

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address: Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 18, No. 8

TORONTO, JUNE 29, 1939

Whole Number 893

THE KING AND THE BIBLE

Rev. A. C. Whitcombe

Time would fail to tell of all the significant occurrences of the Royal tour. Every place the Royal couple touched has its own item of interest. At Brantford, Ontario, the King and Queen signed the Queen Anne Bible. This volume is very old and of great historic value. Printed in 1701 in the reign of William and Mary, it was presented by their successor, Queen Anne, to the Indians of the Mohawk Valley, now a part of New York State. From 1712 until the War of Independence, it rested in the Queen's Chapel of the Mohawks of that valley. During the war it was buried and later dug up and carried to this country by Indians loyal to the British cause. Since that it has been kept in the Chapel of the Mohawks of the Six Nations Reserve near Brantford. The old Book has on its fly-leaf the signature of every British Sovereign since Victoria's time, beside that of many prominent people. Of course only George VI and Elizabeth signed as reigning monarchs.

The picturesque guard of Indian Chiefs and mounted police waiting with the Bible for the Royal signatures reminded me of two closely related though somewhat separated events. The first thing I thought of is the close relationship between the crown of the Commonwealth, and our Bible. You will recall that after the crown had been placed on the King's head, and when all the people had shouted, "God save the King", and when the choir had finished singing, "Be strong and play the man, Keep the commandments of the Lord thy God and walk in His ways", then the Dean of Westminster, taking the Bible from the altar, presented it to the King, saying: "Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom: this is the Royal Law: these are the lively Oracles of God." On the basis of the Law the ruler is to proceed, the crown will be secure, according to this Wisdom the Royal prerogative is to be governed. The crown, then the Bible, each protecting the other.

Then the second thing that came to mind is that to the ancestors of some of these same people who waited for the Royal signature within the Bible, the British and Foreign Bible Society had made in the year of its organization, 1804, its first foreign translation of the

Scriptures. It was a translation into the Mohawk tongue. The records show that it was the result of the Christian Indians' own labour. The names of Joseph Brant and John Norton are prominent in the enterprise. It would be interesting to trace the connection between Queen Anne's gift of a Bible to the Mohawks and their desire for the Scripture in their own tongue. No doubt there is some connection, too, between the Mohawk translation of the Bible Society and some of the churches now in the Reserve. There are those who say that the Scriptures in the native dialect led to Bible reading and brought about a revival out of which grew several churches so that now out of five thousand people on the Reserve only about a thousand cling to pagan practices. The rest have come under the influence of Christianity.

If some of the links in the chain are obscure yet this is certain, the British Crown and the Bible are inseparably linked; and the distribution of the Bible in the tongue of the people means the spread of the gospel. Thereafter whether the question be the good of the Throne and Crown, or the good of the Commonwealth as a whole, or the good of the individual soul, we look to the lively Oracles of God. Its teaching still exalts a nation; whatever makes for righteousness and peace is to be found in it. Truly, there is Wisdom.

What a theme we have started. See how it applies to Home and Foreign missions. We need not argue at length on the procedure in foreign missionary work. The language of the people must be reduced to writing; the people must be taught to read and write their own tongue; the Scripture must be translated into that tongue and distributed, and preaching must be in the language they understand. So must it be in the homeland. We must put the Word of God into the tongue of the people and so distribute it and preach it. This is the answer to the problem that faces us in Quebec and the Ottawa Valley, in some parts of the West, and in our larger cities. If we can give the people the Word of God in their mother tongue, what happened once will happen again—revival, the growth of churches, blessing and even prosperity in a measure. Isaiah says, "When the enemy comes in like a flood the Spirit of the Lord will

lift up a standard against him." There is a flood of "isms" and worldliness rolling across the country in our day that no defense can stem but the Word of God. It has stood behind our throne for centuries. It has been the foundation of our unwritten constitution. It has been the principal Book of the humblest cottage. Let us get back to the Word of God!

"IN THE HEAT OF THE DAY"

The Sabbath principle of rest by cessation from labour proves that the necessity for rest and recreation is wrought into the very nature of things. Even machines made of steel need rest. "He giveth to his beloved in sleep." All living things need the rest of sleep; and God, though we call Him Nature, repairs and recharges the human machine while men sleep. The land needs a periodical vacation. Every seventh year the fields were to lie fallow. Therefore it would be folly to ignore, and wrong to deny, the natural law which demands that we occasionally rest.

In our climate this is the time of year when people take their vacations. We hope every reader of THE GOSPEL WITNESS may find opportunity for a little rest during the summer. Even the Editor feels sometimes as though he were almost due for a little vacation. But this short article is not written with a view to exhorting the over-industrious to be sure to take a rest. Comparatively few people need such exhortation. We are writing rather to suggest that the vacation matter may be overdone.

We heard of a man in Toronto who was threatened with prosecution for disobeying some absurd industrial code which forbade him to work on Saturday. He replied that there was a higher law than any that could be passed by the Ontario Legislature to which he, as a matter of conscience, was subject, and that he felt himself under the same moral obligation to work six days as he was to rest the seventh.

