

# 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, 180 Gerrard Street East, Toronto 2, Canada.  
Telephone Elgin 8581.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 20, No. 49

TORONTO, APRIL 9, 1942

Whole Number 1038

## The Jarvis Street Pulpit

### THE SYMMETRICAL LIFE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 24th, 1941

(Stenographically reported)

"But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate: and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it."—Ezekiel 46:9.

This text is a part of Ezekiel's temple vision, a temple which never had a literal, material, existence. It must have been a picture of a spiritual house, which is the only kind of house, such an house as we read of this morning, in which God can be worshipped in spirit and in truth. And it was required that whoever should enter by the north gate should not remain at the door through which he had entered, nor leave by the same door by which he had come in: but he was to go right through the temple, and leave by the opposite door, the door that was "over against it". Or if he should enter by the south gate, the same rule was to apply: he was not to remain by the gate through which he had come, but cross over and leave the temple by the door which was opposite the one through which he had entered.

That is a strikingly suggestive requirement. It suggests the idea of the principle of straightforwardness, of thoroughness, of perseverance, of steadfastness, of continuity in religion. It suggests the spiritual ministry of opposites in the pursuit of perfection; the polarity, if you like, which is essential to symmetry of character and of life.

I want to take this principle and make application of it in several directions, and I think we shall see that it is a principle which may usefully be employed.

#### I.

First of all, it has application to OUR ATTITUDE TOWARD, AND OUR APPREHENSION OF THE TRUTH. If we would go before the Lord in solemn feasts, if life is to

be real and earnest to us, if we are to be sincere and thorough in our approach to God, how then must we regard truth? It is not enough that we linger about the door of entrance, as many people do. It is well that we should properly begin, but life is more than a beginning. It should be marked by progress and advancement; that is to say, we must not be content with a back seat. There are people who, literally, when they go into church, drop into the first seat they find, and almost before the benediction they go out by the way they came in. It means that we are not to be alphabetical Christians to the end of life. We are not to remain in the primary class. The text is really an admonition against religious stagnation or superficiality: we must leave the first principles, and go on to perfection.

I think the text may be taken to enjoin *balance and proportion through a knowledge of opposites*. We must see both sides of the temple. We must view both the north and south, and the east and west in divine revelation. How much we need to learn that great principle in our day! One, for instance, comprehends the *mercy and love of God* in Christ, and glories therein. He says, "I delight to hear of the love of God in Christ Jesus." That is well. We cannot hear too much of the divine mercy. But we must beware of living only on the southern side of the temple, and entering by the southern gate. We must go through to the north. And remember the inexorable justice of God, that the sterner attributes of Deity are one with these revelations of tenderer sentiments. There cannot be a south without

a north. There cannot be love without hate. There cannot be a heaven without a hell. Or, if one should see only the sterner aspect of revelation as some do, then he must learn not to stay in the wilderness of Sinai, but to go on to the garden of the cross and of the empty grave.

Another rejoices in *the security of the believer*, and the peace which flows therefrom. By all means let us rejoice in the truth that such as have received life from God have received eternal life, and remember it is written: "They shall never perish, neither shall any man pluck them out of my hand." Let us rejoice in that. But on the other hand, we need to go through the temple and behold the righteousness on which that security is based. It is not alone because God is kind that we are saved forever: it is because He is true and faithful, faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. On the other hand, seeing the righteousness and faithfulness of God, while we rejoice therein, we must regard not only the spotless snow of the northern prospect, and the mountains thereof, but remember that in these sterner attributes there rises the river of the water of life, clear as crystal, which sparkles in the light of the southern sun.

So it may be there are some who are especially attracted to the truth of the divine sovereignty. I do not wonder. We may well enter by that door, for there is access to the temple of truth through that. It is a great thing to find that salvation begins with God, that salvation resides in His sovereign will and purpose, and that there would be no hope for any of us if our salvation depended upon the caprice of our own variable wills. But it is the gate of the north, and we must not linger there exclusively. We must go through to the gate, as the text says, "over against it", that of human, free, agency, and of responsibility.

We used to have a dear brother here who is gone to glory now. Some of you will remember him. He was always in our prayers meetings and oh, how he gloried in the sovereignty of God, and the election of grace! He used to thunder about it to us. And it was all true; but he had an affinity for the northern side of the temple, and he never did go through, it seemed to me, except in his prayers, never in his testimony, to the southern aspect of things. Here is a text, for instance: "All that the Father giveth me shall come to me"—you may print that "SHALL" in capitals, and rejoice in the omnipotence that is wrapped up therein. By all means. But do not half quote the text—"and him that cometh to me I will in no wise cast out."

I remember years ago in my early ministry we used to have some "Strict and Particular Baptists" as they call them in England; they were old-fashioned. I think they called themselves "Primitive Baptists". How they did revel in the sovereignty of God! And they used to say to me, "We can understand you in the morning when you preach on the sovereignty of God, but we cannot understand you in the evening when you give an invitation to all sinners to come to Christ." But the one is the complement of the other: both are true. "Him that cometh to me I will in no wise cast out." "Ah!" someone says, "I like to hear about coming to Christ, for there was a time when I came." But you will do well to go on and learn the philosophy of that coming, discover why you came. And if you go through the temple you will find it was because it was written: "All that the

Father giveth to me shall come to me." We must keep these truths together, and see them relatively and proportionately.

