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The Jarvis Street Pulpit

A PRICELESS GIFT

A Sermon by the Pastor, Dr. H. C. Slade

Preached in Jarvis Street Baptist Church, Toronto, Sunday afternoon, May 5th, 1957, and Broadcast over the Canadian Broadcasting Corporation Coast-to-Coast Dominion Network.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

THE subject upon which we are to address you this afternoon is "The Priceless Gift of Rest". I invite you to consider with me the text found in the Gospel according to St. Matthew, Chapter 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The present state of universal restlessness, caused by both external and internal disturbances, makes this topic most timely. Travel where you will today, consult with whom you may,—the statesman, the business or professional man, the rich, the poor, the healthy, the sick, even the Queen on the throne or the President in his high office, the element you will find to be wanting in one and all, if they have not already found it in Christ, is true heart rest. Surely it takes but a moment's reflection to convince any one of intelligence that we live in a weary heavy-laden world. Everywhere we go we meet men and women with heavy, troubled and broken hearts who daily sigh for relief. Some one within the hearing of my voice may be asking the question: "Is there anybody to whom we can look for help?" My text, dear friend, supplies the answer. Jesus Christ claims the ability to give the weary rest. It is He who spoke and still speaks these words: "Come unto me and I will give you rest." Millions of people in all ages bear testimony from their personal experience that this text is true. If some heart-burdened seeker were to come to Jesus Christ today He would discover, to his utmost joy and satisfaction, that the Saviour makes good every promise and He does, in reality, give rest to the anxious soul. Do not fear that you will be turned away when you come. "Him that cometh to me," said Jesus, "I will in no wise cast out."

I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

Of all that is recorded concerning the Lord Jesus Christ respecting His mission to the world, this is the sum: "Come unto me all ye that labour and are heavy-laden and I will give you rest."

I. A GRACIOUS INVITATION

The first thing which claims our attention in these words is our Lord's gracious invitation: "Come unto Me."

The Meaning of Coming to Christ

What, may I ask, is meant by this phrase? What are we to understand by "coming unto Christ"? Does it appear to you, my hearer, as something shrouded with mystery? I quite agree that an explanation is necessary, because, on account of the awful vagueness, many well-intended exhortations "to come to Christ" are utterly wasted. The very metaphor used makes the meaning perfectly clear and plain. In the days of our Lord it was the custom for disciples to gather around their respective teachers and follow them daily wherever they went. By this practice they bore public testimony of their attachment to these masters and their adherence to the doctrines they taught. Coming to Christ means to do exactly the same thing in relation to Him. It will be understood by all, of course, that our approach to Christ is spiritual. None could suppose it to be physical for since He has been, in His bodily presence, received up to heaven that would be an impossibility. "It is the flight

of the soul to Christ". Nor is it merely coming to a church building and sitting under the preaching of the gospel; nor is it attending the Communion Service where He is remembered by the bread and wine. All these things, we recognize, have their place. But many do all of them, who never actually come, or even get any nearer, thereby, to Christ. It is a drawing near with the heart. "Draw nigh to God and He will draw nigh unto you." This coming implies *Faith*. "He that believeth on the Son hath everlasting life." Again, "Believe on the Lord Jesus Christ and thou shalt be saved." It presupposes conviction of sin and a sense of need. Hence, the soul, in the exercise of faith, simply trusts Christ for salvation, which includes pardon and deliverance from the condemnation of sin, and has confidence that He will not fail in the undertaking. By all such comers the Lord Jesus Christ is acknowledged in all His offices as the only Saviour, Prophet, Priest and King. You are invited by the Lord Himself to thus come, and in coming you not only obtain mercy but become a true disciple.

The Persons Invited

We are next attracted in our text to a description of the persons to whom the invitation is addressed. They are those who labour and are heavy-laden. Doubtless many of those to whom Jesus was at that time speaking had drunk deep of the cup of sorrow. With full knowledge of their sorrows and perfect acquaintance with their grief His loving heart of compassion went out to them in tender sympathy. "He is ever touched with the feeling of our infirmities." With outstretched arms He bade them come unto Him for rest. Physically speaking Christ has only changed His position. *He* is not changed. "Jesus Christ the same yesterday, today and forever." In His divine presence He is everywhere. He still sees and addresses the multitudes. If you will receive it He is the One addressing you now. It is His message we are proclaiming; His invitation we are extending; and as His humble servant we do but speak to you in His name.

Probably, we have the ear of many this afternoon in different parts of Canada who answer to the description "the labouring and heavy-laden". With some it may be a burden arising from a disturbing domestic problem. This is a trying day for parents! Indeed, also for children! Others are crushed in heart with the weight of some personal sorrow. The Psalmist declared, If men should live beyond their allotted time of three score years and ten "yet is their strength labour and sorrow". To all such the Lord extends His gracious invitation, "Come unto Me and I will give you rest." "Cast thy burden upon the Lord, and He will sustain thee: He shall never suffer the righteous to be moved." Still others, if they are honest, will trace their uneasiness to sin. To these has come an awakening. They have come to see the exceeding sinfulness of sin. Has sin become to you, instead of a thing of pleasure as it once was, an object most odious and terribly shocking? Have you come to tremble at the thought of meeting a just God? Then sin is the cause of your anxiety, and it has become to you a very great burden. Will you follow Bunyan's Pilgrim who, with a heavy load upon his back, went to the cross, and as he stood before the cross his burden loosed from off his shoulders and began to tumble and so continued to do until it came to the mouth of the sepulchre where it fell in, and "he saw it no more"?

The Gospel Witness and Protestant Advocate

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

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II. A PRECIOUS PROMISE

The blessed Saviour does also give men rest from sin. He does it in grace by forgiving and blotting out our transgressions. He "once suffered for sins the just for the unjust, that he might bring us to God." "He was delivered for our offences." While on the cross He cried with a loud voice, "It is finished."

Christ invites you, sinner friend, to come. Do you confess yourself a rebel? A prodigal? I have good news for you. Jesus Christ brought with Him from heaven the olive-branch. He carries in His hand the certificate of forgiveness. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Then being justified by faith you have peace with God. Through life as you bring daily your burdens to Him you enjoy, not only peace with God, but "the peace of God which passeth all understanding." Oh, how can we describe this rest? It is God's rest. It is a rest which arms us with fortitude against the trials of life; it also affords us consolation with respect to the future. It gives us the joyful prospect of eternal rest which "remaineth for the people of God."

In all my visits to the sea-shore and my travelling over some of the great oceans of the world, I have never seen the sea quiet or at rest. Neither can the man who has not come to Christ be quiet or at rest. I implore you: take Christ now and know the tranquility, the rest and peace of soul He gives to all who by faith come to Him. Will you not express your coming in the words we shall now sing:—

Just as I am—without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come!

THE WEEK-END SERVICES IN JARVIS STREET

MANY churches in the land are open but for a brief time, for perhaps two or three hours of a Sunday morning, and are then closed the rest of the week. The people know not the blessing which the saints experience who can say, "A day in Thy courts is better than a thousand." Sunday, May 5th, will long be remembered as a high and holy day in the annals of Jarvis Street Church. From early morning until late at night there were believers in the building, basking in the sunlight of the presence of God.

The Bible School, with its classes for all ages, was well attended, and it was followed by the morning hour of worship. Dr. C. D. Cole, Dean Emeritus of Toronto Baptist Seminary, brought a helpful message on "The Day of Salvation" (2 Cor. 6:2). Now is God's time for salvation, as He brings deliverance from the demerit, the dominion and the defilement of sin. The believer is safe and sound; safe now as he rests under the blood of Christ, and sound later in glorification. Salvation is a Divine, gracious and righteous undertaking, for God is sovereign in all that He does. All salvation is of God; prescribed and planned by God the Father, provided by Christ the Son and applied by the Holy Spirit. The Lord Jesus Christ paid for our redemption when He died on Calvary. While God alone must be praised for our salvation, we dare not be indifferent to His call. Sinners are urged to take their place as helpless sinners, to confess their sin, repent and believe the Gospel. The promise of God is sure: "Him that cometh to me I will in no wise cast out." Two young ladies responded to the invitation of the Gospel.

The afternoon gathering from 4.30 to 5 o'clock was a special service, broadcast over the Canadian Broadcasting Corporation Coast-to-Coast Network. This was a service of unusual power, when Jarvis Street had the unique opportunity of sending forth the witness of the Gospel throughout the length and breadth of Canada. The choir selection, "Come unto Me," and the great hymns of the church, Rejoice, the Lord is King, The Lord's my Shepherd and Just as I am, were all greatly enjoyed. Dr. Slade's fine sermon on the theme "A Priceless Gift" was one appropriate to the occasion and suited to the needs of every soul included in the vast listening audience. That sermon is printed in this issue of THE GOSPEL WITNESS.