There are people who seem to desire a state of existence even this side of heaven "where Sabbaths have no end". Most of us, however, believe that work is a great blessing, and that one can really enjoy a rest only when it follows upon a period of faithful work.

We suggest that Christian people ought to put a little conscience into their vacation plans. If the Christian church, its ordinances and services, be nothing more than a mere luxury, if our Christian profession be only an avocation and not a vocation, there would be some justification in a man's throwing overboard all his religious responsibilities for a whole summer. The man who would spend, not only the night but the day as well in slumber, would be called a sluggard. We know not a few people who subordinate their vacation to their religious duties; and while they arrange to take a rest, they do it in such a way as will not interfere with the discharge of their religious duty as Christians. But there are some who practically bid the Church, Good-by, as soon as summer comes, apparently without any compunction of conscience. If everybody were to do the same thing, churches would close, and the devil would be allowed to have a merry summer time.

The habit of week-ending, also at the expense of one's religious responsibilities, we believe, to be a very in-

jurious one to the spiritual life of the individual, and of course equally to the work of the church. We can find no scriptural justification for one's making the week-end an occasion for mere pleasure-seeking. We are admonished to let our moderation be known to all men—and this should apply to our periods of rest and recreation.

Railroads and street cars, and electric plants and water works and gas works, bread and milk services, and a thousand other things entering into modern life, are recognized as daily necessities. Even the newspapers take only a day's vacation once in a while—and the morning newspapers are denied even that. Why should a church, in effect, placard its doors with a notice meaning in effect, "All religious activities are suspended until next Autumn"?

Whatsoever we do, we are to do all to the glory of God—and that applies to planning our vacations.

NEWS OF UNION CHURCHES

Fellowship of Regular Baptist of Alberta

For a long time this column has been looking for an account of the remarkable work done in Alberta by those Bible-loving Baptists associated with Rev. Morley R. Hall, of Westbourne Church, Calgary. At last a splendid account written by Mrs. H. C. Phillips came to hand and the following article is taken from it. For a number of years the Union of Ontario and Quebec has had a share in this work through the regular donations coming through the budget. This vivid story of the blessing resting upon the faithful proclamation of the Gospel of grace in the Canadian West will help to transform the phrase in our budget "Western Missions", into a living reality. We hope to have something of the same nature from the work on the Pacific Coast which also shares in our Union Budget.

W.S.W.

In 1930 the Westbourne Church extended a call to Rev. M. R. Hall of Timmins, Ontario. Mr. Hall who had already done yeoman service in pioneering in Northern Ontario, accepted the call and has in the nine intervening years been a leader in the work known as The Fellowship of Regular Baptists of Alberta". Soon after Mr. Hall's arrival he started a radio broadcast on Sunday evenings after the regular service, called the "Back Home Gospel Hour", which was carried on eight months out of the year. Thousands and tens of thousands were reached with the gospel, for at that time the station, CFCN, was one of the strongest in Canada. This proved to be a great asset to the work in Alberta. Not only did Westbourne have this great radio ministry but in order to get the Regular Baptist work started in Alberta it was necessary for the Westbourne brethren to release their pastor for evangelistic tours and campaigns; therefore, as well as assisting financially it was necessary for the church to give much of its pastor's time during the first three years of the work.

In June, 1930, just four months after Mr. Hall arrived in Alberta, a Rally was held at the Westbourne Church. Since there were no churches then, apart from the Benalto Church and another little mission cause further west, an invitation was extended to all Bible-loving Baptists as individuals, who were out of sympathy with the Baptist Union of Western Canada and the Convention Boards because of their compromising attitude toward modernism which existed in certain Baptist churches as well as in Brandon College. Truly it was a great Rally, which seemed like one large family that had gathered together to feast on the good things of the Lord. During the sessions which lasted two days, messages of inspiration were brought, and an organization was formed known as the Regular Baptist Missionary Society of Alberta. Representatives were present from Benalto, Leslieville and Edmonton, besides many visitors from various places both in Alberta and Saskatchewan.

Shortly after the Rally the Westbourne pastor and others

(Continued on page 7)

The Jarvis Street Pulpit

"BRINGING THE KING BACK"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 25th, 1939

(Stenographically Reported)

"And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"—II. Samuel 19:19.

There was a time in Israel's history when "whatsoever the king (David) did, pleased all the people." He had been divinely anointed to reign. He was king by direct, divine choice and appointment. He reigned in a regal, sovereign, sense as king in the land, but he reigned also in a rarer fashion in the hearts of his people. God had appointed him: the people had accepted him; and for an extended period "Whatsoever the king did pleased all the people." And this chapter of history faithfully adumbrates the original mutually happy and desirable relationship between the Creator and His human creatures, ere sin had struck the fatal note of discord which transposed creation's wedding march into strains of martial music. The marriage relation is not the antitype, but only the type of the relation of the soul to God. In the beginning God said, "It is not good that the man should be alone; I will make him an help meet for him." God made for him an help meet, who should be his glory, even as the man is the image and glory of God. God designed, if I may reverently say so, in man's creation, to make a helpmeet for Himself. And, as the woman is the glory of the man, so did God design that His helpmeet should bear His own image and likeness, that he should be a crown of glory in the hand of the Lord, and a royal diadem in the hand of his God. In that original happy relationship, "whatsoever the king did, pleased all the people" though all were only two.

