

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

CAN ONE BE BOTH AN EVOLUTIONIST AND A CHRISTIAN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 22nd, 1936

(Stenographically Reported)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Hebrews 1:1-3.

I do not announce these verses as a text for exact exposition, but rather, being a summary of the Christian revelation, as a basis from which to proceed with the discussion of a subject of great importance.

There is a proverb to the effect that "silence gives consent". Like a great many other proverbial sayings, it is not always true. The argument from silence is rather a precarious one. Notwithstanding, it is sometimes a duty to break the silence, and to make one's position clear. At all events, I conceive it to be the function of the Christian pulpit, not to content itself with mere exhortation, however useful that may be; nor yet to be satisfied with the proclamation of that which is only elementary and alphabetical to the Christian revelation. The Christian pulpit, if it properly appraise its opportunities, ought to exercise a teaching ministry. It ought to give instruction; to offer guidance in respect to matters related to the soul's welfare here, and its destiny hereafter.

I ask the question, therefore, Can one be both an Evolutionist and a Christian at the same time? I propose to answer that question in the negative, and to show that Evolution and Christianity have nothing in common, that they are mutually antagonistic and exclusive. Whoever professes to believe both, or contends that both may be intellectually held in harmony, or whoever attempts a reconciliation of these two, fails to understand either the one or the other, or both.

It is well in these days of much reading, when the most superficial and erroneous assumptions are broadcast in the name of religion, that we should be careful of our definitions. A man's ability to define the terms he employs is very often the surest indication of the clarity of

his thinking. If a man uses terms the significance of which he misapprehends, he is manifestly walking in the mists, and speaking of things of which his knowledge is but vague.

Evolution is sometimes spoken of as a science. Yet nothing could be farther from fact. Its most thoroughly instructed devotees would surely not contend that Evolution can make any successful claim to be classified as a science. Science, except a science that is falsely so-called, means knowledge; and concerns itself with demonstrable fact. It examines into a matter until it ascertains that certain things are indisputably true; that they are facts, objective realities about which there can be no doubt. Science must often pursue courses of investigation. It begins by assuming that certain things may be true, but its assumptions are only "working hypotheses". The true scientist will never ask anyone to accept as a fact that which is hypothetical. Ultimately it may prove to be a fact; but he must pursue his enquiry until by investigation and experimentation his assumption is carried beyond the realm of the hypothetical, and is demonstrated to be true. Then only may it be accepted as a scientific fact.

Philosophy, on the other hand, is an attempt to explain objective truth, to explain its origin, the relation of one fact to another; and to reduce all its observations to a correlated system. Science provides, if I may so say, the raw material with which philosophy works. But when it has arranged all its objective facts, and endeavoured to relate them one to the other, and to explain their mutual origin and relation, however plausible its theory may be, it cannot be demonstrated to be absolutely true. Someone—not inaptly, I think—has described philosophy as

being like a blind man looking in a dark room, for a black cat that is not there! Vivid imaginations making certain deductions from facts before them, may easily arrive at a dozen different conclusions. If it be argued that philosophy excludes imagination from her workshop, and reaches her conclusions by purely rational processes, it must be said that the human mind cannot absolutely divorce reason from imagination: hence the factual element in any philosophical conclusion is never absolutely without alloy. And I repeat, Evolution is not a science: it is a philosophy. It is an attempt to explain the origin of things, and the relation of things as they are, to each other.

Let me give you a definition of Evolution. Please observe it very carefully. I speak now, not to experts, but to people who read magazine articles, and who sometimes thoughtlessly use the term evolution, and think they understand it. In perhaps the majority of cases they do not know what evolution means. Evolution, while it involves the principle of development, is something vastly more than development. People sometimes speak of the evolution of the motor-car. You may employ that term after that fashion if you mean development, but, strictly speaking, there is no such thing as the evolution of a motor-car. I never heard of an old-fashioned tin Lizzie evolving into a modern Rolls-Royce. If it could so evolve, I should rather favour it. The progress that has been made in the manufacture of motor-cars is development, not evolution.

Here is a definition of evolution: "The cosmological theory that accounts for the universe and its contents by the combination of separate and diffused atoms existing originally in a condition of absolute homogeneity."

Now do you know what Evolution is! That is a very explicit and comprehensive definition. It means that all these separate atoms diffused through the universe had their origin in one primordial germ or principle, in a condition of absolute homogeneity. If some who glibly speak of evolution really knew what evolution means, they would not use the term so loosely.

Here is another definition from Herbert Spencer. It is crystal-clear, and more comprehensive than the one I have just given you.

"Evolution is an integration of matter and concomitant dissipation of motion: during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation."

Surely you understand it now! But do not laugh—for that is what evolution is. It is not a definition to be laughed at. Carefully analyzed, it covers the case.