The evening service, also broadcast, this time over the regular station, CHWO, Oakville (1250) was conducted by Dr. Slade with Dr. Cole preaching on the solemn theme "The Day of Judgment" (Acts 17:30, 31; 2 Thess. 1). Scripture teaches that there is to be a day of judgment and this day is associated with two other events; the Return of Christ and the Resurrection of the Dead. We must distinguish between judgments for sin in time and this one judgment which ushers in eternity. It must also be distinguished from other judgments mentioned in Scripture. This judgment will not affect everybody alike; the saints will not come into condemnation, and will be bold in that great day, since they hold in their hands a pardon from the King of kings. Sinners, however, will call for the rocks to hide them from the wrath of God. A man in the audience signified his desire to be saved.

During the evening service four believers were baptized, and at the largely attended Communion service which closed this great day in Zion six new members

were received. The first open-air service of witness took place at 6 p.m. in the Allan Gardens.

ESTABLISHMENT IN CHRIST

Every man that has cultivated fruit knows that no tree can bear very rich the first year. The first year a tree bears, the fruit is of the lowest quality; the second year it is a little better; the third year it is still better; the fourth year it is better yet and it continues to improve every year until the tenth; and then you begin to know what is the best thing that tree can do. Trees have to go through a maturing process of ten years' duration, before they can bear fruit of the highest flavours.

So it is with Christians and Christian graces. You cannot bear high spiritual fruit until the spirit of Christ has dwelt with you, so as to form the very wood and fibre of your life. It is not until you have borne the fruits of Christian life and conduct year after year, that you can bring them forth in their highest state of development.

Besides, there are some things that no mere flesh touches, just as low degrees of heat do not affect the roots of some plants. Some plants — for instance, the chick-weed — feel the influence of spring in March. They shake hands with the frost, and say, "How do you do?" to the snow. Others do not feel anything till the next month comes along. As a sleeper, when called, knows that something disturbs him, and begins to turn himself; so the roots of these plants, when April invites them to come forth, know that something is rousing them, and commence to bestir themselves. It is not until June makes its appearance that they begin to lift up their heads; and they are not above the ground before the middle of June; July and August develop the stalk and branches and buds; and September gives us the flower that would not show itself till the whole summer had passed.

So it is in respect to the fruits of the Spirit. Some come quick and early, at the first touches of divine grace; and some not until, through a long summer of experience, the rays of the Sun of righteousness have penetrated the deepest parts of the soul. Then you can gather the most beautiful fruits of Christian life.—BEECHER.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Prayer Service in Greenway Chapel.
- 6.00 Open-Air Service in Allan Gardens.
- 7.00 Regular evening service.
- 7.30-8.30 Broadcast CHWO—Oakville (1250)

TUESDAY

- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

THURSDAY

- 2.30 Senior Dorcas Sewing Meeting.
- 5.30 Junior Dorcas Sewing Meeting.
- 8.00 Bible Lecture by Dr. H. C. Slade.

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.
- 7.00 Friday Night Round-Up for boys and girls.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

Toronto Baptist Seminary 1957



MR. H. ORVILLE



MR. J. HAYES



MRS. S. POURRET, L.T.M.



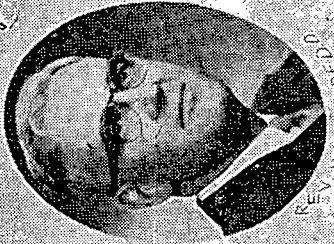
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REV. T. E. SUMMERS
B.A.



REV. G. A. DANIELS, B.A.
REGISTRAR

GRADUATION BANQUET

The Seminary honoured its graduating class Wednesday, May 1st, with a splendid banquet. Members of the Senate and the student body, together with friends, enjoyed the well-cooked turkey supper. The programme which followed was of an inspiring character. The chairman, Rev. R. Reed, set the tone of the gathering as he expressed his gratitude for what the Seminary had meant to him. Among the speeches was a report by the Registrar of prospects of new students, including those from Canada, Australia, U.S.A., Ireland, Scotland, West Africa and Norway. Then the Director of Practical Work, Rev. S. Tulloch, made specific reference to graduates now serving in such distant lands as South America, France, and Africa, engaged in pastoral, missionary, teaching and colportage work. Dr. Clark next brought a soul warming word reminding us of the fact that a Seminary is a seed-plot. After due cultivation at last the time comes for transplanting into the open fields. The analogy was most suitable. Rev. George B. Fletcher of Virginia gave an exhortation to the graduates and spoke of his enjoyment of the work. Why! the local paper has named him "the flying parson"! Dr. Cole in his inimitable way added a few more coaches to his memory train, and Dr. Slade commented on the significance of these graduates being the last to enjoy the lectures of the founder, Dr. T. T. Shields. It was evident that the gathering was a result of hearts knit together in Christian love. Even the practical remarks of Mr. Tyson about the cost of the meal were not able to mar such fellowship!

—REGISTRAR

COMMENCEMENT EXERCISES

On Thursday, May 2nd, the 23rd Commencement Exercises of Toronto Baptist Seminary were held. Dr. H. C. Slade presided over the meeting, in which Messrs. Messa Dencha, Samuel Pourret and Raymond Reed received the degree of Bachelor of Theology, Mr. Harold Hill a Diploma for the 4 years course, and Miss Margaret Eddy and Mr. John Hayes received a Licentiate in Theology. Then prizes to the total value of \$260.00 were conferred upon deserving students. Mr. Pourret was Valedictorian for the year and gave what some felt was one of the best valedictory addresses that the Seminary has known. Following this, the Seminary conferred upon Mr. Fletcher the degree of Doctor of Divinity *honoris causa*. The citation made by the Dean Emeritus may be read elsewhere in this issue. Dr. Cole surpassed himself as he delivered a message warning of streamlining in Christian circles. This may be done by omitting to preach unpopular doctrines, by failing to rebuke in love the erring, by avoiding the company of the persecuted and by contributing to the climate of consent in which sin flourishes. As the graduates entered into their life-ministries and students entered their fields of service this God-given message on not being men-pleasers but pleasers of God came with noticeable appropriateness. Mr. Tulloch next assisted in the commissioning of the students to their various fields and our President committed them to the Lord's grace. The singing of the hymn, "Dismiss me not from thy service, Lord", followed by Dr. Fletcher's pronouncement of the benediction brought this great service to a conclusion.

—REGISTRAR

REV. GEORGE B. FLETCHER HONOURED

(Citation for Degree of Doctor of Divinity, *Honoris Causa*, bestowed by Toronto Baptist Seminary, May 2nd, 1957).

Rev. George B. Fletcher graduated from the National Bible Institute of Philadelphia, which was later incorporated under the name of the Bible Institute of Philadelphia, and in recent years was united with the Philadelphia School of the Bible and now known as the Philadelphia Bible Institute. Ever since that time Mr. Fletcher has exercised a teaching ministry, conducting Bible classes, even in the years when he was engaged in pastoral duties. He was associated with the Bible Institute of Pennsylvania for approximately eleven years, from 1928 to 1940. Six of these years were spent in full-time service on the faculty of the Institute, acting as Superintendent of Men and Director of Practical Work, in addition to his teaching. At that time the Institute had between 700 and 800 students. During the other five years of teaching he was also Pastor at Newport, N.J. While teaching at the Institute, Mr. Fletcher prepared two Courses in connection with the Bible Correspondence Department. He taught in the Baptist Bible Seminary, Johnson City, New York, for a year. Since December, 1956, he has conducted a weekly half-hour broadcast each Sunday, devoted entirely to Bible Exposition. Since the fall of 1956 Mr. Fletcher has been a valued member of the Faculty of Toronto Baptist Seminary.

As a Pastor, Rev. George B. Fletcher has served the Lord faithfully throughout the years in such charges as: First Baptist Church, Otego, N.Y., First Baptist Church, Newport, N.J., and Faith Baptist Church, Philadelphia. From 1949 to 1955 he was Pastor of the great Liberty Baptist Church of Hampton, Virginia, and the Lord blessed his labours there abundantly. Because of his adherence to the principles of the Word of God, and his strong protest against Modernism in the Southern Baptist Convention, Mr. Fletcher and 90 members of Liberty Church resigned. The storm which arose at that time is similar to that which occurred in Jarvis Street Church and in Canada when Dr. Shields vigorously opposed the Modernistic tendencies in the Baptist Convention of Ontario and Quebec. In proportion as Brother Fletcher was maligned by the enemies of the Gospel for his heroic stand, we honour him. Mr. Fletcher is at present Pastor of Berachah Baptist Church in Hampton, Virginia, travelling to Toronto periodically every second week to teach in the Seminary.

