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

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SOVEREIGN GRACE ALLIED WITH SIMPLE FAITH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 20th, 1934

(Stenographically Reported)

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"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6: 37.

Prayer before the Sermon

As we bow before Thee, O Lord, this evening, we are aware that we are utterly helpless apart from the presence and gracious ministry of the Holy Spirit. We have to deal with matters which are hidden from mortal view, and which transcend all natural human understanding. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For the ministry of the Holy Ghost in the heart of every one who hears the message of the gospel this evening, we pray. May Thy word in this place be, not with enticing words such as man's wisdom teacheth, but in demonstration of the Spirit and of power. Use this service, we pray Thee, for the conversion of men and women. Bring many to Thyself. We ask it in the name of Jesus Christ our Lord. Amen.

Last Sunday evening we gave our thought particularly to the second clause of this verse, "Him that cometh to me I will in no wise cast out"; this evening we shall look at the verse as a whole: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Last Sunday evening God was pleased to use the message to bring many to Himself. A number here in this place confessed Christ, and I received during the week this simple letter from someone living in Toronto:

"Although you never even heard of me, I just have to let you know that I came to Jesus just as I was after listening to your sermon on Sunday night, May thirteenth. I had been troubled for a long time, and your message was so simple and plain that I believed and confessed. Now I know that you will rejoice with me, and remember me in your prayers that I may grow in grace and in a knowledge of the truth; that I may always be ready to confess Christ."

I rejoice in that testimony. Next to being saved ourselves, there is no joy on earth comparable to knowing that other people have entered into life.

I endeavoured last Sunday evening to make the way of life plain: this evening I shall hope that God will help us to make it plainer still. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We read this evening the immediate context, the story of the miracle of the loaves and fishes. The people were so impressed by that manifestation of divine power that they said, "This is of a truth that prophet that should come into the world." "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone."

Thus you will observe our Lord was for a brief period very popular. A religion that concerns itself with loaves and fishes is likely to be very acceptable to the multitude. Thousands of people to-day would be glad to be fed at the charge of others, as there have always been. Hence many churches give themselves to a discussion, in one form or another, of the problem of providing sufficient loaves and fishes.

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

Even among professed ministers of the gospel the emphasis nowadays is being laid upon the temporal advantages of such religion as they have. I believe our Lord designed to teach us a lesson by this episode; for when He saw they would take Him by force and make Him a King, He departed into the mountain alone. The disciples set sail across the sea of Tiberius for the other side, setting their course toward Capernaum. During the night, in the midst of a great storm, the Lord appeared to them walking upon the waves. He quieted their fears, and stilled the tempest, and He was received into the ship, and they reached the other shore.

On arrival there they found many had outrun them, and there was a vast multitude of people still eager to put a crown upon the brow of the One Who had given them bread to eat. He said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled—not because ye had eyes to see the glory of God in the manifestation of His power, but because ye were fed." They were attracted by a religion that ministered to the physical nature. Then He admonished them: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." He expounded the spiritual character and purpose of His ministry; with the result that at last even many of His professed disciples said, "This is an hard saying; who can hear it?" When our Lord perceived that they murmured, that they did not like His preaching, that they were critical of His sermon, He said, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before . . . There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

Then His disciples, as well as the multitude in general, turned their backs upon Him; and hundreds—thousands turned away from Him—and the great Preacher saw His congregation depart, until at last there was a little company of only twelve men left. He said in effect, "Why do you not go too? Why have you stayed? Will ye also go away?" And one of them answered, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." To which the Prophet of Nazareth replied, "Have not I chosen you twelve, and one of you is a devil?" All the great preacher had left of the multitude that would have made Him a king was eleven men who sought eternal life.

But throughout, He comforted Himself by His own knowledge of the character of His mission. He did not lower His standard. He did not modify His message. I suppose, had there been theological training schools in those days, the professors would have held up the Prophet of Nazareth as a conspicuous example of how not to do it. They would probably have said, "You see how He had the ear of the multitude? Observe how popular He was. But because He would not accommodate Himself to circumstances even in the least degree, they turned away from Him; and now, instead of being followed by thousands, He has only a little company, a mere handful left." That is what they would say today. That, indeed, is what is recommended to us in many quarters, that we ought so to present the gospel

that nobody will be offended by it, but that everybody will gladly receive it. But, my dear friends, it is not possible to present the message of grace to natural men in a way that will be palatable.

When our Lord saw the ferment in that great crowd, and discerned the resentment that was stirring in their hearts against His spiritual message, He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. I shall not fail. I shall have all that the Father wills I should have. And him who comes I will in no wise cast out."

So this evening I dare to ask you with me to take a peep behind the scenes, to look very simply—do not be afraid of the word—at the philosophy of salvation; to see why some people come to Christ, and why some others do not come; thus we shall understand how God does things. Here it is: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

This is the gospel, whether it be Calvinism or not. These are words which fell from the lips of the Lord Jesus Himself. You cannot ignore them. You must face them, and understand what He meant. I am ever thrilled as I observe Him marching triumphantly to His goal, never turning to the right hand or to the left, never discouraged, never distressed, never questioning whether He will succeed or not—sure right from the beginning that His life would be a glorious triumph, and that He would finish the work which He had come to do.

