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

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The Jarvis Street Pulpit

"HE HATH Poured OUT HIS SOUL UNTO DEATH"

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

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 24th, 1935

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53:12.

There is no passage in the Word of God which does not bear a definite relation to the death of Christ, and to all that is involved in that tremendous, historic event. Therefore, all sermons, all preaching, ought to be directly related to the Cross. It is a subject which no one can possibly exhaust. No one has ever scaled the heights, nor fathomed the depths, nor explored the infinite fullness, of that great mystery of the manifestation of God in the flesh.

Such a text as this would require ages to expound—indeed, the experience of millennia would be necessary properly to understand it. Yet though we may not understand it all, nor have ability to expound the little we understand, it may be profitable for us to walk about this vast storehouse of truth, and at least gaze upon it in the hope that some day, by God's good pleasure, in the ages to come wherein He will show us "the exceeding riches of his grace in his kindness toward us through Christ Jesus", we may better understand the significance of the death of Christ.

I.

To come to the text at once, it suggests that THE PHYSICAL DEATH OF OUR LORD JESUS WAS REALLY THE CULMINATION OF HIS SOUL-AGONY: "He poured out his soul unto death." What contracted views men entertain of the cross of Christ! How superficial is our understanding of its significance! We speak of its physical elements, the cross of wood, the wounds in His body, the physical suffering occasioned by them. I have heard a hymn about "the old rugged cross". As a symbol, it has its value. But there is more than an instrument of torture and of death in the cross.

The physical sufferings of our Lord Jesus, the piercing of His hands and feet with the nails, the pressing upon His brow of the crown of thorns, and the driving to His heart of the soldier's spear, were a spectacle dreadful to contemplate. Assuredly the physical sufferings of our Lord were very great; but our text relates to His physical suffering only in a subordinate sense: it refers to the agony of His infinite soul, and tells us that His death, that physical fact when the heart ceased to beat, the blood to course through the veins, and the pulse to throb, as He bowed His head and gave up the ghost—that that physical fact was but the climax of a long-drawn-out agony of a soul that was infinite in its capacity: "He poured out his soul unto death."

I think we may remind ourselves that *physical death is not always* associated with anguish of soul. There may be physical death, indeed, without the slightest mental torture. When life is suddenly terminated, when in a moment, in the twinkling of an eye, the heart is stilled, there is no anguish of soul. But death is still real in such a case. Sometimes we have seen an aged man, or woman, patiently waiting for the call; and when at length death came there was no anguish. It was like Tennyson's beautiful description of the close of life's day:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home."

The soul departs without any turbulency of mind, only a quiet falling upon sleep. Yet the fact of physical death is not less real.

Sometimes we have observed such a departure in the case of one whose life had not been fully lived, but whose energies had been sapped by some fell disease, but who was prepared for passage to another life. Such an one was willing to depart, and to be with Christ "which is far better"; and when at last the silver cord was loosed; and the golden bowl broken, when the pitcher was broken at the fountain, and the wheel broken at the cistern, when the spirit returned unto God who gave it, and man departed for his long home, there was an element of gladness about it. The advent of the grim messenger was rather welcome as heralding deliverance from pain, as a realization of the believer's desire,

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

No; physical death does not always involve agony of soul.

Nor can we say that the death of the Lord Jesus, physically, was of all deaths the most painful. It was painful, but there were others who died with Him; one on either side, crucified as was He. And when death came to them, it came to bodies that were not sinless; and therefore one might suppose had less power of resistance than the sinless body of the Lord Jesus. Doubtless He suffered—of course He did. Crucifixion was designed to be a slow and painful death. But many have died amid circumstances more trying than did Jesus on the cross. Read the eleventh chapter of Hebrews, where the roll of the heroes of faith is called, of those who were stoned, sawn asunder, tortured of beasts, consumed in the flames. Many of the martyrs suffered more physically than did the Lord Jesus.

I think I may state very positively, that by virtue of the fact that His body was without taint of sin, His body must have been the more invulnerable, and less susceptible to the attacks of disease, better fortified against the approach of death, than either of the thieves who died with Him. And yet He died first! When the soldiers came to those who were crucified, and found the thieves still living, that their bodies might not remain on the cross over the sabbath, they brake their legs to hasten their death. But when they came to Jesus they found that He was dead already. That splendid frame, the most perfect human physique the world had ever seen, judged by all true standards, succumbed before the enfeebled bodies of the malefactors who were crucified with Him.

What killed him? "He poured out his soul unto death." Is it not clear that the death of the Lord Jesus was *the culmination of an age-long anticipation of the agony of that hour?* It was not until He was comparatively near the cross that Jesus began to say to His disciples that the Son of man would be betrayed into the hands of sinners, and that He would die at Jerusalem. He withheld the revelation of that divine purpose from those who were His companions, not for His own sake, but for

theirs; in agreement with the principle expressed on another occasion, "I have yet many things to say unto you, but ye cannot bear them now." Had He told them at the beginning of the three years of their discipleship, they could not have borne it. But *He* bore it! *He* knew the particulars of that anguished hour from all eternity:

Here it is in Isaiah's prophecy, long, long years before "Jesus was born in Bethlehem of Judaea in the days of Herod the king". If you go back still farther into history, to the days of David, you will find Him, through the lips of David, prophetically crying, "My God, my God, why hast thou forsaken me?" The very words that He uttered while hanging on the cross found prophetic statement through one to whom the vision was given centuries before. And long before that—before He gave to the sea His decree that the waters should not pass His commandment, before He laid the foundations of the earth, before he stretched out the firmament as a tent to dwell in, before He placed therein the myriad stars, or kindled the two great lamps to light this earthly house by night and day, even long before He said, "Let us make man in our image, after our likeness"—from before the foundation of the world the Lamb was slain. And through all succeeding ages He lived in anticipation of the agony of that dark hour when He should make His soul an offering for sin. When the fulness of time was come He took on Him our flesh, was manifest among men, He went to the cross, He bowed His head and gave up the ghost—He died there physically. But I say, it was the culmination of millennia of anticipation. You must not confine the sufferings of Christ to a few hours of time. The sins of this world were not atoned for by a few hours of superlative grief. Reconciliation was not effected by the sorrows of those hours of darkness, even though the capacity of the soul of Him Who there suffered was infinite. No! No! Jesus Christ always suffered! He suffered from eternity! He was the suffering God! He took upon Himself the sorrows of a world.

