

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 14, No. 40.

TORONTO, FEBRUARY 13, 1936

Whole Number 717

The Jarvis Street Pulpit

IN "HOLY ORDERS"

A Sermon, by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 9th, 1936

(Stenographically Reported)

"Wherefore I take you to record this day, that I am pure from the blood of all men.

"For I have not shunned to declare unto you all the counsel of God."—Acts 20:26, 27.

Paul was on his third missionary journey. He had come to Miletus, and from there had sent to Ephesus and called the elders of the church to come to him. And thus Miletus, about twenty-five miles south of Ephesus, became the meeting place between Paul and the elders of the church in Ephesus.

Unknown to the Ephesian Church, and, possibly even unknown to the great Apostle himself, Paul had preached his last sermon in Ephesus many months previously.

For on this, his last strictly missionary journey, he was so pressed for time that the most he could do was to have the elders visit him. And this meeting with the elders was saddened by Paul's announcement that "Ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." We reach the end of the road without ceremony. Seldom do we know when the last opportunity of blessing from some special source is presented to us. Let us "Take Time by the forelock"; for the old man has no "lock" of any kind on the back of his bald, bald head.

But while Paul could not visit the church, he had its welfare at heart. The elders were the men whom the Holy Ghost had made overseers of the flock; and he exhorted that they should "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

Ephesus had made such progress in the things of God that there was good reason why Paul should be jealous over them, that they might obtain a full reward. Also their location in Ephesus may have had some bearing upon his anxiety. Ephesus was the capital of the Roman province of "Asia". It was a great city and bore about

the same relation to Asia that Corinth sustained to Greece. It was a place of wealth and of abounding licentiousness.

Paul had spent much time in Ephesus—probably about three years in all. He had first tarried there but a short time: when he entered into the synagogue, and reasoned with the Jews. It does not appear that there were any definite conversions resulting from this short ministry. Apollos came to Ephesus at a later date; and "being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." It was at this time that Aquilla and Priscilla heard him, and "expounded unto him the way of God more perfectly." But—strangely—it does not seem that Apollos preached in Ephesus, after he had received the Gospel light through Aquilla and Priscilla; but, instead, he passed to Corinth, and there preached Christ with great power.

So when, at a later date, Paul came to Ephesus and found certain disciples, these disciples knew only the baptism of John. Paul then instructed them carefully in the things of Christ; and "when they heard this, they were baptized in the name of the Lord Jesus." And when Paul "laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Perhaps, as some think, this original company of about twelve men were later among the company of elders who met Paul in Miletus. In any case, they constituted the Church in Ephesus in its beginnings.

Then there followed the period of about three months during which Paul went into the Synagogue and spake boldly, "disputing and persuading the things concerning

the kingdom of God." And when, under this preaching, "divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

During this time, or, possibly, just following this period of two years just mentioned, God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." And there came to be great conviction in Ephesus by the preaching of the word, for "many that believed came, and confessed, and showed their deeds." Many of them which used curious arts brought their books together and burned them before all men. "So mightily grew the word of God and prevailed." The word of God so swept the city, that a man named Demetrius, a silversmith, called a special meeting of the silversmiths, in fear lest, if the word of God should be accepted by all, they would lose their business of making silver shrines for the goddess, Diana. And so, as they could not preach, they roared—by the space of two hours—and cried "Great is Diana of the Ephesians." Paul, ever ready for the fray, was, notwithstanding, prevented by the disciples from endangering his life. Shortly afterwards he left the city—guided by the Holy Ghost, as appears by his after course—nevermore to return.

And now, many, many months later, he greets the Ephesian elders at Miletus. Here, at Ephesus, was a church in a centre of superstition and all iniquity.

The elders were the overseers, the preachers, teachers and pastors of the flock. Upon them devolved the responsibility of so walking and teaching and giving themselves to their ministries, that they also should be "pure from the blood of all men".

After briefly reviewing his ministry at Ephesus, Paul said to these elders: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

I.

IT MAY BE PROFITABLE FOR US TO CONSIDER THE SUGGESTION WHICH WE FIND HERE OF THE GOSPEL PREACHER'S RELATION TO GOD, AND TO THE PEOPLE TO WHOM GOD SENDS HIM. It seems to me that the same principle may well extend to everyone to whom God has given a special message for the hearts of men. Undoubtedly there is an allusion in Paul's words to Ezekiel, and to the charge which God gave to that servant: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts,

and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

Our Anglican friends speak of their ministers as being in "Holy Orders". If it were their conception that the "orders" were from God, and if also they were free to declare "all the counsel of God", then being in "Holy Orders" would fairly describe their ministry. For the minister is under orders. He has been given a message which he has been commanded to deliver, a ministry which he has been ordered to fulfill; and God will hold him to accountability. If he blows not the trumpet, and the people be not warned, men may be taken away in their iniquity, but their blood will be required at the watchman's hand. Beyond any question, this was the conception which Paul entertained at this time, and all through his ministry. He exclaimed, "Woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me," "but," he says, in effect, "whether I want to or not, I must. God has given me a message, and at the jeopardy of my soul I must preach. The things He has revealed to me in dreams by night and in visions by day, I must declare; I must set forth all the counsel of God."