I shall try to show you this evening that the literature of the day, the unexpressed and undefined assumption which frequently underlies and permeates newspaper discussions, articles, and books, and sometimes even the story-book—that this philosophy which has coloured men's thinking—and which I fear has too often been accepted as a substitute for thinking—properly understood, is anti-Christian; and that it is utterly impossible for anyone to accept that explanation of the universe, and, at the same time, be a Christian.

Yet the majority of ministers in positions of prominence in this city subscribe to the doctrine of Evolution, and relegate all those who dissent from their philosophy to the category of unthinking and ignorant people. It is not because we have not read these things that some of us do not believe them—it is because we have read.

It is not because we do not know anything about it, but because we know so much about it that we know it to be untrue.

You say, "Everybody believes it." That is no proof of anything. We have just had a case before the courts of this Province which ought to make people a little careful. One would suppose that a man who had been kidnapped, would recognize his captor, and that his testimony on the matter would be reliable. But it was not, and he has at last been led to say, "I was wrong." One might suppose that a lawyer with a trained mind, whose duty it is to bring out the facts of the case—not necessarily to convict a man, but to ascertain whether he ought to be convicted, and, as the representative of the Crown, to present all the evidence available in the case, that when such a man has gone through all that, and has argued the case before a jury, and asked the jury to convict the man, he would be absolutely sure of his ground. And yet later that man goes into the witness-box—all honour to him—and says, "I was mistaken, and I now believe this man is innocent of the charge laid against him."

I wish Evolution could be tried in a court of law and under recognized rules of evidence. I wish I might be retained to prosecute the delusion. I think I should have comparatively little difficulty in persuading twelve men of candid minds to render a verdict of "guilty", in respect to its antagonism to the Christian revelation. And following such a trial the Bible would be recalled from banishment to the respect of many.

I.

WHAT IS CHRISTIANITY? IT IS A REVEALED RELIGION. It is, in its alpha and omega, a revelation. That is to say, the truth which forms the basis of our confidence, our belief, our comfort, the regulation of our lives, from beginning to end, is not truth that has been discovered by rational processes, but it is truth which has been disclosed by divine revelation. It is something that God has said to man.

WHAT IS EVOLUTION? IT IS THE VERY OPPOSITE OF DIVINE REVELATION. All of its assumptions are based upon knowledge alleged to be true, but which alleged knowledge has been obtained exclusively by rational processes, by the unaided efforts of human reason. Evolution is something that men profess to have found out for themselves, to have discovered by their own investigation, quite independently of any communication from Heaven. Surely, on the face of it, if that be true, it will appear that the two things are at the poles apart.

No scientist of repute ever professed that the processes of evolution fall within the scope of direct human observation. Ask the scientist, "Did you ever see anything evolve? Is there anything within the scope of human history, observation, or experience, that justifies that assumption?" He will tell you that the processes of evolution are so slow, and stretch over such vast periods of time, that when you go back to the first man, so far as you can trace him, he was just like the men you know to-day. I know there are those stupid efforts to "reconstruct", from a handful of bony fragments, some prehistoric human creature, like the "Piltdown man": but we need not discuss them. They are so absurd that no judge in the land, with such a case before him, would accept such evidence. He would take the case from the jury and say, "The case is dismissed."

I affirm, that within the scope of human observation, whether by the telescope or microscope, with all the history of the human race, yes, and of the cosmos—and, in-

deed, of all species that can be studied, before us—there is no possibility of observing directly the processes of evolution.

The Evolutionist says, "Quite so, sir. But there is something here, and here, and here; and these display certain characteristics. We argue from that, to that, and from that to that." You argue! Yes, you argue! You do not argue. There is no argument in it. You assume. You are looking for the black cat that is not there! And not finding it you imagine it, and like Darwin with his nearly eight hundred "we may well suppose," you suppose you have found it. Evolution is a philosophy, not a science. And that is true of all matters compassed by the theory of evolution.

It applies to the origin of things. Where did you come from? Some people are proud of their family. They are making a great fuss in Germany about the Aryans and the non-Aryans. But I fear few of us know much of origins.

In the nature of the case, investigation which has to do with origin, passes beyond the realm of science. When these things originated, there was nobody there. There was nobody there to see. We hear much about the "missing link". My dear friends, it is not one missing link: it is a million "missing links". One problem of the Evolutionist is to relate one species to another. And I would defy the scientists of the world if they were here, to offer one solitary example, indisputably established, demonstrated to be a fact, in which one species was transmuted into another. It never has been.

If you accept Evolution as a universal law, and if that be the method of creation, as the theistic evolutionist would tell you, you have another problem before you: You then have to prove that the living can come from the non-living. There you have the problem of establishing the first case of spontaneous generation. It is a law that knows no variation that life always comes from antecedent life. The living never did come from the non-living. And unless you prove indisputably that spontaneous generation is possible, your universal principle of evolution breaks down.

