

# 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

### A CALL TO REPENTANCE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 1st, 1933.

(Stenographically reported)

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"If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

"Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

"And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

"Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

"And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them."—I Kings 8:46-50.

The house which, under divine direction, Solomon built in the name of the Lord, and for the worship of Jehovah, typically represented all that the Lord Jesus Christ is to His believing people. He is our House of Prayer, our Altar, our Sacrifice, our High Priest, our Sanctuary,—the only possible medium of communication between earth and heaven. He is the Way, the Truth, and the Life; no man cometh unto the Father but by Him.

When the house was finished, and Solomon offered the dedicatory prayer, he anticipated a number of contingencies in which the people of God might need—*would* need, were such contingencies to arise—the help of the Lord. Among them he names the possibility of a national spiritual declension, of the people so forgetting God, and so sinning against Him, that they would be carried by their enemies into a land "far or near", as a captive nation. Then he prays that if, in that state and position of degradation, they should bethink themselves and long again for the Father's house and for fellowship with God, if they should repent and pray toward this holy place, seeking the forgiveness of God,—he then petitions

that God would hear in heaven, His dwelling place, and, hearing, forgive.

The principles running through that dedicatory prayer did not belong exclusively to the Old Testament dispensation: they still hold, and still apply to people who are the Lord's. I propose to examine these verses a little this evening, in the hope, and with the prayer, that God may discover some of His captive people, and turn their hearts back again to Himself.

#### I.

The first great principle enunciated in the verses I have read is a very sad one. It is to this effect, that **EVEN THE PEOPLE OF GOD, WHO KNOW HIS NAME, and have put their Trust in Him, MAY LAPSE INTO SIN;** "For", said Solomon, "there is no man that sinneth not." That is true, dear friends, of those of us who have professed the name of the Lord Jesus Christ. While our natures have been renewed, and there is within us a new creation, even the new man which is born from above, there is also the old nature, the law of the flesh which lusteth against the spirit. They are contrary one to the

other, and there is a continual battle going on in the believer's heart. It is possible, unless we watch and pray that we enter not into temptation, for even the believer to stumble and fall.

If there are any who fancy themselves to be secure, and who are disposed to deny that possibility—and I know there are some who do—then I bring you the apostolic injunction, "Let him that thinketh he standeth take heed lest he fall." While we may enjoy—and ought to enjoy as Christians if we have trusted Christ, and have seen our sin put away by the cleansing blood of the Lamb of God—the assurance of eternal life, of adoption into the divine family; while we may sing of the happy day that fixed our choice on Christ our Saviour and our God—and we ought to sing of it—yet let us ever remember that it is infinitely wise in this respect to "rejoice with trembling". Knowing our own weakness, and the strength of the enemy about us, and within us, recognizing the possibility, as Solomon did on the occasion of the dedication of the temple when the multitudes were devoutly assembled ready to worship God—even then in his prayer he recognized and acknowledged the possibility of such a national declension as did bring them into captivity, and take them to a far country,—we too should walk humbly and warily lest we also fall into temptation.

*It is possible for the people of God to displease Him Whom they ought to please:* "If they sin against thee . . . and thou be angry with them", said Solomon. I remind you, dear friends, that sin is not less repulsive, not less abominable, to God when it is found in the lives of His own dear children. Sin is the abominable thing which He hateth always. It is contrary to His holy nature; therefore, wherever it is, He abhors it. He hates it with an infinite hatred. God's estimate of sin is nothing less than hell. That is what it deserves, and to that place of darkness and of torment would it be forever consigned, and the sinner with it were it not true that "His mercy endureth for ever". But He hates sin, and I think it is even more abominable in His sight when it has a place in the lives of His children.

If we have turned our back upon God after naming His name, if we have grieved the Spirit of God, if we have sinned against Him, let us remember that it is possible for God to be angry even with His own children. He is not a weak and indulgent Father. While His love is infinite, yet it has in it elements of truth and of justice; and the love of our God is never blind. It recognizes the faults of His children, and He is displeased when they cease to seek His face and favour.

It may be that there are some who hear me this evening, either within this building or without, who have in their own hearts a consciousness of having incurred the divine displeasure. Just as when we do His commandments we have the "answer of a good conscience toward God", so when we run counter to His holy will as revealed in His Word, we incur His displeasure, and interfere with our fellowship. Solomon feared that for Israel. He feared the possibility of God's people calling down the divine anger upon them because of their sin.

There is a doctrine of the New Testament, as well as of the Old, that I think is not as frequently expounded or emphasized as it ought to be, the doctrine of divine discipline and chastisement, of God's providential ordering of the events of His children's lives. Sometimes we quote, "We know that all things work together for good to them that love God, to them who are the called according

to his purpose." We are very happy in the quotation when it appears to us that things are working out to our advantage. But let us remember that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth". He is angry because of our sin when we sin against Him, and because of the love He bears us will not permit us to go on in iniquity without calling us to account.

