

The Gospel Witness

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AND IN DEFENCE 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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The Christmas Story is No Myth

JT is amazing that so many people should have tried so often, and for so long, to put an end to Christmas. They would persuade us that the Bible is not true, that the story of Bethlehem cannot be wholly depended upon, and that if there be any truth in the story, there is much that is not true. They would have us believe that the Babe of Bethlehem entered the world as all other children have done, that He really did not come from heaven, and deliberately and sovereignly take "on him the seed of Abraham". They would have us believe that most of the story of His birth is myth or legend.

If that were true, if Jesus were not the Christ-child and the God-man, if He were not the Word Incarnate, why should His birth be so long observed? Why should the birth of the Child of inconspicuous parents who were so poor that this Jesus had to be cradled in a manger, be so long remembered?

But Christmas is here again. The songs of Bethlehem, the echo of the angels' music, still reaches us, over the snows and through wintry air. Christmas persists. It will not die. And as this season comes, even those who for the rest of the year discount the Bible, read the wondrous story, preach upon it, and sing about it, as though it were really true. And the spirit of Christmas, in spite of human envies, and jealousies, and bitterness of every sort, in the lives of individuals and of nations—the Christmas spirit refuses to be driven from the earth. People wish each other the compliments of the season, A Merry Christmas. They send gifts to their friends, and presents to the poor; and act as though it were really true that Christmas commemorates the day when the Greatest of all gifts was bestowed upon the earth.

If Christmas were not true, we should all feel that it ought to be true. The truth involved in the Christmas story is indispensable to human life, not merely to happiness, but to the endurance of life itself. Who could live without star or sun, without spring or summer? What a blessing that the believing soul can turn from all these "ifs" and "buts", and declare, "We know that the Son of God is come." All that the Christmas season implies is blessedly true. God sent His Son into the world that we might live through Him. Therefore we once again wish all our WITNESS readers A Merry Christmas.

The Jarvis Street Pulpit

JESUS OF BETHLEHEM—AND OF THE DAYS OF ETERNITY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 20th, 1936

(Stenographically Reported)

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"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

It is most instructive to observe, in the reading of the record of our Lord's advent, with what circumstantial detail the prophecies relating to His coming into the world, were fulfilled. It would seem as though the Lord would have us know that in His work there is no element of chance, or of arbitrariness, or caprice; that His planning is the result of long thought, and bears the stamp of eternal wisdom.

This is equally true of His plans and of the methods by which He effects the fulfilment of His prophecies. When wise men came from the east to Jerusalem saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him;" Herod heard thereof and summoned the chief priests and scribes of the people, and enquired of them where Christ should be born. Obviously he knew something of the Scripture, and knew that Messiah was to come, and that the plan of His coming and the promise of it were predicted in the holy Scriptures. Therefore he enquired of the chief priests and the scribes. They answered him by citing the verse which I have read to you, and on the authority of that verse they said that Messiah was to be born in Bethlehem in the land of Judah.

I.

I would have you this evening first look at THE CIRCUMSTANCES OF THE ADVENT AS PROPHECIC OF THE METHODS OF DIVINE GRACE.

Bethlehem was not the most important place in Israel. It had no great claim to distinction. It was but a humble town, a "little town of Bethlehem", as one of our hymns has it. There were many places more conspicuous in Israel's history. But it was this lowly place which our Lord deliberately chose as the place of His advent, and though it was but the least among the princes of Judah, yet out of it came He Who was to be the Ruler of God's people.

That is ever the method of the divine approach. Our gracious God does not come to those who imagine themselves to be rich, and increased in goods, and to have need of nothing, whether in the material or in the moral sense. It is possible for us to be too big and too important in our own estimation to offer hospitality to the Prince of Glory; for though He is the High and Lofty One Who inhabiteth eternity, He is graciously pleased to dwell with the man who is of a humble and contrite heart, and who trembleth at His word. There is no possibility of any of us being too small to receive Jesus Christ, but there is grave danger of our imagining ourselves to be too great. The Prince of Glory did not choose the palaces of the great, nor the company of those who were highly esteemed among men. He came rather to little Bethlehem, and, finding no room in the inn, was

pleased to allow Himself to be cradled in a manger. It is ever true that if we would receive Him, we must humble ourselves, and "become as little children". Only then can we enter into the kingdom of God.

Nor had Bethlehem anything in its history for which it was particularly distinguished except that it had been known as the city of David, who himself was humble and of low estate, until the Lord called him from the sheepfold to the throne, and bade him exchange a shepherd's crook for a royal sceptre.

There are people of distinguished lineage, who are proud of their ancestry, proud of many qualities which they imagine give them superiority over their fellows. I wonder if there are any such here this evening? There are some who fancy they belong to an intellectual aristocracy. What superior minds they have! What great palaces are their souls! What a many-roomed castle is the mind of the young student who would not even condescend to believe the Bible. Poor man! There is danger that Incarnate Wisdom will pass you by, for you must be humble to receive Him—among the least, not among the greatest.

There was nothing in Bethlehem that would lend distinction to the One Who chose that as the place of His advent; but by His coming He conferred everlasting distinction and honour upon it. It is famed for ever as the place to which the King of kings did come of His own deliberate choice.