It is an awful thing to preach the gospel: it is a more awful thing to be in the place where the gospel should be preached, and not to preach the gospel. If it be true that those who are out of Christ shall perish—and it is—what then is the state, and what the eternal condemnation of those who stand in the place where the gospel ought to be declared, and preach "another gospel, which is not another?" Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Familiarity with the abounding heresies and iniquities of the times has blinded our eyes, blunted our senses; and we scarcely know the horrors among which we live at the present time. Millions of people are going to places called the house of God, where no gospel is preached, where no Christ is upheld, where nobody could be saved by that which is preached from the pulpit if he waited upon the ministry for a lifetime. But the preacher's business is to preach the gospel. He has not to talk about something other than that which the Book reveals. He has a definite commission from God. If he has not, he ought not to stand before men.

What is happening? It is not our task to rail against other churches, but rather to preach the gospel. Yet it is necessary at times to speak of these things. What is happening where the Word is not preached? What will

happen in your Sunday School class if, instead of employing your time to teach the unsearchable riches of Christ, you turn to something else? The great Joseph Parker said that if the time should ever come when anything other than the gospel should be preached in the City Temple, London, "Ichabod" would be written over the door. But for long years now "another gospel, which is not another" has been preached from that pulpit. Go to the City Temple if you would learn what has happened since Parker's day; but don't go there if you are seeking spiritual food. "Ichabod" has been written over the door of that place. The glory of the Lord departs from the place where the gospel of the cross of Christ is denied, where Christ is no longer uplifted. There is no question about it, that where the gospel is preached, where people worship God in spirit and in truth, that is a place which—I say it reverently—the Holy Ghost delights to frequent. He loves to be in the midst of the redeemed. He is welcome there, and people can feel His presence as they enter such a place.

But do you expect to find the Spirit of God where the Spirit's existence is hardly believed, where the Deity of Christ and His virgin birth are denied, where His resurrection is questioned, where the efficacy of His blood is sneered at, and where all hope of eternal redemption is swept away—think you, you will find the Spirit of God in such a place?

Paul was a medium through whom God spoke to men. To the Corinthians he said, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." And again, to the Galatians, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He declared the whole counsel of God, and could speak with confidence.

Every believer in Christ ought to flame out against false testimony anywhere and everywhere. Do not be afraid to offend in that matter. This church stands because there is a living God, and for no other reason under heaven. If God had not been your help, you would not be here to-night. And if your work shall continue, it will be by the power of the Spirit of God. We should call such a gathering as this a church only in the measure in which it is a called-out people, a real church of God, indwelt by the power of the Spirit of God, where the Word of God is preached, and God is honoured. I cannot understand why people seem to like to cling to the honour which belongs to the Word of God, and yet not trust in God. I do not know why anybody should continue to speak of a body of people as being a church when that place does not testify of sin, of righteousness, of the cross of Christ, of eternal redemption through Him, of the resurrection, of the hope of His coming again—I do not know why a place should be called a church where these things are not taught.

II.

THERE IS A SUGGESTION HERE OF THE OPPOSITION WHICH PAUL ENCOUNTERED IN DECLARING THE COUNSEL OF GOD. He said, "I have not shunned to declare unto you all the counsel of God." Why is it that men "shun" to declare the counsel of God? Because all hell is let loose on the man who thus preaches; because to preach

something else is the easier course. The devil will not oppose you if you talk about ethics and the niceties of life only. He will not trouble you if you simply set forth standards of moral and upright living, with no mention of sin, and the need of cleansing. If that is the sum of your testimony, there is no reason why the devil should oppose you. It is to his interest that you continue so to teach. All he desires is that people should be lulled to sleep, that they should drift until death snatches them away. Why should he trouble people who do not trouble him? And nobody troubles him but those who make inroads upon his kingdom by declaring "all the counsel of God" in the power of the Holy Ghost.

It is by the spoken word that the power of the Holy Ghost gets into grips with the devil's kingdom, and turns men from darkness to light, and from the power of Satan unto God. It is the Word that is "the power of God unto salvation to every one that believeth". When that is preached, the devil will withstand it every foot of the way. He will make you his target. All hell will be opened upon you. You will wonder whether you can survive. Nor will you survive save by the power of God. There is no way under heaven for a gospel preacher to continue as a gospel preacher except by the power of God—the power by which he began. God must save him, and hold him as a star in His right hand.

In this place the Word of God is honoured, the Christ of the Word is worshipped. And, thank God, there are other similar churches. But if the simple gospel of salvation by grace were preached in seventy-five out of one hundred churches in Toronto—and Toronto is no worse than any other city—it would do one of two things: utterly wreck the church, or the entire church would unite against the preacher, gnash their teeth at him, and be ready to fight him to the death. One can understand how a minister might be tempted to shun to declare all the counsel of God. Indeed, he can declare it only as kept by the power of God, and as grace is given him to fulfill his ministry.