I suppose, too, that that *physical death was the climax of that soul-torture which was the inevitable concomitant of His contact with sin.* How His holy soul must have shrunk from contact with that sin that is so vile that it is described as the "abominable thing which God hates". I have been in places where I have suffered greater mental discomfort than any physical discomfort to which I have been exposed. It was my fate on one occasion to eat dinner in a certain place—or to try to do so. I have never forgotten it. It was an uncomfortable hour.

I met a brother this morning from Winnipeg. I remember being in Winnipeg years ago in the boom days, when every day a new restaurant was opened. I was there for a holiday, and about lunch time I walked about to try to find a good restaurant. I entered one of the new restaurants. It was a hot day in summer; they had no screens; and I concluded that all the flies of Egypt had emigrated! They were all there. I entered, looked around, and a very polite man said, "What can we do for you, sir?" "Nothing, thank you", I said, and I left more quickly than I entered.

Sometimes we are very particular. *We* are very particular! *We*, vile sinners that we are! We set up our standards, and look down as though from an immeasurable height upon somebody we esteem to be our inferior. It is not always comfortable to be forced to occupy cer-

tain positions, to find one's self in certain situations. I have been in company that I did not like. Please do not say I was unspiritual because I did not like the company. There are a few people I do not find it easy to like. By the grace of God, I hope I can love them; but there are people for whom I have no natural affinity. I should not like to live with them. We have nothing in common on any plane. There may be some superior gentleman back there who says, "That is mutual, sir." Very well. I shall not complain. We are entitled to our likes and dislikes, I suppose. But howsoever refined a man may be in the habits of his physical life, the food he eats, the raiment he wears, the house he lives in, and his attention to all the niceties of a comfortable existence—howsoever refined he may be, what does he know about true refinement?

Mentally refined? What are you, a Master of Arts? A Doctor of Philosophy? What science do you know? What languages? What literature? What acquaintance have you with the great of the earth? The inhabitants of the earth are reckoned as grasshoppers to Him Who sitteth upon the circle of the earth: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is He of Whom I speak. He stooped and came into contact with sin. How it must have afflicted His exquisitely sensitive soul! How it must have tortured Him to be in its presence! Of purer eyes than to behold evil, He could not look upon iniquity.

"He poured out his soul unto death." He "was made sin for us". I am not attempting an exposition of the text: I am only trying to show you how impossible it is for any finite mind to fathom its depths: "He poured out his soul unto death." "His soul"! What was "his soul"? The soul of the Infinite, every quality of which was in the infinite and absolute degree, was "poured out unto death"! The Cross was the climax, the end of the outpouring of His infinite soul. It was poured out not *by* death, but *unto* death. That was the acme, the ultimate, of divine anguish.

I suppose, too, that *alienation from God, the sense of separation from the Father, must have been an element in the exquisite agony that found its expression in the twenty-second Psalm I quoted a few minutes ago, "My God, my God, why hast thou forsaken me?"* God was His very life. He was one with the Father and the Holy Ghost. He spoke of the glory which He had with the Father "before the worlds were". But even then, in that immeasurably remote and dateless past His perceptive and responsive soul shuddered in anticipation of the horror of thick darkness incident to His separation from God.

When someone suddenly faints in a building, how people rush to his aid! They open windows and doors, to give the sufferer contact with fresh air, that nothing may obstruct his breathing, that he may have full, free, and unfettered correspondence with that vital environment which is necessary to life. But the Lord Jesus was separated from God. I do not understand it. A little boy—I think he is here to-night—wrote me a letter when I was in England last Fall, and said, "There is something that troubles me very much, something I do not quite understand. I have heard you say that Jesus

is God, but when He died on the cross He said, 'My God, my God, why hast thou forsaken me?' If Jesus is God, how could He be forsaken by God?" He was only a little boy of less than twelve years of age, and I had to tell him that I could not answer his question. I do not know. Nobody knows what it meant to this infinitely holy Soul to be separated from God, to be separated by the world's sin; to be "made sin", to have sin in the mass, sin in all its heinousness, in all its ugliness, in all its vastness, its immensity, between Him and God. How great must the torture of the Soul that suffered thus have been, when His was the soul of the Infinite!

There is something in *the figure employed*: "He poured out his soul unto death." As though the elements of His soul—shall I seem to be crude, too realistic, if I say that the figure suggests that the elements of His soul had somehow been liquefied, as though the vital energies had been melted in the fires of divine wrath. I have seen life ebbing away from a physical frame, and have heard the doctor to the anxious enquiry of a relative, "What is the prospect, doctor", answer, "I cannot say. He may not last the night, and he may last several days. Physically, I should have expected the patient to slip out before this; but he has a strong will, and is making a valiant fight." How often you have read that of certain people! They fought the last great enemy. They were determined to live, and they co-operated with all healing processes that were set in operation, with all healing ministries that were exercised in their behalf. By that thing that is not physical, the will, the heart was stimulated, and it beat on. The body was buoyed up. But at last the toxins reached the brain, the mind ceased to function, the will surrendered, became quiescent, and soon, when all resistance subsided, death ensued.

"He poured out his soul unto death." Who knoweth the mind of the Lord? Who would dare, without irreverence, to attempt an analysis of the mind of God? Think of all the qualities of that Soul, the vital energies resident in the unique personality of the Lord Jesus! But at last—at last—drop by drop, He pours it out until the last drop of vital energy is poured out, spent, and death ensues: "unto death"! Even the God-man, under that exquisite, indescribable, inexpressible, agony, that grew out of His relation to the world's sin, and His separation from God—at last that incalculable weight crushed His spirit, and the last drop of His energy pressed out, like wine in the wine vat. The breast ceased to heave, and He yielded up His spirit. He died because His soul had exhausted itself with the sorrows of a world.

II.

Let us now take a step farther and observe that THE PHYSICAL DEATH OF JESUS WAS A REVELATION OF ITS MORAL PURPOSE.

Why did He die? "He was numbered with the transgressors." That was *literally and historically a fact*. Two malefactors were crucified with Him that it might be fulfilled which was spoken by the Scripture, "He was numbered with the transgressors." But what was implied in that? He put on Him a convict's garb. He was made in the likeness of sinful flesh. He came into the prison-house, just as Joseph was cast into Potiphar's prison. He stood before the bar of human judgment,

and was declared to be worthy of death. They took Him at last to the cross, as though He were a common malefactor. So fully did He identify Himself with humankind, that He even died as a transgressor. It was but a physical manifestation of the great spiritual fact that Jesus Christ took upon Himself our nature, in order that He might identify Himself with us, and be "numbered with the transgressors". He trod the common earth with us. He was born as we are born; He laboured as we must labour; He died at last as we must die. But behind it all is the fact that He came to be our Substitute, to take His place with us: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "He was numbered with the transgressors."

