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

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The Jarvis Street Pulpit

"DAVID RECOVERED ALL"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 4th, 1933

(Stenographically Reported)

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"And David recovered all that the Amalekites had carried away: and David rescued his two wives.

"And there was nothing lacking to them, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all."—I Samuel 30:18,19.

Prayer before the Sermon

As we bow in Thy presence, O Lord our God, this evening, we think of Thee as the God and Father of our Lord Jesus Christ, as the One Whom He has manifested to us. We would think of Thee only in terms of Thy self-disclosure in the person of Thy well-beloved Son. We thank Thee that Thou hast brought life and immortality to light through the gospel, that we are now able to look beyond the veil, to anticipate the eternal future; that Thou hast shown us there is another life than this. Hence we are here this evening as pilgrims, tarrying for a little refreshment by the way. We confess that we are strangers and pilgrims in the earth, and that we look for a city that hath foundations, whose Builder and Maker is God.

Help us, we pray Thee, that we may view the events of life, and appraise all life's experiences, in the perspective of eternity. Then shall we understand that this light affliction—or these light afflictions, whatever they may be, are but for a moment, and work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal. Give us eyes, O Lord, to see the invisible. Help us, like Moses, to endure as seeing Him Who is invisible.

We thank Thee that Thou dost really come into human life, that Thou art not to us a mere ideal, a mental abstraction, but a real Person, because Thou hast spoken to us. We have heard the Good Shepherd calling His sheep by name. We have felt the touch of His Spirit upon ours. We know that we have passed from death unto life, that we have been numbered among Thy children, and given a place in the household of God. We thank Thee therefore for all that is yet to be ours in Christ Jesus; for the things we have not seen as yet, but which the gracious Spirit has revealed to us as the One Who searcheth all things, even the deep things of God.

This evening we would turn our thoughts Godward. Most of us have had more than enough of the things which are

seen and are temporal. We have been beset and beaten by conflict with the world, the flesh, and the devil. We come this evening that we may think of God, that we may contemplate His grace, that our souls may find refreshment and inspiration in the realization of His greatness.

Great God of wonders, all Thy ways
Are matchless, godlike and divine;
But the fair glories of Thy grace
More godlike and unrivaled shine:
Who is a pardoning God like Thee?
Or who has grace so rich and free?

So from our want, as from our wickedness, from our littleness and limitation, from the life that is cabined and confined, we turn this evening to Thee, the Infinite. Oh speak to us out of Thy Word; touch us by Thy Spirit; energize us for life's conflicts; make us fit for the battle; help us to put on the whole armour of God, that in the evil day we may be enabled to stand.

Draw near to us this evening, and to all who share this service with us in remote places. The Lord be gracious, and give to us a listening ear. Help us that as we wait in Thy presence we may be enabled, each for himself, to say, I will hear what God the Lord will speak. Above all things, give us the assurance that we are washed in the blood, that all our sins are blotted out, that we are made children of God, and if children then heirs, heirs of God, and joint-heirs with Jesus Christ. We ask it in His name, Amen.

Last Sunday evening we observed something of the close parallel obtaining between the story of David and the record which God hath given us of His Son. I think we saw, with some degree of clearness, how strikingly the life-story, the record of the great achievements of David, illustrates the exploits of great David's Greater Son. So prominent did he become in Israel, so serviceable was he to his people, that his name was exalted above other names, and we saw last Sunday evening that "his name was much set by".

Our text this evening relates to an incident in David's experience somewhat later in his history than the events to which we referred last Sunday evening. He has welded his six hundred men into an invincible army, and they are following him whithersoever he goeth. While he has been anointed as king, he has not yet come into the kingdom, for Saul still sits upon the throne. He and his men left their families, their wives and their children, and all their possessions, in the city of Ziklag; and while absent from the city the Amalekites had invaded the south of Ziklag, and smitten Ziklag and burned it with fire. They took all the women and children, and all the spoil that was portable, with them, and destroyed the city of Ziklag with fire. When David and his men returned, in the place where they had left the city, where their wives and families, as they supposed, were secure, they found only a heap of smoking ruins.

After enquiring of the Lord, David led his men in pursuit of the marauders. Coming upon a wounded Egyptian who had been servant of an Amalekite, they nursed him back to consciousness, and from his lips they learned the story of the destruction of their city, and of the Amalekites' taking captive the women and children. Following the direction given by this Egyptian they came upon the destroyers, and David set the battle in array. He went forth against the Amalekites, and slew them with a great slaughter, and "recovered all that the Amalekites had carried away". They became repossessed of their wives, their children, and their property, completely nullifying the victory of the Amalekites. They recovered everything that the enemy had taken away: "David recovered all."

That is a picture, a parable, and a prophecy, of what our glorious Lord must do—is now doing, but will ultimately completely accomplish in the recovery of all that the great spoiler has taken away. Our David will unmistakably "recover all".

I shall speak to you for a little while, with this bit of history for an illustration, of the *Recoverer's resources*, *His resolution*, and *His reward*.

I.

DAVID WAS A MOST RESOURCEFUL MAN. He proved again and again that he was well able to meet the emergencies of life. That, after all, is the test of character, and the measure of a man's true strength. It is not difficult to navigate a ship in smooth waters, where there is plenty of sea-room: it is when an emergency arises that seamanship is really proved. It is not difficult to do anything when circumstances are favourable: it is when the storm breaks, when the unexpected occurs, when opposition from sources that have not been counted upon, break upon us, that our real metal is tested. It is the man who is able to meet the exigencies of life who succeeds where others fail. David was not a fair-weather captain; nor was he a general who showed his powers only on parade: he was at his best on the battle-field, and in the presence of the foe.

So, dear friends, we should keep clearly in mind that we have an infinitely resourceful God, One Who is never, as we are, at His wit's end. You remember in the days of His flesh our Lord Jesus frequently asked questions, as when He said to His disciples, "Whence shall we buy bread, that these may eat?" When they had taken account of their resources they reported that they had

but five loaves and two small fishes, and asked the staggering question, "What are they among so many?" But the record says that this question was asked "to prove them: for he himself knew what he would do". He always knew what He would do. He was always equal to every emergency.

We live in a day when God is largely eliminated from human thought, when boys and girls, young men and women, are taught to think of the created order as something entirely apart from the control of the sovereign will of a personal God. If the evolutionary hypothesis were really grounded in truth, and if we were thus progressing toward a better condition of life, there would be resident within the created order such recuperative powers as would make it possible for human society, and for the human individual, to recover itself or himself, apart from the intervention of a personal and transcendent God.

That recovery is necessary, no one will question. When David and his men came upon the ruins of Ziklag, and saw nothing but smoking ashes where a prosperous city had stood, the first thing that must have leaped into every mind was, Is it possible to restore the damage, and to recover the treasures that have been taken away? Surely looking upon this world to-day one must recognize the destruction that sin everywhere has wrought. Or, if you do not like the biblical name of sin, call it by some other name. It will be just as evil, just as destructive, whatever you call the malignant thing that is present in the life of the individual, in the life of nations, and of the world; and that is everywhere destroying human peace, severing human relationships, bringing wreck and ruin in its path. There is need for some power of recovery if life is to be made worth while even here, to say nothing of the hereafter.

But I, at least, am not interested in that philosophy which would tell me that millions of years hence this will be a better world, inhabited by better men and better women; for, alas! the days of our years are but three score and ten, and we have to confess, as did Jacob when asked by Pharaoh, "How old art thou?", "Few and evil have the days of the years of my life been." One cannot become enthusiastic about a paradise so remote, about a utopia that seems to the ordinary mind, so un-reachable. We need a David who will come upon the ruins of our city, and who is sufficiently resourceful to be able sovereignly to resolve upon its complete recovery.

