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

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The Jarvis Street Pulpit

"WHATSOEVER THE KING DID, PLEASED ALL THE PEOPLE"

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

Preached in Jarvis Street Baptist Church, Toronto.

(Stenographically Reported)

"And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

"And they buried Abner in Hebron and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

"And the king lamented over Abner, and said, Died Abner as a fool dieth?

"Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

"And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also if I taste bread, or ought else, till the sun be down.

"And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people."—II. Samuel 3:31-36.

Prayer before the Sermon

We have come to Thy house this morning, O Lord, a company of weary, hungry people. Every one of us needs spiritual help and refreshment by the way. Be pleased to look upon us in our varied needs, and may Thy word come to us this morning with freshness of power!

The record of the week that is past is with Thee, and the path which we must tread in the week upon which we have entered Thou knowest. Thou knowest the burdens we must bear, the foes with whom we must contend. All the experiences of the coming days, though hidden from our view, are as open and patent to Thee as though they were now with us. Fortify us, we pray Thee, for the future, and satisfy our need for the present.

Open our minds to the instruction of Thy Word, we beseech Thee. May every one within these walls this morning receive from Thy hand his or her portion of meat. For Jesus Christ's sake we ask it, Amen.

The life of David is always and everywhere instructive. He was a representative man; his record is a mirror reflecting the experiences of mankind generally, from the humblest shepherd in the fold to the mightiest sovereign on the throne. Whether we consider the outline of his history in the historical Scriptures containing his biography, or his marvellous Psalms which reflect his deeper life, everything relating to David is studied with great spiritual profit by all believers. Then, of course, there is another aspect to the life of David. He is one of the most eminent of all biblical types of

Christ. At many points his life parallels that of great David's greater Son.

David was a man "after God's own heart". He, to a marvellous degree, fulfilled the requirements of the divine pattern; and his life may well be looked upon as an example for us, an example worthy of our emulation.

You will observe that whatever David did became to his contemporaries a subject of interest, of close scrutiny, of diligent study. He was a man who commanded the attention of men; and whatever he did, the people took note of. He was not allowed to pass with the multitude unobserved. His every word was weighed; his every act was carefully inspected. So will it be with every man who acknowledges a personal relationship to God. The person who makes a Christian profession at once becomes the subject of public interest. We may expect people to study us, to notice all we do.

The Christian religion is, after all, a social religion. It is personal in the sense that we are personally related to Christ, and personally responsible to Him, but that relationship imposes upon us a responsibility in respect to our fellows: loving God with all our hearts, we must love our neighbour as ourselves. It is folly for us to complain if we find our lives subject to close inspection. It is very easy for us to say, "It is no one's business what I do. I shall do as I like. I am inde-

pendent." That is not true. "No man liveth unto himself." Whether we will or no, the eyes of the people are upon us if we are Christians. In the office where you work, in the shop, in the home, in the family circle to which you belong—in every relationship of life—the man or woman, the boy or girl, who has confessed Christ, and who confesses to have been made thereby, according to the teaching of God's word, a king and a priest unto God, has left all privacy behind him. Everything we do becomes to the observers about us a subject of legitimate study and discussion. There is a white light that beats upon the life's record of every professed follower of Christ. His name is named upon us, and we must expect that people will notice us.

David was a man who pleased the people. Has it ever occurred to you that it is a duty binding upon all Christians, so far as may be consistent with truth and righteousness, to make ourselves well-pleasing to others? I know there are people who seem to regard it as a special virtue to be particularly ugly. There are some people who are always complaining of persecution, and of "paying the price of their testimony". Of course, it is not always possible for us to please others. We shall succeed not infrequently, I fear, if we are true to our trust, in displeasing folk, but that does not relieve us of the duty of trying to make ourselves well-pleasing. "If it be possible, as much as lieth in you, live peaceably with all men." It is not possible always, under all circumstances, at once to be loyal to truth, and to be pleasing to everybody; but if we displease people, we shall do it reluctantly, and without any pleasure on our part. We may have to contend for the faith—and people will not like that—but there is a vast difference between contending for the faith, and mere contentiousness. Contentiousness is always to be deplored.

I used to know a man in this church who loved an argument. A friend of mine used to say of him that he would rather argue than have his dinner! It made little difference what the subject of discussion was, he was always in opposition. He was born in the objective case, and always argued from that point of view. He loved contention, and was never happy unless he could precipitate a discussion of some sort, usually of a religious character.

But we are not "to strive about words to no profit": we must reserve our efforts for things that are really worth while, and that are necessary; we shall have contention enough without contending about minor matters that are of no importance. The servant of the Lord should not strive. Nobody hates war like a soldier who has had experience of it. Nobody dreads an operation more than the expert surgeon. Each uses the sword or knife reluctantly—the true surgeon uses his lancet as a substitute for the sexton's spade.