Israel did exactly what Solomon anticipated they might do: they sinned against God. These books of Kings and Chronicles are a very painful record of the transgressions of the people of God. Nor does it end with that, for from then until now God's people have again and again sinned against Him. There is not one of us here this evening, nor one in our radio audience, who has not, even since professing faith in Christ, brought grief to the heart of God because of waywardness, because of sin.

One of the things that Israel did was *to neglect the word of God*. They gave little heed to the prophecies that were communicated to them through God's inspired servants. Because they neglected that word, because they did not receive that word "in the love of it"; they lapsed into many kinds of sin. There is but one way by which we may abide in Christ, and that is by giving heed to His word continually, by making it the rule of our lives to abide by the Book. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Again the Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." We are admonished to let the word of Christ dwell in us richly, with all wisdom.

Before travellers go to some fever-infested district, where malaria is easily "caught", as we have it, they are now inoculated with some sort of serum, for the purpose of rendering them immune to the deadly bacillus of that disease. There is an immunity which may be acquired by the Christian. If we open our hearts to the Word of God, if we receive into the moral fibre of our being the principles and precepts of the gospel of Christ, they will fortify us in the hour of temptation, and help us to resist the onslaughts of the enemy. But when the Word of God is neglected, we unnecessarily expose ourselves to danger, and are in grave danger of falling into the error of the wicked which Solomon here anticipates.

*Israel lapsed into idolatry as a natural consequence.* They substituted, in the days of Jeroboam, compromise for conviction; they put policy before principle. Jeroboam made calves of gold and set them up in Dan and Bethel, saying, "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." He said to the people in his strategy, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." He feared the effect of their going to Jerusalem, because it would inevitably revive the happy memories of the holy past.

When the Word of God is set aside, when its principles cease to govern our lives, there is danger of our becoming idolaters, even though not in the sense of setting up a graven image. The New Testament says covetousness is idolatry, and I have seen many men go down before that

sin, who once were zealous in the cause of Christ, where, if the Word of God had been regarded, and its precepts obeyed, they might have been saved from that error.

Israel went from bad to worse until at last *the Word of God was forgotten*. They passed from neglect to indifference, and ultimately to little short of utter repudiation of the whole revelation of God.

You will remember how the word of God, the law, the scroll of the law, was found in the temple in the days of Josiah, and how it marked the beginning of the great revival which characterized his reign. It seems to me there is a close analogy between that and conditions which now obtain in the religious world. The Word of God is lost in the very house of God, and among those who profess the name of the Lord Jesus. Instead of being the supreme authority in the life of the believer it has become a subject of discussion, of ridicule, and almost of contempt. It is possible for the people of God to depart from Him, to get out of fellowship, to fall into sin.

## II.

When that takes place there is always one result: SIN ALWAYS LEADS INTO CAPTIVITY. Sin is a hard master, a slave-driver. It so proved itself in Israel's experience: they were carried away, that is, the northern kingdom, to Assyria. It so proved itself also in the history of the remaining tribes of Benjamin and Judah: they were carried away into Babylon, and become captives in a strange land. That is the way of sin always. It enslaves its votaries, and makes them its victims always. Mr. Brown read it this evening, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." It is impossible for us to go the way of evil without finding ourselves enslaved by the powers of darkness.

That is true of what I may call *the sins of the spirit*. It is a little difficult to differentiate between the spirit and the mind, and in the view of some it is somewhat doubtful whether we ought to do so. But for the sake of clarity, and to make plain my thought this evening, I will venture to do so. There is a spiritual realm in man; there is a holy of holies; there is a place that belongs exclusively to God, where God Himself should be enthroned. That part of man's nature, in the natural man, is dead; but in the believer is quickened into newness of life, and all the functions of the mind are made to share in that regenerating power. But there are some people who make their religious natures a sort of "old curiosity shop". They are continuously pursuing the latest religious fad—not that they may adopt it, but that they may know, as they say, what people are thinking! They give attention to all the cults for purposes of examination—so they say. They afford them hospitality.

I have known professing Christian people to go to a seance to see what might happen, and to I know not how many other cults—just that they might be informed. They have afforded temporary hospitality to these religious ideas until by and by their guests become their masters, and they become the slaves of their religious prejudices, until it is impossible for them with sincerity of heart to worship the God and Father of our Lord Jesus Christ because their spiritual natures have received so much of the poison of error. Recovery is possible by divine grace, but in no other way can the temple

be cleansed of these idols which they have permitted to be set up.

Of course that is true of *the sins of the mind*. How very easy it is to cultivate a mental habit, until it becomes like the path across the corner of the lawn. The careful householder, desiring to produce a fair lawn in front of his house, has put up a sign. Sometimes it simply says, "Please"; sometimes more abruptly, "Keep off the grass"; and sometimes it says to those who pass by, "Please keep off the grass". But one day someone in a hurry, and not intending to repeat the offence, cuts the corner—and leaves his footsteps. The next man says, "If he did it, I may"; and in a very short time there is a beaten track across the lawn. Everyone who comes that way makes a short cut. So it is in the mind. It becomes seamed with what Byron, somewhere in *Childe Harold*, calls "the furrows of long thought". It is possible to think in a certain direction until it becomes a beaten path which invites every vagrant spirit that passes, and every beggarly tramp, to deepen the mental track, until, ultimately, there is nothing sacred about the mind, all is profane.