The Lord has no need of any of your possessions, for Himself. You may be as rich as Croesus, yet He may not condescend to become your guest. You may be as poor as the cattle in Bethlehem's stable, and be honored by His presence. The Lord Jesus does not come to receive honour and distinction from us—He will have that, for He has been given "a name that is above every name"—but He comes to lift us to the high level of heaven's aristocracy, to make us members of the royal court, to confer everlasting honour upon us. Mankind is never so distinguished, so honourable, so great, as when it brings all its powers to the worship of the Lord Jesus.

The wise men who read the stars, come from afar, and bowed at the manger-throne. Made wise by the wisdom that is from on high, they worshipped Him, bringing gifts of gold, and frankincense, and myrrh. I beg of you to come at this Christmas season, to worship Him Who is the King of kings, and Lord of lords. You cannot be too small: you may be too great. You may be too rich: you cannot be too poor. You may be too wise: you cannot be too simple to receive the testimony which God has given to us concerning His Son.

II.

I would have you observe further that the text suggests that THE QUALITY OF MESSIAH'S MISSION IS INDI-

CATED BY THE CHARACTER WHEREIN HE IS HERE DESCRIBED. It is true that He appeared at Bethlehem. It is true that He came as a little child. But they were wise men who asked, "Who is he that is born king?" For out of this humble Bethlehem shall He come Who is to be the Ruler of God's people.

I think we need often to emphasize that aspect of revealed truth in our day. How little do men know about Jesus Christ! Quite unintentionally some of our hymns may misrepresent Him. One of our children's hymns runs thus:

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee."

That is true. He is gentle; He is meek—He Himself said He was; He is mild; He will pity our simplicity, and suffer the humblest and weakest and most ignorant of us to come to Him. But He is more than "the gentle Jesus". Nowadays men speak of Him as a teacher, as though He were a kind of—how shall I put it?—a salesman who offers words of wisdom for human acceptance—or rejection. They would limit the power of the Lord Jesus to the exercise of a mere moral suasion, as though He would say, "You may take it or leave it." A teacher! Master! As though He simply lays His commands upon His people, and leaves it to their caprice, to their willingness or contrariness—either to obey or disobey.

Is that all there is in Jesus Christ? No! That is not the full-orbed revelation of God in Christ. "Out of thee (Bethlehem) shall he come forth unto me that is to be ruler in Israel." Let us not forget that we celebrate at this season the advent to the world of One Who declared, "All authority is given unto me in heaven and in earth", Who said in His last high priestly prayer, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power (authority) over all flesh, that he should give eternal life to as many as thou hast given him." We need to return to that cardinal doctrine of all clear religious thinking, the doctrine of the absolute sovereignty of God, and to remember that we have no God but Jesus Christ, that God has never spoken to men save through Jesus, either in the Old Testament or the New. He is a Ruler; and I say the figure defines the methods of divine grace.

The old theologians used to delight to speak of the "sovereignty" of divine grace. And there is no grace—there could be no grace—were it not in the most absolute sense, sovereign. He Whom we worship, Whom we adore as Saviour, is a Ruler; and He is a Ruler even in the exercise of His Saviourhood. He rules in grace. He comes and finds a world that He had made to be a paradise, converted by sin into one vast prison-house. He finds a race that He had willed should bear His image and likeness, with the blood-stream polluted at the fountain, and the whole race stricken with a deadly plague. He finds man whom He had endowed with kingly qualities, putting a crown on his brow and a sceptre in his hand, having used his powers to fashion chains to bind the soul with. He comes to a world in the bonds of sin, to a creation in the bondage of corruption, requiring for its redemption a power not less, but superior to, that which was exercised in its original creation. He comes as a sovereign Ruler. He breaks into the prison; He purifies the fountain of life; He breaks the shackles from the soul—yea, from the minds of men. He comes indeed to preach liberty to the captive, and the opening of the prison to them that are bound:

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

He comes into the court where the prisoner at the bar is adjudged "guilty", where the sentence has just been pronounced—and ere it is executed, He takes the sinner's place, takes all his guilt upon Himself, magnifies the law, and makes it honourable. He pays all indemnity, purchasing the soul that was adjudged guilty and worthy of death; and by His sovereign grace He sets him free. The redemption of a world was a bigger job, if I may reverently say so, than its creation. And He who was laid in swaddling bands in a manger, came to be a Ruler, and to exercise divine power in effecting the salvation of a lost world.

More than that, He finds His chief difficulty in the very nature of those He would liberate. I have myself tried to be helpful to wilful people, have tried to warn the sinner of his inevitable fate if he persisted in his course. But who of us has not discovered, who has ever tried in the name of the Lord to turn the sinner back from his sin, that in many cases he does not want to be helped? He will not receive our help. Many people want to help him—everybody knows he needs help, but the man himself will not be helped. No one can save him but a sovereign Saviour, Who knows how to break in upon his darkness, to unlock the mind, and flood it with heavenly light, so that he may see himself as he is, and securing, as One Who is the Lord of all, the co-operation of all the faculties of the mind, strange and inexplicable as it seems, the man at last yields. Then he speaks as though he himself had unlocked the door. He says he "gave his heart to God", "he resolved this or that". The truth is, there came One Who was from all eternity ordained to be a Ruler. He took charge of the man, and made him a new creature in Christ Jesus.

