

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## REV. C. H. SCHUTT'S GREAT OPPORTUNITY COMES AT LAST

In *The Canadian Baptist* of April 24th announcement is made of several appointments to the staff of McMaster. Included in the list we find the name of Rev. Roy C. Benson, M.A., who spent two terms in India under the Canadian Baptist Foreign Mission Board. He was graduated from McMaster in Arts in 1906, in theology in 1908, and obtained his M.A. degree at his alma mater in 1923; and expects to secure his doctorate from the University of Chicago in June. Mr. Benson, we understand, has been appointed as Assistant Professor of Philosophy.

This article will deal with Mr. Benson's appointment, and in order to do so we must quote from *The Gospel Witness* of August 30th, 1928, and from an article entitled, "Too Good To Be True". In that article we referred to certain reports to the effect that there were still thousands of people in the Convention of Ontario and Quebec who were thoroughly sound, biblical, Baptists. We expressed the opinion that these reports were undoubtedly true, and we made some allowance for their being ignorant of the true situation in the Convention, following which we wrote as follows:

### The Ministers of the Convention.

"But the ministers of the Baptist Convention of Ontario and Quebec are in an entirely different class. They ought to know the teachings of the times, and the awful perils of the day. They ought to be able to distinguish between truth and error, between that which is in accord with the truth of the Bible and that which is diametrically opposed to it. The pastors of the churches, and the officials of the Denomination, are looked upon as guides. It is their duty to know whither they are steering the ship.

"Furthermore: practically all the pastors of the Convention have for years attended the meetings of the Convention. They have heard the discussions. They have heard Professor Marshall and others for themselves. It is useless therefore for any pastor or denominational official to plead ignorance of the true theological situation to-day. And yet among these ministers there are not a few who insist that they are loyal to the gospel. There are many, indeed, who privately acknowledge that they have no sympathy whatever with Professor Marshall's views, and that they strongly disapprove of the

Convention's general attitude. But they are confident that there are better days in store! As yet they have reserved their fire! They are getting ready! They remind us there are vacancies in the Faculty of McMaster University, and they tell us that if the University should appoint another Professor like Professor Marshall, 'The University will hear from us!'

### "The Ontario and Quebec Seven Thousand.

"We are glad to be assured that even the Convention of Ontario and Quebec has its seven thousand who have not bowed the knee to the Baal of Modernism, and that many of these are to be found among the ministers. Be that as it may, the Elijahs of to-day should not be blamed too severely for assuming that they are alone in the fight; for it must frankly be admitted that the ministers at least among the seven thousand have succeeded in maintaining a most discreet silence, while, at the same time, concealing their whereabouts from the University of which Ahab is the manipulator although not the Chancellor.

### "The Rev. C. H. Schutt.

"It is not our purpose to drag all the ministerial seven thousand from their hiding places just now, but we will venture in this article to deal with one denominational official, and that one is Rev. C. H. Schutt, Superintendent of Home Missions.

"We have known Mr. Schutt for nearly twenty years, and were somewhat intimately associated with him in the work of the Home Mission Board long before he became Superintendent. Brother Schutt is a very likeable man; and if he has any enemies, his worst enemy would not be bold enough to charge Mr. Schutt with having the slightest sympathy with Modernism. Mr. Schutt is a thoroughly orthodox Baptist, and a premillennialist into the bargain—indeed, we are inclined to think he would go much farther in this latter particular than the Editor of this paper. In all the years of our acquaintance with Brother Schutt we have never heard that he ever uttered a word, privately or publicly, that could by any means be construed as favouring Modernism. We are glad therefore that the Home Mission Board of Ontario and Quebec has a thoroughly orthodox man for its Superintendent.

"But information has come to us of late from several churches which have been visited by the Superintendent, to the effect that the Superintendent urges the churches to be loyal to the Home Mission Board, and to support the work of the Convention. In his contact with certain churches in the Norfolk Association, we are informed

that Mr. Schutt did not insist that these churches should support McMaster University; but he did urge upon them a loyal support of the Home Mission Board. The Home Mission Superintendent's argument implied that the Convention situation was really not hopeless, and that if McMaster University went any further than it had gone, no doubt many would rise up in protest against its course!

"Now this is what we call optimism gone mad. Is there any hope if another professor as extreme, or more extreme than Professor Marshall, should be appointed, that Mr. Schutt would heroically step into the breach and contend for the faith once for all delivered unto the saints? If there were hope of such a thing we would gladly cross a continent to hear Brother Schutt's speech."

After this we called attention to the fact that in Dr. Elmore Harris' day Mr. Schutt remained silent. We showed too that during the nine years of Professor Matthews' unwelcome stay in McMaster University Mr. Schutt, so far as we know, did nothing to remedy conditions. At the Convention in 1919, when the same matter, in principle, was under discussion Mr. Schutt was still silent. In 1924 at the London Convention, when the Faunce matter was brought forward, Mr. Schutt had nothing to say. At the 1925 Convention, held in Stanley Avenue Baptist Church, Hamilton, where Professor Marshall appeared for the first time, Mr. Schutt was still silent. When the muzzling resolution was passed in the Home Mission Board, implicitly forbidding the Home Mission pastors to discuss the denominational situation, Mr. Schutt offered no objection to the making or the putting on of the muzzles. At the First Avenue Convention in 1926, when Professor Marshall was again in the limelight, Mr. Schutt was speechless. When the notorious Amending Bill came before the Convention in 1927, Mr. Schutt was still unable to find his voice. When the vote on the Bill was taken, Superintendent Schutt voted for the adoption of the Bill.

In fact, Mr. Schutt has never once been known publicly to protest against Modernism. But he has promised the churches on more than one occasion that if another man was appointed to McMaster of the same school as Professor Marshall the Denomination would hear from him. Professor Marshall is returning to England, but in the appointment of Rev. R. C. Benson to be Assistant Professor of Philosophy, McMaster will have a man who will not only keep up with Professor Marshall, but unless we are greatly mistaken, will far outrun him.

In *The Gospel Witness* of March 17th, 1927, pages eleven and twelve, we wrote as follows:

**The Rev. Roy Benson.**

On a recent Sunday, Rev. Roy Benson, a missionary on furlough from India, preached in the Parkdale Baptist Church. We heard of an address delivered by Mr. Benson elsewhere which consisted in a glorification of Ghandi. The impression left upon the mind of one hearer, on that occasion, and one accustomed to weighing things carefully—was that India was to be saved by some sort of social reformation, rather than by individual regeneration. But in his Parkdale sermon a week or so ago,

Mr. Benson referred to "the dastardly doctrine of appeasing the wrath of an angry Deity that has saturated the world". We quote that to show that Mr. Marshall is not the only one among us—nor the first—to repudiate the idea that Christ endured on the cross in our behalf the "punishment" our sins deserved. There can be no question of the accuracy of the quotation we have made from Mr. Benson's sermon, as it was recorded by a careful stenographer.

One thing is certain, Mr. Benson is not here rejecting some new interpretation of the death of Christ,—it is a doctrine "that has saturated the world". That, one might suppose, would be one point in its favour: the fact that it has saturated the world would indicate that it has been proved to meet a deep human need. But that, of course, is nothing to the modernist iconoclast!

This doctrine which has saturated the world is described as representing the death of Christ as "appeasing the wrath of an angry deity". And is not that the teaching of Scripture? Is it not written that "God is angry with the wicked every day"? Do we not read of some who after their hardness and impenitence of heart treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God? And was it not to avert that judgment that our Lord Jesus died on the cross? Is it not written of Him that He Himself "bore our sins in his own body on the tree"? And again, "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And is it not said of everyone who refuses to accept Him, "The wrath of God abideth on him"? Was it not therefore to save us from the "wrath of God" that Jesus Christ died? Yet this foreign missionary who has been supported for years in India by the sacrificial gifts of believing people at home, describes this precious doctrine of the gospel, which is the very foundation of our faith, "that Christ died for our sins according to the Scriptures," as a "dastardly doctrine"!

