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

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"I HAVE LAID HELP UPON ONE THAT IS MIGHTY"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 19th, 1936

(Stenographically Reported)

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people."—Psalm 89:19.

It is not always that men rejoice in the contemplation of their own promises. Sometimes man's tongue is longer than his arm, and he is readier to promise than he is to perform. Sometimes the fulfilment of a promise may be too costly, and his failure may be due, not so much to disability, as to unwillingness to pay the price involved. Sometimes men fail to implement their promise because they change their mind. I saw someone the other day who had written a cheque. After handing it to the one to whom it was due, the writer asked that it might be returned, suggesting that it had not been properly filled out. The cheque was a promise to pay. It was returned as requested, and the person to whom it was returned tore the cheque in pieces, saying, "I will pay you nothing." She had promised, but she had changed her mind and was unwilling to fulfil her promise.

God never does anything haphazardly. He always exercises foresight and predetermination. God is never, if I may say so, impulsive; but is always deliberate. He not only sees the end from the beginning, but invariably He declares it. He might have surprised us with manifestations of His grace. Indeed, He does always surprise us because He does "exceeding abundantly above all that we ask or think". When He fulfills His promise, He does it in such fashion that it invariably exceeds our utmost expectation. But it might have pleased Him to come upon us suddenly, and do what He willed to do for us without giving us advance notice of His intention. But the fact is, He announces His purposes in advance, and wraps up His programme in a promise, or in a series of promises.

God had willed to do great things for Abraham. He might have kept His own counsel, and little by little manifested His grace to Abraham and his seed. But the Scripture tells us that "God gave it (the inheritance) to Abraham by promise". He promised it to him long before he received it.

The same was true of David. David was minded to do what he thought was a worthy thing in the name of the Lord. It was in his heart to build a house for God, for he said to Nathan the prophet, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Nathan counselled him to proceed, but later the Lord visited Nathan and sent him back to David, announcing that His purpose respecting David far exceeded David's own plan of what he would attempt for God. And when Nathan had told him of the divine plan, David said, "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" No, it is not! God withdraws the veil and pushes His promises on into the future, and makes known to His people what He wills to do long before the thing is done.

There is nothing that reveals the nature of God as does that principle. There is nothing that distinguishes and differentiates Him from the greatest of His creatures like His long announcement of His eternal purposes of grace, and His complete implementation of all His promises. Thus His faithfulness is disclosed to us, His immutability is revealed. Thus He is shown to be different from all others—God, beside Whom "there is none else".

I would remind you that God has promised us nothing apart from Christ. He spoke to Abraham, saying, "In thy seed shall all the nations of the earth be blessed." And the Spirit of God, in the Epistle to the Galatians, interpreting that verse, saith, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promise God made to Abraham was through Abraham to Christ, and through Christ to Abraham. The gospel was preached to Abraham as truly as to us: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham."

The same was true of God's promises to David and his house. God promised him much, promised his house much, for "a great while to come". But it was all in Christ. Indeed, all the promises of God are in Christ. There is no promise of grace made to sinful men, in any dispensation, in any age, apart from Christ.

In this psalm the Lord seems to revel in His programme of grace. He recalls His promises, outlines His purposes, as though He would challenge all adversaries everywhere, by any means, to interfere with the outworking of His plans and purposes. Historically, David is in view in this psalm, but as you read it you will observe that the prophecy is enlarged: it reaches out to great David's greater Son. It is of Him He speaks in the text I have announced, "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people."

I.

Therefore, for our instruction for a few minutes, let us reflect upon THE PRINCIPLE ENUNCIATED HERE, THAT GOD SPAKE IN VISION.

The "holy one" referred to undoubtedly was Nathan the prophet, when *God came to him, and did actually communicate His word and will to a prophet*. "Holy men of God", we are told, "spake as they were moved by the Holy Ghost." It is well for us, in our day, frequently to remind ourselves, and to reassure ourselves, that God has actually spoken. He is not a dumb God. He has not maintained an unbroken silence between Himself and His world. But He has actually spoken. We *have* the word of God, the critics to the contrary notwithstanding. We in this place believe that God has spoken in vision to His holy ones in time past; that just as truly and literally as a father speaks to his child, as a commander speaks to the men subject to his orders, as the king speaks from his throne, just as surely and literally God has actually spoken to men. Which fact places upon every one of us a tremendous responsibility. We are not left to our own devices; we are not left to imagine what God is like, nor to dream what God would have us do; for He has plainly, explicitly, and unmistakably, spoken to His people as surely as He spoke to David in time past. He has given us in the Bible a summary of all He has ever spoken: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