Then you must deal with the transmutation of species. Until you can prove that, you cannot account for the infinite variety in this marvellous universe. It is a universe, not a multiverse. It is one, subject to one law; and, as I shall try to show you, to one Law-Giver.

Life on this planet, the Bible says, originated with God. "In him was life; and the life was the light of men." Again and again we are told that God created all living things "whose seed was in itself", and that they brought forth, each of them, "after their kind". That which is recorded in Genesis is true to universal human observation, history, and experience. It applies to human nature, and, as I pointed out incidentally last Sunday evening, it has relation to the scriptural doctrine of sin—but more of that in a moment.

Evolution *undertakes to account for the Scripture*, that is to say, evolutionists attempt to account for the Scripture as an evolution. The assumption that the method of human progress is always one of evolution, proceeding from the simple to the complex, has led men to assume that the Bible is a record of the gradual evolution of the religious consciousness, and hence that it is a record of man's search after God. They attempt to apply their evolutionary principle there, and to show that in a certain period, man had a very vague and strange conception of God, and that little by little his ideas of God

evolved; and that therefore we have a record of continuous evolutionary progress through the Old Testament, to the New. We emerge from the Old Testament, and we slough it off—it belongs to the crude ideas of the past which are not true, and have no relation to the present.

In order to prove that the writings of Moses could not possibly have been written by him, the evolutionary critics once claimed men could not write in his day. By and by they discovered writing that was anywhere from five hundred to a thousand years older than Moses. But Mr. Evolutionary Critic still applies his theories to the Bible, and if he discovers something in its earlier pages which, according to his reasoning, ought not to be there because the train could not possibly have arrived at that time—he says it is out of place! He takes the "priestly code" of the Pentateuch and puts it forward to the post-exilic period, and makes it a forgery and a fraud. If the Bible can accurately be explained as an evolution of human thought, there is left no foundation for faith to stand upon. I believe the doctrine of evolution, so far from marking the superior intelligence of those who accept it, only advertises their unreason and their credulity. I believe the philosophy of evolution is the most colossal delusion that the arch-liar ever foisted upon the human intellect. You will not find a preacher anywhere, who subscribes to the doctrine of evolution, who does not, of necessity, modify the Bible to suit his theories, and by so doing, strip it of its authority as the word of God. It is impossible to hold the two views.

Fundamentally, *Evolution excludes the supernatural*. It excludes God from the theatre of human affairs. It makes Him a remote and rather inactive spectator of the on-goings of human history. By this fatalistic view, we are shut up to evolutionary processes, God does not break in; He never interferes. Hence, it is of no use to pray, no use to call upon a God who is so remote! I do not wonder that when there is an evolutionist in the pulpit, there is no prayer meeting. That is the logic of it all. It is the inevitable result. It is of no use to pray.

I say, therefore, that on this count Christianity is a revealed religion; and that as the evolutionary philosophy is based upon alleged discoveries of rational processes, they are, of necessity, mutually antagonistic. Evolution sets reason against revelation, the human intellect against the mind of the Infinite, and dares to set up its own conclusions against the dictum of Almighty God.

II.

Let me now lead you to the heart of the matter, and endeavour to show you that EVOLUTION, IN ITS VERY NATURE, IS AT ODDS WITH, AND IS ANTAGONISTIC TOWARD, CHRIST, WHO IS THE SUBSTANCE OF THE CHRISTIAN REVELATION. It is contradictory of Christ, and of all Christian experience. "What think ye of Christ? Whose Son is he?" No greater question was ever asked than that. Here He is, this Jesus of Nazareth. He stands out on the page of history. You cannot ignore Him, whether you love Him or not. He has divided the world, and divided the ages. This humble Man of Nazareth, in this twentieth century after His birth, stands out—it is not legitimate to use comparisons—as incomparably the One Great Figure of history. You must account for Him. "Whose Son is he?"

The evolutionist cannot answer that question because the Bible, which gives us an account of Him, is with him

at a discount, and especially where it records a supernatural event. Only in the Bible can we learn of Christ, although it is a fact that His name, the principles of His teaching, have been wrought into the whole fabric of human history. You cannot view an art gallery without thinking of Christ. You cannot go anywhere without meeting with this strange Figure, and being forced to find an answer to the question, Who is He? The evolutionist cannot explain Him—and yet such a unique figure as He must needs be explained. There have been other great figures, but as the centuries have passed, they have faded into the distance, until only a few know about them now. The great conquerors are gone. But this man Jesus does not diminish with the passage of time. There He is like the sun in the heavens. Who is He? Whence came He?

The Bible says that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He came by natural birth, but the Bible says not by natural generation. The Bible says that His very presence in the world was a miracle. The Bible says that the only way to account for Jesus Christ is the way the Bible accounts for Him, that God Himself stooped to the level of human life: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." There is no evolution there. The Incarnation is the outstanding, indisputable, proof of the principle of divine interposition of all history.