There are times when it may be necessary for the Christian to take a stand in certain matters that may be displeasing. But it is our duty, as well as our privilege, to "adorn the doctrine of God our Saviour in all things"; and, so far as possible, to enable people to love us. And some of us need a great deal of grace for that, do we not? We are naturally so unlovely and unloveable that only the grace of God can enable anybody to like us. But you will remember that of the early days of the church, notwithstanding the bitter persecution which sometimes they suffered, we read that "they . . . praised God, and had favour with all the people". It is the duty

of every Christian to try to be well pleasing, and to displease people only when loyalty to the truth makes that necessary.

I call your attention to the fact that the people were pleased less with what David did, than with what he was. They were pleased with his action on this occasion, because they were pleased with him. "Whatsoever the king did pleased all the people", because *he* did it. Somehow or another he had captured their hearts, and they were willing to listen to him.

The "nice" man can teach almost anything, and people will accept it because he says it. Therefore it becomes necessary to address ourselves to the task, not only of doing that which is pleasing, but of being, by God's grace, that which will bring pleasure to others. After all, it is the character of the Christian, what he really is at heart, his downright unselfishness, his heart-interest in other people, that will determine his usefulness. A man may be very gifted, he may have talents far above the average, but if he has not sound Christian character, real heart-power behind his ability, he will bring little to pass.

I remember my great predecessor, Dr. Thomas, once saying that a minister could better afford to be deficient in head than in heart. Men with little heads—or big heads with very little in them—may still "pass muster" with the crowd, if they are large-hearted, and have a place in their affections for men and women and boys and girls who are in need of their ministry. Therefore, we need to cultivate our own lives, to develop our own personalities, to be Christ's men and women, so that Christ Who is "formed in us the hope of glory" will shine through us, and make us in some measure attractive to those who are about us.

David wrought among people who were unused to making fine discriminations. "Whatsoever the king did pleased all the people." It did not make any difference what it was: while they were in that mood, whatever he did they accepted, because he did it. We should hold this ability to make friends, if we have it, as a sacred trust, and remember that when we have made a friend, in the majority of instances, that person will be swayed by sentiment rather than by reason.

I met with a statement which I quoted in THE WITNESS some months ago, which, although uttered by a Modernist with whose theological position I have nothing in common, was marvellously illuminating. It was to this effect: A position reached by irrational processes, a position that is in itself essentially irrational, can never be disproved by reason. That is especially true where one side of the house is concerned, but is true enough of all of us. It is on the principle:

"I do not like thee, Dr. Fell,
The reason why I cannot tell.
But this I know, I know it well,
I do not like thee, Dr. Fell."

The majority of people are like that. Very few people have a judicial temperament, very few people are accustomed to making fine discriminations. They are swayed by their emotions, they are prejudiced against this, or in favour of the other. And usually the personality of the man or woman concerned is what determines the issue. It becomes a duty on our part to try to make friends.

That is the principle upon which the salesman works. He tries to win the person to whom he would sell his goods. There is a maxim among salesmen that "the

customer is always right"; the principle being that when the customer registers an objection the wise salesman never argues. He does not get into a controversy at all: his business is to sell his goods.

As Christians, we ought to try to make the gospel of Jesus Christ attractive, and try to be attractive ourselves in our personal work. The proverbial bull-in-a-china-shop method will not accomplish very much. I believe the Lord would have us make friends even as David made friends.

But remember, David was not always able to do this. There was a time when Absalom, his own son, turned traitor and stole the hearts of the men of Israel—and for a while David was the most unpopular man in Israel. But the tide turned, and "he bowed the heart of all the men of Judah, even as the heart of one man"; and they vied with each other in bringing back the king. He became so popular that no matter what he did the people were well pleased with him.

I should like you to look upon this story of king David as illustrating the proper attitude of the believer toward Christ. All the people's eyes were upon David. They studied him. We ought to study Christ. He ought always to be our chief Subject of study. I remember a very distinguished Presbyterian elder preaching from this pulpit, a former Governor of Bengal, an elder in a native church in India. He described what he had seen of the marvellous works of God in India, as he spoke from the text, "The works of the Lord are great, sought out of all them that have pleasure therein."

What a subject of study for us, "the works of the Lord" everywhere! Consider what God has done in the world of nature. "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?" "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." "His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful work to be remembered: the Lord is gracious and full of compassion." If we are Christians, we ought to be better students than those who know not God, we ought to find special delight in seeing the hand of God in nature.

