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

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## The Jarvis Street Pulpit

"TOUCHING THE KING"

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, Sunday Evening, April 5th, 1935

(Stenographically Reported)

"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer."—Psalm 45:1.

This psalm is addressed, and appropriately so, "to the chief Musician." We surmise it was written by a musician; but whether or not, it is occupied with the glories of the Greatest of all musicians, the Master of creation's harmonies. The psalm celebrates the greatness of a greater than any earthly king, even the King of kings, and Lord of lords. Nor does the king in this picture stand alone, for at his right hand stands the queen in gold of Ophir.

I suppose throughout the Empire to-day and to-morrow—indeed for some days past, and days that will succeed—the thoughts of all loyal Britons are turning toward Westminster, and to the King for whom we prayed in the National Anthem we have just sung. With millions of our fellow-subjects, I trust we have already given thanks, and shall continue so to do, for so worthy a king, and for the Providence which has spared him to us for these twenty-five years.

I listened this afternoon to an address by the Archbishop of Canterbury, delivered in London. It was a noble tribute to His Majesty the King, thrillingly eloquent in its simplicity. He talked familiarly, not merely of a sovereign, but of a great and good man—great because he is good. He spoke, he explained, out of a somewhat intimate knowledge, and with the authority of a personal friendship of more than forty years' duration. He spoke of the King as the ideal servant, of his great industry in informing himself respecting all the details of the affairs of state; of his having travelled the Empire over, and acquainted himself with its people, as no other British sovereign had ever been able to do. He spoke of him as a leader in time of peace, and in time of war; and especially of his noble character, and of the beauty and simplicity of his domestic life as he knew it, saying that as a father and husband he had set a godly example, not only before the Empire, but, before the world.

In all this we rejoiced, and especially when the Archbishop said he spoke with some reticence, as he felt was appropriate, of the King's simple faith in God. I believe the truth is that to-day's rejoicing has been made possible by, and grows out of, the King's childlike but steadfast faith in God. I am sure we join with the millions of his subjects in praying, "Long may he reign."

But as our psalm celebrates the greatness of another King, whom King George delights to worship, we cannot more usefully employ the time at our command this evening than by speaking of the King of kings.

I have read a beautiful story of Queen Victoria when present at one of the performances of Handel's Messiah. It has been customary, almost from its first performance, for the audience to rise at the singing of the Hallelujah Chorus. On this occasion, before a vast multitude of people, when that great masterpiece was rendered, Queen Victoria was in the royal box. When it came to the Hallelujah Chorus, as usual, the entire audience rose; but Her Majesty remained seated. People looked and wondered. But when at last the great choir burst into that passage where our Lord is praised as King of kings, and Lord of lords, Queen Victoria rose, and bowed her head as a worshipper of the Lord Jesus Christ, the King of kings.

The writer of this psalm speaks out of his heart—as we ought to speak who speak of the King. A mere intellectual knowledge of these matters will be of little value to any of us. It is "with the heart man believeth unto righteousness"; and it is with the heart we worship. This psalmist says, "My heart is inditing a good matter." He had a worthy subject of meditation, a gospel great enough to engage the utmost exercise of mental powers.

"I speak of the things which I have made touching the king." The picture the psalmist has in his mind, and the story he is about to tell, is of the King; and said he,

"My tongue is the pen of a ready writer." One fears to contemplate a subject like this, and much more to speak upon it. One's mind is thronged with a multitude of thoughts, and there is always danger of one's emerging from the multitude all but stripped. And yet if I can but call your attention to the text itself, though I have no power to dilate upon it, I shall at least have accomplished something. Great artists have been commissioned to produce portraits of great men, and particularly of the King and Queen. But here is one who has received a divine commission to paint the portrait of the King of kings, and His royal consort. One must needs be an artist to explain the features of a great picture, and one needs a kind of second inspiration to expound a passage like this. I trust the Spirit of God, however, will direct our thought, and will make Him of Whom it speaks very real, and very glorious in our eyes.

## I.

He first of all speaks of THE PERSON OF THE KING, of what He is in Himself. So often we think of people of exalted state, officially. We think even of our King in his representative capacity. He is the sovereign; he is the leader; he is the symbol of the Empire.

I was at an Exhibition luncheon some years ago, seated beside a gentleman from Maryland, an American citizen. He was in Toronto visiting his daughter who had married a Canadian. Just before the luncheon began he turned to me to speak appreciatively of things Canadian, and things British; of some particulars in which he felt we enjoyed some superiority to a republic form of government. Just at that moment the President of the Exhibition rose and proposed the toast to the King, which was honoured in the usual way. When we had resumed our seats my friend turned to me and said, "That is the very thing of which I was about to speak. In my country the President is the chief executive of the nation, and as such, of course, he is representative of every American citizen. But as a matter of fact, he is the successful leader of a political party. When a toast to the President is proposed in any assembly, while every loyal American will honour it, you can always be sure there are a number of people who honour the toast without any great heartiness, because the President is one who had but recently beaten them in an election contest. Your king," continued my American friend, "is removed from all that, and is thus an embodiment of your national ideal; and is really a symbol of the unity of the Empire."

So he is. But perhaps, because of that, we may sometimes forget his human qualities, and forget that he is a man of like passions with ourselves.

Sometimes we think of the Lord Jesus Christ in terms of His various offices. He is the Mediator between God and man; He is the Advocate Who intercedes in our behalf; our Sacrifice, our High Priest, our Example, our Leader, our Commander, our King. He is all that; but as we think of Him in these various characters, let us remember that behind it all, there is His real matchless, divine, Person; One Who may be loved, really loved, for what He is.

Our psalm says of Him that He is "fairer than the children of men". How often I warn you against the influence and teaching of those who would reduce the Lord Jesus to human comparisons, and bring Him down to human levels, as though He could be matched with merely human leaders! Whenever you hear such a comparison

instituted, whenever you hear any religious teacher compare Jesus Christ with any mortal man, beware of him, and get as far from him as you possibly can. We heard Him saying to-night, when He had surveyed the whole field of possible comparison, "To whom then will ye liken me, or shall I be equal? saith the Holy One." This divinely-inspired portrait painter recognized at once that at every point He surpassed all the children of men. There was no one with whom He could be compared.

Somewhere Samuel Rutherford says something like this: "O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies; but O, ten thousand thousand times fairer Lord Jesus!" Then he adds, "But alas! I wrong Him by such a comparison. O black sun and moon, but O fair Lord Jesus! O black flowers, and black roses, and black lilies! but fair, O fair, ever fair, Lord Jesus! O black heaven, but O fair Christ! O black angels, and O surpassingly fair Lord Jesus!"

That is the way to speak of Him. There can be no human comparison: "Thou art fairer than the children of men."

Yet we must remember that this King of Whom we speak is really human. We must not forget that He is possessed of human qualities. The Archbishop of Canterbury said this afternoon that he recalled two occasions when the King and Queen, before the death of King Edward, went visiting in some of the industrial districts in the north. While in the course of one of these excursions there was a great colliery disaster in which many lost their lives. When the Prince and Princess of Wales, as they then were, had completed their formal appearances, they went together into the homes of the stricken people where the mothers and widows were, and sat down to sympathize with them. The Archbishop said, "The next day I went into a little cottage where a widow with breaking heart was mourning the loss of her all. We talked together, and she told me that the day before the Prince and Princess had come, and after they had gone, said the woman, 'I kneeled down and kissed the very floor on which the Princess had stood, she had been so kind'."

It is that human quality that has endeared the British royal house to millions of people—exalted to a throne, they have not forgotten the common experiences of humanity.