Very well, then, seeing "the Word was made flesh, and dwelt among us," if that is who Jesus Christ is, I ask Him about the Scripture, and I find that His teaching in respect to the Scripture is in direct opposition to that of Evolution. He said that in the beginning God made men, "male and female created he them".

Again and again this One Who came down from heaven put His imprimatur on the Old Testament. He said, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" He ascribed the authorship of the Pentateuch to Moses. He declared that Moses wrote of Him. The Old Testament, to Jesus of Nazareth, was the word of God, even as it was to the inspired writer of Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

To my poor mind, that is intellectually satisfying. That is how the Bible came to be. That is what we have in the "word of God that liveth and abideth for ever".

But not only in His own proper Person and by His explicit certification of its truth does He attest the divine inspiration and authority of Scripture, but by His incarnate knowledge does He constitute Himself the supreme authority in such matters.

We approach the first verse of the Bible with a question. I read a statement that is beyond my ability

to understand, because it has to do with things that occurred before my time. This is what it says: "In the beginning God created the heaven and the earth." I ask, Who was there on that occasion? Who in all the universe is competent to speak of the "beginning"? Who was the eye-witness of these tremendous events? I will tell you who was there. No man was there—not the most learned of all the savants. Not one of them can speak from personal knowledge. But Jesus Christ was there, for "in the beginning God created the heavens and the earth"—"by whom also he made the worlds". "All things were made by him; and without him was not anything made that was made." He put his stamp on the book of Genesis. He might have said, "I was an eye-witness—I am indeed the Creator; and that is a correct record of the process of events." I at least prefer that to the vagaries of the evolutionist.

Christ walked this earth. A lady—I expect she is here this evening—quoted a scripture in the prayer meeting last night, a part of the narrative which relates the stilling of the tempest, concluding with these words, "What manner of man is this, that even the winds and the sea obey him!" What was His record? A record of divine interposition with the ordinary courses of nature. What did Jesus Christ come for? To show us what God is like. "He that hath seen me, hath seen the Father"—as though He had said, "I want you to think of my Father as One Who can stoop down to your personal trouble; He can still the waves for you, and command the winds to be still. He can do for you what no one else can do. I and my Father are one." There is no evolution there.

He said to the doctor of the law, "Ye must be born again." What does it mean to be born again? I do not know what it means, but I know I am born again. I only know that once of a day I looked to Jesus, and as I looked, I lived. I looked to Jesus, and recognized Him as my Saviour—and I became a new creature in Christ. This Jesus said, "As I was supernaturally born, so you must be supernaturally born. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

There would be no hope for us if the Bible were not true, and if Jesus Himself were not the outstanding exemplification of the supernatural. Hastening to the cross, He died; and He rose again from the dead. The scientists try to explain that away, "The disciples imagined they saw him." That will not do. The crucified Saviour, with a body that was in some sense identical with the one they laid in the grave, with the marks of the nails upon it, rose again, and He carried that piece of this material universe with Him into the Father's presence. It is a mystery to me, but it is in the Book. You saw that believer baptized this evening. The water does not save anybody: it is a beautiful scriptural picture of what grace does for the sinner, identifying us with Christ on the cross, as He took the sinner's place in the grave, and again in resurrection power and glory. It is a glorious, supernatural religion we have—but there is no evolution in it.

The gospel of Jesus Christ, Christianity, is not evolutionary, but revolutionary. It involves "repentance toward God, and faith in our Lord Jesus Christ". It involves a right-about-face. It involves the setting up of a new authority in the human heart, the coronation of a new King, the recognition of a new allegiance, the

setting of one's face toward a new objective in life, and ultimately arriving at a new and different destination. There is nothing in common between these two. I beg of you, hold fast by the old Book, and all it contains. What should we do if we had not Jesus Christ?—

"We could not do without Thee,
O Saviour of the lost;
Whose precious blood redeemed us
At such tremendous cost."

I know the origin of things, because He has told me. I know the ultimate of things because He has told me. And between these two, I at least will commit my way unto the Lord, trust also in Him, and He shall bring it to pass.

Are there any here who have been brought into intellectual confusion by these conflicting superficial and supercilious teachers who talk so glibly about these matters, not knowing what the Book contains? Will you come back to God and His word?

I spoke in Edmonton a few years ago, and at the close of the meeting a young lady came forward. She could scarcely speak for emotion, but finally said, "I want to shake hands with you. I am a student at Edmonton University, and have been greatly upset. But I am going home to-night to write a letter to my mother, to tell her that I have come back to my mother's Saviour, to my mother's Bible; that I am going to cast anchor there, and am going to believe in the revelation which God has given to us in His Son." I have never heard from her since, but I am sure her Christian mother was happy to receive such a letter.