Reverting to Israel's history, there came a time when another than David claimed the allegiance of the people. Absalom, of whom it was said, "In all Israel there was none to be so much praised as Absalom for his beauty"—by subtle and deceitful methods, stole the hearts of the men of Israel, and set himself up as a rival ruler. Thus also did the subtle tempter insinuate himself among the flowers, and breathe his poison over Eden's beauty and with honeyed lies he alienated the heart of man from his Creator and usurped his affections himself.

The war between David and Absalom was a war of principles rather than of persons. It was akin to that war that was declared in Eden when an outraged Lover drew His flaming sword and set it eastward at the gate of the garden of Eden to keep the way of the tree of life. But there came a time when the forces of David and of Absalom met in final conflict. Absalom and his men were defeated, and Absalom was slain, as he was suspended by his beautiful hair in the branches of one of the gigantic and magnificent oaks of the wood of Ephraim. Then the people fled. There was confusion for a time in Israel, until at last some of them said, "Absalom, whom we anointed over us, is dead in battle. Our cause has completely failed. Why speak ye not a word of bringing the king back?"

That is a prophecy, an illustration, of the deeper spiritual conflict in which the spiritual Absalom has been mortally wounded, and his forces dissipated, and his votaries and victims dispersed—and they ought to say, "He whom we anointed over us, is dead in battle. We have lost the day—why speak ye not a word of bringing the king back?"

I want to speak to you of certain rebels who had anointed a ruler of their own choice in preference to the king of God's choice and appointment; of how at last they came to see the folly and futility of their course; and ultimately, how they came to their senses and proposed that their rightful king should be brought back again, and that they should render their submission to him.

I.

Here is a story of SOME WHO REBELLED AGAINST GOD'S CHOICE FOR THEM, and set up for themselves their own king. They said concerning David, "We will not have this man to reign over us. We will choose our own king."

Their act was an act of treason, for David was their king by divine right. I know that among us the doctrine of the divine right of kings has long since been discredited—and perhaps it is well that it should be so. Yet he thinks but superficially who makes light of the principle, because it is one which is written into the very constitution of things.

I suppose we should all admit that the principle of a constitutional monarchy is about the best that human ingenuity has ever discovered or devised. It is not wise to trust any man with absolute power, for it would be impossible to find anyone who might not be disposed to abuse it. Hence the ruler must be subject to constitutional limitations. But in the beginning it was not so. God was the absolute Ruler, and for a long time in the history of His chosen people, they lived under a theocratic form of government, a government which was a form of direct, divine rule. And when, under Samuel, Israel rebelled and asked for a king like all the nations, God said to Samuel, the last of the judges, "They have not rejected you: they have rejected me. They want for themselves some other form of regulation of life than that which I have prescribed."

That, at the foundation of things, is what sin really is. The original family was not much like our modern families. It was a monarchy, where the father was to reign as a benevolent despot. The modern family is a kind of republic where no one is eligible to the presidency unless he has been born into it—and that excludes father and mother. It is a form of society in which

everyone rules but father! I say, it was not originally designed to be so. By God's pattern, the father was to be king. And I venture to believe that the family was a symbol and illustration of the divine order of things: "When ye pray, say, Our Father which art in heaven." He designed to be Father to His people, and He exclaimed, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." We have modified our forms of government in order to hold in restraint, so far as may be possible, man's natural disposition to want to have his own way at others' expense.

For that is true of all men. A year or so ago I was walking on Albert Street, just off of Yonge St. The sidewalk was crowded. There was a little miss there of about three years of age, scarcely able to walk, a mere toddler. As the crowd thickened, mother held out her hand and said, "Let me take your hand." Miss Independence made a gesture as if to put her mother away, saying, "I want to go on my own." She toddled along until she tripped, and fell. The world at large wants to go "on its own"; and, as I shall show you presently, it trips and falls at last because it refuses the hand of God.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." This old world has said to its Creator, "I want to go on my own. Take your hands off; let me have my own way." It has been true of humanity in the mass: it has been true of every individual. It is still true. We have set up our own king.

The act of the followers of Absalom, I have said, was really an act of treason, a treasonable uprising against their rightful ruler. Modern preachers and educators would make light of sin, as though it were the unimportant remains of some earlier form of life; a mere infirmity and impediment in which there is but little moral quality for which man needs to repent, or for which he may justly be visited with judgment.

That is not the teaching of Scripture. Sin is rebellion; sin is an act of usurpation. It is an act of opposition to God. "Sin is lawlessness." When David was made to see the true character of his sin, although it had been a sin against society, he exclaimed: "Against thee, thee only, have I sinned; and done this evil in thy sight." Sin, whatever its form, whether it be of a respectable or a repulsive character, is always the same in essence: It is spiritual rebellion, spiritual anarchy, a rejection of the divinely-appointed Ruler.

