

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 12, No. 20

TORONTO, SEPTEMBER 28, 1933

Whole Number 593

The Jarvis Street Pulpit

A PATCH OF BLUE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 24th, 1933.

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 9 o'clock Eastern Standard Time.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isaiah 11:1.

Prayer before the Sermon

We are before Thee, O Lord, as a company of people who have come to worship. We remind ourselves of who Thou art: Thou art the Holy One, the high and lofty One Who inhabitest eternity. Thou dost dwell in the high and lofty place, yet Thou dost condescend to such as are of a humble and contrite spirit, and who tremble at Thy word.

We beseech Thee, O Lord, make Thy presence manifest in this service this evening. May everyone within these walls know that God is here. This is our supreme desire, that we should come into personal spiritual contact with God through His Son Jesus Christ. We are full of trouble and perplexity, like all the people of the earth. There are people here this evening who bear heavy burdens, and some experience great bitterness of heart. Some dread the dawn of another day because of the difficulties that await them. There are others, O God, who are fighting fierce battles, who feel that they have no strength for the conflict. How much we all need the wisdom that is from above, the grace and power of our saving Lord! Oh come to us this evening. Speak to us out of Thy Book. Give us some work that will lead us to repentance, to a deeper consecration. But let it be, too, a word of comfort, that will inspire us with a new hope.

Bless the message of this evening to all who are without Christ. We wonder, O Lord, how men can even attempt to live without Thee. In days like these we need Thee; we need help from on High, every one of us. Draw near to us this evening, with the assurance that such help is available to every one who will believe in Thy Son Jesus Christ.

Do Thou command Thy blessing upon all who hear by radio. Sometimes we wish we could know who they are, and where they are. But they are all known to Thee. Discover them, O Lord, this evening, to themselves. Show them their need of Christ. May the word broadcast be fraught with blessing to all who shall hear!

As we open Thy Book, grant us the illumination of Thy Spirit that our understandings may be enlightened, that we may know the truth, and that the truth may make us free. We ask it in the name of Jesus Christ our Lord, Amen.

It is ever the way of divine inspiration, when painting a picture of storm and stress and judgment, to put

somewhere in the picture a little patch of blue with a promise of clear shining after rain. Whenever the Bible describes a night of tears, there is always a suggestion somewhere that already the angel of joy is on the way, and will be sure to arrive in the morning.

The tenth chapter of Isaiah paints just such a picture as that to which I have alluded, a picture of storm and of overwhelming judgment. God uses the Assyrian power, the greatest world power of its day, and calls it the "rod of His anger". He uses that nation for the chastisement of His own rebellious people. But Assyria is quite unconscious of the providential ordering of events, and has no idea that her temporary military invincibility is due to the divine purpose to use her for the execution of God's will. She attributes a far different reason for her triumph, and believes it to be accounted for by her own military superiority. So she is lifted up with pride. But God, in due course, visits her, and humbles the great nation: "Behold the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

Thus Assyria is forbidden to boast, as is always true of human flesh, in the Divine Presence. Israel is visited, as I have said, with chastisement. She is hewn down as a tree, and reduced to almost nothing. But she is as an oak tree, which, though it be cut down even with the ground, shall yet spring again; and although the house of Jesse, the family to whom God's promises were made, has been reduced in power and influence, so that it is but as the stump of a tree, yet God promises that "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots".

The Old Testament is full of specific promises and prophecies to which there must come, in God's good time, and by the exercise of His gracious wisdom and power, an ultimate and complete fulfilment. But the principles of those promises and prophecies are always operative. Thus you find there are partial and incomplete fulfilments of the prophecies of Scripture. They are fulfilled in principle partially, but there still remains the ultimate unfolding and the final putting forth of the divine power.

Hence the danger of regarding historical analogies as ultimate fulfilments, because the warp and woof of life are evermore the same. You may find the fulfilment of Scripture on every page of inspired history, and indeed of current history too. But wise men will be moved with a reverent caution, and will be slow to say that this or that occurrence completely exhausts the purpose of God in respect to a particular prophecy. Wise men will hesitate to say a certain prophecy is now fulfilled and obsolete. I find myself increasingly convinced that there is really no word in the Bible, from Genesis to Revelation, that is obsolete; there is always an unfolding of the principles which underlie the divine government. Therefore these principles are always operative in the life of individuals and of nations. When God's good time shall come, when the end of the day is reached, when the white horse and his Rider shall come down the skies, when He shall fulfil all His word, beyond all question the universe will know it. Every mouth shall be stopped, and all the world shall become guilty before God. But you do well, I think, to regard with some reserve these dogmatic modern prophets who are so sure of their interpretations of current history, who find motor cars and aeroplanes all specifically predicted in the Scriptures. I am sure these things are not surprising to God, but that sort of ingenuity makes a mockery of the Word of God, robs the Scripture of its authority, and reduces the holy science of interpretation to a mere cross-word puzzle exercise. Not thus is the Word of God to be handled.

I.

I want, first of all, to ask you to look at this text in ITS HISTORICAL ASPECT. It is a good thing sometimes to turn back the pages of the past, so that we may be able to say with the Psalmist, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." Try to remember that God did much before our time. God has not been an absentee God. Nothing that has ever occurred in all human history has taken Infinite Wisdom by surprise.