The devil plots in strange ways against the prophet of the Lord. One finds hatred where he least expects it. I stood by the bedside, in a hospital, of a woman who was dying; and did what I could to comfort those roundabout. The moment came when she breathed her last, and the nurse said she was gone. In a moment or two her husband, a tall, heavy man fell like a log to the floor. He was quickly taken to another room and revived; then he talked to us of what he must do in preparation for the funeral—arrangements to be made, relatives to be summoned. We talked freely together, and presently I left. On the day of the funeral the undertaker said to me, "You had a pretty close call the other day." "I did not hear about it," I replied, and he said, "The husband at the hospital." I told him that I was still puzzled. "I mean Mr. So-and-So." When I still did not understand, he told me that the husband of the woman who died had said to him, "I stood by that preacher by the bedside, and I was filled with hatred. I said, 'That preacher! I hate him!—I'll grapple him and throw him out of the window!—and then I dropped to the floor.'" I scarcely knew the man. Well, I give you the story for what it may be worth. But it is an illustration of the principle that sometimes the one who does not know Christ comes somehow, devil-taught, positively to hate the one who preaches the gospel. I remember a fellow minister saying to me,

speaking of a certain woman, "She hates me because I spoke to her about Christ." She had fumed about him and raved madly about him to me. Read the story of Paul: "Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul." They watched the gates by night, and sought to destroy him. I repeat, it is the easier way to preach politics and social service and to deal with questions of the day. But Paul had so dealt with the one great question of the day, that he was able to say to the Ephesian Elders, in all good conscience, that he had "not shunned to declare unto you all the counsel of God".

III.—HERE IS A SYNOPSIS OF PAUL'S PREACHING DURING HIS THREE YEAR'S MINISTRY.

He had a definite message, a "body of divinity", a system of truth.

He probably found it necessary to repeat many things. Certain it is that there were some things upon which he laid emphasis. Read the book of Romans, the various epistles of Paul, and find out where he stood. If one imagines for a moment that the grace of God, in Paul's conception, glosses over sin, read the first three chapters of Romans. He paints sin as black as the blackest hell. He offers no hope for sinners apart from grace. Paul reasoned of righteousness, temperance, and judgment to come, until a certain king trembled. *Paul taught the reality, the awfulness, of sin.*

And he taught of the death and resurrection of Christ. If there were those who had any doubt that Jesus Christ had died, and had risen again, Paul was not among them: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit"; "The Son of God, who loved me, and gave himself for me"; "Who was delivered for our offences, and was raised again for our justification". What he said to the Corinthians, he might have said to the Ephesians, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

This was the foundation of Paul's message: Calvary, the fulness of the atonement, the fact that the blood of God's eternal Son had made such complete satisfaction to the law that God could now be just, and yet the Justifier of him that believeth; that it was by faith—without works; that salvation was to him that believeth. All that was made abundantly plain to these Ephesian Christians.

And so it was *all of grace*. "By grace are ye saved through faith; and that not of yourselves"—even the faith we exercise is not our own: it is God-given—"it is the gift of God." It is all of grace. Grace, back in the counsels of eternity; grace, in His coming into the world; grace in His death, burial, and resurrection; grace, in the word preached to us, and in the operation of the Spirit of God upon our hearts. It is all of grace, all just because He loved us. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

But that measure of grace experienced in this life is but the earnest of our inheritance until the redemption of the purchased possession. *It is in the ages to come He will "shew the exceeding riches of his grace in his*

kindness toward us through Jesus Christ." Had Paul any doubt of the resurrection? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." "But now is Christ risen from the dead, and become the first-fruits of them that slept." And as Paul's Gospel included the doctrine of the Lord's return, *he must have taught the Ephesians that Christ is coming again.* And let us cheer our own hearts by repeating some of the promises. "Behold, I shew you a mystery; we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must be on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Paul prayed for these same Ephesians. "After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the *hope of his calling*, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." He had declared to them the counsel of God. He had taught them of the glory that is to be brought unto them at the revelation of Jesus Christ. He had spoken of the "high calling", the upward calling, of God in Christ. He had made it plain that those who name the name of Christ should depart from iniquity. But he had also made it clear that this may be wrought only by the grace and power of the living God.

What a gospel this is! A gospel that is "comfortable" for sinners, as old Matthew Henry would say, a gospel that is exactly what we need. What would our tomorrow be if we had not this hope in Christ? Will anyone draw the veil beyond the grave for us? Will someone else give us some assurance of resurrection from the dead? Is there anyone else to whom we can go but to Him Who is "the resurrection and the life"? We are dying men and women. We are here but for a day. Our breath is in our nostrils. We are in a great procession, and shall drop out of sight in a little while. We brought nothing into this world, and it is certain we can take nothing out of it. But we have all things in Christ.

You unsaved one, what have you that is worth while? What have you with which to face the last hour of time with hope and confidence? You will go out into the

darkness, without God; into eternal night and judgment. But this salvation which is wrapped up in Him Who is our Saviour is what you need. He will save you to-day, and keep you all through the week. The children sing of it—

"I have a Saviour Who's mighty to keep
All day on Sunday, and six days a week;
I have a Saviour Who's mighty to keep,
Mighty to keep even me."