This David did, because he too, in his measure, knew what he could do. But turning our thought from him, to a Greater than David, *how great is the wisdom of God!* Who can plan the recovery of a single human life, the removal of every stain, the healing of every wound, the complement of life, the rounding out of the segment? Instead of leaving life but a broken fragment of some manifestly glorious temple, who can plan its restoration to glorious completeness? Where is the architect who can draw us the plan? Is there a David equal to the emergencies of the day?

I shall not try to speak to you of world-wide matters. They are interesting and challenging, but I think we often make the largest contribution if we look at the matters that are close at hand. Who has resources sufficient to guarantee the recovery in your life and mine of what God had planned for us all?

I asked Mr. Whitcombe to read that portion of Scripture this evening for a special purpose, because it speaks

of a time of restitution, of a time of recovery and restoration. The Apostle Peter who is speaking is there recorded as declaring that all the prophets have spoken of these things, and foretold that glorious day. I think there is nothing more confirmatory of faith than a diligent study of the Word of God, with a view to observing how minutely prophecy has already been fulfilled. Some of my brethren are adepts in the interpretation of unfulfilled prophecy. I knew it would come! I even ventured into the realm of prophecy myself and said it would not be very long before we should hear preachers talking about Adolph Hitler, because Mussolini is pretty well worn out; and now a gentleman is to come to Toronto to tell us the exact place Hitler and Stalin occupy in prophecy! I shall not dispute with him, but bow to his greater wisdom and knowledge, and await the fulfilment of these matters. I find greater profit in studying the inspired record of prophecy fulfilled, and upon that I base my confidence that the prophecies that have not yet been fulfilled will some day, by God's wisdom and power, be fulfilled to the letter; and I shall await their fulfilment with what patience His grace may make possible.

Glance back through the Old Testament scriptures and see how the occurrences of the later years were anticipated in the prophetic word. God spoke to Abraham of the four hundred years in Egypt, of the filling up of the iniquity of the Amorites. I have not time to go into it, but I suggest a study of it. The whole Bible shows the hand of God on the affairs of men and nations, first predicting, and then fulfilling His own prophecies, showing that He is never taken unawares, that He has anticipated all the dark places of life, and that it is impossible for men or nations, or devils either, ever to surprise God. We have a David Who is equal to all the difficulties of life, Whose wisdom is never inadequate to the occasion. What power is His!

Read at your leisure the first chapter of John and the first of Colossians, and see the Lord Jesus represented as the Creator, as the One Who made all things. We must not be content with a little Christ. No one less than a divine Saviour can possibly meet the world's need. No helper will be able to lift us, as individuals or as a race, out of the disaster which has overtaken us, who has not, in himself, the power to recreate that which sin has destroyed.

Do you not see, dear friends, that what the world needs, what we need individually, is a recreating? We need the mighty power of God to recover that which the enemy has taken away. And there is power with God for that purpose. "I am not ashamed of the gospel of Christ", said Paul, "for it is the power (the dynamite, the dynamo) of God unto salvation." There is power enough in God, there is grace enough, to do for the undeserving what they have no moral right to expect. Such a Saviour I preach to you. Such a King I would proclaim to you. No other king can possibly bring this earth to perfect order but great David's Greater Son.

Then, coming to the individual life, what trouble we have all had! What failures we have made! There are plenty of self-made men—and Spurgeon once said they invariably worship their maker! They are proud of their accomplishments, but not so proud now perhaps as in other days. You and I need recovery. Do you not wish you could live your life over again? I got a letter some time ago from a man in South Africa. He had read a sermon in which I had spoken of this

principle of the power of the recovering grace of God. He told me the story of his life, marred and broken. He is a man of business, a man of affairs. He said, "Do you mean to say that recovery is possible to me?" That is the question. Can He bring back the captivity of Jacob? Can He restore the years which the locusts have eaten? Can He really bring back all the possessions of Ziklag which the Amalekites have taken away? That is the great matter, for no other salvation is worth offering to men, no salvation that has not at its heart a proclamation of divine resourcefulness guaranteeing that our God, Who made us in the beginning when He said, "Let us make man in our image, after our likeness," can devise means whereby His banished may be not expelled from Him, and can restore in us the image which sin has defaced.

Have you ever seen a woman of fair form and beautiful features marred and scarred by a horrible burn? You have said, "What a pity! Is there no power that can recover that which was lost?" During the war I went to the opening of an exhibition of plastic surgery in London. It was opened by Sir Robert Borden, the then Premier of Canada. There were wax reproductions of faces that had been remodelled by human skill after they had been marred by the terrible scourge of war. Men's faces were restored to some semblance of their former selves, so that they had not to go home looking like hideous monsters, but looking like humans still. It was a piece of wonderful skill. But the marks were still there at the best.

But I declare to you the promise of the gospel is that our recovery will remove every mark. He is sufficiently resourceful to blot out all the stains, so that when at last He shall present His redeemed people in the presence of the Father's glory, they shall be without spot, or wrinkle, or any such thing. Would you not like to have the wrinkles taken out? No beauty parlour can do it for you. But without spot, or wrinkle, or any such thing, our David will present us; He will "recover all".

II.

A word about DAVID'S RESOLUTION. There were men with him. He employed his followers in this great ministry of recovery. But some of them were faint, and two hundred were unable to go to the battle. First of all some of them were not only without resolution, but they spoke of stoning David. They said, "It is all over; there is no chance of recovery." "Yes," said David, "there is. We will recover all." It was David's will that energized his followers, and led them forth to the battle, and which forbade his staying his hand until he had "recovered all".

Many of us begin well, but are "soon hindered". Of those who enter the race there are comparatively few who finish,—not because they are worn out, but because they have not the resolution to continue. Look at your own life—what hope is there of recovery there? What resolution is necessary to repair the damage wrought by sin? If we must depend upon the human will, then there is no chance whatever: *We need to believe in a divine purpose of recovery running through human life.* I cannot—I will not—believe that God can ever be defeated. He has said, and it shall be done; He has commanded, and it shall stand fast:—

"He wills that I should holy be,
Who can withstand His will?"

It is by His *will* we are sanctified. It is by the power of the divine resolution, because the Good, Shepherd restoreth the souls of men, there is hope for the future of all of us. It is a long road to go, it appears, and there is much work to do. Evil everywhere is relentless, ruthless, and implacable.

Have you noticed how those who do iniquity play upon the shortness of the public memory, and the weakness of the human will? There has been wrong-doing somewhere, and public indignation is aroused. Men demand reform, and the workers of iniquity say, "Let us do nothing in haste; let us postpone the consideration of this matter." It is on the front page of the newspapers for a few days, then it gets on the second page, and after a week or so there is only a small note in some inconspicuous place—and in a month or so it is forgotten, and the iniquity continues in its course. The reformer wearies in his programme, and has not the resolution to keep on. We should have reforms if it were not for that. But men who trade, who fatten upon the body politic, know very well that if they can but postpone the day of human judgment for a few months, there will be no judgment at all.

Apparently there are but few resolute men, men who say, "I will", and then carry out their resolution. Who of us dare say, "I will recover somehow from the ruin which sin has wrought"? We soon weary of rebuilding, and leave the tower half finished, and the battle but half fought. Our only hope is in the Creator Who finished His work. He never made a half finished flower, and will never be content with a half finished saint. He wills our complete recovery. Our salvation is not in our will, but in the will of our gracious God. It was David's indomitable will that brooked no interference, which determined upon the punishment of the evil-doers and the recovery of that which was lost, that brought back all that was taken away.