A few years ago we were—I had almost said, *cursed* with a foolish, superficial, and almost fatal, optimism. It was the way of the pulpit and of the press to say, "Cheer up! This is the best day the world has ever seen." There were preachers who told us that we were speeding in the direction of some golden age which was suddenly to emerge, and that the world was to become little short of paradise in a comparatively short space of time. They were fond of telling us that there could be no more war, that the hatreds which had rent nations asunder, and which had provoked feuds lasting for centuries between nations of different races, were at an end.

I remember once, the spring before the Great War, meeting a former Speaker of the House of Commons,

then a Senator, on the train going to Ottawa. He asked me if I had read a speech of his, and I had to confess I had not. He gave me a copy, which I later read, in which he denounced not only war, but all preparation for it, declaring that there could be no war, that human life had become so complicated that it was impossible that men should fight any more, and so on and so on. You have heard the argument a thousand times. I told him then that I did not believe it. I told him I would read his speech, which he said was based on the assumption that things were getting better, that human nature had changed, and all the rest of it.

During the war I delivered one of the few political speeches I ever delivered in my life, in that gentleman's constituency when he became a candidate of the Union Government for the propagation of the war. I told his constituents that he was no fire-eater, for only a short time before he had told me he did not believe there could be war.

I say, that was the prevailing attitude, that we were evolving out of our state of savagery, and that the world was moving toward a not very distant golden age. But we all tend to extremes. The war came, and men used an adjective that became wearisome. Everything was "unprecedented". The war was "unprecedented" in its fury, "unprecedented" in its intensity, "unprecedented" in its extent, "unprecedented" in loss of life, "unprecedented" in the weapons employed, "unprecedented" in the general result—everything was "unprecedented". We had come upon a new condition of things of which the world knew nothing before.

That passed, and the world was inclined to make merry, beginning with Armistice Day. We forgot the war, and began to be happy again. Then came the depression, and that, if you please, is unprecedented, unparalleled, without parallel—multiply adjectives as you will. The new cry is that the world has never had such trouble as we now have; there never was such distress, such disaster—and, incidentally, there never was such nonsense! It is a good thing to read history. There was a day when the world was so evil that God had to blot it out, when, in all the world, He found but one family who found grace in His sight, and He determined to rebuild the world from one man and his family. All the rest of the earth was destroyed. That was a dark day, was it not?

Then He wanted a very special nation through whom He could effect His purposes, and He called one man from Ur of the Chaldees. He did not select a young man, but a man mature in years, who did, unless a man is specially called of God, what would be foolish to do; he immigrated from one country to another when he had passed life's meridian. This man went to a new land late in life, and God began to give him promises: "In thee shall all families of the earth be blessed"; "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Abraham was getting on in years; so was his wife; they were a maturing couple, an aging couple, and they had no son—and yet "sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable".

Then this nation suffered serious declension after an era of prosperity. They went down into Egypt where they became numerous but not mighty. They became a

great nation of slaves, for "there arose up a new king over Egypt, which knew not Joseph". He began to persecute Israel, and to destroy her male children. I suppose they all said, "There never was a day like this. This is the darkest, blackest, day that Israel has ever known." But the Bible has a verse like this, "In which time Moses was born." That is the patch of blue in the sky. That is the promise of better times to come. By and by he brought them out with a mighty hand, and a nation was born in a day. They possessed the gates of their enemy, and prospered marvellously until again sin entered and they began to forget God. They declined, and then God raised them up deliverers. Read the story of the Judges when you get blue. See how black and starless the night can become. Yet evermore this principle obtains, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." That is God's message always.

What about economic conditions? We are having trying times, are we not? Governments, with supreme folly, and as I venture to believe, with utter wickedness, although they do not intend it so, ask the people to plough under the cotton and burn the wheat. If we provoke God to His face, He may take a hand in that business. It will be easy for Him to settle the matter of over-production. He did it in Elijah's day. The granaries were empty, and the rivers dried up; famine everywhere prevailed. One year! Two years! Three years! Three years and a half followed—and there was no rain. The earth refused to yield her fruit. And yet, when the people sought the face of God, there appeared at last—not the patch of blue now; they had had too much blue—but the cloud "the size of a man's hand", and by and by an abundance of rain. Prosperity returned with an acknowledgment of God.

So I could go on and speak of Israel's exile to Babylon, of the Assyrian captivity, of ever-darkening days and blackening nights, until "Jesus was born in Bethlehem of Judæa in the days of Herod the king", and literally there did arise "a Rod out of the stem of Jesse, and a Branch . . . out of his roots".

When we look abroad on the religious world to-day I know how easy it is to speak of the final apostasy, of the darkness of the day; and to assume there never was a day like this. Read your history. I sometimes become impatient with certain modern expositors, so-called, who are forever telling us that there never was a day as black as this. Go to the Tower of London and look at the instruments of torture there employed to rend the bodies and torture the minds of those who believed in God. Go to Smithfield and elsewhere and see where martyrs by countless thousands suffered for their faith. Read the account of the horrible condition of the court, for example, in the days of Henry the Eighth, and then thank God for King George and Her Majesty the Queen, and for the unblemished record of the present Royal Family. Think of these things. Look at England during the eighteenth century when many rectories and vicarages were occupied by persons who followed the hounds, men who were openly and flagrantly immoral, when religion was a thing that everybody despised. Then the hearts of those young men, Whitfield and Wesley, were "strangely warmed", and they dared to make their voices heard. The principle of my text began to operate, and there again "came forth a rod out of the stem

of Jesse, and a Branch . . . out of his roots". God brought revival. He has done so again and again.