I say to you that that is true of the gospel. The gospel, being of God, and the message of a sovereign God to a sinful world, cannot possibly fail. Whether people hear, or whether they will forbear, it remains written, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

I.

Very well, then, THERE ARE SOME HUMAN SOULS WHICH ARE SPECIFICALLY GIVEN BY THE FATHER TO THE SON. That is a tremendous statement that Jesus Christ here makes. Let us examine it:

All souls are His, and, consistently with the laws of His own nature, He is sovereignly free to do as He will with His own. Do you believe in God? What sort of God? The God to Whom we addressed our praises but a moment ago? The Creator and Preserver of all, from Whose almighty fiat all things have proceeded? Do you conceive of God as the Creator of *all* things, to Whom all men and all things, in all the universe, are subject? Is He indeed a Sovereign, universal, Director, Dictator? I said *universal*. I mean that His power is exercised, not only throughout this little planet upon which we have our habitation, but is Lord of a myriad, myriad worlds. He is the Lord of the universe. It is not a multiverse: it is a universe. It is all one. The laws which bind its constituent parts together all have their source in Him: "He is before all things, and by him all things consist." We need a revival of that conception of God. That is the truth of God revealed in the Book. "He hath made all things for himself." All souls are His by right of creation. He made them, not they themselves.

I know that is unpopular to-day. Sin is anarchy. Sin resents external regulation. Man wants to be a law unto himself, and refuses to be subject to anybody. This God Whom I proclaim to you is the Lord of all souls, every one; and I repeat, He can do as He will with His

own—subject, however, to the laws of His own nature. There are some things which even God cannot do. That is to say, He cannot violate the law of His own being. He cannot deny Himself. He is the "God that cannot lie". He cannot act in a way that would be inconsistent with the principles which constitute His essential nature. He is a holy God, and, as such, He is the source of all moral law; and therefore, by virtue of the fact that we derive our being from Him, we have certain inherent rights.

Have you thought of the import of that tremendous saying in the beginning of the Book? When God had made the created order, He made man in His own image and likeness, and said, "Have dominion". In what sense was man made in the image and likeness of God? Not as to form, for God had no form. Nor until He manifested Himself in Christ did man ever see God. God is a Spirit. In what sense, then, was man made in the "image and likeness" of God, unless in this sense that he was a partaker of His moral nature. The possession of the power of choice involves responsibility. There is no moral law for the birds, or for the beasts, or for the grass of the field. They obey the law of their own nature. But God made man separate from all the rest of creation. The brute beasts are made to be taken and destroyed—but not man. A man might justly complain against a holy God were it possible for him to say, "Thou didst bring me into the world without choice on my part, and didst make me subject to death and destruction." "Made to be taken and destroyed": that is true only of natural brute beasts; not of any man. Therefore I say, God will not, in His dealings with His human creatures, violate principles of justice, truth, righteousness, equity, which are of His own essence. He can do as He will with His own, but He *likes* not to violate His own law. He Who is the Source of law will never be a transgressor of the law He has made. He will bind Himself—if I may reverently say so—to the constitution of that moral order which owes its being to Him.

We are all made under the law; but man has used his volitional prerogative to transgress the commandments of the Holy One, for "all have sinned".

Immediately you will say, "It is the old story, I suppose, of the sin of Adam, 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'" Yes! Yes! But "sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Are we then condemned for Adam's sin? No. "Every man shall bear his own burden." So runs the gospel story: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Someone may say, "What about the people who have never heard the gospel? Are they to be held responsible for its rejection?" In the divine economy no man will be held responsible for the thing for which he is not himself inherently and inevitably accountable. God will not be unjust. No man will be held responsible for rejecting a gospel he has never heard. But what is this Light that has come? It is a light that "lighteth every man that cometh into the world". There is a light in nature: "The invisible things of him from the creation

of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." There is a testimony to God in nature.

The law is written also in men's consciences. There is a testimony to God in the conscience of every man. I know it can be trained, and seared. Notwithstanding, it is written, "their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another". Hence God has His witness everywhere.

But above all there is the light that shines in the face of Jesus Christ, "the light of the knowledge of the glory of God in the face of Jesus Christ". Is there any contradiction, any disagreement, between the testimony of God in nature, between the moral witness in the human conscience, and the light which shines in the face of Jesus Christ? What is the testimony of God in nature? It is the light that shines from the face of Christ, for He is the Creator: "All things were made by him: and without him was not anything made that was made." If there be any testimony in nature, it is the testimony which Jesus Christ has put there.

