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

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## The Jarvis Street Pulpit

### HOW TO AVOID GRIEVING THE HOLY SPIRIT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 1st, 1942

(Stenographically Reported)

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:30-32.

This morning I spoke to you of the Holy Spirit as being "the earnest of our inheritance", something God has given to us as a pledge, an advance instalment of the riches of glory in the inheritance which is ours in Christ Jesus. This word is addressed to believers, to those who have received Christ, and who have received the Holy Spirit also, for "if any have not the Spirit of Christ, he is none of his." It is by the Holy Ghost our understandings are enlightened, our dead spirits quickened into newness of life; it is by the Holy Spirit we are made new creatures in Christ, born again, not of the flesh this time, but of the Spirit: "That which is born of the flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Our text is addressed to the children of God who have that priceless possession within them of a new nature which is indwelt by the Holy Spirit. And here we are admonished, as Christians, not to grieve "the Holy Spirit whereby (by Whom) ye are sealed unto the day of redemption." We are "sealed". Our claims to that inheritance are validated; we are recognized as the legitimate heirs of that great inheritance which is to be ours by and by. The Holy Spirit is given to us as an earnest of that great inheritance into the fulness of which we shall come when the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God.

This text is an admonition to all of us not to quarrel with the Executor of our Father's estate to which we are

heirs; not to do that which would displease the Holy Spirit, that would grieve Him, that would make Him sad. The same word is used as that in the Gospel by John when Jesus Christ said for the third time to Simon, "Lovest thou me"; and it is said that Peter was "grieved because he said unto him the third time, Lovest thou me?" He was saddened that the Lord should press the question upon him three times. Here we are told not to grieve the Holy Spirit. He is the Executor of the estate from Whom and by Whose grace we receive the earnest of the great fortune which is to be ours by and by. We are advised to keep on good terms with the Holy Ghost, to keep within His favour, to do nothing that would sadden him.

There follows a list of the things that are always a grief to the Holy Spirit: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." The Holy Spirit does not like those things, and He will not keep you company if you resort to those things. If you would keep on good terms with Him, seek His grace that all these things may be put away from you.

But that is the negative side. Then says this inspired apostle, in effect, "If you would please this great Friend of yours Who wants to live with you and bless you, instead of the things I have told you to put away, Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Will you pray, as I try to open this text to you, that we may everyone have grace to apply these principles

to ourselves, so that we may be brought into step and fellowship with the Holy Ghost. It is of no use to hear these things, and to receive the truth intellectually, merely to subscribe to certain spiritual principles: we are to receive this truth "in the love of it", so that it will become regnant, all-powerful in our lives.

## I.

Let us see HOW MAY WE AVOID GRIEVING THE HOLY SPIRIT?

We are to "put away all bitterness." I do not think that word needs any definition. You know what bitterness means—and perhaps you have had some experience of a bitter or embittered spirit. It is possible for even a Christian to allow, like a seed in your garden, a root of bitterness to grow up in the heart. It is possible to lose the sweetness of spirit that ought to characterize a Christian, and become quite bitter. We have all had the misfortune to meet with bitter people. I hope those who have met with us have not been similarly unfortunate. You know what it is to meet with someone who is sour, embittered.

I wonder how many of us have been at the seaside in the early morning when the dew is about, or perhaps at twilight, or some time when the atmosphere is heavy, with a good deal of fog or mist about? Perhaps you have had the same experience on shipboard, when your ship was wrapped about with a mantle of fog? The air was heavy, and you could taste the salt on your lips. There are people who are so bitter you can taste them. That is literally true. Their presence impregnates the atmosphere with bitterness.

Some years ago I lived in an apartment on Winchester Street. One Sunday morning I was walking to church, coming down Ontario Street, a good block north of Carlton. I saw a man whom I knew pass on the street. He was smoking a pipe, a block away. When I came down to Carlton Street, as I followed along a good block behind him, I did not need that anyone should tell me who had passed by: I could smell that horrid pipe. The very atmosphere was heavy with the scent of it.

You have all had the experience when driving on an unpaved road, of some wild man's dashing past you at great speed, raising a great cloud of dust; but as soon as he had got past you, two or three car lengths, he slowed down as though he were determined to give you all the dust of the road. I have sometimes done as I did with that man and his pipe—I found I had plenty of time and I let him get ahead! Thus I have sometimes stopped my car on the road, to let the dust settle, so that I might have a pure atmosphere.

There are some people who are so bitter that they leave a taint behind them in the very atmosphere; you can taste it; you can—I was almost going to name another sense: you can guess what it was!

Such bitterness is inconsistent in Christians. Such bitterness should have no place in the spirit of a man or woman who really knows Jesus Christ. Just as I slowed down behind my smoking friend and the motorist, saying, "I am not going to keep company with that old pipe", "I am not going to breathe that dust", if we admit bitterness to our spirits, the Holy Ghost will let us go our way. We shall soon discover that something has happened to our spirits, and that He has departed from us.