Is there someone here to-night who is burdened with a load of iniquity? Sin unpardoned loads down the spirit, loads the conscience, blinds the eye, clogs the understanding. He is burdened indeed who has not been freed of his sin by the Lord Jesus Christ. Is there someone here who is loaded down with the weight of sin? The gospel which has saved a great host of people within these walls will save you. This Christ is able to save "completely all that come unto God by him, seeing he ever liveth to make intercession for them". Is there someone here who has been trying to improve his or her life, trying to make yourself better—and the more you have struggled, the deeper you have sunk. Is there anybody here like that? It may be you have had the habit of profanity. You made a resolution that you would not swear any more—and you have sworn more since your resolution than before. Or it may be something else. You have tried to straighten up, and live a better life—but you have made slower progress since your resolution than before. Just as you cannot save yourself from the penalty of sin, so neither can you rid yourself of its power. Sin is a dominating power against which you struggle in vain. You cannot overcome it. Sin reigns unto death until grace comes in and reigns unto life. You will never be saved from the dominating power of sin until you come to the Lord Jesus Christ, and find salvation through the precious blood.

What will you do? Is it not terrible to reflect that there are many here this evening who know not the Lord Jesus Christ as a personal Saviour? They have heard the word, the Holy Spirit has wrought with them—but they have rejected Him. Will you not come to Him to-night? Will you not yield to His offers of mercy?

THE DECAY OF BIBLICAL PREACHING

Of Apollos, the Alexandrian, we read that he was an eloquent man, and when only orally instructed in the way of the Lord was "boiling in spirit" as he taught accurately the things about Jesus, even though he understood only the baptism of John; and further, which is perhaps the real key to his success, we are told that he was mighty in the Scriptures (Acts 18:24, 25). It is the sincere hope of every Seminary instructor that the men and women who go from these halls may be well taught, may "boil in spirit", and have this key of spiritual success—to be mighty in the Scriptures.

Our churches need a Bible-preaching and scriptural ministry. God has promised to honour His own Word. And yet such a scriptural ministry is becoming an increasingly rare thing in these days.

Last week we listened to a prominent Old Testament scholar taking part in a discussion as to whether we ought to preach from that book. His words were so startling that we felt we must share them with our friends and readers. He said in part:

"In all the United States colleges biblical studies have

gone to pieces. In Harvard you have a theological school in which, possibly, New Testament Greek will be retained, but Dr. Sperry is building up a theological faculty most of whom do not care about religion. One professor, brought over from England, does not 'give a hang' about religion, but he is there because he is a fine Hellenistic scholar. So all over the States you have decaying biblical teaching. The result is they cannot get preachers for their pulpits. They are raking the earth for preachers. The theological staffs are going the same way. One symptom explains the other . . . The trouble is that this generation does not know how to preach, it has not got the preaching spirit. I know a prominent pastor who, when he wants a text, goes to the Sermon on the Mount. His mind is vacuous. He never deals with the Epistle to the Ephesians, but 'dawdles' around with the Sermon on the Mount." (The professor intended no reflection, we are sure, on "the ethics of Jesus" found in the Sermon on the Mount; he simply meant that it is about all some preachers seem to know or use.)

How strong are these words—but how true! "Decaying biblical teaching", "raking the earth for preachers", "this generation does not know how to preach", "a theological faculty most of whom do not care about religion"! In the words of the Prayer Book we exclaim: "Good Lord, deliver us."

Toronto Baptist Seminary has been raised up for such an hour as this, to give "biblical teaching", to supply preachers, a generation of men who have a message, and know how to preach it. Our School we commend to your prayerful interest. It is needy; we believe it is worthy; we are sure it is missionary.—W. G. B.

PROVOKING PARAGRAPHS

By REV. E. E. SHIELDS

"She told me you told her that secret I told you not to tell her I told you."

"Why, the mean thing! I told her not to tell you I told her."

"She told me you told her not to tell me; so don't tell her I told you."

* * * * *

Some mothers are carrying flowers to cemeteries instead of planning a happy future for their babies because they did what you did last week. And what did you do? You left a pail of scalding water on the floor, while the baby was crawling about and a little toddler was in the next room—oh, you left it for but a moment while you turned to deal with the butcher or the grocer. Or, there was a kettle of something boiling on the stove within reach of the little hands that are dearer to you than life. Or, Johnny has become so expert that he is permitted to stand right up in his high chair without mother entertaining any fear that he will suddenly take a dive to the floor. Wise boy, is Johnny! But you saw it happening last week; and by a lightning movement you saved a dear little body from disfigurement or a life from extinction—by one split second! And next time—for next time will come—what then? Will you be just that split second too late? And if so, will it be an accident? No! A thousand times, NO! It will be just one more case of inexcusable and criminal carelessness added to the long, long list which has already darkened thousands of human lives.