But there is a greater King. He Who trod this common earth, sometimes as a vagrant, had not where to lay His head; He was hungry, thirsty, and weary—He too is upon a throne, and is able to enter sympathetically into the experiences of all His people. But I remind you that all human qualities which have in them an element of goodness, find in His own human nature, perfection. No one is true absolutely but Jesus Christ. "Why callest thou me good? none is good, save one, that is, God." But He was good because He was the God-man. Goodness, and truth, and righteousness, and faithfulness—all the moral qualities of human nature find their absolute perfection in Jesus Christ the King.

He "is fairer than the children of men" because of all human beings He only is perfect. But these qualities are made infinite by union with the divine. True, is He? Then He is infinitely true. Good, is He? Then He is infinitely good. Faithful? Yes; but infinitely faithful, as God Himself. Mighty? Then infinitely mighty. Every moral quality reached perfection in His human nature,

and is then carried forward into the infinite by union with the divine.

I may go farther and say that *that union effects the balance that in human characters is so sadly wanting.* He is a very bad man in whom you can find no good. He is rather a rough customer about whom no kindly word can be said. I know that "in me, that is, in my flesh, dwelleth no good thing." That is, by God's standard of goodness. But I have met many people who have very splendid qualities in their makeup, fine men and women, who are yet far from perfect. "He is a fine man, but"—Why do you thus speak? Why do you qualify your statement? "She is a most excellent woman, if only"—Why do you use an "if"? "There are some aspects of his character that are most admirable, but"—"He speaks well, but he speaks too often." "He is a very generous man—so generous that sometimes he fails to be honest." We have formulated a proverb which says that such an one has the defects of his qualities. Thus we compliment him, and cover up his deficiencies. Why do we thus speak of each other? Because we are all off balance. There is nothing symmetrical about our characters. A tailor told me once that every man is lopsided. He told me I am! But comforted me by assuring me I am no exception. We are off-centre, eccentric. Some feature of character is exaggerated at the expense of another. But in this great Character all virtues are proportionately blended, like the colours of the spectrum, shining in one white ray of divine glory. "Thou art fairer than the children of men."

"Grace is poured into thy lips." Which means, I think, more than that He spake gracious words. When He began His ministry in Nazareth the people "wondered at the gracious words which proceeded out of his mouth". He was "full of grace and truth"; and grace flowed as in a refreshing stream in the words He uttered. But we have a saying to the effect that "actions speak louder than words". He was not only gracious in speech, but gracious in works, gracious in every expression of His person, because He was Himself the embodiment of grace.

Without disparagement, I may remark that the clemency shown to many inmates of penal institutions throughout the Empire, in the king's name, has really not cost His Majesty anything personally. It has not cost him anything to open the prison doors to these men. But when this scripture says that grace is poured into His lips, we are to understand that He became the embodiment, the incarnation, the representation, of the grace of God to men. He was all grace, and all graciousness. His whole life was spent on earth in giving—giving—giving. It is of the very nature of God to give: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." He Who was the express image of the Father's person, went about doing good, always giving. Grace flowed from Him with streams of healing in every direction—and all because He was that perfect character which I cannot describe, but only suggest; and which found its complete revelation at the place of the cross where all qualities of Deity found their exercise in making reconciliation, atonement, for the sins of the people.

The Archbishop said this afternoon that, much as the King had always been loved, when a few years ago for several weeks his life seemed to hang in the balance, multitudes of people found their affections going out to him, and discovered how much he, as a man, really meant

to the Empire. But he did not die. This King did! The Archbishop prayed that there might come no further shadow of sickness or of war. There came a shadow in the parenthesis of which we speak as "the days of His flesh", when those who knew Him said, "We trusted that it had been he which should have redeemed Israel." He went down into the grave, but He rose again; and He is now the eternal and everlasting symbol and representative of grace, the King Who died for His people!

## II.

Therefore we may well pray, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness."

Did you ever see a royal parade in London? There is nothing like it in all the world. The King will ride "prosperously" to-morrow. But our psalm prays for a greater King, that He may have just such a triumphal procession as that: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." And Jesus Christ is never more glorious than when His sword is girded, when His arrows are sharp in the hearts of the King's enemies, whereby the people fall under Him.

He rides prosperously because at the basis of it all are truth, and meekness, and righteousness. To-morrow the Indian princes will be in London; five of them are subsequently to be named as kings. They will be there with such wealth as no other part of the world can produce, and with all their oriental splendour, as kings under a king of kings, bringing their glory and their honour to this triumphal jubilee procession. But who are they? Whence come they? They are representatives of a conquered race. To-morrow in one of the carriages will ride the Prime Minister of South Africa. A few years ago South Africa was at war with the Empire, but there were no more loyal statesmen in all the Empire during the Great War than those of South Africa, Smuts and Botha. Men who had drawn sword against the king, broke their swords, bowed in homage at the feet of their king, delighting to acknowledge him as their sovereign.

"Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." When our glorious King goes forth to war, girding His sword upon His thigh, when He puts the arrow to His bowstring, and brings His enemies down; He wounds that He may heal; He kills that He may make alive. The truest friends of my Lord Jesus were once His enemies. He who is named the chiefest apostle once stained his hands with the blood of one of the witnesses of Jesus Christ. He never got over it. He said, "I am not meet to be called an apostle, because I persecuted the church of God." But, by the King's grace, he was exalted to a position of honour, and became a prince among the people. Not one of us here this evening who delights to honour and worship the King of kings, because we have been saved by His grace, but was at one time His enemy. His arrow found us, and brought us low; and we discovered that we had been fighting against redeeming love. The truest friends of Jesus Christ are found among those who have been the greatest sinners.

Then this psalmist breaks out with this exclamation: "Thy throne, O God, is for ever and ever." I have heard some uninformed people ask the question, "What about the United Kingdom? What about the British throne? Will Britain turn Communistic? Will Britain

become a republic?" I am sure she never will. There must surely be a providence in the present order. Who of us can doubt that God has preserved the throne? I have wondered in my own mind what the ex-Kaiser will say, and how he will feel, when he reads the account of the celebration of the King's jubilee, with the whole Empire uniting to do him honour; while he himself is an exile, far from home, his royal cousin is more firmly established in the affections of his people than the royal house has ever been in all its history.

Can you tell me why the British throne remains? I believe it is because, in spite of all our defects and our unfaithfulness, it is founded in righteousness. It is the world's greatest conservator of law and order to-day. The bulwarks of the world's liberties are found in that which is symbolized in the British throne. You can no more build an enduring business upon unrighteousness, than you can build an enduring house upon sand. No kingdom can be established in violation of truth and righteousness. You are afraid of Hitler, are you? I am not. Hitlerism is mortal, death-stricken; and will destroy itself—as it has always done in the history of the world. There is no record of the perpetuity of a nation founded on such principles. But righteousness abides. I do not mean to say that either in this country—in the Dominion, or any of the other Dominions, in India, or in the Old Land itself, that the perfection of law or righteousness obtains. That will never be found in any human society this side of the Millennium. But relatively and proportionately, these principles lie at the root of British civilization, and as long as they abide, the throne will continue unshaken; and God will bless His people.

Why is it that one is able to say of this King, "Thy throne, O God, is for ever and ever"? Because it is true, "The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Jesus Christ is sovereign. He is the universal King. There is no limit to His authority. He has "all authority" in heaven and on earth. But I know too that that authority is exercised in consonance with all the qualities of a holy God. That is why the throne of God is for ever and ever—because righteousness and truth and faithfulness abide. And in the measure in which we are like Him, we too may hope to abide.