"*And he bare the sin of many.*" I try to tell you that in some form every time I preach, but I must tell you again. I do not know what it means. I know its results. But what do you know about it, though you have heard it ten thousand times? "He bare the sin of many." Yet He was sinless, holy as God is holy; but "he bare the sin of many". That great truth, dear friends, is generally denied in our day. How seldom is that central fact proclaimed—or even believed—by professing Christians, that Jesus was in some mysterious way our Representative, that He did actually take upon Himself our sins, that He bare our sins in His own body on the tree, and that when He died, He did render to the holy law of God a just equivalent for our sin, that He paid the utmost farthing of the penalty our sin had incurred! Say it over a million times, "He bare the sin of many." There could be no salvation for any one of us but for that, He bear our sin, your sin and mine. I cannot tell you the weight of it. I cannot tell you what was involved, but He bore stripe for stripe, stroke for stroke, wound for wound, eye for eye, tooth for tooth, life for life. He gave His life instead of yours, instead of mine: "He poured out his soul unto death"; and in the doing of it, He "bare the sin of many".

Are you not glad your debt is paid? There is no other chance of deliverance than that, nor is there any possibility of loss to the soul whose sin He bore.

"*And made intercession for the transgressors.*" We might not have understood what that meant if He had not made intercession actually on the cross. Even as He was pouring out His soul unto death, He cried, "Father, forgive them; for they know not what they do." For whom did He pray? For the chief priests and the scribes—for all that rabble crew who said, "Away with him! Crucify him. He is not fit to live"; for those who knew Him not, "for had they known it, they would not have crucified the Lord of glory". But they did crucify Him. And for the soldiers, too, the very men who drove the nails, for all who participated in that crucifixion—for every one of them Jesus Christ prayed, "Father, forgive them; for they know not what they do."

Let me for once give my testimony. I know I am a great sinner. But I cannot conceive of any way by which I could commit a greater sin than by swearing away the life of the Man of Galilee, by denying His Deity, by demanding His blood, by putting a crown of thorns about His brow, driving nails through His hands and feet, spitting in His face, mocking Him, and expos-

ing Him to the contempt of a world. I could not commit any greater sin than that. Who could sin more heinously? But alas! I did that! My sin did that! And even as I did it, He said, "Father, forgive him; for he knows not what he does." He has been praying for me ever since, and He is praying for me now. I do not understand why He should do so, but He does. And He is praying for you: "He made intercession for the transgressors."

"I have a Saviour, He's pleading in glory,
A dear loving Saviour, though earth-friends be few;
And now He is watching in tenderness o'er me,
And, oh, that my Saviour were your Saviour too!"

III.

Suffer this word, but how shall I speak it? It transcends our utmost thought when we attempt an exposition of it. On the basis of His pouring out His soul unto death, His being numbered with the transgressors, His bearing the sin of many, His making intercession for the transgressors, the Holy One speaks, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." **THE DEATH OF THE LORD JESUS IS THE GROUND OF HIS SUPREMEST GLORY.** He is to have "a portion with the great". And who are the "great"? Where are they? Does it mean with the mighty of earth? I think not, but a portion with Him Who is the Almighty, one with God forevermore. He hath put all things under His feet. By reason of the cross He will divide Him a portion with the great: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I quote that text to myself very often when I read books by little men who think they can measure the Lord Jesus Christ, who rob Him of His Deity, and circumscribe His person, reducing Him to the level of a man by comparing Him with men. Blessed be God, He has given Him a name that is above every name; and sooner or later at the name of Jesus every knee shall bow, and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father".

How I wish I had skill, and time to exercise the skill, to tell you something of the glories which are His by virtue of the fact that He is the Creator. How wonderful are the works of God; in wisdom hath He made them all. This earth is a marvellously beautiful place after all. We know little of it. We are only scratching the surface of its wonders. But this which He by His wisdom has fabricated, this marvellous machine that works with such invariable precision, is but an index of the changelessness of God Himself. How full is this earth of the glory of the Lord, even now, had we but eyes to see!

But His revenue of glory will be derived from the cross. It is by pouring out His soul unto death, rather than by the creation of a million worlds—by the redemption of man He has won for Himself His greatest glory, for in that fact He has disclosed the qualities of His Being. He has shown what He is. Within the theatre of this world's woes, of this world's sorrows and sins, He has manifested His glory.

"And he shall divide the spoil with the strong." To the victor belong the spoils. When David took his six hundred Gittites, and pursued after those who had destroyed the city of Ziklag, it is said, "And David recovered all that the Amalekites had carried away . . . there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all." And the people said, "This is David's spoil. He won it by his own right arm." I read that when the God-man died, "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it".

I cannot tell you all its meaning, but I can tell you one or two things He did, and you can let a sanctified imagination picture the rest; for in this realm it would be impossible to exaggerate. For what did He come? To destroy him who has the power of death. *He destroyed the power of death.* Death no longer has any power, so far as He and His people are concerned. Within the realm of His economy, death is powerless. He uses death for His purposes, but death has no strength. He put His triumphant heel upon the neck of death, and with His wounded hand He extracted his sting and said, "I will make it serve Me." He sovereignly compels death to do His will; often he is made to do a servant's work. He delivered them "who through fear of death were all their lifetime subject to bondage". He took away the fear of death. It is not death to die, for the believer.

I cannot describe all the spoils of war. I do not know all that Jesus won back. I know that by virtue of His death for us He possessed and released a power that can entirely undo everything that sin has ever done, and restore creation to its former glory, to its divinely-planned state when God made the world in the beginning. This poor earth has been badly beaten. It is shaking just now. I do not know what is coming within the next few months. But I do know that when the Stalins and the Hitlers have had their say, and when all the anger of men has spent itself, God in His own way, and in His own time, will speak. When the white horse and his Rider shall come down the sky, our glorious Christ will take this earth as a spoil; for "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The redemption of our bodies will synchronize with the coming of the Lord Jesus Christ. His coming will be the completion of the world's redemption, and the whole creation shall be delivered into the glorious liberty of the children of God. It will be our David's spoil, for He will "divide the spoil with the strong".

He has given us the earnest of our inheritance here, until the redemption of the purchased possession. And that earnest has been so good, that if we had nothing more, we should have reason to praise God forever. But it is only the earnest, enough to go on with until by and by when He shall divide the spoil with the strong, we who have been weak shall be strong again, transformed into His likeness, with bodies fashioned like unto His glorious body. We shall be among the mighty men whom our David shall have. What joy unspeakable shall be ours when He "shall divide the spoil with the strong"!

Have you received Him? Have you profited by the agony of His soul? Have you put your trust in the Saviour of sinners? If not, will you do so to-night?