"Let us make man in our image, after our own likeness." I do not teach the doctrine of the "divine spark" in every man. That is not in the Scripture. But there is a moral witness, as I have already shown by the passage in Romans. Is there to be found anywhere a man who has lived up to the light he has? A man will not be condemned for rejecting the full-orbed testimony of God in the person of Jesus Christ if he has never heard it; but he will be condemned for doing violence to his own moral nature, and for refusing the light of nature itself. I dare to say there is not to be found a man in any land on earth who can truthfully say, "I have followed the gleam; I have done so far as it was humanly possible all that a man could do by the light he had." Everybody has sinned against light; and of all sinners in the world there is no sinner anywhere quite so culpable, whose sin is quite so black, as he who has heard the gospel, who has seen God presented to him in the face of Christ, before whom Christ has evidently been set forth crucified—of all sinners on earth, they who deliberately reject the gospel of Jesus Christ are the greatest sinners out of hell, even if they are in the pulpit and mock at the blood, and at the inspiration of the divine Book, and at the great mystery of godliness in Christ. There is no sin before God comparable to the sin of rejecting His full-orbed revelation of Himself in Christ.

I preach this evening in this church to some men and women who are greater sinners than the worst savages in Africa. They never had the light you have. They reject their light, but you reject the greater light that shines in the face of Jesus Christ. We have all forfeited all right to the divine favour, for we have all sinned, and "come short of the glory of God".

But some from among those who have thus come under the condemnation of the law, God, in His sovereign mercy, has been pleased to give to His Son, those whom He chooses. Do you not like that doctrine? Why do you not? You do not want to be saved, do you? "No." Then why complain? You do not want to come to Christ? "No." Then why grumble if you are not invited?

I sought for an illustration of this great principle, and I said, I must not go outside the Book for that. Where can I find one in Scripture? No illustration can adequately set forth the gospel, because in everything that is made up of human elements there are always human limitations. There is nobody like God. "To whom then will ye liken me, or shall I be equal? saith the Holy One."

Some of you are familiar with the Book of Esther, and you remember how the children of the captivity incurred the wrath of Haman, who is described as "that wicked Haman", "the Jews' enemy". Haman, because of his hatred of Mordecai, secured the passage of a law which brought all the Jews, by virtue of their birth, under the condemnation of the law. Esther, at Mordecai's behest, went into the presence of the king, notwithstanding there was one law of his to put any to death who came uninvited into his presence, unless he should hold out the golden sceptre. When Esther appeared he held out the golden sceptre to her and said, "What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." The invitation was accepted, and when they came the king renewed his question, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Esther said, "I come to plead for my life, and for the life of my people. If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain and to perish." Then said the king, "Who is he? and where is he, that durst presume in his heart to do so?" Esther replied, "The adversary and enemy is this wicked Haman." And you remember the story, how he was taken out and hanged upon the gallows which he had prepared for Mordecai. Then it is written, "On that day did the king Ahasuerus give the house of Haman the Jew's enemy unto Esther the queen. Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name." Thus he gave Esther all the people who were subject to death, and a decree was issued to that effect. That was the gospel. And the posts went out, "hastened and pressed on by the king's commandment", telling the people that the king had given them to their great intercessor Esther, and that for her sake they would be saved.

That is far from a complete illustration; but of those who have forfeited the right to live God has given some to His Son. On the ship of Alexandria, when the people were terror-stricken, the preacher in chains, the Apostle Paul, said "I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Thus Paul was given all the souls that were with him in the ship. "All that the Father giveth me shall come to me", said the Lord Jesus. And whether we understand it or not, we must receive

that statement from the Son of God, that some have been given by the Father to the Son.

II.

ALL THAT ARE GIVEN TO THE SON SHALL COME TO HIM—all of them. *It would be of no use to give them to Him if they could not be possessed.* What if someone were to leave you a gold mine near the north pole? You might strut around in your rags and say, "I am rich; I have a gold mine although I cannot get at it." What if some of the ships that have gone to Davey Jones' Locker were given to you? What if the *Titanic* were given to you? Of what use would it be to you at the bottom of the Atlantic?

Or, what if a man had set his heart's affection upon someone, and had secured permission of her father to marry her, and should discover either that she was in jail so that he could not have her, or she were somewhere on a distant continent, and he could not reach her? That would not be much of a gift, would it?

Of what value would it be if souls were given to Jesus Christ if they were not to come to Him? The very fact that they were given to Him implies that all that the Father gives Him shall come to Him. It is not enough that He give them: He must bestow the gift so that it may be possessed by Him to Whom they are given.

How shall they come? *They only will come, of course, who need Him, who want Him, and who desire to come.* I know that many of you will object to my doctrine this evening, for you like to think of salvation as though it were like something down yonder in the store that you can go and get when you like, and at your own pleasure. You like to think it is there awaiting you, and that you may get it if and when you want it. Not thus may you receive salvation. You will be saved by the sovereign pleasure of God, if you are saved at all. If and when you are saved it will be by His will, and not by your own: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Do you want salvation? "No, sir, I do not see why I should seek salvation." Then do not complain if you are passed by. Do you need a Saviour? "No, sir." Then there is no invitation for you. Do you desire forgiveness of sin? "No, sir; I feel no need of forgiveness." Then there is none for you.

I read in the papers sometimes of certain banquets; I note the names of those who sat at the head table, and of others who were "among those present". I am not greatly disturbed at not receiving an invitation because I had no desire to be there. I cannot reasonably complain if I am not invited where I do not want to go.