A man said to me this morning, "I am amazed at the attitude of my business associates toward religious matters. They seem to be imbued with a hatred of God. They do not want anyone to suggest that there is any responsibility to Heaven, or any responsibility to the Most High." He did not put it exactly this way, but the substance of what he said was, Every man wants to be a law unto himself; to do what is right in his own eyes. Men object to an objective standard, a moral standard of conduct to which every man's life must be brought—"Let us break their bands asunder, and cast

away their cords from us." That disposition is deeply imbedded in the nature of the natural man: "The carnal mind is enmity against God." Not against the church, primarily; not against its ordinances, not against the professors of religion, for alas! alas! there are many people in the church itself, that is, the professed church, who are at enmity against God. There are many people who submit to the ordinances of the church whose hearts have never been right with God. The carnal, unrenewed, mind, the natural mind, is enmity against God. "It is not subject to the law of God, neither indeed can be."

The course of these men was not only treasonable but *utterly unreasonable also*; for David had ever sought the good of his people. "Ruddy and of a fair countenance", he was the shepherd-king who had brought no injustices to his kingdom, who had ruled in equity and in the fear of God. Yet they rebelled against him.

Sin is the most unreasonable thing in the world. It cannot be just, by any reasonable standard. I know how some boast of reason, how the intellectual rebel boasts that his "reason" will not permit him to believe this or to submit to authority. But sin is an unreasonable thing. Oh, what a King we have! How brightly and lavishly His sun shines! Who could give us more light? How faithfully His stars come out! Who could adorn the heavens better? How the vicissitudes of day and night, the seasons, the regular recurrences of seed time and harvest, march in regular procession! Who could ensure a more perfect order for this world? It is all orderly except where man has interfered. It is a world in which every prospect pleases, and only man is vile. Yet man has rebelled against the divine order of things. How bountiful are His provisions! Consider "the precious things of heaven, the dew, and the deep that coucheth beneath, and the precious fruits brought forth by the sun, and the precious things put forth by the moon, and the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth and fulness thereof, and the good will of him that dwelt in the bush." How marvellously God has shown, not only in the ancient bush hard by the mountain of Horeb, but in every bush, in every tree, in every shrub, in every flower; in the good will of the King of kings, and Lord of lords! Like Mordecai—nay; Mordecai was like Him, "seeking the good of his people, and preaching peace to all his seed." Consider these things and tell me, who is more likely than He to make you to lie down in green pastures, and lead you beside the still waters, to prepare a table before you in the presence of your enemies and anoint your head with oil, and make your cup to run over? "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

And yet against such universal benevolence men rebel! One can understand the Russian Revolution, and the American Revolution, and the French Revolution—while detesting the methods and the excesses in the first and the last, one can understand how men at last rebel when injustice makes life intolerable. But the world-revolu-

tion initiated by Adam's rebellion can plead no such justification.

And how bitter man's opposition to God is! When I see the finished work of sin at Golgotha, and behold the rejected King crowned with thorns, and nailed to a cross, I am compelled to enquire for a reason. He was good and kind and true, tender and patient beyond all comparison. Why then did they murder the King of love? There is but one possible answer: an anarchist, a vicious and unbalanced mind hath done this. This is the work of a wicked spiritual Absalom who will not consent that God's Anointed shall wear the crown. Sin is stripped of all excuses as its ugliness stands exposed in the pure light of the measureless love of God.

And men have rebelled because of *the subtle approach and specious appeal of a very attractive leader*. Absalom was, as I reminded you a moment ago, a very attractive person. "In all Israel there was none to be so much praised as Absalom for his beauty." He set himself up to be king and said, "Oh that I were made judge in the land." And when they saw him, they were attracted by his magnetic personality, and they followed him in rebellion against their rightful king.

So it is with the tempter of us all. He does not often appear—or appeal—in ugly guise; but usually as some splendidly and attractively alluring Absalom. What promises he makes! The modern politician has nothing superior in art to that of Absalom. He made all sorts of promises of what he would do if only he were made judge in the land. He said, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" There were those in Israel who, by the just laws of the king, had been adjudged transgressors. They were in the wrong, and they knew it; but they wanted a leader who would always declare them to be right.

A statement made by one of our politicians some years ago was heartily applauded and approved by politicians. Sir John Macdonald said he did not value so highly friends who would stand by him when he was right; what he wanted was friends who would defend him when he was wrong. We are all politicians of that kind. We want a ruler who will defend us when we are wrong. But the Bible will not. The gospel of Christ will not. Some men have discarded the Bible. They do not want a kingdom in which this Book of justice rules. They want a literary republic in which they can change the president as often as they like. They want no rule of absolute righteousness by which their conduct and character may be appraised. The infallibility of the Book, they object to. So they say, "I do not want the Bible. I do not believe it. My reason will not allow me." Your reason would allow you, were it not perverted by a nature which in its very warp and woof is biased against God.

Some of you will challenge me when I say that but an infinitesimal part of the modern opposition to the Bible has any intellectual basis. Pure reason is not the foundation of the rejection of the Bible, or of the standards of the Bible, or of Christ Himself: the basic reason for enmity against God is not intellectual: it is moral. Men want a king who will approve of their wrongdoing. We know that to be true. Hence men choose something other than the divine prescription.