That there is Modernism on the foreign field, therefore, there can no longer be any doubt. Much more could be said on this point, but we refrain from further comment on Mr. Benson's position at present, because our space is required for another matter relating to our Foreign Mission work.

**Will Mr. Schutt Now Speak?**

Every one at all informed respecting the inner circle of Ontario and Quebec Baptist life knows well that Mr. Benson is an out-and-out Modernist—every whit as bad as Professor Marshall, if, indeed, he is not worse. We have wondered why Mr. Benson did not return to India. Did he remain at home of his own volition, or was he so unevangelical that the Foreign Mission Board refused to send him back? Whichever it was, there can be no doubt whatever as to Mr. Benson's Modernistic position.

Will Mr. Schutt now fulfil his promise? Will he offer any protest, as he has promised so often to do, to the appointment to the staff of McMaster University of a man who is every whit as bad as Professor Marshall? *The Gospel Witness* will be most happy to open its columns to Mr. Schutt for the publication of his protest against Mr. Benson's appointment.

## A BIT OF HISTORY

There are probably many people to-day who assume that the position taken by Regular Baptists, as for instance, the position exemplified by Jarvis Street Church and its Pastor, is some new and unusual expression of religious fanaticism. They do not know that we were once, while occupying precisely the same position as we occupy to-day, looked upon as being eminently respectable.

The ten spies who went over Jordan to explore the promised land were supposed to be front-rank Israelites. But when they gave their report, and told something of the price of entering into possession of the land of promise, the two, Joshua and Caleb, who proposed to go forward, were regarded as mad men who ought to be stoned. But Israel had almost entered the promised land, yet because of unbelief turned back for forty years into the wilderness.

We have recently been turning over some of our *Canadian Baptist* files, and have been especially interested in reading the early numbers of *The Canadian Baptist* for 1921. The first number begins with an account of a Conference in Jarvis Street, having for its end the promotion of evangelism; and from then until the end of April the paper is largely occupied with matters relating to revival. Some people would be astonished, in reading these pages, to find the name of the Editor of this paper occurring not infrequently. For example, in the issue of January 27th, 1921, two pages edited by Rev. Chas. Geo. Smith, now of Montreal, we find a paragraph headed, "Literature by Dr. Shields", which reads as follows:

"By the request of the Executive Committee, Dr. Shields has prepared a four-page pamphlet entitled, 'What Shall a Man Give in Exchange for His Soul?'"

Then follows nearly a column of quotations. Are we dreaming? Can it be possible that any official body in the Convention of Ontario and Quebec ever asked the Editor of this paper to write anything? Oh yes; that was while the Canadian Baptist Israel were camped at Kadesh-Barnea waiting for the report of the spies!

On the same page we find this:

"We have often had requests from Christian workers for a handy Scripture compendium covering the whole ground in succinct form and in suggestive style. Some time ago we came across a splendid little booklet with the above title, (Scripture for Seekers and Soul-Winners), compiled by Rev. Dr. Shields."

Then follows a description of the booklet. How extraordinary to find that in *The Canadian Baptist*!

For the month of April, 1921, the Editor of *The Gospel Witness* edited the Forward Movement pages of *The Canadian Baptist*. Can anybody believe it? But it is true. The front-page article of the issue of April 7th deals with a matter that is still of importance, and reads as follows:

### "Be Baptized".

"Jesus made and baptized more disciples than John.' Do not we as Baptists, through the ministry of our churches, make many disciples whom we never baptize? In special evangelistic services, as well as by the regular ministry of our pastors, many are converted who do not become members of Baptist churches. Why is this so? We are commissioned to 'make disciples of all the nations, baptizing them.' It is, therefore, our plain duty, not only to show men the way of

salvation through faith in Christ, but clearly and earnestly to impress upon all converts the necessity of obeying their Lord by being baptized. How and when ought this to be done?

"On the day of Pentecost, Peter had an 'after-meeting', that is to say, he held an enquiry meeting after the sermon when many, being 'pricked in their hearts', said, 'Men and brethren, what shall we do?' To which Peter answered, 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.' Ought we not to give the same answer to enquirers to-day? Would not the fruits of our evangelism be conserved, and our Lord be glorified, if we were to follow the example of Pentecost and preach the whole gospel in our enquiry meetings? Did not the same apostle say on a later occasion, 'And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him.' How dare we expect that converts will receive the Holy Ghost, and become witnesses for Christ by His power, if we fail to teach them from the beginning that obedience is the first law of the Christian life?"

"Let us read the Acts of the Apostles again and observe how in every case the preachers of the apostolic church declared the whole counsel of God in this matter; and then let us go and do likewise.

"It may be enquired how this may be done; especially in small communities where the people are divided into denominational groups, and where denominational prejudices are very strong. To that we may answer that Peter faced at Pentecost a congregation strongly prejudiced against his whole message; but, obeying his Lord, the power of the Holy Ghost dissolved their prejudices and made them obedient to the gospel. 'Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.' Our chief concern should be to obey the Holy Ghost by following our commission to the letter. If we do this lovingly and sympathetically, with a desire to lead men into the full obedience of faith, people will respect our loyalty to the truth, and few will be offended. But in any event, our supreme anxiety must be to avoid offending the Holy Ghost by failure to preach the whole gospel.

"But there is another way in which the duty and privilege of baptism may be presented. There is no more illuminating illustration of the way of life than is found in the symbolism of baptism. When one enquires what he must do to be saved, we may answer in this way: The Bible says, 'As many of you as have been baptized into Christ have put on Christ.' Now if we can learn what baptism really symbolizes, we shall learn what it means to be a Christian. Paul tells us in Romans the sixth chapter, that we are 'buried with Christ by baptism'. We can then show how the believer appropriates by faith the death, burial, and resurrection of Christ; and that baptism is God's way for us to confess to the world our identification with Christ in death and resurrection. Thus the whole duty and significance of baptism is set before the believer at once, and obedience will generally follow faith as a matter of course.

"In this connection another principle deserves consideration. In dealing with enquirers, we do well to emphasize the necessity for repentance; for that involves the yielding of the will to God. It is not difficult to discern the wisdom of God in ordaining that a test of the completeness of that surrender should meet the believer on the very threshold of the new life in the requirement of baptism. If one should then deliberately refuse to obey the plain command of Christ, how dare we assume that the repentance is genuine and the faith sincere?"

"Thus we have insisted upon the necessity of teaching the duty of baptism to all who enquire the way of life at the time they ask the way. By so doing we shall be obedient to our commission; we shall put the will of Christ before all other considerations; we shall establish our converts by leading them to a bold confession, and by training them in the habit of obedience; we shall strengthen our churches by increasing witnesses for Christ and His gospel; we shall, undoubtedly, enjoy the seal of divine approval; we shall earn the respect of all spiritually-minded people by preaching

boldly what we practise, and by practising boldly what we preach. Then the joy of Pentecost will be ours again: 'Praising God and having favour with all the people. And the Lord added to the church daily such as should be saved.'

The front-page article of April 14th had to do with the matter of leading souls to Christ, and read as follows:

### "WOULD YOU PLUCK THE FRUIT BEFORE IT'S WHOLLY RIPE?"

"In these words, as we read in an article last week, an anxious soul answered his pastor's earnest effort to persuade him to yield himself to Christ. The pastor was undoubtedly right in beseeching him in Christ's stead to be reconciled to God; notwithstanding, it was a true spiritual instinct which expressed itself in the words quoted above; and pastors and other earnest soul-winners will be wise to give heed to the admonition therein implied.

"Conversion may well be likened to the ripening of fruit. It is not man's work. As rain, and dew, and sunshine, are necessary to bring the fruit to perfection, so there are heavenly powers, spiritual rain, and dew, and sunshine, which work true repentance and faith in the soul, and, like fruit fully ripe, put the trusting soul into the hands of Christ. Moreover, there is often in the awakened soul, a subconscious realization that it is subject to the operation of divine powers, with some vague preintimation of coming deliverance. Before the cry of the new-born soul is heard in confession of faith, there is a mysterious stirring of life within which witnesses to the quickening power of the Holy Ghost.