And in providence too. We ought to turn the pages of our own history to see what the King has done for us; to take notice of it; to study it, and find pleasure therein. If there is anything of worth in your life, it was not of your making. If you have any achievement to your credit, it is because of what the King has done through you. It would humble us, and fill us with praise and thanksgiving, were we to give ourselves diligently to a study of the King and His works.

And what a marvellous subject there is awaiting our investigation in the realm of grace! Who knows what salvation is? Who knows to what we have been saved—or from what we have been saved? He hath given us "richly all things to enjoy", and hath "raised us up together, and made us sit together in heavenly places in Christ Jesus". We share His heirship, for we have been made "heirs of God, and joint-heirs with Christ." But that is a subject that will occupy eternity—if we ever know the riches of His grace to us in Christ Jesus.

But if we fall deeply in love with the Lord Jesus

Christ, we shall be like these people in relation to David—"whatsoever the king doeth" will please us.

As a Pastor, I have observed many people under the fiery test of affliction. I have seen some people who, when the seas were tranquil, when the skies were blue, when the winds were not raging, were marvellously pious, and seemed to be wonderfully composed, and deeply spiritual. Yet when affliction came, when some insoluble problem came into the life—a loved one was taken away; something happened that no human power could avert—they could not stand up under it. I have in mind a person of whom I never supposed it could be true. Oh the bitterness I observed, the rebellion against God, the utterly wrong attitude toward a divine act which had disturbed the peace of the life! What did it demonstrate? That there had not been that deep heart-trust in God, that complete outgoing of the heart to Him, that recognizes God as God, working lovingly in the lives of His people, molding and shaping them for citizenship in the Father's home. When thus we love God, when thus we give ourselves into the hand of God, while we do not welcome affliction, but feel the smart of it as do others, we shall be able to say with Job, "The Lord gave, and the Lord taketh away. Blessed be the name of the Lord."

"Whatsoever the king did pleased all the people." If we come to that position in our relationship to Jesus Christ when it is enough for us to know that a certain experience is of His ordering, that a certain privation or affliction comes from His hands—when that is plain, we shall bow before Him, and even smile through our tears and say, "If the Lord did it, it must be right. Blessed be the name of the Lord." So ought we, dear friends, to follow after Him, and to rejoice in whatever He does.

But very particularly look at this principle. Abner had been the captain of Saul's host. In all the prolonged and terrible wars in which David had engaged, Abner had been his chief opponent, next to Saul. As the generalissimo of Saul's army, he had day after day hunted David. He had sought by every means in his power to destroy David, in his excessive loyalty to Saul. He followed Saul implicitly; and because he was Saul's man, he was opposed to David. "I verily thought within myself", said the great apostle at a later day, "that I ought to do many things contrary to the name of Jesus of Nazareth."

But at last Abner's eyes were opened, and he saw that he had been 'in the wrong camp. Abner was a great-hearted man; a prince and a great man fell in Israel in the day that he fell. And when once his eyes were opened, and he saw that he was wrong, he went immediately to David and acknowledged his fault. He unbuckled his sword and laid it down at David's feet, saying, "I have come to see that not Saul but David is the Lord's anointed; and it is the Lord's anointed I follow." The generous king instantly blotted out all his transgressions. He was forgiven—just as Saul of Tarsus was forgiven in a later day—and promised promotion to honour on the king's side. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight." "And you hath he quickened, who were 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 God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Joab was absent when the king had his interview with Abner. When he came back, and learned that the rebel-chief, the captain of Saul's host, had had an interview with David, and had been permitted to leave in safety, his jealous rage knew no bounds. He laid wait for him, and as Abner approached he slew him—stealthily, treacherously destroyed him. And David lamented over him. They offered him meat, but he would not have it. He commanded that all Israel should mourn for Abner. He was not slain in battle legitimately: he was murdered in cold blood, in opposition to the king's desire.

They made a great mourning for Abner, and "king David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said, Died Abner as a fool dieth? . . . For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" The people had a revelation of the king's greatness, of his pardoning grace toward the rebel—and it pleased them, as "whatsoever the king did pleased all the people".

So should it ever be with us as we see our King calling His banished ones home. If we are in conscious fellowship with Him, if we feel day by day the goings of His Spirit upon ours, we shall be pleased with the doings of our King in the salvation of the sons of men. May God enable every one of us to test ourselves by that standard, to measure our own spiritual life by the response of our hearts to the news of lost ones coming home.