How is this bitterness induced? It belongs to the

natural man. Peter said to Simon in Samaria, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." That which was characteristic of the old nature was manifest. In Romans it is said of the natural man, "His mouth is full of cursing and bitterness." There are people like that. How does it come about that a Christian man or woman becomes bitter? It is when we fail to heed the admonition of this chapter, and put off the old man, and put on the new. The old man gains the ascendancy, and the old man is an ugly old scamp. He is not nice to look at. I said to some American friends in North Carolina, "I have discovered that the old man is pretty much the same under all flags." He is an ugly brute. The old man in you is nothing of which to be proud. When you let the old man come on top, there is always bitterness.

How does it happen? Sometimes people are embittered by *their battle with circumstances*. There was a woman of ancient time who, I fancy, ordinarily was a very lovely character; but she had had a world of sorrow. She lost her husband; she lost her two sons; and she was left alone. She came back from a far country to Bethlehem. When the people looked at her they said, "Is this Naomi"—which means, pleasant. To which she replied, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." Naomi had let some bitterness into her soul because of the experiences through which she had passed.

It is easy to criticize, but when we have been through such tribulation and sorrow as afflicted Naomi, unless grace helps us we are almost certain to become bitter, and instead of accepting these things as part of the Lord's plan for us, and allowing them to mellow, to sanctify us, they will have the opposite effect. I wonder if you have had such experiences as that? Be careful! Do not let trouble make you bitter. Do not let bereavement rob you of the sweetness of life. No strange thing has befallen you; other people have had similar experiences, and have survived—and so may you. Do not allow these things to separate you from the Holy Ghost, for we need Him so much in days of trouble. We cannot afford to part company with Him.

Sometimes people become embittered especially because of *their experience with other people*. There are many awkward people in the world, many unlovely and unreasonable people—including ourselves. It is very easy to nurse a grudge against someone. Perhaps you may have just cause, or it may be largely in your imagination. But whatever be the cause, if you find any kind of bitterness creeping over your spirit, you had better run to the Lord. You remember how the children of Israel, coming out of Egypt, came to certain springs which were bitter? They could not drink of the water of Mara. Then the prophet cut down a branch and put it into the springs, and it sweetened the water. When you come to Mara's springs, be sure to ask the Lord to put a branch into the bitter waters so that you will be sweetened instead of embittered.

But I have seen some of the Lord's children purified in the furnace, sanctified by trouble and tribulation. They seemed to be ripened for glory in advance of their time. We must be careful that we grieve not the Holy Spirit; for in these experiences which have such a tendency to trouble us, we need the ministry of the Holy Ghost as perhaps at no other time. "Let all bitterness be put away."

"And wrath, and anger, and clamour." Wrath! It is quite right to have wrath sometimes: "Be ye angry, and sin not: let not the sun go down upon your wrath." But there are some people who manage to convert themselves into a kind of smouldering volcano, always emitting smoke and threatening a deluge of lava; they are out of sorts with everyone, and with the world in general. When that is true, you can be sure the Holy Spirit is not very near. He has been grieved; and you had better make haste to adjust yourself so as to call Him back again.

"And anger." There are some people who seem to wear their nerves on the outside of their skin. You can scarcely touch them without an explosion—they become angry over nothing. I am very fond of animals. Once upon a time I saw a poor pussy-cat that was in sore trouble. She had been frightened, and her back was arched, and literally her hairs were standing on end. I thought to comfort her, and I stooped to smooth down those standing hairs—but something happened. The blood was streaming from my hand—the hand I had used with the very best of intention to comfort her. There is much of the cat in humans. They get their back up, and what hair they have—it is a good job some men are bald! Woe be to anyone who tries to comfort them. They are full of wrath and anger, and you are likely to get no thanks for your pains.

What a pity that Christian people should be like that! You and I ought to be easy to live with. Sometimes there are mothers who allow themselves to get into such a nervous state, that the children are almost afraid to speak. It is quite easy to make out a case in their defense, but it ought not to be so. And sometimes it is not mother: it is more frequently father! Nothing is said here about getting drunk, or stealing, or swearing. There is no suggestion of what would ordinarily be classed as immoral conduct. The man may be a Pharisee, boasting of his impeccability, a church member—yet he may be a most uncomfortable man with whom to live; full of bitterness, wrath, and anger.

"And clamour." That is a suggestive word. It means what it says, literally. Noisy people, people who are never quiet; they are not only full of wrath and anger, but they let everyone know it. You can hear the rumbling of a thunderstorm all the time. Their tongue wags like the tongue of a big bell—a bell that is cracked. I once asked a friend of mine about a certain woman in his congregation, what sort of creature she was. "She has outdistanced all the inventors," he said. "What do you mean?" "She has discovered the secret of perpetual motion. Her tongue is hung on ball-bearings, and it wags at both ends." Wrath! Anger! Clamour! *Clamour!* I cannot describe it, but you know what it means. They are people who are always making a noise. There is no peace where they are. The Spirit of holiness and truth and quiet does not keep company with a clamorous man. The Spirit is only grieved by such clamour.