And *He spake in vision*. He spake of things which were yet to be as though they were then in existence. When the Infinite One sees a thing to be, it is. "Then thou spakest in vision to thy holy one." He saw it, and spake of things which were true. We are disposed sometimes to speak somewhat contemptuously of the visionary, the dreamer of dreams, the man who wastes his hours—and sometimes years—in idle dreaming, living in an imaginary world, seeing things that are not, and that never come to pass; castle-builders, building castles in Spain, or anywhere but in the realm of reality and actuality.

What God sees in vision, in His plan and purpose, has actual existence; and that which He promises must surely come to pass.

Look too at *the tense here used*. Not, "Thou speakest", but "Thou spakest". It is the past tense. God is never afraid of what He said yesterday. God always faces the implications of His ancient promises. When God

speaks, He does not forget what He has said. He does not pigeonhole His promises, and then ignore them. "Thou spakest in vision to thy holy one."

Glance at the history of God's speaking to His people, and see how often He renewed His covenant with Abraham—not because He needed to remind Himself, but because Abraham needed to be reminded and reassured. Again and again He came to Abraham and repeated His promise, as though He would say, "Abraham, it is not fulfilled yet; but I know how short your memory is, and I want you to know that nothing I have ever promised you can fail. I have not forgotten what I promised you."

When God spake the universe from naught, when He threw a myriad worlds into space and brought order out of chaos, and crowned the work of His creation by making man in His own image and likeness, when He planned that he should have dominion, and be a king under Him, He spake in vision. He saw it, and, blessed be His name! it is not "the baseless fabric of a vision", but it is a vision which, by the plan and purpose and power of God, is yet to be completely realized. When we turn the pages of God's Word, whether we read history or prophecy, it is all one with God. That which is now history was prophecy: that which is now prophecy must be history, for history, as someone has said, is simply *His story*, the record of the outworking of His eternal purposes of grace. "Then thou speakest in vision to thy holy one."

II.

What did He say? HE ANNOUNCED HIS PLAN TO PROVIDE HELP FOR SINFUL MEN: "I have laid help upon one that is mighty." Is it not abundantly evident that mankind generally, everywhere, needs help? Can you think of any man who is so self-contained, so independent, as to require no help of anybody? No! We are all needy people. We need help. And God has "laid help" upon Someone for us.

Perhaps there is a reference to the historical situation here. You remember the condition of utter helplessness in which Israel found themselves when Saul was their king, and a great army of valiant warriors had been assembled near to the Valley of Elah, while on the other side were the Philistines. The champion came out from day to day flinging his challenge into the teeth of Israel, "Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

As he uttered the challenge all Israel trembled; nobody dared to put the battle in array. Even Saul, whose sword was described as the sword of the mighty that "returned not empty", even the valiant Saul who had slain his thousands, was terrorized by the challenge of Goliath. Then came the stripling to the camp, scarcely more than a boy, ruddy of countenance, without sword or shield, with nothing but a staff and a shepherd's scrip, and "his sling was in his hand." He said, "Thy servant will go and fight with this Philistine." You remember Goliath's contempt for the son of Jesse, but David said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know

that there is a God in Israel." Truly, God had laid help upon one that was mighty!

You know the rest of the story, how that a single stone was put in the shepherd's sling, how that Benjamite who could fling a stone to a hair's breadth and not miss, swung the sling around his head, threw his stone, and hit the giant in the forehead and slew him. He severed the champion's head and came back carrying the head of the enemy in his hand. It is history, but it is a parable. So has the champion of the forces of evil challenged the race in all ages: "Give me a man, that we may fight together." Never has there been a man who has not licked the dust before him:

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

That is your situation personally. You "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All hell is let loose against every one of us; and while this invincible adversary says, "Give me a man, that we may fight together", poor puny man thinks that by putting on Saul's armour, and wielding the sword, he can bring the giant down. But he has never done it. There is only One Who can fight your battle. There is only one Helper. "The strong man armed keepeth his palace, and his goods are in peace." You cannot dispossess him; you cannot break the power of evil habits; you cannot sever the shackles by which sin has bound you hand and foot. We are children of wrath even as others, "dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." That is the gospel. "I have laid help upon one that is mighty."

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

And it avails for thee. He is the mighty Helper such as you need.

