

# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit

### The Shadow of a Great Rock in a Weary Land

Sermon preached on the occasion of Dr. Shields' Fortieth Anniversary as Pastor of Jarvis Street Baptist Church by Dr. Robert McCaul, of Brooklyn, New York, Sunday evening, May 14th, 1950.

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isaiah 32:2.

#### A Notable Occasion In An Historical Church

ON SUCH an important occasion as this, I feel that a great many of you have come, not only to see Dr. Shields, but also to hear him, and it was with some difficulty that I was persuaded to even try to fill the pulpit, I shall not say, take his place, on this anniversary occasion. We have all been looking forward to it, some of us before Dr. Shields knew that there was going to be any commemoration. The church has been in an attitude of expectancy about this occasion as one of the very important events in your history, and that in a church that is not altogether unused to having important events and being very much in the limelight. I am sure that if there is any sag in the meeting tonight, and it is difficult when such a high note has been struck in the Conference preceding, and with all the interest that has been manifest, it is difficult to maintain such a high level, but I can assure you that if you will come tomorrow night to hear Dr. Philpott that it will be a splendid climax to a very wonderful week. How fitting it is that on the very day, May 15th, when Dr. Shields began his pastorate here in 1910, that tomorrow night on May 15th we should have with us Dr. Philpott. I am personally looking forward with eager interest to hearing this splendid man of God. It is many, many years since I have heard him, and on every occasion when it has been my privilege so to do I have received a real blessing. Certainly he will speak to us, both with knowledge of what has been happening in the last forty years, and with great ability. He has known Dr. Shields longer than it has been my privilege to know him, although I have known him longer than I want to confess to, longer than those roses number, that Mrs.

Shields is going to get. But in those days he didn't know who I was, and I always had a sort of habit of avoiding the custom of some young men who rush up to the supposedly great to let them know who they are. I always looked at Dr. Shields at a distance, and greatly enjoyed his ministry, but never thought of trying to make myself acquainted with him. If I had known in those earlier days what a gracious man he was, how kindly he dealt with his brethren who had not yet attained a conspicuous place, I think I would have ventured to make his acquaintance. I remember hearing Dr. Gordon of Winnipeg say that he had on one occasion listened to a great lecturer in Chicago and thought he would go and introduce himself, so he went up and said, "I'm Dr. Gordon of Winnipeg," and the great lecturer said "O yes, let me see, Winnipeg is somewhere in the west isn't it?" and he said that after that he decided he would never risk going up to another great man. But I feel that I paid a considerable price for my timidity and shyness and I wish now that I had known Dr. Shields intimately in the earlier days, but I count it one of the rich privileges of later years to have come more intimately in touch with him. Of course all of us have been in close touch with him since THE GOSPEL WITNESS began to be printed.

#### A Lustrous Forty Years

I also thought that I might look up the significance of the number "forty" in the Scriptures, but like many other things, you find the hour has arrived without having had the opportunity to do so. I do remember that it is a number of considerable significance in the Scripture—forty years in the wilderness, and the life

of Moses was divided into three periods of forty years; and afterwards the forty days' fasting (that is days, not years), but I couldn't help but think tonight that, inasmuch as Dr. Shields has a long way to go yet before he reaches the eightieth milestone, it is good for us all to remember, and for him also, that Moses didn't begin his life work until a period quite a long distance beyond where he has arrived tonight.

This Church was a very famous church before Dr. Shields came to it. We used to hear a good deal about it, but it would certainly be within the bounds of truth to say that the lustre that he has cast upon this pulpit and upon this church practically puts into eclipse anything that had preceded, although comparisons are supposed to be odious. But his regime has become, and will be in the days ahead, the measure of the grandeur of the Jarvis Street Baptist Church. A record has been set that will make it a symbol of its great days in the past, and it will also be a symbol of the hopes that Jarvis Street will entertain concerning its career in the future.

#### Jarvis Street Another Palm Tree

I was thinking this morning, as I came to the service, having read in connection with Mothers' Day something of the story of Deborah, the peculiar way in which the location of "her court" is indicated in the Scripture. In the fourth chapter of Judges they go into geographical detail to tell us exactly the place, "under a palm tree, between Bethel and Ramah" and in the territory of Ephraim the exact spot where Deborah judged Israel, and where the people from all parts of the Holy Land came to her for advice. It came to be known, perhaps was before known, as the Palm Tree of Deborah, and as she entertained one visitor after another and counselled with them, the first woman whom God selected to be leader, teacher and a deliverer for her people, the great patriot, something flashed out of her soul into the soul of those who came in contact with her, with the result that it started the revolution that resulted in the deliverance of her people from a long-time oppression. And it says that under the palm tree the people came to Deborah to receive her counsel and her guidance. I couldn't help but think that, in the future history of the Christian Church, we have here on this corner a sort of Baptist Palm Tree, under which another servant of God has received visitors from all walks of life, and has counselled with them, and has imparted to them something of the greatness of his own soul, and has, as a result, done much to deliver the people of God in these days, when in so many places they have been brought into bondage. It has become a mecca to which people of all walks in life have repaired that they might converse with the pastor whose forty years' pastorate we commemorate tonight.

I often hear of it in Brooklyn, it is still a tale very much told as you get in the region of the old Plymouth Church where Henry Ward Beecher had his notable pastorate. The people there still like to tell about the occasion in which Lincoln, in the days of the Civil War, when he was buried in perplexity, and when his heart was bleeding with anxiety to know what steps he should take, made a trip from Washington to Brooklyn that he might seek out the fellowship of Henry Ward Beecher and receive his counsel and his guidance in what was undoubtedly one of the darkest periods of Lincoln's

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life. But Plymouth Church has nothing on Jarvis Street Church in this respect. There have been Prime Ministers come to consult with the minister of this Church; there have been people of all sorts of ability and mentality, who have looked here for guidance. The name of Jarvis Street has become a household word in almost all the well informed Evangelical circles, and Jarvis Street and Gerrard is as well known as the palm tree of Deborah was in Palestine.

#### Congratulates Church

I feel like congratulating the Church for the splendid program that has been put on commemorating this event, and that you haven't allowed this occasion to pass unobserved. It is all right for Dr. Shields to forget it, but it would have been a very sad thing if the church had forgotten it, which I am sure they could not have done. Nevertheless, it reflects to the credit of the church that this act of thoughtfulness has been manifested, for we know how easy it is to take things for granted if they come to us day by day. I suppose that the sunsets at which we just take a glance and then look away from them again—supposing that we didn't see a sunset for the next ten or fifteen years; suppose we had never seen a sunset; suppose we had only met people who had once seen a sunset and they had told us about it, how we would listen to those who had had that experience. And if we were told that another sunset was going to take place in twenty years we would hope that we might live to see that which was such a rare spectacle in the world, and we would stand in awe of it. But seeing it every night, of course oftentimes we have very beautiful sunsets without looking at them. It just isn't in the capacity of human nature to respond continually to the same stimulus and give energetic expression to our appreciation. If there had been no commemoration tonight, if the church had not stopped to recognize this occasion, it would not necessarily have been any indication of lack of appreciation for your pastor, for the fine, solid, sympathetic support would have been there, all the same, although not formally expressed.

When you are in a pastorate a certain length of time you do not care whether the people say each time "That was a fine sermon" or not. You have their love and loyalty, and you do not expect them to be expressing it on every occasion. Nevertheless, there are certain seasons when it is very nice so to do, and certainly on the fortieth anniversary it is fitting indeed.

I remember Dr. Goodchild in the Central Baptist Church in New York said that when he came to his twenty-fifth anniversary nobody seemed to notice it; no one thought about it, but a man who had come from the south and joined his church just two years before, he thought about it, and a suitable celebration was arranged as a result. It wasn't that this man from the south was any greater friend than those who had been there for the twenty-five years, just that the situation was new to him. He called attention to it, and all the church turned in and made it a great celebration.

I remember hearing that great preacher from Philadelphia, Russell Conwell, some time ago speaking about how easy it is to live with great people and rather forget the privileges that come to us, and he said that when he was a reporter on a paper he was sent to interview James Garfield, who had been President of the United States. He went up in trembling to have this interview, and rang the door bell where Mr. Garfield lived, and didn't get any response, so he went to the neighbour's next door. The neighbour said, "O, you're looking for Jim, are you?" He called to his wife and said: "Is Jim home yet?" He was only "Jim" to his next door neighbour, but he was "President Garfield" to the people of the United States. When you visit Mount Blanc the people who have not seen it before, gaze with wonder at it; but the people who live under its shadow are not conscious of the grandeur under which they live, and the privileges that are theirs.

#### Not Idolatry But Duty to Posterity

Well, I suppose there may be some who will say that I am on the wrong track tonight in calling attention to these things, and that we tincture the service with idolatry when we keep up on this strain. I have duly considered that, and have tried to avoid anything which would, in any sense, grieve the Spirit. After weighing the matter, however, I think I have come to an understanding with the Divine Head of the Church, as to the fitness of this, and feel that I have a message in this particular direction, and that I am not departing at all from the Gospel, in saying some of the things which are upon my heart at this time.

Paul had some detractors, in fact had them in plenty did he not, because of the very nature of his ministry, and oftentimes Paul was obliged, in the absence of friends saying it for him, to put up a defence of his own in order to answer a good many things that were said about him. I think it was not that Paul cared for his own reputation, or his own standing so much, and perhaps would never move to his self defence, except when it reached the point where that defence was necessary in order to safeguard the message which was dearer to him than life. But there are times when you must speak well of the messenger, and praise the messenger, if you are to protect the message and give it as much currency as it is possible to give it. We have been told that there came a time in the Protestant Reformation when loyalty to Luther was tantamount to loyalty to truth, that if you did not come to the defence of Luther you failed to come

to the defence of truth, because this man had so worked himself into the movement, had so become a part of it, was so necessary to it, that if you were fond of the truth you must also speak well of Luther. And I have found that oftentimes the message will be hurt if the messenger be discredited, and if we are forced to say some of the things we do, and seem sometimes to repeat it, then the only thing we can say is that the detractors are responsible for it, they have forced us into it. Luther said that he didn't intend to do a great many things that he did in the Reformation, but when his enemies assaulted him, and he was obliged to answer, it led him from one step to another, until he found himself in the throes of the Reformation, and that as a result of these assaults of darkness upon him God overruled it all, and the Reformation became a fact.