I do not know whether this is the final apostasy or not. It is not my business to determine. But I am much afraid that the devil is teaching even Evangelical Christians to fold their arms and say, "We are all going to the devil as fast as we can; what is the use of doing anything?" That is not the Spirit of God. There is no page in this Book that would induce such hopelessness, or inspire us to take that view.

II.

This principle obtains in the experience of the individual: IT OBTAINS AT CONVERSION. The life that is in Christ never began amid the splendour of the palace, but always in a manger. John the Baptist said, "The axe is laid unto the root of the trees." He came preaching repentance. He came telling us that human nature was ruined, utterly ruined, bankrupt, so bad that he said to the people of his day, "O generation of vipers, who hath warned you to flee from the wrath to come?" Men made in God's image, by the divinely-inspired prophet were compared to the vipers that crawl on the earth. Our Lord said the same thing: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." He told us that it is not until we are hewn down, as was Israel as a nation, not until we humble ourselves to a recognition of the fact that in us, that is, in our flesh, dwelleth no good thing, can He do anything for us. When we acknowledge ourselves to be utterly helpless before God, then the Lord Jesus comes in, and a new life is given. There is a new man. Christ is formed in us the hope of glory—and there never was, and never can be, any hope of glory save through Christ Himself.

If any one hears me this evening who says, "I fear, sir, that most of life is past for me. I have failed miserably. I have accomplished nothing. I feel that life is a tragedy so far as I am concerned. I have missed the mark. Life has become to me little more than an endurance test. I have been to church, but I received no help. I have studied all the theories of the modern cults, with a like result." You are like the woman who had been to many physicians, who had spent all her money, and was nothing better, but rather worse. She had given up hope entirely until one day she touched the hem of Christ's garment and the principle of my text began to operate. When she was at her lowest, with one foot in the grave, God came to her and healed her body and saved her soul.

It is true that when, by the Spirit of God, we come to see ourselves as ruined by the fall that there is hope for every one of us. Thus our God promised that the Holy Ghost should come and "convict the world of sin, and of righteousness, and of judgment: of sin"—the all-comprehensive sin—"because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." It is not until we see ourselves in the person of Christ on the cross that we see how undone we are.

Have you thought of the full significance of the words of our Lord when He said, "Destroy this temple, and in three days I will raise it up"? He spake of the temple of His body. They did destroy it. They laid it in the

grave, but there arose out of that grave a living Saviour Who released a power adequate for the regeneration of the world. The gospel is good news, it is always good news, no matter when you hear it, or how it is applied: it is good news for every sinner.

I wonder if there is a professing Christian who hears me, who has lived at a poor dying rate, who has missed the joy of exuberant spiritual health, who has never had real delight in the service of God? Yet you cherish the hope that you have really in your heart trusted Christ. You may have done so. You may have been like Judah, and wandered away, and been chastened for your sin. You have come to see this world is a vain and empty thing. You say, "I wish I had lived whole-heartedly for Christ instead of half-heartedly." If you have come to see this, revival is possible for you. There is still hope. God can bring you back, and fulfil to you the promise, "I will restore to you the years that the locust hath eaten."

III.

I wonder if I may pause for a moment to say that the PRINCIPLE APPLIES TO ALL THAT IS BEST IN WHAT WE CALL—mark, I say, in what we *call*—OUR CHRISTIAN CIVILIZATION. There are some people who think "civilization" is pretty bad, that there are no Christian elements in it. There are not, in the evangelical sense. But there are principles of the gospel that have, in some measure, indirectly influenced the life of communities and nations. All that is best in our own jurisprudence has been incorporated from the law of Moses, is the application of Christian principles. I know there are political Ishmaelites, and that people are always telling us there never was such a day. The world is full of evil. There are rich men who will have to give an account before the judgment-seat of God—and there are men who are not rich who will have to give an account too. I met a man in England who had left this country four or five years ago. He was a farmer, but he sold his farm and went to the Old Land. He had done very well, and had a modest competency. But he was an energetic man; so he found a position as gardener on some gentleman's estate where four or five other gardeners were kept. He told me that when the master's eye was not on those men they did nothing, and he was constantly being upbraided for his industry. They said, "You have no right to work like that." The world has a passion now for taking a holiday, for doing as little work as possible. I believe many of the so-called economists in our day are mentally drunk. "My Father worketh hitherto, and I work." Work is one of the greatest blessings the Lord has conferred upon humankind. The worst thing that could happen any of us would be not to have enough to do. To be out of a job, or to have one that does not require all our time, is no blessing. Not one man in a thousand knows how to use his leisure.

