Lord Jesus we shall commit something to Him. And Paul says, "I have committed something to Him, and I know that He will keep it."

If we can only understand what that committal involved, we shall learn Paul's secret completely. It may be there is some man here who has come into this house without salvation to-night; and as I have been preaching, you have said, "Well, I believe all that, sir." You believe *all* that? Then commit yourself to the One Whom you believe! Let us consider what that committal involves.

Paul ceased to depend upon himself—that is one thing. I think that great principle is involved in that pregnant saying of the Master's, "He that loseth his life for my sake shall find it"—he who just lets his life go, lets himself go, who commits himself, in the very act he will find himself.

I remember a beautiful home which I was privileged to visit in old London a number of times when preaching at Spurgeon's Tabernacle. There was a family of girls. The youngest was called Clare. A very bright little soul she was; and Clare and I got to be fast friends. Nearly every Sunday she used to come to me and invite me home to dinner from the morning service. "Are you coming home with us to-day?" she would say. And I went on several occasions. But one Sunday morning Clare was not there. Her father and mother and the other children came; and they said, "You are to come home with us to-day"; and I went. They lived in a beautiful suburban home. There was a long walk up to the house, a flight of broad steps down from the door, and the hall-way went right through to a fine garden at the back. As we came up the walk little Clare was just coming in from the garden, and she could see right through the hall-way and down the steps—and she saw us coming. She began to run; and I was just part way up the steps when she reached the top; and, calling me by name, she said, "Catch me, I'm coming." And she simply jumped like a flying fairy. I put out my arms, and I caught her. She committed herself to me. She saw me coming, and said, "Catch me, I am coming." With perfect abandon she ran and jumped, for with a child's confidence she knew I would catch and hold her.

When the soul sees Christ, when he sees His grace, His power, the soul cries, "Take me, I am coming," and just leaps into the arms of redeeming grace! Committed unto him—and nobody else—nobody else! "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day"—not that which I have asked Him to help me to keep; or asked somebody else to keep; but which I have committed unto Him—to Jesus Christ only!

Is that our hope of salvation?—not the church, not baptism—important as they are in their place; not even an intellectual apprehension of the truth, though that too has its place, and a very important place; but committed unto Him—unto Him alone. And he said, "I am persuaded that he is able to keep that which I have committed unto him against that day."

I have gone into some hotels where I have seen among the directions hanging on the bedroom door, in

large type, "Notice to Guests: The management will not be responsible for valuables that are not committed to its care." Then you are informed that there is a fire-proof and burglar-proof vault below; and that if you have any jewels, or any large amount of money, you can take it down to the clerk and get a receipt. He will lock it up and take care of it for you. You can commit it to them; and they will keep it for you until the morning. I have never had enough money with me to make it worth while to avail myself of this privilege; and as I do not carry jewels, and nobody would ever steal my watch, I have really never put the thing to the proof. But the principle is this—that anything committed to their care, they will take charge of, and become responsible for.

Our Lord Jesus is not responsible for the salvation of any soul that has not been committed to His care, but He assumes full responsibility for the eternal salvation of every soul that is committed to Him. "For ye are dead, and your life is hid with Christ in God." "And I am persuaded," said he, "that he will keep that which I have committed unto him *against that day*." That day of all days—until all the temptations of life are passed; until all the battles of life have been successfully, victoriously fought; until all the burdens of life have been honourably borne; until all possible dangers of life are behind us. He will keep it against that day when He shall come to be glorified in His saints; and to be admired in all them that believe.