"Why was I made to hear His voice  
And enter while there's room?  
While thousands make the wretched choice,  
And rather starve than come.

"'Twas the same love that spread the feast  
That sweetly forced me in;  
Else I had still refused to taste  
And perished in my sin."

Someone says, "I believe in salvation by faith alone." So do I. The Bible teaches that most emphatically. Do we not read: "Whosoever believeth in him should not perish, but have everlasting life"? But you must go through to the door that leads to good works; and do not forget it is written: "We are his workmanship created in Christ Jesus"—what for?—"unto good works, which God hath before ordained that we should walk in them." We are to go through the temple, to see both sides of it. It is very possible that someone in the actual doing of some good deed, found the truth to dawn upon him, and the man actually says, "There was a time when I started out to serve the Lord." Well, I am glad that you did; but go through the temple, and you will learn that all good works spring from true faith after all. You must see both sides of things.

The same is true of *our estimation of Him Who is the fulfilment of all that was predicted in Ezekiel's temple vision*,—the Truth incarnate! Are you not glad that we have a human Saviour, touched with the feeling of our infirmities, Who knows how to have compassion on them that are out of the way? Do you glory in the real humanity of Jesus? Never forget that it is written that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law". He is bone of our bone, and flesh of our flesh. Let us rejoice in that. But as we think of Him as the second Adam, do not forget that the second Adam is "the Lord from heaven," and so, joined to His perfect humanity, is His own proper and essential Deity. We shall not know Jesus Christ unless we worship Him as the God-Man, the Mediator between God and man.

A young man said to me once, "I wish you would preach more of the life of Christ. I like to hear about the life and the example of Christ, and not so much about the death of Christ." Well, we ought to hear about both. We are saved by His continued life; and we are saved by a righteousness which He wrought out in obedience to the law. It is perfectly correct to speak of Jesus as our great Example. But if you tarry on that side of the temple only, you will make no progress whatsoever: we must go on to the place of the altar where the blood was shed. And it is only through the atoning sacrifice that we receive strength to follow His example. Then we learn that He left us an example to follow in His steps.

Someone speaks of *the first advent of Christ*. You cannot lay too much emphasis upon that. By all means let us rejoice, and say we know that the Son of God is come. But do not forget that He must come a second time, and *the second advent is the complement of the first*. Certain other people speak especially about the second advent. A lady the other evening said to me, "Do you not believe in the second coming of Christ?" I said, "Most certainly I do. I believe in His first coming too. And woe be to us should He come, as He will come the second

time without a sin offering unto salvation, had He not come the first time to put away sin by the sacrifice of Himself." John said to His disciples: "Behold the Lamb of God!" And as they beheld Him as the Lamb of God, they left John and followed Jesus. The way to follow Jesus is to begin with Him as the Lamb of God. So my text would teach us not to be lop-sided, not to lay emphasis upon one aspect of truth to the exclusion of the rest. If we enter by the north gate, let us go out by the south. If we come in by the south, let us go out by the north. But let us be thorough, and grow up into Christ in all things.

## II.

And now I want to make application of the principle of the text to OUR EVERYDAY CHRISTIAN EXPERIENCE.

Let me take the two principles, peace and penitence. I wonder, are there some here who were early converted to God? Before you had been allowed to run into any excess of riot, you were saved from outward, flagrant, sin; you came early into the peace of God which passeth understanding. Well, do not forget the north gate. You must go on; many learn to mourn their sin through later knowledge of their own depravity. There is no peace without penitence.

Perhaps some are inclined to lay emphasis upon the northern aspect of Christian experience. Some years ago I conducted special services in a certain place to which I had gone to help the Pastor for a week or so. There were a number of people converted. There was one good Deacon there, who had had a very profound experience. Prior to his conversion he had been an outrageous sinner, and had been under deep conviction of sin for several weeks before he found peace. Day and night he mourned before the Lord, and tossed sleeplessly upon his bed. One night—as he told us—he rose from his bed, and went out to a bridge over a river that passed through the town, and flowed into the lake. He went down by the riverside to the piers of this bridge, and there, beside one of the piers he "had it out with the Lord". He fell upon his face, and found mercy. And that dear brother seemed scarcely able to understand how anyone could be saved but at that particular spot beside that pier. He could not understand how a child could be saved without a long period of repentance, and brought from death to life as was the little girl who lay dead in her father's home, and at a word from Jesus was brought back to life. But the two are one, and we must not over-emphasize the one or the other. Go through the gate from one side to the other. Penitence and peace are twins; and sometimes one cannot be sure, as with Pharez and Zarah, which of the two was first born. Let us not be one-sided in our view of these matters.

