

# The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## "EXCEEDING MAGNIFICANT"

David had built a great house for himself, and conceived the idea of building a house for God. He had devoted himself unsparingly to the considerations of his own interests, when it dawned upon him that he dwelt in a house of cedar while the ark of God was dwelling within curtains. He sent for Nathan the prophet, and communicated his thought to him. The prophet approved of his proposal, and bade him do all that was in his heart. But when the word of the Lord had come to Nathan, he returned to David to say, that for certain reasons God would not permit him to build Him a temple, but that it should be built by his son Solomon.

When David knew that he began at once to gather material for the house which Solomon was to build. "And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death."

Through the medium of this scripture, we may get a view of how the work of God in the world appears to one whose eyes were opened, and who has had experience in the things of God.

### I.

Here is a view of what mortals are permitted to do for God in the world: to build Him a house. That figure may well be taken as comprehending all that God would do for Himself through men. His whole purpose in human history will be fulfilled when it shall be said, "The Tabernacle of God is with men".

Sin is an attempted eviction of God from human life. It is an attempt to drive God out of the world, and to leave Him without a dwelling place among men. When God chose Israel to be His people, He ordained a tabernacle in the midst of His people that it might be known that He was come back to dwell in peace and grace among His human creatures.

Jesus was "God manifest in the flesh". He came to manifest God, to teach men their relation to God. And

He testified of Himself that He had not where to lay His head. He had no house, no dwelling place, no home of any sort among men. When every man went to his own house, Jesus went to the Mount of Olives. But He gave men the opportunity of providing Him with a house. He never declined to enter a man's house when invited, but often when His help was sought chose to invite Himself. He said to Zaccheus, "To-day I must abide at thy house". And that was a parable of the purpose of redemption, which is that God may find a home among men, and that men may find their home in God.

That is the end of all Christian effort, whether put forth by individual believers, or by the church collectively, it is to find a house or build a house for God. Soul-winning is house-hunting; it is being a key in the hands of the divine Landlord, to open a door into the human heart for God. That is the end of all missionary effort, to find a place for God in all lands, and among all nations, to bring precious stones from afar as David did, "onyx stones, and stones to be set, glistening stones, and of divers colours, and all manners of precious stones, and marble stones in abundance" to be built together to make a house for the Lord, to be "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 unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

There is a sense therefore in which all the material interests of the church are a part of this building. These material houses may or may not be temples of God, but they are chiefly the scaffolding to the spiritual temple, they are used to put the spiritual stones in place. And the scaffolding is important. As David gave gold and silver, "and the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly . . . then the people rejoiced, for that they offered willingly, because with perfect heart

they offered willingly to the Lord", so we may of our substance and service contribute to-day for the building of an house for the Lord. There should lie behind all Christian plan and purpose David's spirit, "Lord, remember David, and all his afflictions: How he sware unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob".

Let us not miss the view of this inspired seer when he speaks of "the house that is to be builded for the Lord". He does not say, "The house that I should like to build", or "That ought to be built", but "The house that is to be builded for the Lord". There was a time when David thought that He had himself originated the idea of a permanent house for God. But when the Lord had spoken, he learned that his thought was born of a kind of divine telepathy: that God had long before planned His own house, the plans and specifications were all prepared, and in due time the house was to be built. And David learned that he was privileged to co-operate with the divine purpose in carrying out the plans.

Let us never forget that: the house is to be builded for the Lord. He has dwelt in a tent, and in a tabernacle, but some day He will fully repossess Himself of His property, and who knows but that He may come soon? But whether or no, in His own time the vision shall be fulfilled: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God."

## II.

But in the scripture we have quoted, David speaks also of the greatness and the glory of the house. If we could think of such work as we do as being rendered to God Himself, how vastly better would be the quality of our service! What is done for God must be the best. "The work is great", said David, "for the palace is not for man, but for the Lord God". Hence it "must be exceeding magnificent, of fame and of glory throughout all countries". No expense was to be spared; gold and silver and precious stones were to be used. Nothing could be too good for the Lord. No sacrifice was too great. The very best of everything was to be employed in the building.

And that should characterize all our work for God. Nothing haphazard, or slipshod, will do in His house. Whether it be hearing, or preaching, or praying, or teaching, or giving, whatsoever we do should be the best of which we are capable, because it is for God.

This principle applies to the sanctification of our own souls. We are the temples of the Holy Ghost. The house should be exceeding magnificent. We have been told that some housewives, when they are expecting certain guests, even though to the ordinary ob-

server there is hardly a speck of dust to be seen, must see that the house is given special treatment for specially discerning eyes. Could we remember that each day we are preparing an "habitation for the mighty God of Jacob" how careful we should be!

We may apply this principle to all our enterprises for the Lord. How worthy He is of great things! How worthy of our time and talents! What claims has the church, to which you belong, upon you? Are we in danger of thinking that God requires but little of us? Can we not catch the spirit of this holy, daring, enterprise? Now what shall we do for the Lord? Who then is willing to consecrate his service this day unto the Lord? Who will dare to claim that he gives himself as heartily to the Lord's work as he should? Shall we not help to build a house that will be of "fame and glory throughout all countries"? Is not our local work, wherever we may labour, worthy a heartier and more self-sacrificing service? And must we not spread the fame and glory of our Lord throughout all countries? God requires a great house to live in, "exceeding magnificent", and we must buy lots in the uttermost parts of the earth, as well as in every corner of our own land to make room for it.

## III.

But there is here a further important suggestion. It is the contribution which experience may make to the Lord's work.

This is the young man's day. In many walks of life young men displace men of middle age. It seems hardly worth while being born! When Job said, "My days are swifter than a weaver's shuttle, he was speaking of a hand loom. Now the loom is operated by electricity or steam. And how much more rapidly it flies! There is a place for young men in the work of the Lord. Young Solomon, indeed, will actually build the house. But we write on this occasion especially to men and women of maturer years. Youth needs its admonitions, but middle life is beset with dangers too, and the evening time of life may be as easily wasted or misspent as the morning.

David saw that there were some things Solomon could not do. Not that he was unwilling, but the day was too young for him. Youth looks upon life with its own eyes. It is not easy to teach the inexperienced. They are seeing things as new, and they think no one has ever seen them before. "Solomon is young and tender," said David. His ardour and devotion are praiseworthy, but as yet life in his view is without perspective. He has dug but few graves, the flowers in the garden are in full bloom, the sun is high, earth is very beautiful, and seems enduring. David remembers when the glow and glamour of it all were well-nigh too much for him. Ah, we must not judge young people too harshly. Was there ever an age that did not misjudge its youth? But there are some things in the work of God which other than young people must do.

Christian experience must make its contribution to the house of God. David had had his. He had perforce shed much blood upon the earth. He had tasted of the springs of life. He had made many investments in life, and he had learned which of the many paid the

best dividends. And with the years the greatness of God had been revealed, and he was able to contribute to the house as a young tender Solomon could not do.

And why has God dealt as He has with us? Why all this record of grace abounding? Why has He led you to put Him to the proof? How rich in experience He has made some people! Is it that we may lay down our task before our time, and leave the work to younger hands? The work of the Lord needs the help of those who have proved the vanity of temporal things. Once David had been interested in his own house of cedar, and had been not a little enamoured of earthly things. Now the voices of the evening called to him, and soon his house will be without a master, for, said he, "We are strangers before thee, and sojourners," as were all our fathers: our days on

the earth are as a shadow, and there is none abiding". And as his interest in earth waned, his interest in heaven increased, and the importance of God's house grew upon him.

Thus he devoted the evening time of life wholly to God. He had no hope of seeing the work completed, but he would make preparation for it. He had led an active life—a man of war—but would spend his last years in preparation for the house. So David prepared abundantly before his death, and when he died he left a great store of material for other hands to build into a house for God. What better close to life can be imagined freed from the more pressing anxieties of youth, than to spend the closing years in whole-hearted preparation for a house for the living God?

# An Example of a "Religious Spree"

Revs. J. C. Kellogg and Oswald J. Smith

On September 19th Rev. Wm. Fraser, Pastor of Ambassador Baptist Church, Windsor, was passing through Toronto, intending to leave on the midnight train. On Gerrard Street near the Gospel Tabernacle he met Rev. Oswald J. Smith, the Pastor of that congregation. Mr. Smith kindly invited him to come into the meeting, urging him to go to the platform and take part in prayer. From this Mr. Fraser asked to be excused, but as he had no engagement, went into the meeting. There he listened to an address by one, Rev. J. C. Kellogg, on divine healing. We will allow Mr. Fraser to report that meeting in his own words.

## Mr. Fraser's Report of Mr. Kellogg's Reference to Dr. Matthews.

"Mr. Kellogg announced that his subject for the evening was 'Divine Healing'; and he proposed to give unanswerable arguments which no man in the land had wisdom enough to deny or refute. He said he would produce his arguments from three sources: first, the Scriptures; secondly, the testimony of the church; and, thirdly, the testimony of modern science.

"After setting forth an extreme view, to the effect that it was unnecessary for a Christian at any time to be sick; and that such sickness was an evidence of being out of the will of God, he quoted one or two isolated passages carefully ignoring all other scriptures on this particular doctrine.

"He then tried to show that his view of divine healing, as already stated, was held and taught by many leaders in all the great denominations. And attempted to cite the testimony of outstanding men as approving his teaching on this subject. He began by reading an excerpt from the diary of John Wesley, where John Wesley is quoted as saying that there were a great many orthodox people who denied the supernatural and the miraculous, and attacked those who possessed in their ministry that which they themselves were lacking.

"Laying down the book from which he was quoting, Mr. Kellogg then said that if John Wesley had lived in this day, and could have stood in this pulpit, he would have gone farther and said that there were orthodox Fundamentalists who denied the supernatural, and attacked all those who had evidences of divine power in their ministry which they themselves lacked. 'For in-

stance,' he said, 'someone handed me a copy of a certain paper which contained an article entitled, *Religious Sprees*. The writer of this article attacked evangelism and evangelists; and his article was nothing but ridicule upon all those who dared to believe and preach a full gospel.' He referred to Jarvis St. Church as a 'religious sewer'."

