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

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The Jarvis Street Pulpit

"IF GOD BE FOR US"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 24th, 1935

(Stenographically Reported)

"What shall we then say to these things? If God be for us, who can be against us?"—Romans 8:31.

God has many ways of awakening spiritually insensible people to an appreciation of, and desire for, spiritual values. Ours is a God of variety. He never does anything twice alike. He never wrought any two miracles in precisely the same way; and in saving men He does so with due regard to their nature and constitution. You must not assume that because certain forms of worship make no appeal to you, they have no value for anyone else. God deals with us as we are. He quickens those who are dead in trespasses and in sins through the medium of His word, but He uses it in various ways.

I have known of a case of one who seemed to be sick unto death. Recognition of friends ceased; consciousness faded away; and the sufferer lapsed into a comatose condition. It really looked as if the patient would not recover. Then there came a change. After refusing all nourishment for some time there was a whispered request for water. After a while the patient was heard to murmur, "I am hungry." A little water and food were administered, and little by little normal thirst and hunger returned. Meat and drink were given, and the patient recovered.

Sometimes you find people spiritually insensible. Nothing can stir them. They have no interest in nor appetite for religion. By and by, through some mysterious means, the person shows some slight interest, as though he or she were eager for something beyond the realm of the senses. There is evidence of a deeper thirst, and a little later a slight interest even in religion. The man perhaps expresses interest in a passage of Scripture, and says he did not know there were such things in the Bible. Metaphorically, he almost smacks his lips, as though he had tasted something that supplied the hunger of his soul. Thus sometimes God awakens sinners gradually.

Let us suppose another case. One wonders how some men live, they eat so little. They seem to survive upon extraordinary physical resources they have within themselves. For a while the man lives almost without eating. The doctor gives him a tonic, but it does him no good. He has no interest in a dinner-bell. Show him a menu, and he will say, "I shall not bother reading it; there is nothing there I want." The man is without appetite. Meat to him is medicine. What can you do for him?

I have seen such a man sit down to a table in company with others, and when the food is passed he says, "No thank you; I will not take anything." But suppose it is a particularly good dinner,—roast beef, or turkey, something of that sort; with well-cooked vegetables, and a variety of condiments. There are not only pepper and salt and mustard, but pickles and relishes as well. Over on the sideboard there is some dessert already displayed—a dish heaped with strawberries in February! The man comes in and sits down. Grace is said, and the host begins serving. This man sits with his empty plate and looks about, having said, "No, thank you," to every suggestion that he try a little of something.

By and by as he sees his friends enjoying the good things in happy fellowship, he says to his host, "I wonder if I may change my mind? I think I will try just a little of that—only a little." He is served—and it disappears. "You will have a little more?" "Well, really, that was so delicious I am almost ashamed to change my mind and come the second time, but I must acknowledge I should enjoy just a little more." He is given a little more, and by and by he becomes lost in the enjoyment of the feast. By the time the dessert is served he forgets all about his poor appetite, and takes the strawberries too! Before leaving the table he is bound to confess, "After all, a well-cooked dinner is a great deal

better than a bottle of tonic. I half believe my appetite has returned."

It is sometimes a good plan to spread a dinner before people who have no appetite, just to tempt them.

The analogy holds in respect to some who are devoid of interest in spiritual things. It may be no fault can be found with their characters. They move among their fellows as being eminently respectable, men and women of unblemished reputations, as well as being sound in their personal character—but without religious interest. The man may be fair and honest. He may say to his wife, "I have no objection to your going to church. I shall not go myself, for religion does not interest me". "Will you not come with me?" she asks. Politely he replies, "It would be of no use. I should derive no profit. I do not believe in these things." He has no appetite for spiritual things.

Perhaps there is a man here this evening who said to his wife, "Yes, I will go to church with you. I have no appetite for spiritual things myself, but if you desire me to go I will go." Let us hope he will get a little help. God sometimes awakens an interest in spiritual things by displaying them before our eyes. I remember to have read somewhere that Mr. Spurgeon said, talking to a company of ministers, that sometimes he liked to hold up before his hearers the Christian's hope, to show them what a blessed thing it is to be a Christian, and so to make their mouths water. I wish I could do that. But the Spirit of God can, and He will if you pray that He will use this great scripture which Mr. Whitcombe read to you. He will show some man or woman what a glorious thing it is to be saved.

I shall endeavour to tell you something of what it means to be a Christian?

I.

First of all, IT MEANS TO HAVE GOD FOR US. That is something to rejoice over, to have God on your side, to know that the King of kings, and Lord of lords, has an interest in you, and is "for" you. That is not a colloquialism. It is in the text: "If God be for you". To be a Christian is to have God for us.

How few people there are who know that God is "for" them! They think God is against them. Sometimes they regard Him as an enemy. His disclosure of Himself in the person of Christ they look upon as His way of extracting all the joy out of life, and bringing to bear a despotic will upon an unwilling subject. Sometimes they think of Him as an austere and forbidding personage, someone who is clothed with majesty, but with whom they desire no intimacy. But faith enables the soul to cry,—

"My God is reconciled;

His pardoning voice I hear:

He owns me for His child;

I can no longer fear:

With confidence I now draw nigh,

And 'Father, Abba Father!' cry."

God is "for" men. That is my message to you. If you are a Christian, God is on your side.

How do I know? The context tells us. We may know that He is "for" us because in His desire to help us, He "spared not his own Son". The text speaks as though God had surveyed all His resources, saying, "How can I help that soul?" He sent His prophets, rising up early and sending them. He commissioned His angels, and

gave them "charge concerning us". He made the stars to shine, and the moon, and the sun to bring forth the fruits of the earth; for we read of "the precious fruits brought forth by the sun, and the precious things put forth by the moon". He filled the earth with His goodness, that He might let us know that He is "for" us.

Then that He might leave us without excuse, that He might give us the most convincing proof possible, He sent His Son—He "spared not his own Son". Whatever Jesus Christ came for, my dear friends, the fact that He came at all proves the divine interest in us, and for ever establishes the truth that God is "for" us. He would have sent some lesser deputy, He would never have come in the person of His Son, if someone else could have done. But He came Himself. Occasionally I have called a merchant for some article I required after the regular delivery had gone out, and the clerk has told me that there was no way by which I could secure what I needed that day. I have talked to the head of the firm, and rather than lose the sale he has said, "All deliveries have been made for the day, sir; but I will tell you what I can do: I will get in my car and bring it myself." He was determined not to lose a customer; he was determined to show his interest. We may know that God is "for" us because He came Himself. "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He came Himself.

