

# The Gospel Witness

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

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

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

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

Vol. 12, No. 35

TORONTO, JANUARY 11, 1934

Whole Number 608

## The Jarvis Street Pulpit

RIGHT-MINDED, WELL-CLOTHED, AND WELL-PLACED

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 7th, 1934.

(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.

Then they went out to see what was done; and came to Jesus, and found the man,  
out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his  
right mind."—Luke 8:35.

### Prayer before the Sermon

We would, O Lord, be included with those who are found of Thee, whom Thou dost seek to worship Thee in spirit and in truth. May we every one be the subjects of the ministry of the divine Spirit at this hour, revealing to us the things of Christ, and helping us every one to rejoice in Him as our Saviour.

We thank Thee for the old, old story of Jesus and His love. We bless Thee that the gospel is still the power of God unto salvation to every one that believeth. We thank Thee for every one in Thy presence this evening who is a trophy of Thy saving grace, who has proved by a blessed experience the truth of Thy promise, who has passed from death unto life, and concerning whom Thou hast said, Thou shalt not come into condemnation. We bless Thee for the assurance given to Thy believing people that they shall never perish, neither shall any man pluck them out of Thy hand. May the number of those who thus trust Thee be greatly multiplied this evening. May there be many within these walls pass from death unto life, and may many who hear by the radio be turned from darkness to light, and from the power of Satan unto God.

Command Thy blessing upon this congregation, and upon the larger company whom we do not see. May the Spirit of God minister to heart and conscience that the sinner may be convicted of sin, and Thy people be made to rejoice in the salvation which Thou hast given them.

Direct us, we beseech Thee, in all the exercises of the hour. Bless every assembly of the saints, every minister of the gospel, and every true witness to the power of Thy saving grace, in this and all other lands, even to the uttermost parts of the earth. Thus let it please Thee to hasten the time of Thy coming, when all shall know Thee from the least to the greatest, and when the kingdoms of this world shall become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever, Amen.

This is a familiar story. I have read the context for our lesson this evening that you might have it fresh in your minds. It is the story of a man possessed by an unclean spirit, who dwelt among the tombs, who, at the

approach of the Lord Jesus, cried out, saying, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." The Lord commanded the unclean spirit to come out of him. The spirit—or, spirits rather, for their name was Legion, for they were many—entered by divine permission into a herd of swine, and "the herd ran violently down a steep place into the lake, and were choked".

The people who saw it reported these two wonders: the healing of the man, and the destruction of the swine. The multitude came out to see what had been done, and when they came they found the demoniac of Gadara—or who had been such—"sitting at the feet of Jesus, clothed, and in his right mind".

This is an illustration of what divine grace really does for every one who becomes subject to its power. *It puts him in his right mind, it provides him with proper clothes, and it brings him to his proper place.*

### I.

**DIVINE GRACE ALWAYS PUTS A MAN IN HIS RIGHT MIND.**  
And no man is in his right mind who dwells among the tombs. It was a strange place for one to take up residence. We must, of necessity, visit the cemetery; but it is useless and folly for living people to dwell among the tombs. Yet there is a sense in which a great many people are trying to do that very thing. The things which are seen and are temporal, all things in this world, are death-stricken. "Death passed upon all men, for that all have sinned." Everywhere we see evidence of deterioration, of disintegration, and decay. We live in a realm of things which are transient: they are here to-day, but soon pass from our view.

Surely men made in the image and likeness of God were designed for better and higher things than these.

It cannot be the divine purpose that immortal spirits should dwell among the dead. Materialism, as a philosophy, I suppose is not generally accepted to-day. And yet, as a practical rule of life, perhaps the majority of people are subject to it. We hear everywhere to-day about the depression. What is the depression? Men are experiencing difficulty in respect to things material and temporal. They have less business and less money. Therefore they find it more difficult to acquire the things of this world. But there are few who speak of what may be the underlying cause of this depression. Men apparently have but little capacity to discern that behind the depression in material things there must be some moral and spiritual causes. But, alas! the majority of people dwell among the tombs, in the things that are perishing.

There are many who hear me this evening who scarcely have any other interest in life than to buy and sell and get gain, or, as we usually put it, to get a living, enough to eat and drink and wear, and a house to live in—such material things as are supposed to be necessary to a comfortable existence. Many there are whose thought is centered upon these things, whose minds are wholly occupied with them, and who see nothing beyond the things that are visible and temporal.

I say, the mind that is thus occupied is unbalanced, it is eccentric. The man is not in his right mind who concerns himself exclusively with the things of time, which appear but for a moment and then vanish away. There are many people to-day who give just as much evidence of being in other than their right mind as did this man who dwelt among the tombs.

There was another thing about this man: *he had no sense of shame*. He wore no clothing, and was unashamed. He found no need whatever of covering. It is characteristic of our day that the sense of sin has almost departed. Men glory in that which, were they right-minded, they would know to be their shame. They live lives in the sight of God, open to the view of God and the angels, of which they ought to be ashamed. But there is no fear of God before their eyes.

I used to preach occasionally in certain asylums. I have not been called upon to do so for a number of years, but I recall some things that would have been amusing if they had not been so tragic. One of the striking things in such institutions is the peculiar forms of dress and headgear which the inmates affect, particularly the women. Their headgear is absurd enough outside the asylums, but it is even worse inside. It is possible sometimes to observe some association between the peculiar form of attire and the particular delusion from which the person suffers.

There are evidences in our day that people are really out of their mind by the form of dress they assume: I mean, of course, their religious covering, that upon which they depend to cover their sin. When I find people imagining that the mere bowing of the knee, and the saying of prayers, and the wearing of certain robes, and the observance of certain ceremonies, can be especially well-pleasing to God, they remind me of people in these institutions where people are not in their right mind. Of course, that is a serious reflection upon certain Doctors of Divinity, and Professors of Theology too. There are many forms of Christianity so-called that certainly suggest that men are not naturally in their right minds.

At a certain drawing-room occasion a lady who belonged to the Low Church, on greeting a certain professor, asked him if he had heard the very serious news. "No", he said, "what is it?" "Have you not heard that our rector has adopted the eastward position?" "Oh", said the professor, "you regard that as a very serious matter?" "I certainly do, a very serious matter." To which the professor replied, "Madam, astronomers tell us that the nearest fixed star is millions of light miles away from this earth (I do not remember the number of millions), and some mathematicians have made a very interesting calculation in respect to that fact. They have estimated that if all the ships' tonnage of the world—of all nations—could be commandeered for one purpose, emptied of all freight, and filled with peas; and if it were possible for them to reach the nearest star by a water route, and if then they should start in procession and one pea were dropped at every mile along the entire course, they estimate that all the ships' tonnage of all the nations of the world, would not be sufficient to contain the peas that would be necessary to mark that distance from this planet to the nearest fixed star." The lady looked at him in astonishment; then he said, "Now, madam, do you really think that the Maker of the stars is very much affected by this new position assumed by your rector?"

Was it not a good answer? What nonsense! What mummery to suppose that an infinite God is concerned about such matters! Religiously, multitudes of people are obviously not in their right mind.

Furthermore, *no man is in his right mind who requires external compulsion to restrain him from wrong-doing*. This man was bound with chains—but even the chains could not restrain him, for he brake them asunder; and I suppose wrought grave damage whenever he freed himself from his bands. How busy men have been—and still are—trying to make chains to bind men who are not in their right mind. What have we in all these political parties but a lot of chain-makers? They are going to make new laws: they are going to make men honest by some process of compulsion. Well, I wish them success. But I can promise them that it is not within the power of the shrewdest minds of earth to formulate a law which a man possessed of a devil cannot break. He will get through it somehow.