II.

But at last these men saw **THE FOLLY AND FUTILITY OF THEIR COURSE.** Absalom whom we anointed over us is dead in battle;" and they were without a leader. They talked among themselves, saying, "We have cast in our lot with the losing side. Our leader has been defeated. It does not pay to rebel against David."

It is a good thing when a man comes to see that. None of us will ever get on the right road until we acknowledge we have been on the wrong. We shall never espouse the cause of our David until we recognize the folly of following Absalom. Where shall I find an illustration? The supreme, ultimate, analysis of all moral questions is found in the cross of Christ.

For example, I said just now that they rejected a good king. Can you give me any sound reason for the rejection of Jesus Christ? "Why," said Pilate, "what evil hath he done?" But they cried the more loudly, "Crucify him!" He went about doing good. He healed the sick; He fed the hungry; He gave the lame man once again his athletic powers, so that he could leap like an hart; He loosed the tongue of the dumb, and unstopped the ears of the deaf to all the music of the earth; He raised the dead, and dried the mourners' tears, as He dried His own. He never did evil: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." What did men do to Him? When the disciples said, "Shew us the Father, and it sufficeth us", He said, "He that hath seen me hath seen the Father." I am the image and likeness of God. If you want to know what God is like, you must conceive of Him in terms of My disclosure of Him. What I appear to you, He is. "He that hath seen me hath seen the Father."

The fact is, we "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And yet, when that supreme Exhibition of the divine nature, the Effulgence of His glory, the Express Image of His person, appeared among sinful men, this world said, "Away with him; crucify him." At bottom, that is the attitude of the human heart toward God until God by His grace changes it.

I say, if you would see this further truth analyzed at the cross, you must look upon the Lord Jesus with spiritual eyes. He seemed to be defeated—but He was not. He seemed to have been conquered—but He was the Conqueror. Men regarded Him as a victim—He was the Victor. At the cross Absalom was slain in battle, and our Lord "spoiled principalities and powers, (making) a shew of them openly, triumphing over them in it." The cross, that hill called Calvary, was the meeting-place of the armies of the Lord of hosts and the armies of the pit. There the spiritual Absalom met the forces of our David; and

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

At the cross He wounded the serpent's head. He dealt the enemy of our souls a fatal blow from which he can never recover.

But we must view Him also as the sinner's substitute. He took on Him our flesh; was made in the likeness of man. He was "made sin for us", whatever that means;

sin in the aggregate, sin in its totality. The moral evil of all ages was somehow made to meet upon Him; and there, as a sinner, He took our place. But He bowed His head in death; and illustrated, by the fact that He took our place, the great principle that "the wages of sin is death".

Whichever way you look at it, it is always the same story. "Absalom, whom we anointed over us, is dead in battle." The only appropriate epitaph that could be put upon the grave of any man who dies in his sin, is, "Dead in battle". It does not pay. Who of us does not know it? Come now, men and women. If we would be honest with ourselves, we are bound to admit that rebellion against the laws of God, and against His supreme manifestation of those laws, summed up in the person of Jesus Christ, always leads to death.

They took Him to a place called Golgotha, "which, being interpreted, is the place of a skull". The end of every sinner's road is the place of a skull. The end of a world in rebellion against God is the place of a skull. The end of the archenemy is the same. It is impossible successfully to contend against God.

Perhaps someone will say, "Why do you not invite us, woo us?" There was no use inviting these men of Israel until Absalom was dead in battle. There is no use attempting to cure the ills of the world by ignoring the nature of our malady, sin itself. That must be dealt with. When we recognize that it has received its death-blow at the cross, and that He Who knew no sin was "made sin for us, that we might be made the righteousness of God in him", when we see that while we chose death, He endured it in our behalf in order that He might justly offer us life, we have come to our senses. In the end of the day, Absalom was dead, but David, the Lord's anointed, still lived.

III.

"And Absalom, whom we anointed over us, is dead in battle. Now therefore WHY SPEAK YE NOT A WORD OF BRINGING THE KING BACK?" They said, "We have been wrong. Let us acknowledge it. Let us send word to David that we are sorry." *He is a great man who will acknowledge his wrong.* We have known people in the course of our experience of life, who have taken the wrong road: we all have done so. But there are some people who never make a mistake! There are people here to-night, I doubt not—who have got themselves into hot water, and much trouble—who could get out of it in a moment if only they would say, "I am wrong; forgive me."

But the king had left the city of his own choice. He did not wait for the war to reach its crisis. He left it, and the people followed after him. He went up the slope of Olivet, weeping as he went up, like a Greater than he, Who in a later day, followed by weeping women, said, "Weep not for me, but weep for yourselves, and for your children. You have invited trouble, and it will come to you." But David left the city, and he went to a place that was far off, out of his own city. And now the war was over, and they said, "Absalom is dead, why do we not call the king back again? Who will invite him? Who will bid him return to his rightful capital?" My dear friends, it is marvellous that it is so, but God has clothed men with an awful power, the power of sending God away, the power of saying, "I do not want

Jesus Christ"—and He awaits our invitation. He even asks for an invitation. David bade someone invite him. He said, "I will not come unless and until they ask me to come."