"He then declared that the Presbyterian Church believed what he taught, and cited Dr. Mark Matthews of Seattle, Washington, as endorsing divine healing as preached and practised by Mr. Kellogg. He told of a campaign which he held in the First Presbyterian Church, Seattle, of which Dr. Mark Matthews is Pastor, and of the miraculous healing of a young woman who had been born deaf and dumb; and of a request by her friends that he pray for her. After praying for her recovery, she was instantaneously healed, and while the healing was not immediately completed she received her hearing and her speech, which gradually improved until she was able to hear and speak perfectly. The last time Mr. Kellogg heard of her she was preaching the gospel on the streets of Seattle.

"He also stated that Dr. Mark Matthews, his church officials, and his great church, had endorsed the J. C. Kellogg Campaign, and would always be glad to welcome him back to their church; and that Dr. Matthews, as the outstanding representative of Presbyterianism in America, represented the endorsement of his teaching by the Presbyterian Church."

## Barnum's Maxim.

The favorite maxim of P. T. Barnum, the great show man, is said to have been that the people like to be humbugged, and on that principle Mr. Barnum endeavoured to supply as many and as big humbugs as possible for their entertainment. The truth of Barnum's principle has been demonstrated again and again.

Perhaps in nothing are people more easily deluded than in matters relating to the ills of the body. The patent medicine vendor advertises a panacea for all the ailments of mankind. But invariably these various ills are specifically mentioned. We have read some of these advertisements for our own instruction, and have discovered that some severe effort of the will

was necessary to avoid being persuaded that one was not suffering from at least one of these many complaints.

An expert, of course, in many instances could show that the advertisement was untrue; for the reason that any kind of drug that would bring relief in the case of one ailment would almost surely aggravate another—in short, that the same medicine could not possibly be good for the whole list of diseases. Notwithstanding, men have become fabulously rich by exploiting the human tendency to which the devil himself gave expression in Job's day, saying, "All that a man hath will he give for his life." With such quackery we have no sympathy, and it has always seemed to us positively wicked thus to prey upon the weakness of human flesh.

But of recent years churches of all denominations have suffered from a plague of religious quacks, advocating so-called "divine healing." At this point, we would guard against any misunderstanding. We have the profoundest conviction that God does hear prayer for the sick, and that often He does so interfere as to restore to health persons who seemed to be incurable. In the church of which the writer is Pastor there are many meetings for prayer held weekly, and in practically every one requests are brought before God for the healing of the sick. But the doctrine so generally taught by these religious quacks, that it is everybody's privilege to have a perfectly healthy body, and to be healed of any and every disease for the asking, and that where healing does not follow, it must be because the patient is without faith, we believe to be cruel in the extreme.

#### The Cruelty of the Doctrine.

We have seen people tortured, and we have heard of others who have all but been driven insane, by the haunting fear that the sickness from which they suffered was due either to some wrong-doing on their part, or to a failure to believe. By this principle it logically follows that if the disease has made such progress as to render the patient unconscious, it is useless to expect divine intervention, because the patient himself or herself could not believe. It is because we believe that God does heal the sick, when in His infinite wisdom it is wise they should be healed, that we have repeatedly uttered our protest against the orgies of commercialized emotionalism conducted by these so-called "divine healing" quacks.

#### Bosworths and Price.

Toronto has been visited by these plagues again and again. One was conducted by the Bosworth Brothers, and still another by Mrs. McPherson's lieutenant, Dr. Price, with many lesser lights between. All these campaigns resemble each other at certain points: the people are invariably told wonderful tales of healings accomplished elsewhere. Usually the person healed lives at a pretty safe distance from the sphere of operation where the testimony is given. When these experts are preaching on the Pacific Coast or somewhere remote from Toronto, very likely tall tales of healings in Toronto are told.

#### Not One Campaign Cure.

We have been Pastor of Jarvis Street Baptist Church, Toronto, for over twenty years. In all that

time we have never met with one solitary instance of genuine healing effected by these campaigns. Like every other evangelical pastor who believes in the supernaturalism of the Christian religion, and of the direct operation of the Holy Spirit, not only in the souls, but in the bodies of men, we believe we have seen many people healed in answer to prayer; but we have never known one benefited by these healing campaigns, although we have known many to be spiritually injured, and some, apparently, ruined.

#### Says Dr. Mark A. Matthews Approves.

It will be observed from what we have quoted above from Mr. Fraser that this Mr. Kellogg made use of the great name of the famous Pastor of the First Presbyterian Church, of Seattle, Washington, Dr. Mark A. Matthews, an ex-Moderator, unless we are mistaken, of the Presbyterian Church of the United States, to support his teaching. We have the privilege of Dr. Matthews' acquaintance. In 1924 the Baptist Bible Union held its annual meeting in the great auditorium of the First Presbyterian Church, Seattle, and it was our privilege to preach at the evening service on Sunday, at which Dr. Matthews presided. We have known him—for what all America knows him to be, a sound, sane, Presbyterian evangelical, standing squarely for the inspiration of the Bible, and for the great evangelical principles represented by the name, Presbyterianism.

We found it difficult to believe that Dr. Matthews would support such teachings as Mr. Kellogg's in respect to the matter of divine healing. We therefore despatched and received in the order given below the following telegrams:

"Dr. Mark A. Matthews, Toronto, Canada,  
First Presbyterian Church, Sept. 19th, 1930.  
Seattle, Washington.

"Kindly advise night letter collect whether one, J. C. Kellogg, held evangelistic and divine-healing campaign in your church, and whether during campaign young woman deaf mute, following Kellogg's prayer, received hearing and speech immediately; and whether said Kellogg was endorsed by you and your elders. Shall greatly appreciate reply.

(Signed) T. T. Shields."

"Dr. T. T. Shields, Seattle, Washington,  
Jarvis St. Baptist Church, Sept. 20th, 1930.  
Toronto, Canada.

"J. C. Kellogg and his wife joined our church as a layman. We afterward found that he claimed to be a minister under one of the groups like the Holy Rollers or Missionary Alliance. We never recognized him as an ordained minister. He was a member of this church simply as a layman. He never held evangelistic meetings in our church. We did organize a Gospel tent campaign in one section of the city, where he preached a week, but when he began talking about divine healing and other foolishness he was told that the teaching could not be carried on.

"After leaving us I believe he joined a Baptist Church in Tacoma and held meetings at other places, but he was in no way connected with this church when he was preaching his divine healing stuff. He was never endorsed by us, nor by our Session, in such practices and teachings. We have never heard of any girl being cured of deafness and dumbness by his preaching. He has not been a member of this church for some five or six years.

(Signed) M. A. Matthews."

"Dr. Mark A. Matthews, Toronto, Sept. 21st, 1930.  
First Presbyterian Church,  
Seattle, Washington.

"Thanks for your wire. Kellogg publicly declared last Friday evening that alleged healing deaf mute girl took place in your church, and in proof of his contention that so-called divine healing has been endorsed by the Church, named your session and church as representing Presbyterian endorsement. Was personally confident you would be unwilling your name should be used to credential such vagaries.

"Kellogg also declared former deaf girl now preaching Gospel in streets of Seattle. Trust you will permit me use your telegram to disassociate your name from such extravagances. Kindly wire me collect.

(Signed) T. T. Shields."

"Dr. T. T. Shields, Seattle, Washington,  
Jarvis St. Baptist Church, Sept. 21st, 1930.  
Toronto, Canada)

"No endorsement of Divine healing was ever given by the pastor, session or congregation of the First Presbyterian Church. Session and pastor are sane, sound, orthodox and fundamental. We never allow such vagaries. No deaf mute was ever healed in our church. Please correct the impression.

(Signed) M. A. Matthews."

It will be observed that, according to Mr. Fraser's report, Mr. Kellogg used the name of Dr. Mark A. Matthews, not only to support his divine healing teaching, but to credential himself, stating that he had held a campaign in Dr. Matthews' church, and that that church, with its Pastor, had endorsed him and his teaching. In the announcement of the services in Rev. Oswald J. Smith's paper, *The Tabernacle News*, it is said of Mr. Kellogg: "For three years he was associated with Dr. Matthews, Pastor of the largest Presbyterian Church in the world."

#### A Question of Fact at Issue.

The question at issue at the moment is not the scripturalness or unscripturalness of divine healing, *per se*, nor even of Mr. Kellogg's particular view of that subject: the question at issue is a question of fact. Mr. Kellogg says that he held a campaign in Dr. Matthews' church, and that he was endorsed by Dr. Matthews and his church. Dr. Matthews' telegrams deny the truth of Mr. Kellogg's statements. Furthermore, Mr. Kellogg refers to a particular case of a young girl, who was a deaf mute, being healed. Dr. Matthews' telegrams say he knew nothing of such a case of healing.

#### Mr. Kellogg Contradicts Dr. Matthews.

In an interview with *The Toronto Star* Mr. Kellogg is reported as follows:

"I will reply to Dr. Matthews", said Mr. Kellogg, somewhat as follows: "In reply to alleged telegram reported to have been sent by you to Dr. Shields, I am surprised that you would make such statements. For instance, you say that I preached only a week. I have before me newspaper clippings and advertising circulars used in your church and copies of your bulletins in which you heartily recommend me with such praises as 'Kellogg is doing fine work.'

"As far as healing is concerned, at the first meeting I held for you I publicly prayed for the sick. In your telegram you say you have never heard of any girl being cured of deafness and dumbness. You did hear of it, because I talked to you about it. It happened in the Inter-Bay Presbyterian Church. Thousands were talking about it. Miss Margaret Duffy is well known in Seattle. Time and again she has preached on the streets in the slum districts.

"If I were to mail copies of your telegrams to my friends who are members of your church, it would put you in a very embarrassing position."

Thus it appears that Mr. Kellogg sets himself plainly in opposition to statements of Dr. Mark Matthews.