I wonder have you stopped to consider the significance of some things that are mere commonplaces in our everyday life? Why the cash register? Partly that the man's business may the more easily be kept in order—but chiefly that the employee may be prevented from stealing from his employer. It is a chain to keep him honest. What are all the checks and balances of business life to-day but attempts to compel men to walk in paths of righteousness when they do not want to? That is the function of many educational institutions, of many religious movements, and I suppose of practically all political parties. They are all busy making chains in order to keep men straight. But they break them. The man who needs compulsion to make him honest is not honest. He is honest only outwardly. The man who is no better than the law of the land compels him to be really, in the sight of God, as bad as he wants to be. That is the true man—not what you see in outward form, but what he is essentially, what he is at heart: "For as he thinketh in his heart so is he." You may bind him with chains, but if the devil is in him he is not in his right mind.

No man is in his right mind who is occupied with things that are dying and decaying, and who is preserved from self-destruction only by outward bands.

*The only religion that can be of any value to this world is a religion that will restore people to their right minds.* That is to say, the only power that can really bring blessing to individuals and to society is a power that does not devote itself to programmes of mere outward reformation, but that effects an inward change. The former may be all right in its place. I do not object to the chains, understand. I would rather see a raving maniac chained than let loose upon society, and while people are not in their right minds I suppose we shall have to give some thought to chain-making; but we must ever keep in mind the principle. "The law was our school-master to bring us unto Christ". Changing the minds of men, giving them a new heart, changing a man, not from without, but from within, is the earth's greatest, worthiest, and divinest, enterprise.

That is exactly what the religion of the Lord Jesus proposes to do, not merely to make a track along which you may run, nor to set before you an exalted ideal toward which you may devote your energy, not merely to teach you to hitch your wagon to a star, but to put such power into the wagon that you may actually reach the star. That is essentially the distinctive characteristic of the Christian religion. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The gospel is "the power of God", the dynamite and the dynamo of God. It has power to change men within, and to put them in their right minds, so that they will desire the things which God has planned for them, and find delight in doing the will of God.

A man is in his right mind *when he is able to recognize and distinguish between his friends and his foes.* It is one of the evidences of insanity that almost invariably when the mind is deranged, friends become foes, and foes become friends. You find people lauding those who have done them injury, and denouncing those who have never been anything but their friends. This man, when he saw Jesus Christ coming to him, said, "I beseech thee, torment me not." He thought of Jesus Christ as his enemy. The very Incarnation of all goodness, of all charity, of all compassion, of all grace, he looked upon as one who approached him with a view to inflicting torment upon his already tortured soul.

But is that not the popular view of religion? Oh, not the religion of chains, not that which binds a man, not that which is external. Strange paradox! Men welcome that! But when He comes proposing to give one a new heart, and a new mind, and to clarify his vision so that he may see all men clearly, when He comes Who is the Friend of sinners, and the one universal Benefactor, the Giver of every good and of every perfect gift—when He comes He is greeted often as though He were one's worst foe: He is esteemed a tormentor. How few there are who conceive of religion, the religion of Christ, as a minister of peace, of joy, of satisfaction, of power to realize the utmost possibilities of life here and hereafter!

Why is it? Because men are out of their minds. "The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." When you tell people that there is salvation in Christ, there

is joy and satisfaction and life abounding in Him, they say, "Do not speak to me of your fanatical views. I want none of your strait-laced religion. I am going to have a good time." What do they mean? They mean they are going to dwell among the tombs, that they are going to seek satisfaction in the things that, in the very nature of the case, must ultimately destroy them. You must keep poison out of the way of people who are insane. You must not trust them with sharp-edged instruments. Not infrequently they are deprived of everything which they could possibly use for their own injury, because they are unable to see where destruction lies, and where safety is to be found.

There is a moral, a spiritual, wrong-mindedness,—people out of their minds. And no man is in his right mind until he comes to the Lord Jesus Christ. That is a strong statement to make, but I venture the assertion that there is a sense in which sin is a form of insanity, and that no man is properly poised, properly balanced mentally, or is able to relate time to eternity, until he has been touched by the finger of God, and put into his right mind.

Have I made it plain, that the religion of the Lord Jesus is something that He does within a man? It is not only something He does for him—there is the objective reality, the objective value of the cross, of the atoning Sacrifice. There is all that. But that is the ground upon which He operates within the man, making him a new creature in Christ Jesus, and restoring him to his right mind.

## II.

GRACE ALSO PROVIDES ONE WITH PROPER CLOTHING. I have always had a very wholesome respect for men who know how to use needle and thread. It has always seemed to me to be a woman's business, and when I see a tailor at his work, to me he is a wonder. However they manage to make clothes, I do not know. It is a difficult job. But it is still more difficult to find clothes appropriate to wear in the presence of God.

When the people came out from the city they found this man clothed, and in his right mind. He had a new suit. I do not know how it was made, but he got it somehow; and he wore it in the presence of the Lord Jesus. He was clothed.

Some years ago a Hebrew gentleman came to my house to ask me whether I had any old clothes. I told him I had, but I feared they would be of no use to him. He said he thought he could make use of them. It was in the days when we wore Prince Albert coats with rather long skirts. I had one or two of them, and they were of English broadcloth. They were very good, but out of style—and of course I could not wear them! It would never do for me to be out of style! I told this Hebrew that I had a coat or two, but unfortunately, as I am something over six feet tall, I had difficulty in disposing of my old clothes (that was some time ago: I am wearing my own old clothes now). He said, "Let me see one of your coats; I think I can use it all right." I brought him down one of those long Prince Albert coats. He was only five feet, three or four, I should think. He took off his coat, and put mine on. The skirt of it almost touched the ground. He wrapped it about him, and walked up and down, and finally said, "This is a fine coat; it will do for me to wear in Jerusalem. I am starting next week."

He seemed to be quite proud of it. Presently he

picked up the skirt, and I think I can repeat in the pulpit what he said. It was not profanity. In fact, I do not know what it means, but he said, "Oh, gosh, what did you let them do that for?" He had discovered some moth holes.

There are many people who are busy providing themselves with clothes to wear in Jerusalem, but, which, when they are examined, will be found to be moth-eaten, and not fit for the King's palace. This man was clothed, and we need to be clothed—not after the fashion of Toronto, New York, London, or Paris. What strange fashions they invent! And how strangely we who think we are in our right mind do dress sometimes! But I assure you that it will profit us to give thought to heavenly standards, and to enquire how we may be so clothed that we may come to that "Jerusalem the Golden" of which we have been singing, and appear unabashed, not only in the presence of the angels, but in the presence of God Himself.

Ah, that is the great matter. Who shall clothe us in such a way that we shall not be ashamed when at last we stand before God?

"Eternal Light! Eternal Light!  
How pure the soul must be,  
When, placed within Thy searching sight,  
It shrinks not, but with calm delight  
Can live, and look on Thee.

"The spirits that surround Thy throne  
May bear the burning bliss;  
But that is surely theirs alone,  
Since they have never, never known  
A fallen world like this.

"O how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear,  
And on my naked spirit bear  
The uncreated beam?

"There is a way for man to rise  
To that sublime abode;—  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An Advocate with God.

"These, these prepare us for the sight  
Of Majesty above;  
The sons of ignorance and night  
Can dwell in the Eternal Light,  
Through the Eternal Love."

I was invited to a special occasion once when in London. I was not presented to His Majesty, of course, but I was in his presence, about twelve or fifteen feet from him. I sat among the Ambassadors of the Allied Powers during the Great War, as a "distinguished Canadian" who happened to be in London! That is what the letter accompanying the invitation said. I am no longer "distinguished". I have lost my reputation. But I was invited as such. In the invitation that was sent to me I was told exactly how to dress, I was informed what would be the appropriate clothing to wear for such an occasion. I said to myself, That saves me much trouble. I might not have known, but there it is on the invitation: if I am to appear in the King's presence, that is how I must be dressed. And I dressed as I was advised. I travelled along through the thousands who were lined up along the streets, by a pathway cleared for a few "distinguished" people!

