

# The Gospel Witness

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

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## The Jarvis Street Pulpit

### PRAYING FOR THE UNSAVED

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

Preached in Jarvis Street Baptist Church, Toronto.

(Stenographically Reported)

"But Abraham stood yet before the Lord."—Genesis 18:22.

We read in the Epistle of Jude, that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire". Incidentally, the New Testament again bears witness to the historicity of the Genesis record. The cities of Sodom and Gomorrah were real cities; the men of Sodom and Gomorrah were real men—they were sinners before the Lord; the destruction of Sodom and Gomorrah was a very real destruction; the salvation of Lot out of Sodom was a very real salvation, as Lot well knew. Everywhere the New Testament teaches us that these historical portions of Scripture are designed to teach us spiritual lessons. I have frequently reminded you of that great principle laid down in the New Testament, respecting the journeyings of the children of Israel: that not only is the record of their experience written by inspiration, but that the events recorded were themselves providentially arranged, in order that they might teach spiritual truths. It is said of the life of our Lord Jesus: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." It could also be said, that many other things occurred in the life of God's people of ancient time, which are not written in the Old Testament; but the things which are written, are written for our learning, upon whom the ends of the ages have come.

Abraham is spoken of in the Word as "the father of all them that believe". Those who believe are described as "the children of Abraham", and we are said to be "as Isaac was, the children of promise". We are accustomed to think of Abraham's faith as having special application to his appropriation of the promise respecting Isaac's birth. I endeavoured to expound to you a few Sunday mornings ago, the text, "Abraham believed God"; and I want to try to show you this morning that his faith in God led him to pray, and made him a mighty

intercessor, calling down God's blessing upon others of lesser faith than his own.

#### I.

THE LORD APPEARED UNTO ABRAHAM IN THE PLAINS OF MAMRE. *His faith was itself begotten of a divine revelation.* Abraham became a believer because of the disclosure of Himself which God made to him. It was when he saw God, as He revealed Himself to his understanding, he believed: when he realized Who and what God was, he was enabled to trust. And it is ever true that "faith cometh by hearing, and hearing by the word of God". And on this occasion the divine Visitor renews His promise to Abraham; and very explicitly pledges that the blessing his heart desires shall in due time come.

But I want to show you this morning that prayer—true prayer—is an expression of faith, and, like faith, is also always inspired by a divine revelation. We never talk to God until He has spoken to us. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." True prayer ever asks that which is in accord with the will of God; and the will of God may be known only as it is revealed to us by His Spirit.

Let us now look at this story, a part of which I have read to you this morning, for our instruction. Observe, first of all, that Abraham had known for a long time that Lot was dwelling in Sodom; and yet he had not prayed for him. There came a time when these two parted company; and Lot "pitched his tent toward Sodom", and at last found residence within the walls of the wicked city itself. And beyond question, Abraham knew where Lot was. He knew that he was dwelling in the midst of a wicked people; but there is nothing to show that Abraham felt any particular concern for Lot; or that he ever went into the presence of God, and prayed for his deliverance from the midst of the city.

Is it not still true that there are many, who are children of Abraham by faith; who are children of prom-

ise; who are really the children of God; but who yet do not intercede for the Lots of our day? There are Christian wives, for instance, who rejoice in their husbands' material prosperity. The wife knows very well that he is getting on; that he is amassing wealth; that he is prospering, according to the standards of the world. And she sees, more and more, that he is being caught in the worldly tide; that he is destitute of religious interest; that he never prays; that he seldom attends the house of God; that in all his affairs he ignores God; that he has no concern for the spiritual welfare of his children, as long as they are respectable; as long as they are making progress in school, he has absolutely no anxiety about their spiritual state; he is careless himself; and equally careless respecting his children. And his wife, who is a Christian, is almost as careless as he is. She does not pray for him; she does not pray for her own children; she does not realize the peril in which they are found. Again and again I have observed Christian parents who are proud of the progress their children are making in school; proud of the young man's ability in his new situation; and rejoice in his worldly prospects. As the friends and neighbours come in they are sure to talk about how the children are getting on; but never a word is spoken about their relationship to Christ—no concern whatever is felt about their eternal future.

That was the state in which Abraham was respecting Lot. There is nothing to indicate that Abraham felt any concern whatever about Lot's spiritual state until God came to the door of Abraham's tent, and told him directly, personally, that Lot was in dire peril; that the clouds of judgment were hanging low over the city where Lot dwelt; that before long vengeance would fall, and the city would be consumed. And when Abraham heard that word from the Lord, he began to pray! He stood before the Lord, and prayed as he had never prayed before.

And I remind you that we have in this Book that very revelation. This Book clearly makes a distinction between those who believe, and those who do not believe. This Book clearly tells us that there is salvation in Christ; and that apart from Christ there is no salvation. This Book clearly tells us there is a place, a condition, which we are accustomed to speak of as heaven: that there is a condition of life in which the soul may dwell in intimate fellowship with God. And there is another condition of life, in which the soul will be forever separated from God. This Book tells us of heaven and of hell most explicitly. The teaching of the Bible is that even of your friends and mine, husband, wife, children, parents, brother, sister, neighbours, business associates—every one of them who is out of Christ, is condemned already; is under the curse of God's law; is in danger of being "turned into hell, with all the nations that forget God". That is the warning-revelation of God's word; and yet some of us, perhaps, pray but indifferently for the salvation of those we love; while others do not pray at all.