How terribly the mind may be enslaved! When the man turns his thought to a wholesome book he finds he cannot exclude the vagrant ideas he has so often entertained: they intrude upon his privacy even in his hours of devotion. Perhaps he has entertained in the guise of "honest doubt" some form of unbelief. Perhaps it has come to him masquerading in the dress of "intellectual candor". He says, "I must be honest with myself. I will discuss these matters with my soul." But one day he awakens to discover that these principles are guests no longer, but masters of the house; that he must do their wicked will whenever they impose it upon him.

Thus men are ever entangled by their own sin. Sin delivers the soul into the hands of the enemy, and it is carried away captive into a country "far or near".

What is true of the mind is *certainly true of the body*. There is a popular doctrine to-day which insists upon the right of what is called "self-expression". Under the guise of that doctrine, so generally advocated by our Modernistic friends, all sorts of evils are indulged; and sometimes they are clothed with a certain dignity because of the religious sanction which this theory gives them. How dangerous that is! How contrary to the scriptural doctrine of self-denial, of the necessity of subjecting all these powers of mind and body to the control of a sanctified will. But by the operation of that principle a man becomes—it is an old story, I know—the slave of his glass. Not a drunkard just yet, but what will he be by and by?

I remember during the war sitting in a restaurant in London, and getting into conversation with a company of Australian soldiers who were sitting at a table near by. Sugar was scarce in those days, and I happened to have a little on my table. They were without any, so I passed mine along. They immediately returned the compliment by offering me a cigarette. I thanked them and said that I was not addicted to the weed, and had never formed the habit. One of them, a fine, upstanding fellow, said, "Happy man! I wish I could say as much." "I thought you liked it", I said, "I thought you soldiers were especially fond of your 'smokes'." "So we are", was the reply, "when we can get them. But to be in the trenches or somewhere where you cannot indulge the appetite you have created is little short of Hades itself."

What did he mean? Simply that the habit that had promised pleasure had become his master, and inflicted upon him sometimes only pain, but all the time had deprived him of his liberty and made of him a slave. So is it of every vice, whatever it be. You remember Pope's words, so familiar, but too often forgotten:

"Vice is a monster of such frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

It is not, however, the embrace of a friend, but of a foe. In the end of the day even Jadah's king was taken captive, his sons slain before his eyes, himself reduced to impotency by having his eyes put out, and bound with fetters of brass, was carried far away into Babylon.

How many professing Christians there are who no longer stand fast in the liberty wherewith Christ makes free; but who are bound hand and foot in every part of their natures by that which promised them benediction, but has visited them only with malediction; promised pleasure and larger liberty, but inflicted upon them nothing but torture, and has committed them to dungeons of despair. That is ever the course of sin, to lead its victims into captivity, and into a country far away.

### III.

But SUCH AS ARE TRULY THE PEOPLE OF GOD AT LAST ALWAYS "BETHINK THEMSELVES". There is a very significant verse in one of David's penitential psalms. You remember the thirty-second psalm: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Then he adds, "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." The godly will "bethink themselves" in the land whither they were carried captives", and will turn at last to God.

One who is really saved can never be lost: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." But they may go astray, and get into the far country; and even get into captivity, and be bound with chains. "Yet if," said Solomon, "they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned . . . then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people." He petitioned God that He would graciously receive them back again, and let them come home.

God's people did go into captivity: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us

away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Is it not true that those who have tasted that the Lord is gracious can never forget the taste of His graciousness? They always remember the days they spent in their beloved Zion, and long for their return. We have it in one of our hymns:

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb!

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?

"What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

I wonder if there are not some people here this evening conscious of that aching void, longing for a return of the days of fellowship with God? Then sing the rest of the hymn:

"Return, O Holy Dove, return,  
Sweet messenger of rest!  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.

"So shall my walk be close with God,  
Calm and serene my frame:  
So purer light shall mark the road  
That leads me to the Lamb."

I read a story years ago of a cowboy, familiar with plains and mountains, passing down the street of a western town. He was attracted by a little group of people standing at a store window. He stepped up to them, and being taller than they, he looked over their shoulders. He saw a great eagle in a cage, with a fine steel chain about one of its legs; it was chained and caged. Its head drooped; its wings seemed to have no life in them. When the cowboy saw it he said to himself—but aloud, "That is a shame." Somebody asked, "What is a shame?" "To put an eagle in a cage, with a chain on it."