My dear friends, if you and I are going to dwell in the presence of the King, we had better examine our invitation. He will tell us how to dress—and unless we are dressed as He directs we cannot get in. You say, "I learned how to dress religiously from one trained in a certain theological seminary. This is what the professor said would be accepted." You had better compare the professor's views with the King's invitation. Another says, "I was brought up in a certain school of religion, and I was told that if I would do so-and-so I should be all right." That will not do. The invitation which commands your presence before the King, tells you exactly how you must be clothed. If you accept the invitation, you must conform to the divine requirements. Put aside your moth-eaten garments, and all your religious fashions, and accept the one and only garment which will pass muster there, namely, the perfect seamless robe of His spotless righteousness, the righteousness of Christ which is imputed to us. That is the garment that will fit us to appear where God is.

Are you clothed thus? That is my question.

But divine grace does not confine itself to effecting an inward change only. *There should be a change in the outward aspect of life in the case of every man who has really been converted.* It is well to say you believe, but who is to know that you believe? Expositors have been troubled sometimes about what, from our point of view, may seem a contradiction between the teaching of the Epistle of James and the teaching of Paul's Epistles. Paul insists everywhere that we are justified by faith alone: James insists that we are justified by works. How can you reconcile the two? Properly understood, there is no contradiction. We are justified by faith in the sight of God, for when I say I believe, God knows whether I believe or not. You do not—you cannot know. You can only hear my profession. If I declare that I am a disciple of Christ, God knows whether I am telling the truth or not, whether I deceive myself, or am deceiving you. If indeed I do really trust Him, in the sight of God I am justified, and the righteousness of Christ is imputed to me.

But I am justified in the sight of men only by the good works which are the inevitable corollary of true faith in the Lord Jesus Christ. If a man does really believe in Christ, and is changed within, then there will be an outward change as well. It is of no use to say you believe if your life does not attest that there has been a real change within.

Lazarus was dead there in the sepulchre, and Jesus Christ said, "Lazarus, come forth!" When our Lord said that, somehow that life-call of the Son of God penetrated the deaf ear of Lazarus, and suddenly the heart began to beat again, and the pulse to bound, and life—life from God—throbbed through that erstwhile dead body. There he was in the sepulchre among the dead, like this man; but Jesus Christ said, "Lazarus, come forth", and he that was dead came forth. When the people saw him leave the sepulchre behind him, and come out into newness of life, everybody knew that he was alive. If indeed we are changed within, we must be changed without as well. We must "come forth" from among the dead. The only justification of our faith in God in the sight of men, is that we are thus changed. I may say I am a Fundamentalist, or, as I prefer, an Evangelical. I may say what I like, but if a godly character does not confirm my godly testimony, then I had better not make it.

That is the meaning of the ordinance of baptism, the observance of which you will witness in a few moments. We are buried with Christ by baptism into death, and raised again with Him to walk in newness of life. This man was clothed so that everybody could see not only that the mind was changed, but that there was an outward change as well.

### III.

THEN GRACE PUTS US IN OUR PROPER PLACE. This man was found "sitting at the feet of Jesus". That is the place for everybody who is in his right mind. There are religious teachers who class Jesus Christ with other religious teachers. That is because they are not in their right minds. If they were in their right mind, they would worship Jesus only. They would sit at His feet. That is the proper place for everybody who is in his right mind.

Here was a man who did not understand the miracle he had experienced. I am sure he did not. If you had offered him the wealth of the world, he could not have explained how the miracle had been effected. But he knew it had taken place. He knew that some miraculous transformation within and without had occurred. He did not know how, but he knew it was a fact.

You say, "I will not believe anything I cannot prove." Then you will believe nothing. You cannot prove anything. Somebody has said that the danger to which an educated man is exposed is that he is possessed of an ability to argue two sides of any question. You cannot prove your own existence philosophically. You believe ten thousand things which you cannot explain. There is not a man here who knows anything about his own body. You say, "I have studied it." No, you have not. The most skilled physician in the world knows more than you do, but his knowledge in proportion to what is unknown is as nothing. The greatest physician known will acknowledge again and again, "I do not know". It is only the little man who professes to know everything. Men who are really of consequence will again and again find the necessity for saying, "I do not know."

There are many things we do not know, but the man of finite mind, who is in his right mind, will always be found sitting at the feet of the Infinite. That is his proper place. Though he cannot explain the divine miracle, he believes it. I give it as my testimony: there is nothing in life of which I am more certain than that this Bible, from beginning to end, is the word of the living God. I am sure of it. I do not care what all the scholars say. It would make no difference to me if they were all to say I am wrong. It would not disturb my faith in the least.

"Who is this Jesus," said the people of His day. There is a man in that Bethany home, ask him, "Lazarus, who is he?" "He is the Son of God." "How do you know?" "Because I live." "How did He make you live?" "I do not know. Mary called me, but I could not hear her. Martha called, but there was no response. Others came to my grave weeping—at least they tell me they came, but I do not and did not know anything about it. But One came and said, 'Lazarus, come forth!', and instantly I became alive. It was the voice of God, and that is why I live."

When you have heard the voice of God, when that power which spake the worlds from naught has recreated you, so that you know you have become a new cre-

ation by the power of His word, you will be found at the feet of Jesus. That is our proper place. Do not look down on Him: look up to Him. Do not compare Him with anybody else: He is unique, He is the incomparable One. There was only one Jesus Christ, for "God so loved the world, that he gave his only begotten Son." Have you heard Him? Do you trust Him? Are you in your right mind now? Can you say, "Jesus Christ is my Saviour"? Are you clothed? "Yes", says someone, "I am arrayed in His righteousness." But what next? "I am sitting at His feet, saying, 'Lord, what wilt thou have me to do?'" That is the proof that we are really His. May the Lord bless us every one!

"Jesus, Thy blood and righteousness,  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

"Bold shall I stand in that great day,  
For who aught to my charge shall lay?  
Fully, through these, absolved I am  
From sin and fear, from guilt and shame.

"When from the dust of death I rise  
To claim my mansion in the skies,  
E'en then this shall be all my plea,  
'Jesus hath lived, hath died for me.'

"O let the dead now hear Thy voice!  
Bid, now, Thy banished ones rejoice:  
Their beauty this, their glorious dress,  
Jesus, Thy blood and righteousness."

### THE WITCH OF ENDOR

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday, January 4th, 1934.

(Stenographically Reported)

*Eighth in the 1933-34 Series of Thursday Evening  
Lectures on Biblical Theology, which is included in  
the Curriculum of Toronto Baptist Seminary.*

Lesson Text: I Samuel, chapters 26, 27, and 28.

We shall consider this evening the twenty-sixth, twenty-seventh, and twenty-eighth chapters of First Samuel.

#### I.

A word or two only on the twenty-sixth. We have observed before Saul's jealousy, and David's conduct in having committed him to the Lord, refusing to stretch forth his hand against the Lord's anointed. The twenty-sixth chapter gives us an account of another meeting when David, in company with the brother of Joab, went down to the camp of Saul at night, and, finding him sleeping, removed his spear and the cruse of water—and spared him yet again. Then David gives proof of his having done so by calling from the other side of the hill for Saul to send one of his servants for his spear. Thus, on the principle of the soft answer, David turned away the wrath of Saul, and won a further victory.