I trust that many of us love Him now. I trust many of us admire Him now. But how we shall praise and adore Him when the conflict is over; when the end of the day shall come; when all enemies shall have been put under His feet and ours; when these poor, sinful souls, forgiven, healed, washed, sanctified, redeemed, "not having spot, or wrinkle, or any such thing", are presented to the Father, and we find ourselves, at last, "without fault"—not among faulty men; not even when measured by the most exalted standards of righteousness the world has ever set up, nor even "without fault" before the angels—but better, and still more glorious than that, "without fault, before the throne of God". How shall we praise Him for salvation then? Then our adoring hearts will cry, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

TORONTO BAPTIST SEMINARY THE FORCE OF FACTS

The following figures speak for themselves. They give, in brief, a record of our Seminary:

Years of Service	6½
Total (Day) Registrations	468
Registrations Last Term	55
Former Students in Service:	
Home (Full-Time)	40
(Part-Time)	15
Foreign	15
Men in Full-Time Service (Summer only)	13
	— 83

Let the facts speak for themselves. We ask for prayer, gifts, and bequests. Insert the following in your will: "I give, bequeath, and devise, to Toronto Baptist Seminary, the sum of \$....."

THE SEMINARY IN THE VACATION

For twenty weeks in the summer, Seminary students have what are euphemistically called holidays, though in truth the proper term is "vacation", for it is simply a matter of vacating one field of labour for another. Now the lecture-rooms are deserted; the electric bell that used to peal forth at frequent intervals, no longer breaks the silence; the very orderliness of the chairs placed in rows seems to express the fear that some great calamity has happened; while an occasional footfall echoes heavily through the empty corridors. To those who are accustomed to these halls and rooms being filled with the noise and activity of exuberant youth, the Seminary in vacation has a funereal air.

But the men and women who worked and studied and prayed and sang together here a few months ago—where are they now? Scattered to the four winds, some to resume their former positions where they will be able to save enough money to carry on for another school year, others to the unpromising task of seeking employment wherever they could find it, while still others have given themselves to preaching the Word. One week's mail brought four letters from men in widely separated parts of the country who are carrying on the work of the Seminary in the summer vacation, and we refer to them here that our readers may know that our school has not ceased operations during the summer, but rather has merely shifted the scene of its activity from one centre to many.

Mr. Lorne MacAsh writes from Pascalis in Northern Quebec, on the fringe of the greatest gold-producing field in the world. Unfortunately, however, every other interest of body and soul has been sacrificed in the mad search for that commodity that has brought so much bane and so little blessing to mankind. Concerning the people of the town, Mr. MacAsh writes:

"The Catholics have no use for our church, the Finnish people have no use for any church, and the others are not interested enough to come."

It is difficult under such conditions to get an audience, but not impossible, with a little ingenuity. Last week our student-missionary went into a barber shop—not with the intention of preaching, though he did not forget his testimony. He stayed four and a half hours preaching Christ to a group of French-Canadian Roman Catholics. On discovering that he was missing some men who worked at night, he himself went on the night shift, and now goes about preaching to those who will listen from late in the afternoon until five o'clock the next morning.

Mr. John Cunningham has for two years been the Pastor of Scotch Line Church, long established in a prosperous farming community in Southern Ontario, as different a field from Pascalis as one could imagine. After reporting evidences of blessing in his church, Mr. Cunningham writes of his return to the Seminary for the Graduate Year:

"I wish I were just starting my course now. Each year seems to be so much better than the last; and when one is in the work, he feels the need of a good training . . . I suggested to the ladies of our church that they should set aside some of their pickles and preserves for the Seminary dining-room. Most of them are following this plan, and I hope it will turn out well."

Mr. William Murray is assisting Rev. O. Boomer, Pastor of Miner's Bay Church in Haliburton County. These two men have six preaching appointments each Sunday. Long distances between the scattered farmhouses, over rough, winding trails through the bush, make the work difficult. But the Lord is blessing His word in this "backwoods" section of the country. The attendance at the services held in homes, school-houses, and church buildings, is growing; and several young people are about to be baptized.

Mr. Bruce Hisey, student-pastor of the Avoca Church, comes from a family of preachers who seem to have devoted themselves to the work in the Ottawa Valley. His brother, Mr. Lorne Hisey, is Pastor of the Westboro Church, Ottawa, while Mr. Roy Hisey is Pastor of Verdun Church, Montreal. Avoca is about half way between these two centres, on the Quebec side of the Ottawa River, in the foothills of the Laurentian Mountains—one of the most beautiful regions in Canada. There is bitter opposition on this field from the old Convention church, but it is falling out "unto the furtherance of the gospel."