Shall we bow for a moment in prayer, as we ask Him to forgive us all:

O Lord our God, we thank Thee for a Saviour Who prays for those who have no wisdom to pray for themselves. We thank Thee that Thou dost pray for us, and through Him Who is our Intercessor we this evening once again seek Thy mercy. Look upon this congregation. If there be a man or woman here this evening without the assurance of salvation, we beseech Thee, O Lord, by Thy gracious Spirit's ministry, apply the truth of Thy word to heart and conscience, that, being justified by faith, we all may have peace with God through our Lord Jesus Christ. We ask it in His name. Amen.

KING SOLOMON

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, March 7th, 1935

(Stenographically Reported)

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

Lesson Text: I. Kings, chapter four.

There are many things which come within the ordinary purview of men, which require some skill to understand. I have a magazine in my office sent to me from Egypt. It is printed in Arabic, and I am told by the friend who sent it to me that it contains one of my sermons, translated into and printed in Arabic. I have not read it yet! But because I cannot easily read it, I should be foolish to assume that nobody else can read it. If I did not know that it is one of my own sermons I might at least assume that it contains something worth reading.

There are many things in life that require, in order to their understanding, some subjective capacity on the part of the observer, whether it be in art, in music, in mathematics, in science, or in literature: there are things which speak eloquently and profitably to the initiated, which the uninitiated cannot possibly understand.

That principle obtains in respect to spiritual things: "Except a man be born again, he cannot see the kingdom of God." There are things that are hidden from the wise and prudent, which are revealed unto babes. There are truths which the unenlightened, natural, mind can never understand. We are dependent upon divine illumination and instruction, to understand the things of God. I have called attention to that principle, I suppose, hundreds of times, because it explains many things. The Apostle Peter refers in one of his epistles to the writings of his "beloved brother Paul", saying that in his writings are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction".

We must admit, therefore, that in the Word of God there are some things which are "hard to be understood". There are the simple, alphabetical, elementary things; "the sincere milk of the word" which the babes may appropriate, and by which they may grow: there

are also the profounder depths in which maturer saints may delight to sport themselves. There are portions of Scripture that are especially rich in spiritual truth to those who know the Book as a whole. There are parts of this country which, superficially, seem to be uninviting, uninteresting, in which exploration of any sort appears likely to prove unprofitable. And yet, in many such places, beneath the surface there is great mineral wealth.

You know the story of one of the richest men of Ontario, who was once "beating his way" on a freight train as a common *hobo*, going up to the north country, beyond North Bay. The conductor found him, stopped the train, and put him off—and went on and left him. He put him off on top of a vein of gold. That "hobo" is worth millions of dollars to-day. When the anniversary of that occasion comes around, I am told that he sends a little memorial each year to the conductor who put him off his train.

I have read that in the Cobalt district there were a few years ago some people who suspected the presence of silver. Mineralogists, geologists, and all the other people who ought to know all about rocks and what is found in them, were despatched to the territory. They reported that there was no silver there, that the formation of the rock was of the wrong sort to produce silver, and that it would be folly to look for it. But when they were laying the T. and N. O. Railway, a workman threw a crowbar on the ground, and as it struck he saw something glisten. Pushing aside the bushes he found a vein of free silver right on top of the soil—where the experts said there could be no silver. Do not start for that country immediately, for I rather think the matter is well in hand by this time; and there is no likelihood of your being so fortunate.

There are tracts of scripture very much like those barren lands roundabout the north shore of Lake Superior, and around Sudbury. There are portions of scripture that seem not to offer us very much wealth. I went once to a place called Bisbee, in Arizona. Much of the State of Arizona is desert, a very uninviting part of the Continent. It is not even sand, does not look like sand at least. It looks like hard, baked, mud for hundreds of miles. Bisbee lies back of the railway track, perhaps a mile. I drove back into the town, which looked from a distance like a series of mud hills. The mountains roundabout there look like huge worm-casts, or as though some giants had been excavating, and had thrown up the earth in great heaps. There was scarcely a bit of vegetation visible on their surface. I believe at certain seasons there is some growth of cacti and other things which give colour to the hills, but for the greater part of the year they look like mounds of bare earth. But I found in Bisbee a little hill in the middle of other hills, and miners were busy taking it away, for when they had removed the surface it revealed a mound of almost pure copper. There were other copper mines about the town, and nearly all the miners were Welshmen, sent for because of their knowledge of mining.

There are portions of scripture like that, which we are in danger of passing by because their wealth does not appear on the surface; but they will richly repay exploration. They are rich in the ore of gospel truth.

Look at this fourth chapter of the First of Kings. I suppose one of the first effects produced upon the mind by reading the first nineteen verses would be to make one

very thankful that his father and mother did not give him any such names as those that appear here.

It is the first chapter of the actual reign of King Solomon. We have New Testament warrant for looking for the Lord Jesus where Solomon is named, for He Himself said, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." You must remember always, of course, that no type of the Old Testament adequately portrays the Lord Jesus. You cannot find in the realm of the finite anything which will fully represent the Infinite. That is self-evident. "To whom then will ye liken me, or shall I be equal? saith the Holy One." We can find no perfect likeness of the Lord Jesus even in the Old Testament. But there are many types of Christ, and they must needs all be combined to represent Him. That is the meaning of one of our hymns:

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set my Saviour forth."

You must combine David and Solomon. David prepared for Solomon's reign, and the life of each is illustrative of certain aspects of the life of our Lord Jesus.

David, for instance, was a man of war "from his youth". He was scarcely ever free from conflict; and because he was a man of war he was not permitted to build the temple. And yet partly by his warlike, his military enterprises, he prepared material for the building of the temple, and gathered together great wealth, which he committed to his son, saying, "Thou mayest add thereto." The Lord Jesus Christ was a Warrior. The hymn we sometimes sing is scripturally true,—

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?"

He Himself personally was a warrior. He came with dyed garments from Bozra, speaking in righteousness, mighty to save. The King of glory is to be identified with "the Lord strong and mighty; the Lord of hosts, he is the King of glory." Our Lord Jesus is the Lion of the tribe of Judah. He described Himself as being stronger than the strong man armed.

Solomon, on the other hand, was not a man of war. His very name means peaceable. He was the king of peace. In his reign the kingdom enjoyed uninterrupted tranquility. He had no war. He had time to consolidate his father's gains, and to organize and establish the kingdom over which he had been called to rule. But the operations of David laid the foundations for the pacific reign of Solomon.