Why was it that Abraham prayed when God told him these things? Let me give you the text of a few Sunday mornings ago in another setting. God came to Abraham's tent, and He said, "Shall I hide from Abraham that thing which I do?" And then He told him of the wickedness of Sodom and Gomorrah; and He said, "I will go down now, and see whether they have done

altogether according to the cry of it, which is come unto me; and if not, I will know." He told Abraham that He was going down to Sodom, and if He found it "according to the cry of it", His judgment would fall. What made Abraham pray? The revelation?—not only that, but this, "Abraham believed God". Let me ring it in your ears—"Abraham believed God!" "Abraham believed God!" How did he believe? Just a short time before, on this visit, He told him that Isaac should be born. And when Sarah heard it she laughed aloud: it was too good to be true. "And the Lord said unto Abraham, Wherefore did Sarah laugh?" And she denied, because she was afraid. "And he said, Nay, but thou didst laugh when I gave thee My promise." She was afraid in the presence of God; yet grace abounded toward her as toward her husband; and together, when they received the promise of life, they "believed God".

But that same day God uttered also His promise of death; and again, "Abraham believed God". Do you see it? He believed God! He said, "If God is going down to Sodom, if He is going to inspect it, if He has said that judgment shall fall, then judgment will fall; and Lot will share in the overthrow of the city." And immediately he stood before the Lord, and began to pray.

Now my brethren and sisters, what we need above all things is to believe God—not only the word which promises life; but the word which solemnly warns us that "the wages of sin is death"; that "these shall go away into everlasting punishment"; that there is a place "where their worm dieth not, and the fire is not quenched"; that it is true which God hath spoken: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" that if men are not saved through faith in the Lord Jesus; if they are not "born again"; then they are lost—that is all—they are lost!

We have no more ground for believing in our own salvation through faith in Christ, than we have for believing in the utter and eternal destruction of every soul that rejects Him. The Word of the Lord promises both, and if we believe God, we must believe both.

And that is the weakness of the modern church. Russellism and many other kindred heresies have served to lessen the conviction of Christian people respecting these matters. I recall some years ago being in a ministers' meeting, when a minister—I remember the shock of it at this moment—when a minister, I suppose of nearly sixty years of age, told the brethren how that once in his early ministry, he had preached from the text: "The wicked shall be turned into hell, with all the nations that forget God;" and amid great merriment he told his fellow-ministers that long ago he had put away such texts as that, and had promised the Lord that if He would forgive him for that one indiscretion, he would never commit it again!

My brethren, the truth is, that people may go to-day into scores of churches in this city, and other cities, and hear no word that will disturb their consciences; no word that will arouse them to a sense of the peril of the wicked. And yet, if we believe this Word at all, we must believe both sides of the revelation—that He Who promises life in Christ, promises only destruction out of Christ.

What then? Shall we believe God? I cannot persuade you of it; I cannot persuade myself of it. I am called frequently to conduct funeral services. A man has died

without Christ; without showing the slightest interest in Christ. What am I to say? I wish I could speak words of comfort. I tell you what I do always—I preach the gospel; and tell people that there is only one way to be saved, and that is through Christ. It is not easy to be faithful in these matters, but we must be true even when and where tears are falling and hearts are bleeding. There are many people within the circle of your acquaintance—people in your own homes; of whom your heart would dispose you to say: "I find it difficult to persuade myself that the Bible doctrine of final rewards can be true with respect to this and that one." There is only one way by which you can be persuaded of the truth: When God came to Abraham, and spoke to him directly, calling him by name, He said, in effect, "Abraham, there are the clouds of vengeance; there is the judgment coming—do you believe God?" And "Abraham believed God"; and believing, he began to pray.

It is not enough that we intellectually agree with the truth of Scripture. It is only as the Spirit of God takes His own word, and lays it upon our own hearts; when He comes by a personal visitation, and makes us realize the peril of the lost, that we shall begin to pray. And it is in my heart this morning, my dear friends, to suggest to you that we should pray together these coming weeks that God in the greatness of His grace will do for us what He did for Abraham—that He will come to us, that He will visit us each personally, and tell us unmistakably the peril in which men and women are found who are out of Christ. We read of men in times past who spent whole nights of agony, pleading for the salvation of the lost; of men who wept tears of grief, because they believed somebody was in danger of eternal damnation. But it is only as God the Spirit withdraws the veil from our eyes, as He makes the things of the spiritual realm real to us, and enables us to anticipate the future, that we shall be able to realize these tremendous truths of the Scripture, and be able to pray.

Shall we pray then for ourselves, that we may be awakened as we have never been awakened before; that we may realize as we have never realized before, the peril in which men are placed who know not Christ? "Abraham stood yet before the Lord;" and there is not a Christian wife here whose husband is unsaved; nor a husband whose wife is unsaved; nor a father or mother who has children unsaved; nor one who has brothers, or sisters over whom eternal doom is pending, hanging low over those we love,—I say if we believed that, there is not a Christian here who would not stand before the Lord and pray! It would become the passion of our lives to bring them to Christ,—everything in life would be subordinated to that one business.