"What, then, is our duty in such a case? We must first of all keep clearly before us the fact that conversion is the unfolding of a God-given life; and that what God begins He must be allowed to complete. We must recognize that as in the natural world life manifests itself according to the law of its own inner nature, from bud to bloom, 'first the blade, then the ear, after that the full corn in the ear', and from conception to birth, so in the spiritual realm the processes of life must be permitted to fulfil their course. And the skilful soul-winner, gifted with spiritual discernment, will know when to stay his hand, and worshipfully watch God work. There will be plenty to do to keep down the weeds which are native to human nature; carefully to remove the blight which is ever ready to mar the beauty of fruit and flowers in the garden of the Lord. Unceasing prayer may water the garden; and sometimes a careful hand may bend back a darkening leaf to let the sunshine of truth pour down upon the shadow of doubt, and thus assist to perfect the beauty of the ripening fruit. But the impatience of an undiscerning zeal must never be allowed to pluck the fruit before it is wholly ripe.

"It may be said that we are not in much danger of suffering from over-zealousness. Perhaps in some matters we are too safe in this respect. The calm of our public services would not greatly suffer by the spiritual utterance of an audible 'Amen'; nor would it hurt our decorum if, in the freedom of the Spirit, we were sometimes to exclaim, 'Hallelujah!' But there is always danger in a zeal that is not according to knowledge; and in no form of Christian activity is such zeal more likely to show itself than in the great business of evangelism. If there be not a solid basis of scriptural knowledge as a working platform we are liable to be led into all sorts of extravagances. In public evangelistic services, as well as in personal effort, by seeking to accelerate the processes of grace in the soul, we are in danger of running before the Lord. By an undue emphasis upon the human part in bringing men to Christ, we may be led to resort to mechanical means to compel a decision for Christ, and thus, unwittingly, if we may venture the daring figure, become spiritual abortionists. At all events, it is, we believe, indisputable that the cause of evangelism has suffered incalculable injury in recent years—say, in the last ten or twenty years—by the hothouse-forcing methods which have been employed. Music is a useful adjunct in the hand of God, but it is useless as a substitute for the power of the Holy Ghost. And a great choir under a magnetic leader, may lead a congregation to sing itself into a frenzy of excitement, until those who compose it, under the mesmeric influence of a persuasive speaker, are ready to do anything that

is required of them, sign a card, or stand, or go to the front; while in all this there may be no touch of the finger of God, and with the result that the last state of such professed converts is worse than the first. We do not condemn the invitation to sign a card, or to stand, or to go to the front; nor the wise use of music in making gospel services interesting and attractive; but we do say that there is danger of our relying upon these methods instead of upon the power of the life-giving Spirit of God; and those who do, are sure to attempt to pluck the fruit before it is wholly ripe.

"Let no one suppose, however, that we are recommending the advantages of a comfortable hammock under a shady tree in the garden of the Lord. Real prayer means labouring, not lounging. And we must be diligent in the use of spade, and hoe, and rake, both in the preparation of new soil, and in the culture of the plants in which the divine life is already unfolding.

"The article of last week puts the case simply and clearly. Skilled in the cure and care of souls, he thought he saw some fruit ready to be gathered; but on touching it he instantly recognized that the fruit was not quite ripe; and wisely left it to be perfected by the tender ministry of the Sun. And from this story we may learn also that we cannot always judge by appearances. The little girl in the corner of the pew, like ripe fruit modestly hiding among the leaves, was for a little while overlooked. Verily, 'he that winneth souls is wise.' How mysterious often are the ways of God! 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' Sometimes the new life quietly unfolds like fruit ripening in the sunlight; sometimes, like another case in last week's story, it is like a new life struggling to the birth. The world has known but one Expert in this divine art. If we would learn His secret, we must be much in His company: 'I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.'"

We find also in the issue of *The Canadian Baptist* of April 21st, 1921, another article which we think is still to the point, and we therefore reproduce it here:

### "ENQUIRE, 'IS IT I?'"

"A minister of prominence was invited to a certain church to preach special sermons on an anniversary occasion. He was entertained at the home of 'the leading man' in the church; 'leading man' meaning the man in the church who had made the most money, who lived in the best house, and was supposed to wield the widest influence.

"The said 'leading man' had a family of six or seven children, all young people living at home. It was such a family as might well fill any parents' hearts with grateful pride.

"The visiting minister arrived Saturday afternoon, and met the assembled family for the first time that evening at dinner.

"The father, as host, led the conversation, which soon turned upon the affairs of the church to which they belonged. They discussed many people in the church, and told their visitor whatever they thought would interest him in its affairs. Then they told him of all the ministers they had had. One after another, successive pastors were discussed. The father and mother led in the story-telling, and all the children eagerly joined in. All the pastors had had some good qualities, 'but' —! Even their good qualities were made a joke of. If one was generous he was 'easily imposed upon'. If another was very earnest, his earnestness was without tact. If one was an able preacher, his sermons were 'good, but too long'. One did not call as often as he should have done; another called faithfully, but was so very religious that he always insisted on assembling the family for prayers — and that is not always convenient, nor is it always wise.' One pastor was no leader, he had no business ideas; another was always proposing some new thing, and wanting to run the church.

"The ministers' dress, their speech, their mannerisms, everything was passed under review; and every acknowledgment of virtue possessed was neutralized by some fatal 'but!' The ministers' affinities and repulsions were also discussed. One liked to visit the women and to kiss the babies; they

were all alike in this, including the minister then serving the church, that at that dinner table, 'the leading man' of the church, and his wife, leading their children to the assault, all the ministers who had served that church, were mauled and torn as Daniel would have been by the lions if God had not sent His Angel to shut the lions' mouths.

"Dinner being over, the young people went their several ways, the mother to her household duties, while the father with his guest, repaired to the library. Then the father's heart spoke. He said, 'Mr. Blank, I am very anxious about my children, particularly my sons and the older daughters. They appear to have no religious interest whatever. It is with difficulty I am able to prevail upon them to go to church; and when they go they seem to receive no profit. I have been looking forward eagerly to your visit, thinking that perhaps my family might derive some spiritual profit from your ministry. And I have been wondering', he continued, 'if you could make it convenient to have a word with each of the young people while you are here? It may be they would respond to your appeal, and, perhaps, give themselves to Christ.'

"When he had finished, the visiting minister was silent for a few minutes. At length, very deliberately, and gently, he spoke:

"I am very sorry, Mr. So-and-So', he said, 'but I should have no hope of success, were I to attempt what you propose.'

"And why, may I ask?' replied his host.

"Because', said the minister, 'your children have no respect for the ministers of the gospel. You will excuse my plainness of speech. I am your guest, and on no other subject would I venture to address you with such personal directness. But the fact is, you and your wife have trained your children to despise the servants of God, instead of to esteem them very highly in love, for their work's sake. I have heard you, at your own table, hold up to ridicule before your children, every pastor they have ever known. Some one of them, in the providence of God, might reasonably have been expected to have proved God's instrument to your children's salvation. But when the Good Shepherd reached forth His crook in gracious tenderness to save one of His lost sheep, you deliberately put it away from you; and your children remain still unsaved.'

"The 'leading man' had no reply to make. Out of his own mouth he was condemned. He had been 'leading'—but whither? How could he defend himself or by any means justify himself. Why are some of our churches without a revival? Why are successive pastors without fruit in certain churches? Ministers are not perfect; and there is a place for legitimate criticism. But let us learn to criticize our ministers to God; and when we have done that faithfully for some time, if necessary, let us tell the minister privately. But let no unconverted ear ever hear us make light of a minister of Christ. It was for speaking 'against God and against Moses' that God sent 'fiery serpents' into the camp of Israel, and 'much people of Israel died'. And still grumbling brings fiery serpents and disaster in their train. It is written, 'Touch not mine anointed; and do my prophets no harm.'