You will recall that in the Epistle to the Hebrews the priesthood of our Lord Jesus is likened to that of Melchizedek, that mysterious person who appeared in the early pages of Genesis. We are told that he was "first by interpretation King of righteousness, and after that also King of Salem, which is, King of peace". There can be no abiding peace which is not established upon foundations of righteousness. Our Lord is first

of all King of righteousness, and after that, King of peace. He never offers peace to anyone at the expense of righteousness. The fruit of righteousness is peace. That is true in the believer's life: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Being justified"—that is, declared righteous; Christ's righteousness being imputed to us, we have peace with God.

Solomon here is represented as being king over all Israel. Our Lord Jesus is even now a King. What the future may hold in respect to the manifestation of His Kingship and His kingdom, I shall not attempt this evening to forecast; but I think we greatly misinterpret Scripture if we assume that the Lord Jesus is, at this present time, anything less than a King. Even when He was crucified, though it was written by an alien hand, and by one by whose will He was crucified, Pilate was sovereignly compelled to write what he did not intend; and when He was crucified it was written above His head, "Jesus of Nazareth the King of the Jews." But the chief priests of the Jews said to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews." Pilate answered, "What I have written I have written." In the hour of His deepest humiliation God sovereignly ordered a proclamation of His everlasting Kingship. He is King! I am unable to follow those who attempt to make such fine distinctions between the kingdom of God, the kingdom of heaven, the church, and all the rest of it. Jesus Christ is even now King. He is seated on the right hand of God. He reigns over all Israel. We have been taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." I have no doubt that the kingdom of God will, in the future, be more fully manifested when the King Himself shall come and take to Himself His great power and reign, when the kingdoms of this world shall become "the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever", then He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. Personally, I do not believe that God will permit, or could permit, His own expulsion from this earth. Made for His glory, He will see to it before He is done that it shall glorify Him. The knowledge of the Lord shall cover the earth as the waters cover the sea. The time must come when even this old earth, the whole creation, shall be delivered into the glorious liberty of the children of God. Meanwhile we have a King—the King-Priest, our Melchizedek; and He is King over all.

We have here the names of certain princes. One is described as a priest, others as scribes, one as a recorder, one as captain of the host, another as "principal officer and the king's friend"; another was "over the household", and still another was "over the tribute". But you will observe that these princes of Solomon's day were not numbered among the idle rich. They were not men of leisure. They each had some service to perform. I believe there will be princes in the kingdom of God. I do not believe we shall all be of equal rank. There is abundant scripture for that suggestion. Men are to be rewarded according to their works. Those who have been faithful in the least, will be made ruler over much. The way to gain promotion in the service of God is to excel as servants. Our Lord Jesus intimated that when asked for the chief places in His kingdom. In effect He said, "You need not ask to sit on my right

hand, nor on my left; such places shall be given to those for whom they are prepared. But if you are ambitious to occupy them, then drink of My cup, be baptized with My baptism, follow the Lamb whithersoever He goeth. See that you serve to your utmost. Do not think about position, but think rather how best you can serve in the name of the Lord. If you serve faithfully and well, you will not lose your reward. You will find the place that is prepared for you."

I think, dear friends, we do not sufficiently emphasize the doctrine of future rewards. We are saved by grace, and by grace alone. Nothing else enters into the foundation of our hope but what the Lord Himself has already done for us. Salvation is the free gift of His sovereign grace. But over and above that, and independent of the possession of salvation itself, we shall every one of us be rewarded according to our works. It is clear enough that there is a judgment-seat for Christians, not in the sense that our sins shall ever be reckoned against us; for, being justified by faith, we are free from condemnation. But we shall be rewarded according to our works. In the third chapter of First Corinthians Paul speaks of building upon the one foundation: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The Apostle Paul lived for that day of rewards. He knew already that he was saved, but he endeavoured so to live that when his Master should come, he would be able to give a good account of his stewardship, and be rewarded for the service he had rendered. Thus it will be with all of us. We ought not to be satisfied merely with being saved in the sense of being forgiven our sins. That is a great boon for which we must all be eternally thankful,—adoption into the royal family, and therefore our future secured for ever. But the future life will not be one of stagnation: it will be one of everlasting progress. As we make use of our opportunities here, we shall enlarge our capacities for the enjoyment of the felicities of life yonder. It would be useless to make a man a present of a fine library if he had wasted the days of his youth, and reached manhood with no ability to read. In order to enjoy that which is given him as a prize, he must prepare himself through years of study.

There are glories upon glories awaiting the believer. The men and women who separate themselves from the world and the things of the world, who daily deny themselves, and take up their cross, and live not for time but for eternity, and spend this life as though it were but their school days, are preparing themselves for the enjoyment of the things that are to be theirs in the life that is to come. Well may we be ambitious to be spiritual princes, having some great task to perform under the King's eye. When His kingdom shall be fully manifest, if we are faithful here in little things, if we prove our trustworthiness, He will make us rulers over many things in the life that is to come.

Solomon had twelve officers who provided victuals for the king's table. We may learn many lessons of practical value by taking this history at its face value. Solomon organized his kingdom. He selected men for different tasks according to their several abilities. He was careful in the selection of his men.

Some of the men whom Solomon promoted to high honour had first proved their faithfulness under the reign of David, his father. When Solomon came into power he did not do as a certain gentleman has done in this Province, dismiss everybody, and fill the offices with his friends. He looked about to see if there were any worthy men. He found Benaiah, one who was fitted to be captain of the host; in Zadok, one who was fitted for the priesthood. There are several other names in this list which you will find were names of prominence in the days of David, his father. Solomon was wise in that.

By the way, a word for you ministers-to-be. The New Testament lays that down as a principle of church government, that men before they are advanced to office must first be proved. We are admonished to "lay hands suddenly on no man". The man who desires the office of a bishop, the man who covets a call to the ministry, and desires to be separated unto the gospel of Christ, desires a good work. But we are warned that he must not be a novice, not one newly come to the faith. He needs to be established in the faith. The Apostle Paul began to preach as soon as he was converted, but Paul took his Seminary course before he was converted! When he was converted he was nearly ready to preach. He was thoroughly trained in advance, and the whole field of Scripture was lighted up by his new experience. But it requires experience and training for the exercise of any office in the church of Christ.

The same is true of a deacon. We learned our lesson in this church long ago. There are a good many Baptist churches that elect deacons because of their prominence in business, or something of the sort. I will tell you a little history. When I became Pastor of this church nearly twenty-five years ago there was one man who was a very fine man, the head of a large business which he had built up himself. He had shown himself to be possessed of great ability. One day I talked with him about my great predecessor, Dr. Thomas, and he lauded him to the skies. During the conversation he said, "There was one thing about Dr. Thomas that I always admired. Within these walls, he knew no difference between a rich man and a poor man. All men were alike to him in that respect. He was the father of the family, and he honoured the rich and poor alike."