And this abundant anointing, all these qualities, are His; and as He comes forth from the ivory palaces this observer says, "All thy garments smell of myrrh, and aloes, and cassia"—the elements of the anointing oil so abundantly poured upon Him, so godlike, so full of grace and truth—"whereby they have made thee glad." What a King we have! I wish I could describe Him, but you must see Him for yourselves.

In a certain Canadian city years ago I attended a service at which the speaker, on account of some street-car blockade, arrived at the meeting a few minutes late. I do not remember his name, but his message marvellously exalted the Lord Jesus Christ. In the course of his address he said, "Some distance from this place of worship as I was coming here on the car to-night, a lady in evening dress got into the car. Her garments were delightfully perfumed, and her entrance into the car changed the whole atmosphere. She rode but a few blocks, and then got off. But the perfume of

her garments remained. And", said the speaker, "I thought with myself, So ought every Christian to change the atmosphere; wherever he goes, there should be such a savour of Christ about him that everyone will recognize it."

But do we not all know something of the significance of this saying, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad"? Do we not know the joy of having the King come into our assemblies? And does He not bring with Him always the fragrance of His anointing? Does he not change the atmosphere, and fill all the place where we are sitting? He comes with delight to Himself, happy in the power to pour benedictions upon His waiting people; and in His gladness, the children of faith ever find their supreme joy.

### III.

This word, and I have done: "Upon thy right hand did stand the queen in gold of Ophir." You cannot think of the King without the Queen, can you? What a tragedy it would have been if such a Queen as ours had not been matched and mated with such a King! How thankful we ought to be for the example to the world's womanhood her gracious Majesty has set! I could wish that all women would follow the example of Queen Mary. But the King of kings must have a queen. When in the beginning God said, "It is not good for man to be alone", He was speaking only of the type in the garden, and not the Antitype; for the marriage relation is but a type of that sweeter and truer and holier relation which subsists between the King of kings and the queen who stands at His side in gold of Ophir.

How full the papers were of descriptions of the wedding garments of Princess Marina of Greece. So poor she had been, the papers said. They had lost much, and could scarcely pay their way in London. But she became the bride of a prince. "Upon thy right hand did stand the queen in gold of Ophir." Of all the strange choices in the universe, the strangest of all, the most wonderful of all, is the choice of the King of kings. Why He ever chose poor sinners, and lifted them from the horrible pit to the height of the throne only the grace of God can tell; but that is what He has done.

When she comes to Him, she stands arrayed in gold of Ophir. We may not be very good looking just now, but we shall be some day. We may not be very well dressed now, but we shall be some day. Those who believe, who are members of His body, having membership in the consort of the King of kings, will be clothed in royal apparel. What a glorious day His day of coronation will be!

Here the psalmist addresses a word to the bride. As we heard the Archbishop address an exhortation to the Duke and Duchess of Kent on the occasion of their marriage, we were deeply moved. I am not sure it is always profitable to make speeches on such occasions. But here is an exhortation: "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house." It is likely to be an unhappy marriage when a man's wife talks chiefly of her relations, and especially if she can find no happiness in separation from them. It means unhappiness for all concerned. This psalmist says, "Incline your ear . . . Forget your

own people. Leave the world behind you." The world is of all mothers-in-law the most troublesome. She is one mother-in-law it were wise not to visit at all. Have done with her. Let her go about her business. The less you have to do with her, the better: "Forget also thine own people, and thy father's house." Break all connection.

Why? You have a new interest in life. "So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him." There is enough in Jesus Christ to satisfy us. The wonder of it is that He can find, by His lovelit eyes, some beauty in such sinners as we are. He never could, if it had not been that His grace can make us beautiful. At your leisure, read the rest of the psalm. Read all about the bride's trousseau—is that what they call it? The raiment of fine needlework, her clothing of wrought gold, the very best—made by the angels, woven in heaven's loom, exhibiting all the skill of the divine Weaver Himself. How glorious will be the queen when she stands at His right hand in gold of Ophir!

When we get a view of the glory of our Lord, and of the future that awaits us, and think of the heavenly court, and the queen in gold of Ophir, we feel disposed to say to Him, "Beloved of my soul, it can never be! It is not possible that such a sinner as I am can ever be married to Thee." Always He answers, "You are my choice. I knew what you were when I asked you." You cannot tell Him anything about yourself.

"He saw me ruined in the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate;  
His loving-kindness, O how great!"

How great, eternity alone can tell us.

Let us pray:

We thank Thee, O Lord, for Thine infinite condescension. We cannot fathom the depth of Thy love. We cannot measure Thy matchless mercy. We cannot understand such grace as Thine. It is beyond us. It comes from another realm. Never could it be if God had not poured grace into Thy lips. O Thou gracious Saviour, forgive us that we have ever thought of our people, or our father's house; that we have ever done other than worship Thee. Help us to come in full and glad surrender, to put our hands in Thine, and beg of Thee never to let us go. We say it from the depths of our heart:—

"O Love that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

"O Light that followest all my way,  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
May brighter, fairer be.

"O Joy that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

"O Cross that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

Save us all with Thy great salvation. And as we come to Thy Table to-night, may we come with broken and contrite hearts, with praise and thanksgiving for the grace that has saved us. For Jesus Christ's sake, Amen.

## SOLOMON AND THE QUEEN OF SHEBA

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, May 2nd, 1935

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Lesson Text: I Kings, chapter 10.

We do well always to emulate the example of good men, and of any man when and while he does good. Solomon was famous as the representative of Jehovah, and the queen of Sheba heard of his fame concerning the name of the Lord. Our Lord said to His disciples, "Ye shall be witnesses unto me." Those of us who are Christians ought to be known everywhere as men and women who represent God. It ought not to be necessary for us to wear a placard on our backs, nor yet to be always, in season and out of season, quoting scripture—important as that is. But we ought to be such true representatives of God that when people hear of us or meet us, or even think of us, they will always associate us with Him Who is our Saviour and Lord.

Solomon was famous for many things, but chiefly for this, that he was peculiarly the representative of the Lord.

But very especially we may look upon Solomon as supplying us with a striking illustration of our Lord Himself. The Lord Jesus said, "Follow me." We are always right in following Him, in everything, including His interpretations of the Word of God. As you students become more and more familiar with current religious literature, particularly in the realm of theology, you will find that the authority of the Lord Jesus in these matters is, by very many, impugned or denied. We are told that it is vain to invoke the authority of Christ respecting, for instance, the Old Testament, or any interpretation thereof; that, good and excellent as He was, He was subject to the limitations of knowledge which characterized the men of His time; and that therefore His testimony to the Book of Jonah, for example, does not necessarily clothe that book with the authority of an absolutely accurate, historical, document.

Incidental to our subject this evening, and yet as laying a foundation for it, let me remark that it is my conviction that there is no higher authority on any subject than that of the Lord Jesus Christ Himself. When He has spoken you need not enquire further, even in a matter of literary criticism, or in any matter of biblical interpretation. I know you will be laughed out of court when you say you are convinced of the historicity of the Book of Jonah because our Lord so spoke of it. But whatever others say, be willing to be a fool for Christ's sake. There is no book that was ever written, or that ever can be written, that can speak on that subject with an authority equal to that of Him to Whom all authority in heaven and on earth has been given, in Whom "dwelleth all the fulness of the Godhead bodily", in "whom are hid all the treasures of wisdom and knowledge". When the Lord Jesus said, "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it", He certainly implied that the Ninevites were real people who

had a veritable, historical, existence; that there was a real Jonah, and that they would rise in a real judgment yet to come because, with lesser advantage and dimmer light, they had repented at the preaching of Jonah, while others, in the presence of a Greater than Jonah, had not repented.