My only observation respecting this chapter, although every verse of it is full, is to call your attention to the constancy of David's generous attitude. There are some people who are good by fits and starts. They are generous one day, and mean the next. They are very much like the man who resolved that he would drink no more, and kept his resolution for several days—when he decided

it was about time he should give Good Resolution a treat, and therefore went out and got drunk. There are some people who are occasionally generous, and occasionally the reverse. David's attitude toward Saul was a settled and constant one. Saul was repeatedly delivered into his hand, and he always dealt with him in precisely the same way.

It was said of Reuben by his father, "Thou art . . . unstable as water, thou shalt not excel." Some people are about as variable as the mercury in a thermometer: they are up and down, and one never knows for two days together how he will find them. It is a good thing to be "steadfast, unmoveable, always abounding in the work of the Lord." It is equally well that we should be steadfast in our characters. We should cultivate constancy, so that we shall not change with the weather, and people may learn to depend upon us: "Renew a constant spirit within me," was David's prayer.

How very few really dependable people there are! We say of some, "They have some admirable qualities. When they are good they are very good, but when they are not—well, they are not."

David repeatedly resisted the temptation to lay his hand upon the Lord's anointed. "It is good to be zealously affected always in a good thing." It is well that we should carefully consider our course, and, being assured of the righteousness of it, push on to the end and not be changed with the weather.

## II.

There is a little psychology in the twenty-seventh chapter. David has just had a signal victory, and Saul has frankly acknowledged that he has played the fool, that he was wrong and David was right; and he has promised that he will not seek to do David ill in the future. One might suppose that David would have been somewhat elated following that expression of his enemy, but it seems to have had the very opposite effect. It is somewhat parallel to the case of Elijah after the Carmel experience. You find Elijah running away, and later asking, while resting under the juniper tree, that he might die. I called your attention to that in a lesson not long since. That is a piece of very natural psychology, that Elijah, having been wrought up to a great pitch of nervous excitement, should let down when it was over. He had stood as God's representative for three and a half years, he had had that marvellous experience on Carmel, the victory had been given him, the prophets of Baal had been slain, the multitude had confessed Jehovah as God, rain had descended, the famine was over, Elijah had triumphed—and immediately afterward he seemed to collapse. The reaction from the long strain took its toll.

And God took him away to the wilderness, and would not let anybody call on him. He gave His beloved sleep and committed him to the care of an angel, and when he had had a good sleep, the angel touched him and wakened him and gave him something to eat, sent him back to bed again, and watched beside him and by and by gave him another meal. That would be fine treatment for many people when they get in the doldrums. They do not need sermons. Much less do they need lectures. They cannot be safely trusted to the care of mortals like you and me: they need to be put to bed, and then given a good meal by an angel! It is the finest argument for a vacation to be found anywhere.

When David had had a great triumph, immediately he said, "I shall now perish one day by the hand of Saul. I have succeeded in eluding him several times, but one of these days I shall be killed." David is in the dumps, and is ready to run away into the land of the Philistines.

That principle is worthy of remembrance by you who are ministerial students. Be careful of your Sunday nights, especially if you have had a good day. If you have had a poor day it will not hurt you to see a few friends, but if you have had a good day, a real triumph, then get away by yourself lest you spoil all you have done. Reaction is inevitable.

I heard a great preacher relate his experience at a religious convention in the summer time on a week-day occasion, where there was a great assembly of two to three thousand people. A famous preacher preached, and the minister telling the story said, "I had heard him many times, but never had I heard him equal that occasion. I went up to congratulate him on the great message he had delivered. There were scores of other people coming toward him at the same time, and the great man said to me, 'I cannot talk with you here; come away quickly, follow me.' He slipped out a side door, and did not speak to anybody. We walked out into the country and sat down under a tree. 'Now', said my friend, 'what do you want to talk about?' 'I do not care particularly. What do you?' 'I only wanted to get away from those people.' 'I never heard you preach as you preached this morning. The Lord used you marvellously.' 'I know it, and I was afraid I might undo it.' He put his hand on my shoulder and said, 'The greatest gift the Lord can ever give a preacher is an intimate friend before whom he can safely make a fool of himself.'"

The preacher who told this story was speaking to a great company of ministers, and he warned them against acting unwisely following a successful day. I knew a marvellous preacher, a godly man, one of the finest men I ever knew—and I knew him intimately. He has gone to glory now. But I would have gone a long, long way to hear that man pray any time. It was worth a hundred miles of travel to hear him pray. It carried one into the seventh heaven. But he had a fatal gift of humour, and was very witty. His mind reacted very quickly. He would preach and carry the people up into the heavenlies, and then come down from the pulpit in a state of reaction. Somebody would speak to him; he would answer foolishly, and in one minute would undo for that particular person all that he had done. What he needed was a trap-door in his platform so that as soon as he had pronounced the benediction and said, Amen, it would open and let him out. He needed an angel to take care of him for the next few hours, until he had got back to normal.

Do not be quick in judging people who behave strangely at times. The greater the triumph, the greater the reaction. David was not a coward. David was not a weakling. David did not run away from difficulty. He had fought many a hard fight—as Elijah had. And yet, after that strange experience of going right into the heart of Saul's camp, leaning over his worst enemy and taking his spear from his bolster, and stealing away, while Abner, Saul's loyal servant slept, and then standing afar off on the hillside and taunting Abner, saying, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king?"—even after that triumph, David is singularly depressed.



When Saul heard what David had done he said, "Is thy voice, my son David? . . . Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." Notwithstanding, the next we hear of David is his gloomy prediction, "I shall now perish one day by the hand of Saul. I shall never be safe in Israel: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."

I repeat, be careful of your Sunday nights. Turn to this chapter and read about David. Read too of Elijah and the juniper tree. You will press down a good many blades of grass under that tree yourselves.

David forgot all about the anointing oil, he forgot the promises of God. For the moment everything cheerful passed from his mind. He was in the doldrums, ready to give up and run away into Philistia. When you feel like that, put out the light and sleep over it. When the sun is up to-morrow morning you will feel differently—especially if you have had a good sleep.

### III.

However, David arose and went down to Philistia and dwelt with Achish at Gath—he dwelt with the king, if you please. The servant of God was now living in a far country. David did not belong there, but he made many friends in his new surroundings, particularly the king of Gath. He wanted to make David his body-guard, that he might be his helper for ever. I need only say that these detours that you read so much about in the Old Testament are very dangerous. Abraham made a detour when he went down into Egypt. When he faced an emergency, instead of meeting it in faith—even that mighty man of faith—he went down into Egypt. He lost a great deal of time, but he came back "unto the place of the altar, which he had made there at the first: and there Abraham called on the name of the Lord."

We should all make more progress if we did not spend so much time going backwards. David did it on this occasion. He went down into Philistia, and then had to come back again. Let us pray constantly for steadfastness of purpose, and for grace undeviatingly to press toward the mark.

### IV.

We come now to the twenty-eighth chapter: "It came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever." David had kept company with the Philistines, and during the brief period in which Philistia and Israel were at peace, all that David had to do was to keep on good terms with the Philistines about him. But when war was declared, David had to declare himself. And now it is proposed that he should take up arms against his own country, and that he should fight against Israel. The king of Philistia said, "I will make thee keeper of mine head for ever. I will make you chief-of-staff. I will make use of your great military genius to destroy Israel."

But that was another story. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorn-

ful." You cannot keep company with worldly people without, sooner or later, having to adopt the cause which worldly people have espoused. You cannot live with the Philistines, and be on good terms with the king of Gath, without sooner or later having to draw your sword against the thing you profess to believe.