#### Men "Whose Conscience Was Their King"

I was looking at an announcement of some books that are published—some of the old books that have been out of print—I have been trying for some time to get a set of Commentaries by a man by the name of Trapp, recommended by Spurgeon. He said that, in many respects, he got more refreshment from Trapp than from anybody else. It aroused my interest, and then he ends up by saying "O, rare John Trapp!" and I have been trying to find them for a long time. The other day a leaflet came to my desk saying that they had one or two volumes of John Trapp, so I even called them long distance telephone, lest somebody else get ahead of me, and asked if they might be reserved. The one who was selling them said "We also have three volumes of Calamy, which give the story of the two thousand ministers who were excluded from the established church, in the days when they were fighting that great battle of non-conformity. He put those three volumes in. I do not know that I shall ever have time to read them all, but I have read some of them already. In them the author feels that he is serving the Kingdom of God by telling the story of the men who, for conscience sake, during that stirring period in the history of the Christian Church, stood rock-like against every effort that was made to crush their resistance; men who, for conscience sake, were willing to give up their living and their parsonages and their prestige, and all that men in this world count comfortable, and were turned out, two thousand of them, men of whom the world was not worthy. And the author says "We will do an injury to posterity if we allow the works of these men not to be known, or if we allow what they did to be forgotten by those who come afterwards." And is it not true, is it not part of our duty, do we not read Foxe's book of Martyrs, where we have the story of the men who, in other generations, fought and bled and died for the Christian Church? You never find anybody objecting when we defend a hero of old. You can dig up Gideon and parade him before a congregation, and never get any criticism for that. You can speak about Deborah; you can talk about Isaiah; you can speak about the heroism of Paul; you can talk about the days of Luther—nobody ever disagrees. But somehow or other, when you come to the defence of one who is fighting the battle in our present day and generation, and the only one that needs the defence, because these others have all entered into their reward, and are beyond the slander of tongues, when you come to the defence of one who, at the present moment is fighting the battle of righteousness and the battle for the faith,

somehow or other that is supposed to be something that a minister shouldn't do, whereas it is the very thing he ought to be doing. It is perfectly idle to come to Luther's defence after he is dead, but the time to appear is at the nexus of the battle, and to, at least, stand beside those who, taking the shock in their own body, are purchasing liberty for us at a very great price.

There is one charge that might have been made against the occupant of this pulpit, which if it had been made, his friends would have found it difficult to deny. We wonder indeed that he has never been charged with arson. It is an undeniable fact that on more than one occasion in the past forty years he has set fire to public sentiment on great issues.

#### Controversy May Be Truth in the Making

I know it is not necessary to calm the nerves of this congregation, and to assure you that nothing serious is happening to the Kingdom of God when we are thrust out into days of great controversy. One of the brilliant students in the graduating class (and they are brilliant men who went out from us a little while ago, almost too brilliant for me as a tenderfoot professor. I said to Dr. Shields, "Why did you have to have a graduating class so blessedly brilliant? They made me burn the midnight oil.") One of these students said, "I like to hear a religious discussion and get different viewpoints." He said, "If you always hear from somebody else exactly what you have already learned or already know there is no progress in it," and he used a very felicitous phrase; he said, "in these friendly discussions," (controversy, if you will, but kept in the spirit of Christ,) he said, "That is truth in the making," and it is. You do not need to be tremulous about these great issues being aired. Christianity is not fearful of having the light turned on. I jotted this down. This is my own—I didn't get this from any book. I said, "Dr. Shields, in his pastorate of forty years has dealt with present day problems, not with the problems of the Tribulation." I think that is pretty good for one just graduated from the Seminary. (Laughter). That is my own. I put another one down beside it as I was reflecting on this thing. This is mine too. I said, "The soul of the Baptist denomination survives in Shields." I think that is true.

For various reasons I gave a good deal of consideration to what our text should be tonight. I thought of a good many passages of Scripture that might be suitable to such an occasion as this. I thought, for instance, of the words used by the Prophet Isaiah—"How beautiful upon the mountains are the feet of them that publish peace; that saith unto Zion, Thy God reigneth." I thought of the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith." but I said, "That will not do, because his fight isn't anything like finished." That is all right for a martyr, but a martyr is a dead one, and the pastor is far from that; so that text I had to put aside. Finally my mind was directed to a verse which you will find in the thirty-second chapter of Isaiah. I do not want to make the audience uneasy, to think that I am just now beginning to preach. I am half through. (Laughter).

#### A Spirit of Deep Slumber

The thirty-second chapter of Isaiah: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." There is

a striking resemblance, I think, between the days when Isaiah wrote this wonderful text and the days in which this ministry has been exercised. He apparently wrote them at a time that we may speak of as a period of spiritual reaction, or of spiritual exhaustion. The brilliant days in the earlier part of the reign of Uzziah had been followed by days of apostasy and spiritual lassitude. It was a time when it would seem as if God had put, as Isaiah himself says, a deep slumber upon the people of his day, so that they were drugged into a kind of insensibility, and almost as if the period in which they lived, that as a person becomes weary and tired and has to sleep a long time after putting forth great physical energy, so there does seem to be sort of a law in the spiritual world that, after a great era, a great age, a great time of brilliance in spiritual things, there is apt to follow upon it a period of lassitude, in which it is very difficult indeed to get spiritual response; in which it is difficult to have an ordinary, successful ministry; in which the people seem to be the victims of this profound slumber that is allowed to come upon them, that closes their eyes and stops their ears, makes their heart unresponsive, so that Isaiah had to stand up continually warning people, though unheeded. They could not see the dangers which he very clearly saw; continually trying to get them out of the mesmerism, the obsession they had to go down to Egypt and make an alliance. He was all the while treated as if he were not even patriotic, as if he were almost the enemy of his country for sounding the alarm. We wonder how it is that people can pray without being persecuted, but when they sound the alarm they are regarded as dangerous elements in human society. Isaiah had the spectacle of seeing his people, after they had dropped into their apostasy, after they had gotten away from God, and after they began to face emergencies in their national life, putting their whole reliance upon Egypt, and you have a very tragic picture when you see Isaiah pleading, that instead of putting their trust and their confidence in an alliance that was bound to bring them to calamity, that they should put their trust in that which had constituted Israel's greatness in the days gone by.

We can imagine something of the horror felt in the soul of this most sensitive of all God's prophets when he saw the leaders of his people pass from reliance upon God to negotiate an alliance with Egypt—the very nation from which God had delivered them in the Exodus. This atheistic Egyptian policy ripens into an embassy moving in wagons laden with Judean treasure to purchase the false and treacherous friendship of a braggart nation loud to promise but impotent to perform. Blind unbelief could scarcely go farther, or more insolently announce its contempt of faith in God. The prophet watches with weeping that deluded embassy plodding painfully through the drifting sand and murderous heat of the great and terrible wilderness energized as only men gone wrong can be energized, undeterred by snakes and lions in their mad determination to enter into a covenant with their former taskmasters. What a picture of civilization delivered in one generation by godly fathers, led back into slavery by ignoble sons rushing headlong to make a covenant with death!

#### Good Men the Only Hope of Society

As Isaiah reflected upon Moses leading the people out, and now witnessed the sad spectacle of ignoble leaders rushing back to Egypt, he would see how indispensable

are godly men to the welfare of human society. In the midst of this gloom his hopes were doubtless revived as he saw the new king Hezekiah manifesting reliance upon God, instead of putting his faith in an alliance with Egypt. He sees the hope of mankind in the emergence of great and good men. Only better men can make a better nation. This is rightly spoken of as Isaiah's philosophy of history. Tennyson expressed it by saying, "In God and godlike men we put our trust." "Good men are the Chariots of Israel and the horsemen thereof." Biography is the key to history. Great men are not the whole of life, but they are the condition on which the whole of life depends. Without them the rest of the race is bewildered and leaderless. A good man with vision and ability to make other men see what he sees is God's best gift to any people. The one man Moses is worth half a dozen Empires on the Nile. Plato teaches succeeding generations to think. A hundred poets tune their harps by Dante's. God shows the value he puts upon great men by preparing for them through their ancestors. The ground slopes, as Hillis says, through a hundred years up to the mountain minded man. To produce the mentality of Emerson seven generations of University men precede. When God would save the world He became incarnate in a man. When He judges the world at last it will be by "that man Whom he hath ordained."

#### God's Gift to Jarvis Street

God has been pleased to give this church such an outstanding leader. I am not surprised to find a deep and ever deepening appreciation and thanksgiving for such a favour. This must indeed be a day of precious memories for the multitudes that have gathered to these services on this loveliest of spring Sundays.

Speaking on an occasion somewhat similar to this the renowned Dr. Chalmers of Scotland spoke of the incumbent of a pulpit through a long pastorate as one who had become the spiritual father of his people, who had been used of God to awaken their spiritual life and then to nourish it by sharing his own mental and spiritual wealth by imparting his own moral earnestness — by eagerly desiring to plant his own deep convictions in their souls, opening their eyes to behold wondrous things out of God's law; guiding them in their devotions; clearing away perplexities and difficulties, until they come to associate with their pastor's voice many of their most pleasing and hallowed associations and the memory of delightful sabbaths when he had conducted their souls to the gates of Heaven.

Such has this good minister of Jesus Christ been to this people; and not to this people only, but to the limitless parish he reaches through the written word. He has, in days when so many Christian institutions have been swept away by tornadoes of unbelief, retained this place as an hiding place from withering winds; as a covert from tempests that have upturned the roots of many a tree of life, and overturned many strong foundations. In lands distant and near may be heard the sometimes rushing torrent, and sometimes the pleasing murmuring rivulets of THE GOSPEL WITNESS in dry and thirsty lands; and with Luther-like firmness he has been unmoved and unmoveable as the shadow of a great rock in a weary land.