If you despise salvation, you cannot complain justly if you are left to your own devices.

Who are they who are Christ's, and how shall they come? It is written in this discourse, "And they shall be all taught of God." People are constrained by the power of divine grace: "All that the Father giveth me shall come to me." How do they come? God never makes an automaton of any man. He never lassos him. In the economy of grace He never puts a bit and bridle in his mouth and compels him to do what he does not want to do. He compels men by law, but not by grace. This is how grace works: "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." That is how it comes about. It is not by man's word but by the word of God men are taught. By

the goings of God upon his own spirit a man is enabled to understand what is written in the gospel.

What does He teach men? How does a man find out he is a sinner? You all look quite respectable, and so far as I know you are all as respectable as you look. That may be true of the people whose ears I reach by radio. I dare not sit in judgment upon you. I heard some young men preach some years ago. There was a man sitting in a pew in front of me, and when the service was over I said to him, "You are interested in what you have heard to-night?" "Yes, of course. Who would not be?" "You are concerned about your soul's salvation?" "I am not sure. That is another matter. I should like to ask you a question if I may: On whose authority do these young men presume to tell me I am a sinner?" The young preacher had told us we were all sinners, but he had quoted no authority for saying so.

I cannot judge your life: I only know what God says. Even the letter of the Word will not convince a man of sin: it is only when the Holy Spirit works upon the heart of a man that he cries, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts." I am not an expert. I cannot tell whether the whole head is sick, the whole heart faint; whether from the sole of the foot even unto the head there is no soundness in you; but wounds, and bruises, and putrifying sores. I cannot tell you that: I only know what the Great Physician says; I only know that when men are taught of God by His Spirit they learn they are sinners. And when they know they are sinners, they know they need a Saviour. Then it is the gospel becomes attractive to them, and they turn to God for salvation.

That doctrine is enough to empty any church. That is enough to drive you all away from me. I ought to be persuasive and plausible, but I do not know how to be so! I do not know how to be faithful to my trust without saying things that will literally cut you in pieces before the Lord—and nobody likes to be cut in pieces; nobody likes to be made uncomfortable. But the Spirit of God does it, and when the Spirit of God does it, when men are taught of God, and they "hear of the Father", then they come to Christ. I have known many people to go out of this place almost frothing at the mouth, vowing they would never come back—and they meant it. And they never would have come back had not God made them. You can fight with me if you like: I have no power over you. You may challenge what I say and declare you do not believe it: that is your privilege. But I remind you of this saying of the Lord, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands?"

If a man is taught of God, by the Spirit of God, he will be led to come to Christ. The only proof that any man is elected as one of the Father's gifts to the Son is that he comes to Christ. When I see evidence that a man has come to Christ I cry in my heart, "Hallelujah; that is one of the crown jewels." How do I know? That he is better than other men? No! I only know because he has come to Christ. Nobody comes to Christ but those who are taught of God. That is why we meet so often in this place, to invoke the power of the divine Spirit to teach men their need of Christ.

III.

All who are thus given, come to Christ; and ALL WHO THUS COME TO CHRIST, ARE RECEIVED BY CHRIST: "I will in no wise cast out." So we come back to last Sunday evening's text. Do you want to come to Christ? If you do, He will "in no wise" cast you out.

I should like, before I send you away, to show you how wonderfully easy and simple this doctrine of the sovereign grace of God makes the principle of faith to be. I could not believe if I did not see that salvation is by grace. If there were any element of human merit or human resolution in it, I am so conscious of my own weakness I should despair of ever being saved. But if He does it, if it is all of God, there is every reason why I should believe.

It is easy to go to a place to which you have been invited, and where preparation for your reception has been made. Have you ever gone to a place with some question in your mind as to whether you would be well received? But if you have received an invitation from a friend saying, "I hope to see you at my house on a certain day, and I shall be on the lookout for you. I want you to come to dinner", you go with alacrity. When you are expected, you can go without any misgivings. You expect someone to be looking out the window, and scarcely have you knocked when the door is thrown wide and your host or hostess says, "Come in; we are waiting for you." But it is another matter to go where you have an idea you may not be very welcome.

Will you suffer this simple personal illustration? During my married life it was my joy and sometimes my boast that I could take anybody home at any time without any announcement, and be always sure the household would not be unprepared. Sometimes I have said to a prospective-guest, "Come home with me to dinner." "No; that would not be fair. Your wife will not be expecting me, and it is not fair to impose one's presence where he is not expected." But sometimes I have had a better invitation than my own. I have given such an invitation, and then added, "My wife said I was to be sure to bring you home". "She is expecting me?" "Yes." "Did she prepare for me?" "Yes." "Then, I will go. I shall not be embarrassed if I am expected."