Civilization is bad enough, but it is the objectionable elements that need to be eliminated. I could take you to the museum at Niagara-on-the-Lake and show you a sheet of paper—at least it used to be there—on which, in printed form, are recounted the last hours of certain condemned persons. Where? In the city of Toronto, at the beginning of the nineteenth century. One of them was a little girl of twelve years of age, who was to be "hanged by the neck until she was dead" for stealing a half dozen silver spoons from her mistress! Here in the city of Toronto! That was bad, was it not? Hor-

rible! But the preaching of the gospel, the giving of line upon line, and precept upon precept, has developed in some measure—I do not mean in the individual, evangelical, sense—a moral conscience to which men can appeal on questions of right and wrong.

It may be that we have to pass through these experiences in order that that which is base, that which is dross, may be purged away, that there may rise up a better society even in advance of the coming of the Lord. I can find nothing in Scripture to forbid my believing so. I find, as I study history, that everything good we have has come by the travail of somebody's soul; that it has come always on this principle, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." When it seemed as though everything was destroyed, something better has arisen.

IV.

But my text will find its complete fulfilment only in THE PERSONAL REIGN OF OUR LORD JESUS CHRIST. He is the Rod, and He has come forth. He is the Branch, and He has grown out of the roots of David. You tell me He is not a King? I deny it. He is already a King. He is seated on the right hand of God. He is *the* King, King of kings, and Lord of lords. And some day His kingdom will be manifested; some day He will take to Himself His great power and reign.

I do not know as much about the millennium as some of my friends—no, I will not put it that way,—I do not know as much about the millennium as some of my friends *think they know*. I do not think anybody knows very much about it. But surely there is a condition described here that has never as yet been realized. President Wilson was going to make the world safe for democracy, but he did not do it. As a matter of fact, it is far more necessary to make democracy safe for the world! I do not know that there is any special benefit in every Tom, Dick, and Harry, having his own way in everything. There are a hundred reasons why I do not want my own way. I am glad to be directed by other minds and wills in a thousand particulars. I do not see why I should want to be a little king to myself. The world was not made safe for democracy, or for any other kind of rule. It never will be safe until the Lord Himself manifests His power, and makes it safe.

I believe with all my heart in the second personal, visible, audible, glorious, coming of our Lord and Saviour Jesus Christ. I believe it is true that the principles of His rule are, in some measure, incorporated in human life; but He is coming Himself, and will take to Himself His great power and will reign.

I am not very much troubled as to whether this is the final apostasy we are in now, or not. If it is, I know how it will end: it will end with "the glorious appearing of the great God and our Saviour Jesus Christ". He will put an end to it. If that is what it means, may His coming be hastened! We are moving toward the morning in any case. If it be not the final apostasy, He will do as He has done a hundred times before: he will intervene in human affairs, and turn the hearts of God's people back to Himself. He will restore the Book to the pulpits of our land and of other lands. He will give people simple hearts to believe the word of God. He will call men by the thousand, and mayhap by the million, to Himself.

In any case, this prophecy is bound to be fulfilled. You cannot legislate this sort of thing; I remind our re-

formers that no sort of legislation can bring this to pass: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Whenever, and however, such a condition of life is brought about, it must be effected by a change in the nature of things. I see no hope for the world, here or hereafter, in this dispensation or in the millennium, but in the personal regeneration of each individual soul. We must be born again.

My simple message this evening is that there is hope for every one of us here, and if we trust in the Lord Jesus we need not sing a dirge of despair: we can sing a song of hope. God's order is always this: "The evening and the morning were the first day." Never, morning and evening, but always evening and morning. Our God is always moving toward the morning, in the life of the individual, of the nation, and of the world. Some day the Sun of righteousness will arise with healing in His wings, and will banish the darkness of this old world, and gather out of His kingdom all things that offend, and that do iniquity. I do not believe that God is going to be defeated. I do not believe that this earth, of necessity, must be destroyed because of the sin that is in it. On the contrary, my Bible tells me that the whole earth is to share in the redemption, for "we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

When Jesus Christ shall come, and the dead in Christ shall rise, when we shall experience to the full the power of His glorious resurrection, purged in spirit, in mind, and in body, we shall be like Him, and shall see Him as He is. We shall not then dwell in a corrupt and iniquitous world: the whole earth shall be redeemed, saved by His sovereign grace. This description shall find its realization then, "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation."

The hope of every one of us, of every community, of every nation, and of the world, is in God Himself. I call you to put your trust in Him, the God Who has revealed Himself in Jesus Christ. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Let us pray:

We thank Thee, O Lord, because the future is bright with the promises of God, and as bright as the promises of God. We thank Thee that Thou hast never been defeated, that somehow, at some time, in Thine own time and in Thine own way, Thou will get to Thyself completely the victory; and the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea. Give us wisdom to get ready for that day. Grant, we beseech Thee, that some this evening may turn whole-heartedly to Thee, here in this building, and among those who have heard this message by radio. Glorify Thyself for Jesus Christ's sake, Amen.

DR. T. T. SHIELDS

"The Canadian Spurgeon"

By Rev. Henry Oakley

(We remember a boy at school who would dare anything. No one could restrain him if he had set his mind upon a certain course. Even the argument that his course was certain to anger the teachers, and result in dire punishment, was met with the smiling rejoinder, "Scoldings don't hurt; whippings don't last long; and they daren't kill me.")