He not only "spared not his Son", but He "delivered him up for us all". Not only as a messenger did God send Him: He sent Him to execute a most difficult task. The other day there was a report that an Australian warship, the *Australia*, had been summoned to the help of the *Seth Parker*. I hope it was a *bona fide* signal, and it now appears that it was. However, everything was of secondary importance to the fact that the King's son, the Duke of Gloucester, was on board. The *Seth Parker* did not ask for the Duke of Gloucester: she asked for any ship that might be near. It was a mere coincidence that the ship that responded had the King's son on board. Not thus was earth's cry of need answered from Heaven. Not thus did God send someone or anyone: He sent His Son—He "delivered him up for us all".

What would be said if the King's sons, the Prince of Wales, the Duke of York, the Duke of Kent, or the Duke of Gloucester, should be sent on some errand of mercy? They have visited the remote parts of the Empire, and have always been received with honour as representatives of His Majesty the King—as is fitting. But what if they were to meet with insult anywhere? What if the King should send one of his sons to a fever-smitten, plague-stricken spot of earth, and "deliver him up", saying, "Go and tell them of my interest in them"? Or what if one of them were sent to some rebellious outpost of the King's dominions, and there were delivered up to death? That is what God did. I say again: whatever He came for, it cost Him a tremendous price—for He came to die—and He knew it would cost Him His life. Yet He came. God the Father "delivered him up for us all". And Paul by the Holy Spirit here argues that that proves that God is for us, for He never would have allowed His Son thus to come to suffer on this earth, for any reason whatever if He had not been interested in us.

The apostle further argues that we know God is for us, because, having given us His Son, *He will give us everything*: "Shall he not with him also freely give us all things?" "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"; "His divine power hath given unto us all things that pertain unto life and godliness." "All things"! How wonderful that is! There is no reserve whatever. I believe He gives us even material things: "Thou openest thine hand, and satisfiest the desire of every living thing." Certain I am that your health and strength, the use of your reason, your friendships and fellowships, all the comforts of life, all the joys of life, even if you are not a Christian, have come to you from the hand of God, that the goodness of God may lead you to repentance,—as though the Lord had said, "I will lavish my loving-kindness upon him. I will so overwhelm him with my goodness that his heart shall be broken, and he will know I am for him. I will return all his enmity, all his opposition, all his antagonism toward me, with loving-kindness and tender mercy. Then he will know by and by that I am for him." That is the teaching of the Word of God. "How shall he not with him also freely give us all things?"

II.

Next, to be a Christian is not only to have God for us, but **IT IS TO BE MADE SUPERIOR TO EVERYTHING AND EVERYBODY THAT CAN BE AGAINST US**. It is not less than that to be a Christian. Let me ask the simple, plain, matter-of-fact question, "If God be for us, who can be against us?" Let me say to you Christians, when duty calls you to a certain position, to a certain course of action, to witness for Christ, to sacrifice in His interest, and in His name; when in loyalty to Him, He leads you in a given course, what does it matter though you incur the displeasure of men? That is of no consequence, for "if God be for us, who can be against us"? Who has any power to injure a Christian? I believe that a true Christian ought to be the bravest man on earth. He ought to be ready to challenge men and devils to do their utmost, for God has given His angels charge concerning us. The devil would kill us out of hand if God did not interpose. I do not believe our lives, if we are Christians, would be worth a moment's purchase if God did not take care of us.

"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" "Have I considered him? Of course I have considered him. Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in every land. I have tried to get at him this many a day, but I cannot."—"The angel of the Lord encampeth roundabout them that fear him, and delivereth them." You do not need to fear anybody or anything if you are a Christian—"Who can be against us?"

"But people will think"—what do you fear they will think? You need not be afraid of what some people will think—because they do not think. You are afraid they will "think" something about you. It would be a good thing to have people think about you! Do you want especially to be ignored? What if they do "think"?

What if they "say" something about you? That will not hurt you.

But here is the question, "Who shall lay anything to the charge of God's elect?" That is the question Paul asks. He knew something about it. He had been called a "pestilent fellow", "a mover of sedition", and a "ring-leader of the sect of the Nazarenes". When at last he got to Rome, and was permitted to live in his own house in charge of soldiers, he gathered a company of Jews together to expound the things of God, and they said, "We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." They were almost as badly off as Jarvis Street! Can you stand it? Can you identify yourselves with a man and a church against whom everybody speaks? Then you are in the apostolic succession.

"It is God that justifieth?" Was it last week the Supreme Court of the United States handed down a judgment on the gold question. I do not suppose you understood it—and if you did not, do not ask me about it! All I know is that so far as the United States is concerned—and it was a matter which concerned themselves—it was the final decision, because there is no appeal from the judgment of the Supreme Court. That was the last word.

Are you afraid someone will charge you with something? Do not be afraid of that. "It is God that justifieth." The Judge of all the earth writes your acquittal. "Who is he that condemneth?" When you have the Supreme Court judgment in your favour you need not fear. I talked with an enquirer this morning who said, "I believe, but I do not feel satisfied." I said, "Do not mind your feelings." I led her to this passage—that, indeed is what led me to speak from it to-night—"If you have God on your side, and you have the Word of God justifying you, pronouncing your acquittal, what if you do not feel? That does not make any difference. The Supreme Court of the universe has pronounced judgment, and against it there can be no appeal from earth, or from hell. It is the last word, when the Word of God says, 'He that believeth on the Son hath everlasting life.'" Someone has said—I have heard it attributed to both Spurgeon and Moody, but I say it over again: *h-a-t-h spells "got it"!* "He that believeth on the Son hath everlasting life." God says it, and that settles it. "It is God that justifieth."

Ah yes; but suppose a verdict were handed down by the Supreme Court of this country on a matter against which there could be no appeal. And then suppose that some time afterward new evidence came to light, absolutely new evidence, showing beyond all possibility of doubt that even the Supreme Court had registered a judgment that was not according to equity: they had given the wrong verdict. If the evidence was apparent and beyond all contradiction, I fancy even the Supreme Court, while there could be no appeal against its judgment, the Court itself could reverse its judgment on the basis of new evidence. That would imply that the judges in the first place judged without perfect knowledge.