The same is true of joy and sorrow. We may not dwell exclusively with either. Have you had your sorrows? You entered in by the north gate. Early in life the shadows fell upon you, and life was not particularly sunny for you, and so you cannot understand anyone of an invariably cheerful countenance. But we are not to be overmuch cast down: "Why art thou cast down, O my soul? and why art thou disquieted in me?"—That is the north gate—"Hope thou in God: for I shall yet praise him for the help of his countenance." That is the south gate. You must pass through both.

There are young people, perhaps, happily situated in life, carefully guarded by parental influence, saved from many an experience which has been bitter to others; and life has been pretty largely like a June morning to you, golden bright and glad. You say, "Oh, I do not think much of these long-faced Christians." But my dear young friend, life is not ended for you yet. I am glad you have come in through the south gate, but do not forget life has its north gate. Let not these sterner experiences surprise you at last. Perhaps you have been like Naomi. You remember they said: "Is this Naomi?" And she said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Naomi was at the north gate. Go through the temple, Naomi, and as you go out the other side you will find the golden fields of Boaz bright and brilliant in the sunlight, and Ruth will find a new experience there. The north and the south gates together will make up your life.

Do you read the book of Ecclesiastes? I have heard some people say that that is the book of the pessimist. No; no; it is the book that records the view of a balanced judgment. For example: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." That is the south gate. "But if a man live many years, and rejoice in them all, let him remember the days of darkness, for they shall be many." That is the north gate, and we must balance the one against the other. So while there is much of darkness in life, there is also much of light. We must have the east and the west. We cannot have an endless day in this life. Let us praise God that He does not send to us a night without morning in this life. We must see the sunrise and the sunset too; and remember that the evening and the morning make up the day of life, and we shall serve and worship God acceptably as we set the one over against the other. "And it shall come to pass, that at evening time it shall be light."

We hear much nowadays of a "practical" religion. A man says, "I do not want to hear anything about doctrine; I do not want to know anything about theology: I believe in a practical religion." All true religion is practical. I believe so too. By all means be as practical as you can, but you will be wise to go on and learn the theory of your practice. You will be a well instructed Christian if you not only do good, but know why you do good, and draw fully upon the Source of power that will enable you to do good.

Someone else lays stress upon the doctrinal aspect of things, and wants to lay up in store a great deposit of truth. He wants to dream his dreams. That is all right, but he must learn on the other hand to practise his theory. There are people who seem to think that the body of Christ is all brain, and that it has neither hands nor feet. By all means let us be thinking Christians. Let us know the truth, but knowing it, the truth shall make us free; and we shall find these aspects of truth complementary to each other, the known and the unknown, the plain and the mysterious. Ah, yes! there are many things in life we do not know; many things we have to accept and believe which we shall never know here. The plain path may often lead us to the mountain crowned with mists; and yet from out the clouds we shall come again with an understanding of the things that are simple.

## III.

Let me make further application of this to THE FORMATION OF CHARACTER. We need both north and south. One man cultivates his reason, his judgment, his conscience, and becomes a righteous man. That is well. But the emotions must not be neglected. He must go out by the southern gate, where the flowers bloom, and the birds sing, and where the dew is sparkling in the sunlight; he must learn to feel as well as to think. We must learn to love as well as to reason. I remember hearing my great predecessor, Dr. Thomas, once say, in addressing a company of ministers, that a minister could better afford to be deficient in head than in heart. That may be true; but it is better still that we should not be deficient in either.

I have in mind a man, a big business man, in a very large way of business, but he was a machine. He lived in Old London. He would telephone home to have his bags packed—he was just leaving for Berlin. Very often he would ask that his bags be sent down to his office. Or, he was going to Paris, or Vienna, or somewhere else, on business. He provided a good home, with an abundance of everything. His wife and family wanted for nothing—but affection! I met the wreck of his home in this country, and in this church. When I went to London, I went to see him. One might as well have talked to the Sphinx. He was a religious man, but he was a religious Eskimo. He lived in the Arctic regions, and could not understand how anyone wanted the sunlight and the summer time. He starved his wife and family to death, affectionally. Rectitude? Yes! Righteous? Yes! But when I talked with him I understood something of what the Scripture means when it says: "Scarcely for a righteous man will one die: yet, peradventure for a good man some would even dare to die." Be righteous, by all means; but add to your righteousness those qualities which will issue in goodness. Let there be a little tenderness joined with it; emotion with intellect, and intellect with emotion: emotionalize your intellect, and intellectualize your emotion. Let us love, and love intelligently. Let there be balance in our characters.

And imagination needs to be set against the perception of the actual. It is well to cultivate a passion for truth and reality, but the ideal is essential too. Patience in the realm of the actual must be reinforced by aspiration toward the ideal. Joseph must dream his dreams, but he must go down into Egypt. Moses must see the invisible; but he must also go into the wilderness, and there learn to endure. I have seen many err on either side. But the visible and the invisible, the temporal and the eternal, must have their place in the formation of character.

And that means we must judge other people after the same fashion. There must be north and south.