I wonder whether there are any here like her? Whether or no, there must be some who need a personal Saviour; and I am here to tell you that in spite of all our sin, in spite of our weakness, our inherent disposition to do wrong, in spite of all these things, and the weakness of our wills, the gospel of the Lord Jesus promises to bring divine power into your life, by the blood of Jesus Christ to cancel the obligation of the past, and by the power of the indwelling, preserving Spirit, to keep you until the day of Jesus Christ. May He bless our meditation for His name's sake, Amen.

Let us pray:

O Lord, we cannot by searching find Thee out. We should never have known Thee hadst Thou not come to us. We thank Thee for every one in divine presence who can say, when thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. We thank Thee that the Bible gives us a picture of a seeking Saviour, not of One Who hides Himself until man, in his darkness, shall discover Him. Seek the lost to-night, we beseech Thee. Come near to any who are in need of Thee, and of Thy salvation. Let this night be a night of salvation. Let this night be a night of grace abounding, even to the chief of sinners; for Thy name's sake, Amen.

A BUSY WEEK-END

Last Tuesday morning at the first chapel service of the week, slips of paper were passed to the students present, and they were asked to write down a list of their activities over the week-end. We give a synopsis of the thirty-nine replies received, together with several replies of special interest, not only because we know that our readers will be interested in what the Seminary students do outside of school, but because it affords some indication of the way in which they link practical activity

and academic work. It should be borne in mind the following figures do not include the practical work done during the school-week, such as the usual services in the jail and in missions. Each brief week-end is sandwiched in between two busy weeks of lectures, assignments, essays, and class tests, and the students would be the last to suggest that the academic standard be lowered so as to make the work less exacting. The following table will give our readers some idea of how the students employ an ordinary week-end, of which there are some thirty-two in the school year:

Number taking part in choir and quartette work	11
Sermons preached	13
Prayer meetings conducted.....	15
Personal interviews	25
Hospital visits	22
Classes taught (some students teach both morning and afternoon)	45
Visits made to homes	46

It would be of still greater interest, if space permitted us, to print each statement handed in by the individual students, but we give several that are of special interest. The following was received from a young man who works all day Saturday in a large department store:

- Sunday 9.15 a.m.—Called for a young man, no response.
- Sunday 10 a.m.—Taught young men's Bible class, led young man to Christ.
- Sunday 3 p.m.—Taught Sunday-school class, spoke to one lad about his soul.
Preached Gospel to seven young men on street corner.
- 7 p.m.—Attended Jarvis Street.
- 9 p.m.—Went to service held at Eaton's club room for employees.

Another one of our student-pastors wrote thus:

- Friday night—Yonge Street Mission, spoke to two men.
- Saturday night—Personal interview with an unsaved man.
- Sunday a.m.—Jarvis Street Sunday-school class.
Service in mission.
- Sunday p.m.—Sunday-school class.
Several personal calls.
Attended Jarvis Street, interviewed four men.

Still another young man visited two hospitals and twelve homes on Saturday; preached once, played the piano twice, taught one class, and interviewed one young man, all on Sunday, while he spent all Monday evening in a home where there was a Communist. And finally one of the women students listed her work as follows:

"Visited six homes, visited one scholar in hospital, taught Sunday-school class in morning, taught Sunday-school class in afternoon, made two visits at S.S. scholars' homes, spoke to lady after evening service, one young lady at Yonge Street mission."

We give thanks to God for these young men and women with their love for the souls of men and their eagerness to apply in every-day life the great principles of Grace which it is the purpose of this Seminary to teach and preach, and we bespeak the prayers and interest of all God's people who earnestly desire to see labourers sent into the harvest field.—W.S.W.

NEWS OF UNION CHURCHES

Liberia—Word from Mr. Clubine

"Days glide by swiftly when the hours and minutes are filled with tasks that are forever waiting to be done. When the school children have received their instruction for the day, when the buying has been finished, when correspondence and accounts do not take our time, when we are not out on trek, and when the general superintending of the work about the mission compound has not exhausted the time, we can always turn our hands and minds to the removal of the everlasting mountain of language study and translation of the Bible.

Mr. Mellish and I, and indeed all our missionaries, whether on Geah-bar Zondo or New Cess Stations, are rejoicing in the hope that we may in the near future have part of the New Testament printed in the language of the Bassa people. Since the return of Mr. and Mrs. Mellish and Miss Lane, we have been enabled to type our translation of Mark's Gospel, and we are now working on the translation of John, which Mr. Mellish did before he went home. We should like to be able to have this Gospel printed in the near future, in order to begin sending it out to the districts which we are unable to visit. We appeal for your prayers to God that this may soon be accomplished.

"I intend to spend two more weeks here at Zondo before going down to New Cess to assist Mr. Davey in the erection of the new house. It will probably be some time in February before we actually start building operations, although the gathering of the necessary material has been going on for some time already."