#### Rev. Oswald J. Smith Approves Mr. Kellogg.

But a still more serious aspect of the matter, to us, is Rev. Oswald J. Smith's defence of Mr. Kellogg, and the fact that Mr. Smith entirely misrepresented the contents of Dr. Mark Matthews' telegrams. The telegrams contained much more than would appear from Mr. Smith's remark that, "he does not stand for divine healing as Brother Kellogg does". What Dr. Matthews' telegrams said was, in effect, that Mr. Kellogg's statement that he has been endorsed by Dr. Matthews and his church was an untruth. Dr. Matthews' telegrams imply that Mr. Kellogg has used Dr. Matthews' great name to support something of which Dr. Matthews entirely disapproves. Rev. Oswald J. Smith is not a simpleton. Neither he, nor Mr. Kellogg, would require twenty-four hours' time to give an answer respecting a question of fact. Any honest man can give an answer touching matters of fact immediately, and Mr. Smith knew perfectly well that Dr. Mark Matthews' telegrams implied that Mr. Kellogg's statement of Friday evening was not true to fact. Notwithstanding that, Mr. Smith said there was nothing in the telegrams to discredit Mr. Kellogg. If Mr. Smith, on reflection, holds to his position that there is nothing discreditable in a minister's stating what is utterly untrue to fact, he will thereby set up a new standard of ministerial conduct by which inevitably people will be compelled to measure Mr. Smith himself.

Any one of us may be deceived at times by some unusually audacious adventurer, but when once the character of such an one is disclosed, no public man can defend such conduct without bringing himself under the same condemnation. If anything were wanting to justify our article of June 25th, entitled, "Religious Sprees", Mr. Smith's conduct of this affair in the *Gospel Tabernacle* has supplied that justification.

#### Kellogg's Wednesday Meeting.

Yesterday's papers, both morning and evening, gave very full accounts of Mr. Fraser's attempt to read Dr. Matthews' telegrams at the Kellogg meeting. This, of course, had the effect of packing the *Gospel Tabernacle*, of which Mr. Smith is the Pastor, to its utmost capacity. It is not a large building, but packed as it was Wednesday evening, it may have held a thousand people. To ensure accuracy we had a threefold stenographic report of the meeting taken, by which we mean three independent reports were taken by three stenographers.

#### Mr. Smith's Burlesque.

Mr. Smith had announced the night before that Mr. Kellogg would reply to Dr. Matthews' telegrams. Mr. Kellogg's speech was largely made up of vulgar stories which would be a disgrace to any company of decent people, not to say a Christian assembly. We will not defile the pages of *The Gospel Witness*, nor pollute the minds of our readers by their repetition. Quite aside from the merits of Mr. Kellogg's attempt to refute Dr. Matthews' telegrams, his address was of such a character that Rev. Oswald J. Smith's approval of it stamped Mr. Smith as a manager of the coarsest type.

of religious burlesque, a manager who, to afford some new fillip to the jaded appetites of religious sensation-addicts, will admit any kind of performer to his platform.

This so-called "Doctor" Kellogg is obviously a man of no education, who is as cruel to the English language as he is to the sensibilities of all people of refinement. Although he had had copies of the telegrams at issue in his possession from Tuesday night, he stumbled over their reading as badly as a little child from the primary class might have done. He told his hearers that he "could have" sent telegrams to Seattle that would have embarrassed Dr. Matthews. He "could have" obtained telegrams from the United States which would have embarrassed Dr. Shields! He "could have" done—we do not know what he could not have done: we only know that he did not do it!

#### How Mr. Fraser Happened to be There.

We repeat what we have said before: Mr. Fraser happened to be passing through Toronto the evening of Friday, September 19th. He was standing on Gerard Street talking with a friend when Rev. Oswald J. Smith came along, and, after a very cordial greeting, invited him into the service and on to the platform to take part in the service in prayer. But for Mr. Smith's invitation Mr. Fraser would probably not have been at the meeting at all. Mr. Fraser did go into the service, however, and, meeting Mr. Smith just within the door, Mr. Smith repeated his invitation to Mr. Fraser to go up on the platform. In the after-meeting, where Mr. Kellogg was anointing a number of people with oil, and praying for their recovery, Mr. Smith approached Mr. Fraser and half apologized for what Mr. Kellogg had said; but later defended Mr. Kellogg up to the hilt.

Mr. Fraser's presence was not part of a "plot". We cannot blame Mr. Smith for planning it, for he did not know that Mr. Fraser was in the city until he met him on the street. And certainly Mr. Fraser nor the Editor of this paper planned it, for, so far as we know, Mr. Fraser was unaware of the meetings of the Tabernacle, and had never heard that such a man as Mr. Kellogg was in existence.

We have sent another telegram to Dr. Matthews this evening, informing him of Mr. Kellogg's denial of the accuracy of his telegrams. We expect to have a reply before our meeting of Thursday evening, at which we will deal with this question.

Mr. Kellogg, of himself, is not a man of importance in our view. He is here to-day, and will be gone to-morrow. We have been at the old stand for more than twenty years, and have seen many such charlatans come and go. We have dealt with him here more as an institution than an individual. We were never more sure of the justification of our article on "Religious Sprees", than we are to-day. In the days when we fought the open bar we had no quarrel particularly with the saloon-keeper as a man, but with the whole wretched business of making people drunk, and rendering them useless to their own families, and to the community. It is against this kind of religious debauchery of which Kelloggism is a type, we desire to warn the people.

We would remind our readers that on the Friday night Mr. Kellogg referred to Dr. Mark Matthews, and his

great church, as supporting his divine healing campaign. On Wednesday night he declared that Dr. Mark Matthews had changed, and for some reason had become very bitter against divine healing, and admitted that he had had differences with Dr. Matthews on the subject. Obviously, therefore, by his own confession, Mr. Kellogg used Dr. Matthews' name to support that toward which he knew, according to his later statement, Dr. Matthews had become "very bitter". That is to say, on Friday night when he used Dr. Matthews' name he knew, as he confessed on Wednesday, that Dr. Matthews was not in sympathy with that which he taught.

When a man knows that a certain other man has a large amount of money in the bank, part of which he would like to possess, and signs that man's name to a cheque without that man's consent, to obtain the money that belongs to another, the law calls him a forger, and prescribes severe penalties for his crime. Is there not a close analogy between that and the conduct of a man who, having no great reputation or prestige of his own, publicly uses another man's name to support and gain acceptance for principles to which he knows the man of reputation is opposed?

*The Gospel Witness* goes to a very great number of religious papers throughout the continent and the world. We think it would be a great advantage if editors would, in a brief paragraph, call attention to the performance of this J. C. Kellogg in Toronto, in order that others may be saved from the pernicious influence which such rantings in some quarters exert. Next week we shall give some account of our meeting of Thursday night, and any further communications we may receive from Dr. Matthews.

#### IRISH BAPTISTS.

By Rev. H. G. Hamilton, Austin, Minnesota.

Your correspondent is enjoying a vacation in the British Isles with headquarters in Belfast, Ireland. It has been said that Ireland would be a wonderful country if it had a roof over it! Since my being here it has rained twenty-four days out of twenty-six. Yet there is a fine optimism about the way an Irish peasant greets you if there is the faintest hope of fair weather: "A fine day, sir, thank God". The peculiar feature of Ireland's present story is that one can refer continually and critically to weather conditions without fear of becoming impertinent or offensive.

Irish Baptists are a sturdy, God-fearing folk, free from that element of annoyance called Modernism, which is the blight of our American Baptist institutions. Forty years ago they became independent of the British Baptist Union; since that time their growth has been phenomenal.

The Baptists of Ireland count fifty-two churches in their number, the outstanding of which are in Belfast. Great Victoria Street, whose Pastor is Rev. David Henderson, is the first Baptist church of Belfast. Harcourt Street Church, Dublin, organized in 1647, is the first Baptist church of Ireland. The Grove Church, possibly the youngest in Belfast, and now rated the largest in point of members, is a zealous, Bible-loving congregation with two pastors, Revs. Alexander Jar-

dine and David Wilson. It can truthfully be said that Pastor Jardine is the Dean of Irish Baptist pastors, a man whose faithful and fearless ministry God has blessed these many years. It was our joy and delight to minister to this great church. They appeared and acted as if they were still being fed on the "finest of the wheat".

While in conversation with Mr. Jardine one day he said, "I have a story to tell you of Dr. Shields". I listened earnestly. Said he, "You know Dr. T. T. Shields was in the Old Land some years ago, and was speaking in some of the English and Scottish Baptist churches. He was coming to Belfast, and the committee asked if I would appreciate having him in our church. I asked if they could assure me he was orthodox. They said they thought he was. 'Very well', I replied, 'if you are not sure of it we would not care to have him!' He spoke that day in the Great Victoria Street Church, and the people still talk of the power of his message—and I am still mourning that we lost the opportunity of having him in our church."

\* (Mr. Jardine has been slightly misinformed at this point. We preached at May Street Presbyterian Church in the morning, and at another Presbyterian Church (the name of which we do not recall) in the evening. We have always honoured Mr. Jardine for refusing to open his pulpit to anyone without being sure of his absolute loyalty to the Word of God. Some day we hope to have the privilege of occupying the pulpit so carefully guarded.

—Ed. G.W.)

The Tabernacle on Templemore Avenue, which was once the largest of all the Irish churches, but on account of the departure of her sons and daughters to America and the Colonies, and the opening of several mission churches, her membership is not as large as in former years. Still the blessing of God is felt. Souls are being saved, and the saints strengthened in the faith by the faithful adherence of its Pastor, Rev. Charles Willoughby, to the Book. Our visit to this church and our days of ministry there were much blessed of God.

Bangor, a beautiful seaside resort on the coast of Down County, is marked by an attractive but modest Baptist church. This edifice is an architectural ex-

ample to all spiritually-minded people. We were ushered into the study, and to our joy we found a goodly company of saints gathered with the Pastor around the Throne of Grace petitioning the Lord of glory for His blessing upon the ministry of the day. Our last service there was marked by a packed house, and the delightful fellowship we had with the faithful Pastor, Rev. David Burroughs, will linger as a fragrant memory with us for many years. An invitation to return in the near future for a Bible Conference and evangelistic campaign brought the happy visit to a close.

Ballymena, a quaint inland town, some fifty miles north of Belfast, was our next place of ministry. It is a centre of Presbyterianism, but marked by an historic Baptist church which has loyally borne testimony to the Word of God for almost a century. The Bishop of this assembly is Pastor J. K. Paisley, one of the younger pastors of Ireland, a graduate of the Irish Baptist College of Dublin, a man in whom is combined the rare qualities of Bible-teacher and evangelist. His pastoral qualities are strongly marked, for it is to be observed in the annual report of the churches according to membership, that the Ballymena church has had the largest increase by far of any of the churches this year.