I once knew a man, a minister. I stayed in his home. He was utterly devoid of imagination unless it were that he imagined he was a clever man! That required a bit of imagination. But that was the only suggestion of an imaginative nature I saw about him. He had a family of children, and he had one little girl who loved to talk about the things she had seen. Her father used to say she was "romancing". Well, she was romantic, and she could tell a story to perfection, and tell it as though it were actually real. Her father could not understand it. Sometimes he would say to that little girl: "Now,

none of your lying." I said to him once, "Man, that child is not lying. Do you not see that she is endowed with a marvellously rich imagination, able to create a world for herself, into which you cannot enter. She is a born story teller." But his wooden head had no sympathy with her imaginary world.

Sir William Robertson Nichol in his biography of Ian Maclaren, tells of being at Dr. Gordon's breakfast table one morning. The family were all there. Sir William told a story, which he did not think was particularly amusing. One of the boys began to laugh. In the presence of the visitor he tried to conceal his merriment, but he could not, and at last he laughed aloud. Sir William said, "What are you laughing at? That was not a particularly funny story." "Oh, but wait till you hear my father tell that story, you won't know it." He knew his father had learned the art of colour photography. My mother taught me that a lie was anything told with intent to deceive. The little girl of whom I spoke, was not untruthful: she was imaginative, and her mechanically realistic father could not understand her at all. We should learn to balance these things.

Take this chapter, and read the rest of it. Follow the Prince whithersoever He goeth. You will observe the Prince shall enter by "the gate of the porch that looketh toward the east"—and He brings the morning with Him! And what is the end of it all? Just this: you have it in the epistle from which we read this morning: "When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first, into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Thus are we built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone; in Whom all the building fitly framed together groweth into a holy temple in the Lord: in Whom ye also are builded together for an habitation of God through the Spirit.

May the Lord bless to us His word. Let us pray:

We thank Thee, O Lord, for Thine infinite patience with us. We are such dull scholars. What little progress have we made in the things of God! Help us, we pray Thee, that this morning we may resolve to go through the temple, to grow up into Christ, to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and so accumulate or develop out of our faith all Christian virtues; so shall we be neither barren nor unfruitful in the knowledge of Jesus Christ our Lord. Bless us all for Thy name's sake, Amen.

## "Render to God the Things that are God's"

(Gospel Witness readers as a whole, and Jarvis Street members in particular, always welcome an article from the pen of Rev. John Wilmot, London, England. And we ought all to heed the admonition of the following editorial which appeared in the January-March issue of Our Outlook.—Ed. G.W.)

The Church is the Assembly. We are Members of the Church—Are we Members of the Assembly?

Are *WE* negligently allowing *our* war effort seriously to affect our attention to the exercises of worship? Have we not heard of some, compelled to be otherwise engaged or located far distant, who long to enjoy again the liberty to join with the congregation as aforetime and keep holy day? Will not those who have their freedom double their public religious service to supply the lack of others who compulsorily are debarred the privileges? Are we losing the keenness of spiritual appetite; acquiring a taste for the world's fare; like Ephraim, eventually to be "feeding on ashes"?

Is there not reasonable ground for self-examination and church-examination touching the "assembling of ourselves together"? Are not crowds of our fellow-citizens and numbers of our neighbours chronic absentees from places of worship? And does not the peril of infection inhere in this God-forsaking spirit of the age, so that Christians, instead of setting the example, practically and regularly respecting the "hour of prayer", gradually are caught in the general drift; and there remains little difference between them and the rest; and, according to the working of the evil principle of which our Lord spoke, they, instead of being separated from the mass, become like unto them, and it is painfully evident that "a little leaven leaveneth the whole lump"?

Is it not a matter designed of God specially to be observed that at the end of the Old Testament Scriptures, in a time of spiritual decline, when the ordinances of the Lord were slighted, when the motives of the people had become entirely selfish, their religious duties merely formal, and their values purely material, when apostasy marked the mass, that it is written, "*THEN*"—as a vital contrast not only of circumstance, but of cause—"*they that feared the Lord spake often one to another, and the Lord hearkened and heard*"—with especial notice and approval—"*and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name*"—so that at His coming, to make up His peculiar treasure, these conspicuously shall be rewarded?

And is it not strikingly parallel that towards the close of the New Testament, as a preventive to the peril of apostasy, there is written an admonition as to "*not forsaking the assembling of ourselves together*"—that is, not leaving in the lurch, as a deserter; not leaving or abandoning one meeting for another, or one after another, lest at the end there is total abandonment—"*as the manner of some is*"—who serve as an example of the reality of the danger—"*but exhorting one another*"—thus providing an antidote to the general tendency—"*and so much the more as ye see the day approaching*"—because as that day approaches the apostasy advances, and will become so attractively powerful that none will resist save those who by means of this fellowship of grace receive inward strengthening and mutual encouraging? Is it not most solemnly to be laid to heart that those who thuswise forsake one another are taking the

very steps which will lead to the forsaking of Christ Himself; even as, contrariwise, the Lord Jesus is ministered to in the ministering to His people?