A week or two ago the September copy of "The Witness", the monthly magazine of Trinity Road Chapel, London, England, reached "The Gospel Witness" office, containing an article by the Pastor, Rev. Henry Oakley, on Dr. Shields' ministry in England. Friends who had seen the article urged the Editor to reprint it in "The Gospel Witness", but naturally he refused to do so. But inasmuch as Dr. Shields is out of town, and working on the principle of our schoolboy friend that whatever punishment is meted out "can't last long", we dare to reproduce Mr. Oakley's article.)

No ordinary person can come into contact with Dr. Shields without recognizing the greatness of the man. To friend and foe alike unprejudiced opinion must be that he is far, far above the average man intellectually. At first the careless observer even, must wonder that he has ever been compared with Mr. Spurgeon. No two men could be more dissimilar. Dr. Shields is different from Mr. Spurgeon in almost every way. There is a wide difference physically and as wide a difference mentally. Their vocabulary is singularly unlike and their homiletics miles apart. Mr. Spurgeon was less forensic and less dialectic too. Yet there must be a similarity, for the Christian *public* seldom entirely misses its way. Let me say, without fear of controversy, that their likeness to each other lies in their grasp and appreciation of scriptural truth. Each discovered the same gospel and the powerful mind of each was surprised into surpassing gratitude which commanded their singularly intense personality, and made them brothers according to the gospel.

We went over to Highgate to hear Dr. Shields on the evening before he was to come to us. The large chapel was filled, and that on an August evening. The sermon lasted one hour and a half and was upon, "The sufferings of Christ". Perhaps the only adjective that can come near to a description of it is "mighty". It is not a favourite adjective of ours in things spiritual, but we know no other to fit our need. The plan,—the sweep of the argument, the daring of some of the paragraphs, the tenderness, the fearless application, were on a scale no preacher in England, so far as we know, can approach. The magnificence of it as an opening up and enforcement of truth becomes apparent only at a distance from it. In the remembrance there is a discovery of its grandeur as an exposition and an appeal.

The following evening, August 24th, he was in our chapel. We have often seen our chapel filled, but never, never so full. At 8 o'clock the gates had to be shut for every possible vestige of space was occupied, aisles, platform, vestibule, vestries—everywhere. We regret that some of our own people could not gain admission. Again the sermon was long, as we count length, two hours all but twelve minutes. The subject was, "The Church". What a fearless exposition it was! How near it kept to the Scriptures! It might well be issued as a treatise for students, only that throughout it was lit up with homely, happy illustrations that might dis-

truss the student mind, but greatly helped the common man. There were no listless hearers. Some were not agreeing, and anger was on their faces and almost escaped from their lips. But such preachers stir depths, and all depths are not sweet. We have tried to reproduce the sermon in memory—the exposition of Peter's sermon at Pentecost, for example, and in doing it we have felt the wonder of its freshness, its truth, and power.

At seven minutes past ten the preacher ceased, and the crowded audience stirred from the spell of a long constraint. There would be varying thoughts. 'Is it not written concerning the resurrection, "They worshipped but some doubted?" But we venture to say that no fair-minded man who will take the trouble to rethink the sermon could do other than approve its scripturalness, and recognize its massive cogency.

Dr. Shields is a prophet, and suffers as all prophets must. "Rejoice and be exceedingly glad for great is your reward in heaven, for so persecuted they the prophets which were before you." But there has been no prophet whose word has not commended itself to multitudes of the common people. In all times and all lands there has been "a remnant" before whom the prophet's word has not perished.

THE WEEK-END IN JARVIS STREET

Last Sunday morning's service in Jarvis Street provided a thrilling experience for every lover of children and young people, and indeed for all lovers of the Lord and His Word.

Once a year the entire morning service is given to the School. This is on promotion day, when the scholars are promoted from one department to another. On this day the lesson period closes at 10.30 instead of 10.45. The Adult Department, and the adult congregation generally, are seated upstairs; the ground floor of the auditorium is reserved for the rest of the School. So perfectly was the work organized for Sunday, and so smoothly were the various departments marshalled and led into the auditorium, that our great School was transferred from other parts of the building, and from the Seminary building, to the auditorium in fifteen minutes: by quarter to eleven the whole School was seated in the auditorium.

The first part of the service was conducted as usual, and a brief exposition of the method of operating the School, with an exhortation for any non-members to attend; occupied not more than three minutes. The sermon on this occasion was omitted. What a great sight it was to see that place crowded with children and young people!

The promotion of the scholars is an exercise of great interest to all observers. The Superintendent of the Young People's Department is called to the front by the Pastor, and then the names of the boys and girls who are being promoted from the Intermediate Department are called, and they are requested to stand in response to the call. Then, led by their Superintendent, they are brought up the aisle in a procession, and across the front of the church, to the Superintendent of the Young People's Department, who receives them with a hand-shake and leads them back, seating them with the young people.

The Intermediate Superintendent remains at the front with the Pastor, and the same principle is followed with the Junior Department. Led by their Superintendent, those being promoted are brought to the Intermediate Superintendent, and he leads them back and seats them with the scholars of the Intermediate Department. The Primary scholars being promoted are then called, and, led by their Superintendent, they are presented to the Junior Superintendent, and he leads them back to his department. Next in turn come the beginners, and their Superintendent, on this occasion, led a great company of little ones forward, presenting them to the Primary Superintendent, who took them back to her department. Then came the Cradle Roll; not many of them, only seven or eight, who were being promoted. But they were brought forward by their teachers and presented

to the Beginners' Superintendent and transferred to that department.