* * * * *

On a bright and happy day far, far away, some funny Fundamentalists will believe. But they do believe! Yes; they believe. They believe the Saviour's admonition that we should be harmless as doves; but they have yet to begin to study the meaning of His warning that we should be wise as serpents. They thoroughly believe that the Lord's redeemed are sheep, but their understandings have been darkened when they have read, "Behold, I send you forth

as sheep in the midst of wolves". They roll out the word, "Brethren" with such unction that it is rather pleasing to hear them—or would be, if you did not know them so well—but the Scriptures have taught them nothing about "false brethren". "Beware of dogs" may be Scripture, but it is just not nice, nice Scripture to your funny Fundamentalists. The wearing of sheep's clothing admits to their house, and they are entirely lacking in the discernment which would reveal the fangs of the ravening false prophet within the careful disguise. If someone comes to them as a minister of righteousness, then a minister of righteousness to them he is; and they have no spirit of discernment through the exercise of which they may detect the minister of Satan who mingles with the sons of God. One wonders whether these funny Fundamentalists have ever sat at the feet of Peter and heard him declare, as inspired by the Spirit, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction". But the type of Fundamentalists referred to are beguiled by these false prophets and appraise them in the light of their fair speech rather than in that of their "damnable heresies". The essentials of the glorious Gospel of the blessed God may be impugned, made a subject of banter and blasphemous merriment among so-called ministers of the Gospel, and all the light of the cross may be extinguished from the churches; but your funny Fundamentalists, while differing from these men, are without the light which would disclose these scoffers as enemies of the cross of Christ, as children of the devil and enemies of all righteousness. These Fundamentalists remind us of an Irishman who was going along a road when an angry bull rushed at him and tossed him over a fence. And this aviator, recovering from his fall and brushing off the dust, looked up to observe the bull pawing and tearing up the ground on the other side of the fence; whereupon Sir Patrick smiled and said, "If it was not for your bowing and scraping and your humble apologies, you brute, faith, I should think that you'd thrown me over the fence on purpose". There is one common meeting ground, one supreme touchstone, and that is the Cross of the once-sacrificed Son of God, the main subject of the Apostles' preaching, the centre of Salvation's system. Differ we may, and differ sharply, about other doctrines, but we can find agreement at Calvary. But whose questions the substitutionary death of the Lamb of God, questions His Word, impugns His Deity, and denies the Lord. With such false prophets no believer in the Lord Jesus Christ can have fellowship. Nor should we overlook the apostolic injunction: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

But we suspect that considerations of material things and of social position have not a little to do with the attitude of funny Fundamentalists. But are they wise? Are they not, rather, positively unwise? God will stand by the man who stands by the Cross. He will graciously give His power to those who go to Him without the gate, bearing His reproach. But what promise have they who play fast and loose with the things of God? May not these funny Fundamentalists be bartering the power of the Holy Ghost in an effort—and it is a vain effort, for the enemies of the Cross respect them less than they respect those who really stand by their convictions—may they not be bartering the power of the Holy Ghost in an effort to retain the favour of men? Oh, dreadful choice! When will they once see the folly of such temporizing!

NEWS OF UNION CHURCHES

Pastors' and People's Conference

The Conference of the Western Association of Regular Baptist Churches was held on Thursday, January 30th, in the Chatham Regular Baptist Church. Pastor J. H. Watt, of the Courtright and Wilkesport Baptist Churches, and President of the Association, addressed the afternoon session, which was in charge of Rev. J. Fullard of Essex. Mr. Watt spoke on "What being a Christian involves", which was most helpful and instructive.

Between the afternoon and evening sessions the ladies

of the Chatham Church provided a most delightful supper, and a time of fellowship was enjoyed by the delegates.

At the evening session Mr. J. H. Watt presided, and Rev. F. W. Dyson, of Windsor, brought a message on Zacchæus which was much enjoyed.

The sessions were well attended, and a profitable and happy time was enjoyed by all. It is expected that the next Conference will be held in Chatham on March 26th.

Briscoe St., London

January 19th was the Third Anniversary of Briscoe St. Baptist Church, London. The morning service was broadcast over CFPL, London, a good congregation being assembled. A stirring gospel message was delivered, and the hearty congregational singing was augmented by one of the Toronto Bible College Quartettes. At the evening service the ordinance of baptism was observed.

Sunday, January 26th, the pastor, Rev. R. D. Guthrie, being away, holding an evangelistic campaign at Westboro, the services were taken by Professor W. S. Whitcombe of the Toronto Baptist Seminary. As we listened in rapt attention to his exposition of God's Word, which was characterized by lucid teaching and unswerving loyalty to Christ and His pure truth, we thanked God that he with those of "like precious faith" staffed a Bible Seminary whose mission it is, under heaven, to equip consecrated young men and to send them forth as Princes in God's Israel, mighty warriors for the cause of Christ.