Mr. Hisey writes:

"I surely have enjoyed preaching Jesus Christ this summer. The task is hard, but glorious . . . Our work here is quite encouraging. We have had good crowds all summer—the largest of any church in the district—and the spirit of the services is glorious. During the summer four have confessed Jesus Christ as their Saviour. We had a baptismal service the last Sunday in July, when three followed their Lord in baptism; one was converted last summer, and the other two through the winter. We expect to have another baptismal service in September."

All these fields, except Pascalis, have looked to the Seminary from year to year for students to carry on the work; and we have come to regard them as extension classes of the Seminary, where not professors, but students, do the teaching. Pascalis is a new field this summer, and is a striking illustration of the missionary work of the Seminary.

Three years ago one of our students, Mr. C. S. McGrath, now Pastor of the Crossfield Church, Alberta, went into the then newly opened town of Rouyn, Quebec, and did pioneer missionary work—and those who have been in these Northern mining towns will have some idea of what that means. The following summer two brothers who had just graduated from the Seminary took up the work, and in the face of hardship and discouragement have persisted in it. The result is that to-day there is a strong cause established in Noranda and Rouyn under the leadership of the Wellington Brothers, who have also branched out into a number of outlying towns and districts of the neighbourhood. One of the men who were converted through their ministry moved to Pascalis, and determined to have a witness to the truth of the Gospel there also. It is through the sacrificial efforts of this brother that Mr. MacAsh is able to carry on in Pascalis this summer.

Thus the Seminary has extended its activities—Noranda, Rouyn, Pascalis—and who shall say where it will end? We have invested our human capital—the only kind we possess—in this great gold region; but we need financial aid from some who have a vision of the

great need of this North Country, that we may send other men to challenge the powers of darkness and superstition that boast, almost without dispute, that this region belongs to Rome.

This little sketch represents but a cross-section of the work that is being done by our men and women on their summer "vacation", but it is enough to demonstrate that the Seminary is a missionary enterprise, the seed-plot from which other missions take their root.

"THE BLUE EAGLE"

The gigantic experiment in the realm of economics and government that is being carried on in the United States, under the energetic leadership of President Roosevelt, awakens the admiration of Canadians, as much as it astonishes them by its daring and immensity. It is too soon to prophesy the outcome of the battle between the Blue Eagle and that evil bird of prey known as depression. But if "NRA" did no more than disseminate its slogan, "We do our part", and write it as a living plan of action on the minds of the citizens, much, very much, would be done toward dispelling the financial paralysis that has affected, not only the United States, but the whole world.

This world goes on its way with as little of disaster and depression as it has had because there are some people in all walks of life who "do their part". Their number is comparatively small, and occasionally the influence of those who will do no part at all, or who seek to have all parts for themselves, offsets their valiant efforts, and we have what is known as a "depression".

Every pastor knows that this principle operates in his church, and longs for more of those who practise the motto of the "Blue Eagle".

Toronto Baptist Seminary has continued its work for the last eight years because of the assistance of those who "do their part". But in this time of financial hardship we should like to stir up our readers' hearts "by putting them in remembrance". The Seminary is doing a greater work to-day than ever before, and there are new doors opening before it. We should like to institute a new order of the Blue Eagle, with the motto, "We do our part". For those who have read the preceding page, and the accounts in previous issues of this paper of what our students have been doing this summer, we should like to suggest some practical ways of doing their part in this great work.

TEN THOUSAND WAYS OF HELPING THE SEMINARY

1. The first way is perhaps the easiest to explain: *Give ten thousand dollars to the Seminary!* Millions and millions of dollars of state funds and private fortunes have been devoted to the cause of education on this Continent in the last few decades. We cannot appeal to the state—and would not if we could. But we have the right to bring the needs of such a school before God's stewards. Last summer the bulletin of the University of Chicago carried an announcement that only a very small sum of money had come to their treasury for the current quarter—something in the neighbourhood of half a million dollars! On reading that announcement we were guilty of coveting. Why is it there is "money to burn" for schools that turn out agnostics and infidels, while there is so little available for those that are set for the defense of the faith?