When I was a little boy I heard my father tell a story about which we afterward had many a good laugh. He had been invited to dinner and for some reason was unable to go; a funeral or some church duty prevented his keeping the engagement. Some time later he met the friend who had invited him, and he said, "We were disappointed you did not come to dinner the other evening". "I was disappointed, too", my father replied, "but it was absolutely impossible; duty prevented my coming". "We missed you, and you missed a good dinner too. We had twenty pounds of beef waiting for you"! They had made ample preparation at all events—and I should judge a good dinner went partly to waste that day.

Thus when everything is prepared, and your name is on the invitation, and somebody is waiting at the door to welcome you, it is easy to go, is it not? That is the gospel. If I had to speculate about it, and plan for it, I might well think God might be surprised at my coming. But Jesus Christ said, "Go and tell them it will not surprise My Father. He knows all about it. He gave that sinner to Me. Tell him when he comes he will find the table prepared, enough and to spare, blood to wash his sins away, righteousness to be imputed to him." Do

you not see how the sovereign grace of God makes it wonderfully easy to come, and to believe? I recall an instance when my predecessor in this pulpit, Dr. Thomas, came one day to Toronto. I took him home with me to dinner, without announcement at all. We sat down, and had about completed our meal when I said, "O Doctor, I have just remembered something." "What is it?" "There is a banquet to-night, and I am supposed to be there at eight o'clock." "All right," he said, "you hurry away: I shall not mind." "But you must come with me." "I cannot; I have no invitation." "That does not matter. You are everywhere welcome", I said. But, he replied, "I have received no invitation". I said, "If it had been known you were in town my host would have invited you, in common with others. I will take the responsibility; you come along." He had on a gray suit, and protested that he could not go dressed like that to a formal function. "What should I look like in these clothes when everybody else will be appropriately dressed." "Nobody cares what you wear", I said; "it is you we want. I will accept full responsibility. Would you not like to come?" "Oh, yes," he replied: "I should like to meet your host of the evening; he is a friend of mine as he is of yours, but I am hesitant about going." I said to him: "If you would really like to come, I am sure you will be welcome."

I put on a black coat because I had been invited, and Dr. Thomas went with me in a gray sack suit. The host was at the door, and when he saw us he said, "Dr. Thomas, I am delighted to see you. I am so glad you came." He put his arm about him—and I was forgotten. I was invited, but I was left to shift for myself. After a while the guests were called to order, and I was assigned my place. But on the platform there was a head table, and at the chairman's right was the guest of honour, a man from New York who was the speaker of the evening—and on the chairman's left was my friend Dr. Thomas in his gray suit, second only to the one in whose honour the dinner had been arranged. Because he wanted to go, his host wanted him to come.

"Do you say, 'I fear I have not the right clothes.'" I know you have not. "I fear I am not fit for the banquet." I know you are not fit—but do you want to come? Do you say, "I wish I were a Christian. I wish I were saved"? That is the most positive proof that you have been "taught of God"; for no man ever says that until the Spirit of God has taught him. Man, you have an invitation, and you do not know it; and I promise you there is a place at the table waiting for you.

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him:
This He gives you—
'Tis the Spirit's rising-beam."

Is that not plain? I have not mystified you with this great doctrine, have I? I have tried to show you that God does it all, that He has made full preparation, and that we have nothing to do but come. May the Lord help you to come for His name's sake; Amen.

We beseech Thee, O, Lord, to honour Thy Word this evening. Now that the feast is spread, and all things are ready for the supper, and the King awaits His guests, O let it be that to-night many in this house, and many others who have heard this message, may be constrained by the sweet and gentle operations of grace, to come to the feet of Jesus Christ, and find salvation there. We ask it in His name, Amen.

HE GIVETH "MORE" GRACE

Oliver Twist did not monopolize either the desire or the necessity for "more". The desire and the necessity for "more" seem to be a rule of life. We have often thought sympathetically of the recurring duties of the housewife, and have felt that life would be greatly simplified if some way could be devised whereby we could get along with about one meal a week. But no such plan has ever yet been found: hence our recurring physical requirements have to be met if we are to continue in life.

That means, of course, that the housewife always needs "more": "more" supplies from the various stores; "more" gas or electricity to cook and light with; "more" water and soap to clean with—"more" of everything. There is no end to it. The household must have "more".

And because that is so, someone has to earn some money. So day by day the man goes to his work, whatever it may be, in shop or office or school; and he is always busy trying to make a little "more" money. Not necessarily more than he made last week, but more money for this week; because last week's income, of necessity, was spent.

The same principle applies to the Christian life. We do not know where it originated, but we have heard the hackneyed phrase quoted hundreds of times in prayer meeting, when earnest brethren have reminded the Lord that "past blessings will not suffice". Which means, being interpreted, that those assembled are a company of religious Oliver Twists who have returned for "more". And that which is required is supplied: "He giveth more grace." The Lord has never exhausted Himself, nor allowed the contents of His storehouses to diminish. We are never straitened in Him, but only in ourselves. "Our sufficiency is of God."

That being so, the same principle applies to every enterprise which has for its end the spread of the gospel of Christ. Every such enterprise is always needing "more".