Have you not seen it when sickness has come into a home? The wife, or child, or some other member of the family, is ill. But it is only a slight indisposition; and the work of the house goes on just the same. The father goes to business; and the rest of the family go about their work, for there is just one member slightly indisposed. But he or she does not get up again quickly. The doctor comes again and again; and he says, "The fever is rising, and rising"—until at length he takes the family into his confidence. He says, "It is a battle now for life: there is only one chance in many hundreds that we shall be able to baffle death!" And then what happens? When death draws near, business and everything else must go, in order that everybody may concen-

trate on this one task of saving a precious life from the grave.

And if God would but open our eyes, and enable us to see hell itself yawning before those we love; we too should stand before the Lord and pray!

## II.

HOW DID ABRAHAM PRAY? By a kind of divine instinct, he *pleaded the vicarious principle*. I pity the man who does not believe in the divine inspiration of Scripture; he must be very blind. If God did not put the cross in the Old Testament, I wonder who did? One thing is certain: Somebody who knew all that was to be revealed in the New Testament wrote the first pages of this Book—and every page throughout the whole Book; because the vicarious principle runs all through the Bible.

Abraham did not plead that sin should be condoned; he did not ask that God should ignore the wickedness of the city. No. But he said, "Let the righteousness of the righteous avail for the salvation of the wicked. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" "And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." And then Abraham said, "Peradventure there shall lack five of the fifty righteous?" and he received the promise that the city should be spared for their sakes. Then he dropped to forty; "And he said, I will not do it for forty's sake." "Peradventure there shall thirty be found there." "I will not do it if I find thirty there." "Peradventure there shall be twenty found there." "I will not destroy if for twenty's sake." "And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And the Lord answered, "I will not destroy it for ten's sake." But Abraham's faith could go no farther. He could only plead the righteousness of ten. For less than ten he did not dare to ask a stay of judgment.

How much more highly privileged are we! We have not to plead the righteousness of fifty, nor of ten; but we can plead the righteousness of One Whose righteousness avails for the salvation of a whole world! Blessed be God! And we are encouraged to pray that though the wicked deserve the judgment that is threatened, God will for the sake of Jesus, have mercy upon them. Surely a solemn obligation rests upon all of us who are thus privileged to pray, to stand before the Lord.

## III.

But I must show you HOW ABRAHAM'S PRAYER WAS ANSWERED. Lot was dwelling in Sodom; and was as indifferent to the impending doom as Abraham had been. And when the angels came to Sodom, and told Lot of his danger, he seemed to but half believe their warning, and to be in no hurry to quit the place. But the angels took Lot in hand: "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and set him without the city." He was reluctant to leave; and yet by God's grace he was saved out of the wicked city.

Well do I know that it is a tremendous task to awaken the unconverted to their need of a Saviour; but it is

almost as great a task to awaken you and me to an appreciation of their peril. But mark this: *When God awakens Abraham, He always awakens Lot.* When He puts in Abraham's heart a deep concern for Lot, He will not leave Lot until he becomes concerned for himself. Agonizing saints will soon be surrounded by repentant sinners. An interceding church will soon echo with the cry of the new-born.

And I say this for the greater encouragement of anxious parents, or wives, or relatives, here this morning. You say, "Sir, I am disheartened; I am discouraged because I see no religious interest at all on the part of those of whom I am thinking this morning, and for whom I long have prayed." No, perhaps not, as yet; but when you and I become really desperately in earnest, as Abraham was, when this matter becomes real and imperative to us, it will become real to those for whom we pray.

Lot had some difficulty, too. He spoke to his sons-in-law, conveying to them the angels' warning. But it is certain that Lot had been long indifferent to his own and his family's danger, because when he spoke to his sons-in-law, and said, "Up, get you out of this place, for the Lord will destroy this city," he seemed to his sons-in-law as one who mocked.

And there is always that difficulty of overcoming the influence of an indifferent past. Perhaps someone here this morning says, "I do not know how to begin; I have been indifferent so long; I have neglected my family so long in spiritual matters I am ashamed now to show an interest. They will not believe me if I warn them of the wrath to come." That is true. No one will believe you unless the power of the Spirit of God awakens him.

And while Lot lingered, the men laid hold upon him and brought him out of the city. *Whether he would or no, they compelled him to come.* Do you believe that doctrine? I heard a brother pray in one of our meetings, lately: "O Lord, we are tired of coaxing sinners to be saved. Give us the power that will break their wills, and compel them to come." And God, the Holy Spirit, will give us that power. Abraham never could have brought Lot out of Sodom, even if he had gone down into that city to speak for himself. He probably would also have seemed as one who mocked, both to Lot and his family. He might have said, "Uncle, what is all this about? I have been here a long time; but you have said nothing to me until now. I am glad to have a visit from you; glad you are interested in me; but you have left me alone for a long time. Why this sudden concern?" And the only way by which Abraham could bring power to bear upon Lot was over the Mercy-Seat! He accomplished by standing before the Lord what he never could have done by going down to Sodom. And so can we.

"And while he lingered, the men laid hold upon his hand . . . and they brought him forth, and set him without the city." I have seen God force men to be saved. I have known Him to rob them of their sleep; and make it impossible for them to attend to their business; and make the things of the spiritual world so real to them that they were constrained to yield to God. The record says, "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Lot was saved in direct answer to Abraham's prayer. And God will remember our prayers. Still the effectual, fervent prayer of a righteous man

availeth much. Shall we address ourselves with increased devotion to the ministry of prayer?

Shall this be a day of intercession with us? Shall we pray for our Lots? Shall we pray that God will give His angels charge concerning them; that somehow or another, by the power of the Holy Spirit, reluctant hearts may be drawn to Him, Whom we love?