Someone said to me in this place on one occasion, "I attend morning service because your address is generally directed toward Christian people, but I am not greatly interested in the evangelistic note of the evening message." When you cannot enjoy the story of redeeming grace—whenever and wherever it is preached—there is something radically wrong with you. When you see the King's tears for Abner, when you know that God willeth not the death of the sinner, but longs for all to come to repentance, that He has "devised means that his banished be not expelled from him"—if you are not thrilled by that great truth, there is something wrong. "Whatsoever the king did pleased all the people." Nothing ought so to delight the Christian as the revelation of God at the place called Calvary.

Are there any here this morning who have not come to the Cross, in whose view God has been misrepresented, who have thought of Him as One Who had pleasure in the death of Abner? I invite you to One Who is "ready to pardon, gracious and merciful, slow to anger, and of great kindness", to One Who "is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

(Of necessity, the sermon by the Editor appearing above, is printed without his revision.)

THE LIGHT OF THE BOOK

A careful study of the Scripture reveals that the "holy men of God" who "spake as they were moved by the Holy Ghost", had only one subject to speak of, and that was Christ. Abraham rejoiced to see His Day, "he saw it, and was glad". Jacob foretold the coming of Shiloh, and "by faith . . . worshipped, leaning upon the top of his staff." Moses spoke of a Prophet like unto himself to Whom the people should give heed, and doubtless saw that in all the sacrificial service there was but the shadow of a Substance which was Christ. And we have it on record that "all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these (Christ's) days".

Never did Psalmist sing more sweetly, nor was his tongue so certainly the speech of a "ready writer", nor did his heart so "bubble up", as when he "spake of the things which he had made touching the king", and sang His praise Who is "fairer than the children of men". Never did Isaiah reach such sublime heights of eloquence, as when he prophesied of Him Who is yet to "see of the travail of his soul, and be satisfied"; and Jeremiah found an antidote for his tears in the remembrance of that "everlasting life" which should be most completely manifested in Jesus Christ. So of all the other prophets from Ezekiel to Malachi: they had but one subject, and that one subject was Christ.

And the New Testament is a record "of all that Jesus began both to do and to teach". The four Evangelists speak of Jesus Christ. Paul speaks of Jesus Christ. Peter, James and Jude, speak of the Christ; and the last book in the Bible is said to be "the revelation of Jesus Christ".

Without Christ, there could be no Bible. Concerning this Book it may be said, "The glory of God doth lighten it, and the Lamb is the light thereof." Certainly therefore there should be no witness-bearing, no teaching, no preaching, of which Christ is not the subject. Here is the consummation of all our preaching and teaching: an eternal temple-city is built, and behold, "the city hath no need of the sun nor of the moon to shine in it: for the glory of God doth lighten it; and the Lamb is the light thereof."—(From the Editor's File.)

WHAT WILL YOU DO WITH JESUS?

There is nothing older than the sunlight. God said, "Let there be light", before He said, "Let us make man." But though there is nothing older than the light, there is nothing so indispensable. The sun shone last week, and we enjoyed his light to-day—and, old-fashioned as he is, we are none of us wishful of trying the experiment of doing without his light to-morrow.

The question is an old one, but we dare not therefore despise it, "What then shall I do with Jesus, which is called Christ?" Many have found life in its light. It has been a "star in the east", and following its guiding light, many have found their way, not to Bethlehem only, but to Calvary's Cross—and still shines this star undimmed to-day.

Pilate asked the question. He had two prisoners, Barabbas and Jesus. The people had just requested that Barabbas be released. Pilate appears to be surprised. He thinks of the Christ-man. He knew that He had gone about doing good: He knew that He was no law-breaker. "He knew that for envy the Jews had delivered him up."

And he thought of Barabbas—a “notable prisoner”. He was a robber; he had “made insurrection in the city and had committed murder in the insurrection.” But the people who had suffered so much at his hands seem ready to forgive, for they desire that he be released unto them. If he who is a robber and a murderer has been forgiven, how shall He be received Who has been but a Communicator of good? Pilate seems to say, “If ye have not even a whip for the murderer, what will ye that I do unto him who never wrought anyone ill?” “They all say unto him, Let him be crucified.”

We heard from my window the other day—alas! it was not a new thing, for I have often heard it—a man blasphemously take upon his lips His name Who is—at the very least—our best Friend, the name of “Jesus”. We shuddered as we heard it, saying, Will the Lord of glory, the mighty God, allow men to speak thus of that name? And then we remembered that men are allowed to “do” something with Jesus; that indeed men *are* doing something with Him. You, unsaved reader, are doing something with Jesus; and our question is very simple, What are you doing with Him? Are you unalterably determined to continue that treatment? May the Holy Spirit make that plain to every reader! May He make it plain to everyone engaged in Christian service, that men and women, boys and girls, everywhere, are doing something with Him—and that life or death inevitably depends upon what that something is. It ought to make us more zealous in His service, more concerned over the souls of men, when we clearly face the indisputable fact that everyone with whom we come in contact is doing something with Jesus—“What then shall I do with Jesus, which is called Christ?”—(From the Editor’s File.)