Who of us would? I have known many people who have said, "I wish you would come and see us sometime. Come and have dinner with me." Do you suppose I would ever go up to the door and say "I am here, is dinner ready?" I at least should have to be sure I was expected and would be welcome. God has withdrawn from us, but He awaits our earnest invitation for Him to return. Our own gracious King and Queen came at the invitation of the Canadian Government. They went to Washington at the invitation of the American Government. Have you invited the King? "Why speak ye not a word of bringing the king back?"

Not because you do not need Him. Perhaps there are men and women here to-night who are saying in their hearts, "If there is anything in this Christian religion, I do not believe there is a man in this city of Toronto who needs it more than I do. If Jesus Christ is so great a Saviour, so mighty a King, I wish He were mine I need someone. If wisdom and power and grace are with Him, I wish He were mine. I need Him." Then why do you not invite Him? Why speak ye not a word of bringing the King back again? Defeated in one course, why do you not set your face toward victory? Having been brought to irreparable loss in one direction, why do you not set your face in the direction of gain? Why, man? Why speak ye not a word of bringing the King back?

Are you afraid to make Jesus Christ your King? These men said, "The best times we ever had in our lives were when David was king. Why should we be afraid to bring him back again?" Why be afraid to submit to our David? Do you think of consequences? Some man may say, "But, sir; you do not know my job, nor the firm for which I work. You cannot be absolutely straight and serve my firm. They expect us to resort to all sorts of tricks to get business. My conscience is wounded every day, but in times like these I cannot afford to give up my job for principle." Can you not? You cannot afford to keep it! "Why speak ye not a word of bringing the king back?"

Some man smiles superiorly and says, "That man does not know anything about business. If we were to take the course he recommends, we should be ruined." Let me say to the honour of God's grace—and please do not misunderstand it: When you talk to me about taking courses that are right, but that involve a terrific cost, I will challenge any man in Canada to point to a more difficult situation than we have faced right here. The world, the flesh, and the devil, were against us. To do right seemed to spell ruin; but it did not! "Having obtained help of God we continue unto this day." Do right, and the Lord will look after the consequences! Make Jesus Christ King, bring Him back again, put Him on the throne of your heart, yield Him the sceptre and say, "If it means going down to the office and resigning, I will make Him King to-night." If you do, you will be surprised how well He will look after you.

A young man said to me respecting a course of duty some time ago, "But if I take this course, what will be the consequences to me?" I said, "I do not know. I only know that if you do your own will, you will look after the consequences yourself. If you accept God's way, God

will take care of the consequences." And He will. This temple in which we worship to-night, rebuilt in all its beauty, is an answer to the cynic who says one cannot follow the Lamb whithersoever He goeth, and prosper. Bring the King back!

Just as soon as the former rebels were disposed to invite him, he came. There is a wonderful passage in that connection in the Book which says, "David bowed the hearts of the men of Israel." Someone wrote me last week and said, "I am completely sold to the royal family. I am for the King and Queen." We all are. They bowed our hearts. The man who superintended the construction of this building said to me—and I think he put it extremely well: "I think there must have been Someone looking after us to give us a King and Queen like ours." I said, "Amen; I believe it." And there is Someone looking after us, to give us a greater King than he.

I have not seen the picture, but someone told me of seeing one of the King and his two little daughters. They had a picture before them representing the kings of the earth, and Jesus Christ in the centre; and the King was explaining to his daughters that in reality there is only one King, Jesus Christ the Lord. We rejoice in a King who recognizes that truth, and who, in every speech that I read, always invoked the help of God. We all need God. "Why speak ye not a word of bringing the king back?"

Who else I ask again, can lead us in green pastures, and beside still waters, anoint our head with oil and make our cup to run over? Who else can make us to dwell in the house of the Lord forever?

"The King of love my Shepherd is,
His goodness faileth never;
I nothing lack since I am His,
And He is mine for ever."

I offer you in His name this priceless privilege of addressing yourself to the King of heaven, and bidding Him come and take the throne of your heart. Oh, I beg of you to do so. Let us all this evening resolve, that ere we leave this building, we will bring the King back again.

"Return, O Holy Dove, return,
Sweet Messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

"The dearest idol I have known
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee."

NEWS OF UNION CHURCHES

(Continued from page 2)

went to Edmonton to engage in a campaign, which a few weeks later culminated in the organization of a church there known as the Norwood Regular Baptist Church, and a young man already called from the Toronto Baptist Seminary to take charge of the work, Mr. G. W. Searle. Mr. Hall received numbers of letters from different parts of the province in which Macedonian calls came.