And that was fine. That was as it should be. Yet I lived, as Pastor of this church, to hear that same man say in my vestry, "I believe, brethren, that no man should ever be considered as eligible for the deaconate of this church until he has attained a certain social position." The same man! Why? It was a case of "bringing up father". He had a daughter who was lighter in her head than in her feet—and they were light enough. What nonsense!

Solomon was a wise man. He said, "Zadok? He was faithful to my father; he will be faithful to me. He is a tried man. I will have him for high priest. Benaiah has been tried. He is a good man; I will make him captain of the host." Solomon selected, so far as he could, men whose loyalty had been tried in the furnace;

and put them in office. We learned in this church that the best men never seek office, that the best men have to be sought out. After they have been proved through the years naturally people say, "Mr. So-and-So is the sort of man we need for a deacon." They probably did not think so at first—they did not know him. That is what the Bible teaches, that church officers should first be proved. They must live their lives before the people, and thus commend themselves to the church.

When you have become pastor of a church, some day a Mr. Importance will move into your neighbourhood and will condescend to attend the Baptist church. He may be a good man as well as being locally important. He will still be a good man even though you do not immediately put him in office. Test him spiritually. See what is in him. See whether he can endure the fire. If he can endure, in due time he will become one of Israel's princes.

Solomon showed his wisdom by making a careful selection of men who had been tried and proved.

Solomon made certain men responsible for certain duties. Little is accomplished by the committee principle. We can learn something from this text respecting that plain, commonplace, level of things. "Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision." He did not have a committee of twelve to look after his house for twelve months, but twelve men, each serving a month at a time. It was one man's job. If you want anything done in the church, get some one man to do it. Spurgeon was right when he said that the best committee obtainable is a committee of three, with two of them sick in bed! A committee of one is an ideal committee. If you have two or three, Mr. High will say to Mr. Low, "I thought you were looking after that"; and Mr. Low will say to Mr. Half-way, "I supposed you and Mr. High had that in hand." And among the three the thing will not be done, at all.

The principle of individualism runs through the Bible: the Bible teaches, not collectivism, but individualism. "So then every one of us shall give account of himself to God."

Each of these men had something to do in providing for Solomon's house. I am inclined to think he must have entertained a good deal. Some ingenious people have made elaborate computations as to the provisions for Solomon's table. They vary in their estimates from three thousand to forty-eight thousand people for whose entertainment provision was made, had Solomon cared to entertain them. Certainly he must have entertained on a very elaborate scale: "Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl." That was the provision of bread and meat: doubtless there were many other things beside.

But is it not suggestive of a spiritual truth, of how our great King provides for the entertainment of His guests? How lavishly His tables are provisioned! "Enough and to spare" is always the rule of the Father's house. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Nothing is wanting to those who sit at His table. When the queen of Sheba

came from the south, among the things she noted in Solomon's house was, "the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers." Perhaps she had a feeling that she would like to live there herself because of the abundant provision he made. So does our great King provide for all His children. "There is no want to them that fear him."

I do not know much about the millennium. I do not think I know any more than many people who profess to know it all. I do not know very much, but there will be an earthly reign of Christ. The Lord will redeem this earth. When He reigns conditions will not be as they now are. There will be no scarcity anywhere—it is inconceivable that there should be. And were I to attempt to forecast the future, when the golden age shall come it must be said by all of us as said the queen of Sheba, "Behold, the half was not told me."

Look now at the twentieth and twenty-first verses: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life." What a kingdom that was! How numerous were the people, like unto the sand of the seashore. Compared with such numbers as we are familiar with, hundreds of millions of people, they were not so numerous. But there will be a day when the number of the elect shall be ten thousand times ten thousand, and thousands of thousands, a multitude which no man can number. They were eating, and drinking, and making merry. That is what they did when the prodigal came home: "They began to be merry."

In a spiritual sense, that ought to be true of all believers, even now, for while, "the kingdom of God is not meat and drink" it is "righteousness, and peace, and joy in the Holy Ghost." Our Lord said, "I have meat to eat that ye know not of." The renewed soul has access to sources of joy and satisfaction unknown to carnal minds.

I had a friend once with whom I ministered. About one hundred and fifty professed conversion, and on the last evening of the mission they were so happy they would not go home. I tried again and again to close the meeting, but was unable to do so until past midnight. They would not leave, and at last I said, "We shall have to go," and I pronounced the benediction. They seemed ready to sit and sing themselves away to everlasting bliss. It was not merely a tide of emotionalism, but the culmination of weeks of blessing when we heard a great company of the new-born praise the Lord. The Pastor could not sleep that night. He was a man of seventy years or thereabout. He walked up and down his room, as his wife was preparing a little supper; he paused and said to me, "Brother, I do not want to go to heaven. I do not want to go to heaven yet; if the Lord will allow me to experience this sort of thing I am willing to stay a long time." We were eating, and drinking, and making merry, in a spiritual sense.

In Mr. Spurgeon's autobiography there is a story of a certain Monday. Mr. Spurgeon used to announce on Sunday the different hours converts could see him, those converted at the morning service at a certain hour, and

at the evening service, at a later time. On this particular day he came to a service at night, and in the midst of the service he became conscious of a feeling of faintness, and of real hunger. He stopped to ask himself why that should be, and only then remembered that from early morning he had been engaged in interviewing inquirers, and had eaten nothing. He had meat to eat that the world knew not of.

It is possible for the spirit to gain the ascendancy over the flesh, and to find such delight in spiritual things that temporarily the requirements of the flesh are in suspension, enabling one to go on without. You remember how Elijah was fed by the angel in the wilderness, and he "went in the strength of that meat forty days and forty nights, unto Horeb the mount of God". If you get a real meal, brought by an angel, it may well last you more than a month—"forty days and forty nights, unto Horeb the mount of God". Certainly we ought to be happy with such a King reigning over us, and belonging to such a numerous company:

"One army of the living God
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now."

We belong to a great family. We have a great King. "Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." He was a king of kings; other kingdoms were subject to his sway; they paid tribute to him. Of the kingdom of our Lord and Saviour Jesus Christ, it is said, "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." The day will come when all rulers and princes will vie with each other in honouring the Lamb, and extolling Him Who is King of kings and Lord of lords.