While appreciating any allowance which must be made, which the Lord Himself would make, for age, illness, domestic and business duties, black-out conditions and wartime restrictions, preventing some from frequent attendance, are there not others who have circumstances in their own control, who are rarely present either at the mid-week services or the prayer meetings, and perhaps, but once on the Lord's Day, and even then not with regularity? Must it be admitted that while they would strongly deprecate any desecration of the sacred hours outwardly, such as joining in the world's entertainments, there are Christians whose engagements and idleness and selfishness in their own homes bring them under the Lord's rebuke for "*doing their own ways*", and "*doing their own pleasure on My holy day*"?

Is not faithfulness required in the pew as well as in the pulpit? And has it been considered that, since there are 168 hours in the week, if we were required to allot the tenth of our time to the solemn meeting, as we are instructed to give of our means, we should spend together sixteen hours instead of six, which our regular attendance on the occasions above mentioned would occupy? Let us, then, with desire toward GOD and hearty spirit among ourselves, each say to the other, "*COME, let us go up unto the house of the Lord.*"

## "Prayer Has No Influence on the Divinity"— C.B.C. Broadcast

JARVIS STREET BAPTIST CHURCH

Toronto, Canada

March 31, 1942

Canadian Broadcasting Corporation,  
Box 500,  
Toronto,  
Ontario.  
Gentlemen:

From evening to evening my wife and I have usually enjoyed the C.B.C. feature serial "Newbridge" at 7:30 p.m. Our enjoyment of it is increased by our having lived in a small town! In this story the writer ordinarily does well in inserting proper ideas for the furtherance of our war effort. The feature is certainly propaganda.

Two weeks ago, that is on March 24th, the characters J. J. Roebuck, editor of "The Bugle", and the local pastor, the Rev. Mat. —, met at the home of the latter to discuss religion and the war. These men are supposed to be great friends and so could speak only frankly and sincerely.

Our Christian king had called the Empire to a national day of prayer the following Sunday. The topic, then, was timely.

But the development of it was shocking and in effect was a denial of the very basis of Christian prayer. His reverence told his hearers that:

"Prayers have no influence on the Divinity. . . . The answer to prayer is in ourselves and only ourselves."

That prayer does influence ourselves and find answer there, surely no one would think of denying. He who prays rises from his knees a better man.

But to say that "prayers have no influence on the Divinity", that prayer is never answered outside ourselves, is to deny the specific declarations of both the Old and New Testaments, to contradict Christ Himself, and to overlook the Christian experience of the ages.

By men who were not particularly religious the deliverance of the British Expeditionary Force at Dunkirk was declared to be a miracle. The channel was calm as it had not been in a century. And that happened the week following a national day of prayer. There is one instance of the objective value of prayer that everybody knows. Are we now to have an official broadcast, in this our hour of great need, telling people that there is nothing in prayer but a spiritual dumb-bell exercise? Surely that is to undermine the whole Christian faith, to demolish the very foundation, at a time when it was never more needed.

In the play "J.J." was surprised at the remarks of the Reverend Mat. "But you do not say that in your sermons." The minister replied, "The people are not ready for that yet."

Think, Sir, of the insincerity, or should I go further and say hypocrisy? of that remark.

"Who shall ascend into the hill of the Lord?  
Or who shall stand in his holy place?  
He that hath clean hands and a pure heart;  
Who hath not lifted up his soul unto vanity  
Nor sworn deceitfully."

And the broadcast closed with the minister reading 2 Chronicles 7:14:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Thank God this very verse is a denial of the remarks made in the broadcast, about the ineffectiveness of prayer.

I write, therefore, most strongly to protest against official sponsorship of unbelief.

Believe me, Gentlemen,

Very sincerely yours,

(Signed) W. Gordon Brown.

### Figures That Talk

(We give our readers some startling figures as presented by Rev. G. Howard King, Assistant Minister of Metropolitan United Church, Toronto, to a temperance meeting held recently in Westminster-Central Church.)

April 7th, 1942.

Rev. W. G. Brown,  
Toronto, Ont.

Dear Mr. Brown:—The following are some of the facts as I presented them to the meeting:

Legal Outlets in Moss Park-Yorkville districts only, the boundaries of which are roughly,—the water-front, Spadina up to College, along College to Bathurst, up Bathurst to Lonsdale, and across Lonsdale, Merton, to Don river, and the Don itself on the East.

In this area are located 77 hotels, 21 Social Clubs, 16 Veterans' Clubs. Total of 114, and all fully licensed.

Only 48 altogether of the three types found in the rest of the City. Of course, the most of the 114 places of sale are located in the vicinity of your Church and in Moss Park.

There are 13 Brewers' Warehouses in City; 5 are in the above district.

Liquor Control Board Stores: 17 in City; 7 in district.

Breweries: 5 in City; 3 in the district.

Wineries: 19 in City; 9 in district.

On Jarvis street in one block there are 8 licensed hotels.

Canadian beer is being shipped regularly from the Government-owned Brading Brewery at Ottawa to Canadian soldiers in England. This purchase cost the Government \$550,000 in 1941.