But "it is God that justifieth". There is no evidence that can be submitted by anyone that was not open to His view. When He pronounced judgment He had before Him all the evidence available everywhere. Therefore

it is impossible that the Judge Himself should reverse His judgment. Why? *Because it is indisputably based in equity.* I am glad the Lord did not do as the Cornishman once asked why He could not do. He asked, "Why could not the Lord be generous, and forgive a fellow?" That would not be a very firm foundation, forgiveness without justification. If the highest authority has taken account of my sin, knows all there is to know about me, and without reserve, and with the fullest knowledge has justified me, then I ask, "Who is he that condemneth?"

But how does God justify? "It is Christ that died." Do you not see the law is involved? The Judge has taken account of the law, and against our deficit there is written the merit of Jesus Christ. He died. He paid the debt. And the Judge says, "I cannot hold the debtor when his debt is paid. I cannot condemn a man whose sin has been punished." "It is Christ that died."

Is there any possibility of mistake? No! "Yea, rather, that is risen again." The One Who paid the debt has risen to witness to the fact. There is no possibility of doubt.

And further, "Who is even at the right hand of God, who also maketh intercession for us?" "Now", said Paul, "can you gainsay that? God has justified you on the ground of the death and resurrection, and in response to the intercession, of His Son." There is nothing to be said against that, is there? Does not that make our position secure? Having said that, he asked, "Is there anything in the universe that can jeopardize the safety of the believer?"—He throws out this challenge:

First of all he *surveys the temporal realm.* "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" I wish I had time to nurse each one of these external manifestations of trouble, and their implications. He summarized all these menacing things in the realm of the temporal and said, "Can they separate us from the love of Christ? They seem to; as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." I do not wonder that politicians sneer at Christian people. I can see wolves licking their lips at the very smell of a sheep, saying, "We shall have a meal soon." I am not surprised that men of the world say, "I am not afraid of these people who call themselves Christians." Our enemies can lie their way out of anything. They can resort to many a questionable trick—with which no Christian would soil his hands. "We are accounted as sheep for the slaughter."

Latimer and Ridley, you remember, cheered each other as they were tied to the stakes. When the flames kindled about them, one said to the other, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England as shall never be put out." And they did! Paul said in the very things in which we seem to be defeated we are victorious—"Nay, in all these things we are more than conquerors through him that loved us." Just before one of our old Convention meetings we had a great prayer-meeting here a few years ago, crowded to the doors. The Convention meeting was to be the next day, and a vote on the education controversy was to be taken. We sang Hallelujahs together, at the prayer-meeting the night before. I can see a certain man now. He was standing against the wall at the back, looking on. When it was over he came to me and said, "Going to be victorious tomorrow?" I said, "Yes; in the truest sense of the word."

When the vote went against us at the Convention this man came to me and said, "Well, what about your prayer-meeting last night? You did not get the victory, did you?" I said, "Are you under the delusion that you were victorious?" We can do nothing against the truth, but for the truth. When Jesus Christ bowed His head, and gave up the ghost it seemed as though He had died in a lost cause; but in His death and resurrection He was more than conqueror. And so shall we be as we suffer with Him, and go to Him without the camp.

"For I am persuaded, that neither death"—what is death? A messenger to call us home? I heard once of a little girl at boarding-school in England at Christmas-time. The children were all going home for Christmas, and this little girl was looking out of a window. Some of the girls were going to the station to take a train home, some living nearer were waiting for their friends to come for them. Presently there drew up before the school gate a splendid carriage, entirely black, drawn by two coal-black horses; and on the box sat a coachman who was as black as the horses, wearing a heavy sable cap and coat. It was a sombre looking equipage. As it drew up to the gate, and the coachman came up the steps to the school, the little girl clapped her hands and said, "Good-bye, girls; it is my turn." "What do you mean?" "I am going home." "Not in that carriage!—In that black carriage, drawn by those black horses, driven by that black man?" "Oh, he is my father's coachman, and he drives my father's horses; he has come to take me home. Good-bye." And away she went!

There is nothing beautiful about death. He is a grim monster in appearance. And yet God in His grace has harnessed that monster to His chariot, and made him to drag His ransomed children up the shining pathway of the skies. I am persuaded that death cannot separate us from the presence of Christ—indeed, it admits us to His presence.

"Nor life." It were easier to die than to live. Life is fuller of perils than death. But life, with all its perils, with all its dangers, if you are a Christian, cannot separate you from Christ.

But there is another realm, the realm of the spiritual where there are principalities and powers. But Paul says that they are equally subject to divine power. He was equally persuaded that neither principalities nor powers, nor angels—white or black—can separate us from the love of God.

"Things present." Business to-morrow? Family cares? Daily temptations—all the realm of the temporal. They cannot separate us from the love of Christ.

"But I am not thinking about to-day. You do not know what I face next week, the thing that haunts me day and night." I do not know how many people have said to me in recent months, "I do not know how I can hold on another month." "Things present—*nor things to come!*" Do not be afraid of the future. It holds nothing that can separate you from the love of Christ.

"Nor height"! Dr. Clifford once told me in London that he had just had breakfast with Mr. David Lloyd George, whom he knew very intimately. He said he told Mr. Lloyd George that he had never had any fear for him when people were throwing stale eggs at him, but now that he had got to the heights he feared he was in greater danger. But if we are really His, and He should make us to scale the heights, there is nothing in the heights to separate us from Him.

"I am not in danger of that", someone may say, "I have no aeroplane. I have no acquaintance with the stratosphere." Then of what are you afraid? The "depths"! You are afraid of the "depths"? "Yes; I have been going down—down—down. I wonder sometimes if there is any bottom!" "Nor depths"! Did you hear it, despondent, almost despairing soul? "Nor depths"! The apostle seems then to enquire, "Is there anything else? Have I included everything? Is there any possible omission?" Then he seems to say, "Lest anything be omitted I will add this—'Nor any other creature'—shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Do you think it is profitable to be a Christian? Do you think it is worthwhile your becoming a Christian? Safe for time! Safe for eternity! Supplied in time! Supplied in eternity! Shut up to God, God is "for us", my dear friends. "With God eternally shut in!" I wish you who are Christians would go home to-night saying, over and over again, "Lord, I thank Thee that Thou art for me." If God be for us we need fear no one who can presume to be against us. And as for you who are unconverted, may grace preserve you from that final impenitence which would array God against you! For that would be hell! May the Lord save us all with His great salvation, for His name's sake.