We write thus because we are often disposed to feel that, having made one contribution to a worthy object, we have perhaps fulfilled our duty. At all events, this little note is written to keep before our readers the fact that the *Radio Fund*, *The Gospel Witness Fund*, and the *Seminary Fund*—these three hungry children—are so healthy that they have never managed yet to carry on their work on a diet of one breakfast a year, or a month, or even a week. Please do not tell anybody, but there have been times when they have all had to go without breakfast, and when supplies have been pretty low. These hungry children are in fullest sympathy with the widow of Zarephath and her son: they know all about the little meal in the barrel, and the little oil in the cruse. And were it not for the coming of our Elijah they would have been hungry many times. But He giveth "more" grace.

Therefore suffer this reminder: these three hungry ones always need "more".

THE SEMINARY GRADUATES

The graduating exercises of Toronto Baptist Seminary were held Thursday evening last. There was a magnificent congregation, the largest gathering we have yet had. It is evident interest in the Seminary and its work is steadily increasing.

The Commencement address was delivered by Rev. W. S. Whitcombe, and consisted of a strong pronouncement

on the necessity faithfully and uncompromisingly to declare the great verities of evangelical faith. Mr. Whitcombe especially urged the graduates to be faithful in a systematic presentation of the great doctrines of grace. One Christian brother present, not a Baptist but who has an interest in the great work of Christian education, and makes a practice of attending such services as that of last Thursday, said he thought he had never heard on such an occasion such a strong, sane, and withal spiritual, appeal. The Seminary is singularly blessed in the members of its teaching staff, and when we hear them speak in turn we have a feeling that each one is the best.

The students were, of course, on hand in full force, as were large numbers of their friends. The President of the Seminary presided; the scripture was read by Rev. Alex. Thomson; and prayer offered by Rev. A. C. Whitcombe.

PRIZE WINNERS

The prize for the best student in First Year Greek was won by Mr. Russell R. Travers, of Vancouver, B.C. The prize in First Year Hebrew was captured by Miss Hilda Broad, of Toronto. The prize for the best student in French was won by Miss Lillian Wellington. Two special prizes, provided by one of our missionaries in Liberia, for the man and woman among the students who the student body, by vote, had adjudged to be the finest Christian characters, were won by Mr. Bruce Hisey and Miss Lillian Wellington.

Ten students received the three-year Theology Course diplomas, and two the two-year Bible Course certificate. The graduates in Theology were: Miss Florence Campbell, Mr. John Brown Cunningham, Mr. Ezra Ray Faulkner, Miss Olive Mary Gibbard, Miss Mary Millar, Mr. Duncan Macgregor, Mr. Viotta Pennanen, Miss Dora Thaxter, Miss Lillian Wellington, and Mr. Frank Richard Wellington; and in the two-year Bible Course, Miss Bessie Gladys Falle and Mrs. Duncan Macgregor.

At the conclusion of the service a reception was held for the students and their friends in the Lecture Hall, by the Trustees and Faculty of the Seminary. A large company gathered, refreshments were served; and altogether a very happy evening was enjoyed.

THE SEMINARY AT WORK

In seven and a half years of service, sixty-five men and women have gone out from this School who are devoting their full time to Christian work. Of these forty are in pastorates in Canada, four in pastorates abroad, and ten on foreign mission fields; while another serves as a deaconess.

All of the men who were graduated this year are settled in pastorates, with the exception of Mr. Viotta Pennanen, who is assisting Pastor John Armstrong at Belleville. The settlements are as follows: Mr. John C. Cunningham, Scotch Line Baptist Church, Ontario; Mr. E. Ray Faulkner, Mission City, B.C. (Mr. Faulkner is a native of British Columbia); Mr. Duncan Macgregor, Hillcrest Baptist Church, Toronto; and Mr. Frank Wellington, Baptist Tabernacle, Fort William, Ontario. Another of our men goes this week to the Indian Reserve of Bear Island, Timagami, Ontario, where he will be missionary and teacher.

Thirteen students have gone out for the summer recess as student-pastors and evangelists, as follows: Mr. John Carson and Mr. F. Buhler, Ottawa Valley; Mr. John E. Greening, Galway, N.Y., assistant to his father,

Rev. John Greening; Mr. Geo. Hicks, supplying Orangeville, etc.; Mr. Bruce Hisey, Avoca, Quebec; Mr. Donald S. Dinnick, Galt, Ont., assistant to Rev. W. N. Charlton; Mr. R. B. Morrison, Beatty Mine, P.Q., assistant to Rev. Stanley Wellington; Mr. Edmond Hall, Ottawa, Ont., assistant to his father, Rev. James Hall; Mr. W. A. Murray, Yonge Street Mission and hospital work, Toronto; Mr. John Watt, Courtright and Wilkesport, assistant to Rev. C. E. Scott; Mr. Leslie Horne, Norland, Ont., assistant to Rev. Oscar Boomer. (When Brother Boomer is joined by Mr. Horne, together they certainly ought to be able to make a joyful noise unto the Lord!); Mr. A. Dallimore, Trinity Baptist Church, Niagara Falls, Ont.; and Messrs. R. Travers, J. Scott, F. G. Hatt, and Frank Vaughan, the Invictus Male Quartette, will work throughout the province.