Mr. Fletcher has devoted much time and thought to the ministry of the Gospel through the printed page, and his gift for writing is freely acknowledged. For 16 years he has been writing a brief exposition on the International Sunday School Lessons for the Union Gospel Press in their booklet, *The Sunday School Superintendent*. He has written several tracts entitled: *The Kinsman-Redeemer in the Light of the Virgin Birth*; *Will a Secret Rapture Precede the Second Coming of Christ?* and *God's New World Order*. He has also written pamphlets, booklets and articles which have been published.

As Instructor of Theology, Homiletics and Bible Introduction, Mr. Fletcher's ministry in Toronto Baptist Seminary has been a benediction to all with whom he has been associated. Kindly in disposition, firm in his convictions, emphasizing by example and precept the importance of living the Gospel as well as believing and

preaching it, he has endeared himself to the students, faculty, trustees and the whole Jarvis Street family. He is a teacher to the manner born, possessing gifts of insight and wisdom, with facility in expressing his thoughts clearly, vividly and concisely. As a Christian gentleman and loyal friend of many years' standing, he was highly regarded by Dr. Shields, and they had happy fellowship together in the things of the Lord.

Because of these conspicuous gifts as Pastor, Teacher, Leader, Writer, Witness and Friend, Toronto Baptist Seminary desires to confer upon Rev. George B. Fletcher the degree of Doctor of Divinity, *Honoris Causa*.

VALEDICTORY ADDRESS

By Samuel Pourret, B.Th.

Delivered at the Spring Convocation, Toronto Baptist Seminary, May 2, 1957

Mr. President, Members of the Senate, Members of the Student Body, Christian Friends:

We are gathered in this beautiful auditorium with one end in view — that of glorifying the God of our salvation: "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb" that has redeemed us unto God by His blood!

As members of the graduating class, we shall remember this day as one of the greatest in our Christian experience. This is the day when we cannot help thinking of the years that have swiftly gone by. We, as fourth year students, members of the graduation class, are the last privileged ones that have heard Dr. Shields' voice in the halls of the Seminary which he loved so much: it was in October 1953 that the great prophet and teacher from God lectured to us for the last time. We cherish his memory, and praise the Lord for his remarkable ministry.

This is the *day of partings*. We can say with the hymn writer: "When we asunder part, it gives us inward pain." It will be indeed painful to leave you, members of the Faculty and fellow-students that will go on here. It is like leaving a church to which one has become vitally attached — a church that is not exactly baptistic, with its hierarchy of teachers and the implicit obedience we owe them! But, a true body in many respects: we have sung, we have prayed, we have worshipped, we have laboured together; together, we have wept and we have rejoiced,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

In the same way we shall part from the fellowship of Jarvis Street Baptist Church. We shall all miss you; for we have learned to love you in the Lord. We have associated ourselves with your trials of recent years. We have shared your sorrow of heart when your great pastor went home beyond the skies, two years ago! We shall never forget the great services of this church on the Lord's Day, the impressive communion services, the enriching Thursday night lectures, the uplifting Saturday night prayer-meetings. The zeal, consecration and kindness of your present pastor will be a constant example and inspiration to us.

This is a *day of thanksgiving*. We are truly humbled as we count the many blessings which, in God's provi-

dence, have been showered upon us. We would not fail to thank all those who have contributed to the support of this institution: those who have kept our Seminary pantry full, those who have sent in financial help, those who have prayed. We would also thank God for the consecrated professors He has chosen as instruments to impart to us a deeper knowledge of His Word. We thank them for what they patiently taught; and we thank them for what they have been — "living epistles known and read" of all of us. To you all, then, goes our deepest, most genuine, gratitude.

This is a *day of great expectations*. A thrilling future lies before us: a future made up of tears and laughter, trials and victories. May our feet be instrumental in bringing good tidings of good things! May our lips be truly touched with the glowing coal from the altar! May our eyes be looking up unto Jesus, the "Author and finisher of our faith"! May our whole lives tell for Him, yea — and this is my ardent desire for every one of us as we go forward in this land or in the regions beyond — may our lives be living incarnations of His priceless Word!

PRIZES AWARDED MAY, 1957.

	Per cent.
DR. T. T. SHIELDS MEMORIAL PRIZES	
Best student in Fourth Year: SAMUEL POURRET	91.8
Best student in Third Year: MARGARET EDDY	86.4
J. E. JENNINGS MEMORIAL PRIZES	
Best student in Second Year: PETER TYSON	90.4
Best student in First Year: EDWIN FRY	88.7
MARTHA HOLLISTER MEMORIAL PRIZE	
Proficiency in Church History: Mr. Samuel Pourret by reversion to RAYMOND REED	89.5
ELIZABETH ELLEN LINDSAY MEMORIAL PRIZES	
Proficiency in English: Tyson by reversion to Fry to Reed to Eddy to ROGER GREEN	79.5
Proficiency in Greek: Reed by reversion to Eddy to Tyson to Fry to Green to MESSA DENCHA	89.7
Proficiency in Hebrew: Tyson by reversion to Green to JOHN HAYES	84
Proficiency in Life of Christ: Tyson by reversion to Fry to Green to ROSS FERGUSON	81.8

THE MID-WEEK SABBATH

Let us interrupt the flow of the week, and rear up another Sabbath in the middle of it. And, as those who swim mighty streams do stop, panting, to rest upon some midway rock ere they plunge again into the tide, so let us rest here, lifted up above the tumult of earthly care, and gain strength, before we go down into the dark ford, for the farther shore — the Sabbath.—BEECHER.

The Jarvis Street Pulpit

Great David and His Greater Son

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Thursday Evening, August 28th, 1930

(Stenographically Reported)

"And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

"And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

"But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

"And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands."

—II, Samuel 18:1-4.

THERE are few more instructive histories recorded in the Word of God than that of David the son of Jesse. His life at so many points parallels and illustrates that of our Lord. So generally is that true that many of the Messianic Psalms, which ultimately relate to our Lord, and which must find their full complement — their complete fulfilment — through Christ, have their historic basis in the life and experiences of David. And beyond doubt, just as the things which happened to Israel in their wilderness journeyings were providentially ordered, and happened to them for types, and are written for our learning upon whom the ends of the age have come, so the life of David was providentially ordered that his experiences might form the basis of those scriptures which describe the ultimate triumph of our Lord Jesus Christ. You will remember how frequently in the New Testament the name of David and the Lord Jesus are brought together. He is indeed described as, "The Son of David," "and the root and the offspring of David, and the bright and morning star."

One very interesting parallel you will find in that portion of David's history which relates to Absalom's rebellion, when, temporarily, there seemed to be a complete reversal of the order of things, and he who has been so popular that whatsoever he did pleased all the people, was despised and rejected of his own people, and driven from his own city again into exile. This chapter relates to that period when man after man of his trusted counsellors had turned traitor, so that even Ahithophel had given his superior wisdom to the advantage of the enemy. David left his city and went out again into the wilderness. Going up the Mount of Olives he wept as he went — his tears prophetic of the greater tears of great David's Greater Son, where in the same place He should say, "Weep not for me, but weep for yourselves, and for your children."

This chapter tells of how David summoned those who were with him to battle. He numbered the people that were with him. For a while Absalom had it all his own way. It seemed as though there were no possibility of turning the tide. Hour after hour tidings were brought to the king of some new defection, of some new betrayal by some trusted friend. But at last David numbered the

people that were with him. He was at Mahanaim — very significantly, the place of two hosts. It was to this place, long before, Jacob came when he said, "With my staff I passed over this Jordan; and now I am become two bands." At this place David had been ministered to by Barzillai, and Shobi, and a number of others, including Ziba — who even in that dark day turned traitor, not so much to the king as to his own immediate master. A mixed company ministered to David in that dark day. But when thus he had been ministered to of the sustenance of those loyal hearts — with one or two that were disloyal thrown in — and had been given "honey, and butter, and sheep, and cheese of kine", he gathered the people together and numbered them, and organized them with captains of hundreds, and captains of thousands. The devil sometimes seems to have his own way, but when the Lord of hosts goes forth to battle, when He girds His sword upon His thigh, as the Most Mighty, we may be sure that victory will result.

On this occasion David divided the great host into three armies, and he appointed Joab as captain of one, and Abishai, Joab's brother, was general of another army, and Ittai the Gittite was general of the third. You remember who Ittai was: he was not an Israelite. He came from the city to which Goliath belonged; he had been an alien, but he had been won to David's side; he was a new recruit, and had commanded six hundred men in David's time of extremity. Now, when others left him, this stalwart Gittite stood by the king's side, and was appointed as one of the army leaders. And when thus he had organized his army, David said, "I will surely go forth with you myself also." But the people said, "Oh, no, thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore you stay at home, and succour us out of the city."

What a suggestive word that is of the battles we must fight, and of the way in which we must fight them! I want you to look at this text from two or three angles this evening.