"And evil speaking." There are people who seem to find their only pleasure in speaking evil of others—and I suppose everyone is tempted sometimes to indulge in that practice. What infinite harm is done to the cause of Christ by professing Christians whose tongues are not under the control of the Holy Ghost, but are exercised in that bad business of "evil speaking"! The word is the same as for blasphemy; railing, always finding fault, with everything and everybody.

I have met a few people like that. They are not wholesome company. I confess I choose to shun their society—and so does the Holy Ghost. He does not keep company with those whose tongues are employed in evil speaking: "Let my mouth be filled with thy praise and with thy honour all the day."

"With all malice." That disposition—how shall I put it, to be nasty; when the old man is in the ascendancy, every expression of life is tainted and corrupted, and it becomes evident after a while that the one who once ran well has been hindered. The Spirit of God has been grieved, and is no longer present. Oh that we who are Christians may seek His help, that we may not fall into these evil practices!

Do not say, "I am glad the Pastor said that to-night because there is likely someone who needs it." We all need it. While it may not be habitual, it is the occasional practice of nearly everyone; and whenever one lapses into such evildoing, he grieves the Spirit of God. I am sure He would say to us, "I would fain minister to you the good things of God; I would lift you up to higher levels than that; but if you are determined to wade in the mire, you will have to walk alone."

## II.

Here is a better and a happier side of it. THE ONLY WAY BY WHICH WE CAN AVOID THESE THINGS IS TO GIVE OURSELVES TO THE RECEPTION AND CULTIVATION OF THE POSITIVE GRACES OF THE SPIRIT. "Be ye kind one to another." You see the mutuality of it. We are each to be kind to someone else. Do you remember Mrs. Lillie? She was like the woman in the last chapter of Proverbs: the law of kindness was in her lips. She was always saying kind things about people. It was her nature to be kind. I know a woman who is very kind, and sometimes she communicates her kindness through her son—so often, indeed, that I said to him one day, "Look here. You must tell your mother not to be at such pains for us." "Don't say a word about it. If you were to rob my mother of the privilege of doing things like that, you would make life no longer worth living."

There are people born of the Spirit of God, who make kindness the law of life. They are always doing a kindness to someone. And there are hosts of people who need to be kindly treated. Oh, so many people who need kindness! I am tempted to tell you an old story, a story I heard long ago about a man whose name was Sir Bartle Freer, a great English philanthropist, one-time Governor of South Africa. He lived in London when at home, but was away a great deal. It was before the days of motor-cars, and on one occasion during his absence his coachman had left, and his wife had engaged a new coachman. She received a message that Sir Bartle was coming home, and she said to the coachman, "John, I want you to go to the station to meet Sir Bartle"—naming a certain London station, and a certain hour. John was about to execute the order when he turned back and said, "Your ladyship, I have never seen Sir Bartle, how shall I know him? How shall I identify him?" Lady Freer thought a minute or two, and then said he was a tall man. But John was not satisfied; there might be other tall men getting off the train. Then she said, "I will tell you, John. Look for a great big man, helping someone; then you will recognize him."

John thought it was a strange description, but he went off to the station, and in due time the train came in.

You English people know how the whole side of an English train opens? John stood there in livery, silk hat, gold braid, cockade and all the rest of it, looking for his master. He saw a good many tall men, but presently he noticed a woman trying to get out of a compartment—a woman who had tried to save the luggage-men trouble by taking all her parcels with her. She had a big box and a little box, a handbox and a bundle. She gathered them all up in her arms, and attempted to get through the door—but she could not. Presently, as she was about to unburden herself, down the platform came a tall man, wearing the conventional silk hat. He stopped at the door, "Madam," he said, "you are in difficulty; let me help you." He gathered up her parcels, and asked her where she wanted to go. Playing the part of a porter, he carried her parcels, and called a cabby, put her in, piled her parcels on the box, gave the cabby directions, and said goodbye.

As he did so the man in livery saluted and said, "Is this Sir Bartle Freer?" "Yes; and who are you?" "I am your new coachman, sir." "Oh yes, my wife told me the other man had left. I am glad to see you; we shall get along very nicely together. But wait a minute. I never saw you before, and you never saw me. How did you know me?" Said the coachman, "Her Ladyship said I was to look for a great big man helping someone."

Not a bad description of a Christian, that. He must have the new nature, of course, but as an expression of that law of kindness which the Holy Spirit puts within our hearts, he should be everybody's helper. "Be ye kind one to another." We all need it—try it to-morrow. You will find Someone at your elbow—no, you will find Someone inside saying, "I am with you as long as you do that sort of thing. I am with you to help you." For the Holy Spirit will not be grieved while you show kindness.

"Tenderhearted." Tenderhearted! Are you tenderhearted? Are you sure? Some people say, "I used to be." I remember attending a funeral years ago, and as a young minister I was overwhelmed with the grief of it all. When I got into the carriage with another minister I was quite depressed. "Pretty sad affair; is it not?" I said. "Oh, yes; but they will get over it." I thought it strange, that he should seem so unmoved. A good many years later I attended another funeral in almost exactly similar circumstances, though not the same minister. Again I remarked to my fellow-minister on the sadness of it, because I felt I was among the mourners that day. This minister said, "Oh, yes, sad enough, of course. But one can have so much trouble, he at last cannot feel anything; he becomes benumbed at last." I did not know his history at the time, but I learned later that he had lost his wife, all his children; and he was alone. He had had a world of trouble, and I could understand how he had steeled himself against it, until he was no longer "tenderhearted", but benumbed.