But here is an announcement in *The Canadian Baptist* of Thursday, May 12th, 1921. Such an announcement will show what tremendous strides Modernism has since made, and how many stalwarts it has laid low:

#### "Conference on Fundamentals"

"This year the meetings of the Northern Baptist Convention of the United States are to be held at Des Moines, Iowa. The day preceding (June 20), the Convention, there is to be a Conference on Fundamentals, similar to that held in Buffalo last year. The chairman of the committee (Rev. J. C. Massee, D.D.) makes announcement of the Conference: 'In accordance with the instructions given the Executive Committee at the Conference of Fundamentals at Buffalo last year, another Conference on Fundamentals has been arranged to precede the Northern Baptist Convention at Des Moines. The scope of this Conference has been somewhat enlarged to include both the Southern Baptist Convention and the Canadian Baptist Convention. From the South two distinguished speakers will be heard, Dr. John R. Sampey of the Southern Theological Seminary, Louisville, and Dr. Lee R. Scarborough, President of the Southwestern Theological Seminary, Ft. Worth. From Canada, Dr. T. T. Shields, of the Jarvis Street Church, Toronto.'

## FACING THE FLOODS

By Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

The real test of any man is in the way in which he can pass through prolonged trials. How does he behave in the long dark days of adversity? "To have your mainsail blown away, and then to rig up a sheet on the bowsprit and sail on, this is perhaps the deepest test of character." Life asks how much we can endure and still be unspoiled? In one of our Lord's picturesque and powerful sayings He pictures two houses upon both of which "the floods came", but with totally different results, because their foundations differed so greatly, one being rock and the other sand. The floods are sure to come, and they come in many forms: There are the floods of adverse circumstances which come to many. They may have had much time of comparative ease and comfort. They may have walked in a soft and sunlight path for many years. But the day of adversity arrives in due time, and the floods come. These floods may take the form of loss of money, or broken health, or painful limitations, or hindering circumstances which greatly try and perplex. Our Lord was called to tread this path. He suffered many things. He did His great life work in the midst of the most adverse conditions. Everything about Him was narrow, and discouraging, and hostile. And yet He moved forward with amazing patience and calm. The

floods of adversity, or trial, or sorrow, or bereavement, will sweep around us all at some time in our life, and it will be a happy thing indeed if we can so trust in God as to "keep our heads above water". There is a great promise which says, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Words of promise like these bring a wealth of consolation, but they indicate that the "waters" and the "rivers" may be looked upon as no strange thing. The floods of distress and sorrow are great tests of faith, but sometimes they drive us to the heights. Henry Ward Beecher in one of his discourses tells of a scene in the West which he often witnessed in his youth when the rivers were in flood. The Ohio river, whose normal width in the special district referred to, did not exceed a quarter of a mile, would, when swollen with freshets, overflow its banks to a distance of ten miles. Then the herds and flocks driven by the ascending waters might be seen in reluctant flight climbing higher and still higher until at length they reach a refuge away up on the hills. Something like this has sometimes happened in the history of the flock of God. Sleeping, lying down, loving to slumber, the sheep of God's pasture have been content with the lowlands of

Christian experience, and have neglected the call to the sunlit heights above them.

And then in an unexpected hour the waves and billows of affliction and trial have swept around them. They have been in danger of being submerged, but out of the depths they have lifted their eyes to the hills and the Holy Spirit has led them up into loftier heights of fellowship, and vision than they had ever known. It is blessed indeed when such is the result. But unless grace intervenes, the floods are prone to have a very different result. Men are in danger of being cut off from their fellows, and of becoming gloomy under the heavy weight of waters. Some men have become discouraged and cynical when the floods have come. The late Lord Randolph Churchill in the year eighteen hundred and ninety-one, is reported to have said to his wife, "More than two-thirds, in all probability, of my life are over, and I will not spend the remainder of my years in beating my head against a stone wall. There has been no consideration, no indulgence, no memory, no gratitude—nothing but spite and abuse. I am quite tired, and dead sick of it all, and will not continue political life any longer." This is a perfectly natural outburst to a natural man. But it need not be ours. Our Lord might have said something vastly worse than this if He had spoken after the manner of men. But He dwelt in the loftier region of unswerving faith in God, and that faith never gave way. "The situation in Gethsemane is typical of His whole life: the world outside alien and hostile; a few of His disciples at the garden gate, sympathetic, but dull of understanding; Peter, James, and John closer to the Master and comprehending more His purpose and His struggle, but far beyond them under the olive trees Jesus Himself was alone, utterly alone with God. But oh, how grand He always was! What pigmies are we in comparison! The floods found our Lord unconquerable. How good it would be if we were more like Him! The floods reveal our foundations. When financial troubles come, when carefully laid plans fail, when accidents spoil cherished ambitions, when health proves inadequate to the burdens assumed, when death strikes the family, then men discover what measure of faith they have. Can they still believe God when clouds and darkness are round about them?

"Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field, when He  
Is most invisible."

Can our readers believe that even in all life's sorrows God's great concern is for their spiritual growth? Can they believe that God can make, yea is making the floods of life to work out for their highest good? If so, their life will be a real success. Someone has said "to be faithless is to fail, whatever the apparent earthly successes. To be faithful is to succeed, whatever the apparent failure in earthly things." Are they so deeply grounded in the faith that they can stand unshaken in the storm? In Switzerland I once saw a tree standing out on a rocky crag, gnarled and weatherworn, but still holding on through all the storms and gales of the years. It is truly fine to see a Christian do the same, and to grasp the rock below more firmly because

of the storms. For this, one needs to be deeply rooted in the everlasting Word of God.

Does the reader's faith bring him comfort in a testing hour? Comfort is a strong word. It comes from the same stem which gives us force, fort, and fortification. Faith ought to supply an inward fortification against the crushing circumstances of life. It is necessary to stand up unmoveable against the testing floods, and it is only a definite personal trust in God that will enable the Christian to do that. It is splendid to know that no floods can hurt us if our foundation is sure. Of our Lord it is said that He was "made perfect through suffering." His wonderful patience, His magnificent courage, His absolute trust in God shone out through all His distress. His task, and His delight were to do the will of the Father. And so He never turned back a single step from that path. The most awful floods could never cause Him to swerve one inch from the right way. He knew that His Father would never fail Him, and that all things would work for the highest good: the fulfilment of the sublime purpose of God.

All God's own people need the same strength of heart and determined purpose. Sometimes we see this shining forth with rare nobility. Sir Walter Scott's early life was exceedingly prosperous. He was an eminent poet. His novels were successful in an unprecedented measure. His name was a word of mystery and charm over all Europe. He grew wealthy, built Abbotsford, and was knighted by the king. Then the storm came. First his publishers failed, involving him in a personal debt of six hundred and fifty thousand dollars. Then his wife died. Then his health broke. He described himself as "at sea in the dark, and the vessel leaky into the bargain." To one who knew Sir Walter's bravery during those years of failure, and his refusal to take advantage of a legal technicality to escape his debt, his patience, his good cheer, his unshaken faith in God, and undiscourageable work, the deep quality of his heart was revealed then more than in the days of his great achievement. It is splendid to meet such souls as these, who can not only use their talents well, but who can use their troubles still more nobly, and extract the richest good out of the greatest adversity.

The late Dr. Moon of Brighton, England, is another instance. While yet a young man he was threatened with total blindness that seemed like the wreck of all his hopes and prospects, and he besought God to spare him his vision. But the blindness proved chronic: a midnight that had no dawn. Then, with a faith seldom surpassed for sublimity, *he thanked God for his new talent of blindness*. Think of it, to thank God for the talent of blindness! And he then prayed that he might have grace so to use this talent as to bring profit to his Lord and Master. He began to think how he could invest it; and then developed that simple system of reading for the millions of the blind. The system is so easy to learn that it has been applied to some five hundred languages and dialects. God thus greatly widened Dr. Moon's sphere of influence by taking from him the precious gift of sight. This is a striking illustration of how the floods may roll around the trusting heart, the storms may beat mercilessly upon the life, and yet they cannot hurt. This is deep foun-

(Continued on page 10.)

# The Jarvis Street Pulpit

## "THE OTHER DISCIPLE WHOM JESUS LOVED".

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 27th, 1930.