Further Word of Mr. Davey

In a letter from Mrs. Davey, dated February 13th, she writes, "My husband is away just now. For some time he has felt unwell, though we were not able to ascertain the cause. This feeling continued until he felt he should see a doctor, so last week he went to Monrovia, where the doctor resides. The examination showed serious trouble. He has chronic malaria, which is destroying all his red blood cells, thus causing extreme weariness and giddiness. It has affected liver and spleen, also his heart. The doctor gives encouraging news, however; he has to stay there for at least two weeks for daily treatments and medicine, and then if sufficiently improved the doctor thinks he will be able to resume his work again. We would be glad of your prayers that the Lord may make this possible, for the work here is very dear to our hearts.

But in spite of our difficulties, the Lord is very good to us, and we continually have to praise Him for His love and care. The young Christians continually give us joy by their zeal in telling out the gospel, and there have been some who have believed the gospel, too, lately. One woman bravely confessed Christ right in her heathen town last Sunday as we were giving out the gospel there.

"The Mission is a busy place these days, now school has begun again. Many of the former children are back, and a lot of new ones. I am always glad to see the new ones, for that means more who will learn of God's saving grace, and as they go back to their distant homes, more homes will have the message, too. I remember going into a town the latter part of last year, and with some of the school girls sitting down, we began to sing a gospel chorus. A woman came forward right away with such a smile, as she said, 'I know what you are singing. My little boy goes to your school, and when he comes home, he sings that song all the time.' Now I must close, praying that God may bless the work at home, that the hearts of the people may be stirred to give out freely the glorious gospel message."

It is expected that Mr. and Mrs. Davey and Neill are on their way to England, although we have no word to this effect.

A New Missionary

We are happy to announce the arrival of Ruth Anne Mellish at the Geah-bar Zondo Station in Liberia. We congratulate the happy parents, Rev. and Mrs. Gordon D. Mellish. A white baby will be an attraction for the black

people, and will no doubt be a real help to the Missionaries in reaching the people.

25th of May Rally

A Rally of our Union Churches of the Hamilton, Brantford, and Toronto Districts will be held on May 25th in the Stanley Avenue Baptist Church, Hamilton. There will be afternoon and evening sessions, and special speakers to be announced later. Keep this date open, and tell your friends to do likewise.

Briscoe St., London

Briscoe St. Baptist Church, London, has experienced another season of blessing from the presence of the Lord. The pastor, Rev. R. D. Guthrie, recently returned from revival blessing in the Westboro Baptist Church. During his two weeks of ministry there a number professed conversion, backsliders were restored, and according to a letter of thanks received from the Westboro Church for Pastor Guthrie's services, the church generally received a great blessing under his ministry of the Word.

On returning from Ottawa, Pastor Guthrie and Briscoe Street Baptist Church launched a special effort for souls, commencing Sunday, February 16th, with Rev. Gilbert W. Wilson, as Evangelist. Mr. Wilson is the Associate Pastor to Dr. J. Frank Norris in the First Baptist Church, Fort Worth, Texas.

Although the meetings were held during the worst possible weather conditions, God blessed us in a wonderful way. A week of prayer was held previous to the campaign, when volumes of earnest prayer ascended to the throne of grace. This created a splendid spiritual atmosphere, and made it easy for the evangelist to preach, and easy for the sinner to respond to the invitation. Although the thermometer registered anywhere from zero to eight below, the services were well attended. Evangelist Wilson redeemed the time and delivered strong gospel messages of warning at every meeting. He is a young Southerner of exceptional ability and talent as an evangelist. Results revealed that thirty-one decisions were made during the two weeks, as follows: Twenty conversions, six backsliders restored, three for baptism, and two for church membership on experience. For Brother Wilson, and the blessing of God upon the effort, and for the results that will yet be reaped, we praise Father, Son, and Holy Spirit.

Another great day is anticipated Sunday, when a number of the new converts will be baptized by Pastor Guthrie.

Westboro

"Greetings in the name of Him Who loved us and washed us from our sins in His own blood."

"This is just a further note of report of the good times we are experiencing in the things of God in Westboro; which are some of the after fruits of the revival recently experienced in our midst. Last evening, Sunday, February 23rd, we had the joy of baptizing seven believers on profession of their faith. Another young man also came and confessed Christ at the close of the service. It is expected that others will obey in the matter of baptism shortly, and prayer is also requested for many who, we believe, are 'not far from the Kingdom'.

"We are glad also to report good prayer meetings and a good increase in our Bible School. Reviewing all, we say with the Psalmist: 'Truly the Lord hath done great things for us, whereof we are glad.' And we look forward to greater blessing in the near future."

In a letter dated March 3rd, comes this further word: "Here is a bit of news again from Westboro. We might entitle it, 'The week-end at Westboro'. The Lord has been blessing His people here in a gracious manner, and again on Sunday evening the Pastor had the joy of baptizing four young people on profession of their faith in Christ. A good congregation also heard the gospel proclaimed from Psalm 106:23. This brings the number of baptisms up to eleven, as seven were baptized on Sunday, February 23rd. Next Lord's Day evening will be our monthly communion service with reception of new members, D.V.