He pushed his way into the store and called for the storekeeper. "How much do you want for that bird?" he demanded. The merchant named his price, and the cowboy put his hand in his pocket and counted out the money. "It is nearly all I have, but I must pay it." He laid down the money, and claimed the bird. He opened the cage, for the bird was so broken in spirit as to be harmless. It had lost its fire. He got something and broke the chain, then took the great bird out in his arms. Still it made no motion. The cowboy looked about him, and a little distance away saw a billboard. He climbed

up on the fence, and put the eagle on the top of the billboard above the fence, and jumped down and watched; still the eagle made no effort to fly. Its wings and head were down. It seemed to have been bound by chains of despair. He clapped his hands, but still it paid no attention. Then he took off his great hat, and waved it back and forth before the eagle's eyes. Presently the eyes opened, the king of birds lifted its head, and caught one glimpse of the sun. Instantly the whole body became alert. Then it spread its great wings, lifted itself, and soared away toward heaven. As it did so the group of people standing by cheered its liberator. But they said, "Why did you set it free, after buying it?" "Oh," said he, "I have seen an eagle—perhaps that very one, in fact, many of them, over the plains and the mountains, soaring majestically above it all under God's sun. An eagle was never made for chains and a cage."

It seems to me that the angels, seeing the Lord's own people in bondage, held by chains of sin, must be like that cowboy. They must say, "What a shame! Oh, what a shame!" And what a shame it is, when He Who is our Master said, "Ye shall know the truth, and the truth shall make you free." I beg of you, my friends, as many of you as have lost the joy of your salvation, bethink yourselves in the land of your captivity.

"If they shall bethink themselves . . . and repent." *There is no return to liberty without repentance, without a change of mind and a repentance that is deep enough and strong enough to lead us to change our course.* I speak to some who hear me to-night—whom I cannot see but who always listen. Some of you who stood out against us in days of controversy in years gone by, because we stood for the Word of God, for the integrity of Holy Scripture, for the necessity of the cleansing blood, carried away by many prejudices, were found in opposition, but long since in your heart of hearts you have bethought yourselves in the land of your captivity, and you have said to yourselves, though you have never said it out loud, "I was all wrong. We ought never to have taken that course." You know it, and you have been devoid of spiritual blessing ever since. Some of you came to Kadesh-barnea, and you went back into the wilderness—and you have had a wilderness experience ever since. Beyond all peradventure, that is true of many. But you have bethought yourselves, and you have been sorry. Oh, that you would repent in the biblical sense, and be sorry enough to say, "I was wrong. I repent. I will take another course. I will come back to God, and to His Book, and to the atoning Sacrifice, and rest all my hope upon Jesus Christ as my Saviour." Oh that you would do it! You would bring a revival to your own hearts, and I doubt not to many others.

"And if," said Solomon, "they shall . . . repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people." True repentance always issues in the prayer of faith. Thinking on our ways will lead to repentance; repentance will lead to prayer.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Let us turn our hearts toward Him, every one of us this evening. Let us bethink ourselves of our folly if we have wandered from Him, and throughly, through and through, repent, turn back to God, and openly acknowledge our wrong.

Our confession of folly ought to be as public as was its commission. Those who sin publicly ought to confess publicly. I have no sympathy with the "sharing" of the Oxford Group—not a bit. I am persuaded that it is utterly contrary to the teaching of the Word of God. But where sin has been public, confession ought to be public too. It ought to be as public as the offence, but not more public. When people have openly taken an antagonistic attitude toward the gospel, then openly they ought to disavow their folly, confess their sin, and turn back to God.

Thus bethinking, repenting, and praying, *Solomon asked that they might be delivered from their captivity.* The Lord can do that. He can make us free men, every one of us.

"He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean;  
His blood availed for me."

If you have never trusted Christ, trust Him now. If you have wandered from Him, come back to Him. If you have failed to fulfil your vows to Him, renew them and pay your vow now in the presence of all His people, as the Psalmist resolved to do. May the Lord bless us, every one, and bring us into full fellowship with Himself; for His name's sake.

Let us pray:

We thank Thee, O Lord, that there is always a way home. We thank Thee for our first experience of Thy grace, when like the prodigal we confessed, Father, I have sinned; and Thou didst forgive the iniquity of our sin. We beseech Thee to accompany by the grace of Thy Spirit the testimony of Thy word this hour. Restore to any who have lost it the joy of their salvation, that they—that we all—may teach transgressors Thy way, and that sinners may be converted unto Thee. We ask it in the name of Jesus Christ our Lord, Amen.

### A GOOD AND GREAT MAN GONE HOME

Word has recently reached us of the home-going of our dear friend, Rev. J. W. Kemp, of Auckland, New Zealand. Mr. Kemp had been seriously ill for several months. For a time his life had been despaired of, and then news reached us of a turn for the better. But the improvement was only temporary, and so the builder had to put aside his trowel, and the soldier to lay down his sword.

Mr. Kemp was always a great favourite in Jarvis Street. We made his acquaintance first when he came to be Pastor of Calvary Baptist Church, New York, in succession to the late Dr. R. S. MacArthur. He visited Jarvis Street a number of times while resident in New York, and his ministry was always one of power and blessing. Just before he was taken ill we received word from him that he expected to visit Canada and England during the summer (that is, last summer). We immediately tried to secure part of his time for Jarvis Street,

but were disappointed to receive in reply a letter from himself saying he was laid low.