Wednesday evening, January 29th, our hearts were made glad by a visit from our beloved Missionaries, Rev. and Mrs. Hancox and Miss Stacey. Mr. Hancox spoke particularly of the work with the boys and girls on the Mission stations in Liberia. Miss Stacey followed and told of the medical work being done and the adoption of children by Mr. and Mrs. Davey. Mr. Hancox showed slides portraying the work in general, and by his impassioned plea at the close of the lecture we clearly saw that the cause of Missions both at home and "the regions beyond" is the dearest thing in life to him.

Sunday, February 2nd, the services were taken by Mr. Allison Welch of this city, a consecrated young layman who gives freely of his time preaching and teaching the victorious sweetness of the grace of God present in the Word.

Sunday, February 9th, the evening service was taken by another Quartette from the Toronto Bible College, braving the dangers of icy highways to bring the gospel in song and story. The presence of the Holy Spirit was manifest, for at the close of the meeting a young woman gave her heart to the Lord Jesus Christ and confessed Him as her Saviour.

February 16th, a special two weeks' evangelistic campaign will begin with Rev. Gilbert Wilson, of Texas, as the special speaker. The prayers of our readers are solicited for these meetings, that through this effort sinners may come to know the Lord Jesus Christ "Whom to know is life eternal".

—Harry Watson.

Liberia, West Africa

Our Missionary, Mrs. H. L. Davey, is kept busy with her little family, but we are glad to hear from her occasionally. In a letter dated December 1st, she writes, in part, as follows: "The mission will be a quiet place next week, when all the boys, and most of the girls, go home for the holidays. We have greatly enjoyed our work among them this year, and in spite of hardships, because of the fire, we praise God for meeting our needs, and the privilege of having these boys and girls with us all these months teaching them of Christ and His Word.

"We have also completed another term in the Bible School. Miss Lane has been helping this past year with lectures from the life of Christ. Mr. Davey took a special course with them on 'The Second Coming of Christ', as we found our young students very ignorant of that great subject. I continued chapter study in the Old Testament, covering the book of Exodus. The teaching ministry on our part was much blessed to us, and we pray that our young evangelists in training may grow in grace, as they thus feed on His Word."

The Weather in Liberia

While we are having zero weather at home, it is interesting to know that the temperature in Liberia averaged

(Continued on page 8)

Whole Bible Course Lesson Leaf

Vol. 11

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 9

First Quarter

March 1st, 1936

DIVINE JUDGMENT ON MOAB AND SYRIA

Lesson Text: Isaiah, chapters 15 to 18.

Golden Text: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."—Isaiah 16:5.

Bible School Reading: Isaiah, chapter 17.

DAILY BIBLE READINGS: Monday—Num. 22:1-7; Tuesday—Jer. 48:1-9; Wednesday—2 Kings 3:21-27; Thursday—Zech. 9:1-8; Friday—2 Cor. 5:11-21; Saturday—Rev. 14:14-20.

JUDGMENT ON MOAB (chapters 15 and 16)

The content of the two chapters comprising this section form one prophecy relating to the divine judgment on Moab. The time of its deliverance is not intimated, although the period of its fulfilment is stated (16:14). It is possible it may have been delivered near the commencement of Hezekiah's reign, and fulfilled in the fourth year of his reign. The land of Moab was situated on the east side of the Jordan, and adjacent to the Dead Sea. Between the Israelites and the Moabites there was strong antipathy. The latter manifested fear of the former (Num. 22:3), showed distinct unfriendliness toward them (Deut. 28:3-6), and hired Balaam to curse them; at whose instigation the daughter of Moab seduced them (Num. 25:1). Egion, king of Moab, oppressed Israel, and suffered death at the hands of Ehud (Jud. 3:21). Saul fought against the Moabites (1 Sam. 14:47). David smote them (2 Sam. 8:2). They rebelled against the domination of Israel (2 Kings 1:1), and evidently engaged in other wars from time to time. Amos prophesied judgment upon them (Amos 2:2), and Zephaniah predicted a future for them similar to that of Sodom and Gomorrah (Zeph. 2:9). There were periods of friendship, however, as in the time of Ruth (Ruth 1:1), and in that of Ezra and Nehemiah (Ezra 9:1; Neh. 13:23).

In the prophecy of this lesson several things are indicated respecting Moab. First, sudden destruction is predicted upon its capital cities (v. 1). They were to be "laid waste, and brought to silence". This was possibly fulfilled by the Assyrians under Shalmaneser when on their way to invade Israel in the fourth year of Hezekiah's reign. Note the terrible nature of the occurrence, together with the time at which it occurred. It happened "in the night". Second, we are given a description of the agitation and sorrow manifest among the people on account of the actions of their enemies (vs. 2-4). They go up to Bajith, or the temple, or sanctuary; and to the high places, where sacrifices were offered. They weep and howl in Nebo, and over Medeba. They give evidence of the most profound sorrow in the cutting off of their beards. They clothe themselves with sackcloth, and even the armed men join in the general public lamentation. Observe the fact of the trouble affecting the Moabites, their realization of the need of supernatural help in their trouble, and their great mistake in turning to the wrong source for aid. In their time of need they turned to their false gods. Naaman went to the wrong place for aid in his distress (2 Kings 5:6), and many these days are making the same mistake. There is a felt need in many hearts for the aid of a higher power, particularly in times of difficulty and trouble. Some turn to God Who is the real Helper of men (Ps. 46:1), while others turn to men, false systems of religion, and false gods. Note man's weakness, insufficiency, and need; and God's willingness, sufficiency, and accessibility in relation to man.