Around this man of God is a noble band of men and women whose vision is not obscured by hair-splitting foibles, but rather whose idea is to maintain an organization of believers as nearly after the New Testament order as is possible.

If Irish Baptist politics do not become too strong, this servant of God will be a wise counsellor in their assemblies, for his leadership is consecrated, uncompromising, and constructive. Seldom have we enjoyed more delightful hospitality than was our lot while in this city. The manse, a beautiful stone structure, presided over by Mrs. Paisley, marked her as one specially set apart for the ministry of the manse.

The future of Irish Baptists will be written large if they will walk humbly with God and wash their hands clean of an affiliation with Modernism, which is the deadly foe of New Testament Christianity.

## A FEW RADIO LETTERS

Dear Doctor Shields: North Tonawanda, N. Y. —

Thank you so much for your message over the air, especially for last Sunday night's message. May I have a copy of it?

I am a semi-invalid—cannot get to church services, but I do praise God for a church that has a conference and lesson on Monday nights, and three meetings for prayer during the week. Little wonder that souls are being saved and persons baptized every week!

May our God continue to bless you and give you many souls for your hire.

Dear Sir:

Orillia, —

Having heard your messages a few times over the radio, but not being in a position to listen in very often, I am writing to ask you what the price per year is for *The Gospel Witness*, the paper in which your sermons are published weekly; and to ask you to send me a few sample copies. I do not mind if they are old copies. I enjoyed very much the messages I was privileged to hear, and would like to sub-

scribe for the paper if satisfactory. You would greatly oblige if you can grant me this favour, and I can pass them on to others after reading.

Dear Dr. Shields:

London, —

Kindly accept the enclosed mite for your radio fund.

We sometimes find it impossible to get to church on Sunday evenings, so have greatly enjoyed your messages over the air. We would love to send you a real worth-while gift to help you in this great work.

Our daily prayer is that our Heavenly Father will abundantly supply your every need, and that your ministry over the air will be richly blessed to the salvation of many souls.

M. O. for \$2.50 is enclosed.

Dear Sir:

Uxbridge, —

Will you please send me a copy of Dr. Shields' sermon preached on Sunday evening. I heard it over the radio, and would like to have it.

Enclosed you will find \$1.00 to help defray expenses.

Dear Brother: Rochester, N. Y. \_\_\_\_\_  
 I am minded to write you a line, for your very staunch testimony to the power of the blood of Christ pleases me much. It is always a joy to fellowship with you in your radio services. Your singing of those old hymns revived memories of fifty years ago.  
 It was in the early eighties that I heard and believed the joyful message that told of the blood of Christ to save, and it was in the village of \_\_\_\_\_ some miles north of \_\_\_\_\_ on the shore of the very picturesque \_\_\_\_\_ Lake.  
 Being in happy accord with your manner of gospel presentation, may your work go on unabated, resulting in many additions to the Lord.  
 I enclose herewith a little gift from the family for the furtherance of your work.

Dear Sirs: Mountain Sanatorium, Hamilton, \_\_\_\_\_  
 I certainly did enjoy the sermon by the Rev Dr. Shields last Sunday evening. Would you please send me a copy of your book. *The Gospel Witness*. I would like to show some of my friends that sermon.  
 Thanking you in anticipation,

Dear Brother: Union Springs, N. Y. \_\_\_\_\_  
 After listening in on your service last Sunday night in Toronto, while in my home here on \_\_\_\_\_ I want to accept the offer made to send *The Gospel Witness*. Would that every church rang true like yours. The saints are greatly refreshed by thee, brother! God bless you.

Dear Dr. Shields: Newmarket, \_\_\_\_\_  
 I wish to thank you for the copies of *The Gospel Witness*. I hope sometime to be a regular subscriber to this paper.  
 I may also say I had the privilege,—and I consider it a great privilege,—of "listening in" one evening to the Jarvis St. broadcast. It is a strange fact that science, which they claim has been the undoing of the grand old gospel, should lend itself so wonderfully to its dissemination. Of course, as has always been the case, that is nothing except to those who will "tune in". I am sorry that circumstances do not now permit me to have a part in this work that has been undertaken by the pastor and people of the Jarvis St. Baptist Church, unless it may be in earnest prayer that it may be a source of great blessing to many.

Dear Sirs: Severn Falls, Ont. \_\_\_\_\_  
 Would like the Pastor to know we much appreciated Sunday evening sermon, "Love and Propitiation". The reception was even clearer than we could hear in the rear pew we occupied the Sunday before for the messages to the backslider.  
 The injunction to "take up the collection" is indeed timely. Please find a cheque for offering from the family of my neighbour and mine.  
 To sit at the fireside among the rocks and pines of Muskoka, and hear, without interruption, the service from the first hymn to the last word of the invitation, is indeed a wonder and a blessing.

Dear Sir: Uxbridge, Ont. \_\_\_\_\_  
 As I listen in each Sunday evening to your earnest discourse, I would like you to know how much I appreciate hearing myself. I am not permitted to attend a church any more as I am eighty-eight years of age, and not able to go to church any more.  
 I sincerely pray you may have continued success. May many precious souls accept Jesus as their Saviour.  
 Enclosed find \$2.00. I would be pleased to receive your paper containing evening sermons.

Dear Fellow-Christians: Buffalo, N. Y. \_\_\_\_\_  
 You can't imagine the joy I received when I came upon your service as I turned the dials to-night. Every other station was broadcasting jazz, and other things contrary to God's day. I, too, am a Fundamentalist, and believe in the power of the old story of the Cross. Keep up the good work; and may the Master bless you, and He will.

Dear Sir: Evansville, N. Y. \_\_\_\_\_  
 We listened in on the radio to your wonderful sermon last evening. It was just the kind of sermon we like, right from

the shoulder and true to the mark. God bless you and give you many more such messages. It was a real blessing and help to our little family group—my husband, son, father-in-law, and an old great grandmother in her ninety-first year. She is a Baptist and a strong one. She sat and tried to hear your message, but couldn't get the words. But she knew you were preaching in the power and unction of the Holy Ghost. She would like one of the *Gospel Witness* which has your Sunday evening sermon in.  
 Hoping to hear you again soon,

Dear Folks: Waterloo, N. Y. \_\_\_\_\_  
 Surely we are glad to attend your services on Sunday evenings via Radio, for it seems to us that you are "Preaching the Word", and exalting a living Saviour, which seems all essential in these perilous times, when we fear so many preachers have side-stepped the real issues; and people have turned away their ears from the truth.  
 May God continue to bless you abundantly and reward you with the fruit that you are evidently bearing for a Saviour Who is able to "save to the uttermost" is our prayer.  
 Am enclosing a mite of a contribution to your worthy efforts.

My Dear Dr. Shields: Snyder, N. Y. \_\_\_\_\_  
 I heard your most helpful sermon last night over the radio, and at the close was delighted to hear that I could procure it in printed form.  
 I want to pass it on that it may help others as it did me. Its simplicity made it so convincing. Please accept my gratitude.  
 May I receive the publication containing it, please? I enclose stamps. Believe me, very truly yours,

Dear Dr. Shields: Ottawa, \_\_\_\_\_  
 I am sending you ten dollars for the Radio Fund. I get the *Witness*, and I do enjoy those sermons so much that I would like to help. I cannot hear, but I can read, for which I thank the dear Lord.

Dear Dr. Shields: Cobourg, Ont. \_\_\_\_\_  
 I am writing again to express our appreciation of the service broadcast, and blessing received through the sermons you preach.  
 I am enclosing postal order for five dollars for radio, and wish you much blessing.

Dear Sir: Orillia, Ont. \_\_\_\_\_  
 Please find enclosed \$1.00 for Radio Fund. Hoping and praying that the radio will be a blessing to many.

**SUBSCRIBE TO-DAY**

for "The Gospel Witness" for yourself and friends. Sent postpaid for 52 weeks to any place in the world for \$2.00.

Use blank below.

THE GOSPEL WITNESS,  
 130 Gerrard Street East,  
 Toronto, Ont., Can.

For the enclosed \$2.00 please send "The Gospel Witness" for one year to

Name .....

Address .....

.....



# Jarvis Street Broadcasting

**SHORT WAVE VE9GW 6095 K.C. 49.22 METRES NOW OPERATING  
SIMULTANEOUSLY WITH CKGW 690 K.C. 434.8 METRES**

Since Sunday, May 25th, every Sunday evening service of Jarvis Street Church has been broadcast from Station CKGW 690 k.c. 434.8 metres. When we announced our broadcasting programme in our issue of May 15th we intimated that the station would soon be using the new short wave simultaneously with the long wave as given above. While it is still in the experimental stage, our services are now broadcast by both long and short wave. The short wave call letters are VE9GW—6095 kilocycles, or 49.22 metres.

A short wave receiving set is necessary to take advantage of the short wave; but we have just been informed by the station that by the short wave programmes of CKGW have been reported from New Zealand and from Leeds, England; and we have received a letter from Norway informing us that our service had been heard there. It is within the bounds of possibility that our services may now be heard in any part of the world. We therefore republish the time table which we arranged in May in consultation with experts of the Meteorological Bureau of Toronto.

We ask our readers in all parts of the world to assist us in this matter. If you have not a short wave receiving set of your own, perhaps you can get in communication with someone who has, and persuade them to try to pick up our service. The **WORLD TIME TABLE** given below will be of value in this matter. With a short wave receiving set it ought to be easily possible now to hear our service anywhere on the American continent direct from the one station without linking up with others. We should be greatly obliged if our readers at great distances, if they hear our service, would send us a telegram or a cable; and please let us know whether the services are heard distinctly or not. We shall be glad to receive criticisms as well as compliments.

Let it be understood, however, that both the long wave and the short wave are used simultaneously, so that those who have been hearing our services by long wave will continue to do so.

Following is the time table:

## WORLD TIME SCHEDULE.

For the Time Schedule which follows we are indebted to the courtesy of the Meteorological Bureau of Toronto. We call attention to the fact that this schedule is based upon Standard Time in every case.