Thus we may hope in Him Whom God has given "for a witness to the people, a leader and a commander to the people". There is no hope for this old world but in Him. There may be betterment of conditions for a while. It is proverbial that history repeats itself. We are war-weary, are we not? Even those who are too young clearly to remember the war know something of the fruits of it, and have had enough. We live in a world that is willing to compromise rather than have war. But a new generation will arise, and the old battles will have to be fought over again. The old wounds will be inflicted over again. There will be a repetition of old sorrows that the world has known before. The late President Woodrow Wilson talked about a war to end war. I would not belittle one who is gone, and I do not say it now as one who finds it easy to be wise after the event, but only repeat what I said at the time, that it is amazing that anybody should ever dream of a war—or anything else—to end war apart from a divine power that can change the very nature of human society, and of the elements which compose it. In other words, only by a new creation can peace, permanent peace, be brought to the earth. It will come only in the measure in which individuals find themselves restored to fellowship with God.

But our David can do it. His will is equal to it, and He will never let us go. What He did in His own personal ministry, He will do for us. Salvation consists in what God does *for* us, and *in* us; and what He has done *for* us is the guarantee of what He will do *in* us.

In His highly priestly prayer He said, "I have finished the work which thou gavest me to do." He never stayed His hand until, at the place called Calvary, He cried, "It is finished." He will perfect that which concerneth us. Having begun a good work in believers, He will perfect it unto the day of Jesus Christ. Our salvation is in the sovereign will of our Recoverer.

III.

And then think of HIS AND OF THEIR REWARD. I think *David found his reward in the completeness of his victory*. There is no joy in a half finished job, in a half-finished house, in anything half done. That brings no satisfaction to the doer of it. To be almost victorious, and then to be defeated, to be but partially victorious, will bring no joy to a true hero's heart. But Jesus Christ never half did anything. When David at last had repossessed himself of his wives and his children, and every captive had been taken out of the hands of the enemy, and he surveyed the day's work, what satisfaction must have come to his own heart as he viewed the completeness of his victory!

So, my dear friends, the Lord Jesus will "recover all". The gospel is not a spent force. Jesus Christ cannot possibly be defeated. He never has been: He never will be: He never can be. "He *shall* see of the travail of his soul, and shall be satisfied." There is no doubt about that.

Let me preach to you a little high doctrine. I wonder can you stand it? Not one member of any family involved in the Ziklag disaster was lost: every family was completed. David "recovered all". The scheme of redemption is not an experiment. "All that the Father giveth me shall come to me," said Jesus Christ, "and him that cometh to me I will in no wise cast out." You say you do not like that doctrine? You believe in "free will"? You believe that men must come to God of themselves? God pity us, if that be so! If we have to depend upon men's coming of themselves, nobody will come. "David recovered all", and this Good Shepherd recovers all His sheep. There were ninety and nine in the fold, but He went out into the wilderness after the one "until he found it". "I go to prepare a place for you." That is what He said in the great "many mansions" passage with which the fourteenth chapter of John opens. It is one of the signs of the dark times in which we live that there are a great many houses to let, or for sale. Go along any street in this city and you will see, "For Sale", "For Sale", "For Sale". When people cannot sell, then they put up another sign, "For Sale—or to rent". I wish they would speak English and say, "To let". It is the man who pays the rent of the house who "rents" it: the owner "lets" it.

But no mansion on the streets of gold will be marked, "To let". We shall never find an unoccupied house there prepared for some one who did not complete the journey. There will not be any unoccupied territory in the celestial city. I do not think there will be any vacant lots. The mansions will be completed, and those for whom they were prepared will most certainly occupy them.

I have heard of weddings that were incomplete because one rather important member of the party did not put in an appearance. The minister was there, and either the bride or the bridegroom, but you cannot have a wedding without two. When the marriage of the Lamb is come, and all the universe is in attendance, the bride

(Continued on page 10)

Dr. Fosdick, Tom Paine, and Someone Else

In our issue of June 10th, 1926 (Volume 5, number 5), we quoted at length from a pamphlet entitled, "The Deadly Parallel", by George H. Dowkontt, M.D. The booklet was a comparison of Tom Paine's, "Age of Reason", with Harry Emerson Fosdick's, "Modern Use of the Bible". It may be that many of our present readers missed that issue; therefore for their benefit we reprint the extracts printed in THE GOSPEL WITNESS at that time:

The Devil was Imported

PAINÉ

"Gentile."

"The Book of Job does not belong to the Bible . . . It has been translated from another language into Hebrew, and the author of the book was a *Gentile*; that the character represented under the name of Satan . . . does not correspond to any Hebrew idea" (p. 112).

"The Christian *Mythologists* tell that their Satan made war against the Almighty, who defeated him, and confined him afterwards, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan" (p. 13).

"Mythology."

FOSDICK

"Persian."

"He [Satan] never appeared in the Old Testament until after *Persian* influence had begun its work, and then he was spoken of in three connections: Job. 1: 6-12; 2: 1-7; Zech. 3: 1, 2; 1 Chron 21: 1" (p. 119).

"Unembarrassed by any intellectual difficulty . . . Satan and his satellites were supposed to work miracles continually" (p. 137).

"Having frankly recognized; therefore, the *outgrown* nature of the category [demonology] we need not be troubled by it when we read the Bible" (p. 121).

"Outgrown."

What these Unbelievers Think About Miracles

PAINÉ

Not "Credible."

"The advocates for the Bible have no claim to our belief of the Bible because that we believe things stated in other ancient writings; since that we believe the things stated in these writings no further than they are probable and *credible*, or because they are *self-evident*" (p. 77).

"Since appearances are so capable of deceiving, and things not real have a strong resemblance to things that are, nothing can be more inconsistent than to suppose that the Almighty would make use of means, such as are called miracles, that would subject the person who performed them to the suspicion of being an imposter, and the persons who related them to be suspected of lying, and the doctrine intended to be supported thereby to be suspected as a fabulous invention" (p. 62).

"Self-evident."

"Fables."

FOSDICK

"Incredible."

"Credence of ancient miracles in the Bible or out of it is not properly a matter of faith; it is a matter of *evidence*" (p. 162).

"No kind of miracle is related in Scripture the counterpart of which cannot be found and found repeatedly in the records of other religions" (p. 151).

"This endeavor to believe in miracles and to make faith in them significant, when all the time we are thinking of miracles as indissolubly associated with ancient ignorance and as vanishing when intelligence arrives, is not Christian faith at all. . . . Biblical miracles will more and more become unreal *ghosts* lost in antiquity and, gradually becoming dimmer, will disappear in utter incredulity" (p. 157).

"Certainly I find some of the miracle-narratives of Scripture historically *incredible*. Others puzzle me. I am not sure about them" (p. 164).

"The whimsicalities and the irregularities of the age of miracle makes the narratives of miracle unreal to the modern man" (p. 155).

"Evidence."

"Ghosts."

The Morality of the Bible

PAINÉ

"Shocking."

"There are matters in that book [the Bible] said to be done by the *express command* of God, that are . . . shocking to humanity, and to every idea we have of moral justice" (p. 74).

"It is because ye are sunk in the cruelty of superstition that ye listen to the horrid tales of the Bible, or hear them with callous indifference. The evidence I have produced . . . will free them from all those hard thoughts of the Almighty which priestcraft and the Bible had infused into their minds, and which stood in everlasting opposition to all their ideas of his moral justice and benevolence" (p. 100).

"Could we permit ourselves to suppose that the Almighty would distinguish any nation of people by the name of *his chosen people*, we must suppose that people to have been an example to all the rest of the world of the purest piety and humanity, and not such a nation . . . that had distinguished themselves above all others, on the face of the known earth, for barbarity and wickedness. If we will not stubbornly shut our eyes and steel our hearts, it is impossible not to see, in spite of all that long established superstition imposes upon the mind, that that flattering appellation of *his chosen people* is no other than a lie which the priests and leaders of the Jews had invented to cover the baseness of their own characters" (p. 102).

FOSDICK

"Shock."

"Ethical conceptions of Jehovah in the Old Testament *shock* the modern conscience." "Deeds in the Old Testament which from our youth have *shocked* us by their barbarity" (pp. 5, 13).