In the third place we notice the flight of many of the people as far south as Zoar, combined with an expression of compassion on the part of Isaiah (vs. 5-7). Servants of God, in speaking of divine judgment on sinners, should do so with tender pity, and not with harshness of spirit or tone. Our Lord wept over Jerusalem (Luke 19:41); Paul was willing to be accused for his people's sake (Rom. 9:3), and our attitude should give evidence of the Master's tender compassion (Matt. 9:36). The closing verses of the chapter give a picture of the terrible slaughter of the people, the waters being full of blood. The prophecy continues in

the following chapter with advice given by Isaiah to the Moabites respecting the tribute which they had formerly paid to the king of Israel (16:1; 2 Kings 3:4, 5). They are enjoined to send such tribute to the king of Judah, and thus gain his favour and help. Lambs thus sent would probably be used for sacrificial purposes, and offered to the true God. Our only way of salvation and help is through the offered Lamb, sacrificed on Calvary (John 1:29; Acts 4:12), and in these days we urge men to be reconciled to God through Him (2 Cor. 5:20). The outcast condition of the Moabites is then indicated (vs. 2-4), and the blessing of the throne of Judah is stated (v. 5). Such blessing will be reached in its fullest extent in the reign of the Messiah. Note the characteristics of it: mercy, permanence, truth, judgment, and righteousness. The pride of Moab is referred to as bringing upon the people additional suffering (vs. 6-8); the compassion of Isaiah at their plight is again expressed (vs. 9-11), and the time of the fulfilment of the prophecy is stated (vs. 12-14). Observe the unavailing nature of the prayer of the Moabites. God answers the prayer of the contrite, but not of the proud (Ps. 34:18; Prov. 16:5).

JUDGMENT ON SYRIA AND ISRAEL (17:1-11)

Damascus for a long period was the capital of Syria. Its history is most ancient. In Abraham's day it was a city (Gen. 15:2). In David's day it was brought under the dominion of Israel (2 Sam. 8:6). Its liberty was regained toward the end of Solomon's reign (1 Kings 11:23-25). Jeroboam king of Israel conquered it (2 Kings 14:28); but after his death it again became independent, and under Rezin its king it entered into an alliance with Israel, and both attacked Judah (2 Kings 16:5). The prophecy of this section relates to these countries. Damascus and several other cities were to be destroyed, together with the fortress of Ephraim (vs. 1-3). Fulfilment of this came about through the Assyrians under Tiglath-pileser, Shalmaneser, and Sargon (2 Kings 16:9; 17:6). A description of the condition of the people of Israel in the time of this visitation follows. The power of the nation would be diminished, just as a body wastes away through sickness (v. 4). And as at harvest time the farmer gathers the grain from his field, so the people would be taken from their land. Yet a remnant would be left therein (vs. 5, 6). At that time the people would look to the Holy One of Israel for help, and not unto their heathen altars. In times of trouble men realize the inadequacy of human help, and desire divine aid. But unfortunately, true repentance is not always present, with the result that when the emergency is past there is a turning back to the old sinful ways. The concluding verses (9-11), give us a further picture of the desolation of the land at the hands of enemies, and the reason for it. The Israelites forsook the Lord, worshipped idols, allied themselves with the heathen, refused to listen to the appeal of God, and suffered the consequences of their sin. Note may also be made of the patience of God in dealing with their disobedience, and application of the whole may be made to the present day.

JUDGMENT ON ASSYRIA (17:12 to 18:7)

Differences of opinion exist respecting the application of this section, but it is not without reason applied to the Assyrians, who were overwhelmed as herein indicated (2 Kings 19:35, 36). There is a description first of the rushing of great armies, and of their flight because of divine intervention (17:12-14). God deals with them during the night, and puts them utterly to rout. Note here God's regard for His people, and the manifestation of His almighty power on their behalf. The Lord is a tower of strength unto those who trust in Him, and they need fear no one (Ps. 18:2). In the 18th chapter we probably have a prophecy relating to the same people, made known to the representatives of Ethiopia, a nation also in danger from Assyria. We know not when it was uttered, but its fulfilment was probably at the same time as that of the concluding verses of the former chapter, included in this section. The term, "woe", should be understood as having the significance of "Ho", a word to draw attention to something. Under Tirhakah their king the Ethiopians had gathered to fight against the Assyrians (37:9), possibly as allies of Judah. They expected a hard battle, but they are here assured of the overthrow of their enemies by Almighty God. They would vaunt themselves upon the mountains, but would be cut down, and left to the beasts of the earth to winter upon them. And in gratitude for this divine victory a present would be brought to the Lord (v. 7).