I.

First: as AN INSPIRING EXAMPLE to us. Here were a company of people who were willing to bear the

brunt of the battle. They were not looking for an easy place; they were not seeking a sector of the great battle line where there would be few hazards: *they were quite ready to take the front line trenches*, and to bear the full force of the enemy's blows. There was not a coward among them: heart and hand were joined together in defence of the cause of their rightful lord and king. You will remember the Apostle Paul admonished Timothy to endure hardness as a good soldier of Jesus Christ. Christians ought to expect to have a hard time. We have no right to expect that life for us will be easy. We live amid aliens; we must spend our lives in an enemy's country. We are away from home, fighting on a foreign soil where everything is against us, and we ought to expect that we shall have to endure great hardships, great privations; through much tribulation are we to enter into the kingdom of heaven: "The kingdom of heaven suffereth violence, and the violent take it by force." The modern church has been cursed by a soft gospel which is no gospel at all. Standards have been lowered, and people have been given to understand that all the fighting is over; and that the Christian course now is nothing more than a grand march, with gold braid, and flying banners, and sounding trumpets, and the enemy far away. The fact is that those who stand with great David's Greater Son today are at Mahanaim where two hosts meet. We are at the parting of the ways: we are at the place where we must wrestle not against flesh and blood, but against "principalities and powers". In our individual lives, whether in church, or at business, or wherever we go, we must fight even while we pray.

I was struck with something I read in the paper yesterday — a most extraordinary thing: a man was bitten with a rattlesnake in an aeroplane four or five thousand feet above the ground, above the clouds. A rattlesnake had stowed itself away, and it followed him even into the heavens.

A woman came to me once and said, "How is it, Pastor, that I am never so much distressed in my mind as when I try to pray? — when I bow before God it often seems as if all the devils in the pit were let loose upon me." "Well," I said, "they are let loose upon you just because you do pray. The devil will pursue you even up to the Mercy Seat." Indeed, when you wait upon God, and "mount up with wings as eagles" you will find that old serpent has stowed itself away in the tonneau, or whatever you call it, where the air man operates his controls. He is fighting all along the way — there is no getting away from it.

Every true Christian is either fighting, or compromising, or surrendering — and when you compromise you do surrender. You might just as well wave the white flag at once as wave a pocket handkerchief with a coloured border on it, and say that is the Union Jack. You know that is the way some people do — they don't altogether surrender; they just go a little way! We need to be like those men who gathered to the standard of David, and went out to do battle for him. Do not think it is over. We had to do some fighting in this church a few years ago: we did not like it; we were hoping to get to the end of it. There are a lot of people who say, "Oh, let us have peace! We do want peace!" It is a bad thing for Christian people to have peace continually. The Lord never promised we should have it. He said, "In the world ye shall have tribulation." He told us we should have it; He never promised us anything else than that; and

we shall have it to the end of the chapter if we are true to Him.

Sometimes I am afraid for this church. I remember a passage in the book of Judges to this effect: "These are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan"; — so many lords of the Philistines, and the Hivites, and the Hittites, and the rest of them. The Lord deliberately left them in order that the rising generations should have to do a share of the fighting, that He might prove them.

I remember a time when I used to turn the pages of church history with a feeling akin to jealousy: I said to myself, "I was born into this world too late. Those were heroic days. It meant something to be a Christian in those days: it cost something to follow the Lord in the brave days of old." Ah, but we live in days when the same heroic spirit, the same holy boldness is necessary, if we would make any progress in the divine life. There is no place for the craven heart in the army of the Lord of hosts. Our David is still despised and rejected of men; He is the Lord's anointed; the kingdoms of this world shall some day become the kingdoms of our Lord and of His Christ.

Just now Ahithophel and Absalom seem to be in the ascendancy. But the Lord is looking, as David looked, for men who will accept great hazards; who will endure great hardness; who are willing to press the battle to the gate at great cost, because He is their Lord.

Another characteristic of those people was that *they had a very humble estimate of themselves*: they said, "We don't amount to very much. Why, if we were to flee away they would not care. We are not very important. And if half of us were to die they would not care. We are of very little importance." There is no danger, my dear friends, of any of us ever becoming too small: there is grave danger of our becoming too big. And if our own estimates of ourselves were to form the target at which the enemy was to aim, he would not need to be much of a marksman to hit us, for we are so big, sometimes, in our own estimation. Oh, it is a good thing to see how the Lord can dispense with people. I love to go through the pages of the Old Testament, and see the Lord putting His children to bed, and then going on with His work. It is most refreshing, and it is most humbling. You come upon a page of history when some great figure fills your horizon. For a while it is Abraham, and there is no one but Abraham. And then Abraham just passes away, and the record goes on. His place is taken by Isaac, and in turn by Jacob, and Jacob, the man of the heavenly vision, the man with the twelve sons of whom came the twelve tribes of Israel, he, too, passes away; and Joseph. And then we come upon that great character, Moses; and one wonders how ever God will do without Moses! Well you see, He made Moses, and He can make somebody else just as big as Moses, and bigger if He wanted him. And how wonderfully these chapters begin! Have you learned to link these books together, and to observe the unity of scripture, and to see how the same Author is writing all the way through? — that you have in Genesis the view point of One Who is the Contemporary not only of Abraham, Isaac, and Jacob, but of the Creator Himself: "In the beginning God created the heavens and the earth"; and the word of an eyewitness — but the same Spirit is writing. And then when you have got through with the Pentateuch about which men are to talk so much

in days to come, and God has summoned Moses to the hill top, and, like a mother putting a tired child to sleep, He has just put him to bed, and taken his spirit home so that "no man knoweth of his sepulchre even unto this day." And now when we come to the book of Joshua, of course we are going to have an elaborate photograph of this great man who had such great difficulties in carrying things on after Moses was gone! Are we! It says — and do not miss those little words; do not jump over them in your study of the Bible, listen: "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister saying, Moses my servant is dead, but I am still living." And that is how it goes on, all the way through the Book, and those men were wonderfully wise; they had real sense, and showed it by the fact that they had properly appraised their own littleness.

Oh, what a privilege to be allowed to serve in the army of the Lord! What a wonder that He should make use of such pigmies as we are! Do not walk on high heeled boots — or with them. I do not know how some people do it anyhow. It is not often I notice such things, but I saw someone to-day, a lady coming out of a house, and I really thought she ought to have crutches, or a stick of some sort; and I wondered what in the world was the matter until I saw she was trying to walk on stilts that were called shoes. Oh, there are a lot of people who try to do that, religiously; they are always on tiptoe; they are so important, with their heads in the clouds; and they think God cannot do without them. My brethren "If half of us die, will they care for us?" We are pretty small people, quite unimportant and the Lord could do splendidly without us.

Then we need to cultivate that grace of humility. I heard a story some years ago of Mr. Moody. He had a number of English friends at a conference in Chicago. They were staying in the dormitory of the Moody Institute, as it then was — not a very large place, not as large as it is now — and late at night, after they had all gone to bed, Mr. Moody walked about to see that everyone was comfortable. He found they were all in their rooms, and outside of every bedroom there was a pair of shoes. (You know, that is how they do in England: they just put their shoes outside so that they will be cleaned for the morning. I heard a minister say that the first time he was entertained in Canada he put his shoes outside his bedroom door, and he said, "They were there in the morning, nobody had taken them away.") Mr. Moody had been to England, and he knew what their custom was. He looked about to see how he could get the shoes cleaned. Everyone was in bed, but he found one student who was a little late. "Oh," he said, "Mr. So-and-So, look here at all these shoes that ought to be cleaned. Our English friends do not know our ways of doing things here; and we must not disappoint them. I would like to get these shoes cleaned." The student said, "Mr. Moody, I came here to study for the ministry, not to black shoes!" "All right," Mr. Moody said, "Do not trouble, Mr. So-and-So." And so when the important student had gone away to bed — Mr. Moody had travelled much, and knew how to do it — he went to one of the class rooms and got a piece of chalk and he gathered up the shoes, and put the number of the room on the bottom of them. Then he went somewhere, and found some brushes and blacking, and polished them as perhaps they had never been polished before, and returned them all to their places. A man

telling me of this after said, "If he had ever cleaned my shoes, and I had found it out, I should have had a glass case made, and kept those shoes in that case for the rest of my life. I never would have worn them." But that was indicative of the character of the man.

Oh, when we walk before God, He is so great that we become nothing at all; and anything we can do in His service confers upon us an honour, if it be but to give a cup of cold water in the name of a disciple. Do not let us suppose we are of great importance: let us form a very low estimate of ourselves; and when you have found the lowest possible estimate, then you will be guilty of the grossest exaggeration, — less than nothing is vanity, unless the power of God, and the grace of God should rest upon us.