O Lord, we thank Thee for all that Thou hast done for us already, and for all Thou hast provided for us which we are yet to enjoy in Jesus Christ the Lord. Help us who are Christians that we may feed upon Thy truths, that we may delight ourselves in the law of the Lord, and in His law meditate day and night. If there be some here to-night all but beaten in life's conflict, needing help, needing someone to be "for" them, help them to see that Thou art a real Friend to needy men and women. Help them to see that that is why Thou didst send Thy Son, that Thou mightst save them. So this evening may Thy word comfort the believer, and constrain all who as yet have not trusted Christ to come to the feast, to come for the feast is spread. Bless us every one for Thy name's sake, Amen.

DAVID'S COUNSEL TO SOLOMON

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, February 21st, 1935.

Eighth in the 1934-35 Series of Thursday Evening Lectures on Biblical Theology, which Subject is Included in the Curriculum of Toronto Baptist Seminary

(Stenographically Reported)

Lesson Text: I. Kings, chapter two.

Once more I call your attention to the fact that the Bible nowhere claims infallibility for the persons whose biographies it records. The record is divinely inspired, and therefore absolutely accurate; but it tells the story of men who made mistakes, and the character before us this evening is one of them. David's judgment was frequently defective, and the record of what he did, of the administration of the affairs of his kingdom, is here, for our appraisal. We may learn much from David's administration of the kingdom. I believe it will be particularly profitable to ministerial students, because any man who can with any degree of success, be a pastor, would find it easy to be a king! I do not think there is any more difficult task in the world than that of being a pastor. We may learn a great deal about administrative affairs from records in the Bible.

David is an old man, and, calling his son into his presence, he said, "I go the way of all the earth." That is a very significant expression. Mathew Henry calls attention to the fact that death is a "way"; it is a road that leads somewhere—and David had to take it, even through the valley of the shadow. But the believer knows, since life and immortality have been brought to light through the gospel, that the way of death is really the way of life; and "the crown of His harvest is ever life out of death." In going "the way of all the earth", David was going from life into a larger and fuller life.

One is greatly advantaged by having a father like David who has walked in the fear of the Lord, and to be the recipient of such counsel as a godly man like David could give. David exhorts Solomon, who is now king, "Be thou strong therefore, and shew thyself a man."

Whatever your task in life is, you will accomplish very little if you do not begin by showing yourself a man. It is perhaps rather a rare thing in our day to see men who are really men. It is a high compliment to be appraised as a real man. Some people speak of such an one as being a "real he-man", a full-grown man who will take his place anywhere among the sons of men, and command their respect.

I hope you will never need a collar fastened at the back to show that you are a minister. I heard my great predecessor once, in an address to ministers, speak of the requirements for the ministry. Dr. Thomas said, "First of all, a minister must have a great volume of manhood." He was rather a big man, and he said facetiously, "I should not like to underestimate my smaller brethren, but it will not hurt the minister if (and he spread his hands upon his great chest) he has a volume of physical manhood." None of us "by taking thought can add one cubit unto his stature". And, unfortunately, such creatures as Brother Boyd and myself cannot take a cubit off! I sometimes find myself a bit too long at both ends—and I do not know which end to abbreviate! "Shew thyself a man." That was indispensable to the office of king—as it is to every walk of life.

A young man aspiring to the ministry once came to my house. He had been before the Credential Committee of the Old Convention one day when I was absent from the Committee. He feared he had not made a very good impression, and he called in order to get me to use my good offices to persuade the Committee to send in a good report. I had never met him before, but I said, "Do you want me to tell you the truth?" "Yes, sir." "I am absolutely sure you are not called to the ministry." "But how do you know, sir? You have never heard me preach." "I do not need to hear you preach." "How can you tell?" "There is not enough of you to be a minister. You would never reach beyond the first seat, and the service would be half over before anyone in your congregation would know you had arrived."

A certain man walks on the platform, and before he says a word everybody knows that he has arrived. He does not need to bellow like a bull of Bashan; he simply walks in, and everybody in the house knows he has come. You have seen other men walk to a platform, announce a hymn, and after a while you have had to say to yourself, Has the service begun? Who is that on the platform? Is that the minister? I had not noticed his arrival. The principle of manliness does not require a big physique to give it expression. Personality is more than physique.

I know a professor in the United States, Dr. Leander Keyser. He is one of the smallest of men, almost diminutive. He has a very weak voice as well. Some little men have big voices, but he has not. It does not carry very far. I heard him speak one day in a large building. If the people had been sitting close together it would perhaps have been half full, but it looked about two-thirds full. The chairman announced that the next speaker would be Dr. Leander Keyser, and without a word of exhortation from anyone, everybody in that house stood up—I thought first of all it was to recognize the speaker—got out of their seats, and crowded as near to the front of the building as possible as though a magnet were drawing them. He was only a little man, with a little voice; but there was such quality in the character of the man that he drew everybody to him. Everyone got as close to him as possible in order not to lose one syllable of what he had to say.

There is no substitute for manhood. A minister must first of all be able to measure himself with any man, and every man—and be afraid of no man. "Shew thyself a man." Every minister is called to a position of leadership, and without manhood he can never succeed.