An American visitor was being shown through the school in England where generations ago little Arthur, on his first night among scores of boys, dared to kneel

at his bedside to say his prayers. When some bully tried to scare him with ridicule and other interference another big fellow came to the defense of little Arthur by hurling his boot at the head of Arthur's tormentor, exclaiming while he did so: "If any other fellow here wants to get my other boot he knows what to do to get it." The headmaster showing the American visitor the room where this took place remarked, "It has been easier for little boys to say their prayers here ever since that boot was shied at the bully."

When I was leaving last Monday friends at my house asked if they could help me before going. I told them I had everything needed except more preparation for this Fortieth Anniversary sermon. They expressed regret that in this they could render no assistance. A little later, however, one said: "Dr. Shields is a great man is he not?" When I replied in the affirmative they said, "And he has made some enemies has he not?" I told them it seemed to me I had heard of one or two who might be so described. Then they told me they had a book of quotations and would look under the title "Greatness". They did so, and handed me this sheet from which I venture to quote without having much time to evaluate it. But here they are:

1. "He fails who climbs to power and place up the pathway of disgrace. He fails not who makes truth his cause, nor bends to win the crowd's applause. He fails not, he who stakes his all upon the right, and dares to fall."
2. "And for success, I ask no more than this, To bear unflinching witness to the truth."
3. "He makes no friend who never made a foe."
4. "O, blessed is that man of whom some soul can say, 'He was an inspiration along life's toilsome way, A well of sparkling water, a fountain flowing free, Forever like his Master, in tenderest sympathy.'"
5. "Earth knows a little — God the rest."

Pretty suitable, don't you think? Makes me feel that from now on I will send others in search of material I have hitherto laboriously sought for myself.

And while dealing in quotations I want to read you another poem which I think ought to be read here tonight. It will serve to introduce the concluding remarks I wish to make in the message this evening, remarks for which all that precedes was intended to prepare.

#### I MUST GO ON

I must go on, my hand is put unto the plough,  
The wind blows cold, the sluggard leaves the sod unturned,  
Nor care that in the time of harvest he must beg;  
But I have seen a ploughman spite of wind and snow  
Plough an unbending furrow to the end,  
And ceaseless in his toil break up the fallow ground,  
And through the mist and murk of unpropitious days  
Lay up in store the summer's golden harvest joy.  
That Ploughman is the Master of my soul;  
Therefore, in spite of storm and stress  
I must go on.

I must fight on, I have in conscience drawn the sword,  
The fight is hard, the armed Ephraimites may flee  
And fill the streets of Gath and Askelon with mirth,  
But I have seen a Warrior take the field alone,  
Unsheath His sword against infernal foes,  
And with undaunted soul cut through the serried ranks,  
And though forsaken of the men He came to save  
Pour out His blood to win a victor's crown.  
That Warrior is the Captain of my soul;  
And I, though I should stand alone, like Him  
I must fight on.



And I must love, my heart no longer is my own;  
 The world allures and fickle hearts may turn aside,  
 Nor care though ashes mark the place of yester's flame;  
 But I have seen a Lover spite of scorn and hate,  
 Love through an agony of blood and tears,  
 And ceaseless in His love for e'en His enemies  
 Lay down His life forsaken of the earth and sky,  
 And rising win a bride and ring the marriage bells;  
 That Lover is the Lover of my soul.  
 And I unto the endless end like Him — I, too, must love.

The author of this truly Miltonic poem sits behind me in the person of the one whose forty years' service we have been commemorating.

### The Man Christ Jesus

So this is the secret of it all. Dr. Shields would be the last to claim original greatness. That can only be derived. Apart from Christ we can do nothing. Apart from Him we are all of us but partial men—used oftentimes by His grace, but casting only His reflected light. When we try to shine in our own right we hear a voice saying: "If the light that is in thee be darkness how great is that darkness." We must, as the poem reminds us, have a Master, a Captain, a Lover of our souls. For the men whom He has raised up to bless the human family we are truly grateful, but when we have mentioned them we must go on to speak, but only after a separating sacred silence, of the Man Christ Jesus as One alone and apart, in Whom dwelleth all the fullness of the Godhead bodily — the One about Whom finally this text must have been written, since none other fills out the picture. We would bring this service to a close like has been done in all preceding ones, by withdrawing our gaze from all others to behold THE MAN.

Here truly is the one hiding place from the wind, and covert from the tempest in this tornado torn age—here the refreshing stream in an otherwise dry and thirsty land. In the land from which this figure is taken men know the value of water — that a cracked container may mean death in the desert—they come upon a water supply as men ready to perish; they drain into their bottles the last drop and fight like wild beasts for the moisture that remains, though it be but liquid mud. We are in a land like that today spiritually, and men have been thirsty so long they know not what they are dying of. But Jesus stands with the credentials of two thousand years in His hands and the testimony of millions as to the power to quench the thirst of the soul.

"I heard the voice of Jesus say  
 Behold I freely give  
 The living water thirsty one,  
 Stoop down and drink and live.  
 I came to Jesus and I drank  
 Of that life-giving stream,  
 My thirst was quenched, my soul revived,  
 And now I live in Him."

"And the shadow of a great rock in a weary land." One very familiar with the geography of Palestine and the East gives us most helpful light on these words. The desert touches here and there on bits of fertile land, or there may be an occasional stream beneath the surface. In such places vegetation often appears, but only to quickly disappear, because smothered by the drifting sand. But here and there will be a great rock that arrests the drift, with the result that round its base green verdure is found. Then he goes on to say that that is what Christ is in the desert of life. Sin is simply the longest and heaviest drift in human history.

It begins with the expulsion from Eden. Man has raised against it the barriers of government, education, philosophy and systems of religion, but all to no avail. The dismal drift carries everything before it until the ceaseless movement is arrested at Calvary. He set His back to sin and His face to God and took the shock in His own body on the tree, and stopped for all, who will shelter in Him, the power of sin's dread sway. As green verdure springs up in the shadow on the leeward side of the great rock, so does life emerge in the shadow of the Rock of Ages.

His reign shall know no end  
 And 'round His pierced feet  
 Fair flowers of Paradise extend  
 Their fragrance ever sweet.

### DR. SHIELDS SAYS "THANK YOU"

I CANNOT refrain from saying, "Thank you" to the multitude of friends who have shown me so much kindness in connection with the observance of my Fortieth Anniversary as Pastor of Jarvis Street Church. The services of Sunday and Monday could never be forgotten. I was particularly happy in having my good friend, Dr. Robert McCaul, of Brooklyn, as the preacher at both services on Sunday.

Monday night was a new experience for me. In the forty years preceding there has never been such a tremendous exhibition of loyalty and affection. As the crowd flowed down from the auditorium to the Intermediate Hall, Dr. McCaul remarked, "This is like the Red River: there seems to be no end to it." As would be expected, however, not all the friends who were present at the first meeting remained for refreshments. The expressions of love and loyalty from all Departments of the Sunday School, from the Church, the Seminary, and THE GOSPEL WITNESS, were most heartening.

I am credited with many things for which I deserve no credit. The help of such stalwarts as, Rev. H. C. Slade, my Associate, Rev. W. S. Whitcombe, Associate Editor of THE GOSPEL WITNESS, and our devoted office staff, could not be appraised too highly. Without these unselfish, loyal, and efficient helpers, I could not carry on.

Many kind expressions of affection have come from outside sources, as from Dr. Dubarry, and Dr. Wilmot, and a great number of others, who sent their congratulations by wire, including, by the way, the Session and Pastor, Dr. Carl McIntire, of the Bible Presbyterian Church, Collingswood, N.J.

The very kind speeches made by Dr. Olive L. Clark, Rev. John Byers, Rev. W. N. Charlton, Dr. Robert McCaul, and the crowning event of the evening, the address by Dr. P. W. Philpott, a gracious friend, in whose fellowship in the gospel I have rejoiced for fifty years, seemed, momentarily at least, completely to obliterate the memory of everything "untoward" to use an old word, and made one feel that it was a high privilege to be a Baptist Pastor.

To the multitude of folks who were present on Sunday, and on Monday, as well as the great host of friends who expressed themselves from a distance. I can only say heartily and humbly, "Thank you".

The sensibility of man to trifles, and his insensibility to great things, indicates a strange inversion.

—BLAISE PASCAL

## JARVIS STREET CHURCH CELEBRATES PASTOR'S FORTIETH ANNIVERSARY

By W. S. WHITCOMBE

THE great Jarvis Street Church was in a festive mood last Sunday to celebrate the fortieth anniversary of Dr. Shields' coming as pastor. Churches change with the passing of the years, but in almost half a century this great lighthouse has not changed its theological position any more than it has changed its physical location. Though it is a down-town church in a great city, there were a number of the "old guard" present in Jarvis Street last Sunday, who were present when Dr. Shields preached his first sermon there forty years ago. Most of the present congregation, however, have been in the church less than that period of time. One brother in the choir, for instance, confessed that he had been there only thirty-eight years! Such an one is worth a Penney, and there are now a good many of such good Penneys in Jarvis Street! But best of all, there were present a great host of members and friends who count this church as their spiritual birth place and give thanks to God without ceasing for the faithful and courageous ministry of Dr. Shields through which, as the human means, they were brought to the Saviour. Many others have been sent out by this congregation throughout the years to preach the unsearchable riches of Christ both at home and abroad, while a great host of others have already crossed the flood. There is no way of explaining a long sustained ministry in a down-town church in these days of apostasy and indifference, apart from the supernatural agency of the Spirit of the Living God, and to Him we give all the praise and glory for what has been done.

At the morning service, Deacon Harold Maw read a fine address to the Pastor in the behalf of the Board and congregation, which is printed below. A substantial cheque was also presented to the Pastor. It was donated spontaneously by the members of the church family. Forty beautiful red roses were placed on the communion table at the front of the auditorium as a love token to Mrs. Shields, a symbol of that "ornament of a meek and quiet spirit, which is in the sight of God of great price," for which Jarvis Street Church family esteems her highly in Christian affection.

Dr. Robert McCaul of Brooklyn, New York, and professor in Toronto Baptist Seminary, was the special Anniversary preacher and greatly added to the delight and blessing of the day by his messages. The evening sermon is printed in this issue and tells something at least of the spiritual atmosphere with which the place was charged. Altogether it was a day long to be remembered in Zion.