Then you will observe that *these men were prepared to lay down their lives*: they counted not their lives dear unto themselves. There are not many of you here who remember Victor Fradley. There were three brothers, Victor, Will, and Herbert, all converted here. Victor and Will were the younger of the two, and they entered the army at the time of the war. They had a talk one night about the things of God, as they often did, and then bade each other good bye. They were in different battalions, but both battalions went forward to the front line. And that night Will was killed, and Victor was badly wounded — in the left leg, I think it was. They had to amputate it: they took off part of the leg. I saw him in London, I got him to come up to see me during the war and, with a company of others, we had supper together in a London restaurant. Victor used two crutches. By this time he had had, I think, about half a dozen amputations. They tried to save as much as they could of the leg, so they amputated below the knee, then above the knee, then right up to the thigh; and he had suffered terribly. As we sat there that night he told me about his last talk with his brother Will, and he said it was all about the Lord: "That is all we talked about, and I know dear Will went home to be with Christ." I said, "And how have you got along, Victor?" "Why, Pastor," he said, "I would not have missed it for anything!" I said, "You really mean that — handicapped for life!" "I know; I know all about that, but you know I did not join the army lightly; and when I joined the army I expected to die, I did literally offer myself, lay down my life, for my country. And you see I have got back one leg, and two arms, and tolerable health — far more than I had a right to expect, for when a man becomes a soldier even his life is not his own." Oh, it was a splendid standard, and I have reason to believe that he was just applying really to his patriotic service the principles which actuated him in his Christian life. I remember we got him a little car. When I was in England another time I saw him propelling himself in this wheeled chair that we had got for him here. He was a noble soul.

What I want to make clear to you is this: that no less than that is the standard of the New Testament for every Christian. You remember how they came to the Apostle Paul, and said, "Now do not go to Jerusalem, for if you do you will never come back alive." He replied that he did not know to what he was going, except that the Spirit witnessed that bonds and afflictions awaited him, but he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Oh, I hear people talking of perfection. I am amazed at the ignorance they display. How far far short are we of the standards of this Book! I remember that in the Russian-Japanese war one explanation of the invincibility of the Japanese troops was this: that they were taught that to die was a sure passport to glory: they wanted to die; they did not count life to be worth saving. You get a company of men, every one of whom is ready to die, and will stop at nothing; why such an army is not only invulnerable, but invincible: you cannot stand before them. And you cannot stand before a company of Christian people who have counted not their lives dear unto themselves. If we were willing to surrender life itself, how much could we do? "Oh," somebody says, "we have outgrown the Old Testament." Have we? Few of us ever come within leagues' distance of its exalted standards of what divine service means — a few paltry pennies, and we think we have made a sacrifice. A tenth! That is marvellous; is it? Not one tenth only, but ten tenths — all that we have — our Lord demands: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

I heard of someone in a Baptist church speaking to this effect, after someone had delivered an address at a women's meeting: one of the ladies got up and said, "I am sure, ladies, after this inspiring address to which we have just listened, many of us will be quite ready to surrender our bridge parties" and several other things of the sort until somebody else arose and said, "Some of us would like our speaker this afternoon to understand that we have no bridge parties to surrender: we left that behind us long ago."

"Neither if half of us die, will they care for us." Listen: "Ye have not yet resisted unto blood, striving against sin." Having a hard time, are you? You have not shed any blood for it, have you? It has not yet cost us much to be Christians.

They were exemplary in another manner, that *they had a worthy estimate of their master*. They said, "Thou art worth ten thousand of us." And in the measure in which they exalted him, they humbled themselves: magnifying him, they minimized themselves. We can always find somebody about our own size: we can find someone, if we look, just a little bit smaller at every point. We can always find some justification for little acts, and little service, and meagre giving, and grudging sacrifice: we can always find somebody who is doing less than we are — we stand upon our tiptoes, and rather congratulate ourselves on what we are. But oh, when we look at Him, where are we then? "Thou art worth ten thousand of us": "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Read that eighth Psalm: It is a good lesson in humility: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over all the works of thy hands; thou hast put all things under his feet." The New Testament tells us, "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." He is worth ten thousand of us. Have nothing to do with anybody who minimizes Christ. A brother sent me some extracts from an address delivered at a young people's

meeting, which was mentioned in a Baptist paper — *The Canadian Baptist*. The address was based on the text in Luke, about Jesus growing in wisdom and stature, and so on. And among other things, he told about how Jesus discovered Himself; and after a while He discovered God. No! He did not discover God — He declared Him! "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." I will have nothing to do with any man who seeks to minimize the Lord Jesus Christ. You cannot exalt Him too much; you cannot exaggerate when you seek to magnify Him. And when you have done the utmost, the half has not been told: He is worth ten thousand of us.

II.

Just look a moment at this INTERESTING COMPARISON: when David and his people are going forth to the battle, the company come to him for enumeration, passing him by the gate, and he longs to go forth with them, but they declare that HE IS WORTH TEN THOUSAND OF THEM. So he is.

[His honour had been dragged in the mire. Shimei had cursed him as he passed by. He had been called a son of "Belial". And those men felt that nothing was more important than that their Lord should be vindicated, and His honour upheld. You and I, dear friends, are sometimes rather troubled about our reputations. There are a lot of ministers very much troubled about their reputations. They do not believe in fighting, in contending for the faith: they believe in being peaceable with everybody; until somebody suggests that the dear man got only seventy-five on a certain subject in his course, where he got seventy-six and a half. And the moment anyone reflects upon his scholastic honour, even if it be but one point, his fists are doubled, and he says, "I will not stand that." No; he is quite complacent, quite acquiescent when multitudes drag the honour of his Lord in the dust; but for his own honour he is supremely solicitous. Do not be over-sensitive, do not trouble about what anyone says. It will not make much difference in the long run what sort of name you have. We can afford to lose our reputations, because we have not very much to lose anyhow. It does not make much difference what people say about us; but He is worth ten thousand of us: do not let anyone speak ill of Him. Insist that His Name shall be honoured, no matter what people may say about you. It is veritably true that for the on-going of His righteous purposes the honour of His name is indispensable — yours is not. Let it go. If you are right, God will vindicate you in due time; and if you are wrong, the less you say about it the better for you. He is worth ten thousand of us.]

And *as a warrior*, how true that was! Oh what experiences David had had. This was he who matched himself, and his prowess against Goliath, the champion of Gath; this was he who had returned victor from a hundred fields of battle that had been victoriously fought. He was a warrior worthy of any foeman's steel. And they said, "Why, we cannot fight; we are nobodies compared with David. If we die that does not mean that the cause is lost. But if the king should die, then everything is lost." What a warrior he is! What experiences he had! Really, are we not sometimes amazed at our own unbelief. It is said that Jesus marvelled at the unbelief of men. No wonder! And we ought to marvel at our own stupidity sometimes, that we should ever, for a moment,

suppose that we are so important, and our lives so complicated, and our problems so difficult, our foes so numerous, that our glorious Captain cannot take care of us. He is worth ten thousand of us: "He taketh up the isles as a very little thing." It would be a pretty small island that would be no bigger than you, do you not think? Why, He can look after us.

Oh, if I had time I would speak of *his power* when all Israel were trembling, and with bated breath were telling each other about the great champion, and how he had said, "Send me a man to fight with me." And this man, David, accepted the challenge, and single-handed he put all the hosts of Philistia to flight, so that there was a great rout. So is it with our Lord Jesus.

III.

But I want to say this before I let you go, for after all it is the most important part, and let me offer this suggestion to you students, and Bible teachers; whenever you are looking into the Old Testament for an illustration of New Testament truths, look diligently for that which you may use as a comparison, which will illustrate the truths of the gospel, and you will find many parallels, as I have tried to show you this evening; but you will never find an exact parallel; you will never complete your story without having to proceed from comparison to contrast, because there will always be a point at which all analogies will break down, and you say, "I have not my illustration yet." You sang this hymn to-night:

"Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore:
All are too mean to speak His worth
Too mean to set my Saviour forth."

You will always need your point of contrast as well as comparison to show how Jesus transcends all others; how what He does surpasses what anybody else can possibly do.

Well now, what is THE CONTRAST? This: in the first place *they were afraid to have David go to the battle lest he should be mortally wounded.* They said, "Your life is of such value that we cannot afford to have you exposed to the darts of the enemy. Some arrow may find its way to the king's heart; then what should we do. No! No! the king is worth too much to put him in the forefront of the battle." Ah, but my friends, we have a Captain of whom that cannot be said, for you will remember He said, "I am he that liveth, and was dead" — or became dead — "and behold, I am alive for evermore." Nobody can kill Him; they cannot drive the nails through His hands again — they are free to help me now — they can never drive another spear to His heart again, for He is ascended into the heavens, and is seated on the right hand of the Majesty on high. *We have a King Who will be with us for ever;* we have a Priest whose ministry will never end: "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost" — not 'from the uttermost,' though that is true, but "to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." After a little while we shall be separated. These pews, some of them, will be empty; the pulpit will be empty, and another generation will sit here some day; and they will talk about the people who

used to be here, and about the preacher who used to preach, and everything will be changed. But there will be the same King in the glory; the same Priest before the throne; He never changes. And we need not be afraid that He will be wounded in the battle, for He is the same yesterday, to-day, and for ever.