The names of places in the following list given in black type represent places where *The Gospel Witness* has subscribers.

### CANADA AND THE UNITED STATES.

This paper goes to every Province in Canada, and to every State in the Union. There are five divisions of time across this Continent, and the same divisions

apply both in Canada and the United States. They are: **Atlantic, Eastern, Central, Mountain, and Pacific** times. Proceeding westward from the Atlantic to the Pacific, you subtract from the face of your watch one hour from Standard Time. Moving eastward you add one hour to the face of your watch. For example: 12.00 o'clock noon Atlantic time would be 11.00 a.m. Eastern Standard time (Toronto time); 10.00 a.m., Central; 9.00 a.m., Mountain; 8.00 a.m., Pacific time. Our broadcasting hours will be from 5.00 to 8.00 Eastern Standard Time. Toronto returns to Standard Time Sunday, September 28th, and our evening service is broadcast from 7.00 to 9.00 each Sunday evening. That will be 7.00 to 9.00 Atlantic time; 5.00 to 7.00 Central time; 4.00 to 6.00 Mountain time, and 3.00 to 5.00 Pacific time. This applies both to Canada and the United States.

We repeat: places on Daylight Saving Time will add one hour.

### OTHER PARTS OF THE WORLD.

We now name other parts of the world beyond these two countries; and the hour of our broadcasting is given in the time of the country named (names in black type indicate places where we have *Gospel Witness* subscribers):

**ALASKA**:—1.00 to 3.00 Sunday afternoon.

**MEXICO**:—Eastern part, 5.00 to 7.00 Sunday evening; Western part, 4.00 to 6.00 Sunday evening.

**SOUTH AMERICA**:—**BOLIVIA** and **ARGENTINE**, 7.00 to 9.00 Sunday evening. **PERU** and **CHILI**, 6.00 to 8.00 Sunday evening. For **PARAGUAY** we were unable to get the exact figures, but it is, presumably, the same as Peru and Chili.

**CENTRAL AMERICA**: **SALVADOR**, **HONDURAS**, 5.00 to 7.00 Sunday evening.

**CENTRAL BRAZIL**: 7.00 to 9.00; **WESTERN BRAZIL**, 6.00 to 8.00; **EASTERN BRAZIL**, 8.00 to 10.00; **COSTA RICA**, 7.00 to 9.00 Sunday evening.

**WEST INDIES**: **JAMAICA**, 6.00 to 8.00, same as Toronto. **TRINIDAD**, 7.00 to 9.00 Sunday evening. **BERMUDA** has a time all its own, 7.40 to 9.40, Sunday evening. **BARBADOS**, **ANTIGUA**, and other West Indian Islands in the same longitude, 7.00 to 9.00 Sunday evening.

**CUBA:** 6.00 to 8.00 Sunday evening, same as Toronto.

**HAWAIIAN ISLANDS:** 11.30 to 1.30 Sunday afternoon.

**NEW ZEALAND:** 10.30 a.m. to 12.30 p.m. Monday.

**AUSTRALIA: TASMANIA, VICTORIA, N. S. WALES,** (except Broken Hill Area and Queensland), 9.00 to 11.00 Monday morning.

**SOUTH AUSTRALIA: BROKEN HILL AREA,** of New South Wales, **QUEENSLAND** and **NORTHERN TERRITORY** of AUSTRALIA, 8.30 to 10.30 Monday morning.

**WESTERN AUSTRALIA:** 7.00 to 9.00 Monday morning.

**PHILIPPINE ISLANDS:** 7.00 to 9.00 Monday morning.

**INDIA:** (except Calcutta) 4.30 to 6.30 Monday morning; **BURMA,** 5.30 to 7.30 Monday morning. **CEYLON,** 4.30 to 6.30 Monday morning. **CALCUTTA** has a split time of some sort, and the hours corresponding to our broadcasting hours are 4.53 to 6.53 Monday morning.

**CHINA:** There is no standard time in China, except on the coast. **HONG KONG, SHANGHAI, FORMOSA,** 7.00 to 9.00 Monday morning.

**JAPAN, and KOREA:** 8.00 to 10.00 Monday morning.

**PERSIA, (IRAK)** 2.00 to 4.00 Monday morning.

**GREECE, PALESTINE, SYRIA,** 1.00 to 3.00 Monday morning.

**KENYA and UGANDA,** 1.30 to 3.30 Monday morning.

**EGYPT, SUDAN,** 1.00 to 3.00 Monday morning.

**NIGERIA, PORTUGUESE WEST AFRICA, FRENCH EQUATORIAL AFRICA, BELGIAN CONGO,** 12.00 midnight Sunday to 2.00 Monday morning.

**SOUTH AFRICA: RHODESIA, PORTUGUESE EAST AFRICA,** 1.00 to 3.00 Monday morning.

**IVORY COAST and LIBERIA, and GOLD COAST,** 11.00 Sunday night, to 1.00 Monday morning.

**ENGLAND, SCOTLAND, IRELAND, TOGO-LAND, ALGERIA, MOROCCO, FRANCE, BELGIUM, SPAIN, PORTUGAL, GIBALTAR,** 11.00 Sunday night to 1.00 Monday morning.

**MID EUROPE: NORWAY, SWEDEN, DENMARK, GERMANY, POLAND, CZECHOSLAVAKIA, JUGO-SLAVIA, AUSTRIA, HUNGARY, SWITZERLAND, ITALY, SARDINIA, SICILY,** 12.00 midnight Sunday to 2.00 Monday morning.

**EAST EUROPE: FINLAND, ESTHONIA, LATVIA, ROUMANIA, BULGARIA, TURKEY, CYPRUS,** 1.00 to 3.00 Monday morning.

**HOLLAND** also has a time of its own, which is 5 hours, 19 minutes, and 32 seconds ahead of Eastern Standard Time, which would make our broadcasting hours in **HOLLAND,** 11.20 Sunday night to 1.20 Monday morning.

Three other places are on odd time: **UNITED STATES OF COLUMBIA** is 3 minutes and 8 seconds ahead of Eastern Standard Time, or 6.03 to 8.03 Sunday evening.

**ECUADOR** is 14 minutes and 7 seconds behind Standard Time, or 5.46 to 7.46 Sunday evening. **NEWFOUNDLAND** and **THE COAST OF LABRADOR:** 7.29 to 9.29 Sunday evening.

Once more: add one hour to all time given for places on Daylight-Saving Time.

#### LET US HEAR FROM YOU IF YOU HEAR FROM US.

We ask every one of our readers who listens in on our services, whether five miles away or five thousand, to write us at once giving as full information as possible about how clearly the service was heard. Don't delay, but advise us at once. Address Jarvis St. Baptist Church, Toronto 2, Ontario. It will help us if you will write on the outside of the envelope, Radio Dept. Jarvis St. telephone number is ELgin 3531.

Of course we shall appreciate any contributions to the Radio Fund our readers may send. But please don't send currency. Send either cheque or P.O. order. Two men are serving sentences in Kingston Penitentiary now, we regret to say, for robbing *The Gospel Witness* mail.

#### The Radio and "The Gospel Witness".

Each Sunday evening sermon will be printed in the issue of *The Gospel Witness* following the Sunday, so that anyone receiving blessing through the sermon may obtain a printed copy of the message. If the morning sermon is printed at any time it will be printed in addition to that of the evening.

#### Help to Extend Our Radio Ministry.

We ask our readers to tell their friends about CKGW and multiply the number of our hearers. Of course we hope no one will stay home from his own church to listen to the Jarvis St. service; unless, of course, he has a Modernist preacher, in which case by all means urge him to hear CKGW.

#### Readers in Remote Places.

We should esteem it a special favour if our friends in remote places—of course we mean remote from Toronto—would endeavour to pick us up, and if successful, let us know. Say especially anywhere across the Atlantic in Europe, or across the Pacific, New Zealand or Australia. In the Old Country they would have to stay up till midnight and after. They would not, of course, do that regularly, but we should appreciate their doing so a few times to endeavour to tune in on us.

We shall hope to hear often from our friends on the Pacific coast, because they can get us at three in the afternoon.

Perhaps that will do for now, so the Editor will sign off.—Meet us in the air!

# The Jarvis Street Pulpit

## IS IT ANY USE TO PRAY FOR RAIN OR OTHER TEMPORAL BENEFITS?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 21st, 1930.

Broadcast from Station CKGW, 690 k.c. 434-8 metres.

(Stenographically reported.)

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:17, 18.

### Prayer Before the Sermon.

We draw near to Thee, O Lord, in the name of Jesus Christ. We thank Thee that Thou hast laid help upon One Who is mighty, that Thou hast exalted one chosen out of the people. We rejoice that He took not on Him the nature of angels, but took on Him the seed of Abraham, and that He carried our human nature to the throne, so that we have not an High Priest Who cannot be touched with the feeling of our infirmities, but One Who was in all points tempted like as we are, and yet without sin. As we come to Thee with all our distress, yea, with all our sins, we bless Thee that we come to One Who knoweth our frame and remembereth that we are dust: like as a father pitieth his children, so the Lord pitieth them that fear Him.

How much we need Thy tender love! How much we need, all of us, Thine abounding grace! We thank Thee that Thou hast looked upon the world in the face of Him Whose face was once wet with human tears. He has taught us to think of Thee in the terms of His own manifestation of Thee. We bless Thee that it is written of Him that this Man receiveth sinners, and eateth with them. We rejoice to know that we all may come to Thee, whatever our condition, whatever our state. The door into Thy presence is thrown wide; the blood of Jesus Christ, God's Son, avails for the cleansing of all who believe. We bless Thee for the open grave in which we may bury our sins. We thank Thee that we have been raised again in the likeness of Thy resurrection, that we may walk in newness of life.

Many hear us to-night who cannot be with us. Some are in great pain; some have little expectation of ever coming again to the assembly of the saints. There are some in late evening-time, who are subject to the infirmities of the years. We pray for them all this evening. Thou gracious Saviour, be near those who suffer, who are in pain. We pray that Thou wilt speak to any who have a dread of to-morrow, who wonder what lies within the shadows that they see gathering about them. We beseech Thee, O Lord, to help them to see that there is a clear path to the Skies; that there is a way open to the Divine Presence; and that to be absent from the body, to such as believe, is to be present with the Lord.