WHERE STRENGTH IS GAINED

There is a passage which says, “We are more than conquerors through him that loved us”; and I think most of us are inclined to think that that means that God will give us such a super-abundance of grace that we shall have an easy time; that the enemy will melt away from before us. That is not what it means at all. “In all these things we are, more than conquerors.” It means that through these very experiences we not only conquer, but we are enriched by the experience itself.

I fancy that the Hebrew children who went into Nebuchadnezzar’s furnace learned lessons there which never could have been learned anywhere else. If you had talked with them afterwards, and said, “That was a very hard experience you had; I sympathised with you greatly when I heard of it; I was so sorry that you were cast into the furnace of fire,” they would have said, “But we were not: we had a fellowship with the Son of God in that flame which we never could have found anywhere else. We learned more of God in those few hours that we spent in the furnace than we could have learned in a whole life-time anywhere else. It was the richest experience we ever had; and if God would teach us in the same fashion again we would gladly go into the furnace for the sake of the lessons we could learn.”

Or if you had said to Daniel, “It was too bad, after you had lived such a noble life, in the evening time to be cast into the den of lions”, he would have said, “But that was the best time of my life: I was never so happy as when God sent His angel and shut the lion’s mouth.” God can shut the lion’s mouth; He can shut man’s mouth too—and that is still more difficult; but He can. “Every

tongue that is raised against thee thou shalt condemn.” See that you do not talk in such a way that God has to send an angel after you to correct you. Let us rather see to it that our mouth is filled with His praise all the day long.

And I wonder if David was not a little fretful under his experience, out there in the wilderness, with just a few sheep—there was nothing heroic about that, just keeping his father’s sheep. But it was there he learned his great lesson; and if you had come to him later and said, “David, we did not understand why God kept you in the wilderness looking after sheep when you were such a mighty man of war,” he would have said, “Well, if that is in any measure true of me, it is because I kept sheep; because that is where I learned how to trust God. When I was keeping my father’s sheep there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth. That is what strengthened me for the day of the great crisis of my life; so that I was able to say, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.” The giant is no bigger in the sight of God than a lion. He can deal with Goliath as easily as with a lion; and He did. Do you not see that David found a development of character, an enrichment of soul; he gathered spoils from the field of battle, such as he never could have found anywhere else.—From the Editor’s File.

SIMPLICITY

Scripture clearly teaches that simplicity is a virtue. By simplicity we do not mean foolishness or shallowness, but godly sincerity. The word *simplicity*, like its Greek equivalent, means *one-fold*, and hence, denotes that which is free from complication. Its antonym is *duplicity*, that is, *two-fold*, describing that which is insincere, or deceitful, or *two-faced*.

We are exhorted in Scripture to manifest the virtue of simplicity in our desires, aims and purposes. “The light (‘lamp’) of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.” “If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the lamp with its bright shining doth give the light” (Lu. 11: 36 R.V.). The eye symbolizes the desire, that upon which our gaze is fastened, the object set before us as a goal, the vision which controls the direction of the life. When natural vision is unimpaired, the two eyes focus in harmony to produce but a single image. Likewise, when spiritual vision is unobstructed, the life becomes unified. We read concerning our Lord that “he stedfastly set his face to go to Jerusalem”, and of Paul: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” May we be like Peter and James and John on the Mount of Transfiguration, of whom it is said: “When they lifted up their eyes, they saw no man, save Jesus only.”

We are counselled to manifest simplicity in our thoughts. Paul feared lest the Corinthians should become disloyal to Christ. Listen as he speaks: “I have espoused you to one husband, that I may present you as

a chaste virgin to Christ." But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Our God is a jealous God; He desires an undivided heart; He brooks no pretence, no dissimulation, no craftiness, no cunning.

Simplicity of heart is the realm in which obedience to Christ will be exercised, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily as to the Lord, and not to men." Similarly, the Ephesian slaves were exhorted to "be obedient . . . in singleness of your heart, as unto Christ; . . . as servants of Christ, doing the will of God from the heart." Let us be sincere servants of our holy Master.

Our speech should manifest the quality of simplicity. Though learned in all the education of his day, the Apostle Paul says: "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Again he says: "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

Simplicity in desire and thought will result in simplicity or singleness in action; head, heart and hand work together in unified personality.