What if we look upon the world's situation to-day? Where shall we look for help? What speculation there is in all governments! Where shall we find a man, a Duke of Wellington, somebody to whom the whole kingdom—and the Empire—may look? Who will lay help upon one that is mighty, and break the tyrannical power of Hitler, Mussolini, and Stalin? Who will bring order out of confusion in France, in Spain, in Japan, in China? What a colossal task to pacify this world, and establish justice and judgment, to make righteousness the rule of life! There is no government that can do it. There is no hope in that direction. Nor in the League of Nations, in conferences, or conventions. There is no help for the world, any more than there is help for the individual, apart from this great truth, "I have laid help upon one that is mighty." We need such help as God has provided in the person of His Son.

III.

We are given A DESCRIPTION OF THIS HELPER. He is said to be "one that is mighty". There are some people who have the superlative habit. They are fond of superlatives, greatly given to exaggeration. Their plums are as large as pumpkins; a congregation of one hundred is five hundred, and five hundred a thousand. They always see things in the large. Their report of any matter must be liberally discounted. There are some people who do not know how to use adjectives: big, bigger, biggest; strong, stronger, and strongest. But they never use the positive, and seldom the comparative: it is always the superlative. "Thousands!" "Millions!" Their descriptive language therefore means nothing.

I believe in the verbal inspiration of Scripture. I believe that God uses words, may I reverently say, with judgment, with the accuracy that is inseparable from divine wisdom. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." An inspired apostle based his argument on the number of the noun, singular, not plural. That is verbal inspiration. "I have laid help upon one that is mighty."

What sort of Person must He be Whom God describes as being "mighty"? You have seen a little boy proud of his strength. He wants to show off to his father and says, "See what I can do." He bends his giant back—and lifts a pound or two. How proud he is of his achievement! And his father commends it, saying, "Well done"; and finds pleasure in the child's enlarging strength. But God speaks after a different standard, by an entirely different measure. He to Whom all things are open, from Whom no secrets are hidden, surveys His resources and saith, "I have found a Helper for you, and have laid my help upon one that is mighty."

He is mighty. What is the gospel of Christ? "I am not ashamed of the gospel of Christ" for it is a very soothing message for a summer evening? It talks much of gentleness and forgiveness and kindness, and is very sweet? I love to hear the sound of its music? It is all that. But you remember the word of inspiration? "I am not ashamed of the gospel of Christ: for it is the power of God." It is the "dynamite" of God, the word from which we get our word dynamite. It means that all the power of God is deposited in the gospel, and that the creative power which made this world and other worlds, can remake them by the gospel. "I have laid help upon one that is mighty." "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."

He is "mighty" as a Prophet. There are some people who do not know that it takes strength and vigour to be a prophet. They used to have a saying in England that when a man had three or four sons, he was accustomed to appraise their mentality, and train them for what would afford them appropriate scope. The one who was intellectually superior to the others was perhaps chosen for parliament; another was chosen for the army, trained for it; another perhaps for the practice of law. But if he had one son a little below par, not troubled with an excessive mental vigour, he trained him for the church! I have seen many preachers of whom that might be said. The earth is full of them to-day—a whole carload would not make a man. They are an aggregation of pacifically disposed sisters—sissies, not men.

It is no easy thing to be a prophet. But this Prophet,—did you ever think of what was involved in the prophetic office of the Lord Jesus? I told you a few Sundays ago that God has never once spoken to men save through Jesus Christ. The revelation of God in nature is His; the Jehovah of the Old Testament, the Jehovah Who speaks there, is the Jesus of the New. God the Father has never spoken save through Christ. The testimony of the entire Old Testament is the testimony of the Prophet; and, by and by, having spoken "at sundry times and in divers manners in time past unto the fathers by the prophets", God has at last spoken in His Son. That is to say, Jesus Christ gathered up all that He had ever said to men, and wrapped it in human flesh: "The word was made flesh, and dwelt among us."

There never lived so brave a man, there never lived a prophet so mighty, so invincible, as Christ. Do not talk to me about the "meek and gentle Jesus"; unless you mean what David meant when he said, "He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great." He is the mighty Prophet!

Think of Moses. Said Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But Jesus Christ was greater than Moses. Call the roll of all the noble prophets: the fearless Elijah, the seraphic Isaiah, the courageous Jeremiah, Daniel the brave in the den of lions, Hosea the tender—gather them all together, and behold, a Greater than all is here, even the Lord Jesus Himself. God has "laid help upon one that is mighty", so that through Him, the Prophet of all the ages, God's word without adulteration, and His ultimatum at last to a sinful race, should be delivered.