It may be, O Lord, that there are some who hear who will change worlds to-night; it may be that before the sun shall rise some who shall hear Thy gospel this evening shall have passed beyond the boundary of time. May the Spirit of God speak to us all this evening, and bring us, as little children, full of penitence for our sin, full of sorrow because we have grieved Thee, into Thy holy presence, there to receive the cleansing of the blood and the kiss of forgiveness, that we may know ere we close our eyes in slumber that all is well between us and God.

Bless us in our meditation; graciously interpret for us the sacred Word. Help us that we may throw wide every avenue of our being for the incoming of a flood of divine blessing. that some may go from this place to-night rejoicing in Christ as Saviour for the first time, and that many others may be restored and established in the faith and inspired for more heroic and constant service in the name of Jesus Christ. For His sake we ask it, Amen.

It is characteristic of the wicked, according to the word of revelation, that "there is no fear of God before their

eyes". Esau is described as a "profane" person; by which we are not to understand that he was a blasphemer, or that he was especially and openly antagonistic to God; but that he had no place in his life for God; there was no sacred enclosure reserved for God in His life, but there was instead through his heart a beaten path, a public thoroughfare through which all vagrant spirits might pass; there was no reservation, no little chamber on the wall, no inner sanctuary where God was enthroned.

But even the profane, in the time of great difficulty, are often disposed to call upon God. In one of the Psalms the various exigencies of life are described; among others a storm at sea, when it is said, "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

There has been in the United States a very serious drought during this past summer. In sixteen states, it is reported, the crops were almost completely ruined. Things were so bad that there were many who asked the question, Would it not be a good thing for us to pray for rain? The opinion of certain eminent ministers on this continent was solicited. Some of them expressed the view that it is useful to pray to God for material blessing; and some, notably one, ridiculed the idea that God would send rain in answer to anybody's prayer.

Words to that effect were spoken by one whose name is known all over this continent; and he was perfectly consistent in taking that position, for it is to that position the prevailing unbelief inevitably and logically leads.

But here in the Word of God we are told of a man who prayed, and singularly enough he prayed about the weather. First he prayed that it might not rain, and for three and a half years the heavens were shut. Again he prayed, and there was a great rain.

I shall talk to you a little while to-night about the privilege of prayer, for, after all, there is nothing more important than the consideration of the question as to whether it is possible for earth to hold communication with Heaven, as to whether it is possible for helpless men to receive aid from above.

### I.

Without confining myself to this particular text, but reminding you merely for the moment of its principle, I remark that PRAYER IS AT ONCE THE PROOF AND PRIVILEGE OF EVERY CHRISTIAN. No man is a Christian who does not, in some way, pray, just as no body is really alive

unless it breathes; for prayer is the very breath of God in the soul.

If there are those who tell us they cannot pray, or that they receive no answer to their cry, we have only to reply that dead men do not breathe. But those who are spiritually alive must pray, and the fact that they do pray is a proof that they have been quickened by the Divine Spirit. When Ananias was sent to Saul of Tarsus, and he was full of fear because Saul was known as the enemy of the disciples, the Lord said to Ananias, "Behold, he prayeth"—the babe is breathing, a newborn soul is communicating with Heaven.

*The Word of God itself is the first link of communication between earth and Heaven.* It is a very simple observation, I know, but the simple things are, after all, the great things. If this be the word of God, then it is, in itself, a proof that God desires to communicate with us. I know very well that the position to which I have referred is the logical one for those who entertain a modernistic, mechanistic, conception of the universe; for if this world is a vast machine, and the material universe as a whole is shut up to the operation of some evolutionary law, and if it be so that God does never interfere with the operation of the machine which was made countless aeons ago—if that be so, then you might just as well pray to an express train as to pray to God. We are just part of the machine. The theistic evolutionist puts God at the beginning, and calls Him the Author of that which is; while the atheistic evolutionist denies the existence and creative energy of God. But it makes little difference to the principle we are discussing, for the god of the theistic evolutionist is so remote from human experience as to be inconsequential to the lives of men. It is little to me if God, countless ages ago, released something which, by powers resident in itself, has brought about the created order, and that some time in the remote and immeasurable future the ideal will be realized millenniums after I have passed from the scene. It is nothing to me if I am only a cog in the machine, a link in that endless chain. It makes little difference to me where God is if that is the God to whom I must pray.

The philosophy of evolution excludes a personal God from human affairs, and robs us of all inspiration to pray. I do not wonder that where that doctrine is preached prayer-meetings should be forsaken, and that prayer itself should become a lost art.

But the fact that we have a word from God shows that God would walk with men, and surely it implies that He desires some answer from us. He desires to communicate, He desires to make it possible for us to speak on earth so that He may hear in heaven, His dwelling place, and, hearing, forgive.

Now, my friends, if we accept the Bible as the word of God, the question, Is it any use to pray, has but one answer. It is vital to life if we are Christians. It is a way open to the Sky; for, according to this record, God and man have spoken with each other from the beginning. In the garden there was an exchange of communication; and had I time to call the roll of the great names recorded in this Book, you would readily recognize that every name is that of a man of prayer. "Enoch walked with God: and he was not; for God took him." Noah was warned of God, and made response to the divine warning. Jacob, in his journeying from home, saw "a ladder set up on the

earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it". He dreamed of the possibility, and realized it too, of talking with God, and hearing God talk with him.

I need not go into the particular case, for the moment, to which my text alludes; but I simply remind you that the Old Testament, from beginning to end, is a record of answered prayer. Here are the names of men who had proved in their own experience the value of talking with God.

But *the complement of all this was realized in the person of our Lord Jesus Christ.* He was Himself the realization of the dream of Jacob, and of tens of thousands of others, that there should be a path from earth to Heaven. He said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." "I am the way", said He, "the truth, and the life: no man cometh unto the father, but by me." Jesus is the way home. He is Himself the telegraph station. He is Himself the telephone system. He is Himself the broadcasting station through Whose power it is possible for me to reach the King upon His throne. And when we thus pray in the name of Jesus Christ we invoke His merit, and His righteousness, and all that He is, before the throne.

Then *the Cross is God's way of atuning a discordant planet to the harmonies of heaven.* This rebellious world, out of tune with God, could never make itself heard on high save as, in anticipation of the Cross, men of faith in Old Testament times were brought into that marvellous harmonization of grace, and were thus atuned to the will of God. That promised reconciliation, I say, was fulfilled in the cross of Christ, and by His death He made provision for the removal of all barriers to communication between earth and Heaven, of everything that would prevent our talking with God and receiving God's answer. Our Lord ascended into heaven, and there He is seated on the right hand of God.

To reject the principle of prayer, you must reject the whole Bible, because, following His ascension, the apostles, and disciples who were with them, conceived it to be their highest duty and privilege to pray; they "continued with one accord" in prayer. They prayed. If you read the Acts of the Apostles I think you will see that there is little similarity between the church of the apostolic era and the church of to-day. The modern church has all kinds of equipment, wealth, and organization. It has eloquence in the pulpit—in some cases—not here, of course—fine music in the choir gallery, every imaginable club, every sort of entertainment. Now the modern church is competing with the theatre, and is putting on amateur theatricals. Take my advice: if you want that kind of thing, go to the theatre. It is a poor place to go, and you had better stay away from it; but it will do you no more harm—I venture to think it will do you not as much harm—as when you get the same thing, only of poorer quality, in a house dedicated to the worship of God. Put down the week's programme of the average church of to-day side by side with the record of the apostolic church, and you will find that what distinguished and differentiated the church of ancient time from that which is so common to-day, was that prayer was its very life. They prayed all the time. They continued daily in prayer, and recognized the impossibility of their doing anything *for* God: they recognized it was possible to accomplish something only

with God, and that His power would come to them in answer to prayer.

Take the whole record of the Bible, from Genesis to Revelation, and on every page it calls to you and calls to me to make every possible surrender, to remove every possible obstacle, and come into personal and direct communication with God, through His Son Jesus Christ. That is what it is to be a Christian, to breathe not the air of earth, but the very atmosphere of Heaven itself, to have the Holy Ghost for our atmosphere, the breath of God in the soul.

## II.

WHAT IS THE PARTICULAR SPHERE AND FUNCTION OF PRAYER? What will prayer do for us? *Is it subjective only in its influence?* What does prayer minister to me when I pray? Does it mean that there is a reaction upon my own spirit? Does it mean that to concentrate my thought upon some noble ideal revealed in the Bible of what I may be as a follower of Christ will have the effect of kindling, or rekindling, my zeal, and will inspire me to make greater efforts toward the realization of that too remote objective? Is that what it is? Is that all that prayer does for us, to lead me to an acceptance of the inevitable? to be resigned to my circumstances, to my fate, so that I can accept whatever the passing hours may bring without complaint? Is that the extent of the benefits of prayer?

Oh yes, it does that. We must not under-estimate the value of that subjective ministry. "It is a good thing to give thanks unto the Lord." It is a good thing to talk to God. I have had somebody come to me sometimes and pour into my ear a tale of trouble. I have had to say, "You have my profoundest sympathy. I wish with all my heart I had power to help you; but I am impotent in the premises. I do not know what to do." I have had such an one go away saying, "I know you would help me if you could, but anyway it has done me good to talk to you. I have wanted to tell somebody."

Is that what prayer is? Does it just do us good to talk to God? Does it only bring us to an acceptance of what may be sent to us? Or *is there an objective value in it?* Does my prayer to God in any sense move the arm of God, so that He does change my circumstances, and bring things to pass in my life by a superhuman power, that I could not accomplish by my own will? Does prayer do that? Undoubtedly. When Elijah prayed he shut up the heavens, and dried the springs of earth until all its fields were parched and its granaries were empty; and men had no recourse in themselves because their heavenly supplies were cut off. He prayed again, and there was a great rain. In spite of what our modernistic friends may say, the Bible says that God withheld rain, and then sent rain, in answer to the prayer of one man who is specifically described as a man of like passions with ourselves.