Never could any of us be saved by one who was nothing but gentle, meek and mild. The Child of Bethlehem comes to take the prey from the mighty—for there are enemies of the human soul, who seek to destroy us. Our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour".

I never weary of the lovely story in the Old Testament of the lad David. It seems just as fresh to me to-day as when I first read it as a child. When he proposed to go out against the giant in response to his challenge, Saul asked for his credentials, saying, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." David replied, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth." He kept his father's sheep.

You will remember when Samuel came to anoint one of Jesse's sons to be king over Israel, one after another they were paraded before him—all but the youngest; and he said, "Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep." Jesse knew where David was, and he knew what he was doing: "he keepeth the sheep". There are some people who never "stay put". You do not know where to find them. But Jesse said, "He is out in the pasture keeping the sheep." "Send and fetch him: for we will not sit down till he come hither." When Saul challenged his fitness to meet the Philistine he said, "The Lord that delivered me out of the paw of the lion, and out of the

paw of the bear, he will deliver me out of the hand of this Philistine." He went forth and laid the giant low, and when he came back a conqueror, with the head of the giant in his hand, Israel's maidens sang, "Saul has slain his thousands, and David his ten thousands."

Great David's greater Son, Who also came from Bethlehem, came as a Conqueror, to subdue the lion and the bear, and even to vanquish Apollyon on the summit of the everlasting hills. To bring victory to all His people, He came—and comes—a Ruler of Israel.

Do not forget that aspect of the Christmas message. *Some day He will come down the skies with all the armies of heaven in attendance*; and all the world shall know that He is more than "the meek and lowly Jesus". He will take to himself His great power and reign. No one can predict what will take place in Europe; nor whether it will soon set the world on fire again. We only know that sooner or later, in the end of the day, when God's purposes shall be ripe, the heavens shall open, and there shall be seen the sign of the Son of Man in heaven, coming in the clouds of heaven, with all His holy angels with Him. The fulfilment of every prophecy relating to His first advent guarantees the fulfilment to the letter of every prophecy predicting His second advent. As He came once, thank God, He will come again.

A friend told me he was a witness in a case in court in the Maritimes when it was necessary for someone to give a statement of belief in respect to a certain matter of property. The witness was being questioned by counsel, and the judge stopped him and said to the stenographer, "Do not record this: it is not evidence. I am asking for my own information." Turning to the witness he said—from the bench of the Supreme Court of Nova Scotia—"Do I understand you to say that you believe that Jesus Christ did actually rise from the dead?" "Yes, my Lord; I do believe it." "And that He ascended into heaven, and that He is there now making intercession for you? You say that is true?" "Yes, my Lord." "And do I understand you to say that you actually do believe that Jesus Christ will some day personally, visibly, and audibly, come back to this earth?" "I certainly believe it on the authority of God's Word, my Lord." The judge paused a moment, then said, "That is what my mother taught me. That is what many believed when I was young. I hope you are right, witness"—then he turned to the counsel and said, "Proceed with the case."

We have reason to hope that witness was right. Blessed be God, we know he was right. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. That is enough to make us shout, Hallelujah. However remote, however long the time may be, sooner or later, inevitably, as God is true, that must come to pass.

III.

One other thing, and I have done. Will you observe also that THE RULER HERE DESCRIBED IS THE KING WHO RULES BY DIVINE RIGHT. Who is this Ruler? One "Whose goings forth have been from of old, from everlasting." You thought the life of Jesus Christ began at Bethlehem? Then you do not know anything about Jesus Christ. That was but his manifestation to men: His "goings forth have been from of old". The Jesus of the

New Testament, as I pointed out to you in a sermon some months ago, is none other than the Jehovah of the Old Testament. In these days, in one way or another, I feel the necessity of frequently repeating the great fact that there is no revelation of God anywhere apart from Christ. All we know of God in nature itself is a revelation of God through Christ, for the reason that He is the Eternal Word, Himself the Creator: "All things were made by him; and without him was not anything made that was made." The mighty power of God uttered itself in that original creative word, "Let there be light"; and all that is written of God on the face of nature, was written by the hand of Jesus of Bethlehem, who was manifested at Bethlehem, but whose "goings forth have been from of old".

How delightful it is to turn the pages of the Bible and see Him stepping down the centuries, making Himself known here a little, and there a little, communicating Himself to Adam, to Enoch, to Noah, to Abraham, to Isaac, Jacob, Joseph, Moses, Joshua, and David, and all the prophets! Have you ever noticed, in reading the Bible, how, as you turn from one book to another, there is no break in its continuity? It is the same Voice, the voice of Him Who is contemporary with all ages; and Who speaks as an eye-witness of all the events recorded! "His goings forth have been from of old, from everlasting." The margin has it, "From the days of eternity."

The Psalmist says, "Lord, thou hast been our dwelling place in all generations." "From everlasting to everlasting, thou art God." And this Jesus, Whose coming in infinite mercy and grace into a sinful world, we celebrate at this season, is the Son of the Eternal, the express image of the Father's person, the Word that was made flesh, and dwelt among us—the first Word, and the Last, that God will ever speak to men, the divine Ultimatum, "I AM". Said He, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

What Christmas means to us! It means the open heavens that Jesus Christ might come to us. It means the gates of pearl left wide that we might, by His grace, go to Him. Blessed be God for ever more, for the gift of His only begotten Son.