David exhorted Solomon to "keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

Let us learn then that there is no substitute, in any walk of life, for godliness. I care not how able a man may be, if he is not a good man, he can never be a really useful man. We must preach to ourselves first. We must expound the Word of God to ourselves. We must appropriate its principles and precepts, and be governed by its authority ourselves; and only in the measure in which this is true shall we be able to lead others in a like walk of faith and godliness. We are not above the gospel we preach. We must be examples. We must be incarnations of the truth. If it was necessary in a king, it is necessary in those who are a kingdom of priests; for there is a sense in which all believers are kings. He "hath made us kings and priests unto God and his Father, to whom be glory and dominion for ever and ever". "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

There follow some strange directions given by David to Solomon. First, he reminds Solomon of the evil deeds of Joab, that "he shed the blood of war in peace", that he had treacherously murdered Abner the son of Ner; and Amasa also whom David had planned to make captain of the host in Joab's room. These he had slain, not as men are slain in battle, not legitimately and in fair combat: David's complaint was that Joab had "shed the blood of war in peace". Now he commissions Solomon to execute judgment upon Joab for these old offences. That was strange advice, was it not, to will that upon Solomon—to require Solomon to begin his peaceful reign by bringing to judgment men whose crimes dated back to the middle of his father's reign.

Why did not David clean house himself? Why did he

not execute judgment upon Joab himself? If it ought to have been done, why did he not do it when the crimes were committed, instead of leaving it for somebody else to do? That is a problem. It is strange that men should be so fearless in some directions, and so fearful in others. It is strange that the man who was not afraid of Goliath was so terribly afraid of Joab. But apparently he took the direction of least resistance. He knew how strong and vindictive a man Joab was, and he temporarily glossed over these offences instead of bringing him immediately to judgment.

I think it was one of the mistakes of David's life. I do not think David had any right to leave that task for Solomon. When you have had supper, wash the dishes: do not leave them for somebody else to wash next morning.

When you become pastors of churches, do not leave some task that is legitimately yours, for your successor to grapple with. I have known many Baptist churches to be ruined by the presence in its membership of Joab the son of Zeruijah, some one man who was always making trouble, always disturbing the peace, visiting his wrath upon innocent Abners or Amasas. At such times there may be a good deal of indignation in the congregation, but the Pastor says, "It is unfortunate, but we had better try to compose these differences and have peace." Abner is buried! By and by Amasa suffers the same fate—but the dear Pastor still says, "Do not let us have any trouble about it." And Joab is allowed to go on. The wound is lightly healed. The poisoned sore is covered with a plaster until the church's whole head is sick, and its whole heart faint.

Very severely David quelled the rebellion of Absalom; but even in that Joab did directly contrary to the will of the king and slew Absalom—I do not say Absalom did not deserve it, but it was contrary to the king's order. Thereafter Joab dictated terms to the king. When it was told him that the king was mourning after Absalom he said, "Arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now." Poor David dried his eyes and looked as cheerful as he could—and Joab was left free to continue his work of undermining the kingdom! When David grew old, and Joab was no longer afraid of him, he joined with Adonijah. Joab was always a trouble-maker, yet David did not deal with him, but suffered him to continue in office. But now that it is all over, David is like a pastor who has just resigned: he talks with his successor and says, "I would like to warn you of one man. There is a very awkward man of whom you will have to be very careful." Rev. Solomon ought to turn around and say, "Dr. David, why did you leave that job for me? Why did you put that in your last will and testament, and ask me to clean up the trouble? Why did you not do that yourself?"

I do not advocate severity: I admonish you only to maintain in the little realm where you reign, strict and righteous discipline, and do not allow any Joab to turn the kingdom up-side-down because you are afraid to resist him. Experience will teach you what I mean—put that down in some pigeonhole in your head, if you have any. You will not need finger-prints to identify Joab: you will know him when you see him taking the leading place. You have no right to leave a task to some-

one else that properly belongs to yourself. When Joab requires correction, do not shirk responsibility; do not run away from a task because it is unpleasant. Nobody likes to deal with Joab; but stand up to him, and in that matter "shew yourself a man".

Solomon was given another task. There was Barzillai the Gileadite, the aged man who had ministered to the king of his substance while David lay at Mahanaim during Absalom's rebellion. This man Barzillai was one of the men who "brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him". David remembered the kindness that Barzillai had showed him, and had done his best to reward him. Some time ago, last session perhaps, we considered the touching story of the old man whom David would have taken back with him when he returned in triumph to his own city. "Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem. I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? . . . But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." Thus Barzillai enjoyed his reward vicariously.

David now said to Solomon, "There is the family of one man whom you will do well to honour. Shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother." I do not know that the sons of Barzillai came to Solomon to flatter him, and tell him how much better he was than his father. I fancy they were rather reserved people, and said nothing at all. But David reminded Solomon of their sterling qualities, and said, "In the hour of trouble you can depend upon them."

It is not all sadness in the gospel ministry, or in Christian fellowship in general. It is true that we meet our Joabs, and have our disappointments; but what blessed fellowships we form in the church of Christ! I can call the roll of the family of Barzillai. If all the critics in the world were to make me a present of their books, and things were to wax worse and worse, and people were to tell me the gospel is not true, I should have to say, "You are talking to the wrong man. I have seen too many incarnations of it to refuse to believe in the gospel." When I feel a little despondent, I like to think back over the people I have known. I can call them up one after another, and can say with Paul, "I thank my God upon every remembrance of you." What glorious characters they were!

There is a man who comes here occasionally, whom I used to know years ago. I will not tell you how long ago it was, but as I have been nearly twenty-five years in this pulpit, it is some little time ago. When I went to be Pastor of a little church, I got off the train on a Saturday night, and was met by a company of men who said, "We should like to go down to the church and pray, if you approve." We went to the church. It had a heavy mortgage on it, and few people in it. This man, one of the deacons, was what the world calls a working man. He worked hard. He used to go to work at seven

o'clock in the morning, and work until six in the evening, in a factory.

I came to know that man well. He never missed a prayer-meeting, never missed a service in the church. He was always there with smiling face. He had a sick wife, and three children. His wife was in bed most of the time, dragging herself out occasionally, only to go back for another period of weeks. He had very little income, and could not afford help. Every morning he got up at four o'clock, straightened the house, did the washing, carried breakfast to his wife in bed, got the children ready for school. He had family worship with them, and was not once in his life late for work at seven o'clock. That went on for years and years. Other people who had a pin-prick drew long faces, but when you asked this brother how he was, he invariably answered, "Fine". There was always a song of praise on his lips unto the Lord.