(Stenographically reported.)

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."—John 13:23.

### Prayer before the Sermon.

Help us every one, O Lord, we beseech Thee, in simple faith to draw near to Thee, for Thy Word is full of encouragement to needy men and women to come where Thou art, to appear before the mercy-seat, there to invoke the ministry of Thy grace. We would make mention of the righteousness of our Lord Jesus, and rejoice again in the truth that He died for us, that by His blood we have access into Thy holy presence. Forbid that any one of us should come presumptuously, with any confidence whatever in our own righteousness. We come in the name of Jesus Christ, the Mediator between God and man, Who is the propitiation for our sins, and not for ours only but also for the sins of the whole world. We come, therefore, acknowledging that we are sinners, seeking Thy mercy.

We thank Thee, Lord, for the return of this hour of privilege. What a joy it is to the believing heart to come where Thou art, to withdraw ourselves for a little while from all the anxieties of this life, and to come into Thy presence, to cast our sins and our cares upon Thee, to find in Thee the supply of all our need! Come near to us we beseech Thee, O Lord, in fulfilment of Thy promise as we endeavour to draw nigh unto Thee. Make the Great Sacrifice very precious to every one of us. Though we be deeply conscious of our own unworthiness, may the worthiness of Christ so appear to the view of faith this morning that we shall know there is nothing that can separate us from the love of God which is in Christ Jesus our Lord.

Look upon every individual in this assembly—every man and woman, and every boy and girl. Discover the unconverted and bring such to repentance and faith. Find, we pray Thee, those who are despondent, who are discouraged, who are severely tempted. Speak to any who may be puffed up with pride, who may think more highly of himself or herself than is wise and right. Humble us all in Thy sight. Gird us, we pray Thee, this morning with strength for the battle. Give us direction as we stand at the fork in the road. Help us that we may face the path of duty with true courage. Give us a deeper love for Thy Word, a readier will to do Thy commandments. Oh, fill us with Thy Spirit that we may desire the things which Thou hast planned for us, and that we may have strength to do the thing which Thou hast ordained.

We especially bring these dear boys to Thee this morning, who have just arrived from England. We thank Thee for every one of them. We thank Thee for their safe passage across the sea, and for their coming to this new land. We beseech Thee, O Lord, to take each one of them into Thy special care. Give Thine angels charge concerning them. Above all things, keep them from evil. May those who know Thee walk in Thy fear continually! If there should be one who has not yet given himself to Christ, we pray that he may do so this morning, and begin his life in this new country with an experience of Thy grace. Open all doors before them; give them, we pray Thee, success, according to Thine own standard. So bless them that they shall serve their own generation by the will of God.

Command Thy blessing, we pray Thee, upon all the assemblies of the saints, upon all ministers of the gospel, upon all missionaries at home and abroad. Make this a day of real progress in the kingdom of God.

We commend to Thee any who mourn, and all who suffer this morning. Be Thou, O Lord, near to them all and tenderly minister to them of Thy grace.

Help us now in our meditation. Give us special help from heaven, O Lord, that we may understand the truth written

by the inspiration of the Holy Ghost, and receive it in the love of it; so that this morning's service may be a benediction to every one of us. We ask it in the name of Jesus our Lord, Amen.

"Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved." The disciple here described was undoubtedly John himself, the writer of this Gospel. It is quite generally assumed that John was regarded among his fellow-disciples as one who enjoyed the favour of His Lord in a very peculiar way, that he was distinguished and differentiated from all the other disciples by the fact that he was one whom Jesus specially loved. And yet I am sure that is a false assumption, for there is nothing in the Scripture to indicate that any other disciple ever thought of John as one who enjoyed the special favour of His Lord. No one else ever described John as the disciple whom Jesus loved. That was John's own description of himself, for though he wrote by inspiration of the Holy Ghost, that inspiration while securing the inerrancy of the record does not infringe upon the free play of the characteristic qualities of the mind of the writer.

It is sometimes assumed that Martha was a particularly busy and industrious woman, that she was more industrious than all others beside. No doubt she was a very active character, but all that we know about Martha we have learned from Martha herself! It was Martha who said she was busy. It was Martha who said she was left to serve alone. Nobody else said it. Martha said that herself. There are people who are very busy—very, very busy. There can be no doubt about it because they always tell you so. And if they did not tell it, nobody would know it. It is necessary for some people to advertise their activity because it is not apparent to other people. A man or woman who is really busy does not need to talk much about it.

I remember some years ago going down the St. Lawrence in the summer time, and I met a young man who had just attained his majority. He came from London, and his father had sent him to this new world for a trip to celebrate his coming of age. He was just past twenty-one, but he was unusually mature. I met him on the deck one day, and asked him how he liked this country. He said he liked it very much. I asked him if he found people in this country and on the other side of the line very busy, as compared with people in England. He thought a moment and said, "No, I do not know that I have observed that. But I have found people very busy saying they were busy. At home", he said, "we have so much to do that we have not time to talk about it." I thought it was a very shrewd

observation. One needs to study these matters, for if you accept men at their own estimate of themselves, you may sometimes gain a very wrong impression.

However, in this case John was correct in his estimate of the place he held in the love of his Lord. But what I want to make clear to you is that the Scripture does not say that Jesus loved the other disciples less than He loved John. It does not say that any other disciple ever regarded John as being loved of the Lord in a sense that the Lord did not love them. Nor does John Himself intend by using that designation to imply that he enjoyed any special favour from the Lord. I think what he means to say is something like this: "Now the rest of you must speak for yourselves, and you may appropriate to yourselves any title you like, but I have one in which I personally greatly rejoice, because whether anybody else knows it or not, I know it: I am the disciple whom Jesus loves." John, you see, consciously abode in the love of God, and rejoiced in the love of the Lord Jesus. On five different occasions in this gospel he refers to himself under this title. I think we shall find some special significance in each incident, and may learn something of why John, on those particular occasions, thought of himself as "the disciple whom Jesus loved".

#### I.

WHAT AN APPROPRIATE TITLE THAT IS! I wonder how many of us can take it to ourselves? I wonder how many here who are Christians can really say, out of a deep conviction, "The rest of you must give your own testimony, but as for myself I know beyond all doubt that Jesus loves me, and that I am one of the disciples whom Jesus loves." What a paradise that is! What a foretaste of heaven is his who can say, "I am the disciple whom Jesus loves"!

John does not say "the disciple who loved Jesus". John did love his Lord, but he found his comfort, not in the measure of his love for Christ but in the assurance of Christ's love for him. It is a blessed thing, dear friends, when we are sure that we love the Lord Jesus, when that is the uppermost passion in life, when we can say as Simon did in the lesson we read this morning, "Thou knowest all things; thou knowest that I love thee." But you will not find abiding comfort in your own love for Christ, for, alas, while we are in the flesh and subject to all the limitations of the flesh, our love for Christ will fluctuate. Sometimes we sing,—

"More love to Thee, O Christ,  
More love to Thee."

Yes; we all need to love Him more. We ought to pray constantly that our love for Him may be intensified, deepened, and strengthened; but no matter how deep, how full, how strong it is, you will not find your greatest comfort in your love for Christ. Your greatest comfort will be in the assurance of His love for you; and if sometimes there should come an experience when you will have to say, "I have served Him so poorly, I have followed Him so imperfectly, I have exemplified His Spirit so inadequately, that I am almost afraid to say that I love Him", you can always fall back on this, "Even if I do not love Him as I ought, He loves me."

"I am so glad that our Father in heaven  
Tells of His love in the Book He has given:  
Wonderful things in the Bible I see;  
This is the dearest, that Jesus loves me."

Can you rest in that?

Sometimes you will say, "I am the disciple whom everybody blames." Did you ever get into that position, where you are responsible for everything that happens? where people blame you for everything? I have rather enjoyed that distinction myself. A pastor told me one day of his little boy who came in with a hurt thumb. He had hurt it somehow, and it was bleeding. His mother said to him, "Why, you have hurt your thumb?" "Yes." "Who did that?" "Dr. Shields!" There are times, you know, when you will be blamed for everything. It makes no difference what happens—if there is bad weather it will be your fault! But what a comfort it is in such times to say, "Well, whatever people say about me, I know one thing: I am the disciple whom Jesus loves." If we can say that, it will not make much difference how people blame us.