Notwithstanding, I am sure he was wrong. It is still written of Another Who has had more experience of the world's sorrows than you or I have: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all things tempted like as we are, yet without sin." The Lord Jesus is still "tenderhearted." Your sorrows can still touch him, and so can mine. You remember when the multitude thronged Him, and a poor suffering woman pushed her way through and touched but the hem of His garment, He said suddenly,

"Who touched me?" Oh yes; we can touch Him.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

If we are going to be like Jesus, we shall pray that God will give us, and keep within us, a tender heart. Some people pride themselves on being — what is the phrase, "hardboiled"? That is all right for an egg intended for a salad; but it is no good for a human heart. You have heard the story of the man who went to the butcher one day and said he wanted some steak, nice tender steak. "Tender steak?" said the butcher, "I have some as tender as a woman's heart." "Oh," said the man, "then you had better give me a pound of lamb chops." "Hardboiled," indeed!

As I travelled on the train a few days ago, a gentleman came and sat at my table at breakfast in the dining car, and we got into conversation. We talked about the war, and philosophized about things in general. He told me that he had had a good deal to do with men—I do not know whether he was an owner or a superintendent, but a man of capacity. "I have to do with the employment of hundreds of men, men of high positions, engineers, chemists, professional men of all sorts. Sometimes I get taken in, and my wife warns me; sometimes gives me a mild scolding. She says I should not be so soft; that I should harden myself. But I do not know. Sometimes I think I would rather be taken in occasionally than allow myself to get hard. I do not want to get hard." Then he added:

"There is a class of men for whom I have great respect, men of the cloth." "Is that so? And why?" "They have a bigger job than mine. I am busy with things: their business is the making of men." I had been saying to him that life is not made up of external things: it is an inner matter. We talked then about being ungrateful for the gifts of God—and it was then he said he had great respect for men of the cloth, and so on. After a while I said, "Perhaps representatively I ought to thank you for that compliment." "My compliment? Are you one of them?" I said, "I do not know that there is much 'cloth' different from yours, but I am a minister of the grace of God." We had a lovely time together, and I agreed with him that it is easy to be taken in, easy to be deceived; but that it is better to seek grace of God that we may remain "tenderhearted", that we may have a fellow-feeling for people in trouble. You men who go down to the city, do not get "hardboiled", whatever that means. We need not be foolish, but let us be "tenderhearted".

"Forgiving one another." This, too, is a mutual transaction. I have much to forgive you, and you have much to forgive me. We are none of us without need of forgiveness. There is not one of us who does not need to pray every day we live, "Forgive me my trespasses"—and I hope we are able to say, "as I forgive them who trespass against me." How well it would be if we could once and for all by this Spirit of grace within us, take up that attitude of forgiveness toward people who have wronged us. Wronged us? I know you can make out a case: so can I, a very good case. I know what disloyalty means; I know what treachery means; I know what ingratitude means—as every man in a public position must know, plenty of it. But what is the use of dwelling upon that?

There is Mr. Black, and here, Mr. Blue, both fictitious characters. Mr. Black is a butcher, and Mr. Blue a grocer. Mr. Black owes Mr. Blue a hundred dollars, and Mr. Blue owes Mr. Black a hundred dollars. They each write letters to each other, demanding payment. They get angry about it. Then they go to see a lawyer, saying, "Write that man a letter, and tell him he must pay that hundred dollars." One day Mr. Black and Mr. Blue meet, and at long last they have a little sense. Says Mr. Black; "Blue, I have a hundred dollars charged to you on my books, and this morning I made up my mind I would write, 'Paid', across it." "Black, I had about made up my mind to do the same thing with your account in my books." "That is fine; shake hands. It is a fine morning, is it not?"

Of course! "Forgiving one another." The other man has just as much to forgive as you have. Do not pride yourself that you are the only one.

And always we come to the same standard, the same norm: "Even as God . . . hath forgiven you." That is the most wonderful thing in all the world to me, that my chief Creditor, to Whom I owe a debt I never could pay, forgave me, blotted it out from His books. And not only that, but He has promised me that He will "remember it no more for ever". That is the biggest news in the world, to me, that God has forgiven me. Is it not good news to you, that God has forgiven you—and that is wholly a one-sided matter, what the diplomats would call a "unilateral" transaction. You had nothing to forgive: He had everything to forgive.

But you did not deserve forgiveness: neither did I. "Even as God for Christ's sake hath forgiven you." Shall we ever get over the wonder of that, that we who had sinned to the lowest hell have been so completely forgiven for Christ's sake, that now we are sealed by that Holy Spirit of promise "unto the day of redemption". If thus bitterness is put away from us with all wrath; anger, clamour, evil speaking, and all malice; and we learn to be kind, tenderhearted, forgiving one another, never forgetting that God for Christ's sake has forgiven us—if that be true, we shall find the Holy Ghost dwelling with us all the time, and witnessing with our spirits that we are the children of God.