How mighty is He *as a Priest*, as One Who has braved the fires of divine justice! He Himself became an offering for sin, and entered at last, not with the blood of others, but with His own blood, into the holiest of all, there to "appear in the presence of God for us". Great and many were His adversaries when, in the exercise of His priestly office, He went to the place called Calvary, and down to the grave. Do you know why He did it? That He might pay our debt, and deliver us from the pains of death.

And what a mighty *King* is He! I should despair of this world if I did not find in the Book the promise of the coming King. "I have laid help upon one that is mighty." There is a Statesman, there is a Ruler, there is a King, now alive, and certainly, perhaps soon, to be revealed.

We are all profoundly thankful for the escape of His Majesty from what seems to have been the attack of a madman upon him. We shudder to think of what might have been to-day had that mad impulse succeeded, if indeed it was intended. How an empire would have mourned! Men have spoken of the King's unconcern, of his kingly bearing, of his refusal to pause even in the path of duty. That is well, and we honour him for it. But what a King have we here! "I have laid help upon one that is mighty." He went into the enemy's camp. Do you know why He died? He did not attempt to avoid death. He bared His bosom to the shaft. He faced the foe, willing to die. He entered into the stronghold of the enemy—why? "That through death"—mark it—"that through death he might destroy him that had the power

of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Why did He die? To pay our debts? Yes; but to break forever the power of evil—and He did it:

"His be the Victor's name
Who fought our fight alone;
Triumphant saints in honour claim
Their conquest was their own.

"By weakness and defeat
He won the meed and crown;
Trode all our foes beneath His feet,
By being trodden down.

"He hell, in hell laid low,
Made sin, He sin o'er threw;
Bowed to the grave, destroyed it so,
And death by dying slew."

There is no death for us. Goliath is prone upon the ground. He has been brought low by our mighty David, and one of these days He will take his head from him—and the victory will be absolutely complete. "The kingdoms of this world (shall) become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." His dominion shall be from sea to sea, and from the rivers unto the ends of the earth. He is a "mighty" King.

Do you not rejoice in such help as His?

IV.

Let me explain a principle here, and then I have done. I think there is special significance in the association of these ideas: "I have laid help upon one that is mighty; I have exalted one chosen out of the people." Let me, to avoid all possibility of misunderstanding, explain to you that the idea here is not that God will help those who help themselves. That is a popular proverb. But if they were the only people He helps, we should be of all men most miserable. He has "laid help upon one that is mighty" for those who are helpless.

A poor fellow comes into court without a lawyer, with no one to plead his case, for he has nothing to pay. The magistrate looks about, and sees some ne'er-do-well lawyer, down at heel and out at elbow, and because there is no one else, appoints him as lawyer. The poor man might better plead his own case. But such is not the case here. We are hopelessly involved; we are bankrupt; we have no money to pay—and we need an advocate, one to appear in court on our behalf. Upon whom, then, shall the commission fall? The ablest Advocate in the universe. "I have laid help upon one that is mighty. I have assigned him to your case." "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." He has never lost a case yet: He never will. He always secures the acquittal of those for whom He appears.

Who is He? "One chosen out of the people." If there are any socialistically inclined friends here to-night, any who think the church's main business is to dabble in economic matters and effect a transformation of society, any who boast of democratic principles, hear this: "I have chosen one out of the people." But will you please to observe that He was not chosen *by* the people. Democracy, I suppose, is the best form of government we have. I have said on more than one occasion that when government of the people ceases to be *for* the people, under a democratic form of government it may always be remedied, in some measure at least, *by* the people.

Here we have the philosophy of the only true democ-

racy; yet this exalted One is not chosen *by* the people. When Goliath was strutting before the camp of Israel, if a vote had been taken, David would never have been elected. Indeed, even Samuel would not have selected him. Samuel, when he went to Jesse's house to anoint one of his sons as king of Israel, was astonished. When Jesse caused his sons to pass before him, and Eliab, the soldier came in, Samuel said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look at. And the Lord said, Arise, anoint him: for this is he."