You may sometimes be called the disciple whom everybody despises: "As for this sect, we know that it is everywhere spoken against."

Sometimes you will be the disciple whom some superior people despise. You will have to take courses that will displease them, and will have to lose the friendship of many people because you have to do that which is right. But when you feel a little upset about it, say, "Oh well, they may despise me, but I know Somebody Who does not: I am the disciple whom Jesus loves." As long as we can say that of ourselves, we shall be able to survive the scorn of men.

We are forewarned that we shall be the disciples whom the world hates: "If the world hate you, ye know that it hated me before it hated you." None of us can find pleasure in being hated by anybody. We would rather have everybody's love, I hope. But if the world hate you, if bad men hate you, if all the world's workers of iniquity gnash their teeth at the mention of your name, what then? Just say, "Never mind, I am the disciple whom Jesus loves." If you can say that, you will be happy.

Why did John so describe himself? I think the Lord Jesus Christ had given the other disciples just as much reason to believe in His love as He had given John. I do not think John was the "spoiled boy" of the family. They all had had ten thousand tokens of their Master's affection. But John had been led of the Holy Spirit to lay hold of that truth for himself, and he believed it with all his heart; he rested upon it, and rejoiced in it. Thus, we also should appropriate that truth and delight ourselves in it. One may not always find comfort in thinking of the power of God, or of the justice of God; but if we can delight ourselves in the love of God and are by grace enabled to say, "I am the disciple whom Jesus loves", we shall learn that even the justice of God is enlisted for our salvation, and that the gospel of Christ is the power of God.



## II.

Let us now consider THE FIVE INSTANCES IN WHICH JOHN THUS DESCRIBES HIMSELF. Remember, however, that the gospel of John was written many years after the events which are there recorded. We are not to think of John as sitting down and writing his gospel as one writes a diary just after the events of the day; because when John began the first chapter he began with a definite purpose, and he wrote far on this side of the resurrection, many years after our Lord had gone to glory, and the Holy Ghost had fulfilled the promise of Jesus Christ when He said, "He shall bring all things to your remembrance whatsoever I have said unto you." Read that gospel, remembering that the Holy Ghost is reconstructing in the mind of John all the events which are there recorded, and that John, as he writes, is thus divinely led to recall his own feelings, his thoughts and emotions, at the time when these things happened.

The first time that John speaks of himself as "the disciple whom Jesus loved", is in this thirteenth chapter of his gospel. That was when the shadows were gathering about the Lord Jesus, and He was about to be betrayed into the hands of sinners. He had gathered them together in the upper room, as He said, "With desire, have I desired to eat this passover with you before I suffer." While he instituted the ordinance of the Supper, the same night in which He was betrayed, He began to say to His disciples, "One of you shall betray me." And John, years after, writing down the story of that wonderful night, remembered how he felt on that occasion. I think he said, "Let me see; where was I? Oh, I can never forget it. I was leaning on Jesus' breast; I was next to Him; I was closer to Him than anybody else. Why was I there? How did it happen that I was so close to Him?" And I think he remembered that the love of Jesus had become so real to him that he had said in his heart, "I cannot get too close to Him. I know He wants me just as close as possible; and I got up so close to His side that I actually leaned my head on His breast. I remember that night. I remember how I felt as I leaned my head upon His throbbing breast, and knew that the heart of Incarnate Deity was beating for me. I said to myself, 'He loves me'. I am the disciple whom Jesus loves."

Is not that a legitimate supposition? If we believe in the love of God, shall we not get as close to Jesus Christ as we can? In the measure in which we do believe that He loves us, we shall come near to Him. We cannot get too close to Him—

"Speak to Him thou for He hears, and spirit with spirit can meet.

Closer is He than breathing, and nearer than hands and feet."

Then let me call your attention to another matter here—I hope I can explain it. Will you follow me very closely. There would appear to be almost a contradiction in John's gospel, for the other evangelists tell us that when Jesus said, "One of you shall betray me", they began to ask, "Lord, is it I?" Matthew says, "And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" Matthew notes no exception, but says that the question was asked by "every one of them."

Hence it would appear that even John asked with all the others, "Is it I?" But let us hear how John is inspired to relate the story in his gospel. "Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spoke. He then lying on Jesus' breast saith unto him, not, 'Is it I?' but, 'Lord, who is it? It is not I—I could not do it. I not only know that I am the disciple whom Jesus loves, but I know also that I am not the disciple who is going to betray Thee.'" But Matthew tells us that, they all said, "Is it I?" evidently John included. Is there any contradiction there? They had all asked the question, including John himself; and I can imagine that the very thought of the possibility of it filled him with horror; and one can almost picture his changing his place and getting as close to Him as he possibly could; and when at last he got so close to Him that he leaned his head upon His breast, he said to himself, "I shall be safe here". Peter beckoned to him, and said, "John, you ask Him. You are closer to Him than the rest of us. You ask Him." Abiding in the consciousness of His love, and leaning upon His breast, John asked a question which nobody else dared to ask, "Lord, who is it?"

The only place where you and I can ask that question is leaning upon Jesus' breast. If we separate ourselves from Him, we shall have to ask, with others, "Is it I?" But when we get close to Him, and rest in His love, we shall say, "O Lord, I am safe here: I am sorry if anybody is going to betray Thee, but who is it? for I am sure it cannot be I."

Can we learn to abide in His love? You remember how He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." That is the the only safe place, the breast of our Lord Jesus.

When did he say it the second time? I think when John had written that he said, "I like that title—the disciple whom Jesus loved". I can remember many occasions when I was conscious of that." There was another. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene . . . and the disciple standing by, whom he loved." I think John said, "I shall never forget that scene as I looked on His dying form, and saw the blood flowing from His five wounds, when it was borne in upon me that for me He died, I loved Him, but I was specially conscious that He loved me. How I delighted in that truth on that occasion!"

Can you stand before the cross and call yourself by any other name than "the disciple whom Jesus loves"? Are you down-hearted this morning? Are you a little troubled over material and temporal affairs? Have the things of life gone awry? Are you inclined to say, "All these things are against me?" Well, come with me, and stand for a minute or so before the cross,—

"See! from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

Who are you? "Well", you say, "I am one who has not much of a bank account, and I expect I shall have many difficulties to-morrow." Perhaps some

man here will say, "I am out of work, and I have no income. I am greatly distressed, Sir, but I am glad you called me to the Cross. I will look to Him again, and in view of that I can only call myself by the title which John appropriated to himself, 'the disciple whom Jesus loved'."

The third instance was when they came to the empty grave—and there were two of them: Peter, of whom we read together, who said, "I love Thee", and the other was John who said, "He loves me". That is a fine combination, is it not? One who can say, "I know that I love Him", and the other who can say, "Well, I know something better than that, Peter, I know that He loves me." I do not wonder that they ran to the sepulchre, nor that "the other disciple did outrun Peter, and came first to the sepulchre." By the empty grave John remembered how his soul was flooded with the consciousness of the love of Christ. "I loved Him at the cross. When He bowed His head and gave up the ghost, when He uttered His last cry, 'It is finished', how my heart broke as I saw Him die! I said, 'He loved me, and He is gone.' Then I remember that when I saw the empty grave, and it began to dawn upon me that the Lover of my soul was alive again, I said, 'Hallelujah. I am the disciple whom Jesus loves.'" Can you contemplate the resurrection without saying the same thing?

In the fourth instances, one had said, "I go a fishing", and others had said, "We also go with thee". They had toiled all night but they had taken nothing. As the day began to break there stood a Stranger on the shore, and He said, "Children, have ye any meat?" They answered Him, "No". He said, "Cast your net on the right side of the ship." They did so, and enclosed a great multitude of fishes. And John, looking toward the rising light, said to Peter, "It is the Lord."