In the Spring of 1931 Mr. Hall and some workers were directed to go to Drumheller to conduct a series of special meetings. Drumheller is a mining town of over five thousand people in the summer time and around eight thousand during the winter months, and is about ninety miles north-east of Calgary. This town was a rather difficult place in which to get a Baptist work started as about sixty per cent of the population were foreign and forty per cent Roman Catholic; however, a man was put on the field who endeavoured for several months to establish a work but without success. This field was not neglected, however, for Pastor Howard Phillips,

then of Benalto, accepted a call to the work and in one month after his arrival a work was organized with eight members to start. There were souls being saved and soon there was a number of candidates for baptism who later were driven to Calgary and baptized by Mr. Phillips at Westbourne. Those brethren had no church building and in the fall of the year, with a membership of twenty-six, a building was purchased which had to be renovated, and which left them with a heavy debt to carry. Later a comfortable parsonage was built at the rear. Souls were saved and the work prospered. Time would not permit to tell of all the experiences both joyful and discouraging that pastor and people went through, and most of all the sacrifice; but it was not all in vain, for the work in Drumheller today stands as one of the strongest in Alberta with increasing attendance and interest.

About the same time that the Drumheller work was started, an evangelistic campaign was launched in Crossfield about thirty miles north of Calgary. The efforts put forth were abundantly blessed of the Lord in the salvation of many souls. As this town is close to Calgary, a mid-week service was carried on during the summer months. In the late summer a call was extended to Mr. C. S. McGrath, then a student at Toronto Baptist Seminary, to become the leader of this work. A church was later organized and a building erected free of debt. The church became self-supporting after the first year of its existence. This church now also has a manse of its own.

To one of Mr. Hall's services in Westbourne came a young man who was greatly in need of the gospel of the Lord Jesus Christ, and who was under deep conviction, who finally gave his heart to the Lord. The Lord seemed to set His seal on this young man's life that he should preach the gospel of grace. He was an ardent student of the Word, delving into its pages every day for many hours. As he worked on a farm, he gave his testimony, and had opportunities to preach His Word, and today is pastor of the Crossfield Baptist Church. A letter received lately from this young man, Pastor J. H. Pickford, tells of increasing attendance and growth in the things of the Lord.

In the spring of 1933 another young man came from the East in the person of Mr. Earl V. Phillips, brother of Mr. H. C. Phillips, who graduated from the Toronto Bible College, and who later, after serving two pastorates, Benalto and Crossfield, was called to his brother's place in Drumheller.

Early in the work at Drumheller the former pastor drove down the valley about seventeen miles every Thursday evening to a place called East Coulee, another mining town, to hold a gospel meeting. A few souls were saved but nothing of a permanent character was established. However, last year the present pastor of Drumheller Church felt constrained to hold a campaign at East Coulee and numbers of souls were saved. It seemed a veritable revival had taken place, and now there is an organized church, and Pastor C. H. Meller, a graduate of the Western Baptist Bible School, is in charge.

Four years ago when Pastor H. C. Phillips was called to the Norwood Church in Edmonton, the brethren there were very much in need of a church building. So in the fall of the year they launched a building campaign by free will offerings, and by November of that year a new building was opened on a boulevard convenient to four car lines which travel from all parts of the city. A better location could not have been chosen, and all were assured that the Lord had undertaken in a wonderful way. Pastor C. S. McGrath, who in the early years of the Crossfield Church was its pastor, is now the under-shepherd of the Norwood Baptist Church, and blessing is attending his ministry there.

Another highlight in the work of the Alberta Fellowship was the organization of a Bible School at the Westbourne Baptist Church in Calgary under the able leadership of Rev. M. R. Hall, in the fall of 1934. Many young people in the last five years have come from the different churches and parts of the country to receive training to fit themselves for service, not only in the homeland but in the far-off fields. Already there are some in the foreign field, and others in the homeland scattered throughout the different provinces, serving the Lord in some needy field.

One young married couple we might mention, both graduates of the Western Baptist Bible College, is Pastor and Mrs. W. M. McDonald who are labouring in the Crow's Nest Pass in the southern part of the province at a places called

Blairmore. This is truly a needy field amongst the mining class of people. Tokens of His grace have been manifested here and it seems to be a worth while work.

Not far from Blairmore is another mining town called Bellevue, and on this field are Pastor and Mrs. W. C. McKee. A church was built in this centre last fall, and there is increasing attendance. Pastor and Mrs. McKee are two of the splendid workers who had come from the Benalto church and had carried on several Baptist Missions throughout the northern country before going to Bellevue last summer.

The gospel has been preached by different workers in many small towns, and there are Christians in these communities who are faithfully carrying on Sunday Schools and Bible Classes. Some are not in a position to support a regular pastor, so are left to struggle on alone as it were, yet not alone for He has promised "never to leave us nor forsake us". These brethren need our earnest prayers.

As we look over the past years since the beginning of the Regular Baptist work in Alberta, our hearts rejoice and we feel like saying with the Psalmist, "The Lord has done great things for us whereof we are glad". And as we try to visualize the future we do not know what it holds, but our earnest prayer is that great things may be accomplished in the Name of Him Who loved us and gave Himself for us.

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 Third Quarter Lesson 28 July 9th, 1939

THE SMITTEN ROCK

Lesson Text: Exodus 17.

Golden Text: "If any man thirst, let him come unto me, and drink"—John 7:37.

For Reading: Exodus 18.