So our Lord spoke of the queen of Sheba: "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." When He compared Himself with Solomon, and likened the testimony which Solomon gave to the greater testimony of His own life and character and teaching, we are on safe ground in following His example.

We are brought to the very heart of the gospel again in this Old Testament passage. Once more let me lay down this principle. I suppose most of you have at some time been in possession of an item of knowledge which you desired to reserve to yourself until a particular time. Perhaps at some future date you planned to make known that which, for the present, must remain within your own mind. When you found yourself questioned about matters which had any bearing upon that subject that was secret from others, but known so well to you, what care you had to exercise, lest, unwittingly, you should divulge your secret. That reserved knowledge coloured your whole view. Because that item of knowledge was in your mind if questions were asked which in any way related to that subject which was hidden away in your own mind, almost in spite of yourself you were in danger of being forced to divulge something of your secret. There are few of us here who have not had to exercise such caution when we have been under the necessity of keeping a secret. I suppose we have all experienced that difficulty round about Christmas time!

Let us once assume that the gospel—by which we mean the ultimate, full-orbed revelation of God's purpose of grace in Christ Jesus—let us assume that that is the outcome of the eternal counsels of God, and that the Lamb was slain from the foundation of the world, and that God's plan of redemption was made from the beginning, that the scheme of redemption was not an afterthought, made to patch up a great disaster, but that it was the outworking of God's premeditated, pre-determined plan, which anticipated all the ruin which sin would effect—that redemption was God's way of showing His mercy, and glorifying His grace—that being true, and that knowledge being in the mind of God from eternity; (and we cannot conceive of God as One from Whom anything could be hidden) then Old Testament foreshadowings of the gospel may not only be easily explained, but may be regarded as being, in the nature of the case, all but inevitable.

The idea of divine fore-knowledge inheres in the very idea of God. We cannot conceive of a God Whose knowledge is partial, or Who sees things only step by step. We can understand such sayings as these as applying to God: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do"; "From him no secrets are hid." That being true, I repeat, it is not surprising to find that every word that God has ever spoken bears some relation to His ultimate Word, even the "Word that was made flesh, and dwelt among us". It is not surprising to find the

gospel foreshadowed in the earliest chapters of this Book of revelation. We should expect it because it was part of the sum of divine knowledge which He was gradually communicating to the darkened understandings of men, little by little as they were able to bear it. How simple—I had almost said, how inevitable is that New Testament scripture which says, "The scripture foreseeing"—the scripture, mind you—"that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

If that be true, and we assume—as assume we must—the divine inspiration, and therefore the historical accuracy of the historical portions of the Word of God, we should naturally expect to see the gospel shine out even in these historical passages—and that is exactly what we find. The gospel is everywhere. The Bible in its entirety, not the New Testament only but the Old equally with the New, the two together, are the "record that God gave of his Son".

"The queen of Sheba heard of the fame of Solomon." There were no radios in those days, no telephones, no telegraphs; but means and methods of communication were rapid even then. The fame of Solomon must have been spread by those who had come within his influence, who had been touched by his wisdom, who had been impressed by his greatness. They were so full of admiration for the great king that wherever they went, they talked about him. "Have you seen Solomon? Have you heard of the marvellous man who now reigns over Israel?"

There is a very simple lesson for us there, my dear friends. It is our duty, if I may so say, to make Jesus Christ famous. He is glorious because of what He is, but it is our happy privilege to spread His fame abroad, to speak everywhere and always of Him.

I was downtown to-day with a company of men, waiting to be called for a certain duty. One of our number was casually called aside by a man who happened to be passing, and they had an earnest conversation for a time. Then they separated, and the other member of our party rejoined us. "I had a very interesting conversation with that man", he said, mentioning his name, a name I knew very well; I had met the man on one or two occasions. "He told me an interesting story. We stumbled upon the question of drink, and he said that for many years he was in the grip of it. He tried everything, the gold cure and all the rest of it, without avail. They helped for a time, and then he was as bad as ever. 'Nothing helped me until I threw myself upon God', he said, 'and sought divine help. I knew otherwise I was a ruined man. Night after night I walked the floor, and begged for mercy, and asked God to help me. My enfeebled will was reinforced by the divine, and He gave me the victory.' I asked him how long ago this happened. 'Twenty years ago, and He has kept me on my feet these twenty years.'" It was a voluntary testimony, wholly unsolicited; but he is full of gratitude to God for what He has done for him these twenty years. Those few words made us feel what a God we have. And so ought we, in the ordinary course of the day's task, whatever it may be, to publish abroad the fame of our Solomon: "The queen of Sheba heard of the fame of Solomon concerning the name of the Lord."



"The name of the Lord" stands for what God is. How many names He has! But each of His names represents some aspect of His character. I do not quite agree with the principle enunciated, but it has value, properly understood, when I tell you this story. A friend of mine told me that he was one of a company of men at a breakfast in England. That is how they sometimes do in England, invite you to lunch, rather than breakfast. They begin the day early. This friend had had breakfast with a company of Christians, and as they were leaving (my informant was Dr. A. C. Dixon), he walked with Sir Robert Anderson. In the course of conversation he said something about "Jesus". Sir Robert Anderson turned to him and said, "Do not call Him *Jesus*. Give Him His full title. Call Him the Lord Jesus Christ."

That is right, although the Gospels sometimes call Him *Jesus*; and you will not be wrong if you follow the Gospels. It depends upon the aspect of truth you are presenting. But let us remember that what God is, all that He is, shines forth in the revelation of Jesus Christ. He is the effulgence of the Father's glory. He is described as the "express image of the Father's person". He is spoken of as the Word that is "full of grace and truth". We shall never know more of God than the Lord Jesus Christ reveals to us, for that is His special mission: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." But we ought to publish abroad the fame of our Lord Jesus respecting the name of the Lord. We must proclaim who and what God is by preaching Christ. Notwithstanding all the worthy and useful achievements of science, we can learn about God only through Christ. We may see "the light of the knowledge of the glory of God in the face of Jesus Christ".

The queen of Sheba heard, and she came, our Lord said, "from the uttermost parts of the earth to hear the wisdom of Solomon". She came "to prove him with hard questions". She brought all her problems to him for solution. And, my dear friends, Jesus Christ is the answer to every possible question that can engage the human mind. We may bring our questions to Him. That, indeed, is what He invites us to do, and to find the answer to the problem of life itself, with all its implications and its complications, in Christ. We need never, never fear to bring people to Him.

Let me give you a case in point. There is a young man who is now a member of this church. A number of years ago when I gave the invitation one Sunday evening he walked down the aisle. He was then an under-graduate student at Toronto University. I talked with him, and asked him why he had come. "I am a Modernist", he said with a smile, and then as though in explanation, "I mean that I am an Evolutionist." "Then", I said, "you must be a Modernist; the two invariably go together. Why did you come to the front?" He answered, "You sang just now,—

'Just as I am—though tossed about,  
With many a conflict, many a doubt,  
Fightings and fears within, without;  
O Lamb of God, I come.'

You said, Come, and He will solve your problems for you. So I have come." I had a word with him, and planned that we should meet again at a convenient date.

I did not see him for some time, and when next I saw him I said, "I thought we were to have a chat? I am sorry we did not meet." He replied, in effect, "In the meantime I met with Christ, and He did exactly what you said He would. He solved the problem, and I did not need to come to see you." "She came to prove him with hard questions."