Oh, when you abide in the love of Christ, how often He will come to you! How often He will appear after the fruitless night of toil, when you have taken nothing, and somehow or another by His word failure is turned to success, and defeat to victory! In the light of it we shall say, "I know who it is: it is the Lord." Is it not glorious to have a living Lover, and a Lover Who is a Helper too?

We read of the other instance this morning. "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die, but, if I will that he tarry till I come, what is that to thee? John remembered, as it was brought to his mind by the Holy Spirit, how his heart responded to the implied promise that

some day Jesus Christ would come for him. He felt that One who loved him so would be sure to come for him. He could have sung then what we often sing,

"For this I shall find, that such is His mind,  
He'll not be in heaven and leave me behind."

In view of our Lord's certain return we may well rejoice in His love.

Will you keep these incidents in mind: First, in the upper room, on the night of His betrayal; secondly, at the cross; thirdly, at the empty grave; fourthly, when they had breakfast by the sea; and last of all, when our Lord spoke of coming back again. On all these occasions John rejoiced in the assurance that he was "the disciple whom Jesus loved".

Can you say it? Somebody here may say, "No, sir; I cannot say that, because I am not a disciple at all." I will tell you what you are then. If you are not a disciple whom Jesus loves, you are a sinner whom Jesus loves. Christ died for our sins; He died for you and for me. In this cold and loveless world, what a privilege it is to have this one impregnable fortress, this one luxurious palace, this mansion of all mansions, in which to live and dwell and rest and revel—the love of God!

### FACING THE FLOODS.

(Continued from page 7.)

dation work indeed. We should all seek to possess a faith that can stand rocklike against such floods as these. When Sir Charles Warren was excavating at Jerusalem he sunk a shaft on the eastern side of the city, just beyond the Mohammedan cemetery, and forty feet below the surface ran a gallery along the eastern wall until he came to the south-eastern corner, and then he discovered the foundation stones which Solomon's builders had laid. He discovered that these foundation stones were not laid on the rock, but *into* the rock. The city has experienced some twenty-five or twenty-six sieges since these stones were laid, and storms and gales without number, but the foundation stones have not moved.

Our faith needs to be of this kind: faith built into the eternal rock, which nothing can move.

"His oath, His covenant, His blood,  
Support me in the 'whelming flood;  
When all around my soul gives way,  
He then is all my hope and stay;  
On Christ the solid Rock I stand,  
All other ground is shifting sand."

### REV. ANDREW GRIEVE.

The Rev. Andrew Grieve, Pastor of Ruth Morton Memorial Baptist Church, Vancouver, B.C., and Editor of *The B.C. Baptist*, the official organ of the new Convention of Regular Baptist Churches of British Columbia, has spent about ten days in Ontario. This week he speaks in Calvary Church, Ottawa, and sails from Montreal on Friday for Scotland. Brother Grieve will be in the Old Country for about six weeks. His address will be: 40 Engine Street, Bathgate, Scotland.

Mr. Grieve is one of the strong men of British Columbia, we heartily commend him to Evangelicals everywhere. He may be reached at the above address.

### THE WEEK END IN JARVIS STREET.

The first day of the daylight saving order reduced the attendance at Bible School considerably, the attendance being thirteen hundred and two, as against sixteen hundred and twenty the preceding Sunday.

# The Union Baptist Witness

This page is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.  
337 Jarvis Street, Toronto, Canada.  
W. GORDON BROWN, Editor.

## MISSIONARY VOLUNTEERS.

This section recently echoed the appeal of our Liberian missionaries for helpers to come to them, and many of our people have been praying to this end. It is, therefore, with great joy and thanksgiving to God that we record the acceptance of Rev. and Mrs. E. Hancox, of Owen Sound, to go and labour with the Daveys in that land of great need. Our Board was unanimous in their vote to receive these workers and send them forth. Now let us pray for the needed finances and for guidance in all details of arrangement.

## STOUFFVILLE.

Mr. Walter Fleischer is doing a thorough and progressive work in the Baptist Church at Stouffville. On a recent Sunday money was asked from the small membership for interest on the mortgage, and when the collection was taken, the amount totalled almost two hundred dollars!

## IMMANUEL, HAMILTON.

On Easter Sunday Pastor A. J. Milligan had the joy of baptizing three young women from the Bible School in the Immanuel Baptist Church, Hamilton. The young people of this church are holding open-air meetings, thus giving their testimony to many who do not attend a place of worship. The death of "an ardent worker and faithful attendant at the Lord's House," Mrs. A. Barnett, is a loss to this church; their esteem for her, however, was expressed in a measure by the largely attended funeral service held at the church.

## WINGHAM.

Using the local radio station, 10BP, the Victoria Street Regular Baptist Church, Wingham, Ontario, is sending its evening service to the homes of many local people who never darken a church door. The evening service of the Pastors' and Laymen's Conference held here on April 21st, was also broadcasted, including a message by Rev. E. Hancox, of Owen Sound, on the resurrection. The next conference meeting for this district is to be held in the church of which he is pastor, South End, Owen Sound.

## BOSTON.

Easter Sunday was a day of great blessing in the Boston Church. At 10 a.m. one hundred and forty-six attended Sunday School. With the body of the church filled, Pastor Loveday preached a resurrection sermon, and then administered that ordinance which is the divine witness of resurrection in experience, since he baptized twenty-one. That evening the neighbouring Hartford Church joined in the service; Rev. R. D. Guthrie preached, and Pastor Farr baptized nineteen before an audience estimated at four hundred and fifty. Pastor

Loveday last Sunday completed seven years ministry in this church. We trust that those who can attend will not forget that the meeting of the Hamilton-Brantford and District Pastors' and People's Conference will be held in Boston on May 13th.

## CHATHAM.

Recently a temporary baptistry was installed in the Patricia Hall, where the Chatham Regular Baptist Church meets, for the immersion of ten believers. "One of these plans to enter the Seminary in the Fall. Two others have expressed a desire to train for service in Africa. At the close of the service the ordinance of the Lord's Supper was observed and thirteen were given the right hand of fellowship." On Sunday, April 20th, "when the invitation was given, five re-

churches that have intended to help the pastor and deacons in their busy preparations for the new building. The pastor says, "Come now to our rescue."

## BUCKINGHAM, P.Q.

Pastor Doherty has completed one year's ministry in Buckingham; and as an expression of good wishes, the local Young People's made him a presentation on his birthday. In this church the Sunday School is increasing in membership and offerings. Some are awaiting baptism. Besides, repairing is being done on the church building and the parsonage. It is usually a good sign when interest is taken in the material equipment for our spiritual work.

## GUELPH.

Though the Union Baptist Church of Guelph is without a settled pastor, some real evidences of blessing are being seen. A few weeks ago Rev. C. J. Loney, of Hamilton, addressed the Bible School, held in the east end of the city. A large number of scholars indicated their desire to receive the Saviour and follow Him as Lord. Since then, many have attended the evening services. Former Student-pastor T. McClure was the preacher on Easter Sunday, a day when the Sunday School attendance reached one hundred and forty.

## NORTH BAY.

Student Wilfrid Wellington supplied at the North Bay Mission on Easter Sunday, and a day of real blessing it was. For the evening service the hall was packed. An open-air service had been held beforehand, and a number of lumber-jacks accepted the invitation to attend the hall service. Of these five "came out" for the Lord, two of them being backsliders. The next day Mr. Wellington, with some workers, had a service in the Old Men's Home, where an Indian professed conversion. On Monday evening another service was held in the hall, with blessing attending. So greatly did Mr. Wellington enjoy this work that, as he said, "One hated to leave."

## COURTLAND.

In spite of the fact that Pastor R. D. Guthrie has been engaged in revival campaigns in Hartford and Boston, his own work at Courtland is progressing. Recently the members greatly improved their church home by redecoration of the basement, which is used for Sunday School and prayer meeting. On Easter Sunday there were particularly good congregations. Announcement is made about the coming of Rev. Fred Kendal to hold revival meetings, D.V., in Courtland from June 2nd to 15th, and prayer is asked that another gracious revival may be experienced at this place.