I. The Lord Our Rock—verses 1-7.

The children of Israel journeyed according to the commandment of the Lord (Psa. 78:72; Heb. 8:9). When the Lord was their Guide, He provided them with rest before and after their progress through the wilderness country. Elim with its palm trees strengthened them for the hardships of the wilderness (Exod. 15:27), and Rephidim, "Places of rest", refreshed them afterwards (1 Kings 19:5-8).

When all goes well, people are willing to exalt their leaders (John 6:15), but when difficulties arise, they are not slow to humiliate and blame them. Moses was unappreciated, misunderstood, and despised; the people were almost ready to stone him (1 Sam. 30:6; John 8:59; 10:31-33).

Self-pity caused the people to exaggerate their danger. Their experience of God's grace in supplying food for their hunger should have induced them to trust God, rather than to tempt Him. In their unbelief and rebellion they were putting God to the test to see if He were with them; and to see how far they could transgress without drawing Divine anger and punishment upon them (Deut. 6:16; Psa. 78:18, 41; 95:8, 9; Matt. 4:7; 1 Cor. 10:9; Heb. 3:8, 9). The place became known as Massah, "Temptation", or Meribah "Chiding".

God demonstrated to Moses and the representatives of the people that He was a God of power, that He was in their midst, and that He could supply their every need. It was God Who furnished water for them at this time (Deut. 8:15; Neh. 9:15; Isa. 48:21). The rod in the hand of Moses was the instrument of former miracles. God often uses human agents and agencies to carry out His will.

The rock of Horeb was a type of Christ Who was smitten that the water of life might flow freely to thirsty souls (Isa. 53:4, 10; 1 Cor. 10:4). He is the Rock of Ages, cleft for us. The Lord is our Rock in that He is unchangeable (Deut. 32:4; Mal. 3:6; Heb. 13:8), and in that He is our Strength and Refuge, the Rock of our salvation (Deut. 32:15, 18, 31; 1 Sam. 2:2; 2 Sam. 22:32, 47; Psa. 18:31; 28:1; 62:2).

By virtue of His atoning death, Christ made available for sinful man the water of life (Ezek. 47:1-5; Zech. 14:8; Rev. 21:6; 22:1), the water of cleansing (John 3:5; Eph. 5:26; Tit. 3:5; Rev. 1:5; 7:14), and the water of refreshment (Deut. 8:7; Isa. 44:3; Jer. 2:13; John 4:13,14; 7:37-39).

The water from the rock is an illustration of the Gospel of the grace of God in that it was a free gift (John 4:10; Eph. 2:8); it was abundant (Psa. 105:41; Rom. 5:20); it was close at hand (Rom. 10:8); it was available for all who would take it (Isa. 55:1; Rev. 22:17).

II. The Lord Our Banner—verses 8-16.

Amalek, the grandson of Esau (Gen. 36:12), laid wait for the children of Israel in the way (1 Sam. 15:2). The Amalekites were the first of the numerous nations that warred against Israel (Num. 24:20). Like Esau, Amalek was one born after the flesh, who persecuted the one born after the Spirit, and a similar conflict goes on in the experience of every Christian until this day (Gal. 4:29; 5:17).

Moses resolved to take up his position on the top of the hill with the rod of God in his hand. He would lift up his eyes unto the Lord, and hold converse with the skies (Psa. 121:1,2). The rod would remind him that God had chosen to use him in the past to bring deliverance to Israel.

While Moses prayed, the people fought, and victory came to Israel as long as Moses had strength to hold up his hand in intercession for them. Aaron and Hur performed a useful service in lending their support to their leader. We, too, should pray for those whom God has placed in positions of responsibility, and do our utmost to share their burdens (2 Cr. 1:11; Eph. 6:18, 19; 1 Thess. 5:25; 2 Thess. 3:1; Heb. 13:18).

Assisted though he was by Aaron and Hur, Moses became weary in his task. In our struggle against the flesh we have an Advocate Whose hands are never weary, and Whose eyes are never heavy (Deut. 33:27; Isa. 40:28-31; Heb. 7:25).

The Israelites did not spare Amalek and his followers as did Saul in later days (1 Sam. 15: 8, 9), but used their swords against him. The flesh must not be spared, but must be put in the place of death (Rom. 8:12, 13; 13:14; Gal. 5:24).

God promised that His people should ultimately be victorious over the Amalekites, although the war would last from generation to generation (Num. 24:20; Rom. 6:14; 8:2-4). Lest Israel should forget His word on this matter, Moses was commanded to write it in a book, and erect an altar. The altar was called Jehovah-nissi, meaning "The Lord our Banner". God would be to His own a banner, the standard of victory and the ensign of love (Song of Sol. 2:4).

BOOKS BY DR. T. T. SHIELDS

"Other Little Ships".....	\$1.00
"The Plot That Failed".....	1.00
"The Most Famous Trial of History".....	.50
"The Oxford Group Movement Analyzed".....	.05
25 copies	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address).....	.10
12 copies	1.00
"The Roman Catholic Horseleach".....	.05
12 copies	.50
"The Papacy—In the Light of Scripture".....	.10
The Gospel Witness, published weekly, per annum.....	2.00

Address: THE GOSPEL WITNESS

130 Gerrard St. East, Toronto, Can.