### An Address to the Pastor

The following address was read at the morning service, May 14, 1950, by Deacon Harold Maw:

Dear Pastor:

On this, the fortieth anniversary of your pastorate of Jarvis Street Baptist Church, we rejoice with you in the bountiful goodness and care of our great God. That He may spare you to us for many years to come is our earnest prayer.

Every one of us, from the tiniest tot in our Sunday School, to the oldest member of our church family, desires to express to you our Christian love and affection.

We would say, as did the Apostle Paul: "We have you in our hearts."

During your long and fruitful ministry a great host of people have been found of our Lord Jesus Christ, through your faithful preaching of God's Word. Some have already passed to the land of perpetual sunshine, wherein dwelleth righteousness, waiting, in the presence of our blessed Lord Jesus, for that great re-union of all the redeemed of the Lord. Those who remain here will rise up this day, and join with us in honouring the one whom we think is the greatest preacher of the gospel in the best church in the whole world.

Not all the days have been flooded with sunshine. Sometimes there were clouds, dark and foreboding; but in the shadow of His wings you have found refuge and comfort, and, indeed, His grace has been sufficient.

We think also of Toronto Baptist Seminary, of which you were the progenitor. Founded on the Word of God, it has now reached its majority, and its fame stretches to every corner of the world. Many of its graduates stand in pulpits at this moment proclaiming the unsearchable riches of Christ.

Last Thursday night another group of fine students was graduated. We are proud of every one of these true stalwarts of Jesus Christ, going forth as soldiers of the King of kings, to preach the gospel of redeeming grace.

You were chosen of God to create this great institution and give it capable leadership down through the years. We praise God for the privilege of having some small part in this great work.

We would not forget the great host of GOSPEL WITNESS friends in nearly every country in the world. We are sure they join us on this memorable day in expressing to you their Christian love. This outstanding Christian publication, too, was the child of your mind. Instituted of God, eternity will reveal the blessing it has been to the hearts and souls of men.

We would not forget Mrs. Shields. We bless the Lord for her, who, through the years, has staunchly stood at your side.

We would also praise the Lord for His miraculous care of you in your accident of last year. We are sure that nothing short of His supernatural intervention could have effected such perfect healing.

Now what of the future, Pastor? We as members of this great Church will press forward in unbroken ranks, ready for the battle, fortified with the whole armour of God, seeking to proclaim to a sin-ridden world the glorious news that Christ Jesus came into the world to save sinners.

We pray, dear Pastor, that God's richest blessing may be your portion; and that you may be spared for many years to come to give us your valued leadership, and the inspiration of your unswerving loyalty to the cause of Christ.

On behalf of the Deacons' Board, and Church membership,  
Toronto, May 14, 1950.

HAROLD B. MAW.

### The Pastor's Response

In response to the above address the Pastor replied very briefly, but with evident emotion, in the following words:

It isn't necessary that I say very much, except just once again to say "Thank you". I have heard somewhere that after a certain number of birthdays have

passed, some ladies are glad to forget their birthday occasion, and they are not particularly pleased to have a cake with the exact number of candles on it. Well, frankly, I had forgotten all about the fortieth anniversary. It dawned upon me a little when somebody said something — I forget what it was now — and I had half hoped that the people would forget it too. And I think I ought, in self defence, to tell you that I began to preach when I was very young.

These forty years have passed very quickly. I was delighted to see such a host of children, and so many young parents with their young families, and I remembered what was told me when I came here forty years ago. The officers of the church said: "Now this may become a preaching centre, but the time is passed for it to be a family church. It's a down-town church, and we shall just have to do the best we can to make it a preaching centre which will attract people from considerable distances, but we can't expect it to become a family church." Well, I am very glad to say that it is more of a family church to-day than it ever was, since I, at least have known it. And that is the hope of this church for the future. We had a great host of young people here this morning. We haven't as many in our Sunday School as we had before the war. The war was a great trial to us, as was the depression which preceded it, but we have seen as many as eighteen hundred in actual attendance in this school, and still I suppose it is at least one of the largest schools in the city, notwithstanding all our circumstantial difficulties.

Well, if I had had to preach tonight I thought I would have looked up the many references to the period of "forty years". It is rather an unusual number. However, I am impatient to hear a real sermon, so all I have to say is: "Thank you!"

From Dr. Wilmot in London, England

Dr. John Wilmot of Highgate Road Baptist Church, London, England, greatly beloved in Jarvis Street Church, sent the following cablegram to the Pastor:

MOC239 INTL—MO ZL LONDON 46 13  
NLT SHIELDS—

JARVIS ST BAPTIST CHURCH TOR—  
MOST CORDIAL CONGRATULATIONS WISH  
COULD JOIN FELICITATIONS JARVIS STREET  
SUNDAY THANK GOD ON EVERY REMEMBRANCE  
OF YOU FORTY YEARS OF MANIFOLD TRIALS  
ECLIPSED BY MANIFOLD GRACE FIRST PETER  
ONE SIX FOURTEEN MAY ALL GRACE STILL  
ABOUND TOWARD YOU CHURCH WITNESS  
SEMINARY —

WILMOT

The Scripture passages referred to in Dr. Wilmot's cable read as follows: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation." (1 Peter 1:6).

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4:10).

Telegrams of congratulation were also received from a number of other churches, pastors, and other friends, among whom are the following: Harriston Baptist Church, Essex Baptist Church, Tilbury Church, Berean Church, Sudbury, Rev. J. R. Boyd, Fort William, Rev. and Mrs. W. Tompkins, P. J. Jones, George Parfitt, Members of the Emergency Committee of the Union, G. Aceti and a group of Timmins' friends; the Board of

Sessions and congregation of the Collingswood Bible Presbyterian Church and Dr. Carl McIntire. All of these messages were entirely unsolicited and still they come.

Dr. Dubarry of France Congratulates Dr. Shields

Nimes, France, April 26, 1950.

Mr. Paul Bauman,  
516 Yonge St.,  
Toronto, Canada.

My dear brother Bauman,

I have just read with much interest what you wrote about the approaching Conferences and functions which are being planned at Jarvis Street. Since I guess that some things are kept secret from Dr. T. T. Shields, I find no option but to ask you to communicate this little message whenever, wherever and to whomsoever you may deem it most appropriate so to do.

Your Pastor had only been some ten years in Jarvis Street when I first met him. From that day, I closely studied his unique ministry with all due sympathy. Such a pastorate reminds me of the witty laconic testimony of Joseph Parker to his early Manchester neighbour, Alexander McLaren: "I grew wise and left for London. But he grew wiser, and stayed where he was."

Could one think of a fitter field than your fine church for the varied and exceptional gifts of your beloved leader?

His rapid intuition of perils and his sincere and disinterested courage in facing them mark him as a true man of God, purposely chosen and qualified for the championship of crucial interests. He was certainly wide-awake enough to always know that, apart from divine approval, he had much to lose and nothing to gain from his costly stands for morality, common sense, revealed truth and spirituality. For such action, he will doubtless receive in due time "a prophet's reward". And, according to the astounding promise of the wealthiest of Masters, others shall have, in some unexpected way, their own share in that favour just because they shall have simply yielded to conscience in "receiving" the prophet on the sure evidence of his unusual mission.

With regards to the patient sowings of the quieter pastoral labours of your devoted minister, their harvesting will last as long as there will be distant heirs of his thinking, ideals, and example.

Of course, knowledge of the real deservings of men is an exclusively divine privilege, and their recompensing ever is the prerogative of Grace. But the many friends of Dr. T. T. Shields will one day express their indebtedness to his Lord and to him in thankfully applauding the heavenly "Well done, good and faithful servant!" Doubtless, I shall then even better realize than now my personal debt for the heart, mind, and spirit fellowship with which his voice and writings have enriched me, not to speak of what our "French Bible Mission" will ever owe to his alert and thoughtful interest.

Human as it may be, may I reverently venture the wish that my own long glad Nimes pastorate of nearly 49 years may be beaten in duration and happiness in the case of Dr. T. T. Shield's crowning ministry among his Jarvis Street faithful friends?

Heartily with your leader and people in our one great world cause, and with fraternal greetings to the whole Conference, I beg to ever remain, my dear Paul Bauman,

Yours heartily in His grand service,

(Signed) ROBERT DUBARRY.



### The Monday Evening Reception for Dr. and Mrs. Shields

On Monday evening the church family and friends enjoyed an informal, heart-warming reception for the Pastor and Mrs. Shields. The great company overflowed the capacious "Junior Hall" and adjourned to the church auditorium, the ground floor of which was filled, with a goodly company in the gallery. The programme was doubly charged with speeches and numbers representing all the departments of the great Sunday School. However, the speakers were all mercifully short, and the Sunday School scholars livened up the programme with varied and interesting offerings, demonstrating the work done in this great school. Rev. H. C. Slade, Associate Pastor, was the able master of ceremonies and called on the following speakers: (Rev. W. N. Charlton of Mount Pleasant Road Baptist Church, one of our own Jarvis Street "boys"; Rev. John Byers of Victoria Avenue Church, Hamilton; Mr. R. E. Kinsinger, General Superintendent of the Sunday School, who was carried to Jarvis Street as a child, where he later found Christ; Dr. Olive L. Clark of Toronto Baptist Seminary and Dr. Robert McCaul and the writer also spoke.

#### "He Still Goes Marching On!"

One of the best received numbers of the evening, in which humour mingled with inspiration, was the product of the muse of one of the members of the Young People's Department and rendered in song by their quartette. It ran as follows:

We're a very happy people who have gathered here tonight  
To laud the work of Doctor Shields, who, in the Saviour's  
might

Has bravely here for forty years contended for the right  
And still he's marching on!

Glory, Glory Hallelujah  
He still goes marching on!

When certain learned gentlemen, who had no eyes to see,  
Cast doubts upon the Word of God, and ridiculed "T.T."  
He fought them with the Sword of Truth and gained the  
victory.

And still he's marching on!

Glory, Glory Hallelujah  
He still goes marching on!