Plan to Attend the  
**F.B.Y.P.A. Convention**  
**May 23-25**  
at Stanley Ave. Baptist  
Church, Hamilton

sponded. All of these now desire to be baptized."

## ST. PAUL'S, MONTREAL.

The Bi-lingual Baptist Church, where Rev. Arthur St. James ministers, began house to house meetings in French homes on January 1st. On in the second week of March special evangelistic meetings were held with Evangelist Anthony Zeoli preaching two nights. The auditorium of the church was filled for these occasions. Since that time an evangelistic meeting is held on one week night, in addition to the regular Sunday services. As a result of these efforts twenty-one have signed the following decision card: "My Decision. Being convinced that I am a sinner and believing that Christ died for me, I now receive Him as my personal Saviour, and with His help intend to confess Him before men. Name ..... Date ....." (These cards are printed in French as well as in English.) Easter Sunday morning six were baptized, two of them being French, and several others are awaiting baptism at a later date.

This work is greatly hindered by the lack of a proper building. There are doubtless many individuals and some

## Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

Lesson 20. May 18th, 1930  
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### VIALS OF WRATH.

Lesson Text: Revelation, chapter 16.

Golden Text: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."—Rev. 16:1.

#### I. THE FIRST VIAL, (vs. 1, 2).

In the preceding chapter there is given a description of the angels who in this one are seen pouring out the vials of God's wrath. Having received these vials or censers from one of the living creatures John hears a great voice out of heaven saying to them, "Go your ways and pour out the vials of the wrath of God upon the earth". The plagues which ensue are rather difficult of interpretation unless taken literally, and as applicable to the future. Some such plagues have already occurred in the case of Egypt, (Ex. 7:12) and there is no good reason for imagining they cannot take place in the future. The first plague is that of boils falling upon them "which had the mark of the beast and upon them which worshipped his image". Such a plague will mean a "noisome and grievous sore" upon those afflicted, and will be a fit type and evidence of the corruption of their lives.

#### II. THE SECOND VIAL, (v. 3).

"And the second angel poured out his vial upon the sea and it became as the blood of a dead man, and every living soul died in the sea." This is a plague affecting part of nature, and the inhabitants of the sea. On a former occasion the sea was affected, (8:8), but this is in addition thereto; the waters of the sea became stagnant and putrifying, relating possibly to some local sea, and not to the whole ocean.

#### III. THE THIRD VIAL, (vs. 4-7).

Upon the pouring out of this vial the rivers and fountains of water are affected. The waters became blood. The justice of the judgment is emphasized in the words of the angel of the waters who exclaims "Thou art righteous, O Lord . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." In the time of Moses the waters of the river were turned to blood, all life in the river died and the Egyptians could not get drinking water, (Ex. 7:19-21), and what happened to them in one country will occur in the future over a more widespread area. This will be a terrible judgment yet no fault can be found with God in connection with it. He is but meting out to wicked men the just deserts of their deeds. Such is stated by the angel of the waters, and echoed by another out of the altar.

#### IV. THE FOURTH VIAL, (vs. 8, 9).

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." Under the trumpet judgments the heavenly bodies were affected, the sun being one third darkened, (8:12), but here its heat is increased to a terrible degree. Malachi

speaks of a day coming that shall burn as an oven, (Mal. 4:1), and in other parts of Scriptures there are like references, (Deut. 32:24; Is. 24:4-13). One would think that one effect of the outpouring of these judgments would be the melting of the hearts of wicked men, but just the opposite is the result. They "blasphemed the name of God", and "they repented not to give Him glory". In their attitude one sees the awful nature of sin. It is in essence rebellion against God, and hardens the human heart against Him. This also emphasizes the fact that suffering alone does not effect repentance. Repentance is due to conviction of sin, to conviction that the act of sin is wrong apart altogether from the consequences, and this alone can be wrought in the sinner by the Holy Spirit.

#### V. THE FIFTH VIAL, (vs. 10, 11).

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds." We are reminded by this of the corresponding plague in Egypt when darkness settled upon that land, and "they saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings," (Ex. 10:23). The darkness of the future, however, will be coextensive with the kingdom of antichrist, and therefore will cover a larger area. Joel refers to the coming of a "day of darkness and of gloominess," (Joel 2:2), and our Lord predicts such a day when the "sun shall be darkened, and the moon shall not give her light", (Mark 13:24). In this awful gloom the wicked will suffer the pains of their torments, and it would seem as if these judgments followed each other at short intervals, and fell upon the same generation, as the afflicted ones are still suffering from the sores of a previous plague when the darkness comes upon them. The time of antichrist's usurpation is three years and six months, (13:4), and it will probably be during that period that these judgments will take place. It is worthy of note that while suffering intense agony on account of their sins the wicked still show an unrepentant attitude. Some believe the fires of future judgment, either in a place called purgatory, or in hell, will bring men to repentance, and purify them for the heavenly abode, but we receive no encouragement for such an idea from the scene depicted in this chapter, and there is no scripture elsewhere which in any way teaches such a thing. "Now is the accepted time, now is the day of salvation" (2 Cor. 6:2).

#### VI. THE SIXTH VIAL, (vs. 12:16).

The pouring out of the sixth seal affects the river Euphrates, the water of which is dried up. The children of Israel passed dry shod through the Red Sea, (Ex. 14:22) and across the river Jordan, (Josh. 4:22), therefore it is not impossible to think of the waters of this mighty river being similarly affected that the purpose of God may be carried out. Isaiah makes reference to such a thing occurring, (Is. 11:15, 16), and states part of the purpose of God in the matter, which seems to be twofold, first, that

there might be a highway for the remnant of Israel in their return from the east; and second, "that the way of the kings of the east might be prepared". The drying up of the Red Sea was a mark of the divine favour for Israel, but a judgment for Egypt, and the crossing of the Jordan may also be looked upon in a twofold light, for it permitted the Israelites to cross over and be the means of destroying Jericho; so the drying up of the Euphrates will be a favour for the remnant of Israel, but a means of facilitating judgment for the kings of the east, enabling them to assemble for the battle of Armageddon and the judgment of God. John informs us of the demoniac origin of this great battle. He says he saw "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet". Paul warned Timothy of the coming of a time when men would give heed to the teaching of demons, (1 Tim. 4:1), and while it is true that even in this day of grace such teaching is being given, yet at the end-time it will be greatly accentuated. These spirits are described as coming from the members of the Satanic trinity, the devil, the antichrist, and the false prophet. They will be endowed with miraculous power with which they will deceive the kings of the earth and stirring them up with an unholy enthusiasm will cause them to march upon the holy land, and its people in rebellion against God. Such a rebellion is predicted, (Ps. 2), and the course of the times is ever tending toward such an outbreak. Note especially the present atheistic propaganda and its awful results and the ungodly pleasure-loving spirit manifest in worldwide circles. The warning is given concerning the coming of the Lord as a thief, suddenly and unexpectedly; and the necessity for watchfulness is enjoined. He will be revealed at a time least expected and will take vengeance upon the nations gathered together against His people.

#### VII. THE SEVENTH VIAL, (vs. 17-21).

The occurrences under this vial describe the final scenes at the end of this age. The vial is poured into the air and a great voice, out of the temple in heaven announces, "It is done", implying the end of God's judgment period. "And there were voices, and thunders and lightnings; and there was a great earthquake such as was not since men were upon the earth." Such a statement denotes great commotions in nature. So great will be the earthquake that Jerusalem will be divided into three parts, the cities of the nations will fall, the islands will flee away, and the mountains will not be found. Zechariah predicts some such earthquake at the coming of the Lord, (Zech. 14:4), and Peter refers to the dissolving of the elements, (2 Pet. 3: 10, 12). The particulars of the destruction of Babylon are given later, although the event is included under this vial. To add to the discomfiture of men, great hailstones of tremendous weight fall from heaven. This is truly an awful judgment and implies the shaking of the whole universe. Our Lord's first coming was almost unnoticed, but His second coming will stir the whole world.