I pray that as we come to this memorial feast this evening once again, to remember the everlasting love of our Lord, we may come in the Spirit, the Holy Ghost witnessing to us that now all is well; and that we are in fellowship with the Father, and with the Son, and with the Holy Ghost. Amen.

### A Rather Absurd Remark!

The Toronto *Evening Telegram* of February 13th reports Rev. John G. Inkster, D.D., formerly Pastor of Knox Presbyterian Church, as saying that the present war "is bringing Roman Catholics and Protestants closer together than ever." It is difficult to understand how any Protestant in his sober senses could make such a remark. It would be just as true to say that the war is bringing Germans and Italians closer to the British.

The Roman Catholic Church is really a fourth Axis power, with which there can be no peace on the part of those who believe the Bible to be the Word of God. However, we do not think any informed person will take Dr. Inkster very seriously on any subject.

### "What Communion Hath Light With Darkness?"

It has come to our ears that certain persons—with what authority or what purpose, we cannot say—remarked not long since that the Union of Regular Baptist Churches of Ontario and Quebec would soon return to the Convention of Ontario and Quebec; and that even Jarvis Street before very long would be back in what we have been accustomed to call the Old Convention.

We earnestly wish that such reports could be true. Such a reunion, however, would be absolutely impossible without one of the greatest miracles of all time taking place. Perhaps for readers who are not familiar with Baptist history in Ontario and Quebec from nineteen hundred and nineteen onward, let us say, to nineteen-twenty-eight, it may be well for us briefly to rehearse a few of the salient facts.

#### The Ottawa Convention 1919

At the Convention of nineteen-nineteen at Ottawa, we made public protest against the downgrade or Modernistic tendencies in the Convention of Ontario and Quebec, basing our complaint upon the editorial utterances of *The Canadian Baptist*. Our protest was overwhelmingly endorsed by the Convention. Then the Modernists said, "He beat us in the Convention, but we will kill him in his own church." This was reported to us authentically within twenty-four hours of the great Ottawa victory.

The deep-laid scheme came to a head in Jarvis Street in nineteen-twenty-one. Few of the Jarvis Street people really knew what it was all about. They knew as little as the rank and file of the people of Japan know why Japan went to war with the United States; but through those in Jarvis Street who were graduates of McMaster University, the University stirred up trouble, and by the time the issue came into the open in nineteen-twenty-one, the root-cause of it all was so beclouded that few of the people concerned knew anything of the deep-laid scheme of the McMaster Modernists.

It is enough to say that on September twenty-first, nineteen hundred and twenty-one, the Lord gave Jarvis Street a great victory. Following that, three hundred and forty-one members, including nearly all the officials of the Old Convention who were members of Jarvis Street, withdrew. Jarvis Street, however, rapidly recovered its strength. So much so that in the report of the State of Religion to the Baptist Convention of Ontario and Quebec in nineteen-twenty-four, there occurs this paragraph:

"In the Convention as a whole, Jarvis St. church stands highest in the number of baptisms, and without doubt the example of that church in her prayer services and evangelistic preaching, touching pastors and people, has contributed to deepened interest in evangelism in all the Associations."

That year, of eight hundred and thirteen baptisms in all the churches of Toronto, two hundred and fifty were in Jarvis Street. In the report of the same Committee on the State of Religion, as published in the Baptist Year Book of nineteen-twenty-five, of the Toronto Association of fifty-eight churches it says:

"Jarvis Street Church stands at the head with three hundred and fourteen baptisms."

In the statistical report for the same year the total additions in the fifty-eight churches were twenty-one

hundred and sixty-one, of which four hundred and seventy-five were added to Jarvis Street.

#### The London Convention, 1924

But we are not particularly enamoured of statistics—not quantity only, but quality, must be our concern. While the blessing of the Lord rested upon Jarvis Street, we continued our contention for the faith. At the London Convention in nineteen-twenty-four, McMaster University was refused a vote of confidence, and a vote which expressed disapproval of the University's action was passed, and this Editor was re-elected to the Board of Governors. But in nineteen-twenty-five Professor Marshall, a Modernist of the Modernists, was imported from England in order to re-open the controversy and recover the ground that had been lost at the Convention in nineteen-twenty-four.

#### 1924-1927

That controversy raged until nineteen-twenty-seven, in which year an Amendment to the Constitution, authorized by Bill in Parliament subject to the Convention's approval, was adopted, after which a resolution was passed, moved by Rev. Bowley Green, seconded by Rev. M. F. McCutcheon, in the following terms:

"WHEREAS an organized campaign that creates division and discord and seriously interferes with the work for which this Convention exists, has been carried on for some time among the churches of the Convention,

"AND WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders,

"AND WHEREAS an organization calling itself the Regular Baptist Missionary and Educational Society of Canada, has been formed, which carries on work in opposition to or in rivalry with the work of certain Boards of the Convention, and thus diverts the support of our churches from our Convention Boards, while at the same time full status in this Convention is claimed for churches supporting that organization;

"BE IT RESOLVED that, in the opinion of this Convention, such churches as have, by resolution or otherwise, identified themselves with such campaign or support the aforesaid organization, should therefore be considered as being not in harmony and co-operation with the work and objects of this Convention."