You see the point, do you not? Nothing is ever to be gained by that attitude of compromise. We are either a Philistine or an Israelite. We belong either in Philistia or Israel, but we cannot belong to both places. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Many a man has got into trouble as David did. "I do not believe in throwing texts at people all the time. I do not believe there is profit in constantly preaching to people. I do not know why, in a business way, I should not keep company with business men who are not Christians. I play with them, and they are good fellows." Quite so. When they say something one day at which you are expected to laugh, what are you going to do then? Are you going to reprove your friends? By and by you will find them taking up an antagonistic attitude toward the religion you profess—then what will you do? The time will come when David will have to decide whether he is going to fight for Gath or for Israel.

That is exactly what our Lord said, "He that is not with me is against me: and he that gathereth not with me scattereth." We must be on one side or the other. David's heart was right, but his head was wrong in this particular case. He allowed himself to be led astray into the land of the Philistines.

### V.

"Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." Samuel was the seer through whom God's revelation had come, but he was dead. That medium of communication was cut off. Moreover "Saul had put away those that had familiar spirits, and the wizards, out of the land."

Let me pause here to say that the Word of God never wastes itself upon nobodies and upon nothings. When the Word of God condemns wizardry and witchcraft, you may assume there is some reality in these things. Saul had done right thus far that he had put them away because the law had so required it. Now the Philistines gathered together, and Saul gathered all Israel together, and "when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled."

Saul wanted a counsellor. He inquired of the Lord, "and the Lord answered him not, neither by dreams, nor by Urim, nor by prophets". Saul had ordered the telephone disconnected, and it had been cut off at headquarters. Study Saul's life, and you will find that this was the distinguishing characteristic of Saul, that he refused to heed and obey what he knew to be the word of God: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord."

One can refuse to hear the word of God until by and by he cannot hear it. One can treat the voice of God as one treats the bell of an alarm-clock: by and by a dozen alarm-locks will not waken you if you do not obey the one you have when it summons you.

Incidentally, let me offer this counsel: never allow any-

body to make a joke of the Word of God. I have known people who had a habit of doing that. It is very easy to do it because the Scripture touches human life at every point. But the Word of God was never intended as a substitute for a professional jester. Let it be to us what God designed it should be, an authoritative word of counsel that is to be obeyed when it speaks. There are some hymns that I never announce—good hymns too. But I have heard people make fun of them, associating them in some way with that foolish jesting which is not convenient, and the usefulness of those hymns, for me, has been utterly spoiled. I cannot sing them, or hear them sung, without this nonsense coming up before my mind. I believe in having a good time, in having plenty of fun, holy fun. But let us deal carefully with the Word of God, lest, like Saul, there may come a time when we need a voice from Heaven—and the Voice will not speak to us.

I was asked years ago, to go to see a man who was a professed infidel. I went. His son was a member of this church, and I learned afterward that the man himself had been a member at one time. But he had abandoned all faith in God. To my amazement he seemed to have committed almost the whole Bible to memory. He could quote chapter after chapter accurately—and pour contempt upon every word. He had mocked at the Bible so long that at last it mocked him: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord."—"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

That was the psychology of Saul's attitude. He refused to hear when God spoke, and then there arose that great emergency in his life and he said, "I must have super-human counsel from somewhere. I must have a wisdom that is more than human, to know what to do in this emergency." Translating it into our speech, he took his Bible—but it did not speak to him. He inquired of the Lord, but there was no answer.

Spiritism is the legitimate offspring of unbelief. Whenever and wherever you find unbelief prevalent, a disregard of the word of God, a repudiation of the principle of divine revelation, side by side with that ultra-naturalism, if I may so say, there will grow up that thing that we call spiritism; for the reason that everybody knows this life is not all. There is a world beyond us, and men will have a message from it somehow. Whoever rejects the word of divine testimony, silences the Oracle. Then there is only one thing to do. Those who reject the testimony of the Book not infrequently consult a witch of some sort sooner or later.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto

me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

The question to be asked here is, Is this a record of fact? Had this witch of En-dor the power to summon Samuel from the place of departed spirits, and cause him to appear before Saul and communicate with him? There is nothing in the record to suggest there was any fake or fraud about it. I think we must accept it at its face value, that this woman had that mysterious power, and that when she called Samuel, Samuel did actually come. Saul recognized Samuel, and Samuel recognized Saul. Mark you: Samuel did not speak to Saul through the medium of the witch. It was in response to her call he appeared, and then he spoke directly to Saul, and Saul directly to him.

"Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

What a tremendous question! "If the Lord has departed from you, and if the word of the Lord has no voice for you, how dare you call me? What do you expect me to do for you?"

"And the Lord hath done to him, (David) as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel."

Personally, I believe that is literal history. That is what actually occurred. Samuel did come back from the abode of spirits, and did actually speak to Saul. He prophesied, and he prophesied truly, what should happen on the morrow, that in the conflict with the Philistines, Saul would be beaten, and that he and his sons would die in the battle. "To-morrow", said Samuel, "shalt thou and thy sons be with me. Thou hast finished thine earthly course." So much for that.

What has that to do with modern spiritism? I repeat, we may expect it, and every other ultra-spiritual cult, to



flourish when men turn aside from the revealed word of God. The Bible is our only guide, and I suppose there never was a time when these two opposites were so often found in contrast and juxtaposition as they are to-day. Take the Saturday paper and read the announcements of the religious services, and if you know the speakers you know that many, perhaps the majority of them, practically repudiate the supernatural altogether. They are Modernists; they are naturalists in religion. Yet beside the church advertisements, you have advertisements of all the devil's substitutes for the thing which men have rejected, the Word of the Lord. Keep that in mind and observe Saturday evening's paper when it comes out, and see whether I am correct or not.

What is there in modern spiritism? "Nothing", somebody says, "just a conjurer's trick, the shaking of tables, the ouiga-board, and all the rest of it." I agree with you that most of it is fraud. I think I should be inclined to say that it is ninety per cent. fraud, and ten per cent. devil—but no God in it anywhere.

There is a distinct difference between this case and the majority of modern seances. Theodore Roosevelt, in my judgment, was one of the greatest men the United States ever produced. He had one of the greatest minds of his day. He was a prolific author, and had a very fine style. Mr. Roosevelt died, and a spiritualist medium reported an interview presumed to have been held with him. Apparently Mr. Roosevelt still used something that was like the English language, but he had forgotten to speak it. Can you imagine why a man who had been President of the United States should come back to talk about lead-pencils? Why should men who are supposed to speak from the other shore talk such drivel? They do not talk it: it is just fraud in all such cases. But no wise man who believes the Book will say there is nothing in spiritism. There is!

Years ago, a few days after Marconi announced the first successful transmission of electric signals across the Atlantic, I preached a sermon on wireless telegraphy as an illustration of prayer. I lived in Hamilton at the time, and the *Hamilton Spectator* asked for the manuscript. They printed the sermon in place of one of Dr. Talmage which usually appeared. It was somewhat prophetic in character, although it did not require much prescience to see what wireless telegraphy would do. Some time after the sermon appeared in print a man came to see me. He asked if I was Mr. Shields, and on being told I was, asked whether I was the Mr. Shields who was the author of the sermon. Then he said, "Is your study in the house?" "Yes." "Would you allow me to go to your study?" I said, "There is not much in it, but you are welcome to come up." He came into the study, and looking around, said, "Where did you sit when you wrote that sermon?" "At the desk there; that is the chair." "I should like to sit in that chair." He sat down and looked about him. "Now, sir", said he, "you do not know it, but I want to tell you something: you are the finest spiritualist medium in the City of Hamilton." "I certainly did not know it until you told me", I replied. "When you sat in this chair", he continued, "and penned that sermon you were thronged with spirits." I said, "No, sir, I was not. I had my Book open before me, and I believe I had with me one Spirit Who told me something of the significance of the Book, and helped me to use this modern invention as an illustration of that ancient prin-

ciple that it is possible for men to communicate with God." But he would not have it so. I was a medium, but did not know it.