ORGANIZATION OF BETHEL BAPTIST CHURCH, ST. CATHARINES

On Tuesday evening, May the 15th, the Baptist Mission which has been known as the Bethel Regular Baptist Mission, was organized into a New Testament Church. Plans are already under way for the erection of a larger and more suitable place for worship. During the summer months the services will be held in a tent, and will be inaugurated by a special evangelistic campaign. The pastor of the new Bethel Baptist Church is Rev. E. E. Hooper.

Following the appointment of church officers, Rev. Robert Guthrie of London led in prayer, following which he spoke briefly of the work in London.

Rev. W. E. Atkinson, the Secretary of the Union, gave an address on "The Local New Testament Church", after which the Doxology was sung, and the benediction was pronounced by Rev. Shumilo.

REV. GORDON SEARLE

of Edmonton will be visiting in the East during July and has the last three Sundays of the month open. Any church desiring his services may communicate with Rev. W. N. Charlton of Hespeler, or the Secretary of the Union. Mr. Searle has done good work, and is a forceful speaker. Many of the friends in Fort William and other points recall with pleasure the splendid ministry of the pastor of the Norwood Baptist Church, Edmonton, Alberta.

MAPLE HILL

A fine work of grace has gone on in this community for some time; and the workers there are in full sympathy with the Union in its principles and its work. The leaders recognize the advantages of fellowship with others who share their faith, and are giving thought to the Union and its spheres of missionary service.

This church was begun through the efforts of a few people gathering themselves together each week for prayer, praise and testimony under the leadership of Rev. W. S. Whitcombe. In addition to his regular work as pastor of the Second Markham, Baker Hill, and Mount Albert churches, Mr. Whitcombe found time to visit these people and lead them in their weekly devotions. There is no doubt that this is the Lord's way of doing good. "When Jesus has found you, tell others the story." "Faith cometh by hearing, and hearing by the Word of God." Perhaps there are others like Mr. Whitcombe with a vision of the people who are round about them without the ordinary means of grace or a place where they may gather themselves together to hear the Word of the Lord, who may by this note be led to follow Mr. Whitcombe's example. We are told of Jabez, who was more honourable than his brethren. He enlarged his borders, and set an example that has ever been a cause for rejoicing. This is the way new causes are started, by some busy man of God who not only sees the need in his own particular field, but even in those that are far away.

Pray for the work at Maple Hill, that the people may be guided aright in their decisions. Recently the Secretary visited them, and last Lord's Day Mr. Bernard Jeffery had the joy of ministering to them.

Whole Bible Course Lesson Leaf

Vol. 9 No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 25 SECOND QUARTER June 24th, 1934

OPPOSITION BY GREED AND GRAFT

Lesson Text: Neh. 5 and 6.

Golden Text: "And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." Neh. 6:11.

Bible School Reading: Neh. 6:1-19.

DAILY BIBLE READINGS:

Monday—Lev. 25:35-44. Tuesday—Deut. 23:19-25. Wednesday—Is. 41:1-13. Thursday—Luke 3:7-14. Friday—Matt. 23:13-22. Saturday—James 5:1-8.

I. GREED CONDEMNED, (5:1-19).

In the hard and difficult times through which the returned exiles were called to pass, some of the rich of their number were making personal profit out of the distress of the less favoured members of their company. Self was uppermost in their consideration, and while others were suffering and losing property and even personal liberty, they were adding to their possessions. Their object was gain, and in order to effect this, they took advantage of the poverty of their neighbours, and by usurious methods of help they succeeded in securing possession of their property, (vs. 1-5). One would have thought that at such a critical time, religion and patriotism would have dictated a more humane policy, yet it is but a manifestation of the selfishness of human nature observed in all generations. The love of money is the root of all evil, (I. Tim. 6:10), and leads men to do the most shameful things. Note the war profiteers, and the depression manipulators for personal profit. Multitudes are at the starvation line these days, while a few of the wealthy are increasing their possessions at their expense. It is no wonder that rebellion incipient, and actual, is manifest in various parts of the world. Observe the fallen nature of man, which gives rise to this, and other evils, (Rom. 3:10-18), and the condemnation of God resting on all sin, (Gal. 3:22).

When the cry of the people reached the ears of Nehemiah, he was very angry, (v. 6), and rebuked the guilty persons for their offence in exacting usury of their brethren contrary to the law, (Ex. 22:25; Deut. 23:19). This rebuke evidently was administered publicly, a great assembly being set against them, (v. 7). The offenders deserved this publicity, and it was the best way to procure a remedy. In addition to the rebuke Nehemiah demanded them to leave off their usury, and to restore the lands, and part of the money, corn, wine, and oil, which they had taken from the people, (vs. 10, 11). This meant making restitution, and was but an act of justice in the light of the illegality of their action. It was also a very necessary procedure in consideration of the circumstances of the people, and of the possible consequences if some such plan were not carried out. It was well for the Jews that there was a leader on the spot who not only knew what to do, but had the courage to propose the proper remedy. The world is in difficulties these days for the lack of leaders who know what to do. Nehemiah was guided by the Word of God in his attitude, and proposal, and, therefore, was right in both. Where so many present-day leaders make the mistake is in leaving God out. Note the necessity for following the teaching of the Bible in all realms of human activity, and the duty of the Lord's servants to emphasize this by example and precept. Observe also the world's need of the divine Nehemiah, the only One Who can lead men out of their difficulties.