Mr. Kemp was useful everywhere, but his two principal pastorates, we judge, were in Charlotte Chapel, Edinburgh; and in Auckland, New Zealand, the church made famous by the pastorate of the late Thomas Spurgeon, son of the great and incomparable C. H. Spurgeon, who left Auckland to succeed his father in the Metropolitan Tabernacle, London. We have no authoritative record which would give us the details of Mr. Kemp's ministry: we write only from memory of what we have heard from time to time of these two conspicuous pastorates. We recall that our great predecessor in Jarvis Street, Dr. B. D. Thomas, once told us of a visit to Charlotte Chapel, Edinburgh, during Mr. Kemp's pastorate. He said there seemed to be there a perpetual Pentecost. We have heard from not a few who have had the privilege of sitting under Mr. Kemp's ministry in Auckland, and we judge the Charlotte Chapel record was rewritten in New Zealand.

We hope to be able to publish a fuller account of Mr. Kemp's ministry at a later date. For the present, we report his home-going with profound regret. He was not only a great preacher, an earnest evangelist, and an effective teacher of the Word: he was a delightful companion. It was always a benediction to have him in one's home. Many a midnight hour have we passed together in happy Christian fellowship. Mr. Kemp was a host in himself; and where he was present, everybody was made happy. But more of these personal matters later. Meanwhile, THE GOSPEL WITNESS extends its very sincere and hearty sympathy to Mrs. Kemp, the son and daughter, and the great church at Auckland.

### THE WEEK-END IN JARVIS STREET

All the people seem to have been glad that they had gone up to the house of the Lord. The congregations were good, particularly in the evening, when it was great. The sermon appearing in this issue was preached; two were baptized, one of whom was a Hebrew who had come to the light mainly through reading his Bible. There was a great Communion Service, practically filling the area of the church, and fifteen new members received the hand of fellowship.

### SEMINARY NOTES

We have said it before, but we must say it again: the need for such an institution as Toronto Baptist Seminary is simply tremendous. A friend in England writes: "It was never more needed. I am told that in this country many of the young ministers from many of the colleges preach the merest rubbish to their poor, hungry congregations." Our classrooms are storehouses, not rubbish heaps, and our men go forth to become "able ministers of the new covenant".

Not only is our work needed, but appreciated by those who come into contact with it. New students have come from Fort William, Haliburton, Keewatin, Kingsville, Markham, Orangeville, Ottawa, Stouffville, Toronto, Vancouver, Lachute, Verdun, P.Q., and France. In recommending the man who is coming from France, the esteemed pastor, Rev. Robert Dubarry, says, "How I should love to be in his place. . . . We are always much encouraged in your work." One of last year's graduates says in a personal letter: "Soon you will be busy with the classes, and I wish I were there again. Seminary days are happy days." Another man, this one a returning student, says: "We have enjoyed a profitable summer here, but of course the days spent in Toronto Baptist Seminary are the best of all."

Even during student days our men make themselves useful in the cause of Christ, and naturally so. If a man cannot do Christian work as a student he will never do it as a graduate. Mr. W. D. Clark and our Seminary Four have recently completed a tour of a number of the churches of Southern Ontario. On Sunday, August 27th, they visited

the Otterville Church to the blessing of the congregation. A service is not usually held Sunday evenings in that place (it is on a circuit with other churches), but one was specially arranged with no advertisement except the Sunday morning announcement, and there were more in attendance in the evening than in the morning. In the afternoon a service was held in the Courtland Regular Baptist Church.

Following this Sunday the men went to Shedden and Fingal where special meetings were held. An interesting feature was the singing of the quartette, and the speaking of Mr. Clark at the opening exercises of the Shedden Continuation School.

After these gatherings the brethren went to Springfield and Brownsville Churches, where the students both spoke and sang. Thereafter they had an interesting time at Essex, and again at Chatham, and closed with a glorious day in the Guelph Mission. That Sunday was a record for morning attendance at this place where the mission folks crowd into an unbelievably small place to hear the gospel. Some eighty were out in the morning, one hundred and fifty in the Sunday School, and about one hundred in the evening. Pastor Chipchase had been working all day Saturday on the new building which he hopes soon to open. His people, and especially some of the young people, are coming to share his own unbounded enthusiasm for the cause of Christ.—W. G. B.

### FROM SEMINARY HELPERS

#### DO THOU LIKEWISE

"Dear Dr. Shields: September 28th, 1933.

I have received your letter of appeal for funds for carrying on the work of the Seminary, and shall respond to that appeal by sending you a cheque within two weeks, I expect.

In the meantime am trying to get others to give as well, so as to make the cheque as large as possible.

Please send me copy of prospectus and curriculum of Seminary, and information as to when a prospective student may enter."

### PARAGRAPHS FROM TYPICAL LETTERS

"Dear Dr. Shields: September 21st, 1933.

On account of the continued cuts in salary, because of the present conditions, I am not in a position to do very much at this writing, but I am enclosing a postal note for \$2.00 which, along with 25,000 similar contributions, will help you to carry on until times pick up again, when we all will try to do better, and wipe out any deficit contracted in the meantime."

"Dear Brother Shields: September 26th, 1933.

I hereby wish to acknowledge receipt of favour of the 19th inst., and have carefully noted your message.