Following this, an appeal was made for new teachers, which was responded to by all the new students at the Seminary, with others, and they were presented to the General Superintendent. After the service they were met by the Superintendents of the various departments, and assigned to their departments; and at the conferences on Monday evening given their classes.

We have never seen a more orderly piece of work, and the congregation in general must have been thrilled at the sight. We write on Monday evening following the general conference in the Lecture Hall, which, with the exception of a very few chairs at the front, was everywhere crowded. What a sight it was to see that great host of young people, and some past middle life, with nothing to attract them but the Word of God! How we wish all our so-called Sunday School experts could see one of these Monday evening conferences! So far as we can recall, Jarvis Street Church and School have never, in their history, been in a happier or healthier condition than now; and we anticipate a great season of energetic and united service.

Sunday evening the sermon appearing in this issue was preached to a great congregation. The Pastor has had good times and good congregations away from home, but he joyously and thankfully confesses that he would rather preach in Jarvis Street than anywhere else in the world. We have a conviction that the ear of faith detects "the sound of a going", and the sound of abundance of rain. But, as we reminded our workers at the great service this evening, when God draws near to His people to bless them, we need especially to pray that Satan may be prevented from doing anything to hinder its coming or its reception.

Following the regular service, the weather being fair and warm, the Pastor preached again at about half past nine to a great congregation out of doors. The service, the fourth for the day, was closed at five minutes past ten, and, until the benediction, so far as we could observe, not one of the great crowd, even those who were standing, had left.

THE EDITOR IN NEW YORK STATE

The Editor left Tuesday for Johnson City, New York, where he is to speak at a Baptist Fundamentalist Conference Tuesday and Wednesday, September 26th and 27th.

THREE HUNGRY, HEALTHY CHILDREN ASK FOR MORE

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Whole Bible Course Lesson Leaf

Vol. 8

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 42

October 15th, 1933

FOURTH QUARTER**SOLOMON'S SIN: THE KINGDOM DIVIDED**

Lesson Text: I Kings, chapters 11 and 12.

Bible School Readings: I Kings 12:1-17.

Golden Text: "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."—I Kings 11:11.

DAILY BIBLE READINGS:

Monday—Ex. 34:10-17.

Tuesday—Neh. 13:23-31.

Wednesday—I Sam. 8:10-18.

Thursday—Is. 59:1-8.

Friday—I Cor. 10:13-20.

Saturday—Luke 4:1-13

I. SOLOMON'S SIN (11:1-8).

Were we unacquainted with human nature we would be very much surprised at the sin of Solomon respecting his wives and their idolatrous practices, but knowing human nature, we realize the possibility of the holiest, wisest, and most upright person falling into temptation, and tumbling from his pedestal. Human nature at its best is weak and susceptible to the influences around it, therefore the necessity for divine help in living the victorious life. Due recognition should be given to the state of the natural man, (Rom. 3:10-18), the necessity for the new life, (John 3:7), and the proper attitude to adopt toward the old nature, (Rom. 6:11; I Cor. 9:27). The old nature is not eradicated at conversion, however much we may desire it to be so, but after that event it is meant to be kept in the place of death.

Several things may be noted concerning Solomon's sin. First: he loved many strange women, (vs. 1, 2). These were heathen women of the nations concerning which the Lord had forbidden his people to have intercourse with them. In thus not controlling his affections he disobeyed the command of God. Love is stated to be blind, and judging from some of its acts, one might be inclined to imagine there was some truth in the statement, yet it need not, and ought not to act in a sightless manner. The affections, as well as all other feelings and manifestations of the individual, should be under control, and subject to the will of God, (2 Cor. 10:5). Love between the sexes in the Christian realm should be restricted to that sphere. For

one of the Lord's people to love one of the opposite sex who is outside of Christ generally means the entering into the bond of wedlock with that one. Such a union is clearly unscriptural, and leads to compromise and unpleasant circumstances, (Deut. 7:1-6; 2 Cor. 6:14-18). Solomon committed this offence, and further aggravated the matter by marrying many women (v. 3). Note the scriptural injunction to the Lord's people to marry only in the Lord, (I Cor. 7:39).

In Solomon's actions there is to be observed the tendency to be like one's neighbours. The kings of surrounding nations had their harems and the king of Israel followed their example. In serving the Lord one becomes unlike the ungodly, and thereby peculiar in their sight, (Titus 2:14). This is due to the fact that God's ways are higher than man's ways, (Is. 55:9), and consequently in contrast thereto. The danger of conforming to the world's ways is manifest in Solomon's case, for he was led farther astray thereby, even to the extent of establishing idolatry in Israel, (vs. 3-8). Note the progressive nature of sin. It is like going down hill, the farther one goes the greater is the pace accelerated. One step leads to another. Solomon got out of touch with God, failed to control his affections, entered into a union contrary to the law of God, submitted to the creature rather than the Creator, and aided religious systems which were in open rebellion against God, a course of action which eventually led to national disaster.