"When Jesus has found you tell others the story,  
That my loving Saviour is your Saviour too;  
Then pray that your Saviour may bring them to glory,  
And prayer shall be answered, 'twas answered for you."

## TEN PER CENT.

W. G. B.

Doubtless some will be vexed to see herewith an article on the ten per cent. principle, the Bible teaching on tithing. They will say, "Always money is the cry", and they will probably take refuge in a verse of Scripture—or, rather, in the common misapplication of the same, that "money is the root of all evil". Of course, the Bible never said it. It says, "The love of money is a root of all kinds of evil" (I Timothy 6:10). Those who complain against teaching on giving are usually rather strongly entangled in the meshes of that "root"!

Others will immediately object that tithing is impossible. One of the best Baptist deacons that ever lived said that to his pastor frankly. No wonder his church gave very little to missions, even though it was a prosperous congregation. If you think it is impossible, go read the little pamphlets called, "Sophie's Sermons", and find out how a scrub woman in New York, without education, but filled with the Spirit of God, sent missionaries to the foreign field, and backed them with her washboard! Could believers but get the vision she had, and thereby put first the kingdom of God and His righteousness, the forces of Evangelical Christianity could, in one year's time, be multiplied a hundredfold.

But do pause long enough to study the matter with an open mind, and hear the Word of God on this point. The following is an outline study which may be of use to this end.

### I.

#### The Tenth Principle

1. *Abraham* gave a tithe to Melchizedek (Genesis 14:20). This occurred before the law. Indeed, the argument of Hebrews seven rests on this fact. Melchizedek is a type of Christ, and we do well to follow the example of our father Abraham in tithing.

2. *Jacob* promised God ten per cent. of his income (Genesis 28:22). Read the story of his flight from Esau's anger, and find this promise that he made to the Lord. True, he tried, as he ought not to have done, to bargain with God, yet his promise was a good one.

3. This is confirmed by the fact that *Moses' law* commanded tithing. Leviticus 27:30-33 will serve as an example. This first tithe went to the Levites, and is specially chosen to minister in holy things. They, in turn, gave a tenth of their income to the priests. After the Israelites moved into the land of Canaan a second tithe was spent in sacred festivals in Jerusalem. Still a third tithe for the Levites, the poor, and so on, was put by once in three years.

4. In the revival *under Hezekiah* the tithe was re-

newed, along with other requirements of the law (II Chronicles 31:5-10).

5. The tithe was in force among the Jews *in Christ's time*. It was not for tithing that the Lord condemned the Pharisee, but for his self-righteous attitude (Luke 18:12). Let us give, but without boasting. Remember, however, that Christ commended the most careful tithe ever heard of, that of the least important garden vegetables, such as peppermint and dill (Matthew 23:23).

6. According to the Prophet *Malachi* aught else was, for Israel, a dishonour, theft, and crime (Malachi 3:7-10).

## II.

### The Meaning of Tithing

1. We therein *acknowledge God's sovereign ownership* of all things. In giving Him a tenth we agree that tenths are His.

2. By tithing we *give proportionately*. Some ladies will talk of the widow's mite. Dressed in the very best, and with a fine car waiting outside, they piously drop a dime in the offering box. But the widow to whose mite they refer, gave all she had. The abundance of her poverty abounded unto the riches of her liberality.

"Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this big nickel, he laid it on the plate to aid in the fight against the world, the flesh and the devil. His new hat was beneath the seat, and his gloves were beside it, and the nickel was on the plate—a whole nickel.

"On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

"And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid a dollar for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

"Who is this Lord? Who is He? Why the man worships Him as Creator of the universe, the One Who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator."

3. By tithing we *give regularly*, not with that hit-and-miss, catch-as-catch-can spirit that too often animates contributions to religious work.

4. Through tithing we *have fellowship in the Lord's work*. Indeed, the New Testament word often translated "fellowship" or "communion" is sometimes translated "contribution" (Romans 15:26).

## III.

### The Way to Tithe

1. *Voluntarily*. "Bring ye all the tithes", said the Lord to Israel. They were to obey His command with a willing response. Ought we not to do likewise?

2. *Completely*. They were to bring "all" the tithe. Our whole income should be tithed. On one occasion we talked with a brother-minister who told us he tithed when he had anything left! But he ought to have tithed before he took anything else out.

3. *Religiously*. The tithes were to be brought into the store-house. For us, that means that they are to be given to the Lord's work, not merely to fraternal and social activities. Some believe that the application of this for

our age is that our tithe should go into the treasury of the church of which we are members.

4. *Providently*. Tithing was instituted "that there may be meat in mine house". God intends that His churches should be ahead financially, not everlastingly behind; to have money in the treasury, not to be always begging for deficits. True, we have to ask believers to make up these lacks; but that is because they do not tithe providently.

## IV.

### The Blessing of Tithing

1. *God promises blessing* to all who obey Him. Sometimes the blessing comes materially: it is certain to come spiritually.

2. *God challenges us* when He says, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The denomination which is, in proportion to membership, the largest giver, is the one that emphasizes tithing most. Its members give ten per cent. of their regular income to their own local church, and after that they give offerings to home missions and foreign. In the light of God's Word ask Him, "Lord, what would Thou have me to do?"