"Start now with this beginning in the Old Testament a God from whom one would wish to stand far off in awe and fear, a God localized so that his spiritual Presence is not available in secret prayer, a God who does not even care for individuals save as they are temporarily members of the social group" (pp. 17, 18).

"The idea of God in the earliest writings of the Bible was such that few would desire to have intimate fellowship with him" (p. 15).

"Again read the ninth chapter of Esther, where the writer rejoices in a vengeful massacre; or the closing words of the 137th Psalm, which even Gounod's glorious music cannot redeem from brutality" (p. 14).

"The ruthless extermination of the Amalekites—both man and woman, infant and suckling" (p. 14).

"That the sun and moon stood still at Joshua's command, or that God sent she-bears to eat up children who were rude to a prophet, or that saints long dead arose and appeared in Jerusalem when our Lord was* crucified? . . . SUCH BALD LITERALISM" (p. 181).

"Shocked."

They Treat the Gospels Alike

PAINE

"Presuming."

"The story of the angel announcing what the church calls the *immaculate conception* is not so much as mentioned in the books ascribed to Mark and John and is differently related in Matthew and Luke" (p. 147).

"Mark, in detailing the circumstances of the crucifixion, makes no mention of any earthquake, nor of the rocks rending, nor of the graves opening, nor of the dead men walking out" (p. 149).

"Matthew says there was darkness over all the land from the sixth hour unto the ninth hour; that the veil of the temple was rent in twain from the top to the bottom, that there was an earthquake; that the rocks rent; that the graves opened; that the bodies of many of the saints that slept arose and came out of their graves after the resurrection, and went into the holy city and appeared unto many. Such is the account which this dashing writer of the book of Matthew gives, but in which he is not supported by the writers of the other books" (p. 149).

"The *presumption* is that the books called the Evangelists, and ascribed to Matthew, Mark, Luke, and John were not written by them but that they are impositions. . . . The silence of one book upon matters related in the others, and the disagreement that is to be found among them, implies that they are the production of some unconnected individuals, many years after the things they pretend to relate, each of whom made his own legend; and not the writings of men living intimately together, as the men called apostles are supposed to have done; in fine, that they have been *manufactured*, as the books of the Old Testament have been" (p. 147).

"Manufactured."

FOSDICK

"Wondering."

"Comparing Mark and Matthew, we find that in the earlier Gospel there are no birth stories while in Matthew Jesus is virgin-born and the star of Bethlehem miraculously leads the Magi to the manger" (pp. 146, 147).

"Mark recorded no other marvels at the crucifixion than the rending of the temple veil, but that Matthew added the resurrection of 'many bodies of the saints that had fallen asleep; who entered into the holy city and appeared unto many'" (p. 147).

In John "we face a heightening of the miraculous element. In particular, among miracles that the Synoptists do not mention, we find some of the most astonishing wonder works" (p. 148).

"Wherever we possess successive renditions of miracle workers' lives we find this tendency to give entirely explicable events a miraculous twist, to *heighten the effect* of marvels by astonishing additions, and to *invent miracles* of which the earlier records bear no trace. . . . Nor is it surprising that men should turn to the Bible, *wondering* if the same process is at work there" (pp. 144, 145).

"When we compare Mark and Luke we get the same impression of heightened effect, and added detail. In Luke, though not in Mark, are the stories of the virgin birth and the angelic apparition to the shepherds.

"In Mark, where 'one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear,' no miracle is recorded. In Luke, however, the ear is restored—the only example in Scripture of the restoration of an amputated member. Luke is especially rich in *dramatic additions* to the narrative" (pp. 147, 148).

The Trinity

PAINE

"Absurd Stuff."

"According to the Christian trinitarian scheme, one part of God is represented by a dying man, and another part called the Holy Ghost, by a flying pigeon, it is impossible that belief can attach itself to such *wild conceits*. . . . Acts 2: 3 says that it descended in a mighty rushing wind and in the shape of cloven tongues; perhaps it was cloven feet. Such *absurd stuff* is only fit for tales of witches and wizards." "The belief of a God is a belief distinct from all other things and ought not to be confounded with any. The notion of a trinity of gods has enfeebled the belief of one God" (pp. 181, 183).

FOSDICK

"Arithmetical Absurdity."

"Consider the doctrine of the Trinity. Many are puzzled by it, and who can blame them? As preached in our Protestant churches the Trinity has often been little more than a mathematical formula about three being one and one three. Let it be said to the credit of the early fathers who introduced the church to the philosophical treatment of the Trinity, that they did not deal in such *arithmetical absurdity* as has characterized our modern pulpits in their identification of one person with three persons. If, then, any one is troubled about this formula of the Trinity, the *liberal prescription* is familiar: translate the formula back into the experience from which it came. The Trinity that matters is the Trinity of experience" (p. 188).

"The *'divinity of Jesus'* as a formula . . . is not in the New Testament" (p. 187).

"Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity" (p. 272).

"They take a phrase such as 'Jesus is God,' not to be found either in the Scriptures or the creeds, and set it up as a standard of regularity in doctrine. But to suppose that the phrase 'Jesus is God' is an adequate expression of the Christian faith even in its creedal forms is to display *abysmal ignorance* of what the church has stood for. That statement alone is not orthodoxy; it is *heresy*" (p. 257).

The Angels an Outworn Category

PAINE

"The book of Matthew goes on to say (chap. 28, ver. 2), 'And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.' But the other books say nothing about any earthquake, nor about the angel rolling back the stone, and sitting upon it; and, according to their accounts, there was no angel sitting there.

"Matthew says that the angel that was sitting upon the stone on the outside of the sepulchre told the two Marys that Christ was risen, and that the women went away quickly. Mark says that the women, upon seeing the stone rolled away, and wondering at it, went into the sepulchre, and that it was

FOSDICK

"When we turn to the New Testament, angels are the common phrasing of God's ministry to man. They form an innumerable host; they serve men by causing useful dreams, by strengthening the spirit in temptation, by opening prison doors, by giving peace and power in time of stress. Not only do they surround the heavenly throne and attend the divine Majesty, but they appear corporeally on earth" (p. 124).

"This need of angels—The Master, for example, so far as we know never spoke of his experience in terms of their ministry" (p. 125).

"Gabriel has no real place in our explanation of events. We cannot think with Jude of Michael and the devil *fighting*

the angel that was sitting within on the right side that told them so."

"It is not uncommon to relate stories of personal *walking* after they are dead, and of ghosts and apparitions of such as have fallen by some violent or extraordinary means; and the people of that day were in the habit of believing such things, and of the *appearance of angels*, and also of devils" (pp. 152, 166).

over the possession of Moses' body. We do not practically ascribe helpful dreams or anything else to the beneficent activity of individual angels. Indeed, we must confess that as a category of scientific explanation actually applied to daily life we are not Biblical in our thinking about angels" (p. 125).

"We are not clear gainers by our shift of thought away from angelic categories. *We cannot go back, to be sure*" (p. 128).

Jesus Christ was only a man like other men

PAINÉ

"Jesus Christ founded no new system. He called men to the practice of moral virtues, and the belief of one God. The great trait in his character is philanthropy" (p. 24).

"He was the son of God in like manner that every other person is—for the Creator is the Father of All" (p. 24).

"That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability" (p. 12).

FOSDICK

"Wherever you look at the underlying presuppositions of men's thinking about God to-day you find, not the old dualism against which the ancient church had so long and fierce a conflict, but a gladly recognized affinity between God and man. In *our* theology no longer are the divine and the human like oil and water that cannot mix; rather all the best in us is God in us. This makes faith in the divine Christ infinitely easier than it was under the old regime" (p. 266).

"Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity" (p. 272).

"The historic Jesus: he has given the world its loftiest ethical ideals" (p. 226).

"To be ourselves of such a spirit that God can work his victory in and through us; to persuade others to be transformed by the renewing of their minds; to strive for the better organization of society that the divine purpose may be furthered, not hindered, by our economic and political life; and then to await the event in his way and time—such have been *our* attitude and *our* preaching, and they have seemed to us Christian" (p. 110).