He does the work of seven men: so many things to do  
What though the task be difficult, he always sees it  
through

And when he stumbled o'er the cat and broke an arm or  
two,

He still went marching on!

Glory, Glory Hallelujah  
He still goes marching on!

THE GOSPEL WITNESS circulates to every land and clime  
Its sermons are the best on earth; its articles sublime  
It's worth a million dollars yet it only costs a dime

THE WITNESS marches on!

Glory, Glory Hallelujah  
THE WITNESS marches on!

When called to full-time service in the harvest fields so  
white

The Seminary trains us to divide the Word aright  
And hundreds have gone forward bearing high the gospel  
light

The "SEM" is marching on!

Glory, Glory Hallelujah  
The "SEM" is marching on!

Let all of us who love the Lord; the glorious tidings tell  
The Pastors with their Churches and the Bible Schools as  
well

We'll rally round the Pastor as he fights the hosts of hell  
And all go marching on!

Glory, Glory Hallelujah  
We'll all go marching on!

#### Dr. R. W. Philpott

The Address of the evening was delivered by that beloved veteran of the Cross, Dr. P. W. Philpott, who always speaks to his hearers' hearts because he speaks from the depth of his own, set on fire by the love of Christ. A friend of Dr. Shields of long standing—they first met in Hamilton in 1899—he told us that he had been made Associate Pastor of Jarvis Street Church by Dr. Shields and reminded us jocularly that the appointment had never been cancelled. Dr. Philpott recounted how Dr. Shields had knelt by his bedside and prayed for him at a time when he feared he could never preach again, and thereupon commissioned him to preach in Jarvis Street during the Pastor's absence. In reply, Dr. Shields assured his friend of long standing that he and Jarvis Street were most happy to hold to the continuance of the office on the part of this glorious preacher of the Gospel of the Grace of God.

In another place in this issue Dr. Shields has expressed his appreciation of the good wishes of his people, but Jarvis Street members felt that the Pastor was deeply moved by the manifold expressions of affectionate congratulation on his fortieth anniversary. And those of us who know him best, know that Dr. Shields does not wear his heart on his sleeve.

Mr. Slade also made another presentation, as he put it, not to the Pastor but to the congregation. It was a large, more-than-life-sized photographic study of Dr. Shields by Karsh, the famous photographer, and it is to hang in the "rotunda" as a permanent record of the fortieth anniversary of the Pastor. The same portrait was reproduced on the front page of our last week's issue.

#### "Dr. Shields — After Forty Years!"

The grand *finale* of this part of the programme was the following chorus written and "produced", as they say in radio language, by our own inimitable Mr. W. J. Hutchinson and his faithful and able fellow-musician, Mr. Leonard Penney, our Jarvis Street organist. The junior choir excelled themselves in their presentation of this piece to the delight of all present:

Many, many years ago a Pastor came to Jarvis Church,  
And 'twas thought by some he might not stay here long;  
But he knew the Lord had called him here to start his life's  
great work,  
So to stay at Jarvis Street could not be wrong.

And he did it! Sure, he did it!

And after forty years he's going strong!  
Though there's been some ups and downs, he can show  
more smiles than frowns,  
And that's why we're glad to greet him with our song.  
(Pastor, we are glad to greet you with a song.)

All the years have passed so quickly, and your labours  
O so great!

That it only seems a short time since you came;  
We all thank you for your preaching, 'tis the best that can  
be heard.

For you always magnify our Lord's great Name.

And you do it! Yes, you do it!

You know the Lord will always help you through;  
So to fill your leisure hours, God has given you special  
powers.

For the Seminary — GOSPEL WITNESS, too.  
(All should read THE GOSPEL WITNESS through and  
through.)

So this day we wish to honour you, it long is overdue,  
 And we speak for many thousands far and wide.  
 For your faith in God has helped discouraged servants of  
 the Lord,  
 Who still count you a true friend whate'er betide.

And you mean it! Sure, you mean it!  
 None ever found your friendship was in vain.  
 Eternity alone will show why our God has blessed you so,  
 To bring glory to His precious, holy Name.  
 (Yes, we know you've brought great glory to His  
 Name.)

Mrs. Shields was presented with a lovely basket of roses by a sweet little nymph from the Sunday School. Do we need to report that no speech was made by either party in this item on the programme! The entire company then descended to the Intermediate Hall and by some almost miraculous, though seemingly effortless, activity, the ladies of the church managed to provide refreshments for the hundreds who came down, including a piece of Anniversary Cake which was cut by Mrs. Shields. And in this way a great church family assured its beloved Pastor of their heartiest anniversary wishes: "Many happy returns!"

### THE SPRING BIBLE CONFERENCE

As previously announced in these pages, a Spring Bible Conference was held last week in Jarvis Street Church, under the auspices of the Emergency and Educational Committee of the Union of Regular Baptist Churches. Though it was something of a new departure to attempt a series of conferences at this time of year, the venture proved to be a great success. The attendances steadily mounted throughout the three days, ending with a fine company that filled Greenway Hall on the final afternoon to hear the testimonies of the Graduating Class of the Toronto Baptist Seminary, and in the evening of the same day, a great congregation comfortably filled the auditorium for the Graduation Exercises. Both of these meetings are reported elsewhere in connection with the Seminary activities, but we must say here that they provided a fitting climax to the inspiring programme provided by the Emergency Committee. A considerable number of friends from distant points were present. One group from a church some hundred miles away drove in for the afternoon and evening session of Wednesday and were so delighted that they returned for the Thursday sessions: not a bad indication of the blessing and helpfulness found in these meetings. Our Jarvis Street people feel that they have had a full week of it: three days of Bible Conference meetings, followed by a great Anniversary Sunday, and then our family homegathering on Monday evening. One member who has been in the church for thirty years and more, has just remarked to the writer that he had never known a better week in all his connection with Jarvis Street Church.

#### Preachers and Preaching

We shall not attempt to give a detailed report of these glorious times of fellowship since they were of the sort that must be tasted to be appreciated, and unfortunately for himself, this writer was compelled to enjoy them only in snatches as THE GOSPEL WITNESS had to go to press at the usual time, rain or shine. We earnestly urged the Secretary, Rev. H. C. Slade, to write this report, but he, too, is pressed beyond measure by his many duties. The first afternoon and the second morning

were devoted exclusively to prayer and this doubtless explains the spiritual atmosphere of Christian fellowship which pervaded all the sessions. On the first evening Dr. Robert McCaul delivered a great message that probed deep into truth of Scripture and into the depths of human sin and of divine grace as he dealt with his theme, "The Human Motive in the Crucifixion". On Thursday morning Brother McCaul—he is one of the few really good preachers whom the title "Brother" or "Doctor" fits with equal grace—delighted and amused at least the ministerial portion of his audience with familiar and instructive accounts of some of the great preachers he had heard. It was a refresher course in homiletics by a great preacher to a company of preachers prepared by actual experience to appreciate the excellence of his instruction. Afterwards the chairman, Rev. Duncan Macgregor of Sault Ste. Marie, with sparkling good humour impressed a panel of three great preachers to come to the platform and answer all and sundry questions that might be hurled at them. In the end each of the three: Doctors McIntire, McCaul and Shields, in that order, gave brief, extempore discourses on the art of preaching, which made us all feel that preaching is the greatest and the most important job on the face of the earth. Dr. McIntire also gave two other addresses in the course of the conference, documenting his statements by evidence drawn from the works of the ecumenicalists themselves. At the close of the Thursday afternoon session he answered questions asked from the floor. It was a notable addition to our fellowship to have in our midst this prophetic and authoritative voice lay before us some of the great issues that are involved in the movement looking toward a World Church composed of such disparate elements as Unitarians, Greek Catholics, Fundamentalists and eventually, Roman Catholics.

#### Missionary Achievements and Plans

The Wednesday afternoon session was devoted to our missionary interests which were worthily represented by three recent graduates of Toronto Baptist Seminary: Pastor Stephens of North Bay, Pastor Yvon Hurtubise of Malartic, Quebec, and Rev. C. J. Rogers of Tilbury. This meeting was under the chairmanship of Rev. John R. Boyd of Sudbury, whom one of the speakers at the conference described as the greatest missionary known to him. This was a high time as we listened to these young men tell of what the Lord had been pleased to do for them and through them, and what they prayed that He might yet do in His great grace. Brother Rogers has built a fine church home in Tilbury, near Windsor, Ontario, and has recently seen a number of additions and conversions. This made a thrilling story, and we noted with special joy the growth evident in the missionary as well as in his mission. Brother Yvon Hurtubise told us of more blessing in his bilingual work in Northwestern Quebec. He and his wife were sentenced to spend a month in jail last fall for the "offense" of having dared to preach the Gospel on the street in the French language. They now rejoice in the presence of "une petite princesse" in their home, some three months old. Missionary work in Quebec involves real hardship for those who dare to be aggressive, but when we realize that souls have been won from spiritual darkness, we rejoice with these who come bringing their sheaves with them. Brother Stephens has also seen blessing in his pioneer work, and he faces a promising but difficult undertaking with high hopes and a sense of dependence.

upon God. Let us not forget to pray for these young men and their fellow-labourers on these and on other fields which look to the Emergency Committee for financial aid.

#### A Real Feast

To the regret of all, Dr. Shields did not give the address which was put down for him, but he had the forethought to provide a good substitute in the person of Rev. George Olley of Calvary Baptist Church, Ottawa, who delivered a fine thoughtful message on the ministry of suffering, which did us all lasting good. The afternoon and evening sessions devoted to the Seminary students and to the Graduation Exercises are dealt with under the heading of Seminary affairs, as noted earlier. Altogether these meetings amply justified and fulfilled the promises made in these pages a few weeks ago when they were referred to as "A Feast of Spiritual Food and Fellowship." We hope that we shall have more like them in the future.—W.S.W.