Perhaps you will say, you can scarcely understand that that applies to the every-day, commonplace difficulties of life. We are stumbling upon interrogation points every day. How can these everyday affairs of practical living find their answer in the Lord Jesus Christ? One Sunday morning a good many years ago now, at the close of a service, one of the deacons, a man who carried heavy business responsibilities, met me as I came down the pulpit steps and said, "Thank you, Pastor. That was a very simple practical application of our holy religion. That is what it means to me. If Jesus Christ did not go to the office with me, and help me to solve my problems, my religion would not be worth very much."

We may bring our questions to Him. Young men, see that you present to your people such a view of the Lord Jesus Christ as will lead them to believe that His grace is adequate for every possible emergency, and that there is no conceivable experience of life excluded from His domain. He will answer all questions.

Not everyone can come to Jerusalem with a very great train, with camels that bear spices, and very much gold, and precious stones. But I do not see why she should not have brought it all—and I do not see why we should come with less than our all; not that we can pay for anything, not that we can minister to the divine completeness; but having come to such a Saviour, we ought to dedicate ourselves and our substance to the Lord. But, come with your hard questions. Two other women had already put Solomon to the proof, and they were just as poor as the queen of Sheba was rich; but his wisdom was available for all. So is it true of our Lord Jesus Christ.

"She communed with him of all that was in her heart." It is not everybody one can talk with satisfactorily. As you engage certain people in conversation you discover there are limitations to the mutuality of your understandings; that you can come to an agreement, and be reciprocally helpful, only as you keep within the limits of that mutuality. There are some subjects, under some circumstances, one does not discuss. You talk with one person about one thing, and to another about something else. It is not often you meet with one with whom you can commune of all that is within your heart, without any reservation, and with the certainty that you will never get beyond his depth, that he will be able sympathetically to understand your problems, and wisely to answer your enquiries.

I wonder if we know anything about that principle and privilege of communion, by which I mean more than formal prayer: that is not communion. It seems to me that, even between man and man, profitable conversation is almost a forgotten art. There are young people who, when they meet, must have games of some sort. They may be right enough in their place; they must have frolic, recreation, and entertainment. But have you nothing to talk about? Do you know anything about the joy of sitting down with someone like-minded while the hours swiftly pass, as out of the treasury of the memory you bring a thousand things, and exchange your riches, talk one

with the other, and have a delightful time? I can think of nothing more enjoyable than that. I can think of no happier exercise than to find someone with a furnished mind, with whom to talk. I knew a man once whom I thought of as a great preacher. I had heard him on great occasions. I had heard him in some great—what shall I say, oratorical triumphs. I have two or three occasions in mind. I said to myself, What a marvellous man he must be! Then I was thrown into his company for a somewhat extended period. We travelled together, and tried to talk. I found that his mind was a cistern, into which sufficient information had been poured to supply material for certain addresses but that when he had delivered them he was like the grocer boy who carried a parcel, and who when he had delivered it, came back with nothing. He had nothing left. There was no joy in communion.

I travelled on another occasion for about three months, and almost daily met two very distinguished men, both of them ministers, world-famous, one perhaps more widely known than the other. The one who was widely known, and could make a great display on occasion, was like the man to whom I referred a moment ago. We went sight-seeing in London and France. This one man said a dozen times a day—always the same thing without any variation—to some new guide, "It reminds me of Artemus Ward's remark, 'I am now standing by Shakespeare's tomb: she is a success'." It was supposed to be very funny, but when one had heard it every day for months together, one felt like shaking the brother and saying, "Is that all you have in that cranium of yours?" The other man was like a bubbling fountain: I never heard him repeat himself. It was a joy to commune with him.

There are people the treasures of whose minds are very rapidly absorbed. When you are in their presence you are made to feel that you are on rations, and you must not ask too much. There are others with whom the rule of the father's house obtains: there is manifestly always "enough and to spare". It must have been a high privilege to be Solomon's guest, and to be permitted to commune with him of all that was in one's heart.

But there is a Greater than Solomon: "Behold, a greater than Solomon is here." "In him are hid all the treasures of wisdom and knowledge." I repeat: it is an incomparable privilege to keep company with Him, to commune with Him, to talk with Him, to hear His word. Yes; you may tell Him all you have thought, and what you have been unable to think.

I knew a woman, I met her when on holiday, an old lady. Her husband was a drunkard, and she had a family of several children. She was very poor. She was poorly dressed, wearing a little old gray shawl around her shoulders, in a church where there were many people of real wealth and position. But by everyone that woman was looked upon as the first lady of the church. I was there merely as a supply, and was asked, "Have you met Mrs. So-and-So?" When I said I had not met her, she was brought to me and introduced—and she was a lady of first rank. If she were still living, and were to attend court during the King's jubilee, she would be unabashed. Modest; but a woman who, in a way that few have learned, lived in the presence of Christ. She lived in the King's court; she ate at His table. Like the queen of Sheba, she communed with our Solomon of all that was in her heart. You could talk

with her about anything, and her mind responded. It was so stored with the Word of God, and her mental faculties were so exercised and disciplined by thinking God's thoughts after Him, that in the truest sense, she was not only educated, but was a highly cultured woman. You would not have been surprised had anyone told you she was a king's daughter. I understood from a brief acquaintance with that woman something of the mystery of the Book of Canticles, of the Song of Songs which is Solomon's, which shows how very close, and real, and rich, the fellowship of the redeemed soul with God may be.

Have you read Samuel Rutherford's Letters? If you have not a copy, I recommend you to get it somehow. Spurgeon used to recommend young men to sell their coats if need be in order to get Matthew Henry's Commentary. I heard of a Toronto preacher who gave away a four-volume set of Matthew Henry because he had "outgrown" it. Ah me! I think he must have been like a student we had once in the Seminary. He told me he was leaving. "You are?" "Yes." "What is wrong?" "I cannot get anything out of Dr. Stockley's lectures." "Do you know why?" "No." "Because you have no place to put it." Poor dunce! I told him he needed seven or eight years further schooling to develop a capacity for Dr. Stockley's great lectures. Get Matthew Henry, and if ever you are silly enough to think you have outgrown Matthew Henry, ask God to deal with you—and, incidentally, go and consult a doctor! But get Holy Rutherford's Letters, too. They are so saturated with Scripture, and so manifestly the fruit of a life of abiding communion, that you almost persuade yourself there is a kind of inspiration about them. Read Rutherford, live with him, and learn this principle in respect to divine communion: "She communed with him of all that was in her heart."

We do well to practise that holy exercise of being much with Him, being quiet before Him, pouring out our hearts before Him, and letting Him answer all our questions.

I speak this to you students: never allow yourselves to assume that you are so familiar with the Bible that you do not need to read it, or that your memory is so stored with it that you can afford to forego a careful perusal of it, or of any part of it. But if you commit large sections of it to memory, so that in the dark, in the silence of the night, or when you are engaged in some purely mechanical occupation, doing something that does not require much thought, if your mind is stored with the Word of God, you will discover that the Spirit of God will delight to bring to your remembrance things that God has spoken; passage after passage will come to you without your seeking, out of the subconscious, in answer to the outgoing of your soul toward God. That is what it is to live in the heavenly places: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."

"And Solomon told her all her questions: there was not anything hid from the king which he told her not." What a blessing to have access to One Who is greater than Solomon, Who knows all about everything, One from Whom "no secrets are hid"; to have One in Whom



wisdom is embodied, and Who answers every question. We are highly privileged to have access to so wise a Teacher.

I shall have to leave most of this to your imagination, but here is a fine picture: "When the queen of Sheba had seen all Solomon's wisdom, and the house that she had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." We cannot so say in respect to what is visible of the kingdom of our Lord Jesus in this dispensation, but we shall some day. How far this illustration of our Lord's ministry goes, I am not prepared to say; but I know there is a time coming when the kings of the earth shall bring their glory and their honour into His kingdom. He Himself told us that in His Father's house "are many mansions". When we see His house, and the meat of His table, His servants, and the attendance of His ministers, and all their apparel and the glory of it, I think we shall be like the queen of Sheba when there was "no more spirit in her".