Let us pray:

We thank Thee, O Lord, for this ultimate disclosure of Thy eternal purpose formed in the eternal Mind before the worlds were made. We thank Thee for a gospel which needs no amendment, which cannot be improved upon, which is God's last word to a bankrupt world. We thank Thee that thou hast stooped to the littleness of our understanding, and hast come to us in the person of a little Child, and made it possible for every one of us—these little children here—to receive Jesus Christ. Thou hast told us that we must become as little children or we cannot enter into the kingdom of heaven. Let Thy blessing rest upon our simple meditation this evening, we beseech Thee, and help us, like the shepherds and the wise men, and all the heavenly host, to give glory to God in the highest. Hear us in the name of Jesus Christ Thy Son, Amen.

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THE STORY OF THE PLOT THAT FAILED

The History of a Church's Struggle to Maintain an Evangelical Ministry in a Free Pulpit

By T. T. SHIELDS

CHAPTER VII.

Before beginning the history of the great controversy in Jarvis Street Church and the Ontario and Quebec Convention, which began in 1919, it has occurred to me that I ought to include in this narrative one or two other characters who, in my early ministry in Jarvis Street, played rather an important part.

One was Mr. G. R. Roberts, who was for years Editor of *The Canadian Baptist*, and Manager of the Baptist Book Room. There was only one G. R. Roberts. He was made of pure gold, but not of a shape that could easily be fitted into an organization of ordinary mortals. Mr. Roberts was an individual, and an individualist. He was a genuine believer, who was deeply in love with the Lord Jesus Christ. In a truly biblical sense, he was a spiritually-minded man.

Mr. Roberts was born a book man. He read everything. The four seasons of the year, with the changes of weather belonging to each, all had their counterpart in him. Paradoxical as it may seem, he was never the same, yet always the same—always the same in this respect, that, like the wheels of Ezekiel's vision, he always went straight forward. But just as the temperature of the waters of the lakes and the rivers are determined by their relation to the sun, so Brother Roberts could produce tropical fruit or arctic icicles. Albeit, his summer was much longer than his winter.

Mr. Roberts was a peculiar man, the kind of man who could not be dressed in a uniform. No uniform could disguise his uniqueness. He was always sure. He might not always be sure of the same thing, he might be sure of different things at different times—but he was always sure. What he believed at the moment was the only thing that could be believed. He was delightfully frank. Sometimes he was like strawberries in January, or skating in August: he was full of surprises, and to anyone who would take the trouble to study his psychology, his was an altogether lovely personality.

Every company of Deacons ought to have one G. R. Roberts. He made every meeting interesting and lively. He scarcely ever agreed with anybody or anything in the beginning. He seemed to have been born in the objective case. But he was always gracious in his objections. In those early days, I found the meetings of the Diaconate wonderfully refreshing mentally. I recall one evening when Deacon Roberts had registered his usual objection to something, although I have no idea what that something was, Dr. Thomson suggested that Deacon Roberts' objection should not be taken too seriously. Whereupon the sparks flew for a minute or two. But they were like the sparks from the blacksmith's anvil, interesting to look at, but quite harmless. Then Dr. Thomson offered in explanation of his remark, with his usual pleasant smile, the observation that Deacon Roberts' conception of paradise was to be in a minority. Then there were more sparks.

And Deacon Roberts answered, "Whether that be true or not, I am old enough to have seen many men change their minds, and come to my way of thinking." To which Dr. Thomson replied, through the Chair, "Which would be the only possible way of convincing Brother Roberts that he was wrong, and persuading him to change his mind!"

Before my time, the Deacons had discussed the advisability of introducing the individual cup for the Communion Service. It had met with opposition from some quarters, but not long after the beginning of my pastorate it was introduced again; and it was decided by the Deacons to bring a recommendation to the church, that the use of the individual cup be adopted. When the recommendation was submitted, Deacon Roberts and several others opposed it, with the result that one of the Deacons agreeing to its adoption moved in amendment that, in the interest of harmony, the single cup be continued. A year or so later—I have not troubled to look up the dates—it was brought up again, and this time was carried, as it ought to have been carried long before.

For some years in Jarvis Street the minority was allowed to have its own way. It mattered but little what was under consideration, if anyone opposed, action was deferred. I said to the Deacons on one occasion that Jarvis Street had added another beatitude, "Blessed are the minorities, for they shall always have their own way"! While that principle is admirable from some points of view, in that it indicated an unwillingness to offend anyone's susceptibilities, a moment's reflection would be sufficient to show that it made progress exceedingly difficult.

After the individual cup was introduced, Deacon Roberts never came to the Communion Service. He confided in me that always on Communion Sunday he went to another church; but that there was only one Baptist church remaining in the city using the single cup, and as they were contemplating the adoption of the individual cup, he did not know what he would be able to do in the future. But before that became a problem to him, God had called him to his reward.

In spite of all his idiosyncrasies, every remembrance of G. R. Roberts, to me, is a benediction.