Sincerity in the deeds of the hand is associated in the New Testament with liberality: "He that giveth, let him do it with simplicity (liberally)." Similarly the Greek word denoting *simplicity* is translated by the word *bountifulness*, 2 Cor. 9:11 and 2 Cor. 9:13, and by the word *liberality* in 2 Cor. 8:2. Evidently, hands are to be open, as fell as minds and hearts.

May we all be able to say with the apostle: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."—O.L.C.

POWER

A professor under whom I studied called his lecture on Pentecost, "Power". It was. Half-believing, timid disciples became flaming witnesses to the crucified, risen and exalted Christ.

But the New Testament has two words most commonly translated power, though the Authorized Version fails to make the distinction plain. In Acts 1:7 Jesus says that times and seasons are not our business, for the Father has put them "in his own power". The word here means authority. He then goes on to promise that His followers shall "receive power" with the coming of the Holy Spirit within a few days. The word here is the root of our English words dynamic, dynamo, dynamite, and so on. Paul prayed to "know him and the power of his resurrection". What dynamite, what a dynamo, how dynamic is the resurrection!

"All power has been given to me," said the risen Lord. He has all authority in heaven and upon earth. Authority is the key to faith and conduct. The Lord Jesus Christ is our authority. He tells us what to believe as true and what to do as right. To those who receive Him He gives "power to become children of God",—not the ability, though that accompanies it, but the right, privilege, authority. Thus may we triumph over "the power of darkness", the authority of hell, being delivered into the Kingdom of the Son of God's love.—B.

BLASPHEMY

Hiding in a cellar, when the "police want him on a charge of felonious assault", a man who claims to be none less than God "tangible-ated" (!), and who accepts fervent worship from a host of followers, is—well, words utterly fail to describe the infamous that seems ludicrous. That some lunatic should think himself inspired, is understandable; that a Roman emperor should proclaim himself to be chief of many gods, may be political expedience, even though wicked; but that a negro hedge-clipper, who hardly can put ten words together grammatically, in the enlightened twentieth century, should announce that he is God, the Great Father Divine, and should deceive any, not to say, many, not only of his own race but also of another that thinks itself superior, seems past belief by sane minds. To such depths has our age sunk that here we have the "vain babblings" of this self-styled "Lord" in his official organ *The "Spoken Word"*, a veritable oracle of mud-fog, and the cult has spread far.

Our boasted science, our general education, our mass of papers, magazines and books, seem to have left the masses as gullible as ever. They will follow the most palpable of lie-fanciers, the vilest blasphemy, and take as their watch-word; "Peace, it is wonderful!" "There is no peace, saith my God, to the wicked." O God, send us a revival of Bible religion.—B.

CHANGE

"The old order changeth, yielding place to new," but the change is not always God fulfilling Himself: it is often for the worse. It is usually gradual. No informed person will deny that the greatest change has come over most denominations in the last years. The younger generation of ministers, speaking generally, has been brought up on Evolution and its accompanying naturalism. As they gradually replaced the older men, the gospel of grace has given way before the doctrine of self-improvement. Here and there, of course, some "hang-overs" of the old school have been found, but they are becoming fewer and fewer. A student told me the other day of a certain church near his home where the pastor preached recently on Jonah and told the people that the book was only a tale. This, we are glad to report, made the people angry. But what did they expect in that church? Years ago its official organ published an extended article by one of its leading Modernists to show that the book is "a true history"—not of the man it speaks about, but of his people the Jews; that is, it is a parable, it is not a true history.

Here is another instance. A family of Evangelicals support the ministry of the same officially Modernist denomination. Their pastor is an Evangelical and really

preaches the gospel and believes in conversion. He retires and is followed by a young man fresh from graduate studies abroad, and he gives them psychology, self-help and what not. They are annoyed. Yes, but what could one expect—the gospel of grace in a church that stands for the social gospel? Let us stand for the Word; let us stand against its enemies. Lord, give us grace to do so effectively.—B.

SEMINARY

Last Friday was the last chapel service of the school year. The opening hymn was announced by the Head Boy:

"We sing the praise of Him Who died,
Of Him Who died upon the cross;
The sinner's hope let men deride,
For this we count the world but loss."

Prayer followed, and then the leader and other graduating students spoke their farewell to our halls, with real appreciation of the fellowships enjoyed and the help received and with appeal for prayerful sympathy as they go forth into the ripened harvest fields.

As announced last week, Convocation will be held on Thursday, May the sixth, at eight o'clock, in Jarvis St. Church. Diplomas will be presented and prizes announced, while the speaker of the evening will be Rev. William Thomas, M.A., the strongly Evangelical pastor of Cooke's Church, Toronto. A good time is assured to all, and all who can come are invited.