## TORONTO BAPTIST SEMINARY GRADUATION EXERCISES

By W. S. Whitcombe

**WE** HAVE purposely placed this report of the Graduation Exercises of Toronto Baptist Seminary immediately after the report of the fine Spring Bible Conference, for the missionary undertaking of preaching the Gospel is closely linked with the other missionary undertaking of preparing young men and women to take up the actual work of heralding the Good News of Christ the Saviour. The Thursday afternoon session of the conference and the Thursday evening meeting were given over to the work of Toronto Baptist Seminary and its students, as we have already noted in the preceding article. As a fitting introduction, therefore, to the academic gathering where degrees are duly bestowed amid a profusion of professorial gowns and hoods, we turn first of all to the afternoon meeting at which the members of the Graduating Class gave their testimonies.

#### Graduates of Superior Quality

Let it first of all be recorded that as a matter of sober judgment, and with close personal knowledge of all the graduating classes in the twenty-three years of our Seminary history, it is the writer's conviction that never before have we had such a fine group of students graduating in the same year. We wish that all our readers could have seen and heard these men speak for themselves as they told of what great things God had done for them before and during their course in these halls of learning. In last week's issue, we printed their photographs, and in the future days and years we hope to print news of their sowing and reaping in the wide field of the world to which they have been sent bearing precious seed. We earnestly pray and confidently believe that they are men who will be signally used of the Lord.

#### Preaching Christ in the Royal Navy

Mr. B. R. Oatley-Willis was the first speaker, and he took us back to his days in the Royal Navy in which he served before and during the war, and where he was converted to a personal knowledge of Christ Jesus from a religiosity which he inherited from an Anglo-Catholic background. On board the *Indomitable*, Britain's premier aircraft carrier, he formed a fellowship of

Christian men which was instrumental in leading many sailors to a personal knowledge of the saving grace of God, among them his "pal" in the navy and later in the Seminary, Mr. G. A. Adams. Both these men, we should say for the encouragement of GOSPEL WITNESS readers, are joint products, in some sort, of the Seminary and this paper, since they were first directed to this school by one of our faithful readers, a pastor trained in his day in Spurgeon's Pastors' College. Mr. Willis has recently been called to the pastorate of the Essex Baptist Church.

#### A Jarvis Street Product

Mr. Wilfred P. Bauman, B.A., is one of our Jarvis Street boys, brought up in this church and highly esteemed by all as the Superintendent of the Young People's Department. During his course in University College, University of Toronto, he was active in the work of the Varsity Christian Fellowship, of which he was President for the entire campus. He has joined the teaching of French with his studies in this institution, and now looks forward to revisiting his native Switzerland, which he quit as a child. After spending some time working with Dr. Dubarry of Nîmes, France, and Mr. Buhler of Alsace, himself another former student-professor of French, Mr. Bauman plans to return to Canada and take up French work in this land. In his testimony, he spoke of the large place that Jarvis Street and its pastor has had in influencing him for good and encouraging him to take a clear, uncompromising stand for the truth of the Gospel.

#### A Veteran of the French Underground

Mr. Guy H. Appéré came to us less than four years ago as a stranger in a strange land, speaking no English, knowing no one in Canada except by name, and with dreadful memories of four and a half years of the German occupation still lingering in his mind. In the underground and later in the French Army, he learned of the power of God to keep as well as to save, and there determined to devote his whole life to the service of his Saviour. We think of him leaving us with deepest sorrow, lightened only by the assurance that he will minister in his native land where the light of salvation is sorely needed. As another of our student-professors of French he has done excellent work in class, and won the prize in Greek. We have no hesitation in saying that his thesis on Kenotic Theories of the Incarnation was the best that has ever been submitted to the Faculty of Toronto Baptist Seminary. It was particularly touching to hear this French believer from the great city of Paris, France, speak with evident affection for his French-Canadian fellow-believers in the little Eglise de la Grâce at Lavigne, Northern Ontario.

#### Another Veteran

Pastor Elton M. Britton is one of the Great Britton family, another one of our own Jarvis Street boys. He was converted here, gave a good profession during four and a half years in the Army and Air Force, saw missionary service in Jamaica, and is now Pastor of the Church at Bobcaygeon, Ontario. Men of this sort are not raw recruits, even though they are but newly graduated, for they are already veterans in the school of Christian experience as well as in the Christian ministry. Our prayers will follow Brother Britton and his devoted wife as they minister in the home field.

### Pastor Adams of Harriston

Mr. Geoffrey A. Adams is another Royal Navy man, as we have already said, and a genuine heart of oak he is. As Valedictorian of the Graduating Class his farewell address, given in the behalf of all the graduates is printed in full in this article, so that we shall allow him to speak for himself. He is greatly in demand everywhere and is now the beloved pastor of the Harriston Church, which plans to have a grand opening service and ordination council for its pastor the end of next month.

Miss Betty Newman is our only lady graduate this year, but is a worthy successor to women who have passed through these classes in past years. Already she has given proof of a spirit of real constancy and devotion in the Lord's service. We regret that she was unable to be present to speak at this service.

### The Academic Exercises

We come now to the evening session, which was devoted to the academic exercises in connection with the Spring Convocation of the Seminary. We feel under no sense of constraint to offer an apology for uniting in this close fashion the practical and the theoretical, the missionary and the academic, for the ideal that inspires all our teaching and learning in this school is not merely truth for truth's sake, but to know the truth that we might do it and preach it, which is an important kind of doing. Our aim in training men and women in the great truths of revelation is that they may go out as missionaries and preachers. Hence the practical introduction to the scholastic side of our Seminary work.

We were happy to have with us a number of former students and graduates, two of whom read the Scripture Lesson and led us in prayer, namely Rev. Duncan Macgregor, B.Th., of Sault Ste. Marie, Ontario, and Rev. Walter Tompkins, B.Th., of Fort William, Ontario.

### Awarding of Prizes

The President, Dr. Shields, then presented the following prizes to the winners.

#### The William Reucassel Prizes in General Proficiency

	Year Average per cent
<b>FOURTH YEAR</b>	
Geoffrey Allan Adams .....	95.87
<b>SECOND YEAR</b>	
Etienne Daniel Huser .....	96.2
<b>FIRST YEAR</b>	
Donald Melville .....	93.8
Kenneth Cecil Burton .....	93.3
<b>Prize in Greek IV—Donated by a Friend</b> (A complete set of "The Expositor's Greek Testament")	
Guy Hervé Charles Appéré .....	98.1
<b>Frédéric Bauman Prize in French</b>	
<b>FRENCH A</b>	
Doris Susan Orrett .....	91.2
Donald Melville .....	88.5
By reversion to: Kenneth Cecil Burton .....	88.5
By reversion to: June Adelaide Armstrong .....	87.1
<b>FRENCH B</b>	
Lafayette Marie McDonald .....	82.8
Russell Lloyd Cherry .....	77.7

### Degrees and Diplomas

The following graduates were presented by Dr. O. L. Clark for the degrees and diplomas as listed, which were

duly granted by the President as the candidates were arrayed in academic hoods in the Seminary colours:

#### TWO-YEAR BIBLE COURSE DIPLOMA

Betty Ayleen Newman, Harriston, Ontario

#### BACHELOR OF THEOLOGY

Geoffrey Allan Adams, London, England

Guy Hervé Charles Appéré, Paris, France

Elton MacDonald Britton, Toronto, Ontario

Bertie R. Oatley-Willis, England

#### BACHELOR OF DIVINITY

Wilfred Paul Bauman, B.A., Toronto, Ontario

### Valedictory

Mr. Geoffrey A. Adams delivered the following Valedictory on behalf of the Graduating Class:

Dr. Shields, Dr. McIntire, honoured professors and trustees, fellow students and Christian friends:

On behalf of the graduating class I am first of all constrained to praise God for His manifold blessings. That He should have redeemed, with the blood of the Lord Jesus Christ, such lost sinners is ever a source of wonder to us. We bless Him for having brought us from various lands to enjoy the privilege of this period of preparation, and further we magnify the name of the Lord for having set us in the ministry. He, Who could have utilized the services of the angelic hosts, has chosen frail mortals, that weak things might set at nought the things which are mighty. He has called us to the greatest task in the world. So God be praised!

Likewise we must render homage unto the institution which, under God, has been of such blessing to us. We have had to work; in fact I believe I have never worked so hard in all my life. A spell in the Royal Navy would often have proved quite a relaxation! When a book agent was endeavouring to sell a set of encyclopedias to an old man once, the latter remarked that his son was graduating from college and would soon be returning home. Thus he would have no need of the same. I am afraid that it could not be said of us that we were substitutes for an encyclopedia! However, here we have been brought into contact with an intellectualized spirituality and a spiritualized intellectuality. We have been drawn closer to the Lord. The introduction to many new avenues of truth has been truly humbling. We would express our gratitude to the one whose foresight and wisdom, under divine guidance, led to the founding of the Seminary. We bless God that we have seen our President also in the light of the preserver of the institution. We cannot adequately thank the Faculty which laboured so ably and patiently to inculcate so many precious truths. We would testify of our indebtedness to this great spiritual church which for several years has sheltered us under its wings, and also to the host of friends who by faithful stewardship has made this school possible.

Together with our praise and thanksgiving we would blend another note. We would utter a pledge. In so doing we are reminded of the Word of God which declares, "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools." Yet having had fellowship with one whom we feel to be the personification of fidelity to the truth, we are exercised so to do. By God's enabling grace we will contend for the faith. By God's grace we will not substitute policy for principle. By God's grace we will eschew all compromise.

Tonight, although naturally sad at taking our departure we are happy that our stage of preparation is over and we may now enter more fully the work of the Lord. However as we leave we would turn our faces back to exclaim, Toronto Baptist Seminary, we praise God for thee!

#### Honorary Degrees

Two honorary degrees were granted by authority of the Senate and in both cases the choice was most happy, and Toronto Baptist Seminary is honoured in having the names of Dr. Carl McIntire and Dr. Robert McCaul among its graduates *honoris causa*. Rev. W. S. Whitcombe presented Rev. Carl McIntire for the degree of Doctor of Divinity, *honoris causa*.