I enquired afterward and learned that this man was a prominent real estate man in the city. Later I discovered that he was the chief, the head, the president, of all the spiritualists in Hamilton. He insisted that I was a spiritualist medium.

I do not ridicule the principle of spiritualism because I believe it is in the Book. I believe it is possible, as exemplified here, for the Samuels to speak to the Sauls; but it is forbidden, and whoever does it, if he gets a real message, will get no message of comfort, but only of judgment. When I became Pastor of this church among the deacons was a man who was very wealthy: he was really a millionaire. After some years he lost his wife, and he went to a spiritualistic seance one day, and told the medium that he wanted to talk with his wife. The medium professed to bring her up, as this witch of En-dor brought up Samuel. What was the husband's question of his departed wife? Whether she would approve of his marrying again. And what do you suppose was the answer? Only one, of course! She would be delighted! That is what he wanted. And that, I suppose, is what he paid for! That is what the medium told him. Of course, that was only fraud.

Perhaps someone will say, "I think we ought to make a careful study of this subject." Why? I know all about spiritism I want to know. I am not going to make a special study of it. I have quite enough in the Word of God itself. I have a magazine in my files called *The Christian Spiritualist*, in which is an article written by a leading Baptist of Great Britain, no less a personage than Dr. J. C. Carlyle, who is to come to Canada, according to *The Canadian Baptist*, to assist in some sort of celebration in connection with the centenary of the birth of the great C. H. Spurgeon. This article written by Dr. Carlyle, and published in this Spiritualist magazine, states that when he was asked to become the Editor of *The Baptist Times* of London, he resorted to this spiritualistic medium to ask her whether he should accept the position. She told him that he was eminently qualified to become a journalist, and strongly advised him to accept the editorial chair of *The Baptist Times*, and promised that he would be eminently successful. When a Baptist paper accepts for an editor someone who is approved by a witch, they are rather hard up! I thought of publishing the article—I may some day.

Read what the Bible has to say about witchery and wizardry, and about those who have familiar spirits, and you will find that the Bible always ranks them with those who do the devil's business. As for example: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." When you find something labelled, "This is not for you", keep away from it. You do not need to study it any further. You can learn all there is to be learned about spiritism from the Bible itself; and, learning what the Bible has to say about it, you will shun it as you shun the devil. You need not investigate further.

If someone says, "It will not hurt you to come to a seance", my advice to you is to keep away. I am not

going to keep company with the devil, nor attend his meetings. I have a vivid recollection of a funeral service I conducted on one occasion. I spoke of the revelation of God in Christ, of the principle that He had brought life and immortality to light through the gospel, and that the only way we could know God was through Christ. I do not think I ever had a more difficult time in speaking. I am not super-sensitive in matters of that sort, but it seemed as though the very atmosphere would choke me. Everything I said came back. I shortened the service, and when I came out of the house somebody said, "Do you know where you were?" "No; but I know I was not far from the pit." "Well", said my friend, "that room was crammed full of Spiritualists. There were two or three mediums there." I felt as though I had been in the presence of the devil himself, and I believe one must be whenever he touches it.

There are many things in this city I have not seen—I do not want to see them. There are places indispensable to the health of the city, but I do not want to see them. So far as this principle is concerned, when anybody says, "What do you know about Spiritualism? Have you studied it diligently", do not be ashamed to say, "I know all the Bible has to say about it, and that is enough. It says it is of the devil, and I will have nothing to do with it."

Is that strong? Well, say what you like about it, I think it is well to be prejudiced sometimes—when your prejudice is scripturally based. Do not admit poison to your mind on the plea that you are "investigating."

That was the end of Saul. We shall see in the concluding chapter the tragic end of the story. The man had so atrophied all his spiritual faculties by disuse, had so set himself against the voice of God, that when the great crisis of life came, and he needed a Voice from heaven, God did not answer. The only voice he could get from the other world was through a woman with a familiar spirit, which voice predicted his doom—a prophecy which on the morrow was fulfilled to the letter.

## NEWS OF UNION CHURCHES

### Ordination and Recognition

At the call of the York Road Baptist Church, Guelph, a Council representing seven other Baptist Churches of a like faith and order, assembled on Tuesday, January 9th, at 2.30 p.m. for the purpose of recognizing the church, and ordaining the pastor, Mr. H. H. Chipchase. After duly examining the doctrinal statement, the church's records as to membership, Bible school attendances, and finances, it was unanimously decided to proceed to recognition of the church as a Regular Baptist Church at the evening service.

A new building has been erected, there is a well-organized Bible School of over one hundred and fifty scholars in attendance, and a membership of thirty-six immersed believers is reported. Twenty-six of these were baptized within the year and added to the church upon profession of faith in Christ.

The two-fold object of the Council was kept in mind throughout the sessions.

Rev. W. E. Atkinson, Secretary-Treasurer of the Union, was elected as Moderator. Rev. W. N. Charlton, of Hespeler, was elected Clerk.

The Moderator introduced the Candidate for Ordination, Mr. H. H. Chipchase, with a few well-chosen remarks, after which Pastor Chipchase gave a three-fold statement of his conversion, his call to the gospel ministry, and of the great doctrines of the Christian Faith which he believed and preached.

His statement of his conversion and call to the ministry

was brief and to the point. The Council agreed to hear all three before voting upon any of the statements. His statement of Christian doctrine was followed by a time of questioning, and the candidate by his ready and careful answers convinced the council of his fitness to enter the work to which God had called him.

The candidate retired, and after due deliberation it was unanimously agreed to fellowship him in all three statements, and proceed to ordination.

The evening service attracted a large congregation, and there was every evidence of a very keen interest on the part of the people in the work being conducted by the pastor. Pastor J. F. Dempster of Willowdale conducted the song service, while the Rev. Raymond LeDrew of Alton led in the devotional exercises. The Moderator presided. Rev. H. S. Bennett of Hamilton offered the prayer of dedication and ordination. Rev. C. J. Loney of Hamilton gave the charge to the church. The Moderator gave the charge to the pastor, and Rev. W. N. Charlton gave the right hand of fellowship into the gospel ministry.

Rev. Alex. Thomson of Toronto had been chosen to preach the ordination and recognition sermon, which he did after a goodly fashion from the text, "And ye shall receive power after that the Holy Ghost is come upon you," (Acts 1:8). The meeting was concluded by the singing of, "Jesus shall reign", and the pastor, Rev. H. H. Chipchase, pronouncing the benediction.

### Fenelon Falls

The genial and able pastor of the Fenelon Falls Regular Baptist Church began his fourteenth year of ministry among the people living at the Falls and in that community, last Lord's Day, January 7th. It is a good indication in these days of short pastorates to find a man who wears well and stays long enough to accomplish the work which God has committed to him as a minister of the gospel of Jesus Christ.

Mr. and Mrs. Carew are held in the highest esteem throughout the whole community, and we anticipate for them a much larger and ever increasing ministry in the days to come. We join heartily in wishing them joy and prosperity in the coming days, and trust that God may long spare them to this church and the people who love them so greatly.

### Lindsay

While no official statement has been received from the pastor of the Regular Baptist Church at Lindsay, we understand from the newspaper reports that the Town Hall in Lindsay was burned some time Saturday night, and all the church's Bibles, hymnals, and other equipment were destroyed in the fire. This will mean a severe loss to this loyal band of people, and the Office of the Union of Regular Baptist Churches of Ontario and Quebec would be glad to receive any contributions to assist the pastor, Rev. J. M. Fleming, and his people in replacing their loss.