I just now recall that in the early summer of 1913 Dr. Russell H. Conwell was the special speaker at the meeting of Toronto Association, held in Jarvis Street Church. Dr. Conwell was very broad in his sympathies, and far more tolerant of some things than I should feel to be safe. But I remember how surprised I was when, in the midst of one of his addresses, as an illustration of something he was discussing, he referred to the Communion Service, and more strongly than I had ever heard him speak on any other subject, he denounced the individual cup as entirely destroying the significance of the ordinance! The remark, however, produced no reaction in Jarvis Street, and I name it only as illus-

trative of the fact that even the greatest of men may sometimes be subject to a peculiar prejudice.

One other great soul of those early years was Mr. Edmund Burke. He had been brought up in Jarvis Street Church; I believe his father before him had been a Deacon. By profession, he was an architect. He was a very young man, just beginning the practice of his profession when Dr. J. H. Castle came to Bond Street Church. Mr. Burke was known as the architect of the Jarvis Street building. I think the truth is, that he drew the plans: the real architect, beyond doubt, was Dr. Castle. Jarvis Street is a composite of many ideas gathered from other buildings which, I believe, Dr. Castle and Mr. Burke inspected together. No doubt Mr. Burke had much to do with the shaping of details, but the Jarvis Street building displays certain characteristics which I have never observed in Mr. Burke's later productions.

Mr. Burke's professional prominence in the city marked him as an architect whose work had won for him general recognition; and I intend no detraction from the credit which is his in suggesting that Dr. Castle's taste and good judgment were influential factors in the production of the Jarvis St. building.

My remembrance, however, of Mr. Burke has nothing to do with his profession as an architect. I think of him only as the ideal Christian gentleman. There are good men, many of them, to whom nature has not been particularly kind in respect to their personal appearance. Deacon Burke was one of the handsomest of men, and his appearance was an index to his nobility of character. Next to his own home, he loved nothing on earth so much as Jarvis Street Church. Mrs. Burke, who seemed to have been foreordained to be the wife of such a man, once told me that her husband endured the other six days of the week for Sunday.

Mr. Burke always rose early Sunday morning, and with eager delight prepared for attendance at the Lord's house. Mrs. Burke said it would be evident to anyone who observed him, that to him every other day of the week was but a stepping-stone toward Sunday. For years Mr. Burke stood in the vestibule at the corner door, at Gerrard and Jarvis Streets, welcoming the people. And what a representative he was! He was never absent from any of the services, week-day or Sunday; and I cannot recall a single meeting with him that was not an unadulterated joy. What place he would have taken in the later controversy, I have no means of knowing. I only know that Jarvis Street is now standing for all the things for which Deacon Edmund Burke stood. No new note has been struck, nor has one of the old notes been omitted since Edmund Burke went to heaven. I have no doubt whatever that we shall be able to sing together the song which only the redeemed can learn, in that city of which the Lord Himself is the Architect and Builder.

Since writing the above, while looking over some old copies of *The Canadian Baptist*, I found in the issue of January 9th, 1919, on the front page, the address I delivered at Mr. Burke's funeral in Jarvis Street Church, January 4, 1919, from which I have taken the following excerpt:

"No one who knew him will accuse me of exaggeration when I say that Mr. Burke was a princely man. No one could doubt that he belonged to the royal household. He never disguised his rank. He bore himself as one who was no stranger to the King's presence, and who was familiar with the manners of the heavenly court.

"He was a man of simple faith. To him faith was second nature, it was a natural expression of a new life. A second birth had introduced him to a household whose Head never broke His word. Therefore, Mr. Burke took God and His Word for granted; and was never confused. He thought much and deeply upon the problems of life, for he was impatient of superficiality; but in the altitude of the heavenly places in Christ Jesus he found a clear atmosphere whence he was able always to view the King in His beauty, and to behold the land that is very far off. And that gave a proportion and perspective, a balance and a symmetry to his character and life, which can be found nowhere apart from the experience of divine fellowship.

"There are admirable qualities which, set in some relations, seem to be opposites, but which in Mr. Burke's character, were harmoniously blended. There was an unusual intertwining of strength and beauty. A settled habit of mind often shows itself in one's countenance. A mind of spiritual discernment would recognize even in his facial expression, the evidences of Edmund Burke's spiritual relationship. That is a strong statement; but those of us who knew him best felt that his countenance was touched with a beauty and serenity that were heaven-born. But behind it all, or, rather, as part of it all, there was a strength that was as surprising as it was unusual. He was a man of intense individuality, and his character was based upon the deepest and strongest religious convictions. His gentleness, and kindness, and patience, and invariably beautiful Christian courtesy, were as flowers and vines that draped with beauty a character that was rock-like in the principles which composed it."

There was another man whom Dr. Thomson once described to me as being "the whitest soul" that he had ever known, whose name was J. G. Scott, K.C. He was the oldest of all the Deacons, and was Master of Titles at Osgoode Hall. He was always present Sunday morning, and nearly always present at the Deacons' meetings. But his increasing years deprived us of his presence at other evening meetings. But what a noble character he was! There was nothing subtle about his mental constitution. His character was an open book. Frankness and straightforwardness were synonymous with his name. He loved the Lord, and loved His house; and had absolutely no sympathy with Modernism or Modernistic tendencies.