II. THE CONSEQUENCES OF SOLOMON'S SIN, (11:9-43).

The conduct of Solomon could not but produce evil consequences. It was diametrically opposed to the course prescribed by God. It was of the flesh, and in accordance with the way of the prince of the power of the air, (Eph. 2:2), and throughout the ages only evil has come from such a way of living. Righteousness exalts a nation; wickedness debases, and is a reproach thereto, (Prov. 14:34). We observe first that God was angry at Solomon on account of his sin, (vs. 9, 10). In these days when the love of God is so much emphasized, and one would not minimize the importance of making this truth known—it is well to point out the attitude of God toward sin. He hates sin, (Hab. 1:13), cannot allow it into His presence, (Rev. 21:27), and deals with it in His people (Num. 20:12), forgives it on repentance and confession, (I John 1:9), visits the wicked on account of it, (Josh. 7), and punishes the unrepentant one eternally because of it, (Rev. 20:11-15). The death of Christ makes known God's uncompromising attitude toward sin, as well as His love for the sinner. Warning should be given respecting the awful fate of those who fall into the hands of an angry God.

The punishment meted out to Solomon as recorded here was of a twofold nature. First, that relating to the rending of the kingdom, (vs. 11-13), then the stirring up of enemies against him, (vs. 14-40). The first was not actually experienced in his lifetime, its fulfilment taking place in the reign of his son, as recorded in the following chapter. The

adversaries of the king were evidently under three leaders. Hadad the Edomite, (vs. 14-22), Rezon the son of Eliadah, (vs. 23-25), and Jeroboam the son of Nebat, (vs. 26-40), who later became king of the northern kingdom of the ten tribes, (12:20). The record of Solomon's death concludes the chapter, (vs. 41-43). His reign began with much promise, and in manifestation of great wisdom, but ended in disobedience, disappointment, and disaster. Wisdom does not necessarily belong to old age, for Solomon was wiser in his young manhood than he was later in his life. True wisdom comes from on high, and is given to all ages impartially, and is retained only by contact with God.

III. THE DIVISION OF THE KINGDOM, (12:1-33).

The death of Solomon brought to a crisis the condition of the nation, and led to the fulfilment of the word of God. There is first the record of the accession of Rehoboam to the throne of Israel, (v. 1) followed by the statement respecting the return of Jeroboam from Egypt, (vs. 2, 3), and the petition presented to the king by the people, (v. 4). It is quite clear that the people had real grievances which required ratification, and it would appear as if they appealed to their ruler in the proper manner, therefore were deserving of consideration. Note the cause of the trouble in Solomon's extravagance, and wrong manner of living, and the general consequences which ensue from all wrongly regulated lives. The attitude of Rehoboam toward the petition is then stated. He requested time for consideration of the same, (v. 5), after which he consulted his old men who advised him to speak good words to the people, (vs. 6, 7), then he conferred with his young men who gave him contrary advice, (vs. 8-11), which he accepted, and in accordance with which he replied to the people, (vs. 12-15). Note the foolishness of his attitude, the cruelty inherent in it, the blindness manifested by it, and the fulfilment of the word of God through it. Rehoboam was a foolish young man who refused to heed the advice of those who were older, and more experienced than himself, and suffered the usual consequences of such folly.

The foolish action of Rehoboam stirred the people to rebellion and led to the division of the kingdom, (vs. 16-24). Respecting this event note the reply of the people to the king, (v. 16), the stoning of Rehoboam's tribute gatherer, (v. 18), the exaltation of Jeroboam as king of the ten tribes, (v. 20), and the prohibition of Rehoboam's scheme to restore his lost provinces by force to his kingdom, (vs. 21-24). Equally stubborn and foolish behaviour causes schisms in the work of God these days. Observe the grave responsibility resting upon those who cause divisions, (Rom. 16:17, 18). The account of Jeroboam's sin completes the chapter, (vs. 25-33). The scheme was dictated by worldly wisdom in order to hold the loyalty of the people, but it was "idolatrous in its conception and operation". Jeroboam, like many others, was willing to sin against God, and wrong his people, in order to hold his position.

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.

WELCOME BACK

Once more the halls of the Toronto Baptist Seminary are a-hum as students who have been separated during the summer months return and relate their experiences.

The Union Office, located as it is through the generosity of the Trustees of the Seminary, is closely associated with the work which is carried on and has the privilege of becoming well acquainted with the students and after the quiet summer months, it welcomes old friends back and prepares itself for meeting those who for the first time knock at the door of the school and will contribute to its life.

A new year of opportunity is before us and the experiences of the summer months are incentives to greater industry and more intensive study in the months which lie ahead. They have been worthwhile months, blessed of the Lord and helpful. They have left their impress upon the lives of those who have ministered and upon those ministered unto. They have been months of serving, waiting and learning. They have in some cases been months of testing, but the new year of training is heralded with much anticipation and it is faced courageously and in faith by those who count the promises of God their sufficiency.

The Union Office delights to co-operate with the students of the Seminary in every way it can. It gives them a hearty welcome back to the old haunts. It appreciates the many courtesies of the students and the service which they so graciously render. It anticipates meeting the new-comers and because it realizes the great responsibility which rests upon the shoulders of these young people in training and the possibilities of the lives consecrated for service as they proclaim the gospel of the Kingdom and the gospel of the Saviour's wondrous grace by life and lip, it would ask prayer, much prayer, on their behalf throughout the constituency.