But again let me ask, *Is the value of prayer confined to the spiritual realm?* May I pray only for spiritual help, for spiritual power, for spiritual reinforcement, and expect that God will do something for me; and when I go to my office to-morrow, if I am a business man, must I go on believing that God has nothing to do with dollars and cents? Has he nothing to do with markets, with the business of buying and selling and getting gain? Must I believe that it is all right to pray on Sunday, but that it is of no use to pray about my business?

Will someone tell me that it is well for the mother to pray that her little children may in due time be converted, and be saved with the great salvation which God gives, but that it is useless for her to pray that the child may recover from the whooping-cough? or that when he is out at play, it is useless to pray that God's angels will preserve him from being killed by a motor-car? Are we to believe that if we pray at all, we must confine ourselves to matters of the spiritual realm?

My dear friends, *God does answer with spiritual blessing.* Let me tell you, if you were the greatest of all sinners, if your life was so black that it would lead Whitfield to describe you as "one of the devil's castaways," if you were so bad that your wife and children and everybody else had cast you off, sitting right where you are you might send a prayer to Heaven and have all your sins completely forgiven. How wonderful that is! We have seen thousands in this place, in the course of the years, who have come within these walls without hope, having no commerce with God; and they have gone out new creatures in Christ Jesus because they have prayed, like the publican of old, "God, be merciful to me a sinner." I tell you in His name, you do not need to wait for the rest of the service; right where you are, offer that prayer, and, the word of God Who cannot lie for it, you shall be saved with an everlasting salvation right where you sit, at this moment.

Our God does answer prayer, and He does make people new creatures. We may pray for spiritual power. We may pray that life may be filled and flooded with the Divine Energy, so that when temptation comes the Spirit of the Lord shall lift up a standard against the enemy. Poor, weak, enfeebled, bankrupt, soul, I offer to you in His name all the spiritual resources of Deity; Father, Son, and Holy Ghost, stand ready to save you now and forever if you will but pray.

But what after that? *Shall we pray for physical benefits?* I narrowly escaped being caught in a tornado some years ago down in the most southern part of Indiana. The hotel shook, and but a few miles away everything was destroyed. A Sunday or so afterwards, perhaps it was the next Sunday, I do not now recall, I spoke on the matter, the subject of my sermon being, "Does God Control Earthquakes and Tornadoes?" The sermon as printed in due time, and somebody sent me from England a copy of *The Christian World*, in which was an extensive editorial based upon that sermon, describing it as Fundamentalism—we do not care much for the name, I prefer Evangelicalism—you know what it means—but *The Christian World* said it was "Fundamentalism gone mad." The editorial ridiculed the idea that God has anything to do with such things.

In Job's day the Lord had something to do with tornadoes—and so had the devil. But the devil could not loose the tornado, prince of the power of the air though he was, until God gave him permission. But what is the revelation of the Bible? It is the revelation of a personal, transcendent, God, who does interfere in physical affairs. The Bible says that He did divide the waters of the sea so that Israel might pass through. The Bible says that He did send flesh, and that He did send manna, and that He did make springs to rise in the desert—that He is Lord of this material universe. And though He made it, and though it be subject to law, He can sus-

pend any law at His pleasure, or bring into operation another, higher law in answer to His children's cry—and He does it! He does it! I say on this anniversary occasion, to the praise of the glory of His grace, that this church is an outstanding proof of it. If God did not hear prayer, if God did not answer with material benefits, we should not be here to-night; "Having therefore obtained help of God", we "continue unto this day." If there is anything to which this church would give testimony it is that there is a way to Heaven, there is a way to the ear of God, to move the arm of God; and that we are ourselves a monument of His mercy, the unanswerable proof that God is the same yesterday, to-day, and for ever.

*Is it any use to pray for healing?* Can we go as far as that? Yes; all healing is divine. Our very breath is in His hand, and if any man recovers from sickness, it is by divine mercy. We always pray at all our meetings for people who are sick. We believe that God does, when it is His will, heal the sick. But let me carefully guard my speech at this point. I believe the theory that it is the privilege of everybody to have a perfect body, and that we may command God at any time to heal the body, is pernicious to the last degree. I have been a minister now for more than thirty years, and some of the greatest saints I have ever known have been the greatest sufferers. On the other hand, I have seen God, sometimes with means and sometimes without means, raise from a bed of sickness somebody whom medical science said could not live. But we must be submissive to his will.

But I remember being at the bedside of a dear saint who had come under the influence of that dreadful teaching. In the days of her health she had been one of the finest Christians I have ever known. But she had been taught that if she were not healed one of two things was responsible: either that she were harbouring some sin, or that she had not sufficient faith. When I saw her she was in agony, instead of resting in the Lord and saying, "It is the Lord; let Him do what seemeth Him good." Her mind had absorbed that pernicious teaching, and she was wringing her hands and crying, "What have I done? What have I done? Why can I not believe? Why does not God show me what is the matter so that I may put it away?" Her last days were days of agony.

Let us pray for the healing of the body, and for all temporal benefits; but let us remember that we must always submit to the will of God. And sometimes it is not God's will to heal. Sometimes it is His will to take His children home to glory. We might just as well say that we have a right to claim the resurrection of the body here and now as to claim perfect bodies. We shall have perfect bodies some day, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." But until then we may be like Paul—and I rather think he knew something of the ways of the Lord. Paul had a thorn in the flesh, and he prayed the Lord to take it away from him; but received for an answer, "My grace is sufficient for thee." Then he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. I will endure the thorn, and will go on in spite of it."

On one occasion he left Trophimus at Miletus sick. According to this modern theory, he was wrong in that: he ought to have commanded Trophimus to be healed, and have taken him along with him.

I will close with a story that Dr. Howard Taylor told the students of the Seminary last term. It is a marvellous story, and a story that is literally true, one that came within Dr. Taylor's own observation. It is the story of a man in China, a poor Chinese man, an illiterate man until he was converted. It was a time of famine. The man's cousin, a Buddhist priest, used to come to see him and bring in his loose sleeves a supply of rice which he poured out upon the poor man's table; whereupon the latter always said, "I thank my heavenly Father's grace." When this had been done again and again the Buddhist priest said, "If you are going to thank your heavenly grandfather, let him supply your need. Why do you not thank me?" "I do thank you," said he, "but you could not bring me food if my Heavenly Father did not send it." "All right," said the priest, "you look to him after this."

When the man had gone this poor Chinese Christian prayed and said, "Lord, I would be willing to starve. Others have done so, and I am no better than they. But I have told my cousin that Thou hast provided for me, and now Thine honour is at stake. Come to my help and supply my need, that he may know Thou art God." One day while at prayer he heard something fall outside his hut; going out, he discovered that it was a big piece of pork that a flock of ravens had dropped. They had been on a foraging expedition, and in going over his hut with the meat, dropped it in a quarrel among themselves. The poor man was rejoiced, and said, "I thank my Heavenly Father's grace." He went in and prepared it for cooking.

While he was yet praising God he heard another sound outside, and discovered that the same ravens, engaged in the same dispute, had dropped a big piece of bread. He picked it up and went in, and of the two made a stew. In a day or so his cousin came in, for he had not intended to cut off the old man's supplies. He said, "Well, what has your heavenly grandfather done for you?" "Thank you," he replied, "He sent me my supply, as I knew He would do." "Nonsense," was the answer, "this is a time of famine, and you could not get food here even if you had the money to pay for it. Tell that to your uneducated Christians." "All right," the old man said, "there it is on the stove. Go and help yourself." The priest went over to the stove, took the lid off the kettle, and lifted out a piece of pork. "Where did you get that?" he asked. Then he told of the God of Elijah; how he had prayed to Him; and how, while he was yet calling, there came the flesh, and then the bread.

That Buddhist priest fell down before the Lord and became a Christian. And Dr. Howard Taylor said that in the dreadful Boxer Rebellion he himself laid down his life as a testimony to his faith in Christ.

Oh yes, the gospel can raise a benighted, illiterate, Chinaman from the degradation of sin, and teach him how to get in touch with Heaven, and receive direct support in time of famine. May the Lord teach us more and more to pray, especially to seek forgiveness at His hand, and salvation through the precious blood!

# The Union Baptist Witness

This page is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.  
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

## CONVENTION.

October 21st to 24th are the days set apart for the annual meeting of our Union, in the Central Regular Baptist Church, London.

A letter from our Secretary, urges that all monies for missions reach his office by September 30th. It is suggested that a special offering for missions, wherever possible, be taken next Lord's Day, and forwarded at once. Let us by our gifts preach the Gospel in the regions beyond.

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## BULLETIN NEWS.

We wish that all our readers received a copy of our *Missionary Bulletin*, published on the 15th of each month (copies may be had on request to our office). From the issue for September we note a few items.

Blessing is attending the ministry of Rev. James Gibson at North Bay. One man recently professed Christ.

At Wingham, "Rev. Edgar Ferns is aggressively evangelizing in neighbouring towns. He has concluded a series of expositions on the Second Coming of Christ at Jamestown, and now Rev. W. E. Atkinson is assisting him in special services at Lucknow."

In the Fairbank Church, Toronto, "Pastor Holliday reports 'good times.' Although it has been necessary for him to be away from his pulpit on several occasions lately, ten conversions are reported during his absence. The Lord is in the midst of His people and there to bless."

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## ST. AMEDÉE, QUEBEC.

Pastor Roy Hisey, of Scotch Line, is assisting his brother, Pastor Lorne Hisey, in a special campaign in St. Amedee, Quebec. Interest is increasing; congregations are growing, in spite of bad weather; people are coming from the surrounding district, one family travelling twenty-five miles. Early in the meetings one soul indicated his surrender to the Lord of glory. Much prayer is needed for such meetings as these.

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## ST. PAUL'S, MONTREAL.

Another Gospel campaign is announced for September 28 and following, with Rev. A. J. Lewis, our returned missionary from Liberia, as the special messenger of the Gospel, in the St. Paul's Church, Charlemagne Street, near Hochelaga, Montreal. Pastor St. James reports that his people are enjoying their new building. Thanks to the friends of French evangelism, and, more, to the

Lord Who moved upon the hearts of His stewards. Mr. St. James would like to visit the churches of our Union in which he has not yet told his story of difficulties and victories. He is ready to devote a week before Convention (October 21st to 24th) to the district east of London, and afterwards to spend some time west of London. Pastors and churches desiring him to come should write him at 2437 De La Salle Ave., Montreal.