Years passed. I cannot tell you of his ministry to some others: it is too sacred to speak of in public. But he was always helping someone—and was never down-hearted. He taught a Bible-class. Sunday morning would always find him at six o'clock with his Bible, without fail. He is a young looking man still. Very frequently he comes to this church, comes to the city for the week-end, to visit his daughter and to attend Jarvis Street. His wife went home to glory many years ago, but the children have risen up to call him blessed; and he is the same sterling, godly character, with a passion for Christ and His word, and for the things of God, that he was when I knew him first more than thirty years ago. I wrote an article some years ago in THE GOSPEL WITNESS about him in which I called him "John Faithful". I saw him not long ago, and asked him how he was getting along. "I get only four or five hours' work a day now, after forty years in one place; but, Pastor (he still calls me Pastor), I am thankful for four or five hours a day."

God be praised for the Barzillais and their families. When you go to a church, when you assume a position of leadership, do not be carried away by people who tell you, "That was the finest sermon I ever heard." If they say that to you, be sure they are not good judges! If they flatter you, and fawn on you, be polite; but do not be deceived by it. After you have been there for a while, and have had a good many wet Sundays, cold Sundays in the winter time, and hot Sundays in the summer, and you have had to compete with counter-attractions here and there, you will begin to say, "Who is that man in the back seat? And that woman at my right? Who are that couple over there? They are always here, rain or shine; and always at the prayer-meeting." Find out about those people. When you discover their names, almost certainly you will learn they belong to the family of Barzillai. They are the people you can depend upon. They do not make much fuss over you, but they are always there to help.

"Now", said David, "you have some like that; show kindness to them. Remember your father's friends. Warm up to the people who know how to be loyal to other folk." I have a volume of Russell Conwell's sermons on my shelves. In one of the sermons he says that when people apply for work in the Postal Department of the United States, they are required to supply the Department with certain names of persons who know them. On the questionnaire sent the referees, among others, is this question, "Is the applicant loyal

to his church?" What has that to do with the post office? Just this: they know that if a man is not loyal to the church to which he belongs, he will not be loyal to anything.

Loyalty is a very scarce quality, but if you have found people loyal to your predecessors, loyal to other people, be assured they will be loyal to you.

Incidentally—it applies to the principle I am discussing—when anybody speaks unkindly of an absent person, even if that person should be your worst enemy, hold that slanderer at a distance; for when your back is turned, he will say exactly the same thing of you—or something worse; but Barzillai can be depended upon.

Then there was Shimei. He it was who cursed David as he left his throne in deep humiliation: "Shimei . . . which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood." That was another job left for Solomon to do. There was one Barzillai, but there were Joab and Shimei. The balance was scarcely preserved. David charged Solomon to execute a judgment he should have executed himself.

David died, and Solomon reigned; and Adonijah who had retired, now sought, by means of an alliance with one, who had been closely related to David, to put himself in the way of the throne. He used Bathsheba, Solomon's mother, to pass the request on to the king. Solomon was shrewd enough to see what was involved in the request, and was swift to execute judgment. Thus the peace of the kingdom was preserved. It was rather unfortunate that Solomon had to begin his reign after that fashion, but so it was.

Then he had to remove Abiathar the priest, and put someone else in his place; and the word which God had spoken to Eli was fulfilled in the retirement of Abiathar. It may be Abiathar thought he was the only man, and that Solomon could not do without him. We shall be wise never to get that idea into our heads. There is a story in political history that is worth remembering for the principle that it involves. The father of the present Winston Churchill was Lord Randolph Churchill. He was Chancellor of the Exchequer in Lord Salisbury's Government. He came to the Premier on one occasion and laid down the law to him, telling the Premier exactly what he required to be done, and of certain things that must be included in the Government's policy. He flattered himself that he was so indispensable to the Marquis of Salisbury that he could not possibly function as Premier if Chancellor Churchill were to forsake him. He told Lord Salisbury what *must be done*. "And", said the Premier, "in the event of our being unable to meet your requirements, what then?" "I shall resign. It must be done." "Well", said Lord Salisbury, "is that final? I should be sorry to have you leave me, but is that final?" "Yes, sir; that is final." "I am very sorry", said the Premier, "but I shall have the unpleasant duty of submitting your resignation to her Majesty." Churchill never expected to be taken at his word, but there was nothing for it but to retire. But still he thought, "He cannot do without me." He resigned, was relieved of his

portfolio; and the next morning when he looked at his paper he read that Lord Goschen had been appointed Chancellor of the Exchequer. It took his breath away. You will not charge me with profanity if I use his expression. He said something to this effect, "Good heavens! I forgot all about Goschen."

There is always a Goschen in reserve. Do not flatter yourself at any time that the ark is dependent upon Abiathar's good offices. When Solomon comes to the throne he can relieve you of your position. There is always a Zadok for Abiathar's place, and a Benaiah to take the place of Joab. Do not be too independent. The fact is, we are none of us independent. Solomon relieved Abiathar of his position.

When Adonijah had been executed, as soon as Joab heard of it he ran into the temple and laid hold on the horns of the altar. He thought he was safe in church! He flattered himself that blood would not be shed in that holy place. When the king heard of it, he commissioned Benaiah to put him to death for his murders. He bade him come forth, and when he would not come forth, Benaiah slew him even at the altar.

There is a great lesson there parabolically. Because Joab was unrepentant, and sin was in his heart, the altar availed him nothing. The avenger found him even there. Mere profession of religion will never save us. The Benaiah of justice can find a man even when he holds on to the horns of the altar.

Shimei was more leniently dealt with: "The king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head." Solomon set Jerusalem about him as a sort of city of refuge on exactly the same terms as those provided by Moses. But Shimei violated the pledge he had made, and he too fell by the sword of justice. The treason he had committed in David's day was avenged by Solomon; and Solomon was established in the throne.

It is rather a sad chapter. It is to be regretted that there was so much rubbish for Solomon to remove before he could attend to the general administrative affairs of the kingdom. But so he found it, following even so good a king as David. It will be so to the end of the chapter. We shall always find something to do which others have left for our hands. There will always be some people who will leave knots for their successors to wrestle with. Are any of you here from the country? I have been in the country, although I have never lived there. I have been in places where they did not burn coal, but wood; and where there were big wood-piles back of the house. The woodman split it, perhaps as it was needed. When the spring-time came you could find a few gnarled pieces, big ugly knots that he had left for some other time—or some other person. People split the easiest logs first, and leave the knots for someone else to labour with.