(It "*seems Christian*," but it is not!)

"Surely this is clear in the Gospels. The Master's body was normal like our own . . . it suffered and *it died like ours*" (p. 253).

The Future Life

PAINÉ

"I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me an existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears probable to me that I shall continue to exist hereafter" (p. 67).

FOSDICK

"Personally I do not pretend to know the details of the future life. I am sufficiently sense-bound so that I do not easily imagine a completely disembodied existence. I wonder just what we mean by the persistence of personality" (p. 102).

"I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh".

The Indispensable Item—the Acid Test!

PAINÉ

"I now come to the last scene—that of the ascension into heaven . . . It was necessary that this last scene should preclude the possibility of denial and dispute . . . at least it ought to have been as public as the crucifixion is reported to have been. . . . But the writer of Luke says that the ascension was from Bethany; that he (Christ) led them out as far as Bethany, and was parted from them there, and was carried up into heaven. So also was Mahomet; and, as to Moses, the apostle Jude says (v. 9) that Michael and the devil disputed about his body. While we believe such fables as these, or either of them, we believe unworthily of the Almighty" (pp. 156, 157).

FOSDICK

"In such an easily pictureable [flat] world the farewell of Jesus to the earth could be *imagined* literally as a physical levitation until he was received into heaven a definite distance above the ground, and his return could be literally *imagined* as a physical descent from the place where he had gone. The marvel is not that such a picture of the Master's going and return should arise in the setting of such a world-view; the *marvel* is that after that world-view has been so long outgrown, after we have known for centuries that this earth is a globe whirling through space with no ups or downs any longer meaningful in the old sense, so that if one man ascend from Melbourne and another from London they go in opposite directions, many folks should still retain the old picture of our Lord's ascent and *descent from the sky* and should regard that picture as a *test* of a standing or falling church and an indispensable item in the evangelical faith" (pp. 104, 105).

The Bible and Science

PAINÉ

"It is, I believe, almost impossible to find in any story upon record, so many and such glaring absurdities, contradictions, and falsehoods as are in those books [the four Gospels] . . . The Bible and the Testament are impositions upon the world . . . all fabulous inventions, dishonourable to the wisdom and power of the Almighty" (p. 158).

FOSDICK

"The strange ways of thinking that the Bible contains" (p. 35).

"The science of the Bible is not our science" (p. 53).

"We know now that every idea in the Bible started from primitive and childlike origins" (p. 11).

"In the Scriptures the flat earth is founded on an under-

"There was no moral ill in believing the earth was flat . . . any more than there was a moral virtue in believing that it was round like a globe . . . When a system of religion is made to grow out of a supposed system of creation that is not true, and to unite itself therewith in a manner almost inseparable therefrom, the case assumes an entirely different ground. It is then that errors, not morally bad, become fraught with the same mischiefs as if they were. It is then that the truth, though otherwise indifferent itself, becomes an essential, by becoming the criterion that either confirms by corresponding evidence, or denies by contradictory evidence, the reality of the religion itself" (pp. 43, 44).

lying sea; it is stationary; the heavens are like an upturned bowl or canopy above it; the circumference of this vault rests on pillars; the sun, moon, and stars move within this firmament of special purpose to illumine man; there is a sea above the sky, 'the waters which were above the heavens' and through the 'windows of heaven' the rain comes down; within the earth is Sheol, where dwell the shadowy dead; this whole cosmic system is suspended over vacancy; and it all was made in six days, each with a morning and an evening, a short and measurable time before. This is the world-view of the Bible" (pp. 46, 47).

Here they Sum up their Destructive Work

PAINÉ

"I know that this bold investigation will alarm many, but it would be paying too great compliment to their credulity to forbear it upon that account. The times and the subject demand it to be done. The suspicion that the theory of what is called the Christian church is fabulous is becoming very extensive in all countries" (p. 16).

"I have gone through the Bible, as a man would go through a wood with an axe on his shoulder, and fell trees. Here they lie, and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow" (p. 141).

FOSDICK

"The position represented in this book will, of course, be *distasteful* to those bound by a theory of literal inerrancy in their approach to the Bible" (Preface).

"We have analyzed the Book into its constituent documents; we have catechized each fact that might bear witness to the truth about the ancient writings, their authors, times, and circumstances; we have let no sentiment of reverence, no time-sanctioned taboo deflect our search. We have gone at this investigation of our sacred books counting courage a duty and hesitant sentimentality a sin." That is "the *new approach* to the Bible" (p. 177).

Why These Extracts are Reprinted

Dr. Fosdick's views must be pretty well known to the majority of our readers, but we have printed these extensive extracts in order that no one may have ground for charging us with unfairness. Surely it must be admitted that Dr. Fosdick's religion is not the religion of Christ. It is not Christianity at all. There is not a single fundamental of evangelical faith which Dr. Fosdick does not repudiate—and we use the word "repudiate" advisedly; for Dr. Fosdick is not content to deny these principles of Christianity, but holds them up to contempt.

Of course we shall be charged with uncharitableness in even quoting what Dr. Fosdick says, but surely he is not ashamed of his own book, a child of his own brain. And any believer in the Christian revelation surely does well to be angry both on account of the words and the spirit of a man like Dr. Fosdick. If ever there breathed an implacable enemy of the Christian religion Harry Emerson Fosdick is such. How is it possible for any Christian believer to regard him as other than an apostate we cannot understand. Indeed, we do not think it would be uncharitable or extravagant were we to call Dr. Fosdick by the stronger name of reprobate.

What about Fosdickism in Canada?

Readers of THE GOSPEL WITNESS know that we have contended against the infidelity called Modernism through these pages for many years. We exposed it in McMaster University, and in the Baptist Denomination. There was never but one answer given to our charges: the enemy merely hissed out the ugly word, "Liar", in reply.

McMaster University deceived believers among Canadian Baptists from year to year by tacking on to the end of its report the Statement of Faith contained in the Trust Deed alike of McMaster University and Jarvis Street Baptist Church. But the doctrines there set forth had nothing whatever to do with the teachings of McMaster University.

Jarvis Street Church, and later other churches, were expelled from the Baptist Convention of Ontario and Quebec for their protest against Modernism—although,

be it said, it was always denied that there was any Modernism in the Convention against which to protest. Had McMaster University and the Convention admitted their Modernism, and attempted to justify it, one could at least have regarded them as sincere and honourable foes; but while Modernism was being taught in the classrooms of McMaster there was absolute denial of the fact on the floor of the Convention.

Professor Marshall was sent home to England, and Professor Harry L. MacNeill was later appointed to the Chair occupied by the late Dr. Farmer. Dr. Harry L. MacNeill is a hundredfold more modernistic than Professor Marshall ever was—and, of course, far more dangerous. We repeat what we have said before, that if there be one spark of evangelical truth left in McMaster University we are unable to name it. The university has gone over to the camp of Modernism, and is in no true sense, certainly not in the sense its founder intended, a distinctively Christian school of learning.

What about Principal MacNeill?

Some of our readers will enquire, What about Dr. John MacNeill, Principal of the Theological Faculty of McMaster, and formerly of Walmer Road Church? Surely he is not a Modernist! We have frequently said that no one who knows Dr. MacNeill's mind would ever take him seriously either as a theologian or as an educator. He is an animated gramophone, a mental cistern that pours out what has first been put in from other sources. There is no original thinking, and very few of Dr. MacNeill's sermons or addresses can safely be printed, because their origin, by well-informed persons, would soon be discovered.

Dr. MacNeill is President of the Baptist World's Alliance. What the Alliance is, what good it has ever accomplished, it would be difficult for anyone to say. Dr. MacNeill was not elected by the Baptists of the world to the position of President: he was thrust upon the Convention solely on the nomination of Dr. L. R. Scarborough, of Fort Worth, Texas; and accepted by the Alliance because he was a Canadian. Still, there is put

upon him a title which would make it appear that he is a representative man.