## A WEDDING!

A wedding is always an interesting event, but when the principals are personal acquaintances the interest is greatly increased. All of the Jarvis Street Family and many of THE GOSPEL WITNESS readers will have this personal interest in the announcement of the marriage of Rev. William Gordon Brown, B.A., and Miss Louise May Wise, B.A., in the Orangeville Baptist Church on Wednesday, August 9.

Mr. Brown is well known to friends of this paper by his articles which have appeared in it from time to time. From the first he was a member of the Faculty of Toronto Baptist Seminary, and for the last two years has given his full-time to this work, and has thus been very closely associated with the life of Jarvis Street Church, the pulpit of which he has supplied in Dr. Shield's absence for the last three weeks. For nearly eight years Mr. Brown was pastor of the Orangeville Church, and judging by the great number of friends who overflowed the church during the wedding ceremony the people of that town think most highly of him and his bride.

The wedding had a distinctly "Seminary" flavour. The Board of Trustees, the Faculty, the Graduates, and the Student Body, were well represented, while a fellow-professor of Mr. Brown's, Rev. A. C. Whitcombe, the bride's Pastor, performed the ceremony, assisted by Rev. W. J. H. Brown, of Hamilton, father of the groom. Another professor, Rev. W. S. Whitcombe, was the groomsman, while Rev. W. D. Clark, Director of Practical Work in the Seminary, and Mr. Arthur MacAsh, a former student, were the ushers. Two former students had charge of the music—Mr. Francis Wright played the organ, and Mr. L. D. Brown, a brother of the groom, sang during the signing of the register.

We assure our readers that the bride was "charming"; for further details we refer them to the accounts in the daily papers, but of that charm that comes not of the "putting on of apparel" but "is of the hidden man of the heart" we are also confident, and take this opportunity of congratulating Mr. Brown most heartily. We are sure that the readers of THE GOSPEL WITNESS will join with us in the most cordial expression of our good wishes for a long life of blessing in the Master's service.—W. S. Whitcombe.

## THE EDITOR ON VACATION

Cables from the Editor who is on vacation in England tell of his having a most enjoyable time. Having fulfilled preaching engagements, he will motor in the Old Land until the last week in August, probably sailing for home August 31st.

## NEWS, VIEWS AND CUES

W. GORDON BROWN

### THE ISSUE—GOD OR MAN?

The issue was fairly presented back there on Mount Carmel, "The God that answereth by fire, let him be God." Jehovah was the God of heaven and earth, Who had revealed His will to Israel. Baal, the personification of fertility, was the creation of man's mind. The issue is squarely put to-day. The skeptics are seeing and saying it. Julian Huxley will not be accused of any partiality to Christianity, nor *The Forum* of leanings toward orthodoxy; but writing in that magazine on the subject, *The World Fifty Years from Now*, Huxley recently said:

"As for politics, so for religion, the age will be one of sharpened issue. The old nineteenth century issue, of literal orthodoxy as against a timorous modernism, is already—not dead, but rapidly becoming moribund. It is sometimes said to-day that the real issue now is between religion and irreligion, as in Communist Russia. That, however, is only a local and temporary accident. The real issue to-day is between supernaturalism and naturalism, between a religion that bases itself on God and one that bases itself on man. The inescapable logic of all modernist movements in religion is away from Theism and toward Humanism."

There you have it: "The real issue to-day is between supernaturalism and naturalism, between a religion that bases itself on God and one that bases itself on man." Well said, Mr. Huxley! Would to God that all Modernists would hear it! It is Jehovah or Baal once more, God or man, the fulness of the gospel or the barrenness of Humanism.

### PEACE

An English philosopher, Dr. Whitehead, analyzes "the essential qualities whose joint realization in social life constitutes civilization. He has considered four such qualities—Truth, Beauty, Adventure, Art. Something is still lacking. This something is hard to define and difficult to speak of. This something . . . Whitehead calls Peace." For him, this term "Peace" means "Harmony of Harmonies". His remarks may serve as an illustration of the Bible doctrine of peace. The Hebrew greeting upon the street is *Shalom lekem*, "Peace to you". The Old Testament idea is that of "wholeness", "soundness"; and so of "peace". The New Testament word for "peace" is said to be derived from a root meaning "to join", and so properly to denote adjustment, harmony; although the idea of peaceful intercourse is not excluded. Recall the words of the Lord Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). We can have "peace with God through our Lord Jesus Christ," however, only when we have, by Him, "received the atonement" (Romans 5:11). The God Whom Christ reveals is "the God of peace" (Hebrews 13:20); and He gives us His own peace, "the peace of God" (Philippians 4:7). We can have "peace always, by all means", when the Lord is with us (II Thessalonians 3:16). His is the peace which the world cannot give, though it may long for it, nor, thank God, take away, for "he is our peace" (Ephesians 2:14).

### PALESTINE'S BOOM

In one country of the world at least, there is no unemployment,—and that is the land of glory, Palestine. Indeed, they say the place is short of labour. Twelve thousand Jews immigrated there last year, and six hundred new industrial enterprises were established. We are told that the country is having a general business boom, such as the rest of the world desires. Yet therewith Zionism is losing its socialistic ideal. As a recent number of *Harper's* puts it:

"In short, Israel has had a beautiful dream, which lasted for almost half a century. But, like all such

dreams, this one is fading. The dreamer is awakening to reality and is settling down—to business, as usual."