She said, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." You will be hard up this summer sometimes for something to preach about. Turn to this story for a text, and if you cannot preach from this you have no business to be in the ministry. If you cannot find material here to use in the exaltation of the Lord Jesus Christ there is something wrong with your mental make-up.

But look at the principle. After all that was said, after all that she had heard, it was not until she experienced these things herself that she was really convinced of the truth of them. It is impossible for us adequately to represent the glories of a life that is hid with Christ in God. I shall not detain you longer save to read these verses: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." You will preach to discouraged people this summer, unless you find an oasis in the desert that has escaped the depression—if you do, let me know about it, and I will go and visit you!—you will find people who need encouragement. Do not go into your pulpit with a long face, nor deliver a gloomy message. The truth is, the servants of God are a happy people. It is a blessed thing to live in the presence of our Solomon.

"Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever; therefore made he thee king, to do judgment and justice." The greatest manifestation God gave to Israel of that day of His love for them was in giving them such a king as Solomon. How privileged we are to be the subjects of the King of kings. It is because the Lord loved us that He gave us such a King. That is the highest form of liberty, the fullest and largest life that any man can possibly know, is lived in the King's palace, in daily fellowship with Him, and subject in everything—happily, willingly, joyfully subject in everything—to His sovereign word and will.

## SEMINARY SIDELIGHTS

We talked the other evening to one of the Lord's older children, a saint of seventy-eight years. Said she, "I should like to take the course at the Seminary." She always finds interest in fresh thoughts on the Scripture because they give new power. The men and women here in the School—much younger than she!—warmly appreciate the privilege that is theirs.

### The Last Chapel

This fact came out clearly at the last chapel of the School year, held on Friday, the 3rd, when two men who have spent four years here spoke of what the Seminary meant to them. Mr. A. Dallimore, a member of Central Baptist Church, London, Ont., told how greatly the course had helped him mentally and spiritually, showing him something of how to think, and bringing him nearer to the Lord. Mr. J. R. Armstrong, pastor of the Maple Hill Baptist Church, near Sutton, Ontario, related how, after three years in course and two years more in the pastorate, he was persuaded by a minister of long experience, Rev. W. J. H. Brown, to "get back to school". So he had come for an extra year at the Seminary, and enjoyed it more than the other three, seeing something of the vastness of the fields of knowledge to be won. When these men had spoken, Rev. W. S. Whitcombe urged the students who are leaving for summer work to prove themselves during the vacation months, for what a man is during his first summer he will probably be all his life. Then we all sang:

"Dismiss me not Thy service, Lord,  
But train me for Thy will".

### Our Ideal

The ideal which this School of the prophets holds was well expressed a century ago by Chas. G. Finney, the great American revivalist, through whom thousands upon thousands were turned to the Lord, lecturing on "Revivals of Religion":

"Suppose you were going to make a man a surgeon in the navy. Instead of sending him to the medical school, to learn surgery, would you send him to the nautical school, to learn navigation? In this way you might qualify him to navigate a ship, but he is no surgeon. Ministers should be educated to know what the Bible is, and what the human mind is, and how to bring the one to bear on the other. They should be brought into contact with mind, and made familiar with all the aspects of society. They should have the Bible in one hand, and the map of the human mind in the other, and know how to use the truth for the salvation of men."

It is our earnest hope that our graduates will be men of one Book,—but what a Book! Indeed, what a library of Books! And what a task to learn them! We endeavour to show them also something of "the map of the human mind", for thus only will they "know how to use the truth for the salvation of men."

### Peanuts! Peanuts!

Students of the Seminary must learn to do many things, to be amateurs at any task.

Most of them have rooms and board themselves, except for dinner five days a week. To change the menu they must learn to make hash so that they will not have Irish stew every day (in which, by the way, experience teaches them not to put the beet vinegar!); learn, too, to fry the porridge if it will not boil in time to let one get to lectures.

In doing their Sunday School work they are called upon to act as nursemaids or employment and relief agents, and on several occasions have even been asked to give blood transfusions. Oddest of all, some must learn to sell peanuts. During this session one of the students, a young man of about six feet six, had a boy of fourteen in his Jarvis St. class. One Sunday morning the boy was absent. When the teacher called in the afternoon, he found him sick, and quite worried. He was employed as newsboy on the night excursion train from Toronto to Montreal. He was afraid of losing

his job since he could not go that night. So his teacher volunteered to go in his stead, and left in a few hours on this new and very strange venture. Picture for yourself a newsboy six and a half feet tall, going up and down the train, distributing pillows, selling papers and peanuts, and doing it for the Lord's sake. Such are sometimes the paths of service into which He calls, and the students esteem it a privilege to be counted worthy to do such things for our King, for He gives us grace to do His will.

#### Blessing in the Churches

We thank God for every report of blessing in the churches. One of our men, who was glad to be back again in the Seminary dining room to-day noon, told us with joy of calling at a home where the man and wife said they were such-and-such a denomination, but confessed frankly that they were not saved. That man was used of God to lead them to Christ. They, and others with them, are contemplating baptism.

A letter dated May 2nd has come to hand from Pastor J. Watt, who spent three years with us, and who is this year pastor of the Courtwright and Wilkesport Churches (near Sarnia, Ontario). He says:

"A word about the work here may be encouraging to you . . . The Sunday School at Wilkesport has gone up to 55 in attendance with 80 of an enrolment, as compared with 20 and 25 of six months ago. Courtwright has gone up to 60 from about 30. The attendance at the services has also increased considerably.

"Three weeks ago we had the break we have been looking for, when two young women, for whom we have been praying, walked forward, confessing Christ as Saviour. With them were two boys of twelve and a girl of fourteen or fifteen. The next Sunday morning about six children took the same step. Some of them were very clear, but I am not so sure of the others . . . We are praising the Lord our God.

"May the Lord bless the Seminary similarly."

#### Books for the Library

Such work is surely worthwhile, but, like most everything else which is worthwhile, it costs. May we again express our gratitude for all the help our friends have given us. For example, some months ago we received a fine library, both books and furniture, from the estate of the late Dr. A. T. Sowerby, of blessed memory. In our Seminary library they will do good service. Every contribution in money from \$1.00 to \$1,000.00 leads us to give God thanks and take courage.

#### A Verdict

Dr. Alex. Duff, the great Presbyterian missionary to India, whose efforts to reach the heathen through Christian education were crowned with wonderful success, once said:

To be "a teacher of teachers, a trainer of preachers" is to effect "the greatest good by the simplest means" and "the most permanent good in the shortest time."

Here was a man who knew. His words are still true. Read them again, and remember Toronto Baptist Seminary.