For 1940, \$203,000,000 was spent in Canada for liquor. Add 89% (as computed by American Business Men's Research Foundation) to cover cost in losses:—sickness, hospital bills, unemployment wages, court costs, etc., and instead of 203 million you have nearly 500 millions cost to the people of Canada. The profits to all the governments of Canada for the same year totalled only 66 millions.

Save your Garbage! we hear, yet the Government allows the use of 460 million pounds of good food-stuffs (fruit, grain, sugar, molasses) for manufacture of alcoholic beverages, in one year.

Instead of a decrease in bootlegging, there has been an increase of 32% as compared with Prohibition days (1917-1926.)

Ontario spent less than \$10,000,000.00 on all her religious education; yet she spent more than \$80,000,000.00 on liquor.

## In Memoriam

P/O HUGH PERCIVAL McKEE  
KILLED IN OPERATIONAL FLYING  
EASTER SUNDAY

Percy McKee, son of Deacon S. C. and Mrs. McKee, is the first actual member of Jarvis Street Church to make the supreme sacrifice in this war.

## Memorial Service

JARVIS STREET BAPTIST CHURCH

Sunday, April 12th—7 p.m.

"Greater love hath no man than this, that a man lay down his life for his friends."

## "Church Rivalry"!

An incident occurred in Cleveland some time ago which shows two things. A group of young men entered the Italian Christian Church, poured black paint over recently repainted walls, ripped up approximately 100 chairs that had been bolted to the floor and knocked over the pulpit. This action, without any doubt, was done by a gang of Roman Catholic Hoodlums who were more than possibly egged on by some priest. That is one item. The other is that the newspapers buried the item in a corner and did not quote directly the pastor of the church, Michael Nitti, saying only, that "Nitti, according to the police, attributed the vandalism to church rivalry." What Nitti said was that a band of young men from the Catholic parish had done the deed. The newspapers refused to mention the name Catholic in connection with the vandalism. Compare, in your mind's eye, what would have happened, if a gang of Protestant boys, badly counseled and led, had dared enter a Catholic church and knock over a statue of Mary . . . There would have been a hue and cry in the papers from coast to coast.—*Revelation*, March, 1942.

## Union Church News

### Long Branch Baptist Church

The annual business meeting of the Long Branch Baptist Church held last month showed some real cause for encouragement.

Financially the Church enjoyed a record year in all departments. The total for all purposes was \$3,625.00, about \$1,000 above last year's total. Of this \$650.00 was raised for missions most of which went to Union purposes.

Of special interest was the Sunday School report which was also a record. Five or six years ago the total missionary givings from the Sunday School was only \$5 for the year. This year's report showed givings to missions to be \$272.00. A new objective is set for the ensuing year.

In recent weeks several souls have been saved who now show good interest in the work. The attendances at the various services have been good. Altogether the Church is grateful to God and now anticipates much greater things in the days to come.

### Beulah Baptist Church, New Toronto

Beulah Baptist Church, New Toronto, organized last Summer from the Tenth St. Baptist Mission, conducted its annual business meeting last month.

The Charter Membership was 18. Since organization 9 were added to the roll. There are of course besides, many adherents not as yet members but who support the work.

This has been a year of progress in every way. Souls have been saved and baptized, congregations considerably increased in all meetings and finances prospered.

The total of \$2,132.00 raised for all purposes was double the previous year's givings. Missions received \$382.00 of this amount. A splendid corner lot which we were glad to get for \$400.00 was paid for with a view to building. A substantial amount was on hand to start a building fund.

We praise our God who is thus enabling us to establish a strong New Testament Church in this needy town. This is but a small beginning of a great work in the years to come.

## Among Ourselves

### Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

It was a very pretty Seminary wedding in Greenway Hall of Jarvis Street Church, last Thursday at seven o'clock, when Ralph Arnott Bate was united in matrimony to Jean Sarah McKenzie. Pte. Bate is a clerk in the Ordnance Corps. The bride has been studying at the Bible College. A number of students from the College were present for the occasion. The best man was Mr. Albert Hewson and Mrs. Hewson was matron of honour. This reporter "tied

the knot". Mrs. Bate's home is near Maple Grove Baptist Church. There Pte. Bate held Easter services Sunday.

Another beautiful wedding among our school family took place last Saturday in the same place at four o'clock when Miss Doreen Vivian Chapman became Mrs. Wilfred Sydney Cutler. Rev. A. A. McAsh, pastor of Chatham Regular Baptist Church, was best man.

We are particularly sure they must be "cute" for they are twins, Ruth and Paul their proud parents call them. They are a recent gift to Rev. and Mrs. Sam. Black, Jamaica.

Pastor Don. Dinnick baptized seven at Scarboro Baptist Church Easter Sunday night before a packed church. Offerings for the day totalled \$100. He took the lesson for the workers Tuesday night at Jarvis St. Church, in the absence of the usual supply, who was in Central Baptist Church, London, Ontario, to preach the sermon at the ordination of Mr. Roy McBeth.