In reply I wish to advise that I had this work on my mind for some weeks, but have been waiting for some special funds to come in so that I could make a remittance worth while in order to assist in the good work of training men and women in the truths of the Word, and for service among our churches and on the mission fields. The special fund has not come in as yet, so I am herewith sending you my cheque for \$100.00 for the work in which you are engaged."

"My dear Friends: Washington, D.C., Sept. 27th, 1933.

I am enclosing postal money order for \$2.00—with a great desire to send many times that amount; but I must count expenses very carefully to be able to send as much as this.

The Lord will provide all that He knows is necessary for the continuance of the Seminary, for surely He will not let this light in the darkness be put out during such times as these."

"Dear Dr. Shields: September 30th, 1933.

Yours of the 20th of September to hand re Toronto Baptist Seminary. Please find enclosed cheque for \$25.00 in aid of Seminary Fund. I am sorry I cannot send you more, but money is not easily got hold of these days."

"Dear Dr. Shields: September 29th, 1933.

In response to your recent appeal for financial assistance toward carrying on the work of your Seminary I am herewith sending you the sum of \$20.00. This seems very small compared with the need, but I hope you will get the necessary amount to carry on the good work of the Seminary."

## Whole Bible Course Lesson Leaf

Vol. 8

No. 4

REV. ALEX. THOMSON, EDITOR

Lesson 43

October 22nd, 1933

## FOURTH QUARTER

## SIN AND ITS CONSEQUENCES

Lesson Text: I Kings chapters 13 to 16;  
II Chron. 12 to 17.Golden Text: "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."  
—I Kings 16:33.

## DAILY BIBLE READINGS:

Monday—2 Kings 23: 15-20.

Tuesday—Psalm 63:1-11.

Wednesday—Prov. 1:7-19.

Thursday—Matt. 21:23-32.

Friday—Rom. 12:1-9.

Saturday—2 Cor. 6:1-10.

## I. THE DISOBEDIENT PROPHET OF GOD, (13:1-34).

The contents of this chapter are divided into two parts in accordance with subject matter; the first part recording the obedience of the prophet in delivering the divine message to Jeroboam respecting the altar, (vs. 1-10), the second part informing us of his disobedience in complying with the request of the old prophet of Bethel, which resulted in his death, (vs. 11-24). In both sections there are lessons to be learned.

In the first section note the mission of the man of God, (v. 2). He was sent to proclaim judgment on the idolatrous altar. This implied the interest of God in the affairs of men, His intervention in the same, and His condemnation of sin. It is well to emphasize the fact that God is not an uninterested spectator of world affairs these days, but that He is taking note of every act, and will some day in a world-wide and public manner make known His attitude thereto, (2 Tim 4:1). The significance of the prophet's mission may further be observed in the nature of his message, (v. 2), the sign given as proof of its divine origin, (vs. 3, 4), the subduing of Jeroboam by the miraculous power of God, (v. 4), the entreaty of the king with the answer thereto, (v. 6), in token of God's mercy and power, and the prophet's refusal of the king's invitation in accordance with divine direction, (vs. 7-10). The prophet was faithful to his commission, fearless in the discharge of his duty, and supported by divine power. Note the fulfilment of his prophetic declaration, (2 Kings 23:16).

After the record of such faithfulness it is sad to read of the prophetic failure. When face to face with the open enemies of the Lord he understood his duty, and uncompromisingly obeyed the command of God but when approached by one who professed to speak to him in the name

of his divine Master he failed to discern the lying tongue, disobeyed his instructions, and suffered the consequences thereof. Warning requires to be given concerning lying prophets who come in the name of the Lord, (2 Pet. 2:1), also respecting those who profess to receive special personal messages relating to the conduct of others. Not all who come in the name of the Lord are His, or are sent by Him, (Matt. 7:21-23) God never contradicts Himself in His messages, therefore we should test all messages by the revealed Word of God, (Acts 17:11), and try every spirit thereby, (1 John 4:1). Note the scheme of the prophet of Bethel, (v. 12-18), its success, (v. 19), and its consequences, (vs. 20-34).

From this incident we learn of the existence of those who deliberately seek to lead others astray, of the fact that such temptation constitutes a test of the true servants of God, of the possibility of disobedience following obedience, of the necessity for watchfulness on all occasions, and of the certainty that disobedience brings evil consequences in its train. The prophet of Bethel had his own ends to serve in his evil scheme, possibly he was seeking to gain favour with the king in discrediting the man of God. Concerning him we note that he was a religious liar, a deceiver, a messenger of evil, and a cause of distress and death. Respecting the man of God we note that he was useful to God deceived by a fake prophet, suffered for his disobedience, and exists as a warning to all servants of God, despite the fact that to us he is nameless.