The Editor of this paper is a Baptist, a confirmed Baptist, standing just where real Baptists have always stood,—Baptists such as Spurgeon, or Armitage, or Carey, or Fuller, and other pronounced Evangelicals that could be named; and we entirely repudiate Dr. MacNeill's presidency, and declare that he has no relation to us.

But why do we refer to him now? Our Lord Himself said, "Wisdom is justified of her children." By which He meant that words of wisdom, that is, words of truth, find their justification with the passage of time. All that we ever said about McMaster University and the old Convention is being proved up to the hilt with every passing year.

Dr. John MacNeill in Dr. Fosdick's Pulpit

In *The New York Times*, of Monday, May 29th, there appeared a report of a sermon preached by Dr. John MacNeill in the pulpit of Harry Emerson Fosdick on Sunday, May 28th. Surely it will not be an exaggeration to say that by his preaching in Dr. Fosdick's pulpit Dr. MacNeill shows his sympathy with Dr. Fosdick's teaching. Following is the report of the sermon as taken from *The New York Times* of May 29:

SCIENTIFIC BASIS FOR FAITH URGED

Dr. MacNeill Calls for Drawing of Conclusions on Religion from Observed Facts

GOD NOT IN A SYLLOGISM

Test of the Great Realities of Christianity Proposed in Sermon at Riverside Church

Urging that a test be more of the great realities of the Christian religion, the Rev. Dr. John MacNeill, Principal of the Faculty of Theology at McMaster University, Hamilton, Ont., spoke yesterday morning on "Personal Experience of God," at the Riverside Church, Riverside Drive and 122nd Street.

Dr. MacNeill declared that since the idea of the whole universe in which man lives is founded on a scientific basis, the scientific theory must also be applied to God, not in the form of abstract reasoning, but in a gathering of facts and the drawing of a conclusion from these facts.

"A great mistake many make," he said, "is to approach the realm of the spiritual as they would approach a problem in Euclid, and write 'Q. E. D.' at the end. That was the mistake made by churchmen in the Middle Ages. But there is another scientific approach. Gather conclusions out of observations. That is the science to which Christianity belongs.

"There is no possible way in which we can reason our way through to the existence of God. You never can crowd the love of God into a syllogism, but you can know and feel it in your heart. All our certainty about spiritual things and the authority with which we speak on them will be dependent upon our personal experience with God. You and I cannot live upon ancient history, even when that is the ancient history of the Scriptures. If we know God is a living reality, it is because we have seen Him."

Dr. MacNeill said the great realities of the Christian religion, that must be felt in the depths of men's own experiences, are the divine forgiveness and the divine care over man.

Our Comments on the Foregoing

If Dr. MacNeill said anything in his sermon about the authority of the Word of God, or even implied that it was an authority, it escaped the attention of the reporter. The report of the sermon shows that Dr. Mac-

Neill has fallen into the error of nearly all Modernists, of putting up straw men in order to knock them down. Dr. MacNeill's urging of a scientific basis for faith may perhaps, to the uninstructed, impart a flavour of learning, and suggest unrevealed reserves of erudition; but those who really know Dr. MacNeill will only smile. When Dr. MacNeill thus allies himself with Dr. Fosdick, who outdoes Tom Paine in his infidelity, he certainly leads McMaster University into bad company.

Is This an Isolated Case?

It is surely not unfair to judge the tone of an institution by the utterances of its principal, and when the Principal of McMaster's Theological Faculty takes such a position we cannot hope that the Theological Faculty will be any better. At the last graduation we are informed McMaster University graduated three students in the English Theological Course, and one with the degree of B.Th. If their theology is anything like that of Dr. MacNeill, there were four graduates too many.

Other Symptoms of McMaster's Modernism

But what McMaster University is turning out is indicated from another source. There are few more pronounced antagonists to Evangelical Christianity in Canada than Dr. Salem Bland. Many of his writings, in our view, border upon the blasphemous, and are certainly shot through with the grossest unbelief. But *The Star Weekly* publishes the following item:

IN OUR MAIL BOX

From a Baptist minister in Eastern Ontario comes this letter about Dr. Salem Bland's articles in *The Star Weekly*.

"As a very young minister, who is greatly interested in the 'quest of the historical Jesus' I should like to say how much I appreciate Dr. Bland's articles in *The Star Weekly* on the place of Jesus in the worship of the church.

"I have had many conversations during the past year with some of my older friends in the ministry on that very subject, and Dr. Bland's articles have come along at a very opportune time. With others, I have been interested in the views of Canon Raven as expressed in the *Modern Churchman* some months ago. I am not at all qualified to give an expert opinion upon the many views that are being put forward just at the present time, but I thought you might like to know that these articles of Dr. Bland have been a help to one who does his best to keep up with the activities of theologians even amid the duties of a rather busy pastorate."

Surely "a very young minister" is in desperate straits when he will turn to such a guide as Dr. Salem Bland for help in the understanding of "the place of Jesus in the worship of the church"! We submit these considerations to members of the Baptist Convention of Ontario and Quebec, and ask them frankly to answer the question to their own hearts and consciences, Has not McMaster University become utterly apostate?

What Will Southern Baptists Say?

Our brethren of the South have not refused membership in this Baptist World Alliance. Their own Dr. E. Y. Mullins was its former President. But did they, or do they now, realize with what they are allying themselves? Will Southern Baptists consent to hold fellowship with the teachings of Dr. Fosdick? Does not the President of the Alliance inevitably compromise those over whom he is supposed to preside, by his association with Dr. Fosdick?

What Too Will European Baptists Say?

THE GOSPEL WITNESS goes to a number of European countries: the Scandinavian countries, Switzerland, France, Germany, Italy, Greece, and others. In these countries, among our Baptist brethren, there are genuine Evangelicals. We call the attention of our readers in these countries to the fact that the President of the Baptist World Alliance, without apology, occupied the pulpit of a man who was not permitted to remain as a supply in a Presbyterian Church, because of his Modernism, and who perhaps has done more than any other one man in America to undermine the faith of men in Evangelical Christianity.

What Will Some British Baptists Say?

There are still in the Baptist Union of Great Britain a remnant according to the election of grace, ministers and churches who are essentially evangelical. The Baptist Union of Great Britain was the originator and inspiration of the so-called Baptist Alliance. In some quarters it has been contended that the Baptist Union of Great Britain is wholly evangelical. There has indeed been talk of the Metropolitan Tabernacle, (Spurgeon's), returning to the Union fold. We ask our British Baptist brethren to peruse these extracts from Tom Paine's "Age of Reason", and from Fosdick's, "Modern Use of the Bible", and to settle for themselves whether they are prepared, through the President of the Alliance, to endorse the views of such an infidel as Dr. Harry Emerson Fosdick.

THE JARVIS STREET PULPIT

(Continued from page 4)

will be there as well as the Bridegroom. Do not for a moment believe that the Lord is going to allow the devil to frustrate His purposes. David recovered his whole family, including his wives. That is what Jesus Christ came for, to "destroy the works of the devil", to undo what sin has done, to recover us out of the snare of the devil, having been led captive by his will. The Lord's family will be complete when redemption's work is done.