And then will you note this: they said to him, "*Succour us out of the city.*" What did they mean by that? "Go back there in the city and we shall remember that you are there, and by the inspiration of your example, and by such direction as you may issue from the city, we will fight the battle while you will be out of harm's way." What was it we heard a while ago, that Jesus ever liveth — do you remember it at the Hamilton Convention, until it was revised, a great confession of faith — that He died, and that He ever liveth to be the inspiration of His followers, and loud applause greeted that statement. "Succour us out of the city." No, that is not what the Bible says, "*He ever liveth to make intercession for us.*" He does really succour us out of the city for the reason that in that He was tempted, He is able to succour them that are tempted, the Bible says.

And then observe, David did not go forth with them to the battle: he stayed in the city. He said, "All right, what seemeth best to you I will do." And so he did not go forth to the battle. We must never talk like that to our Lord; *it is not what seemeth best to us, but what seemeth best to Him,* is to determine the course of the people. And mark you well, "No man goeth awarfare at his own charges." And when our great Captain says, "I will surely go forth with you myself also," He will do it, and nobody shall send Him back into the city.

I love to read that story of Joshua's going roundabout the walls of Jericho, but especially the chapter that precedes it. It was the night before the battle; the night before the great campaign was to begin. And Joshua had a vision, and he saw a man there, a great Warrior; and he said to himself, "I think on whatever side that man fights, there will be victory, whoever He is." And, tremblingly, he asked, "Art thou for us, or for our adversaries?" All burdens were lifted when the answer came, "As captain of the host of the Lord am I now come." And Joshua said, "I shall play second to-morrow; I will walk round the city with the rest of them; others may not see, but I shall see Him, for He is going forth with us to the battle."

My brethren, whatever fight you have, you have not to fight it alone. Whatever temptation you must meet, you need not meet it alone; whatever burden you carry you need not carry it alone; whatever sorrow you suffer, you need not suffer it alone. He will surely go with us Himself also, for said He, "Go ye therefore, and teach all nations . . . and, lo" — not 'I will be with you' but — "I am with you all the days, even unto the end of the age." And this is one of them. And He is with us now.

And then, my friends, in another, a deeper, and an infinitely greater sense than it was true of David, our Lord is worth, actually, ten thousand of us, *because He is with us.* In ancient days there was an army depressed by the overwhelming superiority of the enemy, and they had numbered the people just as they did in David's day, and holding a council of war, the officers said, "We are hopelessly outclassed; they have so many thousands, and we have but so many thousands." But their victorious general, who had never lost a battle, was silent for a while, and when they had painted the prospect in the darkest

colour, he rose and said, "True, soldiers, but how many do you count me for?" "Oh," they said, "that is another story."

Are you having a hard time down in the shop, down in the store? Poor Jarvis St. people, I am so sorry for you! They give you such a terrible time sometimes, do they not? You almost lose your reputation for sanity by coming here. Having a hard time? How many do you count Christ for? Is He not with you? "Well but you know, I am outclassed down there; I am outnumbered. There are not any Baptists where I am, I am the only one." How many do you count Christ for? He is worth ten thousand of you. In His strength you can overcome all your foes. Hallelujah! What a Saviour!

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain:
Who patient bears his cross below,
He follows in His train.

"The martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain;
He prayed for them that did the wrong:
Who follows in His train?

"A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?"

"A noble army — men and boys,
The matron and the maid —
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

MAY 20 RALLY

BETHANY BAPTIST CHURCH
HARRISTON

2.30 p.m.—Rev. R. J. Reed, B.Th.

7.30 p.m.—Dr. H. C. Slade

Supper will be served.

COME AND ENJOY THIS SPIRITUAL
FEAST

For Younger Readers

A LESSON IN HYPOCRISY

Woe unto you, scribes and Pharisees, hypocrites!—for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness (Matt. 23:27). A missionary who is the headmaster of a high school for boys, at Dehra Dun, India, found that two pupils had cheated by copying their essays from a book. Next morning at prayers, he said to his assembled classes, "I am going to show you a hypocrite." Then he held up a small beam from the roof of the house. It was about three inches square and six feet long. Three sides were perfect, nicely tarred. But when he turned it over the fourth side, which had been holding up the roof, was seen. It was hollow. The white ants, such terrible pests in India, had tunneled their way through until all the inside was eaten. They had left just the outside surface so that the beam still looked strong and smooth. After holding up the hollow beam, the missionary said, "I have not only found an 'it' hypocrite (beam) in this school, but also two 'he' hypocrites." He picked up the two essays, read a paragraph from each, and then the same paragraph from the book from which they had been copied. "Bakht Bahadur and Kunj Bihari Lall, come up here and face the class," the teacher ordered. Not a sound was heard as the guilty boys obeyed. Then the principal took the beam and banged it over the desk. It broke very easily because it was so thin and weak. Giving a piece to each of the boys, he told them to carry their "hypocrite" with them to each of their classes. It was to be laid on the desk as a reminder. The two ant-eaten sticks must have taught their lesson well, for in that school there is not a boy who does not know what "hypocrite" means, and who wouldn't hate to have one of these telltale sticks laid upon his desk as a sign that he had been a cheat.

—The Sunday School Times

THE MEANNESS OF THE SABBATH BREAKERS

How unutterly mean is the behaviour of the Sabbath breaker. It is as though a man had a large estate, and he said to his employees: "Now, I will give you to-day for yourselves — you need not toil a particle;" and then, at the close of the day, the employer should find out that they had been stealing out of the corn-crib, not content with the rest he had given them. Just so those do who, when God tells them to rest, and gives them an opportunity to rest, employ the hours for their own enjoyment, neglecting, or entirely overlooking the fact that God all the time on the Sabbath day is just as busy for them as He is on any other day. Their corn is growing just as rapidly on Sabbath as on Monday, Tuesday, Wednesday, Thursday, Friday or Saturday. Their bonds and mortgages are bringing just as much interest. Although God has given them a day of rest, He has not taken His hand from their worldly interests.—TALMAGE.

HILLS OF LIGHT AND JOY

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in, to go no more out forever.

INSTRUCTIONS IN SOUL-WINNING

By Charles H. Spurgeon

(Parts II, III)

"And he saith unto them, Follow Me, and I will make you fishers of men."—Matthew 4:19.

II.

BUT, secondly, and briefly, there is SOMETHING FOR THE LORD TO DO. When His dear servants are following Him, He says, "I will make you fishers of men"; and be it never forgotten that *it is He that makes us follow Him*; so that, if the following of Him be the step to being made a fisher of men, yet this He gives us. 'Tis all of His Spirit. I have talked about catching His spirit, and abiding in Him, and obeying Him, and harkening to Him, and copying Him; but none of these things are we capable of apart from His working them all in us. "From Me is thy fruit found," is a text which we must not for a moment forget. So, then, if we do follow Him; it is He that makes us follow Him; and so He makes us fishers of men.

But, further, if we follow Christ, He will make us fishers of men *by all our experience*. I am sure that the man who is really consecrated to bless others will be helped in this by all that he feels, especially by his afflictions. I often feel very grateful to God that I have undergone fearful depression of spirits. I know the borders of despair, and the horrible brink of that gulf of darkness into which my feet have almost gone; but hundreds of times I have been able to give a helpful grip to brethren and sisters who have come into that same condition, which grip I could never have given if I had not known their deep despondency. So I believe that the darkest and most dreadful experience of a child of God will help him to be a fisher of men if he will but follow Christ. Keep close to your Lord, and He will make every step a blessing to you. If God in providence should make you rich, He will fit you to speak to those ignorant and wicked rich who so much abound in this city, and so often are the cause of its worst sin. And if the Lord is pleased to let you be poor, you can go down and talk to those wicked and ignorant poor people who so often are the cause of sin in this city, and so greatly need the gospel. The winds of providence will waft you where you can fish for men. The wheels of providence are full of eyes, and all those eyes will look this way to help us to be winners of souls. You will often be surprised to find how God has been in a house that you visit: before you get there, His hand has been at work in its chambers. When you wish to speak to some particular individual, God's providence has been dealing with that individual to make him ready for just that word which you could say, but which nobody else but you could say. Oh, be you following Christ, and you will find that He will, by every experience through which you are passing, make you fishers of men!