Mr. W. Delmas Clarke, who joined the Toronto Scottish as soon as war was declared, and went to England, was, as we have reported, invalidated back to Christie St. Hospital, Toronto, with osteomyelitis. After many months he has sufficiently recovered to be discharged from the hospital and from the army. He and Mrs. Clarke (nee Florence Campbell) were at Jarvis St. prayer meeting Saturday night. They have now returned to their home in Brantford.

From a personal letter, which we shall probably be in trouble for quoting(!) we find that Corporal Kingsley M. Cutler, now in England with the Royal Canadian Army Medical Corps, has done so well with his work that the colonel offered to recommend him for a commission in a combatant force. One cannot have a commission in the Medical Corps without being a doctor. Says the former pastor:

"I declined, however, as I feel that if I cannot be a chaplain, my next place is in the Medical Corps."

From the 7th Anti-Tank Regiment, Canadian Army in England, Capt. the Rev. B. Jeffery writes on March 9th of the beauties of the old land and the work of a padre:

"This is the kind of day the poets rave about (you know, oh to be in England stuff) of course, we old inhabitants take it in our stride and say, Of course last year it was much milder and so forth. You see when you have been over here for 19 months or more and can boast of having come in August '40, why you tell all the newly arrived troops of the days way back when. . . . But the spring is lovely and I do enjoy the warm weather much more than the cold, don't you?"

"Yesterday was lovely, too, although the old church where our parade was held had a temperature of 43 according to the thermometer and the rector said that it was down, it usually was 48 at least!"

"We had a nice sing-song at night and I spoke on John Mark the preacher who went Absent Without Leave. Afterward I had some nice chats with the men and got to know some of them a little better which is a large part of the job. But there are so many to know, and they change so much that it seems an endless job.

"I spend a lot of time at the canteen at night, talking with the men. It is an opportunity to get to know them, and sometimes to help them in their difficulties about home and so forth. I try to point them to Christ as the One Who does help in all circumstances and to urge them to make open confession of Him. . . . I do a little preaching in the churches around the country. It is a joy to meet with the saints here and there.

"Best love to all at Jarvis Street."

Another epistle is from Mr. Cyril Leach, R.C.A.F., now in Victoria, B.C. He finds this "most English city in Canada" very beautiful but rather sleepy, and continues:

"Sometimes I become lonesome for the finer things of life as also for Christian fellowship. I think most Christians in military service experience this feeling also. . . . Now, even more than ever, the things of God, whether they are

found in nature, art, at church or in a person are, seemingly, more enjoyable. . . . There are times when I long for Seminary days. Hard though they were on our mental powers, yet in our lectures and discussions there was always a deep sense of satisfaction to one's mind and heart. . . . As I live a new kind of life in the Force, and move among men of every description, I feel with great force the truth of the doctrines received at T.B.S. . . . May God, when the war is over, reopen doors that were closed, and continue to use you. . . .

"Our service at camp is very flat and lifeless. . . . Last Sunday there were nine airmen in attendance. . . . O for a Sunday at Jarvis St., hearing the doctor. . . ."

Rev. Adam and Mrs. Galt have a busy ministry at Marietta, New York. Here is the regular schedule:

"Monday is Bible Study night with the Skaneateles folks. Brother Sealey and I have been doing the teaching. Wednesday is Young People's night and we meet for Bible Study and prayer and choir practice. Thursday evening we meet for the midweek prayer service. On Wednesdays we teach a class of twenty in a public school in a nearby village. The same lesson in John is taught in another school on Thursdays. This Public School work has been the means of reaching some children who never get any religious instruction elsewhere, and a good number have professed faith in Christ, though we have not given a public invitation. They responded to the teaching of the Word. It is a ticklish business to keep the Trustee, Teacher and all the parents happy and thus ensure our continuance with the classes, but God has been good, and we even have a Romanist family in one school. We have a class of High School students on Friday at Skaneateles, and we share the time here with Brother Sealey of the Baptist Church there. He very graciously invited us to unite with his group and meet in their building. The regular services on the Lord's day are going on as usual. Our missionary giving is improving and we hope to reach a new record this year."

Miss Hazel Hudgin, not enjoying the best of health, is kept at home in the village of Washago, a few miles north of Orillia, Ontario. Anxious to witness for the Lord, last summer she held an open-air meeting for tourist children each Wednesday afternoon, and the Lord blessed. When a local Sunday School reopened in October, she took a class of boys. She started with two or three, and now has sixteen, with more promising to come. In February, she writes,

"I asked the boys if they would like to have a class during the week, and have the girls also join in. I then started a class every Wednesday from seven to eight p.m. . . . The children have come out in larger numbers every time. I really do not know where I shall take them if the class gets much larger. Our home is not very large and it will not hold many more. . . . May I, through God's Word, show them how important it is for them to accept Christ as their Saviour. . . . A father of one of the boys came up to thank me for the interest I had been taking in the children. He said it made a difference in the home. His son had asked them whether he could say the blessing at the table and his prayers before he retired."