GUELPH BUILDING

The splendid, ever growing work which is being carried on at Guelph under the leadership of Pastor H. H. Chipchase makes the finishing of the building started last year an absolute necessity and if all is well there will be a grand opening in the month of October when that company of believers will realize their dream and worship under their own roof and in a place somewhat adequate to their needs.

And now something of the work is reported—

On September 12th at the Pastors' and People's Conference held at Hespeler, five more believers were baptized from the York Road Regular Baptist Mission, Guelph, and this brings the number who have publicly confessed the Lord in the appointed way, since February, to twenty-seven.

The Rally week observed by the York Road Mission was a great success. The meetings began on Sunday, September 17th, with Rev. W. S. Whitcombe the guest-speaker, and upon that day the Seminary Male Quartet was present. On Monday, September 18th, Pastor Chipchase gave an illustrated talk. Tuesday was a splendid day also for Rev. W. N. Charlton of Hespeler was the visiting speaker, and Wednesday was set aside for a time of Praise and Prayer. Thursday's meeting was under the auspices of the Women of the Church and Friday was Young People's day with friends from Alton, Hillsburg, Hespeler and Orangeville in attendance. Rev. A. C. Whitcombe was the speaker.

The week of special celebration was completed on Sunday, September 24th, when Rev. W. E. Atkinson was the speaker at all services and an illustrated lecture on the Home Mission work of the Union was presented.

MR. F. S. KENDAL ORDAINED

The Pastor of Calvary Baptist Church, East Windsor, Ontario, is well known among us. For years he has carried on a fruitful work in that part of the city of Windsor which is particularly needy, and he has been instrumental in establishing a work without outside help and maintaining it without the assistance of a grant from the Union. It is a work which has much promise and continually supports the missionary endeavour which is our interest and responsibility.

Herewith we publish the report of Pastor Kendal's ordination as prepared by Rev. W. Lempriere of Wheatley, Ontario, clerk of the Council.

On the afternoon of Thursday, September 21st, six churches associated with the Union of Regular Baptist Churches of Ontario and Quebec gathered in council at the invitation of the Calvary Baptist Church, East Windsor, to consider the advisability of setting aside to the Gospel ministry the pastor of this church, Mr. F. S. Kendal. Prayer was offered that God would rule in each heart and guide both candidate and delegates in the important work that lay before them, and that His glory might be the ultimate outcome. A temporary moderator and clerk were appointed and the roll call of the churches followed. After the appointed delegates had been enrolled, a motion was passed by the Windsor church making all members of Regular Baptist Churches present, members of the council. This brought the number of delegates to twenty-one. A motion was then carried by the council that the temporary moderator, Rev. E. C. Wood, and the temporary clerk, Rev. W. Lempriere, be permanent Moderator and Clerk.

After a motion had been passed that each unit of the three statements to be presented be dealt with separately, the candidate proceeded to give an account of his conversion, call to the ministry and doctrinal beliefs. Many ques-

tions were asked the candidate during the course of his statements which brought out clearly his unwavering confidence in the Word of God and his reliance upon it in all matters of faith and practice. When the mind of the council had been satisfied, it was moved and seconded that examination be closed. The candidate then retired, while the delegates considered the proofs presented as to the candidate's fitness for ordination. After a brief discussion it was moved by a Wheatley delegate, seconded by a representative from the Chatham church and carried unanimously that Brother Kendal's statements be received, and that the council proceed with ordination at the evening service.

After a splendid supper prepared by the Calvary Church had been enjoyed by all, the evening meeting was opened with the singing of rousing gospel hymns. A short period of worship preceded the ordination of the candidate in laying on of hands by attending ministers. A fervent ordination prayer was offered by Rev. C. E. Scott, who also preached the ordination sermon, in which he encouraged the heart of our Brother in his hope for the future, and brought blessing to all Christians present by magnifying the name of the Son of God in our midst. Rev. W. E. Atkinson then gave the charge to the candidate, impressing upon him the need of ever "preaching the word" in his future ministry, reminding him of his great responsibility as a preacher of the gospel, as well as pointing out the necessity of being "instant in season and out of season", thereby exemplifying in his own life the pure religion of our Lord and Saviour Jesus Christ. This was followed by the right hand of fellowship into the ministry being extended to Brother Kendal by Mr. Atkinson. Rev. W. Lempriere then gave the charge to the church and stressed the importance of recognizing their pastor as God's servant, and their faithfulness to him in his responsible work among them.

The blessing of God was upon the meetings of the day and a responsive "Amen" from many hearts followed the benediction which was pronounced by Rev. F. S. Kendal.

SPRINGFIELD HARVEST HOME

On September 18th the Springfield Regular Baptist Church, of which Rev. J. K. Yalland is Pastor, held its Harvest Home Services. There were splendid congregations at each service and the special speaker for the day was Rev. W. E. Atkinson of Toronto.

Mr. Atkinson also ministered at Brownsville in the afternoon and on every hand there were comments upon the blessing of the day. At the evening service at Springfield the church was filled to capacity and the very stairs leading into the church were occupied. The Pastor writes—"To God be the glory. I am sure Jehovah was glorified and His Name magnified."