The Rev. J. M. Fleming and his people were pursuing to the best of their ability the course outlined for them in the New Testament in propagating the Word of the Lord and the Truth of God as it is in Christ Jesus. Many souls have been converted and a good testimony has been established, and the Lord has been pleased to honor their ministry during these past few years. All the Union churches deeply sympathize with this people in their loss, and pray that the Lord may graciously give them another suitable place of meeting in the very near future.

### Comfort Boxes

Appreciation has been expressed on every hand by those who have been the recipients of Comfort Boxes at the Christmas season. Many of our Home Mission pastors, and some in other churches, who received these expressions of love have stated that it brought unbounded joy and cheer to their homes to receive these many useful articles of wearing apparel and household necessities.

It seems that the joy of those who had the privilege of furnishing these gifts almost equals the joy of those who have had their hearts gladdened by their reception.

Another year is coming, and already preparations are under way for another lot of boxes to be made up for those who find their ordinary means of income too little to provide them with many of the necessities of life. Will all the ladies' organizations who wish to provide a box, or articles for a box, please communicate with the Union Office as soon as a decision is made?

## Whole Bible Course Lesson Leaf

Vol. 9

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 3

January 21st, 1934

## FIRST QUARTER

WAR BETWEEN ISRAEL  
AND JUDAH

Lesson Text: 2 Kings, Chapter 14.

Golden Text: "The Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash."—2 Kings 14:27.

Bible School Reading—2 Kings 14:1-20.

## DAILY BIBLE READINGS:

Monday—Ezek. 28:1-10.

Tuesday—Ps. 62:1-12.

Wednesday—Prov. 16:16-25.

Thursday—Rom. 15:1-7.

Friday—Matt. 7:21-29.

Saturday—Matt. 12:38-45.

## I. AMAZIAH ENTHRONED (vs. 1-7).

In this record we are informed of several things respecting Amaziah, king of Judah. After stating the time of his accession to the throne, his age at that time, the length of his reign, and his mother's name, (vs. 1, 2), we are told that "he did that which was right in the sight of the Lord". This is splendid commendation, yet it is qualified by the phrase, "yet not like David his father", and by the explanatory clause, "he did according to all things as Joash his father did" (v. 3). Evidently he was a well-intentioned ruler, but he did not go far enough in his devotion to the service of the Lord. He permitted the people to continue their worship on the high places, contrary to the law, (v. 4). He was the equal of his father in devotion, but fell short of the standard set by his great ancestor. It is always a pity, and a loss when men do not go all the way with God. In all probability there were difficulties in the way of Joash's doing this: he would have encountered opposition in abolishing every vestige of heathen worship, but the divine aid would have been at his disposal, and victory would have crowned his efforts, if he had but attempted the task. Note the tenacity with which men hold on to that which is unscriptural, both in belief, and act; and the troubles to be overcome by those who would lead them to the One Who is the Truth.

After being firmly seated on the throne, Amaziah took action against the murderers of his father, (vs. 5, 6), and proceeded to teach the Edomites a lesson for their rebellion against his nation, (v. 7). In both cases his power was manifested. In the first he probably had to overcome the protective influence of some persons in high position in meeting out justice to the slayers of his parent, therefore the necessity for first making his position secure. There are

always some who will support bad people, either through self-interest, matter of policy, or lack of understanding. Evidence of this may be found in church life, as well as in political circles. In the second case victory was due to the presence of God with him. He had secured the aid of some Israelites for the payment of a price, but being dissuaded from their use by a prophet of God, he had advanced against the enemy with his own forces, and with faith in God, and gained a complete victory, (2 Chron. 25:7). God aids those who are right with Him, but enjoins them not to compromise with evil-doers. Their duty is to separate unto Him, (2 Cor. 6:17). Emphasize the fact of God's power; illustrate the manifestations of it in Old and New Testament periods; and make clear the divine disposition to use it in these days, (Acts 1:8).

## II. WAR WITH JUDAH, (v. 8-22).

The history recorded in this section is in great contrast with that which was intended by the divine will, or seemed possible in the earliest years of the nation's life. It discloses a predicament suicidal to continued national existence, and fruitful only of evil consequences. Such a situation was not brought about by one circumstance. Many factors entered therein, traced back to the time of Solomon, and his departure from the pure worship of Jehovah (1 Kings 11:4). It was a case of sin working itself out in death, friend opposed to friend, a family to family; the people of Judah against the people of Israel. The two kingdoms were living separately, with no close, or real, interest in each other, and while at times they are seen giving assistance to each other, their general attitude is not one of close friendship. Their relationship was not on a very satisfactory basis. The internal condition of each kingdom might be described in a similar manner. God intended something a great deal better for his people, but sin prevented the attainment of the ideal. Sin always brings misery in its train; and sin unrepented of, and not forsaken, always leads to further sin, attended by more serious consequences; and there is no limit, as we have seen in previous lessons, to the manifestations of its awful nature.

The immediate cause of the war between Judah and Israel was probably related to the action of the Israelites whose services had been rejected by Amaziah, and who on their way home had vented their rage on the people of Judah, (2 Chron. 25:13). The king evidently was acting on advice when he sought to retaliate for the depredations of these men, (2 Chron. 25:17). He was probably also elated with his victory over his ancient enemies, the Edomites, and believed himself quite able to administer chastisement to his fellow Israelites of the northern kingdom. In addition, we are informed of a deeper reason, affecting his relationship with God. By divine grace he had been granted victory over Edom, but forgetting the One to Whom he owed everything, he took possession of the gods of Edom and "set them up to be his gods, and bowed down himself before them, and burned incense unto them", (2 Chron.

25:14). For this the anger of the Lord was kindled against him, and He sent a prophet unto him, to point out his sin, and bring him to repentance; but in stubbornness the king ordered the prophet to cease talking, which he did, but not before he had given the warning concerning the destruction of Amaziah for his sinfulness, (2 Chron. 25:15, 16). The judgment of God is, therefore, seen in the punishment of Amaziah by Joash. Stubbornness, and rejection of God's will, affect the cause of this war. Amaziah was rushing on to his fate, despite the warning of the prophet, and the reluctance of Joash to accept the challenge, (vs. 8-14).

Several things may be noted respecting Amaziah at this time in his career. He was disobedient unto God; having forsaken Him for idols, and rejected His message and messenger. He put self-will in the place of God's will, and accepted the advice of men, rather than that of God. He refused to heed the warning of God, was judged for his sin, and came to a sad end, (vs. 19, 20). His conduct may be described as foolish, ungrateful, and wicked. Children of God in the present day must be very careful lest they also become lifted up with pride, get out of touch with God, and sin grievously against Him, (Prov. 16:18). "Let him that thinketh he standeth take heed lest he fall", (1 Cor. 10:12). The old nature is still as subtle and wicked as it ever was, and requires to be kept under by the grace of God, (Rom. 6:6). It should further be recognized that it is only as we are positively, and actively, obeying the will of God, we can please Him and be kept in the midst of temptation, (Jude 24).

## III. JEROBOAM, (vs. 23-29).

Several things are stated respecting the reign of Jeroboam over Israel. After mentioning the year of his accession to the throne, and the length of his reign, it is said that he did evil in the sight of the Lord: "he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin", (vs. 23, 24). Note as in former lessons, the standard, and fact, of judgment; and the certainty that the work of each one is being measured by the same standard. We observe further the increase of Jeroboam's dominion in accordance with a prediction made by Jonah the son of Amittai, (v. 25). The reference to this prophet makes clear the fact of his existence. The historicity of his book is denied by some, but the same is made manifest by our Lord's reference thereto, (Matt. 12:38-41). Jonah was a servant of God, and although disobedient on one occasion, he undoubtedly carried out the purpose of God on many other occasions. It is of importance to note the reason for the extension of territory under Jeroboam. It was not because of the divine approval of the actions of the king, but solely on account of His promise, made in mercy for His people, (vs. 25-27). It was His grace again in operation.—Judgment for sin is certain, but before this falls there is the period of grace. This may be observed in relation to Israel, later carried into captivity, (17:23), and to men in the present day, who will be called before the judgment throne.