The next morning this principle was applied to Jarvis Street in a resolution moved by Rev. W. C. Smalley, Ottawa, and seconded by Mr. Harry Stark, as follows:

"Be it resolved that in the opinion of this Convention the conduct and attitude of the Jarvis Street Baptist Church, Toronto, are not in harmony and co-operation with the work and objects of this Convention, and that the said church shall cease to be entitled to send any delegates to the said Convention."

The next year resolutions in the same terms were passed in respect to the following churches:

Stanley Avenue Baptist Church, Hamilton; Shenstone Memorial Baptist Church, Brantford; Long Branch Baptist Church, Long Branch; Dovercourt Road Baptist Church, Toronto; Annette Street Baptist Church, Toronto; Christie Street Baptist Church, Toronto; Baker Hill Baptist Church, Whitchurch Township; Second Markham Baptist Church, Markham Township; Forward Baptist Church, Toronto; Fairbank Baptist Church, Fairbank; Grace Baptist Church, Toronto; Waverley Road Baptist Church, Toronto.

The Union of Regular Baptist Churches was formed in nineteen-twenty-seven, following the Convention which excluded Jarvis Street. This Editor did not take the

initiative in forming the Union, but of course he approved. The Union was formed with approximately one hundred churches that withdrew from the Ontario Convention. Since that time some of the one hundred have withdrawn from the Union, but ecclesiastical history shows that that always follows a new movement. Those withdrawals, however, were not on the ground of disagreement on biblical principles, and we have ever felt that there is no good reason why at some time there should not be a coming together with the Union of Regular Baptist Churches, of all the churches which withdrew from the Old Convention. No vital principle divides them, and no principle would be compromised by such a union. But in respect to the Old Convention, it is quite another matter.

#### "The Old Convention" To-day

A year ago last summer a member of a certain Board of the Old Convention was in Jarvis Street Church, and after the service expressed regret that the separation should ever have taken place. We told him then that such a disruption would never have taken place if it had not been for the bitter, vicious and implacable Modernist, the late Dr. Frank Sanderson. It was he who corrupted the life of McMaster University, and disrupted the Baptist denomination. But it is much easier to pollute a stream than to cleanse it; much easier to sow tares among the wheat than it is to purge the soil of all the evil seed. The Board-member to whom we have referred told us then that the Old Convention was establishing no new churches, and was closing up many of the weak ones. We ventured to say something to this effect, that the Convention of Ontario and Quebec had passed resolutions approving a man who had been applauded to the echo when he said that he regarded the authority of science as greater than that of Scripture; and when he virtually mocked at the idea of an expiatory atonement. Our friend then remarked that he remembered distinctly we had said years ago that it would not be for some years that the bitter fruit of McMaster's Modernism would come to maturity. But now he admitted that the Denomination was beginning to reap as it had sown. On more than one occasion we had said, in one way or another, that the evangelical momentum generated by the scriptural ministries of the past would continue for some time; but as man after man retired from the service, and little by little the ranks were filled up by the product of McMaster University, the effect of Modernism in that institution would begin to show itself.

But we had pointed out too that there were still many evangelical churches. We insisted throughout the controversy that ninety-five per cent of the churches were doctrinally sound, and ninety per cent of the ministers. The late Dr. Farmer, then Dean in Theology, challenged the accuracy of our statement. We believed it then: we believe it now. But a church will not long maintain its evangelical standards when the pulpit is occupied by a Modernist. Many of the students of earlier years came from those evangelical churches, and notwithstanding the Modernism of the class-room, because they had been biblically taught, proved immune to the infection. But as year by year the churches themselves decline in evangelical testimony and fervour, the students going from such churches will not have been inoculated with the biblical teaching which is the only antitoxin for

Modernism; and so with the passage of time the spiritual declension will become more rapid and more complete.

#### McMaster's New Chancellor

Now we have before us the text of the address of the new Chancellor of McMaster University, Professor George P. Gilmour. It was delivered on the occasion of his inauguration as head of that institution. One would suppose that on such an occasion, if the Chancellor had any conviction of evangelical truth, it would find expression. McMaster was established as a Christian school of higher learning. It was designed primarily to provide a university education under Christian auspices for all who desired it; and still more specifically to provide a source of ministerial supply.

We have read Chancellor Gilmour's inaugural address with attention. He took as the text for it a saying by Sir Henry Wotton, written in sixteen hundred and twenty-four, in his, *The Elements of Architecture*. The sentence was: "Well building hath three conditions: Firmness, Commoditie, and Delight." Then he said: "I venture to play with this sentence because of its suggestiveness, and I do so the more confidently because it never got its author into trouble."