In response to Nehemiah's appeal the usurers consented to restore the property of the people, and taking them at their word an oath was administered to them that they would fulfil their promise, (v. 12), after which, by a symbolical action their leader intimated the consequences which would follow failure to do so. The writer is careful to add that "the people did according to this promise", (v. 13). Public pressure possibly had something to do with this result, together with guilt of conscience, and fear of consequences. The offenders were in the wrong, and they knew it; but they would probably have gone on in their evil way if some action had not been taken respecting them. Evil doers love darkness, and hate the light, (John 3:20), therefore the best thing that can be done concerning them is to focus the light on them. Note this aspect of the gospel, (2 Cor. 4:4), and

its effect in producing conviction of sin, (Acts 2:37). The concluding verses of the chapter relate the high, unselfish purpose, generosity, and wealth of Nehemiah, in declining to accept the emoluments of his office, and giving sustenance to so many of his countrymen, (vs. 14-19). His high character is observed in this attitude. As governor he could have enriched himself but such riches he neither needed nor desired. In his disinterested, self-denying, and patriotic attitude he was an example to his people. He was in his office for what he could give, not for what he could get. The principle manifest here is one which requires consideration and adoption.

II. GRAFT OVERCOME, (6:1-19).

Leaders require high character, much wisdom, and great courage. These are all to be seen in Nehemiah, as well as several other necessary characteristics. He was tried from within his own company, and from without by his enemies, and he came off more than conqueror respecting both. The tenacity of purpose of the latter is manifest in the number of times they approach Nehemiah, and the devious ways they use to induce him to cease his work on the walls. In this chapter we are informed of some more of these schemes. The first one related to a conference, (vs. 1-4). Sanballat and his companions realized that they could not overcome Nehemiah by force, and so sought by subtlety and subterfuge to accomplish their desired end. Four times they invited him to attend a conference in one of the villages, and each time he refused to go. He was aware of their evil design, was afraid of the mischief which they might do him if he trusted himself in their midst, and knew the utter uselessness of such a conference. There was nothing to confer about, and there can be nothing to confer about with persons whose only object is to destroy the work of God. The reply of Nehemiah is worthy of attention, (v. 3). In it, among other things we note his alertness of attitude, discernment of spirit, high estimate of the importance of his work, and devotion to duty. He would not allow anything to hinder him in the discharge of his duty. How many things are permitted to hinder some servants of God in these days, some of them quite trivial. Note our Lord's devotion to His work, (Luke 22:42), and our duty to follow His steps, (I. Pet. 2:21). The scheme of personal invitation to a conference having failed, the sending of an open letter to effect the same purpose is tried, (vs. 5-9). An open letter was contrary to eastern custom, and was a sign of disrespect, as well as a way of permitting others to know the contents if they so desired. In the letter there was contained a slanderous attack on Nehemiah, intimating that he was meditating rebellion against the king of Persia, and was building the wall for the carrying out of this purpose. Such an attack created fear in the hearts of the Jews, as it was liable to lead to unpleasant consequences with the Persian authorities should they believe the statement. There was nothing they could do about it except deny it, and pray to God for strength to go on with their work, which they did. The dissemination of slanderous statements concerning servants of God, due to evil gossip, has not ceased, and in these days there are still some who engage in this nefarious business. All evil-speaking, as well as evil-writing should cease, (Col. 3:8-10). The reference to Gashmu is not without intent, "Gashmu saith it", (v. 6). Let us remember that Gashmu, the chief gossip, is generally the greatest liar, and should be treated as such.

A very subtle movement is thereafter made to discredit Nehemiah in the eyes of his followers by an invitation to take refuge in the temple on the plea that his life was in danger, (vs. 10-14). Evidently there were traitors within the Jewish camp who were in sympathy with the enemy, and sought to aid his purpose. Fortunately Nehemiah realized the danger of the suggestion, and refused to leave his post of duty. One must examine carefully the suggestions even of friends, when they are made respecting our duty to God, as from some of these we may receive directions contrary to the will of God. Note our Lord and Peter in this respect, (Matt. 16:21-23). The closing verses of the chapter inform us of the successful conclusion of the work in the short time of fifty and two days, (v. 15), and the effect of this success on the Jewish enemies, (v. 16), and give further proof of the presence of traitors within the gates, (vs. 17-19). Note the presence of prayer throughout this whole activity, the hard nature of the work, and the successful conclusion of the whole, due to the blessing of God. The Jews looked up, and were encouraged and kept on, and were successful. The enemies of God are powerful, and can give us a hard time, but God is almighty, and can aid us in overcoming them.