Further than that, if you will follow Him, He will make you fishers of men *by distinct monitions in your heart*. There are many monitions from God's Spirit which are not noticed by Christians when they are in a callous condition; but when the heart is right with God, and living in communion with God, we feel a sacred sensitiveness, so that we do not need the Lord to shout, but His faintest whisper is heard. Nay, He need not even whisper. He

will guide us with His eye. Oh, how many mulish Christians there are, who must be held in with bit and bridle, and receive a cut of the whip every now and then! But the Christian who follows his Lord shall be tenderly guided. I do not say that the Spirit of God will say to you, "Go near, and join thyself to this chariot," or that you will hear a word in your ear; but yet in your soul, as distinctly as the Spirit said to Philip, "Go near, and join thyself to this chariot," you shall hear the Lord's will. As soon as you see an individual, the thought shall cross your mind, "Go and speak to that person." Every opportunity of usefulness shall be a call to you. If you are ready, the door shall open before you, and you shall hear a voice behind you saying, "This is the way; walk ye in it." If you have the grace to run in the right way, you shall never be long without an intimation as to what the right way is. That right way shall lead you to river or sea, where you can cast your net, and be a fisher of men.

Then, too, I believe that the Lord meant by this that *He would give His followers the Holy Ghost*. They were to follow Him, and then, when they had seen Him ascend into the holy place of the Most High, they were to tarry at Jerusalem for a little while and the Spirit would come upon them, and clothe them with a mysterious power. This Word was spoken to Peter and Andrew; and you know how it was fulfilled to Peter. What a host of fish he brought to land the first time he cast the net in the power of the Holy Ghost! "Follow Me, and I will make you fishers of men."

Brethren, we have no conception of what God could do by this company of believers gathered in the Tabernacle to-night. If now we were to be filled with the Holy Ghost, there are enough of us to evangelize London. There are enough here to be the means of the salvation of the world. God saveth not by many nor by few. Let us seek to be made a benediction to our fellow-creatures; and if we seek it, let us hear this directing voice, "Follow Me, and I will make you fishers of men." You men and women that sit before me, you are by the shore of a great sea of human life swarming with the souls of men. You live in the midst of millions; but if you will follow Jesus, and be faithful to Him, and true to Him, and do what He bids you, He will make you fishers of men. Do not say, "Who shall save this city?" The weakest shall be strong enough. Gideon's barley cake shall smite the tent, and make it lie along the ground. Samson, with the jawbone, taken up from the earth where it was lying bleaching in the sun, shall smite the Philistines. Fear not, neither be dismayed. Let your responsibilities drive you closer to your Master. Let horror of prevailing sin make you look into His dear face who long ago wept over Jerusalem, and now weeps over London. Clasp Him, and never let go your hold. By the strong and mighty impulses of the divine life within you, quickened and brought to maturity by the Spirit of God, learn this lesson from your Lord's own mouth: "Follow Me, and I will make you fishers of men." You are not fit for it, but He will make you fit. You cannot

do it of yourselves, but He will make you do it. You do not know how to spread nets and draw shoals of fish to shore, but He will teach you. Only follow Him, and He will make you fishers of men.

I wish that I could somehow say this as with a voice of thunder, that the whole Church of God might hear it. I wish I could write it in stars athwart the sky, "Jesus saith, Follow Me, and I will make you fishers of men." If you forget the precept, the promise shall never be yours. If you follow some other track, or imitate some other leader, you shall fish in vain. God grant us to believe fully that Jesus can do great things in us, and then do great things by us for the good of our fellows!

III.

The last point you might work out in full for yourselves in your private meditations with much profit. We have here A FIGURE FULL OF INSTRUCTION. I will give you but two or three thoughts which you can use. "I will make you fishers of men." You have been fishers of fish: if you follow Me, I will make you fishers of men.

A fisher is a person who is *very dependent and needs to be trustful*. He cannot see the fish. One who fishes in the sea must go and cast in the net, as it were, at a peradventure. Fishing is an act of faith. I have often seen, in the Mediterranean, men go with their boats, and enclose acres of sea with vast nets; and yet, when they have drawn the net to shore, they have not had as much result as I could put in my hand. A few wretched silvery nothings have made up the great take. Yet they have gone again, and cast the great net several times a day, hopefully expecting something to come of it. Nobody is so dependent upon God as the minister of God. Oh, this fishing from the Tabernacle pulpit! What a work of faith! I cannot tell that a soul will be brought to God by it. I cannot judge whether my sermon will be suitable to the persons who are here, except that I do believe that God will guide me in the casting of the net. I expect Him to work salvation, and I depend upon Him for it. I love this complete dependence, and if I could be offered a certain amount of preaching power, which should be entirely at my own disposal, and by which I could save sinners, I would beg the Lord not to let me have it, for it is far more delightful to be entirely dependent upon Him at all times. It is good to be a fool when Christ is made unto you wisdom. It is a blessed thing to be weak if Christ becomes more fully your strength. Go to work, you who would be fishers of men, and yet feel your insufficiency. You that have no strength, attempt this divine work. Your Master's strength will be seen when your own has all gone. A fisherman is a dependent person, he must look up for success every time he puts the net down; but still he is a trustful person, and therefore he casts in the net joyfully.

A fisherman who gets his living by it is a *diligent and persevering man*. The fishers are up at dawn. At day-break our fishermen off the Dogger-bank are fishing, and they continue fishing till late in the afternoon. As long as hands can work, men will fish. May the Lord Jesus make us hard-working, persevering, unwearied fishers of men! "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that."

The fisherman in his own craft is *intelligent and watchful*. It looks very easy, I dare say, to be a fisherman, but you would find that it was no child's play if

you were to take a real part in it. There is an art in it, from the mending of the net right on to the pulling it to shore. How diligent the fisherman is to prevent the fish leaping out of the net! I heard a great noise one night in the sea, as if some huge drum were being beaten by a giant; and I looked out, and I saw that the fishermen of Mentone were beating the water to drive the fish into the net, or to keep them from leaping out when they had once encompassed them with it. Ah, yes! and you and I will often have to be watching the corners of the gospel net lest sinners who are almost caught should make their escape. They are very crafty, these fish, and they use this craftiness in endeavouring to avoid salvation. We shall have to be always at our business, and to exercise all our wits, and more than our own wits, if we are to be successful fishers of men.

The fisherman is a *very laborious person*. It is not at all an easy calling. He does not sit in an armchair and catch fish. He has to go out in rough weathers. If he that regardeth the clouds will not sow, I am sure that he that regardeth the clouds will never fish. If we never do any work for Christ except when we feel up to the mark, we shall not do much. If we feel that we will not pray because we cannot pray, we shall never pray; and if we say, "I will not preach to-day because I do not feel that I could preach," we shall never preach any preaching that is worth the preaching. We must be always at it, until we wear ourselves out, throwing our whole soul into the work in all weathers, for Christ's sake.

The fisherman is a *daring man*. He tempts the boisterous sea. A little brine in his face does not hurt him; he has been wet through a thousand times, it is nothing to him. He never expected, when he became a deep-sea fisherman, that he was going to sleep in the lap of ease. So the true minister of Christ, who fishes for souls, will never mind a little risk. He will be bound to do or say many a thing that is very unpopular; and some Christian people may even judge his utterances to be too severe. He must do and say that which is for the good of souls. It is not his to entertain a question as to what others will think of his doctrine, or of him; but in the name of the Almighty God he must feel, "If the sea roar and the fulness thereof, still at my Master's command I will let down the net."

Now, in the last place, the man whom Christ makes a fisher of men is *successful*. "But," says one, "I have always heard that Christ's ministers are to be faithful, but that they cannot be sure of being successful." Yes, I have heard that, saying, and one way I know it is true, but another way I have my doubts about it. He that is faithful is, in God's way and in God's judgment, successful, more or less. For instance, here is a brother who says that he is faithful. Of course, I must believe him, yet I never heard of a sinner being saved under him. Indeed, I should think that the safest place for a person to be in if he did not want to be saved would be under this gentleman's ministry, because he does not preach anything that is likely to arouse, impress, or convince anybody. This brother is "faithful", so he says. Well, if any person in the world said to you, "I am a fisherman, but I have never caught anything," you would wonder how he could be called a fisherman. A farmer who never grew any wheat, or any other crop — is he a farmer? When Jesus Christ says, "Follow Me, and I will make you fishers of men," He means that you shall really catch men, that you really shall save some; for he that never did get any fish

is not a fisherman. He that never saved a sinner after years of work is not a minister of Christ. If the result of his life-work is nil, he made a mistake when he undertook it. Go thou with the fire of God in thy hand, and fling it among the stubble, and the stubble will burn. Be thou sure of that. Go thou and scatter the good seed; it may not all fall in fruitful places, but some of it will. Be thou sure of that. Do but shine, and some eye or other will be lightened thereby. Thou must, thou shalt succeed. But remember this is the Lord's word, "Follow Me, and I will make you fishers of men." Keep close to Jesus, and do as Jesus did, in His spirit, and He will make you fishers of men.