2. Perhaps the reader has not ten thousand dollars; well then, *send us any fraction of it*, and pray that ten thousand others will be raised up to do likewise.

3. *Invest in Annuity Bonds!* The Seminary will pay you a liberal rate of interest during your lifetime, and give the assurance that your money will be used in a good cause when you no longer have need of it.

4. There are some readers who have no ready cash available, but who would like to help in some way. Read Mr. Cunningham's suggestion to the leaders of his church, quoted in the previous article. Send your donation in the form of *pickles* and *preserves* or any other foodstuffs, remembering that sixty or seventy healthy young people will need a well-stocked pantry to last them for eight months.

Make all cheques payable to: Toronto Baptist Seminary, 130 Gerrard St. East, Toronto; and send food contributions to the same address.

CHURCH UNION IN ACTION

An interesting and instructive story has come to hand from Pastor David Bailie of the Nissouri Churches, a former student of the Seminary.

Until Church Union came into operation the village of Prospect Hill, which is in the vicinity of the Nissouri field, had three churches. One of these church buildings was closed by Church Union and sold to the Women's Institute of the village. Under the workings of Church Union the second one was closed, and finally the third church locked its doors. Taking the lack of Gospel preaching in this place as his invitation, Pastor Bailie went into the former church building, now owned by the Women's Institute, and began preaching services. The people came in large numbers to hear the preaching of the simple, old Gospel, in this village which has seen three churches close in recent years. And then "Church Union" began to function again: the powers that be invoked a stipulation in their agreement to sell, and ordered the Gospel services to cease in this former church building, because, forsooth, they were not conducted under the auspices of the United Church of Canada. We do not know the racial stock from which the Prospect Hill people have come, but we do know that Mr. Bailie is Irish—North of Ireland. In pursuance of the edict of the Medes and Persians, the building was closed to the preaching of the Gospel, but the meetings went on outside in the open air. The interest of the surrounding country was aroused, and the services were more largely attended than before. Finally the Women's Institute took the law into their own hands, and with the guarantee that they would be legally responsible for any consequences, invited Mr. Bailie back into their building, the former church. At the present time the blessing of the Lord continues to rest on this Gospel testimony in this place.

THE EDITOR AT HOME

Dr. Shields sailed from England Saturday last, September 2nd, and is expected in Toronto late Sunday evening next, September 10th. He will not reach the city in time to preach Sunday, but will teach the lesson at the School Conference Monday evening, September 11th. Dr. Shields will edit next week's issue of THE GOSPEL WITNESS, and preach morning and evening, September 17th.

LAST SUNDAY AND NEXT IN JARVIS STREET

Last Sunday witnessed another good day in Jarvis Street Church. Rev. E. E. Shields, of Chicago, was again the preacher. There was a large increase in the attendance at Bible School, and the congregations were large. The ordinance of the Lord's Supper was observed at the close of the morning service, when Mr. Shields gave the hand of fellowship to nine new members. Three responded to the invitation in the evening, and hundreds attended the open air service. All the messages of Sunday were magnificent, and were preached "in demonstration of the Spirit and of power". Mr. Shields will be the speaker next Sunday.

Whole Bible Course Lesson Leaf

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 39

September 24th, 1933

THIRD QUARTER

SOLOMON'S CHOICE

Lesson Text: I Kings, chapters 3 and 4; II Chron., chapter 1.

Golden Text: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"—I Kings 3:9.

DAILY BIBLE READINGS:

Monday—Deut. 6:1-12.

Tuesday—Ps. 128:1-6.

Wednesday—Prov. 2:1-9.

Thursday—Eccles. 12:1-7.

Friday—Heb. 11:24-31.

Saturday—Josh. 24:14-25.

I. THE NATURE OF THE CHOICE, (3:1-28).

The position of a ruler is not an easy one. He is faced with problems national and international in character, and in dealing with these he requires wisdom and good understanding. Under David the kingdom of Israel had become strong, and its territory extended, thereby increasing its influence, but adding to the responsibilities of its leader. The proper performance of the duties of such an office was difficult enough for a seasoned and experienced ruler, but much more so for a young man but come to the throne. And Solomon was just a young man when called upon to assume the reins of government. He came to his office through the power of David his father, in spite of the usurpation of Adonijah his brother, but with popular acclaim, and evidently felt his responsibility deeply, and, realizing his need looked to God for aid.