"I have chosen one out of the people." David was God's choice, not the people's choice. If you were to take the portrait of the Lord Jesus as given to us in the Bible to-day, as He really is, and submit the question to popular vote, "Will you have this Person, such an One as this to rule over you", Jesus Christ would never be elected. They would rather elect Hepburn! Anybody but Christ. He would not stand a chance of being elected. Were His name submitted to any political convention they would say, "No; we could never win with Him as leader." If the solution of the world's problems were left to the selection and will of men, they would never be solved; for men would never select a leader who could solve them.

Who will lift us out of this morass? Who will set this old world free? There is no wisdom in democracy to select a leader. Nor is there anything in the Word of God to suggest that it will at last come that way. Doubtless democracy is the best form of government we have. But the world will never be saved by "collective security" nor by collective human wisdom. My text says, "I have laid help upon one that is mighty; I have exalted one chosen out of the people." But *He* chose Him. What does it mean? "O Lord our God, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"

What a programme! A crown on his brow, a scepter in his hand. "Thou hast put all things under his feet."

Under whose feet? Man's feet. Man whom God has visited. How, by education? By legislation? By political means of any sort? No! Mr. Whitcombe read it to you. And we never should have seen the significance of the divinely-inspired psalm I have just quoted had not the Holy Ghost interpreted it for us in the New Testament: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now", said the apostle, "we see not yet all things put under him—He made him to wear a crown, but he does not wear it; to tread his enemies under his feet, and to be lord of the earth, but he is not—we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Manhood realizes its crown in Jesus Christ, and there is no possibility of the exaltation or uplift of the individual, of society, of a nation, or of the world, apart from Him upon Whom God has laid help. It is all in Christ. What fools we are to expect relief from any other quarter! Saith the Lord, "I will exalt him"—"I have exalted him."

"I have exalted one chosen out of the people." Whom has He exalted? Jesus Christ. What is that to us? It means that every believer shares in His exaltation. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The way to glory is the way of faith in the Lord Jesus Christ. God has 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 Jesus Christ is Lord, to the glory of God the Father." In that exaltation, in that ultimate subjugation of the whole world, and all that is in it, to the dominion of man, we shall have a share because, with Him, we shall reign on the earth. Hallelujah! what a Saviour. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." Crown Him Lord of all. May He help us to do it for His name's sake.

Let us pray:

O Lord, we thank Thee that Thy grace has made us the subjects of such a King. We bless Thee that our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile bodies, and fashion them like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. We thank Thee for the little we know of Thy gracious power. We thank Thee that so many in Thy presence have at least tasted that the Lord is gracious. Give us a keener appetite for the things of God, and then satisfy our hungry hearts. Help us that we may revel in the luxuries of divine grace, that we may live as children of the King, and walk among men as princes of the blood.

If there are any here outside the pale, any who have not yet yielded to the sovereign Saviour, bring them in by Thy grace. If any are enslaved, deliver such by Thy grace. We pray Thee that Thy mighty power may be exercised in our behalf. Thou mighty Helper, help us every one that we may possess Thy salvation now, and share Thine exaltation and Thy great glory by and by. We ask it in the name of Jesus Christ our Lord, Amen.

Now let us worship God as we sing,

"All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

"A KINGDOM WHICH CANNOT BE MOVED"

It is a mere commonplace to observe that we live in a world of chaos. To whatever direction one's thought is turned—economically, religiously, politically, geographically—the world in every manifestation of its life, seems to be in a state of utter confusion. The name of the men who assume the role of experts, who profess to know the reason for it all, and the remedy as well, is legion.

Some specialize in the sphere of economics, and offer us fifty-seven varieties of Socialism, ranging from Social Credit to Communism, each of which is guaranteed to alleviate, and in some cases, to cure, all our economic ills.

In the political realm, new forms of government are being introduced in many places. These governmental experiments, in the main, are designed to merge the individual in the state, and to substitute collectivism for individualism. The principle of the proverb to the effect that "extremes meet" is strikingly illustrated in these political schemes; for the so-called collectivism results in submission to the absolutism of an individual dictator!

Religiously, the world is in a state of similar disorder. On the one hand there is the Babel tower of Romanism, a veritable Babylon, a structure of superstitions, a citadel of hypocrisies and deceptions. At the opposite extreme is Modernism, with its antiper-natural, rationalistic, evolutionary philosophy. Within the general term of Modernism are included many degrees; but in its logical implications, it is as utterly antichristian as Romanism.