We do not complain of his facetiousness at that point, although it may be suggestive of the general attitude of appeasement which McMaster has long assumed toward Modernism. There is nothing in the address to review. No one by the wildest stretch of the imagination could say it was distinctively Christian. He does speak of a Canadian Senator, referring to Mr. McMaster, as having made possible "a Christian school of learning." But from beginning to end the name of Christ is not mentioned, nor is even the existence of the person of Christ assumed. It would be an exaggeration to say there was any poison in the address: there is no poison; neither is there anything else. It is as intellectually weak as it is devoid of biblical quality.

If those who are charged with the responsibility of training recruits for the Navy in the various duties of seamanship, from navigation down, had nothing more clear or positive to teach in respect in their science than the new Chancellor of McMaster University has to teach in respect to the Christian religion, there would be little hope of our winning the war. And we cannot see that there is any prospect of anything but ministerial cyphers—if indeed there are ministerial candidates at all being produced by such leadership. When we laid down the address we could not help exclaiming, "How are the mighty fallen, and the weapons of war perished!"

#### No Prospect of Reunion

With this in view, we see no prospect of any closer association of the Union of Regular Baptist Churches with the Baptist Convention of Ontario and Quebec. We said at the outset that nothing short of one of the most stupendous miracles could effect such a reunion. That miracle would be such an evangelical revival as would lead the Convention of Ontario and Quebec to rescind every one of the resolutions passed at their Conventions respecting Modernism, from nineteen hundred and twenty-two forward; and the passing of a resolution expressing regret that a religious Convention had ever offered such insults to the name and the Word of the Lord. If and when that were done, the Convention would then have to purge McMaster University from

top to bottom, or else cut it adrift like a derelict, and let it find its place with other educational institutions of the sort, stuck fast in the sands of unbelief and worldliness, calling itself a ship but going nowhere.

#### Disruption Regretted

We have always regretted the disruption in the Baptist denomination. No living man—and no man living when the controversy began—did ever value Christian fellowship more highly than this Editor. Nor did one of them ever have a more passionate love for the Baptist denomination as being representative of a group of New Testament churches exalting the Lord of the Word, and the Word of the Lord above all other considerations. We took our stand then because we believed absolutely in the divine inspiration and supreme authority of the scriptures of the Old and New Testaments as being the very Word of God, constituting the record which God has given to us of His Son. We loved the Baptist denomination much, but we loved the Bible and the Lord of the Bible more—hence we parted company.

#### Jarvis Street and "The Old Convention"

As to Jarvis Street Church: we cannot guarantee what Jarvis Street Church will do when we are removed from the scene of action. But we write it now in order that it may be on record: after having put nearly thirty-two years of service into the church which has become an evangelical lighthouse whose light has shone to the uttermost parts of the earth, we say that we would rather see Jarvis Street in ashes and cease to function as a church altogether, than that it should ever become a place from the pulpit of which men would be taught to disbelieve the Bible as the Word of God. Unless and until such time as the Old Convention repents of its wickedness in lauding the man who mocked at the Word of God—and it is no exaggeration to say, even at the blood of Christ as the blood of expiation—and either separates itself from the spring of religious poison known as McMaster University, or purges it, we hope the day will never dawn when Jarvis Street Baptist Church will consent to reunion with the Baptist Convention of Ontario and Quebec.

#### Still Many Sound Churches

Let it be understood, however, that we do not mean to say that all the churches in that Convention are similarly tainted. We do not believe it. We believe there are many churches in the Old Convention, who do not belong there. The Convention has had to find many of its ministers, from other sources than McMaster University; and in spite of their nominal association with the Old Convention, we have no doubt that many of the ninety-five per cent of the churches of the Convention which we once contended were sound, are still sound—or at all events there are hosts of members in those churches who are still sound. With those churches that stand for the gospel of the grace of God, we are not out of fellowship. Nor are we out of fellowship with the individual members and ministers of such churches who still believe the truth. We have been speaking of the Baptist Convention of Ontario and Quebec as an official body dominated by the influences which obtained in nineteen hundred and twenty-seven; and which, so far as we know, still control that organization. With that, we have no more communion than light can have with darkness.

## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 11 March 15, 1942

OLIVE L. CLARK, Ph.D. (Tor.).

### DAVID'S LAMENT

Lesson Text: 2 Samuel 1.

Golden Text: "How are the mighty fallen, and the weapons of war perished!"—2 Samuel 1:27.

Reading: 1 Samuel 31.

#### JUNIOR CLASSES:

Teachers of younger scholars would find it profitable to devote the time to a review of some of the important points in the character and career of Saul or Jonathan, such as: Saul's good beginning (1 Sam. 10); his self-will (1 Sam. 13:1-14), his incomplete obedience (1 Sam. 15), his jealousy of David (1 Sam. 18:8-16), Jonathan's bravery (1 Sam. 14:1-23) and his friendship with David (1 Sam. 18:3-7; 20:1-42).

#### SENIOR CLASSES:

##### I. The Tidings of the Battle—verses 1 to 16.

The ascension of a new king to the throne is always an event of moment in the life of a nation. David had been anointed king some years before, but only a few knew that he was to be Israel's ruler (1 Sam. 16:1-13). In the weeks to come we shall be studying the reign of King David, and it is fitting that the Divine order of events leading to his ascension should be understood.