BOOK REVIEWS

By W. Gordon Brown

From Zondervan Publishing House, Grand Rapids, Michigan, THE GOSPEL WITNESS received this last week a number of useful booklets. In *A Prayer-Answering God* (16 pages, 10c.) Rev. A. Sims brings together some remarkable and encouraging answers to prayer. In another pamphlet (30 pages, 10c.) he offers *An Hour with George Muller*. Mr. A. Chester Mann, whose *Moody: Winner of Souls* we reviewed some weeks ago, compresses his story into twenty-seven pages in *Dwight L. Moody, a Mighty Man of God* (20c.).

Rev. Herbert Lockyer in *Satan the Anti-Christ* (74 pages, 35c.) traces the way the devil works as God's arch-enemy from Eden to the end. Writing on *The Trinity in the Scriptures* (23 pages, 15c.) he sets forth in a simple way the mysterious fact of the tri-unity of the Godhead. Then his *Revival in the Scriptures* (14 pages, 15c.) shows what revival means and how it comes. A woman in prayer meeting last Saturday night prayed, "O Lord, we shall continue to pray for the revival we have asked for until it comes." Prayer for revival is everywhere among God's awakened children these days. Dr. Wilbur M. Smith, better known as the editor of *Peloubet's Select Notes on the International Sunday School Lesson*, discussing *The Glorious Revival under King Hezekiah* (54 pages, 35c.) draws from that experience lessons for Christians in the twentieth century.

Unfulfilled Prophecies (95 pages, 35c.) by Dr. J. Oliver Buswell, Jr., President of Wheaton College, presents as the fifth and last of his series on *The Lamb of God*. In a careful way he discusses God's future programme, setting forth the premillenarian view particularly in opposition to the amillenarianism of Warfield and Vos.

Three Men in a Tub, by Herbert Stewart, published by Marshall, Morgan and Scott, 125 pages, 2s. 6d. The tub is Modernism and the three men are Messrs. Heady Highmind, Colossal Conceit and Wilful Unbelief, and the North of Ireland Mr. Stewart flays them. In seeking

to "contend" without being "contentious" he does not name the Modernists or the Modernist institutions referred to, though he does name those whom he quotes in favour of Bible faith. Augustine tried this long ago in his contention against Pelagius, but he had to give it up for the apostolic method of naming Hymenaeus and Alexander who put away faith and made shipwreck.

The Three Freds by Wm. J. W. Roome, F.R.G.S., 125 pages, published by Marshall, Morgan and Scott in association with the Unevangelized Fields Mission, at 1s.

Here is the sad but thrilling story of three men, each called Fred, who attempted to bring the Gospel to some of the wild tribes of Indians who live near the mighty Amazon River. Two of them laid down their lives on their first expedition "at his command," as they said, "having first counted the cost." The other worked on for a number of years. In one period of four years eighty responded to the message. Then, he, too, became one of the glorious company of the martyred apostles. "Their name liveth for evermore."—B.

Bible School Lesson Outline

Vol. 1 2nd Quarter Lesson 19 May 9th, 1937

DR. OLIVE L. CLARK

HONOURING THE LORD WITH OUR SUBSTANCE

Lesson Text: 2 Corinthians, chapters 8 and 9.

Golden Text: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7.

Lesson Setting: The Corinthian Church had probably first proposed taking an offering for the poor Christians in Jerusalem (8:10), and had commenced the fund the previous year. Before sending Titus to receive the offering, Paul writes to give them notice. He is anxious that they give as unto the Lord.

I. The Grace of God Bestowed upon Macedonia (8:1-6).

A good example is valuable. Paul desired to make known to the Corinthians the grace of God bestowed upon the Churches in Macedonia, Philippi (Phil. 4:14-19), Thessalonica, Berea and the others. This grace of God was evidenced not in increased church attendance or larger membership, though likely these results followed, but in generous giving. Blessing in spiritual things will manifest itself in generosity in material things.

Naturally speaking, one would not expect much from the Macedonians because they were passing through affliction, and were themselves in poor circumstances. How frequently hard times and poverty are given as reasons for failure to give to the Lord! Yet it is at such times that God's people need more than ever to acknowledge His authority over them, and to bring the tithes into the store-house (Mal. 3:10). Then, though there may be affliction, there will also be "abundance of joy", and though there be deep poverty, there will also be "riches of liberality" (2 Cor. 6:10).

The voluntary offering of these people was beyond their natural power, so far above their usual resources that the apostle felt almost ashamed to take it, till they entreated him to let them share in the privilege of ministering to their brethren in need.