There is also a remnant of evangelical believers, people who profess to believe the Bible. But these, too, are sadly divided among themselves, and often against each other. Many of these hold to some form of millennialism; perhaps the majority, to what is called "futurism". They are specialists, or profess to be specialists, in the interpretation of prophecy. Many of these, though differing widely among themselves, profess to see in every new political disorder an exact fulfilment of prophecy according to their own interpretation.

Britain's support of the Jewish dream of a national home in Palestine was hailed as a certain fulfilment of prophecy. Now that an Arab confederation seems probable, and the whole Palestinian outlook seems likely to be changed, we have no doubt there will be some new adjustment.

A few years ago some men, like Dr. W. E. Blackstone, were certain the Lord must come by 1932. Some others in Toronto, a little later, informed us that 1934 was to mark the end. Surely these wild guesses at the meaning of prophecy suggest the wisdom of caution in that direction.

For ourselves, we believe the Bible from beginning to end to be the inspired and infallible word of God. But we have long been wearied of the expert schedule-makers, and have felt not a little impatience with those who were so quick to identify every outstanding person in the world as a subject of prophecy. We have no doubt it is easier for heaven and earth to pass than for one jot or tittle of the Word of God, either of the law or the gospel, to fail; but we have never believed the Bible was given to make us wise in advance of these events, but only to show us in general outline that the "path of the just is as the shining light, that shineth more and more unto the perfect day".

In the midst of all this confusion, is there any standing-place for faith? Is it still possible to be hidden in the divine pavilion, from the strife of tongues? Is there any haven of calm and quiet in which one may

possess his soul in patience? We believe there is.

That cataclysmic changes await this old world in the future; we think there is little doubt. But we believe our concern should be to cultivate an ever-closer relationship to the One Who never changes. We believe there is a "pre-millennial" worldliness that is little to be preferred before any form of modernistic worldliness. The affections of both are set upon this earth. We are convinced that our Lord's emphasis is needed to-day as much as when He preached the Sermon on the Mount. Our affections should be centred above; our treasures should be laid up, not on earth, but in heaven.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Here we are told of "things which cannot be shaken", and it is predicted that these shall "remain". Where, then, shall we find these immovable things? How shall we relate ourselves to them? This is the answer: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire".

Thus the supreme concern of every believer should be to seek such grace from God as will enable him to serve Him acceptably, with reverence and godly fear. We should study our Bibles with a view to learning the principles of the gospel respecting their application to everyday life, in relation to our neighbour, and to God Himself; and though we cannot satisfactorily explain the tides which flow about us, we may at least acknowledge and proclaim the only solution we know, a right relationship of the individual to God through Jesus Christ our Lord; and, thus related, we may say:

"More than your schoolmen teach within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

"I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

"The wrong that pains my soul below
I dare not throne above:
I know not of His hate,—I know
His goodness and His love.

"I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
 Their fronded palms in air;
 I only know I cannot drift
 Beyond His love and care.
 "And Thou, O Lord! by Whom are seen
 Thy creatures as they be,
 Forgive me if too close I lean
 My human heart on Thee!"

"THIS GRACE ALSO"

We recently received the following letter. We are most grateful to the writer. The last paragraph of the letter particularly has suggested this article:

July 10th, 1936.

"Dear Dr. Shields:

"I am enclosing a cheque for \$100.00. I have been an admirer of your work, and have attended your church in Toronto.

"I also have appreciated your stand on the school question, and would appreciate it if you would use part of this money to help along your cause in that direction.

"I might add that through your church have learned to tithe myself, and am simply amazed at the amount of money which should have been directed to church interests but wasn't.

"Yours sincerely,
 "(Signed) _____"

There are two chapters of Paul's second Epistle to the Corinthians, the eighth and ninth, especially devoted to teaching the grace of giving. In these chapters it is called a "grace", and evidently it is a grace which may be cultivated and developed through human instrumentality, for Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also."

There may be some men specially gifted, as apparently Titus was, in this matter of teaching the Lord's people the privilege of giving. We cannot claim any special gift in that direction; but we can at least set forth something of the teaching of the Word of God. It is evident that it is quite possible for Christian people to abound in certain other graces, and to be sadly lacking in this, for Paul wrote to the Corinthians: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

And this grace of giving is akin to "the grace of our Lord Jesus Christ," Who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich". Hence, the supreme Example for the believer in the matter of giving is the Lord Jesus Christ Himself. He did not give of His surplus, rich as He was: He gave in such a way, and on such a scale, that He became poor. Notwithstanding He spoke to His disciples of His joy remaining in them, and we are told that all His giving was "for the joy that was set before him". He endured the cross and despised the shame for the sheer joy of paying off the world's moral deficit! Giving of our substance to the Lord is both a duty and a privilege, a service and a joy.