## Whole Bible Course Lesson Leaf

Vol. 9

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 4

January 28, 1934.

## FIRST QUARTER

Lesson Text: II. Kings 15-16.

Golden Text: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Romans 8:7.

Bible School Reading: II. Kings 15:1-7, 16:1-16.

## DAILY BIBLE READINGS:

Monday—Is. 1:1-9.

Tuesday—Hos. 8:1-14.

Wednesday—Is. 3:1-8.

Thursday—Ps. 52:1-9.

Friday—I. Cor. 8:1-13.

Saturday—Matt. 27:11-25.

## I. AZARIAH OF JUDAH (15:1-7).

In the portion assigned for this lesson several kings are mentioned, and it is necessary, as in previous lessons, to note the kingdom to which each belongs. Azariah, or Uzziah, belonged to Judah, the southern kingdom. Concerning this king several things are worthy of attention. First, the length of his reign. "He reigned two and fifty years in Jerusalem," (v.2). This is in contrast to his predecessors, and also his successors, with but one exception, that of Manasseh, whose reign was longer by three years, (21:1). Such a long reign constituted a great opportunity for service to God and men, accompanied by its corresponding responsibility. It should be noted that position either in state or church, is not merely an honour to be enjoyed, or a privilege to be selfishly used, but an opportunity to be placed at the service of others. And the greater the opportunity, the greater the responsibility, both here and hereafter.

We may note in the second place the inspired judgment on Azariah's life: "He did that which was right in the sight of the Lord, according to all that his father, Amaziah had done; save that the high places were not removed; the people sacrificed, and burnt incense still on the high places", (vs. 3,4). The king evidently sought to please the Lord, within certain limitations, and under difficult circumstances. It seemed difficult to get the people to come out wholly for the Lord; just as in the present day there is a hankering on the part of many of the professed people of God for the things from which the Lord would have us separate. In their earlier national life the Israelites longed for the leeks, the garlic, and the onions of Egypt; they became tired of the manna from heaven, although it was esteemed as angels' food, (Num. 11:4-6; Ps. 78:24-25), and to-day there are not a few of the Lord's people who have become wearied of spiritual food, and are seeking again the beggarly elements of the world. They act thus to their own loss in time and eternity. Note the tendency of the human heart to go away from God, the necessity for keep-

ing close to Him, and the nature of the worship required of us, (John 4:24). Observation may again be made of the nature and significance of the standard of judgment: "in the sight of the Lord".

The fact that Azariah was commended for doing right in God's sight does not imply that his service was perfect throughout; for we are informed of a very serious sin committed by him when he was strong. His heart was then "lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense", (2 Chron. 26:16). By this action, which was contrary to the law, the king incurred the anger, not only of the priests, but of God; and received the divine judgment in the form of leprosy, which necessitated his dwelling in a separate house thereafter, (v. 5; 2 Chron. 26:17-21). Such conduct was foolish, unlawful, and bold, and deserving of punishment. It was so presumptuous that one would think the king would have known better than attempt it; yet it is not difficult to understand when we are aware of the depravity of the human heart, (Jer. 17:9). Note the dangers affecting the strong, in the possibility of being lifted up with pride, and self-assurance. Observe also the secret of Azariah's prosperity, (2 Chron. 26:5), his might, and his constructive work, (2 Chron. 26:6-15). He was a good king, who fell in the hour of his prosperity. Humility before God is the only safe and right course to pursue.

## II. KINGS OF ISRAEL (15:8-31).

During the long reign of Azariah over Judah, five kings sat on the throne of the northern kingdom of Israel. These were Zachariah, (vs. 8-12), Shallum, (vs. 13-15), Menahem, (vs. 16-22), Pekahiah, (vs. 23-26), and Pekah, (vs. 27-31). Concerning these rulers, few details are given. Respecting the first, we are informed that he reigned over Israel six months; he did that which was evil in the sight of the Lord; he was murdered by his successor, and that in him the prediction concerning the sons of Jehu was fulfilled. The second king was only one month in office when he also was slain; his slayer seizing the throne, and occupying the same for ten years. During that time he evidently conducted an expedition westward, and treated in a most cruel fashion the people of Tiphshah, who had at first refused to yield to him. He bought off the Syrians who were advancing against him, securing the tribute money by exaction from the wealthy men of Israel, and he did that which was evil in the sight of the Lord. The fourth king, Pekahiah, who succeeded Menahem, reigned two years, followed the footsteps of his predecessor, and perished at the hands of Pekah who succeeded him. This king reigned twenty years, surviving Azariah; did that which was evil in the sight of the Lord, as his predecessors, and died at the hands of Hoshea who succeeded him. As we read the record of this time in Israel's history, we are impressed with the foolishness of the people in forsaking God, and with the fact that sin is a hard taskmaster. Self-will leads to evil consequences; obedience to God's will brings blessing.

## III. JOTHAM OF JUDAH (15:32-38).

In contrast to the kings of Israel, Jotham of Judah did that which was right in the sight of the Lord, and prospered accordingly. He did not repeat his father's mistake of seeking unlawfully to participate in the temple service. He is a wise son who learns to avoid the evil, as well as to do the right. Jotham was a builder like his father, and became mighty to the extent of receiving tribute from an outside nation. But, despite his leadership, and the fact that "he prepared his ways before the Lord his God", the "people did yet corruptly", (2 Chron. 27). Again we see the difficulty of weaning men away from the error of their ways. The natural tendencies of the human heart may be noted, together with the necessity for divine salvation. Man cannot serve himself; his course naturally is never upward, and his salvation must come from without. Emphasis may be placed on the secret of Jotham's might, (2 Chron. 27:6), of the same nature as his father's. God honours those who honour Him, (I. Sam. 2:30).

## IV. AHAZ OF JUDAH (16:1-20).

In Ahaz we come to one who did not follow the good example of his father, but forsook the Lord God, and served idols, and brought great suffering upon his people. At first he followed the example of the kings of Israel in their form of idolatry, but going from bad to worse he eventually descended to the abomination of the heathen of Canaan in making his sons to pass through the fire, (v.3). By this act is possibly implied the passing of children between the red hot hands of the idol Moloch for supposed purification purposes. With the king behaving in this manner it could not be expected that the people would live on a very high plane. And this is confirmed by that which is recorded in Isaiah's prophecy. The increase in wealth and luxury in the two previous reigns had been the means of introducing corruptions which bore fruit in idolatrous practices under Ahaz. Undue prosperity is dangerous for most people for, like the prodigal son, they no sooner come into possession of their portion than they set off for the far country. In eternity some of us may have reason to thank God we were not permitted to become wealthy.

The conduct of Ahaz brought upon him the judgment of God in the shape of defeat at the hands of Syria, and Israel, (2 Chron. 27:5). Many of the people of Judah were carried away as captives. The Syrians took some as far as Damascus, but the Israelitish army essaying to bring some into Samaria were forbidden to do so by a prophet of the Lord named Oded, (2 Chron. 28:9), and his command being supported by certain of the heads of Israel, the captives were returned, clothed and fed, to Judah, (2 Chron. 28:9-15). It is pleasing to note that in a time when so many had forsaken God there were some who sought to obey the law, and were unafraid to declare their stand. There is a need these days amid the prevailing lawlessness, and loose regard for the higher morality of scripture, for courageous men and women who will openly and unhesitatingly take their stand for the teaching of God.