"Pray for us that these times of blessing may continue in Westboro."

Whole Bible Course Lesson Leaf

REV. ALEX. THOMSON, EDITOR

Vol. 11 Lesson 15 Second Quarter April 12th, 1936

HEZEKIAH'S DELIVERANCE

Lesson Text: Isaiah, chapters 36 and 37.

Golden Text: "Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord."—Isaiah 37:14.

Bible School Reading: Isaiah 37:1-20, 36-38.

DAILY BIBLE READINGS: Monday—2 Kings 18:1-8; Tuesday—2 Chron. 32:1-8; Wednesday—Neh. 1:4-11; Thursday—Neh. 4:1-6; Friday—I Thess. 5:14-28; Saturday—I Thess. 3:1-13.

RABSHAKEH'S SPEECH (36:1-22)

Introduction—The four chapters comprising this week's lesson, and that which follows, form a historical appendix to the first part of the prophecy of Isaiah. Certain incidents which occurred in the reign of Hezekiah, king of Judah, are recorded; and the national and physical deliverances of God are explained. The former type of deliverance is dealt with in this lesson. Just a few years prior to it, the Assyrians, under Sennacherib and Sargon, had conquered Samaria, and exiled its population (2 Kings 18:9-12). Emboldened by this and other successes, and with the purpose of administering punishment for rebellion against its authority, the same power under the leadership of Sennacherib, invaded the territory of Judah, captured its fenced cities, and sought to overcome Jerusalem, but failed in the attempt due to the interposition of God.

The first part of the speech (vs. 1-10)—Sennacherib, being engaged in conflict with the Egyptians at Lachish, a fortified frontier town southwest of Jerusalem, detached Rabshakeh, one of his chief officers with part of his army, to secure the submission of the Jewish capital city. This he sought to accomplish by diplomacy rather than by force. On his arrival at the city, Eliakim, Hezekiah's chief minister, accompanied by two leading officers of the royal household, went forth to meet him. The meeting evidently took place near the wall of the city, upon which, out of curiosity, there were gathered many of the citizens in order that they might see or hear that which was transpiring. To the representatives of the king, Rabshakeh delivered a speech, in which he endeavoured to show the futility of offering resistance to his master, and painted in somewhat bright colours the condition of life which would be theirs if they would but yield to his superior power. Observe the references to trusting in Egypt, and in the Lord. Rabshakeh believed his master could defeat the Egyptians, and he mistakenly imagined that by casting down the high places and altars in the land, Hezekiah had shown opposition to the Lord (2 Kings 18:4-6). In his estimation therefore there was no one upon whom the king of Judah could depend for help. In this, he failed to distinguish between the outward, material vehicle of religious service, and the essential spiritual nature of the same. The worship of God is essentially spiritual (John 4:24).

The second part of the speech (vs. 11-22)—After listening for a time to the speech of Rabshakeh, the Jewish delegation requested him to use the Syrian language in place of the Hebrew, lest the people on the walls should become discouragingly affected by what they heard, and thus be weakened in their resistance to the enemy. Instead of giving heed to the request, Rabshakeh "cried with a loud voice in the Jew's language", so that there would be no difficulty in understanding his words. In this, he went over the heads of the leaders in order to reach the people—under certain circumstances, a wise thing to do, though in his case, having a wicked design. Note the purpose of the speech to undermine the loyalty of the people to their king, to destroy their faith in his instruction, and create lack of confidence respecting the power of their God. The speech is characterized by boastfulness, blasphemy, worldly-reasoning, and ignorance of divine things; and was calculated to strike fear into the hearts of those who were out of touch with God. Application of this may be made to the Rabshakehs of the Satanic kingdom of the present day, the great evils which flaunt themselves before the soldiers of Jesus Christ. They are brazen in their display

of power, and call for compromise, and even surrender, on the part of those who are opposed to them, promising peace for such submission. The only honourable course to pursue is that of resistance in the power of God.

HEZEKIAH'S PRAYER (37:1-38)

Hezekiah's request (vs. 1-7)—The narrative is continued in this chapter, wherein we find first the effect on Hezekiah, of Rabshakeh's speech, and his request for prayer. The king is shocked at the nature of the speech, as were also his officers; and manifested his sorrow in the rending of his garments, and the covering of himself with sackcloth. It is not a sign of holiness to be unaffected by the wickedness surrounding us. Jeremiah lamented over Jerusalem in his day; and our Lord wept over the same city (Luke 19:41). We should never become callous to sin. Deep feeling is evident in the attitude of Hezekiah, together with jealousy on behalf of his God, and an earnest desire for divine action. Note further the action of the king in entering into the house of the Lord. In his trouble he knew where to go, and to whom to turn. It would be well, if in these days, the feet of the multitudes who are in trouble, were turned toward the house of God, where they would hear of the divine remedy for man's ailments. Observe also the request for prayer, and the assurance of the servant of God concerning victory. In these trying days we should help each other by prayer (Eph. 6:18, 19). Hezekiah's attitude is characterized by sadness, sincerity, earnestness, helplessness, wisdom, faith, and hopefulness.