#### Rev. Carl McIntire, D.D.

Rev. W. S. Whitcombe presented Rev. Carl McIntire for the degree of Doctor of Divinity, *honoris causa*, in the following words:

Mr. President, Members of the Senate and Christian Friends:

Every institution of learning, like every good tree, must be known by its fruits, for it is in its graduates that a school perpetuates itself and fulfills its end in society. Hence the necessity, which Toronto Baptist Seminary has always sought to observe, of weeding out undesirable students and retaining only those who give promise of usefulness in the Master's service. In the case of honorary degrees a school is in a particularly happy position: It can carefully select as prospective graduates not merely promising men but those who have already made full proof of their ministry, and whose names will therefore shine in their roster of graduates, adding lustre to the reputation of the institution that was honoured itself in honouring them. Such is the one whom it is now my great privilege to present for the degree of Doctor of Divinity, *honoris causa*.

#### A Man of Faith, Courage, and Industry

The one whom I present for this degree sprang from Scotch-Irish ancestry, a race of hardy pioneers who subdued and civilized the wilderness by the strength of their arms and of their unbending will, men and women who, it has been said, kept the Sabbath day and everything else they could lay their hands on! He received a teacher's certificate from the State Teachers' College in Oklahoma, where he was president of the student body, received the Bachelor's degree from Park College in 1927, entered Princeton Theological Seminary to study under such pillars of learning and stalwarts of the faith as J. Gresham Machen, Robert Dick Wilson, and Oswald T. Allis. He was president of his class, but left in company with the above-named scholars over the issue of that form of infidelity known as Modernism. He was graduated from Westminster Theological Seminary in 1931, receiving his certificate from the hands of that great scholar, saint and Christian warrior, Dr. J. Gresham Machen; he was awarded the seminary prize in apologetics for a thesis entitled "Evil and Theodicy", which, by the way, was a prophecy of the shape of things to come because he has ever since been engaged with evil of all sorts, invariably on the opposing side, first as pastor at Atlantic City for two years, then in a great church at Collingswood, New Jersey, for the last seventeen years. He was active in the organiza-

tion of Faith Theological Seminary and has served as the President of the Board of Directors ever since. He is also author of several books, among others *The Modern Tower of Babel*, and *The Twentieth Century Reformation*, works which his detractors have zealously sought to classify as pure fiction, though entirely without success. He also exercises a large radio ministry in connection with his fine church, which is a great soul-saving centre, this despite the fact that it is almost bone dry! He also edits a weekly paper known as *The Christian Beacon*, which diffuses so much light and produces so much heat that it is cordially hated in every modernistic denominational headquarters in the world, but, nevertheless continues to be read by 27,000 other still more interested and enthusiastic readers throughout the world.

#### A Serious Charge

I should add that there is a serious charge laid at the door of this prospective Doctor of Divinity of Toronto Baptist Seminary: He is an *Unfrocked Presbyterian Minister!* It is by this pestilent epithet that he is described with more or less regularity in one of the leading modernistic religious journals on this continent. This is a grave charge, or as some among us might be inclined to think, it includes two grave charges: First, he is a Presbyterian, and second, he is unfrocked! As to the first, the only defense that I can find is that we have done and shall continue to do our best, reminding our distinguished graduate-to-be that: "While the light holds out to burn . . ." *et cetera, et cetera*. And as to the second element in the charge, which is evidently the gravamen, I am in a strait betwixt two, not knowing whether I should follow the sentence of the Wise Man when he said, "Answer a fool according to his folly, lest he be wise in his own conceit," or when he said, "Answer not a fool according to his folly, lest thou also be like unto him." Were I inclined to follow the first sentence, it would be sufficient to say, in all truth, that this great Christian minister is not unfrocked: the tails of his preaching coat are as long and as large as those on any modern unbeliever's coat. Strange and wonderful, is it not, how men who boast of their large and liberal ideas as they minimize the supernatural in revelation and redemption, at the same time attach such exalted value to the acts of human ecclesiastical courts! It was to men of such mind as this that our Lord uttered that terrible sentence of condemnation: "Full well ye reject the commandments of God, that ye may keep your own tradition."

But to answer, not according to the folly of his accusers, but according to sober wisdom and truth, it is sufficient to recount the fact that this good minister of Jesus Christ was solemnly convicted of being true to the Word of God, of holding fast the doctrines set forth in the Westminster Confession of Faith and in other great Presbyterian doctrinal statements in such a way as to have no fellowship with the works of darkness; and for the offense of daring to be a genuine, Bible-believing Presbyterian, he was publicly censured by a Presbyterian church court. So much the worse for the Presbyterian Church! God did not then, and has not since, removed His seal of approval from this faithful watchman who was divinely foreordained to be known as I.C.C.C.

C. McIntire; which, being interpreted, means, The International Council of Christian Churches, whose Founder and President, Carl McIntire, it is now my high privilege and honour to present for the degree of Doctor of Divinity, *honoris causa*, of Toronto Baptist Seminary.



### Rev. Robert McCaul

Rev. H. C. Slade presented for the degree of Doctor of Divinity, *honoris causa*, Rev. Robert McCaul of Brooklyn, New York.

Mr. President, the one I now present to you for the Degree of Doctor of Divinity, *honoris causa*, was born in the Town of Emerson, Manitoba. With respect to his Academic standing, he graduated in Arts from Brandon College in the year 1909. Degrees in Arts were at that time conferred by the University of Manitoba. In the month of September of the same year, he was ordained to the Gospel Ministry. Following this, four years was spent in Winnipeg, Manitoba, as pastor of Olivet Baptist Church. From 1913 to 1916 he attended Rochester Theological Seminary and graduated in 1916 with the degree of Bachelor of Divinity. The following year was spent in postgraduate work at the same Seminary. In the year 1917 he was called to the pulpit of a very prominent Church known as Washington Avenue Baptist Church, New York City. For ten years, from 1917 to 1927 he exercised an effective ministry at Washington Avenue, then became pastor of his present charge, The Brooklyn Baptist Tabernacle. In all he has spent about 33 years preaching the Gospel in the great metropolis of New York. As a preacher of the Gospel few are his equal. The great Spurgeon once said, "I have come to value all preachers by the good they may do to souls." Judging this man by that standard he stands in the ranks of the greatest. I doubt if any saint of God has ever heard this man preach without spiritual profit, and the Lord has used him to bring many sinners to the feet of Jesus Christ. As a defender of the faith he has proved himself to be fearless and utterly careless respecting his own personal advantage. The great Apostle Paul once said, "All seek their own, not the things which are Jesus Christ."

The one I am presenting to you to-night, Mr. President, has manifestly counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. For the sake of principle and truth he was willing on one occasion to leave a popular pulpit and to minister the Word of God in a tent. Earthly honours therefore are counted as nothing to him in comparison to the importance of maintaining the honour of God's Word.

As a man, he is one of the greatest souls I have ever known. A noble character, a gracious spirit, a devoted servant of Christ and yet one of the humblest men within the scope of my acquaintance.

It might be of interest to you to know that he was named after Robert Fyfe, founder of Baptist Education in the Province of Ontario. I refer, Mr. President, to Rev. Robert McCaul of Brooklyn, New York, whom I now present to you for this honorary degree.

### Recipients of Honorary Degrees Respond

The recipients of the honorary degrees responded in a fitting way. We sincerely regret that we have not the text of these two fine addresses. Dr. Shields remarked in bestowing the degree upon Dr. McIntire that this distinguished honorary graduate of the Seminary had already been the recipient of other honorary doctorates and had also refused to accept similar degrees from institutions which had compromised their testimony by direct or indirect alliances with modern infidelity. Men of this calibre are rare indeed! Dr. McIntire further remarked that he was happy to receive the degree from

a Baptist institution, because he, as a Presbyterian, respected and admired Baptists that were Baptists by conviction rather than by convenience.

Dr. McCaul condensed his response into a very brief word, but it was one of the funniest speeches that we have ever heard. He had all his audience in stitches and yet lifted us up to the heavenly places as he reaffirmed our common faith in the great Doctrines of Grace to which this institution stands committed. We have every confidence that we shall have no cause for shame and much for true pride in these two whose names we now add to our growing list of honorary graduates.

### The Commissioning of Students

One of the highest points of all our Seminary Convocations has been the commissioning of students and this was ably performed by Rev. H. C. Slade, who, as our Director of Practical Work, called the following students to the platform and read the name of the church or mission station in which they will labour during the summer, or in the cause of graduates, in a permanent capacity. Some of the churches listed below are self-supporting, while some are dependent in whole and others in part on the support of our Emergency Committee. Following is the list of names and fields:

Geoffrey A. Adams, Harriston  
 Guy H. Appéré, Lavigne, then France.  
 Wilfred P. Bauman, Missionary-elect, France  
 Kenneth C. Burton, Iron Bridge  
 Russell L. Cherry, Mitchell Square  
 John Eseppi, Courtland  
 John N. Hurtubise, Sudbury area  
 Etienne Huser, Sudbury area  
 Clifford J. Schenk, Churchill  
 June Armstrong, Malartic, Quebec  
 Fay McDonald and Doris Orrett, Daily Vacation Bible School at Courtland, Delhi, Bobcaygeon, Essex and other churches.

As the line of students stood facing the audience on the lower platform, Dr. Shields led the entire company in a tender prayer committing these young men and women to the Lord Who walks among the Golden-Candlesticks and holds the Stars in his right hand. It is our earnest prayer that every one of them may, in this sense, be a "star preacher"!

### A Privilege and a Responsibility

It is no small privilege and no light responsibility to have a part in the training and sending forth of such a fine group of consecrated and able young people, and our hearts were full as we looked into their faces once more — the last time for some four months and more, and in some cases, we bid farewell to them as students and must learn to think of them as full-time fellow-workers, as in a real sense we have already been thinking of them for the past four years. We would commend them to the prayers of all who have had a share in the work of this missionary institution that we know as Toronto Baptist Seminary. May God raise up many more such workers to follow in their steps and to win the lost to Christ in the days that may yet be given to them and to us to work for the Master of the Harvest.

The Spring Convocation of the year 1950 closed with the singing of that grand old hymn of the church:

How firm a foundation, ye saints of the Lord,  
 Is laid for your faith in His excellent Word!  
 What more can He say, than to you He hath said—  
 To you, who for refuge to Jesus have fled?