The Jewish population of Palestine must now number nearly two hundred thousand. Yet there are, throughout the world, some fifteen million Jews—some one million seven hundred and sixty-five thousand of whom are in New York, more than eight times the number in Palestine.

### SEMINARY NOTES

#### PASCALIS, P.Q.

A large crowd, as crowds go in the bush country of Quebec, witnessed the recent baptism of four believers in the lake at Pascalis, P.Q., where Student-Pastor L. D. Mac-Ash is ministering in a village otherwise without religious teachers. His work extends to the mines in the neighbouring country. Truly, this is a piece of real pioneer work.

#### BRENTWOOD BAY, B.C.

Pastor E. V. Apps recently demonstrated once more the difficulties of scriptural baptism in a country church where water must be hauled to the building. But in spite of difficulties it is ever worth while surely to obey a commandment of Christ. Mr. and Mrs. Apps have difficult work, but we rejoice that the Lord is blessing them in it.

#### "PAGAN CHRISTIANITY"

Former students of the Seminary class in Modernism and Modern Cults, who would like to complete their set by the addition of the index to the written lectures, now prepared, may have the same upon application, at 25c. Others who completed this class before the lectures were put into written form, may obtain the entire work of some 170 large pages in duplicated form (equal to 500 average book pages) but bound to ensure permanence, for \$2.50. The article which appeared in this paper last week under the caption *Pagan Christianity*, is, in part, the introduction to our text-book. Others who wish carefully to study Modernism and Modern Cults will find these pages useful. The chapters include: The Call to Arms; The Fight for the Faith; The Definition of Modernism; The History of Modernism; The Theology of Evolution; The Bible of Modernism; The Anarchy of Modernism; The God of Modernism; The Jesus of Modernism; The Sibboleths of Modernism; Russellism (outline only); Christian Science; Unity; Pentecostalism; Seventh-Day Adventism; and Mormonism.

#### THE PULPIT THE LAST THREE SUNDAYS

Jarvis Street Church has enjoyed, and been richly blessed by, the ministry of Rev. W. Gordon Brown the past three Sundays. There was response to the invitation at all services, and baptism was administered each Sunday evening. The congregations were large for the summer season, as were the congregations at the Thursday evening lectures. Jarvis Street Church counts herself rich in having in her membership, and on the Staff of Toronto Baptist Seminary, a young man of Mr. Brown's strength.—S.

#### THE WEEK-END IN JARVIS STREET

Saturday evening the prayer room was full, both with people and the presence of the Lord. Notwithstanding the holiday, there was a good attendance at the Bible School Sunday morning, and fine congregations morning and evening, including many from out-of-town. Communion and Reception Service was held at the close of the morning service, and two were baptized in the evening. Rev. W. Gordon Brown preached at both services. Many hundreds attended the open air service at nine o'clock (immediately following the evening service) when Rev. W. S. Whitcombe, of Toronto Baptist Seminary, preached a strong and searching sermon.—S.

**Whole Bible Course Lesson Leaf**

Vol. 8

No. 3

REV. ALEX. THOMSON, EDITOR

Lesson 35

August 27th, 1933

**THIRD QUARTER****DAVID'S RETURN**

Lesson Text: II Samuel, chapters 19 to 21.

Golden Text: "And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing 'the king back?'—II Samuel 19:10.

**DAILY BIBLE READINGS:**

Monday—Isaiah 2:1-12.

Tuesday—Zech. 14:1-11.

Wednesday—Luke 21:25-38.

Thursday—I Corin. 15:50-58.

Friday—I Thess. 4:13-18.

Saturday—II Thess. 1:1-12.

**I. JOAB'S REMONSTRANCE WITH DAVID (19:1-8).**

In our last lesson we noted the affection of David for his erring son Absalom, and the effect of this is manifest in this lesson, in the absorption of the king with his sorrow rather than with his victory. Such an attitude was discouraging for those who had fought for the king; instead of coming home from the conflict exultant, and being received by the populace of the city with joy, "they gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle". Four scenes are brought before us. First, that in which the king is seen in his sorrow, weeping, mourning, covering his face, and crying with a loud voice the name of his son. He was entirely oblivious of the state of the people outside, and of the effect of his conduct upon them. The second scene is that connected with the people in the city, already referred to. The third is somewhat dramatic in character, bringing before us Joab and the king. Someone informed the former of the conduct of the king, and he went into the house to him, and with plainness of speech chided him for his behaviour, and made clear the danger inherent therein. The fourth scene is of a more pleasing nature, wherein we see the king sitting in the gate and his loyal followers about him (v. 8). Note the depth of the king's grief, the influence of leadership on the people, and the courageous, blunt, and necessary action of Joab in warning the king of his danger. The wrong nature of David's attitude might also be referred to in its absorption with private sorrow to the exclusion of public interests. Others should be considered first even in our sorrows.

**II. BRINGING BACK THE KING (19:9-43).**

With Absalom slain, the way was now clear for the return of the king to his throne, but very wisely he did not immediately cross the Jordan; he desired the people to manifest the initiative respecting this. He had gone because of their rebellion: now he desired assurance of a change in their attitude. When this was forthcoming he crossed the Jordan, and returned into their midst. Several things are brought to our attention in relation to this. First, the confusion existing in Israel during the king's absence. This was a result to be anticipated, the rightful monarch had fled, the usurper was dead, and no leader was at the head of the nation. Such a condition was conducive to strife. One may note the necessity for national leadership, and the evil consequences which ensue from the overthrow of rightful authority.