NEWS OF UNION CHURCHES

(Continued from page 6)

79 degrees, in November, with warmer weather expected in December. The rainfall for November was 12 inches. The Bassa name for December is "Sa", meaning "Big Lightning and Thunder".

For the Boys and Girls

This is from Rev. G. D. Mellish, who says, "While walking along the path with my boys on a recent trek, one of the boys said to me, 'Teacher, do you hear that noise over to the right through the bush? That is what the Bassa people call, 'Soo kudu' (pronounced 'saw koodoo'), which means 'rocks rolling'. The sound was that of the Timbo River, at a point where there were rapids or a small falls, but this serves to show the peculiar way these people have of expressing their thoughts.

"Farther along the path we saw a line of old gnarled trees going into the bush from each side of the path. This, we were told, was the site of an old Bassa town which existed up to perhaps fifteen or twenty years ago. At that time the Bassa people used to fight a good deal between the various towns or occasionally between tribes. If a man in one town had a quarrel with a man in another, the two

towns would fight to settle the quarrel, and often people were killed, because they have used guns for at least 100 years. These trees, which are called 'gmo', were planted in rows, and as they grew up they formed a fence around the town which served as protection to the town, and its inhabitants, against sudden attack. If an attack was made while the people were out in the bush or on their farms, the people in the towns would beat the large war drum and so all the town people would be summoned into the town to protect it.

"It is now some years since any wars have taken place, but two days after this we were talking to a very old man in one town, an old chief, Wizo by name, who was probably nearly 100 years old, and he told us of how the towns used to fight with one another in the old days, and of how he had sixty guns in his own town. Then, as we talked on to this man, we found that according to his own word, that day was the first day that he had ever heard about the true and living God and about His Son, Jesus Christ, Who died for him. This man probably has not long to live, because already he is very feeble, but, oh, what a privilege it was to tell him the simple story of salvation, and of the only way to be saved, which is the same for the black people as it is for the white people. Will you not pray that he may be saved before he dies?"

What Others Say of "Other Little Ships"

THE WATCHMAN-EXAMINER
New York

"Other Little Ships". By T. T. Shields. The Hunter-Rose Company, Limited. \$1.50.

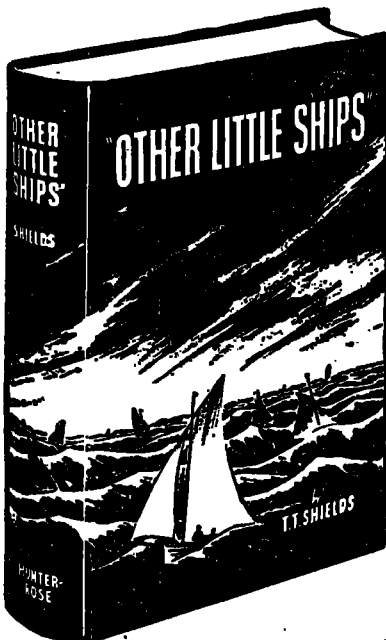
Preaching is still the most fascinating art in the world. Millions listen to sermon themes every week. The rich discoveries of the study and the still richer treasures of personality and attestations of divine power make the sermon the center of Protestant worship. Thus books of sermons are interesting to vast numbers of people. When the writer of sermons in such a dramatic and interesting personality as the popular Toronto pastor, Dr. T. T. Shields, there is an added incentive to get the book. Dr. Shields does not disappoint his readers. He is not the power as a writer that he is as a preacher. However, the silent, written word reveals the richness of mind and great spiritual purpose of the author. These sermons were spoken to uncountable multitudes in churches and over the radio. While lacking the vibrant personality which thrilled the hearers as they were preached, they hold to the truth of the Gospel, are stimulating to thought, and the heart is frequently moved by the simple appeal and the common form of illustration which Dr. Shields uses. We hope many

readers will profit by the thoughtful earnestness of these sermons. They are refreshingly human and deeply spiritual.

THE SUNDAY SCHOOL TIMES
Philadelphia

"Other Little Ships". By T. T. Shields. (The Gospel Witness, 130 Gerrard St., Toronto, Can., \$1.50.)

It is not at all difficult to credit the announcement regarding this book,—that three of its sermon-talks were each published four times in a noted religious journal, the supply of copies in each case becoming immediately exhausted. A great variety of subjects is herein presented; sometimes those particularly suited to young people, again, that which makes the theologian prick up his ears; here, a ready dart is thrust at the "philosophical simpleton" who decries our "slaughter-house religion"; there, parents are shown the result of using such modernized commandments as, "Children, obey your parents—I'll give you a penny if you do." But most often the weary and disheartened are addressed, the Mr. Fearings and Ready-to-halts in church and home life,—those too seasick to crawl on deck and see that "other little ships" are likewise buffeted by storm of wind and wave. The book abounds in seed-thoughts: "There is a tendency to welcome all the inhabitants of Shundem and yet to have no place for the prophet of God." "Never has God asked anyone to work for him, but with him." These sermons are sound in exposition, inimitable in illustration, and brimful of well-mixed admonition and comfort.



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