Rabshakeh's appeal (vs. 8-13)—Fearing the addition of the Ethiopians to the Egyptian enemies with whom he was contending, Sennacherib again sent his servant Rabshakeh to hasten, if possible, the surrender of Jerusalem. The message on this occasion was similar in tone and content to the former utterances of this individual. Again there was blasphemy and boastfulness; and the endeavour is made to show the useless nature of resistance to such a power as Assyria. Rabshakeh, like all wicked men, discounted the help of God, being unconscious of His existence and power.

Hezekiah's prayer (vs. 14-20)—Like all men of God, Hezekiah made his trouble a matter of prayer. He received Rabshakeh's letter, read it, and spread it before the Lord. He knew his God was interested in it, and would help him in his time of need. Note David (Ps. 31:7); Nehemiah (Neh. 1:4-11); Daniel (Dan. 9:3-19); Jonah (Jon. 2:1-10); Peter (Matt. 14:30, 31); and Paul (Acts 16:25, 26). In the prayer there is acknowledgment of the majesty and pre-eminent position of God, together with the fact that He is the only God, and Creator of heaven and earth. Then there follows an earnest appeal to the Lord to deal with the action of Sennacherib, an admission respecting the triumphs of the Assyrians, and an appeal for action based on the motive of divine glory. Observe the deep feeling in the prayer, also the simplicity, faith, and definiteness.

The message of God (vs. 21-38)—If prayer is offered in accordance with the will of God, it will be answered (I John 5:14, 15). In this case, Isaiah is used to give Hezekiah the assurance of an answer, and to enlighten him concerning its nature. The message emphasizes Jerusalem's safety, due to her trust in God, and gives expression to her confidence in a defiant attitude toward her enemies. Sennacherib is rebuked for his self-confidence, and Hezekiah is comforted with the information the Assyrians would not be permitted to enter Jerusalem, but would be smitten by divine power; and, leaving the environs of the city clear, the inhabitants would be able to proceed with its cultivation as usual. Note the reality of answered prayer, and the blessedness of knowing the living God.

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By that, we mean to the 31st of March, on which date the fiscal year ends for Jarvis Street Church, THE GOSPEL WITNESS, and Toronto Baptist Seminary.

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The School of the Prophets

Toronto Baptist Seminary is a real school of the prophets. It turns out ministers, missionaries, and trained workers for many forms of Christian service. Its graduates are scat-

tered all over the Province of Ontario, and indeed the Dominion of Canada. Some are in the United States; some are on foreign mission fields.

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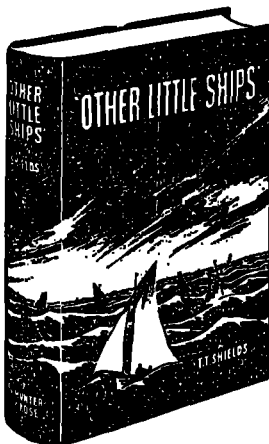
No gift would be too great for Toronto Baptist Seminary, even to the extent of half a million dollars. Nor could any sum be so small that it would not be appreciated. Help us to balance our books by the 31st of March.

Jarvis Street Church Members

For the funds to Jarvis Street Church we make our appeal to Jarvis Street members—to weekly offering contributors, to urge them to endeavour to make sure that all arrears shall be paid up; to some who do not use our weekly offering system, to remember that the sum of \$20.00 or \$25.00 at the end of the year does not total anything like the amount of people who regularly give \$1.00, \$2.00, or \$3.00 a week all the year round. We suggest to those who do not give systematically that they bear in mind that those who do have borne the greater part of the burden. Therefore try to make your offering by March 31st a very substantial one.

There is a sense in which Jarvis Street Church might be justified in appealing to those beyond its membership. If Jarvis Street Church were like the average church, and concerned itself mainly with its own work, and its contributions to missions, it would have little difficulty. But the greater part of the support both of THE GOSPEL WITNESS and of Toronto Baptist Seminary comes from the members of Jarvis Street Church; and for that reason we feel we should be justified in appealing to the Lord's stewards to remember, also our ordinary church funds. Our appeal in this respect is especially to the members of the church, although we are not averse to others "listening in" to that appeal, and responding as the Lord may direct.

Please do not wait until the 31st of March. Send what you can at once; if you can send a little more later, do it. But it will greatly help us to have a steady stream of support coming in from now until March 31st. Please send your contribution at once.



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