### SHAWINIGAN FALLS MAKES RESTITUTION

An Editorial in *The Montreal Daily Star*

**F**INANCIAL compensation has been offered and accepted in the disgraceful example of intolerant mob violence at Shawinigan Falls. The authorities will pay for the damage done by the mob when it wrecked the premises of the Christian Brethren, a quiet and peaceful sect which found itself sorely victimized.

Something has thus been done to wipe out the stain of intolerance upon that community. It will be generally hoped that the incident will be widely used to preach the utmost possible degree of religious tolerance in this country.

We have been having too much of this kind of violence lately. Sometimes, to be sure, there has been provocation, but the lesson of real tolerance has not yet been fully learned, and it remains a distressing thing that the leaders of the Shawinigan Falls riot have not been haled before the courts. The mob may well have been out of local control, but the fact remains its leaders have gone scot-free, and the community is now paying only a financial penalty, which falls upon the law-abiding and the tolerant as well as upon the violent and the intolerant.

The responsible and decent people of Shawinigan Falls, which is to say the vast majority of its citizens, can hardly look back with anything but the deepest regret upon an incident that was wholly shameful.

#### MAY 24th RALLY AT ESSEX

On Wednesday, May 24th, afternoon and evening, there will be a great rally of Essex Baptists, and Baptists of the neighbourhood. There will be an interesting programme. Rev. H. C. Slade will be the special speaker at the afternoon session, and Dr. Shields the special speaker in the evening. Friends are invited to make this meeting as widely known as possible.

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## Bible School Lesson Outline

Vol. 15      Second Quarter      Lesson 9      May 28, 1950

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

### THE BELIEVER'S EXAMPLE

Lesson Text: Philippians 2:1-16.

Golden Text: "Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5.

#### Introduction:

The Epistle of Paul to the Philippians, along with Ephesians and Colossians, belongs to the group called Prison Epistles, which were written from Rome about 64 A.D. during his first imprisonment. The Apostle looked upon the believers in Philippi with great affection, for the Lord had used him mightily in their midst, and on their part, they had entered with him into many experiences of joy and sorrow, as together they had laboured in the Gospel.

The ancient city of Philippi, situated in Macedonia on the Thracian border, was founded about 350 B.C. and named by Philip of Macedon, the father of Alexander the Great. It was a strong military centre when Macedon was captured by the Romans, who established it as a Roman Colony. Philippi was the first place in Europe to receive the Gospel message through the Apostle Paul, and the blessing which accompanied his ministry there must have encouraged him to continued obedience to the leading of the Holy Spirit (Acts 16). The present site still bears the name of Philippi, although the ancient city lies in ruins.

This Epistle is called the Epistle of Joy. In spite of the adverse circumstances of the Apostle's captivity, the letter is pervaded by a spirit of faith, courage and triumph. It is also an Epistle of Love. It was not written to correct any errors in doctrine or conduct, but rather to exhort the believers to live in a manner befitting their Christian profession and experience, as they had already been doing. Read the Epistle carefully and prayerfully.

#### Analysis:

- I. Life in Christ: chap. 1.
- II. Perfection in Christ: chap. 2.
- III. Hope in Christ: chap. 3.
- IV. Peace in Christ: chap. 4.

#### EXPOSITION:

##### I. The Example of Humility Given: verses 1-11.

The Apostle Paul found great joy in contemplating the virtues of the Philippian Christians; their faith and faithfulness, their sound testimony, their joyfulness in spite of persecution, their generosity and their unity. He prays that this joy of his in the unity existing in their fellowship may be completely fulfilled, may be fully consummated. Therefore, let them continue to live together in harmony.

True unity of soul is possible only where there is love, understanding and sympathy; where there is heavenly consolation in Christ (2 Cor. 1:3-5), comfort in earthly love (2 Cor. 7:6, 7), fellowship in the Spirit (2 Cor. 13:14), compassion and tenderness (Eph. 4:32; Col. 3:12). Unity of spirit will result in unity of feeling, outlook, purpose and will (Rom. 15:5, 6; Phil. 3:16; 4:2). Complete uniformity is not possible or desirable, since the Lord has made each individual to differ from his fellows, but harmony of mind and spirit is gloriously possible for those who are one in Christ Jesus (1 Cor. 12:1-2; Eph. 4:1-6).

Where such loving unity abounds there will be no bitter hatred, rivalry or selfish contention (1 Cor. 3:3; Eph. 4:31; Phil. 1:16; Jas. 3:13-18), but all things will be done in the spirit of humility and self-sacrifice, with due regard to the good of others (Rom. 12:10-16; 15:2).

Such humility finds its only perfect exemplification in the Lord Jesus Christ, the Son of God, especially in His incarnation and His vicarious death. Although existing from all eternity as God (John 1:1, 2; 17:5; Col. 1:15; Heb. 1:3), He did not think that the high associations of His Deity were to be tightly grasped (John 5:18; 10:33), but He was willing to come to earth as Man (John 10:15-18; Heb. 9:14, 26-28; 10:7), emptying Himself of the habiliments of glory and Deity, although there never was a time when He ceased

to be God. He stooped to become the suffering Servant of Jehovah (Isa. 52:13; 53:3), taking upon Himself the likeness of human flesh, being born of a woman (Rom. 8:3; Gal. 4:4; Heb. 2:16-18). Christ was born to die (Heb. 2:14), and although sinless in Himself (Heb. 7:26), He bore our sins in His own body on the tree (2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:21-24), becoming the obedient, silent and suffering Lamb of God (Isa. 53). On the cross He died, the just for the unjust, that He might bring us to God (1 Pet. 3:18). Unbelievers may consent to count Christ as their Example, and His life is held to be such (1 Cor. 11:1; Eph. 5:1; 1 Pet. 2:21), but He is much more than our Example; He is our Saviour and our God (1 Pet. 1:18-21).

For Christ, and also for His followers, the path of suffering leads to the throne of glory; after the cross comes the crown (Lk. 24:26; Heb. 2:9). God, Who first laid upon Christ the iniquity of us all, afterward honoured His beloved Son (Acts 5:30, 31). The name of Christ is exalted high above that of angels or men (Eph. 1:21; Heb. 1:4); at the mention of His name all the inhabitants of earth and heaven must ultimately bow (Isa. 45:23), voluntarily as to their Redeemer and Saviour (Rev. 5:11-14), or involuntarily as to their Lord and Judge (Rev. 20:11-15).

**II. The Example of Humility Followed: verses 12-16.**

The humility of the Saviour and His exaltation offer encouragement and inspiration to those who would follow in His steps. Having this in mind, the Philippians will more likely continue steadfastly in the Christian life, walking in obedience to the will of the Lord, as revealed in the life of Christ and in His Word. The Apostle will be absent from them, but the Saviour will always be present.

With earnest and trembling anxiety lest they should in any way bring reproach upon the sacred name they bear, let the Christians cultivate their own spiritual lives, not in their own strength, but energized by the power of the Holy Spirit, the same Holy Spirit who imparted to them that regenerated nature (2 Pet. 1:1-12). Let Him have His way and He will inspire them to desire the will of God, and will empower them to perform it (Rom. 7:18; 1 Cor. 15:10; Phil. 4:13; Heb. 13: 20, 21).

This verse (v. 12) is sometimes mistakenly interpreted as teaching that a man can be saved by his own efforts, which would be contrary to the plain teaching of Scripture (Eph. 2:4-10; Jas. 1:18). It has been suggested that the word "salvation" may be used in the general sense of "deliverance" as in such passages as 2 Cor. 1:6; Phil. 1:19). The Apostle may be reminding the believers at Philippi that since he himself will not be remaining with them to solve their

difficulties, they must work out a solution themselves and find deliverance from their problems, remembering that God will ever be in their midst, working among them. (Greek preposition translated "in" also means "among", as in 1 Cor. 2:6).

If the Philippians follow the example of their Lord, they, too, will be humble before God and will not complain, murmur or rebel against His dealings with them (1 Cor. 10:10), but will be submissive and trustful (1 Pet. 5:6; Jas. 4:10). This is all the more important in view of the sin and corruption of the world. As Christ was the light of the world (John 1:4, 9; 8:12; 9:5), so does He desire that His followers should shine as luminaries in a dark world (Matt. 5:14-16; 1 Pet. 2:12), to be just in the midst of all its crookedness (Acts 2:40) and to be obedient in the midst of all its perverseness (2 Tim. 3:1-13; 4:3, 4). The Lord will supply the light, but He asks His disciples to be as lampstands to hold the light aloft (Rev. 2:5). The Word of God is both light and life (Psa. 119:105; John 6:63).

If the Philippians should continue steadfast in the faith, they would be a crown of rejoicing to the Apostle in that day when he would present them to the Lord as trophies of His grace (Col. 1:28; 1 Thess. 2:19, 20). Their lives would witness to the fact that his testimony among them had not been in vain.

**FOR YOUNGER CLASSES:**

Describe several occasions where Christ displayed His lowliness (Matt. 19:13; Lk. 2:46; John 13) and where others, following His example, walked humbly before Him (Lk. 7:1-10). That honour is the reward of humility is shown in the life of Christ and illustrated by the final exaltation of Joseph (Gen. 37-42). Show how even the youngest may shine for Christ in this dark world of sin by his cheerfulness (Acts 28:21-25), faith (Isa. 11:6), kindness and thoughtfulness for others (2 Kings 5) and goodness (1 Sam. 3).

**DAILY BIBLE READINGS**

- May 22—Example in Meekness ..... Matt. 11:25-30
- May 23—Example in Humility ..... John 13:1-20
- May 24—Example in Love ..... Eph. 4:25-32; 5:1, 2
- May 25—Example in Obedience ..... 1 Pet. 3:15-22
- May 26—Example in Suffering ..... 1 Pet. 2:21-25
- May 27—Example for the Believer-Priest ..... Heb. 5:1-10
- May 28—Example for the Believer's Faith ..... Heb. 11:32-40; 12:1-3.

**SUGGESTED HYMNS**

Gentle Jesus, meek and mild. Beneath the cross of Jesus. There is a green hill far away. Jesus, I my cross have taken. Jesus bids us shine. When I survey the wondrous cross.

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