There were other Deacons of whom I could write, and write appreciatively. There were two other Deacons in addition to those I have named who were lawyers, one of them a K.C., and I rather think the other is so ranked, but I am not sure. These two are still living. With one of them I had occasion to differ very sharply. Notwithstanding, I have always liked him. For years he was one of my most appreciative hearers, and on several occasions he said to me at the conclusion of a service, "I would give a great deal to hear you address a jury." I did address a jury on one occasion, not in a court, but in church, and secured a verdict, rather to the discomfiture of my learned friend. I cherish the hope that by this time he has forgiven me for having beaten him on that occasion.

Tune in CKOC (1120 kil.) for Jarvis St. Church Service every Sunday, 7 to 8.30 p.m.

NEW S.S. LESSONS, JANUARY TO MARCH

To all who look to THE GOSPEL WITNESS for direction respecting the Sunday School lessons to be used in their Schools, we make the following announcement; and trust they will join Jarvis Street in this new course.

We believe in the principle of the Whole Bible Lesson Course, but some portions of Scripture are strong meat, appropriate to such as are of full age. It is not easy to teach the Book of Job to junior scholars, and many other portions of Scripture present real difficulties. No doubt such a course is of great value to teachers and adult scholars; and teachers who are well instructed biblically, and are experienced in teaching, will find it possible to make even the Book of Job simple and interesting. But in a large School there must be many teachers who find such simplification beyond their powers. We propose therefore to suspend the Whole Bible Course principle for a while, and approach the task of preparation for teaching from another point of view.

We shall assume that all will recognize that the supreme end of Sunday School teaching is to lead the scholars to Christ. Therefore teachers should be trained in such knowledge as will enable them to achieve this purpose. The series of lessons we propose will be very simple both for teacher and scholar. By that we do not mean that they will be alphabetical and superficial, but that they will deal with the simple fundamental principles which have to do with the faith by which souls are saved.

We have in our mind a picture of an imaginary class of six or eight boys or girls. Some of them are Christians, and some of them are not; some come from homes where they have received Christian training, some of them are but little pagans; they know nothing of the Bible, or of the way of salvation; and must be taught the very alphabet of faith. We are assuming that the teacher asks himself or herself, How shall I present the gospel to my scholars? How shall I convey the truths of salvation to those who do not know Christ? And how shall I instruct these young Christians in such a way that they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ? The lessons are arranged so as to give that teacher an answer to his or her questions.

We begin then with four lessons on the elements of saving faith. These lessons will answer the question, What is involved in believing on the Lord Jesus Christ?

FIVE LESSONS ON BELIEVING

LESSON I.—January 3—BELIEVE WHAT GOD SAYS ABOUT YOU.

- Faith cometh by hearing—Romans 10:14-17.
- All have sinned—Ephesians 2:1-3, 12.
- The heart is evil—Mark 7:20-23.
- The mind is disposed to evil—Romans 8:6-8.
- The conscience is defiled—Titus 1:15, 16.
- The will is enfeebled—Romans 7:14-23.
- The whole nature is depraved—Romans 3:10-18.
- We are born in sin—Psalm 51:5.
- Must therefore be born again—John 13:1-8.

LESSON II.—January 10—BELIEVE WHAT GOD SAYS ABOUT THE SAVIOUR.

- That He is God—John 1:1-4; Hebrews, chapter 1.
- That He came into the world to save sinners—Matt. 1:21; Luke 19:10; I. Tim. 1:15; Romans 5:6-10; Gal. 3:11-14; I. John 2:1, 2; Isaiah 53:5, 6; John 1:29; I. Corin. 15:1-4.

LESSON III.—January 17th—BELIEVE THE WORD OF GOD.

I. John 1:8-10; Luke 18:10-14; John 3:14-19; John 5:24; John 6:37, 40, 47, 48; John 10:27-29.

LESSON IV.—January 24th—BELIEVE GOD'S PROMISE TO THOSE WHO CONFESS.

Romans 10:6-13; Matthew 10:32-39.

LESSON V.—January 31st—ENQUIRE WHAT THE LORD DEMANDS OF BELIEVERS.

Acts 9:6; John 7:17; John 14: 15, 21-24; James 4:17.

FOUR LESSONS ON BAPTISM

LESSON VI.—February 7th—NEW TESTAMENT BAPTISM.

- Christ's baptism—Matt. 3:13-17.

- Christ specifically commands it—Matt. 28:18-20; Mark 16:15, 16.
- The apostles commanded and administered baptism in his name: Acts 2:37, 38; Acts 10:47, 48.

LESSON VII.—February 14th—THERE IS ONLY ONE BAPTISM.

- One baptism—Ephesians 4:5.
- The only baptism is immersion in water in the name of the Father, Son, and Holy Ghost: Matt. 3:13-16; John 3:23; Acts 8:38, 39; Romans 6:3, 4; Coloss. 2:12.

LESSON VIII.—February 21st—BAPTISM IS FOR BELIEVERS ONLY.