You will find that in life everywhere. When Solomon came to this house he found some ugly knots that even so good a woodman as David had left. Do not complain. Do not be too harsh in your judgment of your predecessor, because some day others will succeed you—and they will probably have some splitting to do after you have passed on. Thus the balance will be preserved.

Whole Bible Course Lesson Leaf

Vol. 10

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 10

First Quarter

March 10th, 1935

SHELTERED IN GOD'S PAVILION

Lesson Text: Psalms 26-28.

Golden Text: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid?"—Psalm 27:1.

Bible School Reading: Psalm 27: 1-14.

DAILY BIBLE READINGS: Monday—Is. 26: 1-9; Tuesday—Hab. 2: 1-8; Wednesday—Eph. 4: 1-6; Thursday—Matt. 28: 16-20; Friday—II. Tim. 4: 14-18; Saturday—John 14: 8-14.

PSALM TWENTY-SIX

This psalm is a prayer of David for divine judgment on his behalf, in view of his integrity and separation from sinners. It is not a Pharasic declaration of goodness, although it differs from the New Testament approach to the throne of God; but a simple statement of fact in support of sincerity of purpose, and rectitude of life. In our approach to God we plead the merit of Christ, but we must also be upright in life, else the Lord will not hear us (Is. 59: 2). By Him we have been called, and unto Him we have been separated (I. Cor. 7: 22, 23), and in His power we are enjoined to live the separated life (II. Cor. 6: 17 to 7: 1).

The statements of the psalmist denote a life devoted to the service of God. He desires a divine decision in his favour because he walks in his integrity (v. 1). He is honest and upright in his conduct. This should be true of each child of God. To be otherwise is to be untrue to that which we profess, and to bring discredit upon the name of our Lord. The psalmist trusted in the Lord; therefore he would not slide. God is able to keep His own from falling, and to present them faultless before the throne of His glory with exceeding joy (Jude 24). Following this, there is a call for a divine examination, and a statement relating to the secret of the upright conduct. Note the searching power of the Word of God (Heb. 12: 13, 14), and the necessity and blessedness of walking in accordance with the teaching of the same (Ps. 119: 2, 3). Testimony is then given respecting separation from the wicked (vs. 4, 5), innocency of life, with its relation to prayer and witness-bearing, and love for the house of God. Note the necessity for clean hands in approaching God (Ps. 24: 4), for power in witness-bearing (Acts 1: 8), and for zeal in the service of God (John 2: 17). The psalm concludes with a petition to be separated from sinners in death, a declaration of integrity of conduct, and a statement concerning the praise of God. Observe the separation of righteous and uprighteous in eternity (Luke 16: 22, 23), and the blessing of praise of God (Ps. 147: 1).

PSALM TWENTY-SEVEN

This psalm is divided into two sections. In the first the psalmist gives testimony to the wonderful power of God manifested on his behalf; and in the second, he records a prayer for help in the face of enemies. He has tasted victory over his foes, but there were other enemies against whom he must have divine assistance; and he must pray for this. It is not wise to cease praying when God marvellously delivers us from some trouble; other difficulties are sure to arise, and against these we must be prepared. It is therefore necessary to "pray without ceasing" (I. Thess. 5: 17). The psalm opens with a declaration of confidence in the power of God. The psalmist was relieved of all fear, since the Lord was his light, his salvation, and the strength of his life. It is of interest to note the frequency of the exhortation to "fear not", given by God to His own people. Conflict there will be (Eph. 6: 12), and the prospect may at times appear anything but promising; yet if our trust in God is real we have nothing to fear. He dispels darkness (I. John 1: 5-7); saves us from the power of sin (Matt. 1: 21); and gives us the necessary strength for our daily duties (Deut. 33: 25).

And if He is for us, who can be against us? (Rom. 8: 31).

After stating his confidence in God, the psalmist gives an example of victory over enemies. When they came upon him to eat up his flesh, they stumbled and fell. God protected His servant even from contact with them. He is the Omnipotent One, and is able to manifest His power in any way He chooses on behalf of His own. Sometimes conflict is permitted; at other times enemies are discomfited apart from human instrumentality (II. Kings 19: 35). In contact with such a God there is confidence and courage in the face of great numbers of enemies; and the desire is stimulated to dwell forever in His presence, to behold His beauty, and to "enquire in His temple". "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." This implies shelter, safety, satisfaction, nearness to God, fellowship with Him, and perfect peace; resulting in deliverance from enemies, and the manifestation of the spirit of praise (v. 6). Note the duty, reasonableness, and privilege of praise.

The second part of the psalm contains the prayer of the psalmist; in which there is first the cry for mercy. Such a cry arises from a felt need, and is responded to by a merciful God (II. Chron. 30: 9). And it denotes the attitude of the humble suppliant, conscious of his own unworthiness, and of God's lovingkindness. A testimony to obedience is then given, followed by a request not to be forsaken, and a statement concerning the Lord's faithfulness (vs. 8-10). Observe the request of the Lord to seek His face (II. Chron. 7: 14), and the instant response of the psalmist; also the fact that while human beings, even the nearest of kin, may desert us, God will never do so. He always remains faithful (Is. 49: 15). The next petition of the prayer expresses the desire to be taught in the way of the Lord. And this is followed by a request to be led in a plain path because of enemies. Both petitions are important, and are intimately related. The knowledge and the walk go together. Note the way in which the Lord teaches, based on His Word; also the necessity of following His leadership, lest we stumble before observant enemies. It would be well if the Lord's people would always exercise care to go in the way of the Lord in order to please Him, and to avoid bringing discredit upon His name before His enemies. A plea for deliverance closes the psalm, together with a testimony to the goodness of God, and an exhortation to wait on God (vs. 12-14). Much of our praying is not waiting on the Lord. The latter means listening as well as talking; and requires devoutness of spirit, calmness of mind, submissiveness of will, and patience. The reward of such an attitude is great.