After the establishment of the kingdom in his hand as recorded in the previous chapter, (2:46), we are informed that he made affinity with Pharaoh, king of Egypt, and took his daughter to wife, (v. 1). This meant union with a Gentile, a descendant of an idolatrous house, and was forbidden by God, (Ex. 34:12-16), as leading to the corruption of His people, but it may be that in this case the promise had been made to cease idolatrous ways, and follow the teaching and practice of the law of God. He later took unto him other wives who led him astray, (11:1-6), but these were granted permission to continue their idolatry. Note the necessity for the Lord's people marrying only those of like mind (I Cor. 7:39; II Cor. 6:14). Two cannot walk together unless they be agreed, (Amos 3:3), and where there is no agreement there is unpleasantness, and even misery.

Intimation is given of the place of worship at the beginning of Solomon's reign. There was no house built for that purpose, such a building being erected later in his reign. The people worshipped in the high places, Gibeon being the great high place, (vs. 2, 3). "The high places were altars erected on natural or artificial eminences, probably from the idea that men were brought nearer to the Deity". The patriarchs had used them, but they had become almost identical with heathenism, and therefore were forbidden by the law, (Deut. 12:11-14). They were probably tolerated, or the practice of them was continued owing to the lack of a central place of worship, the tabernacle evidently being moved from one place to another. While Solomon was at Gibeon, probably on the occasion of one of the national festivals, judging from the number of the offerings, a very interesting and important thing occurred which affected his whole life. The Lord appeared to him in a dream by night, and asked what He would give him, (v. 5), requesting him to name his choice. This placed before him a splendid, yet serious, opportunity, which tested his sincerity and purpose. He loved the Lord and walked in the statutes of David his father, (v. 3), and his response to the divine offer manifested the reality of his desire to serve the Lord to the utmost of his ability, and be a worthy ruler of his people, (vs. 6-9).

Several things are worthy of note in connection with this choice. Its nature, purpose, and result may be studied, together with the grace of God manifest throughout. The initiative was divine, as it is in all blessing upon men. It is unmerited favour on the part of God to bestow upon us any consideration at all, as we are entirely unworthy of it. Purely out of love He seeks our highest welfare. The choice may also be studied from the standpoint of the divine offer, (v. 5), the divine approval, (v. 10), and the divine blessing, (vs. 12, 13). Observe further the humility of Solomon, his realization of the serious nature of his duties, his sense of need, his pious spirit, his desire for that which would make him a better ruler, his unselfishness, and his wisdom in requesting an understanding heart, (Prov. 16:16); also the statement of the divine approval, the fact that God gave more than was expected, and the manifestation of Solomon's gratitude in the offerings, (v. 15). That the gift of understanding was truly received by Solomon is illustrated from the nature of a judgment made respecting a child claimed by two women, wherein under difficult circumstances he gave a just decision, and furnished proof to the nation of the divine source of his wisdom, (vs. 16-28). Note the knowledge of human nature implied in the decision, the appeal to mother love, and the fact that the women by their attitude gave the decision.

II. THE GREATNESS OF SOLOMON, (4:1-34).

Certain details are given in this record respecting the reign of Solomon which impress us with the thorough organization of the kingdom, and the greatness of the king. First, we are informed of the names of the officers of the realm, with

the duties assigned them, (vs. 1-19). The chief officer is named (v. 2), together with the secretaries, (v. 3), the commander-in-chief of the army, (v. 4), the chancellor of the exchequer, (v. 6), and the men in charge of the commissary department, (vs. 7-19). In connection with this last it would seem that the land was divided into twelve districts, each under an officer whose duty it was once a year to supply victuals for the king's table. This was no mean job, as we find later on, but by such an orderly arrangement the burden was distributed throughout the land, and prevented undue strain upon any particular part. Order is evident in all the works of God in nature, and the same principle by His direction is meant to be exercised in nation, and church. He is a God of order, not of confusion, (I Cor. 14:33).