- In apostolic times only believers were baptized: Matt. 28:19, 20; Mark 16:15, 16; Acts 8:35, 39.
- In apostolic times all who believed were baptized: Acts 2:37, 41; Acts 8:12, 13; Acts 8:35, 39; Acts 9:18; Acts 10: 47, 48; Acts 16:14, 15; Acts 16: 30, 33; Acts 18:8; Acts 19:2-5; Acts 22:16.
- In apostolic times some believers were baptized "the same day" they were converted: Acts 2:41.
- In apostolic times some were baptized "the same hour": Acts 16:32, 33.
- In apostolic times at least one was baptized in the midst of a journey: Acts 8:38.

LESSON IX.—February 28th—THE MEANING OF BAPTISM.

- Baptism is a picture of Christ's grave, and symbolizes the believer's death, burial, and resurrection with Him: Romans 6:3-5; Coloss. 2:12.
- Baptism in God's way for the believer to "put on Christ": Gal. 3:27.
- Obedience to this command results in the answer of a good conscience: I. Peter 3:21.
- It is a command which is binding even upon those who have received the Holy Ghost. That is to say, it must never be supposed that the baptism of the Spirit makes baptism by water unnecessary: Acts 4:46-48.

In order that teachers may be able to supply their scholars with all the New Testament says about baptism we here set out every passage in the New Testament relating to baptism. We suggest that these be supplied the scholars before the first lesson on baptism, particularly of course, to Christian scholars, that they may study the whole matter.

Every Passage on Baptism in the New Testament is given in order below.

Matt. iii., 6, 7, 11, 13-16; xx., 22, 23; xxi., 25; xxviii., 19.
Mark i., 4, 5, 8, 9; x., 38, 39; xi., 30. Luke iii., 3, 7, 12, 16, 21; vii., 29, 30; xii., 50; xx., 4. John i., 25, 26, 28, 31, 33; iii., 22, 23, 26; iv., 1, 2; x., 40. Acts i., 5, 22; ii., 38-41; viii., 12-16, 36-38; ix., 18; x., 37, 47, 48; xi., 16; xiii., 24; xvi., 15, 33; xviii., 8, 25; xix., 3-5; xxii., 16. Rom. vi., 3-5. I. Cor. i., 13-17; x., 2; xii., 13; xv., 29. Gal. iii., 27. Eph. iv., 5. Col. ii., 12. Hebrews vi., 2. I. Peter iii., 21.

FOUR LESSONS ON THE BELIEVER'S DUTY FOLLOWING BAPTISM

LESSON X.—March 7th—THE BELIEVER SHOULD JOIN THE CHURCH.

- Our Lord promised to build the church upon the Rock of His own Deity, with all its implications: Matt. 16:13-19.
- The New Testament church was inaugurated at Pentecost when people repented and believed at the proclamation of the Deity of Jesus of Nazareth: Acts 2:33-37.
- Obviously, baptism involved identification with the company of believers (which was tantamount to joining the church) in apostolic times: Acts 2:38-47.
- Baptism was a public putting on of Christ: Gal. 3:27. Nor is there any record of anyone's being baptized in the New Testament, and thereafter taking a solitary course apart from his fellow-believers except the case of the Ethiopian (Acts 8) who had come from a far country, and was in the midst of his journey home.
- The apostle assumed that all who were in Rome "called to be saints", and whose common faith was

"spoken of throughout the whole world" (Romans 1), were all baptized: Romans 6:3-5. The same was true of "the churches of Galatia": Gal. 1:2; 3:27; and the saints at Colosse: Colosse. 2:10-12.

LESSON XI.—March 14th—ON RECEIVING THE HOLY SPIRIT.

- (a) The Holy Spirit is the third Person in the Holy Trinity: Matt. 29:19; II. Corin. 13:14; I. Peter 1:2; I. John 5:7.
- (b) The Lord Jesus Christ promises His Spirit to all believers: Luke 11:13; Luke 24:49; John 7:38, 39; 14:16-26; 15:26; 16:7-14.
- (c) The promise of the baptism of the Holy Spirit was fulfilled at Pentecost: Matt. 3:11; Acts 1:2-8; Acts 2:2-4; Acts 2:33-38.
- (d) This baptism of the Spirit was repeated when Peter first preached the gospel to the Gentiles: Acts 10:44-47.
- (e) This special manifestation of divine power was referred to by Peter as a special sign from heaven that the gospel was for the Gentiles as well as for the Jews: Acts 11:1-18, particularly verses 15 to 18.
- (f) Not once in the New Testament are we commanded to seek the baptism of the Holy Spirit. It was promised by the Lord, and fulfilled to the whole church at Pentecost, and all who believe receive the Spirit of Christ: Romans 8:9. And all who are of the body of Christ have that Spirit: I. Corin. 12:13.
- (g) But believers are commanded to be filled with the Spirit, not baptized: Eph. 5:18. Believers in apostolic times received the Holy Ghost: Acts 2:38; Acts 5:32; Acts 6:5; Acts 8:15, 17; Acts 9:31; Acts 10:19; Acts 13:2, 9, 52; Acts 15:8; Acts 19:2-6; Romans 5:5; Romans 14:17; Romans 15:13; Corin. 2:4.
- (h) The Holy Spirit is to be received by faith: Luke 11:13; Gal. 3:2, 3, 14; Gal. 4:6.