Spiritually, there is a picture here of the world during the time of our Lord's absence therefrom. He too is not desired as a ruler (Luke 19:14); rightful divine authority is resisted; and confusion and strife are manifest as a consequence. These are seen in every realm: political, economic, social, and religious. Many plans have been put forward for the solution of the difficulties, but these have all proved failures. The only remedy for present conditions lies in a return to authority of earth's legitimate King, the Lord Jesus Christ. Note the fact that the sin of the rejection of the Lord is at the root of all the world's troubles. Settle this, and the relations between nation and nation, individual and individual, will be right; each will treat the other properly, and all will be happier in consequence.

In the midst of the strife in Israel there is the feeling that the king should return: "Why speak ye not a word of bringing the king back?" How this reminds us of the right attitude of the saint toward his Lord: His return should be for him "the blessed hope" for which he should wait, (I Thess. 1:10), watch (Matt. 24:42), and work (Matt. 24:25, 26). It should be more to him than argument, or speculation; and should have a practical effect on his life (I John 3:3). The truth of our Lord's return requires emphasis these days when so many are in resistance to it. There are differences of opinion concerning related events, about which no one can be dogmatic; but the fact itself should be proclaimed. Our Lord is coming back again, and it will be a blessed time indeed for His own. The dead in Christ shall rise first, the living in Christ shall be caught up together with them to meet the Lord in the air (I Thess. 4:17). He shall come in person in "like manner" as He went away (Acts 1:11), in the company of the angels; every eye shall see Him, and His feet shall stand on the Mount of Olives. May we be ready to greet Him, and not be ashamed to meet Him.

The people of Israel having expressed their desire for the return of the king, David sent a message to the elders of Judah, his own tribe, enquiring as to the reason for their silence in the mat-

ter. They ought to have been the first to welcome him; yet, like many of the Lord's professed people in the present day, their attitude manifested indifference toward the subject. David longed to receive their hearty invitation, and there is no doubt our Lord is gratified when the hearts of His own desire His presence with them. The message to Amasa follows (v. 13). This was of a politic nature, in an endeavour to win this adherent of Absalom to his side, and so gain his influence over the nation. The response of Judah is next recorded, giving evidence of the success of the king's message; then the king's arrival at the Jordan, the meeting with Shimei, and with Mephibosheth, the parting with Barzillai, the faithful friend, and the king's arrival at the other side of Jordan (vs. 40-43). Note the submission of enemies, and the magnanimous attitude of the king toward them; the presence of staunch friends; and the danger of renewed revolt due to jealousy. The circumstances were very trying for David. He desired peace, while certain elements in the population were consciously and unconsciously preventing it. In the religious realm a similar state at times prevails, while in the world at large such a condition is always present.

**III. SHEBA'S REVOLT (20:1-26).**

It is generally true that where there are troubled waters there are some keen to fish in it; and where there is disaffection there are some ready to take advantage of it. In this case it was Sheba who assumed the leadership of the disaffected ones, and the men of Israel ceased to follow David; the men of Judah alone cleaving unto their kind. David's action concerning his concubines is then recorded, followed by the command given to Amasa, the death of the latter at the hands of Joab, and also that of Sheba by the same means. Note the fickleness of people in general in forsaking righteous rulers, and following wicked leaders. The whole series of incidents impress us with the fact of man's total depravity and the necessity for change of heart and life.

**IV. THE FAMINE AND THE GIBEONITES (21:1-22).**

"Then there was a famine in the days of David three years, year after year." Such an occurrence must have caused considerable suffering among the people, and it quite evidently stirred David very deeply, arousing within him the conviction that there was some reason for it. Enquiring of the Lord concerning it, he was informed it had taken place on account of Saul's action in slaying the Gibeonites. We are not informed when Saul committed this offence, but God took note of it when it occurred, and judged the people in consequence of it. The offence, in its nature, meant the breaking of a sacred covenant (Josh. 9:15-19). Note the solemn obligation attached to covenants, the certainty of judgment for sin, the nature of the remedy in this case (vs. 5, 6), and the necessity for repentance and subsequent obedience to the will of God. Observe David's treatment of the bones of the dead, and the victories over the Philistines.

# The Union Baptist Witness

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## A NUMBER OF THINGS IN LIBERIA

Letters from our Liberian missionaries discuss many things and while we have not, as yet, come upon "Cabbages and Kings" among the "number of things", we have had reports upon the progress made by tomatoes, radishes, lettuce, cabbage and spinach; and have, by the same mail, read about the Ni Gi and the sad plight of a Chief. We have also had a description of infant diet according to Bassa custom and what not?

It would not be possible to give lengthy paragraphs from these interesting letters in these columns, but a cursory report, by way of sentences, may help toward an understanding of a missionary's life in Africa be they but of homely, everyday experiences or of important happenings.

"We are certainly in our rainy season again. It is hard to get our washing dry."

"I was talking to an old, old woman about her sin. I told her the Gospel story, but she said, 'It is too hard. What you say is true but it is too hard'. She is the head woman from the Gri-Gri bush palaver around here. She has cruel lines of sin on her face and, as I told her, she not only makes it hard for herself, but she hinders other women and young girls."

"A sad case came to our attention last Sunday, typical of so many. It was the death of a little baby caused from giving the two-weeks-old infant pounded cassava. The parents blame its death to a witch."