Someone says, "That is rather high doctrine. What about me? Where do I come in?" Do you want to be there? Are you a sinner? "No." Well, I am talking about sinners. The gospel is for sinners. Do you know anything about the burning of Ziklag? Do you know anything about the mercilessness of the Amalekites? Have you been carried away? Are you in the enemy's camp? Are you a poor sinner, and nothing at all? If you are, Jesus Christ will be your All-in-All. If you do not want to come to the banquet, if you do not want Jesus Christ, if you have no desire after salvation, why complain that you are not invited? I read of many great events to which I am not invited. I do not feel at all slighted, because I do not want to be there. I am not on the select list; I am not among the "elect". But it does not trouble me, because I do not want to be there. Do you desire to be where God is? Do you want to be delivered from sin? Do you say, "O wretched man that I am! who shall deliver me from the body of this death?" Are you conscious of the operation of this fell power in your life? Do you need and desire a Recoverer? If you do, I preach the gospel to you, and tell you that that is exactly what Jesus Christ came to do—and that He will do it. The

number of His elect will be accomplished; the family circle will be completed; every place at the table, when the marriage of the Lamb is come, and the guests are summoned to sit down to the marriage supper will be occupied. I repeat it, every one of the mansions will be tenanted. God will be All-in-All. Our David will recover all.

And when at last that great day is come, and our glorious Bridegroom shall present His bride without fault before the throne of God, there will not be a mark upon us. I love to read over and over again that story of the innumerable host of the redeemed, and try to look at them with John's eyes, and hear the angel say to him, "What are these which are arrayed in white robes? and whence came they?" When John looked he could not identify them. He said, "Thou knowest." He threw the question back upon his questioner as if to say, "I never saw people like that in all my experience. They do not look like travellers come from a far journey. There is no soil upon their garments. There is nothing to indicate that they have ever been among the thorns. And as for soldiers in battle array, there is not one of them that bears the slightest mark of conflict upon him. I never saw anybody like that. Who are they," John seemed to say. And said the angel, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them: They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." ("Hallelujah!") The last mark and trace and suggestion of sin and its sorrows shall be at an end, and there shall be no more pain, no more death, no more sorrow, no more sighing, and no more tears, for the former things shall have passed away. Our David will then have "recovered all":—

"Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessing than their father lost."

What a mighty Saviour! What a complete salvation! I offer it to you in His name. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Come to Him that you may become repossessed of all the treasures of holiness, and have restored in you the image and likeness of God.

Let us pray:

We adore Thee, O Lord, for the boundlessness of Thy grace. We thank Thee for a salvation that is of grace, for a Saviour Who is none other than God Himself! Help us all to come to Thee. Help our radio friends who have heard this message, and who are Thy children, to rejoice in the Lord Jesus; and any who are not yet Thine, constrain them to come. Bring them to Thy feet, Thou conquering Christ. Recover them out of the snare of the devil. Bless our meditation this evening to hundreds—yea, to thousands—of people whom we have not seen, but who have shared this service with us. May there be joy in the presence of the angels, not over one, but over many sinners repenting here in this place, and wherever the service has been heard. Amen.

Whole Bible Course Lesson Leaf

Vol. 8

No. 2

REV. ALEX. THOMSON, EDITOR

Lesson 26

June 25th, 1933

SECOND QUARTER**DAVID SAVED FROM FIGHTING ISRAEL**

Lesson Text: I Samuel, chapters 29 to 31.

Golden Text: "Then Achish called David, and said unto him, surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

"Wherefore now return, and go in peace, that thou displease not the lords of the Philistines." I Sam. 29: 6,7.

DAILY BIBLE READINGS:

Monday—I Chron. 12:16-22.

Tuesday—Numbers 31:25-40.

Wednesday—Psalm 37:1-15.

Thursday—Matt. 10:32-42.

Friday—Mark 11:20-26.

Saturday—Heb. 11:1-7.

I. DAVID DISTRUSTED BY THE PHILISTINES (29:1-11).

We noted in our last lesson the peculiarly delicate position of David in the midst of his nation's enemies, with the possibility which that implied, of being expected to fight against his own people. Fortunately, as related in this lesson, he was saved from such a disastrous undertaking by the fear of the Lords of the Philistines. Possibly this fear was not ungrounded, for David may have done as they intimidated, and turned against them in the midst of the battle, as on a former occasion Israelites had done (14:21), but he was not given the opportunity of putting into operation any such plan, if indeed he had ever contemplated the same. In respect to the incident, observe the gathering of the armies, (v. 1), the objection of the lords of the Philistines to the presence of David in their midst, (vs. 2-5), the gracious direction of Achish, wherein is clearly stated the upright character of David, (vs. 6,7), the reply of David, (v. 8), the further direction of Achish, (vs. 9,10), and the departure of David from the camp of the Philistines, (v. 11). Note the risk of living at peace in the midst of, and with, the enemies of God and of His people; also the possibility of living among enemies in an upright manner, and of the same being recognized by them. The attitude of the lords of the Philistines may also be commented on, with its manifestation of suspicion, not unnatural under the circumstances, and its demand for the withdrawal of David and his men. This is in contrast with the attitude of the king who evidently had complete faith in David, due prob-

ably to his better and more intimate knowledge of him.

II. DAVID'S VICTORY OVER THE AMALEKITES (30:1-31).

In the absence of David and his men from Ziklag, due to their presence in the camp of the Philistines, the Amalekites seized the advantage and captured the city, taking captive the wives and families of the Israelites, (vs. 1,2). It was a sad homecoming for those exiled men, (v. 3), and we cannot wonder at the great sorrow which they manifested, (vs. 4-6). Evidently there was also bitterness of spirit, for there was talk of stoning David, but the latter encouraged himself in the Lord his God. There was no other ground for encouragement, the city was burnt with fire, wives and children were in the hands of wicked enemies, and no help could be expected from their native land, from which they had voluntarily, and not without cause, withdrawn. The prospect was dark, and discouraging, and might well give the impression that there was nothing left for which to live. Sometimes we are apt to feel thus, when difficulties surround us, and we are deprived of all natural human incentives. Let us then, and at all other times, remember the source of David's encouragement. This source is accessible to all through faith, and is unaffected by the events of life. Enemies may deprive us of human sources of encouragement, but they cannot touch the divine. God is ever present, ever faithful, and ever ready to help, (I Thess. 5:24). Note the wisdom, practical nature, and consequence of David's attitude, (Ps. 31:24; 33:18).

The practical nature of David's attitude is manifest in his request for divine guidance, and his obedience thereto. He was not content merely to express sorrow, or complaint, over his calamity, but felt that God would have him do something. Too many stop at the complaint, and become chronic and life-long grumblers, a burden to themselves, and an affliction to their friends. David did not trust to his own wisdom for guidance in his difficulty, but wisely sought divine direction. Note the necessity for acting in this manner in all the affairs of life. Observe the way in which guidance was sought (v. 7), and our medium of approach to God through Christ, (John 16:24). The Lord's direction was to pursue the Amalekites, the assurance was given that all the captives, and other spoils would be recovered, (v. 8), and in obedience to the command David and his men pursued the enemy, recovered all that had been taken from them, and much other spoil besides, (vs. 9-20). Note the fearless nature of the pursuit, with its combination of faith and works, and its certainty of victory, the latter overwhelming in nature, and encouraging to the hearts of the Israelites with its consequent restoration of loved ones. The time of the victory is worthy of consideration. It came after the great discouragement, when those concerned had well-nigh lost hope of ever again viewing the foes of their loved ones. The way in which it was brought about is not without its lessons, with its aggressive action based on the word of God. In the spiritual realm it is also possible to turn defeat into vic-

tory in a similar manner. There should be no running from the enemy but with boldness he should be met in the strength of the Lord, whether he be in the spiritual realm, or clothed in human flesh, (Acts 4:29).