News of the defeat of Israel and the death of the king reached David at a time when he was elated because of his recent victory over the Amalekites (1 Sam. 30:1-20). Life is indeed "chequered shade and sunshine"; we are frequently called upon to carry the palm of gladness in one hand and the branch of the willow of sadness in the other (Lev. 23:40).

The attitude of the messenger betokened the nature of his tidings. The Jews showed their sorrow by rending their garments (Gen. 37:34; 2 Sam. 3:31; Joel 2:13), and indicated deep humiliation by earth or ashes sprinkled on their heads (Josh. 7:6; Job 42:6). The Christian should take the message of the Gospel to needy souls in an appropriate manner, being ever humble and sympathetic (Isa. 52:7; Rom. 12:15; 1 Cor. 9:19-23; 1 Pet. 5:6).

This messenger showed kindness and tact in preparing David for the shock by rehearsing the least distressful items of news first, and leaving the heavy tidings till the last (1 Sam. 4:17). The servant of the Lord requires wisdom and tact (Matt. 10:16; 2 Cor. 12:16; Col. 4:5).

David questioned the messenger closely until the whole sad story of the death of Israel's king had been disclosed (1 Sam. 13:7-13; Matt. 10:26, 27). Saul was hit by an archer and sore wounded. He fell upon his sword, but did not die immediately, as the armour-bearer thought, and raised himself on his spear. He then urged the Amalekite to put him to death. Thus, the word of the Lord concerning Saul's rejection was fulfilled (1 Sam. 13:13, 14; 15:26-28). Every word of God is true and faithful (1 Kings 8:56; Psa. 119:86, 138, 160). Just as surely as men persist in wickedness will they be compelled to bear their punishment (Psa. 9:17; Ezek. 18:20).

At first thought it seems strange that the Amalekite who had been involved in the death of Saul should take the news to David himself. Possibly he thought that the young warrior, who had suffered so much because of the unreasonable jealousy of Saul, would be relieved to know that he no longer need remain in hiding. Surely the messenger had not counted on the loyal love of David for the Lord's anointed, unworthy though the king had been (1 Sam. 10:1; 24:6; 26:9). Likewise, great David's greater Son is full of grace and compassion for those whom God has chosen for His own (John 17:6, 12; Rom. 5:8).

##### II. The Song of the Bow—verses 17 to 27.

David did not rejoice when the death of Saul left the way open for him to ascend to the throne. There are some selfish souls who care for nothing or nobody, so long as their own interests are advanced. They do not scruple to climb the ladder at the expense of others (Esther 3:5, 6; Rom. 12:10). David was ambitious, but he was willing to wait patiently for the unfolding of the Lord's purpose concerning his life. Young people should be encouraged in worthy ambitions, and at the same time they should be exhorted to make the glory of God their chief aim (1 Cor. 10:31; 2 Cor. 5:9; Phil. 1:20).

David asked the people to join him in lamenting the death of Saul and his sons. He bade them teach the children of Judah the song of the bow (verse 18, Revised Version; Exod. 15:1-19).

Saul and his sons were described as "the beauty of Israel" ("Thy glory, O Israel"—Revised Version). David did not recount the insolence, the cruel jealousy and the hatred which the late king had displayed, but in love forgave him freely. In a similar manner Jehovah called Israel "my glory" (Isa. 46:13; 62:3). He did not behold the ungodliness of Judah, but covered her with His own splendour and excellence (Num. 23:21; Ezek. 16:11-14; Mal. 3:17). Our Saviour is pleased to accept believers in the Beloved One, and to cover them with the spotless robe of His own righteousness (Eph. 1:6; Rev. 19:7, 8).

The kind Christian will cover the faults of his brother; he will not spread abroad the news of the downfall of another (Matt. 7:12; 1 Pet. 4:8). To do so is to give the enemy an advantage (2 Cor. 2:10, 11). The enemies of Israel would have rejoiced to hear of the loss suffered by the people (1 Sam. 31:9; Micah 1:10).

The mountains of Gilboa were cursed, because there the shield of Saul had been polluted. The earth, which was cursed when man sinned, will one day be renewed, when man is fully redeemed from sin (Gen. 3:17-19; Rom. 8:19-22; 2 Pet. 3:13; Rev. 21:1).

David's lament for Jonathan was not a formal song of mourning for the son of the king, but it was the utterance of deep sorrow for the passing of a friend (1 Sam. 18:1-3; 20:17, 41, 42). The tender friendship between David and Jonathan had been a source of mutual comfort and strength. A true Christian friend is a gift from the Lord and a blessing of inestimable value (Prov. 17:17; 18:24; 27:6).

Saul and Jonathan had been mighty warriors; they had been courageous, strong and brave. David described them as "the weapons of war" (2 Kings 2:12). The strength of a nation does not consist in swords, shields and bows, or in tanks, guns and planes, but the real power of a nation is its manhood and womanhood.

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