## NEWS OF UNION CHURCHES

### Calvary, Ottawa

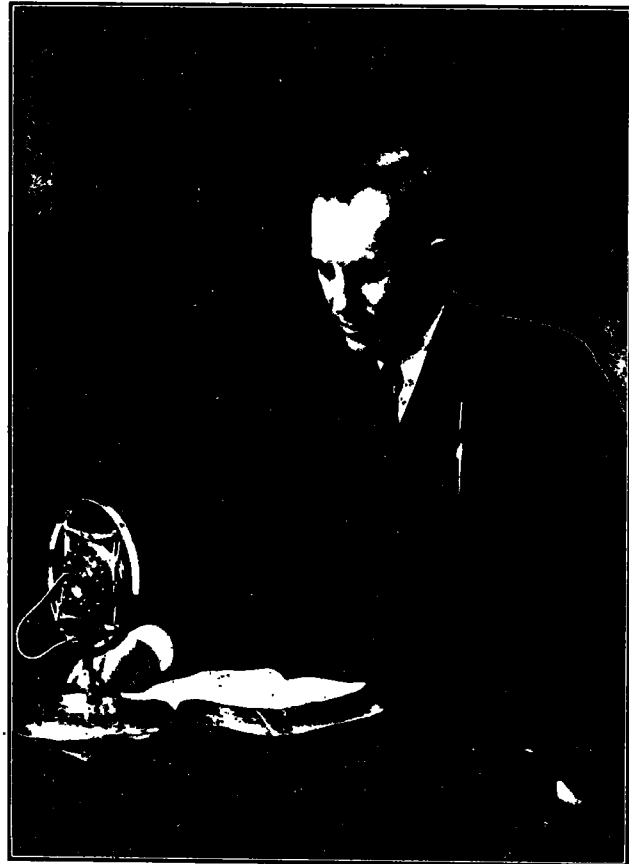
The Annual meeting of Calvary Baptist Church was held on Thursday, April 11th.

The pastor, Rev. James Hall, occupied the chair. The reports were most encouraging. Especially were the members gratified to hear of the steady growth among the young of our congregation. Our Sunday morning gathering quite often taxes the seating capacity of our church, and many young people are present at this service. We are handicapped for accommodation for our Sunday-school. Our building is much too small, and in consequence the classes are too close together to do the work efficiently in the school. We are hoping to remedy this in the not too distant future.

A splendid Young People's Association is doing a fine work among our young men and women, and they in turn are

## 24th May, 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, and

DR. PALMER MUNTZ,  
of Buffalo, will be the special inspirational speakers. Dr. Norris needs no words of commendation to such a gathering. It will be a great one, and you should plan to be present.

Mr. Fred. Syme, and 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.

doing active Christian work in the locality as well as elsewhere. Our Women's meetings are splendidly maintained, weekly for prayer in the afternoon, and monthly a day of prayer. Twice a month we meet in the evening for Missionary study and prayer. The Mission Band is creating a real missionary spirit among the children.

Our financial report gave us much cause for thanksgiving. A total of \$6,315.39 was contributed from all departments. Of this amount \$2,425.05 was the amount raised for Missionary objects and the Toronto Baptist Seminary. It is no doubt superfluous to say all money is raised by free will offering.

On Easter Sunday and during the following week, Rev. James McGinlay was with us, speaking each evening to an audience which filled the church. Our Brother McGinlay's service was much appreciated, not only by the members of our own congregation, but by many from all parts of the city who came night after night to hear him. The way of

(Continued on page 12)

## Whole Bible Course Lesson Leaf

Vol. 10

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 20      Second Quarter      May 19, 1935

### THE GREATNESS OF GOD

Lesson Text: Psalms 68-70.

Golden Text: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."—Psalm 68:19.

Bible School Reading: Psalm 68:1-18.

DAILY BIBLE READINGS: Monday—Deut. 33: 1-7; Tuesday—Zeph. 3:14-20; Wednesday—Zech. 10:1-6; Thursday—Dan. 7:9-14; Friday—Mark 15:29-39; Saturday—Eph. 4:9-14.

#### PSALM SIXTY-EIGHT

This is a psalm of victory in which God is seen advancing triumphantly at the head of His armies unto His sanctuary. His power is emphasized, His great work on behalf of His people is extolled, and praise is offered to Him for His goodness to His own. According to the inscription, David was the author, although the exact time of the psalm's production is not quite clear. It opens with a request to God to arise, and let His enemies be scattered, and flee before Him: "But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." The righteous have nothing to fear from the manifestation of divine power; but the wicked have reason to be afraid when God makes His presence known in judgment. He is almighty; no one can stand before Him; and it is a fearful thing to fall into His hands (Heb. 10:31). Note the contrast between wicked and righteous; and the significance of the psalmist's request for divine action.

A call to praise God is then given, and a statement is made of His great work on behalf of His own (vs. 4-18). Observe the name of God, and its significance in relation to Israel respecting the covenant (v. 4; Ex. 6:1-4). God is the Father of the fatherless (v. 5; Hos. 14:3); a Judge of the widows (Jas. 1:27); the Helper of the solitary; the Liberator of the prisoner (v. 6; Is. 42:7); the Almighty One Who shook the earth (vs. 7, 8; Ex. 19:18); the source of the blessings of nature (vs. 9, 10; Jer. 5:24); and the conquering King Who scattered His enemies, and gave peace and prosperity and gifts to His people. Note the power, wisdom, and loving-kindness of God manifest in this record; also the historical background in the history of Israel from Egypt to Canaan; and the spiritual application of the closing part of the section to our Lord's victorious ascension, and distribution of gifts (Acts 1:9; Eph. 4:8; Phil. 2:9-11). The second half of the psalm gives praise to God for victory, and depicts a triumphal procession in His honour (vs. 19-35). Observe the reasons for the psalmist's praise. The Lord daily loaded His people with benefits (v. 19). This is the experience of all, and calls for daily thanksgiving (I. Thess. 5:18). David's God was the God of salvation, unto Whom belonged the issues from death (v. 20). With Him is the power to give life, and to take it (Deut. 32:29). Emphasis should be laid upon our utter dependence on Him for life, and all that makes life possible (Acts 17:28); and the wisdom of obeying His will (I. Cor. 1:21-24). In the Lord there is promise of victory over enemies, including the return of His people from afar to the land of their fathers (vs. 21-23). What God had done, He would do again. His conquest over enemies would be complete, and would lead to a triumphal procession, which is then described (vs. 24-27). Note the order of singers, players on instruments, and the players with timbrels; followed by the various tribes, and certain historical examples of them (Ex. 15:20; I. Sam. 18:6; II. Sam. 6:15). The Christian's triumph will come later, when with his Lord he will enter the glory (John 14:3; I. Cor. 3:14). The closing verses of the psalm contain a prayer to strengthen the work of God, and for victory over enemies (vs. 28-31); and an exhortation to sing praises unto the Lord for giving strength and power unto His people (vs. 32-35). What has God done

for each one of us personally, that we should especially remember? How should we show our gratitude unto Him for that which He has done? How may we publish abroad His salvation in Christ?

#### PSALM SIXTY-NINE

In this psalm David cries unto God out of great trouble, for divine help in the midst of enemies. He is lonely, suffering, and forsaken; and desires the manifest presence of God to sustain him in the midst of his trials, and give him victory over his opponents. The psalm also contains messianic allusions, fulfilled in the experience of our incarnate Lord. It opens with a prayer for salvation, and a description of the condition of the psalmist. The waters had entered his soul. He had sunk in deep mire, and had come into deep waters. And his enemies were more than the hairs of his head. Due to these troubles he had cried until he was weary, and his eyes had failed while he waited for his God (vs. 1-4). His condition was therefore very sad, if not desperate; and his suffering was intense. Confession of sin follows (v. 5), by which we are made aware of his knowledge of his imperfections. Only one perfect person ever walked this scene (John 8:46), and Him they crucified (Matt. 27:35). No one can be a complete type of our Lord for this reason. We are sinful: He was sinless.