Let me point out to you how delightfully secure they were: "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." Perhaps the vines were growing over their houses. Perhaps it means that they were so free from marauders and bands of robbers of every kind that even under their vine and fig tree, and not only in their walled cities, they felt perfectly safe. Before there were motor-cars in Canada, in certain places, nobody locked their doors at night. The locks might have rusted themselves out. People would go to market, to church, anywhere, without thinking of locking their doors. I marvelled at it at the time. I was brought up in England, in a large city, and we never thought of going out without having the house securely locked. I heard people say in those days to which I refer, "Why should we lock the door? Nobody will trouble us." I am sure I am within the mark when I say you could have gone into many villages in this province, and walked into almost any house. What a condition of life it would be, if one did not need to keep a receipt for a bill he had paid, nor lock the door of his house! Nowadays you need almost to lock your head on! Men steal everything they possibly can.

In Solomon's day they dwelt safely under their vine and fig tree, perfectly secure. Whatever this may suggest, prophetically as well as historically, I know that experimentally it is true even now: the believer is secure in Christ. We are safe even now from Dan even to Beersheba, while our Solomon reigns.

"And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge."

Look briefly at the paragraph from the twenty-ninth verse to the end. This has special value for students. "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore." I spoke of that last week. God does enlarge our minds—"And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." I do not believe that Christian people were ever intended to be stupid. Many people talk about the wisdom of this world as though it were of a superior order. I do believe God has given us the Scriptures of truth, and the Spirit of truth, to instruct us, and to make us wise unto salvation through faith that is in Christ Jesus, and to make us wise unto everything. If we look to Him, He will make us wise.

"And he spake three thousand proverbs: and his songs were a thousand and five." We have some of his proverbs on record, but I do not know what became of his songs other than the Song of Songs which is Solomon's.

Observe also what Solomon knew: "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." Much of that we have in the Proverbs of Solomon, where he speaks of spiders, ants, conies, and wild goats. He had studied the habits of animals. He was able to write about them. I think it was Dr. Stockley who told me of a friend who called upon Mr. Spurgeon just as he was preparing to go on a holiday. He saw on the table two piles of books. He looked at them and said, "What are these, Mr. Spurgeon?" "Books I am taking on my holiday." There were a score or more volumes—all on butterflies! He read about bees and butterflies, and all sorts of winged creatures.

"There came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." I have only skimmed the surface of that chapter. If you go deep enough I think you will find material for scores of sermons, and subjects that will lead you out into many branches of study.

NEWS OF UNION CHURCHES

AMBASSADOR, WINDSOR

Rev. Wm. Fraser of the Ambassador Baptist Church, Windsor, has received and accepted a call to Grace Baptist Church, Houston, Texas. He will be greatly missed by his many friends in Ontario. He was for ten years secretary to Rev. T. T. Shields, D.D., at Jarvis Street Baptist Church, where he had the great joy of leading scores to the Saviour's feet. Mr. Fraser is not only a great personal worker, but an outstanding public platform man. He can parry thrusts with an adversary to as good an advantage as any, and is quick in his discernment in making his counter attacks. The communists of the Border Cities, and also of Detroit, have reason to know of his alertness and keen discrimination. Perhaps he excels most in his open air aggressiveness, and in the proclamation of the evangel of Jesus Christ. Cadillac Square, Detroit, and other cities have heard the witness of this fearless preacher. As an evangelist, he has done good work among the churches of the Union, and they will wish him well in his new sphere of labour.

ORANGEVILLE

The Orangeville Baptist Church will be losing the services of their beloved pastor, Rev. A. C. Whitcombe, B.A. It will be remembered that Mr. Whitcombe succeeded the Rev. W. Gordon Brown as pastor of the Orangeville Baptist Church. Some time ago Mr. Whitcombe received a unanimous call to Shenstone Memorial Baptist Church, Brantford, to succeed Rev. W. W. Fleischer, who leaves shortly to begin his ministry at Fenelon Falls, Ontario. Mr. Whitcombe will take with him the good wishes of the churches for a profitable and fruitful ministry at Shenstone Church. We rejoice in this larger opportunity which affords itself to one of God's honoured servants, and to one who desires to see the will of God accomplished in his ministry. We congratulate Shenstone on securing the services of so noble a Christian minister.

BOBCAYGEON

Rev. Leander Roblin will, D.V., spend two weeks assisting Rev. M. B. Gillion at Bobcaygeon in special meetings. Pray especially for the new converts on this field, that they may be greatly strengthened in their work of faith and labour of love.

CALVARY, WINDSOR

Rev. F. S. Kendall, of Calvary Baptist Church, Windsor, reports that he recently baptized thirteen and that sixteen have been received into fellowship. Since the opening of the new place of work on Assumption Street (not quite a year ago) twenty-three have followed the Lord through the waters of baptism. This good news will bring joy to all within the ranks of the Union's churches.

COURTRIGHT AND WILKESPORT

A quiet and effective work is being carried on at Courtright and Wilkesport by Mr. J. H. Watt. A recent visit to that field revealed the fact that the Bible Schools in both places have almost doubled, and that many more strangers frequent the services. The people lovingly referred to Mr. Watt as their "beloved Timothy". It was delightfully refreshing to see the number of young people in the services. Pray that there may be a great ingathering of precious souls in these districts.

MEDINA

"We have completed two weeks of special services," writes the pastor of the Medina Baptist Church, Rev. Melchie Henry. "Due to financial conditions it was deemed unwise to call a special speaker, so the pastor did all the preaching. We should like to have seen greater results, but if the angels rejoice over one sinner that repenteth we have reason to rejoice. Six came forward during the two weeks of services. Three came for consecration; one backslider restored, and two for salvation. One of the two who came forward for salvation is a Belgian, and was a Roman Catholic prior to last Sunday night."

CHATHAM

In a recent visit to Chatham, the writer was greatly impressed by the good work being carried on by Rev. E. C. Wood. It was a Monday evening, and though the weather was not auspicious there was a splendid turn-out. The young people were out in great numbers, and the interest shown in the missionary work of the Union was keen and intelligent. Many questions were asked of Mr. and Mrs. Mellish, and altogether there was a wonderful spirit of expectancy on the part of the Chatham folks, for the future of their own and the Union's work.

AN ANNOUNCEMENT

Young People's Rally

It is with pleasure we announce that a Young People's Rally will be held on May 24th, 1935, in Jarvis Street Baptist Church, Toronto. Everybody is welcome to attend and enjoy a day of spiritual fellowship and Christian instruction.

Dr. J. Frank Norris, of Fort Worth, Texas, will be the special inspirational speaker. Dr. Norris needs no words of commendation to such a gathering. It will be a great one, and you should plan to be present.

The well-known Kinsman Quartette will sing, and a more earnest and consecrated group of singers would be difficult to find.