## II. AHIJAH'S PROPHECY CONCERNING THE HOUSE OF JEROBOAM, (14:1-20).

Prophecy occupies a prominent place in Scripture, and by its very nature testifies to its divine origin. It differs from heathen foretelling in its exactitude of detail and certainty of fulfilment. An example of this is found in this lesson. Ahijah the son of Jeroboam falling sick, (v. 1), the king sent his wife to the prophet Ahijah to receive information concerning that which would befall his child, (vs. 2-4). Evidently he was not sure as to the kind of reception his request would receive, so his wife went disguised as a peasant woman, with a present befitting the same. The foolishness of such an action is manifest in the fact that the prophet was in touch with God, and could not be deceived by such a flimsy pretence. The Lord informed him of the coming of the woman and gave him a message to deliver to her (v. 5). This message was of a severe nature, and predicted the extermination of Jeroboam's family, beginning with the child which was at that time sick (vs. 6-20). Such a prediction was an announcement of judgment on account of sin, and emphasizes the fact which we have noted in previous lessons that sin fails not to bring evil consequences upon all affected by it. It is evident that the threatenings of the Lord had little or no effect on Jeroboam, for there is no record of his repentance. He was like many in these days, hardened by the deceitfulness of sin, (Heb. 3:13), and careless of the consequences.

## III. JERUSALEM DESPOILED, (14:21-31).

Having informed us of the sin of Jeroboam and Israel in forsaking God, the sacred historian next records the failure of Rehoboam and Judah in the same respect. It would appear that for three years after his succession to the throne Rehoboam followed the right path, (2 Chron. 11:17), but after that he turned aside unto idolatry. The fearful condition of the land is depicted briefly, yet clearly, (vs. 21-24) followed by the punishment inflicted by Shishak king of Egypt, (vs. 25-28) and the death of the king (vs. 29-31). Note the depth to which an enlightened people may fall, the use of a heathen king in the punishment of the Lord's people, and the fact that God is not a respecter of persons.

## IV. KINGS OF JUDAH AND ISRAEL, (15:1—16:34).

From the days of Rehoboam two lines of kings must be traced respecting the Lord's chosen people; those who were privileged to rule over Judah, and those who were likewise permitted to reign over the ten tribes. On both thrones were kings, good and bad, bringing, according to their conduct, blessing, or suffering, upon the people. Following Rehoboam upon the throne of Judah came Abijah his son, (15:1-8). This king walked in the footsteps of his father in sinning against the Lord, but for David's sake he was not cut off. Asa his son succeeded him, (vs. 9-24) and of him it is said he "did that which was right in the eyes of the Lord, as did David his father", (v. 11). Respecting him, note his activity against idolatry (vs. 12-14; 15: 9), his trust in the Lord, (2 Chron. 14:11), his victories on account of this, (2 Chron. 14:12), his failure to trust the Lord concerning his war with Baasha, (2 Chron. 16:2), and the disease of his feet, (2 Chron. 16:12), and the displeasure of the Lord at this, (2 Chron. 16:9). God is honoured, and we are blessed when we place in Him our simple trust. Observe the necessity for this attitude, and the temptation in the present difficult time to depend on man.

Following the account of Asa's reign brief notice is given of the reigns of six kings of Israel. The first is that of Nadab, (vs. 25-31). Concerning this king two things may be noted. First, he did that which was evil in the sight of the Lord; and second, he suffered death at the hands of Baasha, who also smote all the house of Jeroboam, thus fulfilling the divine prediction. The reign of Baasha was not an improvement on that of his predecessor, for he also did evil in the sight of the Lord, (15:32—16:7), and suffered the punishment of having his posterity cut off, (v. 11). Elah the last of his house to reign, occupied the throne only for two years, being murdered by Zimri one of his captains, (vs. 8-14), who succeeded him on the throne which he was permitted to occupy for but a brief time, (vs. 15-22). Omri, another wicked king followed him, (vs. 23-28), after whom came Ahab, the most wicked of all who did more to provoke the Lord to anger than all the kings of Israel that were before him.

# The Union Baptist Witness

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## CONVENTION TIME

Although the dates of the Sixth Annual Convention have been published again and again, there are many enquiring souls who have entirely missed them and blandly ask, When is the Convention?

The month of October with its sunny days and foggy nights, its flaming beauty and changing hues, is surely synonymous with Convention time. At any rate, it is the month in which churches of the Union meet in Annual Convention. And is it not appropriately so, it is the Anniversary month and the month of thanksgiving?

This year, we make the announcement again, the great days fall upon the 24th, 25th, and 26th of October—Tuesday, Wednesday and Thursday—and the programme promises to be most interesting. We hope that a gist of it may be published next week. Watch for it.

For the past two years, the Convention has enjoyed the hospitality of the Jarvis Street Baptist Church, Toronto, and again this year it will be the entertaining church. Such accommodation as is offered by Jarvis Street is ideal. There is adequate space, splendid equipment, and the location is attractive and convenient. The City of Toronto seems to be the logical Convention city too, for it links the churches of the east and the west and permits of a greater representation than could be expected were the convention held elsewhere.

Many have assured us that prayer is being made for this great gathering; and that it may indeed be one of the most blessed which has even been experienced, the intercession of the whole constituency is coveted.

## OUR CHURCHES

When a time of discouragement is experienced and things seem to be far from satisfactory in one's own corner of the world, it is well to go visiting, if that can be arranged.