After the names of the officials there follows a statement concerning the number of the Israelites, and their peaceful social condition, (v. 20). In relation to this we note the fulfilment of God's prophetic word, (Gen. 22:17). They had increased so remarkably that in Solomon's day they were as "the sand which is by the sea in multitude, eating and drinking and making merry". This intimates a period of prosperity and freedom from internal and external distractions. Solomon was firmly seated on the throne, manifesting the wisdom from on high, therefore no one contested his seat, and as a consequence the nation was so strong that no outside nation cared to engage in conflict with it. It is an illustration of the fact that righteousness exalts a nation, (Prov. 14:36). Later on Solomon oppressed his people and brought misery upon them, but at this particular period his reign was of a just character. The extent of his territory and the respect shown to him also manifest his greatness, (v. 21), and the provision used daily at his table gives us some idea of the large number of his servants, (vs. 22, 23). Under him Israel was great and truly blessed, (vs. 24, 25).

In addition to the foregoing we are informed of the number of Solomon's chariot horses, (v. 26), the possession of which was unusual for a king of Israel, and denoted greatness from a military standpoint, and a further intimation is given concerning his provisions, (vs. 27, 28). The greatness of his wisdom is then stated, (vs. 29-34). It excelled the wisdom of the children of the east country, considered great by the ancients, and all the wisdom of Egypt, also traditionally great, (v. 30). He was wiser than certain individuals evidently highly esteemed for this gift, and his fame was in all the nations roundabout, (v. 31). The numbers of his proverbs is given, together with that of his songs, (v. 32). His extensive knowledge is intimated, (v. 33), and the wide nature of his fame is clearly manifest in the numbers who came to learn therefrom, (v. 34). It may be said that Solomon was great in wisdom, piety, understanding, knowledge, largeness of heart, judgment, wealth, territory, organization, military and political power, and national and international fame. The reason for all this lay in his right relationship with God and his consequent right choice.

The Union Baptist Witness

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BE EXPRESSIVE

To avoid the necessity of thought, how often is that high-sounding phrase, "words are inadequate to express my thoughts" used. More often than not, it is not the words that are at fault, but the lack of thought and lack of interest. Be expressive and thereby make that intercourse of mind and soul possible which results in understanding, in sympathy and in a deep and abiding affection. Expression is surely a God-given attribute which should be greatly prized.

To be expressive involves more than the saying of suitable words, but words do express thought and the very seeking after the proper words, to convey to another one's feelings, means a deeper interest.

Now, there are words and words, in our English language—good words, popular words, proper words, long words and short words, but among them all we have not found "hyliatified" in the best of dictionaries and, if we mistake not, the one in which it is listed has not yet ventured to make its appearance. Be that as it may, we would take issue with anyone who dared question its right to coinage, or its expressiveness on rare occasions when "words are inadequate" and we need an exclamation, an adjective, or a word with a rollicking sound and a joyous note. "Hyliatified" one must admit has its points and is expressive.

It may be that there are many readers of the Gospel Witness who have enjoyed its pages for years, and who would not like to be without the paper, have never expressed to the Editor their appreciation of it. There may be friends of the Convention known as the Union of Regular Baptist Churches of Ontario and Quebec who regularly follow the news which is reported in these pages and in The Missionary Bulletin, and who are deeply interested in the blessing which the Lord has sent both in the homeland and upon the Foreign field, who have never expressed their joy, or have not, as yet, had a distinctive part in carrying forward the work.

During the month of September, we would ask all those who are interested to BE EXPRESSIVE even though the word "hyliatified" needs to be used. This is the last month of the Convention year. On the 30th day of this month, the Union of Regular Baptist Churches of Ontario and Quebec will close its books and the record will be written.