LESSON XII.—March 21st—THE ORDINANCE OF THE LORD'S SUPPER.

- (a) Was instituted by Christ the night of His betrayal: Matt. 26:17-30; Mark 14:22-24; Luke 22:19, 20; John 13:1-4.
- (b) Was observed by the church at Jerusalem immediately following Pentecost: Acts 2:42. And thereafter throughout the New Testament: Acts 20:7; I. Corin. 10:16.
- (c) The Lord's Supper was observed as an ordinance of the church: Acts 2:42, 46, 47.
- (d) Its obedience therefore should follow, and not precede, baptism. Since obviously from many scriptures the ordinance of the Lord's Supper was restricted to observance by a church, and was never observed by little groups of two or three, and since baptism always in the New Testament preceded the union of the believer with the disciples, or with the church, it follows there is no example in Scripture of anyone's observing the Lord's Supper who had not first been baptized.
- (e) The significance of the ordinance, and the spiritual prerequisites to its observance, are set out in I. Corin. 11:23-34.

LESSON XIII.—March 28th—THE BELIEVER SHOULD BE SEPARATE FROM THE WORLD.

- (a) Christ specifically taught believers should be separate: John, chapter 15; John 16:33; John 17:13-17.
- (b) All who were faithful to the gospel in apostolic times were by their faithfulness separated from others: Acts 4:1-12, 23-37.
- (c) Separation is expressly enjoined: I. Corin. 6:19, 20; II. Corin. 6:14-18; 7:1.

We have given herewith thirteen lessons covering the quarter January to March. Next week we shall print the second thirteen, and then we shall reprint the foregoing list, with the list of next week, in the form of a folder which can be supplied for all teachers and scholars at the rate of 1c each, or 10c a dozen. They will be ready for mailing January 2nd.

We may add for the information of all our Sunday School workers that the next thirteen lessons will have to do with:

the believer at prayer, the study of his Bible, his personal witness for Christ, his walk in the Spirit, the implications of his separation by his attitude toward worldly amusements, the believer's duty to support the church to which he belongs, his duty to honour God with his substance, the believer's obligation to missions, etc.

Bible School Lesson Outline

Vol. 1 1st Quarter Lesson 1 January 3rd, 1937

DR. T. T. SHIELDS, EDITOR

BELIEVE WHAT GOD SAYS ABOUT YOU

Lesson Text: Eph. 2:1-3, 12; Mark 7:20-23; Romans 8:6-8; Titus 1:15, 16; Romans 7:14-23; Romans 3:10-18; Psalm 51:5; John 3:1-8.

Golden Text: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

"They that be whole need not a physician, but they that are sick." Therefore no one will seek the Great Physician unless and until he feels his need of Him. Of the threefold ministry of the Holy Spirit, the first is to convince men of sin, and to show them that the mother of all sins, the sin which produces all other sins, is the sin of refusing to believe on Christ (John 16:8-11). We cannot hope to see men and women, or boys and girls, deeply penitent unless they are deeply convinced of sin.

Too often sin is superficially described in terms which suggest it consists exclusively in the externals of life, in words and deeds; whereas, these outward sins are only the symptoms of the inward malady. We all have seen the physician with his stethoscope, sounding the lungs and the heart, and, with another instrument, ascertaining the blood-pressure; with watch in hand, counting the pulse; and with his clinical thermometer discovering the temperature. In this lesson we have the Great Physician's diagnosis of the case.

First of all, He says it is a disease that has affected the whole human family, for "all have sinned". It is important to show there is no exception to the rule in respect to age, or sex, or condition: everybody has the plague, and therefore everyone needs the remedy.

The heart is said to be "deceitful above all things, and desperately wicked". That is an inward matter. "The carnal mind"—the mind of the natural man—"is enmity against God." Not at enmity, but it is itself, in its very nature and constitution, opposed to God.

Then our Lord declares that the conscience is defiled. It should be emphasized that conscience is not an infallible guide. The conscience can be trained like a parrot, to say anything. Hence, some of the worst crimes of history have been committed in the name of conscience. One may be thoroughly conscientious, and absolutely wrong, at the same time.

We are told also that the will is biased against God, so that even when one desires to do good, he finds it impossible to do what he would like to do (Romans 7:14-19).

It would be possible also to show that the memory shares in this general debility. Everybody knows that to be a fact. It is easier to remember evil than good, easier to forget good than evil.

The judgment also is warped, for men by nature put darkness for light, and light for darkness; and foolishly make choice of things that will effect their own destruction.

All this being so, it goes to prove that the disease, like a fever or a cancer, has gone through the whole system. Indeed there is a picture in Romans 3:10-18 which strongly resembles the picture of a reeking corpse. This leads to the inevitable conclusion that no correction of the hand or foot, no glasses for the eye, no mere training of the tongue, no plaster for any external evil, will suffice: nothing but an entirely new nature.

Were a human physician to speak thus of a patient's condition, it would be equivalent to announcing the patient's death; for by what power could the human body be given new organs, and new blood, and made "new" in every way? What is impossible in the physical sense, God has made possible in the spiritual sense. Hence, the Lord Jesus says, "Ye must be born again" (John 3:1-21; II. Corinthians 5:17).