Please announce in all your Church services, and prepare the way for a day of good things. Watch for further particulars through these pages.

Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 14

Second Quarter

April 7th, 1935

DIVINE DELIVERANCE

Lesson Text: Psalms 40 to 45.

Golden Text: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psalm 43:5.

Bible School Reading: Psalm 40:1-17.

DAILY BIBLE READINGS: Monday—John 13:12-20; Tuesday—Is. 55:1-7; Wednesday—Jonah 2:1-10; Thursday—Isaiah 54:1-8; Friday—Hebrews 1:6-14; Saturday—Rev. 19:1-10.

PSALM FORTY

This is a psalm of David according to the inscription, and recounts a definite experience of the psalmist with divine power. It opens with a statement respecting God's salvation. First we are informed of his waiting for the Lord, and of his cry reaching His ear. Observe the necessity for this attitude on the part of those who would pray to God; also the implications contained therein of submissiveness to the divine will, patience in remaining before Him, and waiting His time, and expectancy concerning an answer. It is encouraging further to note that God hears the cry of those who, in humility, seek Him (II. Chron. 7:14). The answer to David's prayer is found in the divine deliverance granted him. He is taken out of the horrible pit, out of the miry clay, his feet are set upon a rock, his goings are established, and a new song is put in his mouth. In these statements note the contrast in condition. Before deliverance there is darkness, sadness, and helplessness; but after the divine action there is freedom, security, and joy. Such an experience has an effect on others. Many shall see, shall fear, and shall trust in the Lord. The Lord blesses the life in which His power is manifest.

Following this, there is a general statement concerning the blessedness of the person who trusts in God, and respecting the many wonderful works of God (vs. 4, 5); after which we find a messianic allusion, with a local application, which speaks of the divine purpose (Heb. 10:1-10), the incarnation of the divine Son (Phil. 2:5-8), and His love for and obedience to the Father's will (John 4:34). Note may also be made of the insufficiency of animal sacrifices to take away sin (Heb. 9:12), and of the sufficiency of our Lord's sacrifice to this end (Heb. 9:14-28). The statements which immediately follow are likewise observed in our Lord's experience. He preached righteousness, and declared the divine faithfulness (vs. 9, 10; Luke 4:16-22). In contrast with the spirit of these verses, the closing part of the psalm records a prayer for deliverance. We have noticed in a previous psalm (Ps. 27) a similar transition of feeling and request; and we are aware of its truthfulness to human experience. Note David's state, his confidence of the Lord's thoughtfulness of him, and his trust in divine power.

PSALM FORTY-ONE

This psalm, which deals with David and his troubles, begins with an account of the blessedness of those who consider the poor (vs. 1-3). Such persons are delivered in time of trouble, preserved from the power of their enemies, and strengthened upon the bed of languishing. Note further teaching respecting the proper attitude toward the poor (Prov. 14:21; Mark 10:21; Luke 14:13). It is a duty to help others, and many opportunities are presented these days for the carrying out of such an obligation. The psalmist then describes his trouble, which is evidently of a twofold nature, arising from enemies, and from sickness (vs. 4-13). Note his humble attitude before God, his severe sickness, and the conduct of his enemies in speaking evil of him, even

his own peculiar friend turning against him. By this reference we are reminded of our Lord's betrayal by one who belonged to His band of disciples (Matt. 26:47-50). There are very few really disinterested friends. Many are only temporary in their friendship; but we can always depend on the One Who sticketh closer than a brother (Prov. 18:24), and Who is also the great Physician (Ex. 15:26).

PSALM FORTY-TWO

In this psalm which is possibly anonymous there is described the longing of a devout soul for God. He pants after Him as the hart for the waterbrooks; and thirsts for Him, desirous of appearing before Him (vs. 1, 2). Note the psalmist's love for God, his delight in Him, and his conviction of the necessity for the divine presence. He who thirsts in this manner is abundantly satisfied (Matt. 5:6). Enemies taunt the psalmist for his devotion to God, and this casts him down in spirit. We may be sure of enemies if we really love and serve God (John 15:19); but we need not to be discouraged thereby, as His grace is sufficient for every trial (II. Cor. 12:9). The psalmist attended the house of God—a duty devolving upon every child of God—and encouraged himself in the Lord when taunted by his enemies (vs. 3-5). He remembered God, and prayed unto Him, encouraging himself in his knowledge of the divine loving-kindness (vs. 6-11). Note the nature of the enemy's taunt, "Where is thy God?" And its implication that God had forsaken His servant; and the psalmist's complete trust in God in the midst of discouraging circumstances.

PSALM FORTY-THREE

This psalm is akin to the previous one, and is probably by the same writer. In it there is the same troubled background, and the same hope in God. It opens with an appeal for deliverance, followed by a statement of the psalmist's dependence on God—a request for guidance, a promise of praise, and an expression of hope. Note the expressions used respecting the Lord, as, "the God of my strength", "God my exceeding joy", "God my God", and the "health of my countenance and my God".

PSALM FORTY-FOUR

In this psalm there is a remembrance of God's former goodness to Israel (vs. 1-8), and a statement of the condition of the people at that time (vs. 9-22), and a prayer for divine aid (vs. 23-26). In the first section note the ascription of praise to the Lord for former victories, and the trust in God for future victories; both denoting complete dependence on God for power to overcome enemies. In the second section observe the charge of desertion brought against God, and the sad consequences arising from the absence of the divine power; also the plea of innocence entered on behalf of the people. In the last section containing the prayer, there is the query regarding God's inaction, the statement of the people's condition, and the request for aid. God never forgets His own, and though they are called to pass through chastening fires their safety is assured.

PSALM FORTY-FIVE

This psalm relates to the marriage of a king, and is composed of two sections. In the first (vs. 1-9), the king is described as coming forth to meet his bride, and various characteristics are ascribed to Him. These make us think not of an earthly monarch but of the One Who was the King of kings (Rev. 1:5), the ideal Ruler Who was probably within the psalmist's vision. Note the description of love—as the king prepares to come forth His countenance is fair, grace is in his lips, and the blessing of God is upon Him. As a warrior He girds on His sword. He rides in majesty, as one victorious over his enemies, and secure in his throne in perpetuity. And as he leaves his ivory palace for his nuptial ceremony his garments are richly perfumed, and he is attended by the elite of the land. Note the characteristics of our Lord found in this section, and the relationship of its teaching to His second coming (Rev. 19:1-8). In the second section (vs. 10-17), containing an address to the bride, note the exhortation to separation unto the king as a means to his favour, and also to worship because of his lordship; and the promise of blessing and fruitfulness because of the union.

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