"We are so glad that one and another are interested enough to walk a three-hour journey to hear God's Word. Continue to pray for us, and these souls, that they might humbly bend the knee to the Saviour."

"On every hand we hear the cry of hunger. As we go into the towns the women cry out to us for rice and the little children beg us for something to eat. They say, 'Hunger is killing us', and indeed it is true. Much of the sickness among the poor people is caused by not having food to eat, but next year will see them in the same palaver. The African has not yet learned to take care for the 'rainy day' and when he harvests his crops he simply eats, drinks and enjoys himself."

"I had ten patients before I had breakfast and before the prayer meeting which is at 7 o'clock."

"There has been a great deal of excitement in the district during the last few days through the murder of a man. . . . After the custom usually followed, the medicine man was called to find the guilty party by his enchantments. He fixed the blame on a man who confessed to the crime. Then he walked over to where the Chief was sitting with the judges and charged him with belonging

to the Society and stated that it was upon the Chief's word that the man had been killed.

"The Chief is a strong believer in the medicine man himself and spends much money to have medicine prepared that will make him rich and ensure his prosperity and keep him out of all trouble."

## A RADIO ARRIVES

Just imagine our missionaries upon the New Cess Station joining in the Jarvis Street Baptist Church service early some Monday morning. It may be possible, for we are advised that Rev. Edward Hancox has been able to purchase a radio built for use in the tropics and that when all things are in order he anticipates hearing Toronto programs.

The friends who so kindly remembered the missionaries last Christmas, sending them special personal gifts, will be gratified to know that these gifts made the purchase of the radio possible. The set is of Swedish make and picks up programs broadcast on short wave lengths ranging from 15 meters to 580 meters.

At the time of Mr. Hancox' letter, the radio had arrived but had not been set up as acid necessary for the batteries had not arrived from Monrovia. That word, however, was sent on May 29th, and we are hopeful that for many weeks now the missionaries have been enjoying their set.

## OUR HONOUR ROLL

We are publishing the names of the first boys and girls who advised us that the June-July Edition of *The Missionary Bulletin* had been read. We also wish that we could publish all of the splendid letters sent in. There is room for but one and we are quoting from Olive's:—

"I have just been reading *The Missionary Bulletin* of July 15th. I read the *Bulletin* every month and am very interested in all its work especially of the foreign fields, and the dear little black boys and girls. We always remember them in prayer, perhaps I will be a missionary some day and take the gospel of Jesus Christ to them. I go to Shenstone Memorial to Sunday School and also to Church services. I was baptized three weeks ago. I was the first to go forward for baptism in Mr. Fleischer's ministry. I would very much like a picture of the first Christian Wedding."

Now here are the names—Grace Melitzer, London; Leonard Lumb, Toronto; Mildred Kelly, Lindsay; Irene Taylor, Toronto; Gerald Whitmore, Newton Brook; Jack Woodley, Lindsay; Betty Bennett, Hamilton; Winnie Dyson, Guelph; Eleanor Conner, Unionville; Irene Downing, Toronto; Ruth Dyson, Dalesville, Que.; Dorothy Arm-

strong, Waterford; Olive Milne, Brantford; Roberta Robb, Toronto; Jean Kennedy, Brownsburg, Que.; Mary Kennedy, Brownsburg; Doreen Frid, Hamilton; Jean Myrtle, Essex; Rose Woodbine, Brownsville; Pearl Rupert, Essex; Ted Kinsinger, Fenelon Falls; Keith Kinsinger, Fenelon Falls; Ernest Martin, London; Dorothy Hirschfeld, Timmins; Donna Godbout, Detroit; Bertha Weagle, Timmins.

We are grateful indeed to all these boys and girls for their expressions of appreciation.

## SHIPPING MISSIONARY PARCELS

The matter of a consolidated shipment of supplies to our missionaries in Liberia has long been under consideration. The Union office finds itself unable to cope with the preparation of such a shipment, unless co-operation is given.

Boxes measuring about 18" x 14" x 26" pack to advantage and are quite adaptable for carrying. They should not weigh when packed, more than sixty pounds, and should be lighter if possible. All boxes should be of wood construction and strong. They must be lined with waterproof paper and wire, or steel strapped, for shipping. Each item of contents must be listed and an approximate price given that Bills of Lading as required may be made.

If churches, or private individuals, wishing to send boxes to the missionaries, will abide by these instructions and send the boxes prepaid to the Union Office, 337 Jarvis Street, Toronto, identified as to whom they are for, together with covering letter and a contribution of not less than \$4.00 to cover shipping charges on each box, the Office will undertake to have them forwarded.

All boxes must be in hand before September 15th and these instructions must be followed carefully.

By consolidating a shipment in this manner, the charges are very moderate in comparison with the cost of shipping single boxes.

## HESPELER PRAISES

Three young women walked the aisle and accepted Christ as Saviour in the Hespeler Baptist Church on Sunday evening, July 16th, and one other came for salvation on the previous Sunday.

Open air meetings have been begun under the auspices of the Young People's Department of the Church and these are held in the park on Sunday evenings after the church service. The meetings have been well attended. Blessing continues to rest upon the radio ministry and recently the service was broadcast over a network of Canadian stations. The Bible School has been well sustained throughout the summer and no perceptible slump has been experienced. For all these things the Lord is praised.