A visit may do one as much good as a trip to the doctor does when there are many pains and aches to be catalogued, but which mysteriously disappear when you listen to the doctor tell you of one of his patients who is ill and neglected and poor, but is always cheerful when he calls, reflecting sunshine and happiness, grateful for the little kindnesses shown her and rejoicing because she has a canary that sings as sweetly in her shabby room as if it were surrounded with affluence and beauty.

A visit to some of our churches in out of the way places would do some of us a great deal of good. We may be inclined to think that the hardest place has been allotted to us and that we are perfectly justified in complaining. Well, just come along and meet the little congregation that in spite of every discouragement is determined to carry on. From week to week their noble hearts are sustained by their abiding faith and their songs of victory are vibrant with meaning.

Meet the Pastor of a little flock. His zeal is great. He longs to see the salvation of souls in their midst. Labour with him day in and day out as he endeavours to "bring them in", the lost and lonely ones, share with him his frugal meal and his scanty fire. Listen to him as he gives a message to the handful of people who dare to gather in the draughty hall. Join with him at the family altar and hear the intercession that is made for the work the Lord has given us at home and abroad and see the sacrifices that are made to contribute to its support.

Go to the home of the Pastor with the scattered flock. You may not find him there until late at night, but you can visit with his family during the day and see for yourself what managing it takes to be "given to hospitality". Listen to the stories of what happiness has been experienced by this under-shepherd as he has had the joy of leading a wayward one to Christ. Retire in the uncomfortable bed and get what rest you can with the knowledge that they have given you their best, and that although the day has been an exacting one and another one is faced, those who ordinarily occupy the bed are trying to sleep on improvised beds upon the floor.

It might be well also to change places for a week with the Pastor's wife who keeps a family clothed and fed on an income less than that which is counted a fair allowance for many a school boy.

After the week in the home, attend one of the Sunday services and listen to the sermon upon which there has been a time of earnest preparation. Miles have to be covered to get to the church and it rains. Nothing daunted, the Pastor manages to get to the church in time to open it, and make the fire. Then he waits for the congregation and finally half a dozen or so arrive, the rain has kept all the others at home, but the message which the Lord has given is delivered in power and you feel His benediction rests upon the service. It may be a Sunday or two before there can be another service in that place, but there is no complaint as the Pastor turns his face to his next appointment and looks forward to meeting a people to whom he alone ministers in their need.

Is the Union of Regular Baptist Churches of Ontario and Quebec not rich while it has such noble self-sacrificing souls associated with it and while there is a praying people supporting the work? Surely the influence of such causes, though they be but small and needy, is inestimable.

## AT HESPELER

It was the privilege of the Office Secretary to visit Hespeler recently and on that occasion to participate in the Open Meeting of the Young Women's Mission Circle of the Church. For her, the evening was particularly enjoyable. The presentation of the lantern slides of the Liberian work to such an attentive audience was a pleasure, and to have had the

opportunity of attending a meeting conducted by these efficient young women was an inspiration.

At the close of the service, the articles prepared at the work meetings were displayed and these were interesting and instructive and many original ideas were included. They will shortly go to Liberia and, we know, will find a place of service there.

On every hand we heard good reports of the work that is being accomplished at Hespeler and were happy to hear of many who had found the Lord recently through the testimony of the church and the faithful ministry of its Pastor, Rev. W. N. Charlton.

It was our privilege also to visit the Preston Radio Station and listen to Mr. Charlton's broadcast as delivered in the studio. As he spoke and sang, and as Mrs. Frailing sang request numbers and a special hymn for a shut-in, we prayed. It seemed to our listening ears that such a message as was delivered by Mr. Charlton in the morning hour, would consecrate the day for the listeners and take into the homes of the land, where busy mothers paused to listen, that which would encourage their hearts and strengthen their faith. That many appreciate the service on the air is shown by the letters received by Mr. Charlton and through the ministry there are many contacts made.

From Station CKPC, Preston, (322m-930k), Rev. W. N. Charlton of the Hespeler Baptist Church conducts the morning devotions each Wednesday at 10 o'clock. Tune in next week and tell us how you enjoyed the service.

## THE SEPTEMBER BULLETIN

Although the Missionary Bulletin was late and instead of being issued on the 15th of the month as usual, it bears the date of September 30th, we trust that it will be well received. In the press of duties, the delay was unavoidable and the usual time given for its preparation was not available, but much prayer was made that its message would be helpful and we again remind our readers that the Bulletin is mailed without charge to all those requesting it and that extra copies may be had for careful distribution.

## BETHANY CHURCH, WINNIPEG

After an absence of more than two years caused by illness, Mr. Byron C. R. Welch is back in Winnipeg as Pastor of the Bethany Regular Baptist Church. The hall in which the church meets has a seating capacity of about two hundred people, and is well equipped for the work. It is situated on Portage Avenue, and is accessible to every part of the city, and any members of the churches in the east who may be passing through Winnipeg are sent an official invitation to worship with the Bethany friends. Doubtless, we shall have reports from time to time from the Church. May the Lord prosper them.