This "grace" was enjoined upon Old Testament saints. Abraham gave tithes to Melchisedec. Jacob, in the covenant he made with the Lord at Bethel, promised a tenth of all that he should receive. When the tabernacle was set up in the wilderness, the tribe of Levi was set apart as a priestly tribe, to minister to the Lord in the tabernacle. The Levites were dedicated to the service of public worship. The naming of two tribes by the sons of Joseph, instead of by Joseph only, made thirteen instead of twelve tribes. But Levi was separated from all the rest, leaving but twelve, and before they entered the land of Canaan two and a half tribes

were given possession on "this side Jordan". Canaan was divided among the other tribes, Levi excepted; for God ordained that those who served the altar should live off the altar. Thereafter all the tribes were required to bring a tithe of everything they possessed, to the Lord.

That was not giving: that was merely recognizing their obligation to the Lord. Their free-will offerings were over and above their tithes. Levi was also required to tithe the tithe, so that no one was exempt from the duty of tithing.

In Malachi the withholding of the tithe is defined as "robbing God". We do not rob anyone when we refrain from giving: we rob only if we withhold that which belongs to another. Even in the Old Testament, blessing was promised to those who should give: "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Perhaps someone may say, "But that was in the Old Testament dispensation?" Quite true. But will anyone point to a single instance in which the standards of life and conduct under the Old Testament order are reduced in the New Testament? On the contrary, they are heightened and intensified. Our Lord sat over against the treasury, and observed the people cast their offerings into the treasury of the Lord, and, seeing a poor widow who cast in all that she had, He approved her gift. When Mary spent a year's earnings on an alabaster box of ointment, and broke it upon the head of Christ, He approved of her act of devotion, saying, "She hath done what she could."

The chapters to which we have referred, the eighth and ninth of the second of Corinthians, specifically deal with the matter of Christian liberality. What we write will have no force, of course, with those who do not recognize the authority of the Word of God. We write rather, as did Paul, to those who "abound in every thing, in faith, and utterance, and knowledge, and in all diligence", and in their love to their fellow-Christians, that we may exhort them: "See that ye abound in this grace also."

This writer has had a fairly wide and somewhat extended experience as a Pastor, but he has never known a stingy, penurious person to be a fruitful and influential Christian. Giving is a great privilege. It is delightful to observe how some find their chief joy in recognizing the Lord by giving of their substance. After all, what is money? It is the product of life. We labour from Monday to Saturday because life is continued to us as God's gift. What little money we have is the product of the output of our vital energies. We have earned it. Surely it would be strange if God required recognition only on His day by some form of worship, and did not require a share in all we earn.

We believe that abundant blessing awaits everyone who will put God to the proof in this matter. As a matter of arithmetic, one would expect a dollar to go farther than ninety cents, but as a matter of faith

ninety cents will often buy far more than a dollar. Nor must we assume that we have done all that we ought to do when we give a tenth. We have merely paid that which is due, and have actually given nothing at all. A tenth should be the absolute minimum for everyone who would recognize the authority of God's Word.

For those who would like to make a study of this subject we set out the following scriptures, reprinted from the booklet, "What Membership in Jarvis Street Church Involves".

WHAT THE OLD TESTAMENT TEACHES ABOUT GIVING

Every Christian should recognize the Bible as his supreme authority because it is the Word of God.

The Bible, both in the Old and New Testaments teaches the duty of our giving of our substance to the Lord. It is as much a Christian duty to give of our substance, or its equivalent in money, as it is to pray, or to engage in other spiritual service.

In the Old Testament all were required to give a tenth of all. See Genesis 14:20; Hebrews 7:2-6; Genesis 28:22.

Mosaic laws on tithing: Leviticus 27:30-33; Numbers 18:21-24; Deuteronomy 12:6,7,17-19; 14:22-29; 26:12-15.

Customs relating to: Nehemiah 10:37,38; Amos 4:4; Hebrews 7:5-9.

Tithe of tithes for priests, Numbers 18:26; Nehemiah 10:38,39; 12:44; 13:5-12; 2 Chronicles 31:11-12; Malachi 3:10.

Payment of tithes resumed: 2 Chronicles 31:5-10. Under Nehemiah: Nehemiah 13:12.