Selfishness is not an uncommon characteristic of human life, and makes itself evident particularly at times of opportunity to add to one's personal property. The sharing of gifts with others, when the extent of such sharing is not specified constitutes a real test of character in that there is apt to be present the desire, if not the action, to gain more than a fair share of the same. Among David's followers there was trouble due to a feeling akin to this. Two hundred men on account of their faintness had been left behind with the stuff, (v. 21), and these, certain members of the other four hundred said, should be deprived of their share in the spoil, (v. 22), but David would not listen to such a suggestion, and gave direction that all should share alike, making the same an ordinance for Israel, (vs. 22-25). There is in this a recognition of the vanity of both companies, and of the value of each person's labour, each one contributing in some way to the victory. In the army of the Lord there are some who occupy the front lines, while others remain behind in charge of the stuff, but all will be rewarded alike in accordance with their faithfulness, (I Cor. 3:4). We can trust the Lord's anointed to deal justly with all His followers. Note the wisdom of David's attitude, and his generosity in sharing the spoil with his friends, (vs. 26-31). Some day those who have been true to the Lord Jesus will share in the spoils of His glorious victory.

III. THE DEATH OF SAUL AND HIS SONS (31:1-13).

This chapter contains the record of the sad end of the king of Israel, and his three sons. There is first the account of the conflict and of the defeat of the army of Israel, (v. 1), then there is recorded the slaying of the sons, (v. 2), the wounding of Saul, (v. 3), his death, with that also of his armourbearer, (vs. 4-6), the flight of the Israelites, (v. 7), the desecration of Saul's body, (vs. 8-10), and the brave conduct of the men of Jabesh-Gilead in rescuing his body, burning the same, and interring the bones, (vs. 11-13). Thus ended the career of a disobedient servant of God, of one who was deprived of the help of the Lord, and on account of whom the enemies of God were permitted to triumph. Great was his privilege, equally great was his responsibility, and lamentable was his failure. His eternal welfare we may safely leave with God knowing that He will not deal unjustly with him.

Several lessons are worthy of note arising from this history. First, there is the fact that sin always brings misery, and if persisted in brings disaster. It may seem at first to make for pleasure, but its nature is deceitful, (Heb. 3:13) and being contrary to the will of God it never gives satisfaction, and always degrades the one affected by it. We should therefore hate it, and seek always to live victoriously over it, (Rom. 6:11-14).

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WILLOWDALE

Rev. Leander Roblin, Pastor of the Otterville and Rosanna Baptist Churches, has recently assisted Pastor J. F. Dempster in special services at the Willowdale Regular Baptist Church. The Lord blessed the ministry and six definitely accepted Christ through the preaching of the Word.

ST. PAUL'S FRENCH

On Sunday, May 28th, Rev. A. St. James baptized another convert from Roman Catholicism, the husband of a woman baptized a short time ago. This family of four are now attending regularly the St. Paul's church and have severed their connection with Romanism.

NEWS FROM MR. HANCOX'S LETTER

On May 22nd, a letter was also received from Rev. Edward Hancox. It was begun on April 7th and he tells us of many things which are part of the missionary's life.

We hear that Kanga and two other young Christians were stoned out of a town when attempting to hold a service.

The three had started away from the Station on Saturday afternoon, intending to be away all day Sunday. The town which was to have the principal service is located about four hours from the Mission. It is a large town having about seventy houses and is owned by a sub-chief. Arriving there, the boys visited the Chief and got his word that they might hold a service there, but he went out to the Devil Bush, taking the "Devil Man" with him and all of the town men he could gather. There he roused them to chase the visitors out of the town. The young men prepared to hold a service in the open kitchen and invited the people to attend. Quite a few women came and were standing around when the Chief and his company returned. The Chief then called upon the men to pick up stones and they all began throwing them. In telling of the experience, Mr. Hancox writes—"Kanga said that God took care of those stones, for not a single one hit them, while the women standing around were struck several times. Even the Chief's head woman was hit in the fracas and the result of the women being hit turned them upon their men folk."

"Picking up their belongings, the three chaps left the town and turned along a different path, seeking some town more friendly towards the Gospel. At a considerable distance they found such a town and here they were invited to remain for the night and to hold a Gospel meeting with them in the morning. Fifty people attending who gave close attention to the message and then urged that another meeting be held in the evening. This request was granted and their

hearts were gladdened to see some eighty-five persons at that service."

Another side of the work is depicted in this paragraph of a letter from Mr. Hancox—

"We have had extra men employed cutting heavy sticks and poles, preparatory to re-roofing the old house. The entire roof is to be taken off and replaced with new material. The piazza is also to be enlarged and provision made for an extra room to be added, should such be needed. We hope to get it all completed before the rainy season comes upon us."

And another item of good news—"We had the unspeakable joy of baptizing our first convert last Sunday morning. He is Peter, our wash boy, a school boy of about eighteen years of age. Since our coming, he has been our boy and has satisfied us. Last March, just after his conversion, he requested baptism, but he has been kept waiting a year for teaching. At the meeting when he was questioned, we had Mr. and Mrs. Mellish and Miss Stacey present, along with the other Christians and Peter gave a very clear account of his conversion, leaving no doubt whatever concerning its actuality. He was questioned for early half an hour and answered all the questions clearly and well, so that we unanimously decided to accept him."

The baptismal service was held at the New Cess River and quite a few witnessed it in addition to all of the school children. "We were favored with a fine morning", writes Mr. Hancox, "though by noon the clouds had gathered and a small cyclone swept over us accompanied by a deluge of rain. However, we gave the Message simply before baptizing Peter and then returned to the hill for the regular Enquirers' Classes and Church Service. The church was filled for the latter and we had an enjoyable time in giving out the Word once again. In the evening we met around the Table of our Lord and welcomed the new brother into the fellowship of the church. It was for us a truly happy day and one for which we give praise unto our Lord, praying that He may give us many such precious souls."

"We have been very much encouraged of late by the increased interest manifest in our Thursday night Bible Class. For some time now people from the towns have been attending, in some cases men are bringing their wives with them. One young couple have expressed their desire to learn the Christian way. They attend nearly all of the public meetings, beside classes arranged for the men and for the women. One other young man has also shown a real interest. I believe that he is a believer. Nearly a year ago, he requested baptism but was not then clear so I have tried to teach him the Word. He has shown much interest. I feel that he would make a fine evangelist if taught the Word."

THE 24th OF MAY MEETING

The Long Branch Regular Baptist Church was crowded out in response to its invitation extended to the Young People of the Toronto district to meet with them on the holiday.

At the afternoon session, Rev. H. L. Davey and Pastor James Forrester spoke and in the evening Mr. Davey addressed the gathering briefly and Rev. Clifford J. Loney, of Hamilton, gave an evangelistic address.

The evening meal was greatly enjoyed. It provided an opportunity for fellowship and the tables were all filled with happy groups of visitors. The Orange Hall was secured for the occasion.

We hear that the Runnymede Road Young People banded themselves together and "hiked" from their home church to Long Branch for the meeting, quite a distance in these days of mechanical transportation, but then they enjoy real pleasure and count a tramp just that.

In the editorial pages of the Toronto Globe a day or two after the 24th, there appeared an article telling of just such a walk as enjoyed by the Runnymede Young People. We wonder if somebody whispered the story to the Editor, or if by chance he saw that happy crowd swinging along?

MORE NEWS FROM NORANDA

We have heard many good reports of the work carried on by the Wellington Brothers in the Northern mining district and we know that their activities and labour of love is ever remembered by their friends in the Union in earnest prayer.

The most recent news tells of souls saved during the past few weeks and a gracious out-pouring of blessing.

A week ago at the Sunday evening service at Noranda four professed conversions and during that week nine others had at various times accepted Christ as Saviour. Later a woman who had been a notorious sinner came to repentance and faith in Christ and others are near the Kingdom. There is a splendid increase in attendance at all services and the Christians are taking a renewed interest in personal work.

Until the present time, services at Rouyn have been held in a small rented store, but notice has been given the Brothers that the owner is leasing it to another party and as there is not another building in the town available some concern is felt. It would appear that this affords another opportunity for one of the tents to give good service and Messrs. Wellington have applied for one for three months. Pray that the work will not be hindered and that much blessing in the towns of Noranda and Rouyn and in the various centres where services are held will continue to the glory of Him who has sent forth His own servants with the Word of Light and Life.