Perhaps I speak to an attentive hearer who is not converted at all. Friend, I have the same thing to say to you. You also may follow Christ, and then He can use you, even you. I do not know but that He has brought you to this place that you may be saved, and that in after years He may make you speak for His name and glory. Remember how He called Saul of Tarsus, and made him the apostle of the Gentiles. Reclaimed poachers make the best game-keepers; and saved sinners make the ablest preachers. Oh, that you would run away from your old master to-night, without giving him a minute's notice; for if you give him any notice, he will hold you. Hasten to Jesus, and say, "Here is a poor runaway slave! My Lord, I bear the fetters still upon my wrists. Wilt Thou set me free, and make me Thine own?" Remember, it is written, "Him that cometh to Me, I will in no wise cast out." Never runaway slave came to Christ in the middle of the night without His taking him in! and He never gave one up to his old master. If Jesus makes you free, you shall be free indeed. Flee away to Jesus, then, on a sudden. May His good Spirit help you, and He will by-and-by make you a winner of others to His praise! God bless you! Amen.

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 7 May 19, 1957

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

THE ACTS OF THE APOSTATES

Lesson Text: Jude 1-16.

Golden Text: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Introduction:

This brief Epistle was written by Jude or Judas, the brother of the James who wrote the Epistle of James, and who was a pillar in the church at Jerusalem (Acts 12:17; 15:13; Jas. 1:1). If it be true, as many think, that this James was the brother of our Lord (Gal. 1:19), Jude would also be His brother in the flesh. The time and place of writing are uncertain, but probably 67 or 68 A.D. is the approximate date. As in Second Peter, which resembles Jude in material and purpose, the Christian is admonished to be steadfast in the time of apostasy.

Outline of Jude:

- I. The Address: verses 1-3.
- II. The Apostasy: verses 4-16.
- III. The Admonition: verses 17-25.

Exposition:

- I. The Address: verses 1-3.

The General Epistle of Jude is plainly addressed to Christians, described in Scriptural language as sanctified, made

holy or separated from sin unto God by the Father. (1 Cor. 1:2; 1 Thess. 5:23), as preserved or kept holy in Christ who is their life (John 17:11-15; 1 Pet. 1:5), and as called into sonship and service by the Holy Spirit (Rom. 1:7). The three Persons of the Godhead are engaged in the salvation of the believer (1 Pet. 1:2).

As a devoted servant of the Lord (Jas. 1:1), Jude was anticipating with pleasure the writing of an Epistle concerning our great salvation, described as "common", not in the sense of that which is profane or unholy (Acts 10:14, 15), but with the connotation that salvation is a matter of common interest for all Christians (Tit. 1:4). But the Holy Spirit of God, Who inspired the sacred writings (2 Pet. 1:19-21), and also the sacred writings (2 Tim. 3:16), directed his attention to the necessity of warning the believers that they should "earnestly contend for the faith which was once delivered to the saints" (Phil. 1:27; 1 Tim. 1:18; 6:12; 2 Tim. 1:13; 4:7).

II. The Apostasy: verses 4-16.

Why was Jude directed to turn aside from his original intention? A new danger threatened the church, and the believers must bestir themselves to action. Apostasy was becoming increasingly prevalent, and they must defend the faith against the assaults of impious men and not stand idly by while they were being robbed of the sacred Gospel which had been committed to their trust. Certain men were stealthily worming their way into places of leadership, ungodly men, apostate men, men who wilfully rejected and actively opposed the truth of God, and whose misdeeds had been the subject of prophetic warnings (verse 19; Matt. 24:11; Acts 20:30; 2 Cor. 11:13; 1 Tim. 4:1; 2 Pet. 2:1). These false teachers twisted the Gospel to make it appear as though the grace of God allowed men to continue unchecked in their own wicked ways (Rom. 6:1; 1 Pet. 2:16; 2 Pet. 2:19; 3:16), arguing that if a man is justified by grace apart from works, then good works are of no account. They overlooked the fact that we are saved "unto good works" (Eph. 2:10). They also denied that Jehovah was God alone (verse 25; 1 Tim. 1:17; 6:15, 16) and that Jesus Christ was the Lord Jehovah (1 John 4:1-3; 5:1; 3 John 7, 9).

God's people could judge of the wickedness of these apostate teachers and the punishment awaiting them by recalling the fate of such leaders in the past. The Israelites who defied God were overthrown in the wilderness (Numb. 14:29, 37; 26:64, 65). The fallen angels who transgressed the commandment of God had been doomed to destruction (2 Pet. 2:4). Sodom and Gomorrah and the surrounding evil cities, centres of unspeakable iniquity were visited with fire and became examples of the eternal judgment awaiting those who scorn the law of God (Gen. 19:24; 2 Pet. 2:6).

The leaders of Jude's day were characterized as filthy dreamers, men full of evil imaginings (Gen. 6:5; Jer. 33:25-28); as those who defile the flesh or corrupt the nature of men (2 Pet. 2:12); as those who despise dominion or scorn the control and rule of God over their hearts (2 Pet. 2:10; 3:3); and as those who speak evil of dignities, who do not shun to treat with insolence those whom God has placed in high positions. They would not follow the example of Michael the archangel (Dan. 10:13), who did not presume to rail even against the Devil himself, probably at the time when the Adversary was attempting to snatch from him the body of Moses, as the archangel was bearing it aloft to heaven (Deut. 34:6). These impious men are insolent in their speech and corrupt in their behaviour.

Like Cain, these wicked men walk in unbelief and disobedience (1 John 3:12); like Balaam they walk in greed, grasping after the wages of unrighteousness (Numb. 22:5, 7; 2 Pet. 2:14); and like Korah they despise and defy the servants of God (Numb. 16:1-3, 31-35). As they boldly join the Christians in the love feast preceding the communion service, although unworthy to have a part in that holy fellowship (1 Cor. 11:29), they are like harpies, unclean birds which swoop down upon tables where food is spread, defiling it.

These iniquitous leaders are false shepherds, greedily feeding themselves instead of ministering to the hungry flock (Ezek. 34:8, 18). They resemble clouds which promise rain in the time of drought, but disappointingly give out no moisture, clouds that drift about at the mercy of prevailing winds.

Like trees whose fruit withers before maturing, they afford no nourishment or refreshment to anyone. The trees also wither and are uprooted, as being a curse to the very ground.

Again, these false teachers are likened to the waves of the sea, tossing about in foaming anger, bringing death and destruction. Instead of being like stars to reflect the glory of their Maker, as they move in their proper orbits, these men are like stars which wander from their ordered paths, hurling themselves into space, doomed to darkness and desolation for ever (Rev. 8:10, 11; 14:10, 11; 20:10; 21:8).

The judgment reserved for such apostates was prophesied by Enoch (Gen. 5:18, 24), who foretold the coming of the Lord in glory with His saints to bring condemnation upon all such ungodly men (1 Thess. 3:13; 2 Thess. 1:7-10). They will receive just punishment for all their wicked actions and words. They murmur and complain against God, defying Him and insolently refusing to order their ways after His commandments. Casting aside all thought of coming judgment, they speak in a proud, boastful manner and curry favour with the so-called great men of the world (Jas. 2:1), and they trample upon all principles of truth and justice.

Daily Bible Readings

May 13—Ezekiel Warns Against False Teachers	Ezek. 34:1-19
May 14—Paul Warns Against False Teachers	2 Tim. 3
May 15—Peter Warns Against False Teachers	2 Peter 2
May 16—John Warns Against False Teachers	2 John
May 17—Punishment Visited Upon Disobedient Israel	Psa. 106:6-27
May 18—Punishment Visited Upon Rebellious Korah	Numb. 16:1-3, 31-35
May 19—The Doom of Apostate Leaders	Rev. 20

Suggested Hymns

The Son of God goes forth to war.
Firmly stand for God.
Stand up, stand up for Jesus.
There's a royal banner.
Only an armour-bearer.
Almost persuaded.

'Twas a SHEEP—NOT A LAMB

'Twas a sheep, not a lamb, that went astray
In the parable that Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold;
And out on the hilltop, and out in the cold,
'Twas a sheep that the Good Shepherd sought;
And back to the flock and back to the fold
'Twas a sheep that the Good Shepherd brought.
Now, why should the sheep be so carefully fed,
And cared for, even to-day?
Because there is danger if they go wrong
They will lead the lambs astray.
The lambs will follow the sheep, you know,
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So still with the sheep must we earnestly plead,
For the sake of the lambs to-day
If the lambs are lost, what a terrible cost
The sheep will have to pay. —Selected

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