Tithes withheld: Nehemiah 13:10; Malachi 3:8.

Customary in later times: Matthew 23:23; Luke 11:42; 18:12.

Liberality was enjoined over and above the tithe (the tithe was the payment of an obligation) in Old Testament times: Exodus 22:29,30; 25:1-29; 36:3-6; Deuteronomy 12:11-19; 15:7-18; 16:10-16; 18:1-8; 24:19-22. 2 Samuel 24:24; Ezra 1:2-4; Psalms 76:11; Proverbs 3:9-10; 11:24,25; 13:7. Ecclesiastes 11:1,2; Malachi 3:10-12.

TEACHING OF THE NEW TESTAMENT

Under this head every such passage in the New Testament is given. The chapters are given in Roman numerals and the verses in figures.

Matt. iii., 6, 7, 11, 13-16; xx., 22, 23; xxi., 25; xxviii., 19. Mark i., 4, 5, 8, 9; x., 38, 39; xi., 30. Luke iii., 3, 7, 12, 16, 21; vii., 29, 30; xii., 50; xx., 4. John i., 25, 26, 28, 31, 33; iii., 22, 23, 26; iv., 1, 2; x., 40. Acts i., 5, 22; ii., 38-41; viii., 12-16, 36-38; ix., 18; x., 37, 47, 48; xi., 16; xiii., 24; xvi., 15, 33;

xviii., 8, 25; xix., 3-5; xxii., 16. Rom. vi., 3-5. I. Cor. i., 13-17; x., 2; xii., 13; xv., 29. Gal. iii., 27. Eph. iv., 5. Col. ii., 12. Hebrews vi., 2. I Peter iii., 21.

The Lord Jesus Christ Himself taught the duty of liberality: Luke 6:38; Matthew 5:42; Luke 12:33,34; Mark 12:41-44; John 12:3-8;

Liberality was a characteristic of a Spirit-filled church in apostolic times. Acts 2:44-45; 4:33-37.

The first terrible New Testament judgment had to do with deception in this matter: Ananias and Sapphira, Acts 5:1-11.

New Testament Christians were enjoined to set apart their offering each first day of the week: 1 Corinthians 16:1-3.

The Grace of giving is taught in Paul's epistles: 2 Corinthians 8th and 9th chapters; 1 Timothy 6:17-19; 1 John 3:17, 18.

NEWS FROM TIMMINS

The Timmins Church was once described to the writer by one who knew it, as a Jarvis St. Church in small. After holding a week's special meetings in Timmins, we can well believe that it was worthy of that high compliment. The preacher who went to bring blessing was, himself, blessed; a number professed faith in Christ and many of the Christians were encouraged in the Christian life. It is not difficult to preach to people whose hearts are prepared to receive the Word, and any success that attended the week's services in Timmins was due to the spirit of prayer manifest there, and especially to the week of prayer before the campaign.

Twice on Sunday, the Timmins Church broadcasts its entire service, and reaches many homes, both in the city and in the outlying districts. One particularly interesting feature of the last Sunday's services was an announcement in French that all who heard and understood by radio would be given a gift—a French Testament. A number responded to this offer, showing that the interest in the services is not limited to English-speaking Protestants.

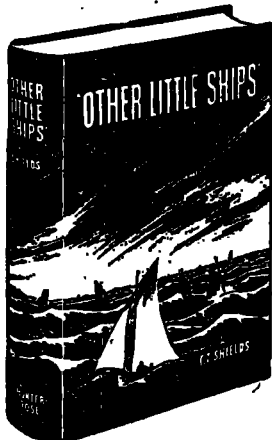
Pastor Slade and I visited Kapuskasing where Mr. Slade is now commencing a special campaign of two weeks. This is a very beautiful town, and has a population of some four thousand people, most of whom look to the giant pulp and paper mill for employment. As in all these Northern towns, there is much wickedness and little Gospel. Pastor Slade is the unofficial Bishop of the North, and has caught the vision of such needy places as this. Pray for him and his brother, Mr. W. R. Slade of the Seminary, as they work together in this needy, yet difficult town. The expenses for this work are being provided by two members of the Board who have an interest in Northern Ontario, and we pray that their contribution may be but the beginning of what Mr. Slade referred to in one of the meetings of the Board of the Union, as a "Northern Ontario Development Corporation".—W. S. Whitcombe.

SEPARATE SCHOOL ADDRESSES

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