The secret of this generous giving, above the expectations of the apostle ("not as we hoped"—"not as we expected"), is explained in verse 5. As the first essential, first not merely in time, but also in importance, they had given themselves to the Lord. God wants not our gifts, but our hearts (Prov. 23:26). When our hearts are dedicated to Him, it is an easy matter to consecrate our service, our talents, our possessions. The rich young ruler refused to give himself to the Master, otherwise he could easily have parted with his possessions for the Lord's sake. If God holds the key to our hearts, He also holds the key to our purses (Matt. 6:19-21).

"Not what we have, but what we share,
For the gift without the giver is bare.
Who gives himself with his gift feeds three,
Himself, his hungering neighbour, and Me."

II. Abounding in the Grace of Giving (8:7-15).

Paul desired that, a similar revival might take place at Corinth, that they who abounded in the graces of faith, testimony, knowledge, zeal and love, might abound also in the grace of giving. Few people realize that the ability to give is as much a gift from the Lord as the ability to believe, to know, and to do, the will of God.

"All things are of Thee, O Lord,
And of Thine own have we given Thee."

The supreme example of the grace of giving was our Lord Jesus Christ (John 3:16, I. John 4:19), who voluntarily left the riches and glory of His Father's throne, taking upon Himself the form of sinful flesh, being homeless on this earth (Luke 9:58), despised, rejected, forsaken, betrayed, crucified, and later, resurrected and glorified—all that we might enjoy the riches of heaven for ever more (Phil. 2:5-11).

The standard of measurement in giving is the extent of the will to give (v. 12). He who has little, but who would like to give much, is like the widow who gave more than they all (Mark 12:42-44). On the other hand, from the one who has much, much will be required (Luke 12:48).

Each church must give its share; the faithfulness of one would not excuse the laxity of another; all must realize their responsibility (I. Cor. 16:1-3; Exod. 16:18).

III. Administering the Gift to the Glory of God (8:16-24).

Sound financial principles were to govern the administering of the gift. This should be the case at all times when we handle other people's money. The testimony must be maintained. If Paul had travelled alone, collecting and dispensing the money given him, people might have brought false accusations against him, circulating extravagant tales about his financial standing, and hindering the cause of Christ.

If the distribution of the money was to the glory of the Lord (v. 19), surely the act of giving is also to the glory of the Lord! What a tribute the apostle gives to young Titus,

and to the messengers of the churches, calling them "the glory of Christ"!

Some people complain when money matters are mentioned in church. Please notice that the grace of giving is associated in this chapter with such graces as faith, utterance, knowledge, zeal, joy, love and glory. The word "grace" occurs seven times in these two chapters.

IV. Prepared to Honour the Lord (9:1-5).

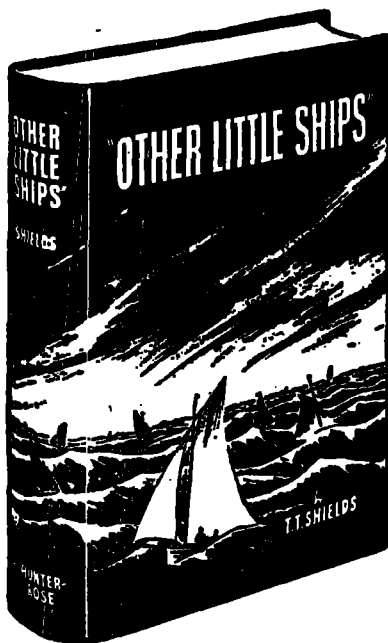
To be ready is a great virtue: "He gives twice who gives quickly." Promises are of no value till redeemed. The Corinthian Christians had shown a ready mind, and held a reputation for generosity, but the apostle was anxious that they live up to their name, and justify his boast of their liberality.

V. Glorifying God by Cheerful Liberality (9:6-15).

"Whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8), is true not merely of the nature of the seed and harvest, but also of their amount. One cannot expect a large harvest when but little seed has been sown (Lu. 6:38; Prov. 11:24, 25; Prov. 22:9).

The manner of giving determines the acceptability of the gift (v. 7); every man should give (1) from a willing heart (Ex. 25:2; Deut. 15:10), (2) not grudgingly, (3) not of necessity, from a mere sense of duty, (4) cheerfully, gladly, joyously. Note the instances of the words "all" and "every" in verses 8 and 11. The results of the liberal offering are listed in verses 12 to 14. (1) The want of the saints was supplied; (2) many gave thanks to God; (3) God was glorified in their obedience to the Gospel, and (4) in their liberality; (5) prayer ascended to God.

Men can never outreach God in their giving (Rom. 11:33; Eph. 3:20). The apostle closes his exhortation with a paean of praise to God for His "unspeakable gift" to men, a gift so great that human language cannot express it. The gift of Christ Himself, and of salvation through Him by grace, provided the impulse for faithful service to Him.



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