The month of September is an important one. The remaining days will test the ability of the friends of the Union to express themselves. A great work must be carried forward. The Lord has wonderfully supplied the need during the days of famine and He has multiplied the sacrificial gifts of His children making a great work possible, but there are some who have delayed their expressions and who have not shared in the blessing

of heralding the Gospel Message, and now is the time to respond. A great programme for intensive evangelization is before us. The co-operation of every church member in our Regular Baptist Convention is needed and the gifts of those who have no definite, sound, Baptist Missionary agency which endeavours to fulfil New Testament commands, are asked to consider the entrusting of their gifts to the Union. Please BE EXPRESSIVE now. Address communications to the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto, Canada.

PRAY TOGETHER

The following letter, dated August 8th, is received from Mrs. W. H. Nowack of Miyang, Honan, China. It is greatly appreciated and we feel assured that those who read it will not cease to remember the workers in China and praise the Lord for the blessing which has visited the work.

Mrs. Nowack writes—

"I have for some time now been wanting to write and let you know what an inspiration The Missionary Bulletin has been to us ever since it has been making its visits to our home. It keeps us in touch with the work of the Union which we appreciate so much being so far away. Then too, it fills our hearts with praise as we see what the Lord is doing in the Baptist Churches at home, and how He is saving souls continually amongst you.

We are very glad to say that the Lord is working in our station as never before. He is doing a new thing for us. Never have we seen the power of the Holy Spirit work in Chinese hearts as we are seeing Him work these days. This revival began last year, and is sweeping over the whole of Honan churches. We are looking to the Lord to bring in, not only the ones who have heard, but also the real heathen who have not yet heard. Also we are praying that the revival may spread to the other Provinces of China.

At present we are resting on the Mountains of Kiking and rejoicing in the Lord for giving us back this place out of the Communists' hands. It is truly a life-saver during these two months of intense heat. This year even the pigs have died from the heat during the heat wave which swept this part.

Then we are rejoicing together as we compare notes of what the Lord has done at the Stations of our fellow missionaries. One missionary said that he never expected to see the Lord work as He has done this last year in the Chinese heart. Still there is more to follow. Praise His Name.

Thirdly, we are rejoicing over the revival which has been going on up here on the Mountain. Many have found the Lord, and while most of these were from

the plains immediately surrounding the Mountain, still there has been much conviction of sin, and we know there will be no peace for such until they are willing to confess their sin and accept the Saviour. Oh, it does one's heart good to hear the clear ringing testimonies of salvation through the Blood of Christ. Please pray for all these babes in Christ.

Thanking you so much for the Bulletin and let us pray for each other,

Yours sincerely,

ALICE B. NOWACK."

Mr. and Mrs. Wm. H. Nowack are honoured missionary members of the Jarvis Street Baptist Church, Toronto. They are deeply interested in the work undertaken by the churches of our Union. Their prayers are helpful and the show-ers of blessing which have visited their Mission Station in China are coveted for our work. Pray for these missionaries and with them intercede for widespread revival blessing.

BLESSING AT AVOCA

Blessing has attended the ministry of Student Bruce Hisey upon the Avoca field in Quebec Province. Three believers have already been baptized and another baptismal service is to be held on Sunday, September 10th. On this Sunday very special services will be held, and the people of the district will have their first opportunity of hearing Rev. H. L. Davey and learning of the Liberian Mission work.

It is a cause for thanksgiving that the Lord has permitted Student Bruce Hisey upon his summer field to see the fruit of his labour and have five believers witness of their faith and publicly confess their Saviour by baptism.

FRENCH VICTORIES

A letter from Rev. Jules Dautheny tells us of "another victory over the power of darkness and a great rejoicing for our church". On Sunday, August 27th, five new members were received on confession of faith and baptism. The baptismal service was held in St. Paul's Regular Baptist Church and all five were adults, converts from Roman Catholicism.

On Sunday, September 10th, Rev. Arthur St. James will be baptizing converts, and on that date again Rev. Mr. Dautheny expects to have some candidates from Beneficent.

Of the wholly French work, Mr. Dautheny says, "Our work is progressing, the only hindrance, is the lack of a large place for our services. The place we now occupy is really too small, and we expect to be able to move next Spring if the normal state of affairs will come back.

"Do not forget to join your prayers with ours, that the Truth of the Lord undermine the fortress of darkness in the Province of Quebec."