PSALM TWENTY-EIGHT

This psalm is a prayer of David uttered under somewhat dire circumstances, when he felt himself slipping into the grave, and required God's deliverance. He calls upon the Lord to hear him, when he lifts up his hands toward the inner sanctuary (vs. 1, 2). It is blessed indeed to know that when trouble comes, we have One to go to Whom can help us. Note the desperate urge in the cry; and the gesture of prayer in the uplifted hands. There is real earnestness and supplication present, and these bring the answer from the Lord. The psalmist prays thence for deliverance from the wicked, whom he specifies as those who speak peace with their neighbours, but have mischief in their hearts. He desires not to be drawn away with such hypocrites. His position is that of separation unto God, and he wants this to be manifest in life and death. Note our Lord's denunciation of hypocrites (Matt. 23), and their chastisement in the church (Acts 5: 1-11).

The prayer continuing requests judgment upon the hypocrites; and states that "because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up." The attitude of these people was one of indifference to the things of God. Atheists, either in belief or action, lay up for themselves much grief and trouble; for the God Whom they deny, they must meet, and from His hands receive their reckoning. The exercise of faith brings the consciousness of answered prayer (v. 6). For if we believe that we receive, we shall have (Mark 11: 24). This is followed by testimony to the power of God, with accompanying praise; and a petition for national salvation (vs. 7-9). Observe the blessedness of being empowered with divine salvation.

The Cry of Our Hungry Children

The readers of this paper will have had a weekly visit from the eldest of our children,

The Gospel Witness

throughout the year. The paper has maintained a consistent testimony, we believe, to the gospel of grace. During the year we have heard from a good many, most of whom were ministers, telling us that their income was so greatly reduced that they were unable to continue the paper. In not a few instances we have continued sending the paper, and in some cases the subscriptions have been covered by others' contributions.

We have maintained the strictest economy in the publication of THE GOSPEL WITNESS, but the fact remains that the subscription price does not, and cannot, pay our bills. We are therefore under the necessity of making

Our Annual Appeal to the Whole Gospel Witness Family

We believe it is not possible to estimate the blessing which the paper has been God's instrument of conveying, first, in the salvation of the lost; then in the edification and comfort of God's people; and, we are happy to say, in not a few instances, in affording some inspiration to hard-pressed ministers who find their task particularly arduous in these trying days.

The end of our fiscal year will be reached March 31st, and we appeal to every member of the GOSPEL WITNESS family—**THAT MEANS YOU**—to send us at once as generous a contribution to The Gospel Witness Fund as is possible. You cannot send too much. We shall need all that our most generous friends can send us, to enable us to close the year without a deficit. Large numbers of religious periodicals have had to cease publication from want of funds. Hitherto the Lord has helped us, and He has helped us through His believing people who have fellowship with us in the testimony this paper has endeavoured to give. We have never needed your friendship, and fellowship, and practical help, more than now. *Please help us!* **HELP US ALL YOU CAN! AND HELP US NOW!**

All that we have said about the hungry WITNESS Fund we can say with even greater emphasis about

Toronto Baptist Seminary

The work of the Seminary amazes us. We are only in our eighth year, and yet we have more than forty pastors and ministers preaching in Ontario and Quebec; a number in the Prairie provinces; some in British Columbia; several in the United States; one in Scotland; three in Jamaica; one in Central America; one in China; four in Africa; one in Palestine; and a large number of others who have taken the Seminary course, and as trained workers, have resumed their places in the churches to which they belong.

All this has been done without a cent of endowment. We need at least \$15,000 a year. We need about \$10,000 immediately. But do not let the large amount frighten you, nor say to yourself, "What I could give would be but a drop in the bucket." Let us have the "drop in the bucket", if that be all you can give us. We mention the larger amount to remind any of God's stewards to whom He has entrusted some of His funds, that there is no better place to invest money in distinctively Christian Education than in Toronto Baptist Seminary. Read the leading article in this paper and see the influence of theological seminaries upon the ministry of the day, and the reaction of their teaching upon home, and church, and state.

Remember the Seminary in Your Will

May we remind our readers also of their privilege in remembering Toronto Baptist Seminary in their wills. Many are being suddenly called away in these days. If you intend to remember us, please do it now. We know of some cases where procrastination in this matter deprived the Seminary of funds that their owners intended we should have. But do not wait until you die. Having given the Seminary a place in your will, send us also a contribution to meet our present need.

And over and above all this, join us in earnest prayer that God will move His stewards so to give of their substance that the need of these hungry enterprises may be supplied. In naming the Seminary in your will, to avoid all possibility of mistake, name it as "Toronto Baptist Seminary, Associated with Jarvis Street Baptist Church, Toronto."

Preface to Dr. Shields' New Book, "Other Little Ships"

Freighted With Comfort

For the information of all interested in the subject of the announcement on the last page of this paper, the Preface of the Editor's new book is printed below.

PREFACE

"Occasionally sermons by the author have been printed over an extended period of years, and since May, 1922, one sermon a week and other occasional addresses as stenographically reported, have been published in THE GOSPEL WITNESS, aggregating over eight hundred. For years many friends have suggested the issuance of these sermons in permanent form, and at length it has seemed wise to yield to these suggestions.

"It will readily be recognized that the sermons comprising this volume lay no claim to literary excellence. A few of them may bear the marks of rather careful preparation, but most of them are the hurried productions of a city pastor who has few leisure hours. Every sermon in this volume is reprinted from THE GOSPEL WITNESS where it appeared as stenographically reported, when delivered. With but very little revision the sermons appear week by week in THE GOSPEL WITNESS. Some of them are reprinted in *The Christian Herald*, of London, England, and other papers; and all of them have been broadcast by radio. It would be a conservative estimate to say that many of these sermons have already reached not less than a million readers, and how many have heard them by radio it would be impossible to estimate.

"The sermons for this volume have been selected, not so much for their subject, nor yet for any superior quality detected in them; but only because these particular sermons, we have reason to believe, have been especially used of God for the conversion of sinners, and the edification and comfort of saints.

"The simple message that gives the volume its title has, by request, been printed four times in THE GOSPEL WITNESS, and in every instance the supply of copies has immediately been exhausted. The same is true of the sermon entitled, 'Is It Nothing to You?'; and also the one entitled, 'Eternal Life; or Once In Grace Always in Grace'. 'The Second Mile' has been printed in various papers, to the number of many hundreds of thousands. We have interpreted these facts as indicating that they contain messages which are spiritually profitable.

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THOMAS T. SHIELDS.

Jarvis St. Baptist Church,

Toronto, February 27, 1935.

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