September 17th was a day of missionary interest among the Regular Baptists of Montreal. Although the meeting was not really a farewell, since the out-going of our missionaries-elect, Rev. and Mrs. E. Hancox, has been postponed, the three churches gathered for prayer, and to hear Missionary Lewis compare the poverty of paganism with the riches of glory in Christ Jesus.

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## SONGIS.

More good news comes from Songis, near North Bay. The afternoon of Sunday, September 7th saw a man and his wife profess conversion at the meeting conducted by Pastor W. J. Wellington. "During the season of testimony in the service, the woman told of her early life as a Roman Catholic, and how that a short while ago, due to the Gospel preaching and the working of the Spirit, she had been praying for guidance into the 'way of salvation'. At the close of the message both she and her husband confessed Christ." The following Sunday their young son, together with a school-mate, also professed Christ. Naturally enough, they are suffering persecution at school. Others are showing their desire for Christ, and we pray that they may all be brought experimentally to know Him.

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## OXFORD STREET, WOODSTOCK.

Various speakers have supplied the pulpit of Oxford Street Baptist Church, Woodstock, during the summer months. Mr. George Penim, of Toronto, is the supply for September. After much prayer this church has called as its pastor Rev. J. H. Peer, who comes to them from Willowdale the first of next month. We trust that his ministry in Woodstock may be richly owned of the Lord.

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## MAPLE GROVE.

With a full house in the morning and many turned away in the evening, the little country church known as Maple Grove Baptist, near Feversham, Ontario, celebrated its anniversary last Sunday. The writer of these notes assisted

Student-Pastor C. S. McGrath. Preaching services are conducted in this church only during the summer months, but the opportunity for Gospel work, especially among the young people, is a real challenge. Earnest prayer is therefore requested for special meetings beginning September 24th, with the writer as preacher and his brother, L. Douglas Brown, as singer.

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## ALTON.

Pastor J. Fullard, of Alton, preached in Orangeville last Sunday night, and there baptized an elderly man.

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## ALBERTA NOTES.

The first edition of *The Regular Baptist Fellowship* (mimeographed), issued in connection with our Missionary Society of Alberta, has come to us from the pen of Rev. M. R. Hall, its chairman. A copy of this bulletin may be had each month upon request to him at 228-7½ St. N.E., Calgary, Alberta.

We note that Pastor Phillips has had the joy of baptizing ten believers on the Benalto field this summer. "In spite of the heavy field, our brother has given considerable time to evangelizing at other points. Open-air services were conducted at Sylvan Lake during the camping season. Special meetings were conducted at Airdrie and Yankee Valley. Sinners confessed Christ as Saviour in all these places."

At Pastor Hall's own church, Westbourne, Calgary, "new members have been received at every monthly communion service since the pastor came in February of this year."

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## MICHIGAN NOTES.

By C. R. Peterson.  
HASLETT.

Pastor Edwin White, who was ordained to the Gospel ministry two years ago, was called to this church about sixteen months ago. His has been a spiritual ministry. Last month seven were buried with Christ in baptism. Congregations are good, and the outlook is excellent. Sunday evening congregations, especially, consist largely of young people, and because of the work he is carrying on among them, the pastor refrained from taking a vacation this year. The church has recently severed all connections with the old convention and association, and has united with the Berean Association. Until recently the church received unimmersed members, but under the ministry of Bro. White this error has been corrected, and the church has become a Regular Baptist Church.

## Baptist Bible Union Lesson Leaf

Vol. 5

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 41      October 12th, 1930  
Fourth Quarter.

### ISHMAEL.

Lesson Text: Genesis, chapter 16.

**Golden Text:** "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:12.

#### I. SARAI'S SUGGESTION, (vs. 1, 2).

Scripture hides not the defects of his characters. Its purpose is not the exaltation of man, but the relating of the truth that the name of God may be glorified. In this lesson an incident is stated reflecting on one of the chief characters of the book. In the previous chapter an experience is recorded which enhances Abram's character, and illustrates his piety. He is found very near to God, and in the receipt of distinct favour from Him; and then shortly after, as discovered here, there is sorrowful failure. In this is betrayed the infirmity of the flesh. From the mountain of spiritual experience it can drag us very quickly to the valley of human failure. No one is safe from the temptations of the flesh, and all must remember its weakness; therefore let him that thinketh he standeth take heed lest he fall, (I. Cor., 10:12).

As a background to the failure of these good people there is the reiterated promise of God concerning seed, and the seeming impossibility of its fulfilment. Sarai was barren, and both were no longer young. It required real faith, therefore, to continue to look forward to the fulfilment of God's promise. In this they failed, at least temporarily. Sarai's longing for a child was difficult of suppression, and even of regulation, and it made her impatient of waiting calmly for the fulfilment of God's will. It led her to seek ways and means of her own for the gratification of her desire. We need not be too severe upon her. She certainly did a most unusual thing in our eyes, though evidently not so unusual in the east of those days. Her desire was quite legitimate, but her manner of gratifying it was wrong. She did in her sphere what too often we do in ours, she failed in the matter of faith. It was a failure of unbelief. It was a case of the flesh helping the Spirit, of running before God, instead of waiting for Him. God always fulfils His word at the proper time; and we should guard against impatience in relation thereto.

In the incident we are studying there is no suggestion of a sordid motive; it was simply a desire for seed on the part of Sarai in which undoubtedly Abram joined. The suggestion came from Sarai and in submitting to it, Abram probably thought he was doing a permissible thing

under the circumstances. It is possible to convince ourselves of the correctness of our actions when they seem to fulfil legitimate desire, even though they are a bit unusual. We must be very careful not to follow the desires of the flesh in doing the work of the Spirit.

It is instructive to note that Abram was tempted on the ground of his spiritual privilege and hope. This is the sphere in which the evil one assails us. He approaches as an angel of light, (2 Cor., 11:14), and suggests something which has the appearance of being right, which appears to be helping God, but which in reality is contrary to His will. In this way God is hindered, and unnecessary trouble is brought into our lives. It may further be noted that this temptation arose in a godly household, and came through a godly woman, (I. Pet., 3:5, 6). Satan works through our nearest and dearest sometimes; and persons who are united to us by the bonds of love will, on occasion, suggest certain lines of action that are not in accordance with the will of God. (Matt. 16:21-23). It behooves us to live very close to God always that we shall not be led astray by any of the subtle wiles of the devil, having our minds stayed upon our Saviour, and kept from the impatience which walks before God, disturbs our peace, and puts difficulties in the way of progress, (Is. 26:3). Let us remember that our seeming impossibilities are quite possible unto Him, and that the seeming delays of God are all for a purpose in the strengthening of faith, and the glory of His name.

#### II. ABRAM'S ATTITUDE, (vs. 3-6).

"Abram hearkened to the voice of Sarai." And Sarai took Hagar, and "gave her to her husband, Abram, to be his wife." "And when she saw that she had conceived her mistress was despised in her eyes." Such a consequence was unexpected, yet it is not surprising. Hagar was a maid raised to a position of privilege, and her nature evidently was not proof against the pride of her position. We are not informed as to the agreement made concerning this transaction, but whatever it was, things didn't turn out the way they were expected to do. Let us never forget that once we start a certain action, we cannot control its consequences. We should be sure, therefore, that the action is the right one.

Sarai's reaction to the attitude of her maid is not creditable to her. She was naturally much disturbed, and vexed by it, but she need not have laid the blame at her husband's door. He had acted according to her suggestion, therefore she was responsible for both deed and consequences. The person who starts an action should be prepared to accept the full consequences of it, without laying the blame upon another.

Abram was placed in a very trying position. He had agreed to his wife's suggestion. Now he is charged by her with being the cause of their domestic difficulty. The lesson here to husbands would be: never do wrong even to please your wives, for if unpleasant consequences ensue, you are liable to get

blamed for them, and you will not have an excuse to offer for your conduct. Abram's attitude showed the trained and tactful husband. He handed the difficulty over to his wife to settle in her own way. He said, "Behold thy maid is in thy hand; do to her as it pleaseth thee." The maid thereby resumed her former position, and became subject again to Sarai, who, taking advantage of her authority, and being actuated by jealousy, treated her hardly, resulting in the flight of the maid. This is not a nice picture to meditate upon, with its disturbance of domestic peace, and manifestation of jealous anger. It is recorded for our learning, however, that we may be warned among other things of the danger of doing evil that good may come. Nothing but righteous living can bring good results, and domestic bliss is dependent upon obedience to God's will.

#### III. HAGAR'S FLIGHT, (vs. 7-16).

Hagar fled from the face of Sarai, and was found by the angel of the Lord, "by a fountain of water in the wilderness, by the fountain in the way to Shur." According to tradition this was an inhospitable region, and it must have been desperation which made Hagar flee to such a place where she must have died had it not been for the intervention of the angel. It would seem by the general direction of her flight that she may have had the intention of returning to her people, but undoubtedly the chief motive was just to get away from Sarai, who had made life very hard for her.

The angel's presence and message are of real interest, giving evidence of the fact of God's care and purpose in relation to His own. Several things are worthy of note. There is first the twofold question, "Whence camest thou, and whither wilt thou go?" giving an opportunity for confession on the part of Hagar, who stated the simple truth when she said, "I flee from the face of my mistress Sarai." She thereby recognized Sarai as her mistress, and herself as under obligation to her. His answer is followed by a direction to return to Sarai, and submit unto her. This was the proper position for the maid. Trouble of our own making is not made any better by our running away from it. A comforting promise is given to the maid respecting her seed, which was to become so numerous "that it shall not be numbered for multitude"; after which the angel gives a description of the child which should be born of her. His name is stated, with the reason for giving it. He would be a "wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." This characterization was fulfilled in Ishmael, and in his descendants, the Arabs of the desert. Hagar recognized the voice of God, obeyed the directions given, and returned to Sarai, where was born her son, named Ishmael. Note may be made of the allegorical teaching of this incident, (Gal. 4:22-31).