Continuing his prayer, David intimates that his suffering was for the Lord's sake (vs. 6, 7). The followers of the Lord are enjoined to take up the cross, and go after Him (Matt. 16:24), and they are promised tribulation in the world (John 16:33). In this they are faring no worse than their Master (John 15:20), for He suffered and died for sinners (Rom. 5:6). He was the divine Substitute Who in the eternal plan of God gave His life for the purchase of man's redemption (I. Pet. 1:18-20). Another description of the psalmist's condition follows. He had become a stranger unto his brethren; the reproaches of them who reproached God had fallen upon him. He had wept, and chastened his soul, and had made sackcloth his garment, and had suffered the enmity and mockery of drunkards. Note the ostracism, malignity, and mockery, indicated in these verses, together with the zeal and submission of the psalmist in relation to God. The application of the teaching to our Lord may also be observed (John 2:13-17).

A prayer follows the statement concerning the condition wherein there is a petition for deliverance from trouble (vs. 13-21), and another respecting judgment on enemies (vs. 22-29). In relation to the first, note the basis of the plea for answered prayer, in the mercy of God. This is the only possible basis for the receiving of divine blessing, owing to the sinful state of men. Note also the reference to the divine knowledge of the psalmist's reproach, the effect of this reproach, his forsaken condition, and the application of the last part of the section to our Lord in the closing hours of His life (Matt. 27:34). In the second petition divine action of a judgment nature is requested respecting enemies, affecting their table, their eyes, and their habitation, that they might be "blotted out of the book of the living". The fact that these were God's enemies probably explains the severity of the petition. God will deal with His enemies later (Luke 19:27; Matt. 25:41). Meantime we should endeavour to lead them to repentance (Acts 2:38). The closing verses of the psalm give us the psalmist's declaration of praise to God, the effect of the same on others, and a call to the whole world to unite in His praise (vs. 30-36). Why did the Lord suffer reproach for us? Why was His death necessary to our salvation? Why should we live a life of praise in God's sight?

#### PSALM SEVENTY

This psalm is similar to the latter part of psalm forty (vs. 13-17), and is a cry unto God for deliverance from enemies. David is evidently in great straits, and calls upon God to make haste in coming to his aid. It is comforting to remember that with His omniscient knowledge, and His readiness to help, the Lord is never late in coming to our assistance. Two petitions are found in the psalm; one relating to enemies, requesting that they might be defeated in their evil designs; and the other concerning the righteous, praying that they might rejoice, and be glad in the Lord; concluding with a cry for help, and referring to the poor and needy state of the psalmist.

## NEWS OF UNION CHURCHES

*(Continued from page 10)*

salvation was made plain, and the terrible doom of the unsaved was pointed out in God's Word. Several men and women signified their desire to serve Christ by walking to the front of the church when the invitation was given. Some are to be baptized May 12th, and others later. It was a joy to have Rev. Lorne Hisey of Westboro, and many members of his congregation present at almost every week-night service. Rev. M. Doherty of Buckingham, and some of his people were also present at some of the meetings.

## Cannington and Sunderland

Good times are being experienced at these churches, under the ministry of Pastor Robert Brackstone. Three have recently accepted Christ as their personal Saviour at the Cannington Church, for which we praise God. At Sunderland the work is going along well, and the prayer services are especially well attended.

## Courtright and Wilkesport

"The work here progresses wonderfully," writes Pastor J. H. Watt. "We hit the sixty mark in the Courtright Sunday-school, and have been up to fifty-five two straight Sundays in Wilkesport. About ten have professed faith in Christ in Courtright. Seven of these are under twelve years of age. Two young women for whom we have been praying have also come out. We are happy and praising the Lord for these blessings."

## Charles Dean—a Bassa Christian

"By grace are ye saved, through faith." Such was Charles' happy experience. Through the message of the gospel heard at the lips of American Lutheran Missionaries at the Lutheran school, Charles was led to believe on the Lord Jesus Christ. Shortly afterwards the desire came into his heart to make Christ the Saviour known to his own Bassa people. He completed his studies with this purpose in mind, and shortly afterwards became attached to an American coloured missionary who was devoting himself to teaching Bassa children elementary school subjects. A little while later our two pioneer Missionaries, Rev. A. J. Lewis and Rev. H. L. Davey, began work among the Bassa people and Charles applied for a place with them to act as interpreter.

After being with these two men for some time, Charles asked for the privilege of being baptized and received into their fellowship at the Lord's Table. After questioning and satisfactory account of conversion, revealing a true new birth, and understanding of the ordinances, Charles was baptized and became the first Bassa believer and member of the Regular Baptist Church. His testimony among his own people was used of the Lord to awaken interest in the message

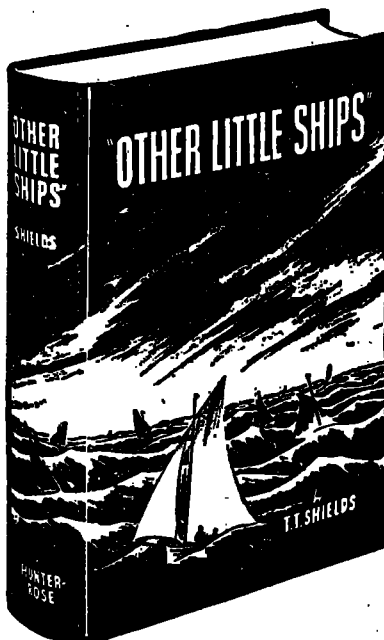
given by the Missionaries. A zeal to preach the Word, and the ability to expound the way of salvation were coupled together. These brought forth fruit for God.

When the boarding school was opened for native children, Charles was placed in the responsible position of teacher and evangelist to them. Morning and evening devotions are conducted with these school children by Charles. The children listen with rapt attention to his messages and are ever eager to learn more of the truth he endeavours to unfold to them. Those periods are invariably times of silence save for the speaker's voice, apart from which not a sound can be heard, while the audience sits leaning forward to hear every word he has to tell them. Often of an evening after the devotional period is over, the boys will crowd into his room to ask questions. With Bibles open and leaves being turned here and there, questions are put and answered. Problems to the native child are explained, and decisions are often there made for Christ. To give further light for himself Charles had one of the Missionaries use three months of his own salary to buy him books of exposition, homiletics, and devotion. In this way he sought to improve his own knowledge of the Word of God, as well as seeking improved means of unfolding its wonders to his people.

Very often Charles is asked to give the message in the regular Gospel Service Sunday morning. The message is first written out and submitted to the Missionary, then given in the native tongue. The Bassa people enjoy listening to him. His use of their parables to illustrate spiritual truths communicates the message in a forcible way. Knowing their mind, he is able to employ their own fairy stories, common sayings and proverbs, with which their life abounds, to press home his appeal for their worship of the living God. Several times lengthy trips of village preaching have been taken in response to appeals. In many such villages he has been pressed to sit down in their town and be their teacher. The desire to reach more towns urges him on to the next group of people to tell once more the message of his heart.

It was largely in response to his urging that the new course was designed to give definite time to systematic Bible instruction. For three months of 1934 three hours a day were thus devoted, including in the classes some ten believers. Most of this number were older school boys and girls, who have made good progress in their school work. The examination at the end of the three months' course gave the teachers much encouragement. Charles' answers were very satisfactory. He received a high percentage on all subjects. He desires to continue with the Bible school work, and then, on the approval of the Missionaries, to be allowed to go out as an evangelist and teacher to a new station. He has ability that all the workers recognize and a zeal which is commendable. Rev. H. L. Davey has urged that he complete the Bible course and then consider a new appointment. Meantime he continues to conduct the regular worship periods with the boys, to act as their foreman in all mission tasks, to interpret for the Missionaries in the preaching services, and to preach the gospel himself at each opportunity afforded. Remember Charles much in your prayers. He is subject to many temptations and seducements, but God is able to keep him firm as a witness to His saving grace.

E. HANCOX.



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