## Bible School Lesson Outline

Vol. 6      Second Quarter      Lesson 16      April 19, 1942

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

### THE KINDNESS OF DAVID

Lesson Text: 2 Samuel 9.

Golden Text: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Reading: 2 Samuel 10.

The story of David's kindness to Mephibosheth illustrates a number of aspects of the Gospel of the grace of God as exercised toward guilty, but believing sinners.

King David himself initiated the search for Mephibosheth. Left to ourselves, we never would have been saved, for we could do nothing to bridge the great gulf between sinful man and our holy God. But in sovereign love, mercy and wisdom the Lord planned and Christ procured our salvation (John 15:16; 17:12; 1 Pet. 1:1-3). Ziba the servant carried out the search, just as the Holy Spirit, the Executive of the Godhead, seeks out the souls of men (John 16:7-11; Rev. 22:17). Redeemed men and women also have the privilege of going into the highways and byways with the message of hope and salvation (Lk. 14:21, 23; 2 Cor. 5:17-21).

Poor Mephibosheth, helpless and hopeless, lame in both feet, was indeed an object of pity, but his relationship to Jonathan made him the subject of loving attention. For Jonathan's sake he was summoned to the king's immediate presence, and the kindness of God was shown unto him (1 Sam. 18:3; 20:14, 17, 42). By nature we are sinful, weak and utterly unworthy of the grace of God (Isa. 64:6; Lk. 19:10; Rom. 5:6-8; 1 Tim. 1:15), but for Jesus' sake we are accepted. He is the Beloved One, and on the basis of what He is and what He has done we may approach the Father with confidence (Rom. 5:2; Eph. 2:18; Heb. 10:19-22), knowing that the holiness and the glory of Christ will cover all our sin (Matt. 3:17; Acts 10:43; Eph. 1:6; Col. 1:14-22; 1 John 2:12).

It was necessary for Jonathan's son to leave his own home, if he would become a partaker of the king's grace. Similarly, Rebekah could not be a bride and remain in her own home (Gen. 24:58-61). God translates the believing sinner from the kingdom of darkness into the kingdom of His dear Son (Col. 1:13). Urge the scholars to leave the City of Destruction and flee to the Celestial City (Matt. 7:13, 14).

The salvation which was planned by God, purchased for us by Christ on the cross and made effective by the Holy Spirit, becomes actual in the experience of the believer when he receives Christ as His personal Saviour (Acts 13:39). How significant the meeting between the king and the suppliant (Rom. 5:11-17; Eph. 2:13)! Mephibosheth knew that he would not be acceptable to the king on the basis of his own character and works, but he went to the palace with confidence, just as he was, trusting in the merit of another (Rom. 1:17; 3:28; 4:4-6; Tit. 3:5). Humbly, reverently and thankfully he bowed before David (Psa. 116:12-19).

Our Lord calls each one of us by name, and invites us to come to Him (Isa. 43:1; John 10:3; Rom. 1:7; 8:30), even as David called Mephibosheth. The covenant between the Lord and the believer is sealed when we take Him at His word, and by faith answer His call (Eph. 1:13). In gratitude for our David's mercy and loving-kindness we should, like the son of Jonathan, yield ourselves to our King and tell Him that we will serve Him for ever (Acts 9:6; Rom. 6:13; 12:1; Rev. 22:3, 4).

The human mind cannot fathom the boundless mercy of God, any more than Mephibosheth could understand the kindness of David toward one who thought that he was as worthless as a dead dog (Eph. 2:1-7; 3:17-19; Col. 2:13). But let us joyfully trust the love of God, which is too vast for us to comprehend (Psa. 52:8; 86:13; 103:4; 106:1; Isa. 54:10; Rom. 11:33-36).

The son of Jonathan was no longer poor (2 Cor. 8:9). He was openly acknowledged to be his father's heir, and the family estates were publicly restored to him (Lk. 12:8; Rom. 8:17; Eph. 1:11; 1 Pet. 1:3, 4). We have a vast inheritance in Christ.

Mephibosheth would gladly have taken the place of a slave in the king's palace, but he was exalted to the position of a son; he became an honoured member of the king's family (Lk. 15:18-24). We, too, are sons of God by faith in Christ (John 1:12; Gal. 4:7; Eph. 1:5). The new prince was called to feast continually at the king's table, where abundant provision was made for his need (2 Sam. 19:28; Song of Sol. 2:4; John 6:37; Phil. 4:19). There is always "bread enough and to spare" in our Father's house (Lk. 15:17; John 4:13, 14; 6:35; 10:10), and we may enjoy full fellowship and communion with Him as we partake of His bounty (1 Cor. 1:9; 10:16; 1 John 1:3; Rev. 3:20).

Jerusalem, the city of David, became the settled dwelling-place of Mephibosheth. Our Saviour has gone to prepare a place for us in His Father's house, and one day He will come for us and take us Home, that we may abide with Him for ever (John 14:1-6; 17:24; 1 Thess. 4:17; Rev. 21:3)!