

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 5

130 Gerrard St. E., TORONTO, MAY 25, 1950

Whole Number 1461

## The Jarvis Street Pulpit

### IS INFANT BAPTISM SCRIPTURAL?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday evening, May 7th, 1950  
(Stenographically Reported)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age."—Matt. 28:18-20.

**T**HESSE are very familiar verses, but I shall not confine myself to this particular text. It is a good place to begin.

First of all, I must say that I should be sorry if anything I have to say this evening, should give offence to anyone. I think one needs to be very careful, in trying to correct error, and erroneous practices, to avoid, so far as possible, offending the susceptibilities of those who sincerely, and profoundly, believe that they are doing that which is right. I have not the slightest doubt that hundreds of thousands of people believe that in the practice of infant baptism, they are doing that which the scripture enjoins. They merely take it for granted. I have met many ministers of pedo-baptist denominations who had simply taken for granted, that the practice of their church was in strict accord with the teaching of the word of God.

I remember saying once to someone, "Let us sit down with the open Bible, and see what the scripture has to say about this." "Oh, no! That would be useless," he said. "You are an expert." He would not even discuss the question.

No doubt there are many people to whom the administration of what is called "baptism" to infants, is looked upon as a very sacred occasion. Fathers and mothers speak of the time when this one or that one was "christened". I suppose you know what that word means? It has been in use since about the middle of the fifteenth century; and it means to make Christians; that when thus the little children are baptized, or "christened", they are made Christians by the ordinance.

Of course, there are thousands of people who practise baptism of infants, who do not believe it to be scriptural. A great many ministers baptize infants, who would say, "I don't believe in baptismal regeneration; but I can see no objection whatever to people bringing the little children, and by that ceremony, dedicating them to the Lord."

I would not spoil the happy memory any of you may entertain as you think of occasions of that sort. But the one great question for the believer is, not only in respect to baptism, but everything else: "Has it the warrant of Holy Scripture? In doing thus, are we fulfilling the teaching of the inspired, infallible, and authoritative word of God?" Let us not confine such inquiry to baptism: it applies to everything. We should always inquire, "What saith the scripture?"; and then endeavour to direct our course according to the teaching of the word of God.

I do not speak upon this subject this evening for the sake of engaging in controversy. I offer no apology whatever for being a Baptist in the historic sense of the word. I hold to that great body of truth which Baptists have historically held. The Moderator of the United Church of Canada declares, officially, that there is no New Testament refutation of the practice of infant baptism. "It is," he said, "the practice of the United Church, and will continue to be so." And he says, "There is no New Testament refutation of the practice. It cannot be disproved or condemned by the word of God." The cutting I read from, happens to come from *The Calgary Herald*.

In a Presbyterian gathering, one minister says that

the discussion of this matter "is disgraceful". It is not "disgraceful" to discuss religious practices, and to see whether they have confirmation in the word of God. Surely that is at once our privilege, and our duty. The truth is never injured by discussion. You may any time take the truth for a constitutional, and the more light you shed upon it, the more certainly you will be convinced of that which is true.

I do not suppose I can finish my discussion this evening. It is a vast subject. I was interested to look into the Roman Catholic views of baptism, and I found that in the index of their great Catholic Encyclopaedia—which I have on my shelves—there were columns of references; and that which is just as simple as A-B-C in the word of God, has been made most complicated; and there you have — well, what would fill hundreds of volumes, — a discussion of the meaning of baptism.

I am not going to follow that line. I just pause to say that it would be impossible for me, adequately, to treat such a subject in one address. I may return to it later. It may be that no one here needs any persuasion. You may have your own settled views. But what I say will be printed, and will be read by thousands of people, including perhaps about three thousand ministers of all Denominations, with bishops, and canons, and presidents of universities, and I know not who else.

A young man came to see me last week. He told me what had brought him to Toronto for the preparation for the ministry. Someone had given him a copy of THE GOSPEL WITNESS; and he said, "For some years it has been the stabilizing influence of my life. It has kept me on the Evangelical track."

Pedo-baptism means child baptism. We are not pedo-baptists: we baptize only believers, as you saw tonight. One of our pedo-baptist friends has said, "It is surely a challenge to all people who are called Baptists."

When the Moderator of the United Church — no doubt a very excellent man; I have sometimes seen him in this congregation in the summer time — tells me that nowhere in the New Testament is there a scripture that can refute the practice of infant baptism, it challenges me to re-examine my own position; for if I am refusing to practise that which the New Testament does not only allow, but enjoins, I ought to know it. So that is why I ask you to consider with me this evening this question.

I am going to be as simple as I know how to be. There is a tendency among men to complicate the simple, instead of simplifying the complex. I remember Dr. Lehmann, the Editor of *The Converted Catholic Magazine*, saying to me once, "As a priest, I spent a good part of my time telling people how to sin." I said, "What do you mean?" "Well," he replied, "any ordinary person, reading the seventh commandment, would know exactly what it means. And yet the Roman Catholic Church has evolved no fewer than three hundred and sixty-five variations of the seventh commandment, explaining when it is violated, and when it is not; and people have come to me saying, 'Have I done wrong in this or that?'"

If we take the word of God at its face value, and do as we are told, it is never difficult to understand what the will of the Lord is. The Bible was not written for theologians to play with; it was not written to provide ground for argument: it was written to give believers direction in the will of God; to know what is God's will concerning them: "If any man will do his will, he shall know of the doctrine, whether it be of God."

## The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.  
\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

If we are willing to do the will of God, it is not difficult for us to know what His will is in respect to any problem in life.

I.

Let me begin, very simply, by an EXAMINATION OF THE SCRIPTURES which EXPLICITLY COMMAND BAPTISM, and let us see upon what conditions baptism is to be administered.

One of these commands is the Great Commission, which I have read to you: "Go ye therefore, and teach all nations"—make disciples of all nations—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever things I have commanded you: and, lo, I am with you alway, even unto the end of the age." Before our Lord uttered that great commission, He said, "All authority is given to me in heaven and in earth". We hear in this word, the voice of the Supreme Court, the Court of final appeal. There is no higher authority in heaven, or on earth, than the words which I have read to you. They are uttered by Him Who is Lord of all.

Now the Great Commission to the Church of all ages, has been based upon that word: being disciples ourselves, we have been enjoined to go and make other disciples, and to baptize them, after teaching them. And on condition of obedience to that command, He promises to be with us all the days, even unto the end of the age.

There is not a word about baptizing unconscious infants, is there? No one reading that would ever, for a moment, assume that the apostles and their successors, the preachers of the gospel, are commanded to baptize infants who do not even know their own father and mother! No! Because it is not there.

We shall presently see *what interpretation was put upon this commission by those who heard it from the lips of the Lord Jesus*. We shall get as close as we possibly can to the commission itself, and say to Peter, and to the rest: "When the Lord commissioned you to go and preach the gospel, and baptize, what was your understanding of the commission?" We shall easily under-

stand what it meant. It is their practice. If they were to bring little children to the United Church minister, would anyone rebuke them? No; everyone would understand the purpose of their coming. If they were to take them to a Presbyterian minister, would anyone rebuke them? I think not. Then why did the disciples rebuke the mothers, if it had been the practice of Jesus, or His disciples, to baptize infants? They said, "Why are they bringing these little children to Christ? They don't understand." I can understand the mothers bringing little children to Christ. That is a very proper thing to do. Surely that is what we all need.

Once over the long distance telephone I was talking to my mother, not long before she went home to glory. She said, "There is something I have wanted to tell you for a long time, but somehow when talking to you face to face, I don't know whether I lacked the courage or not, but I did not tell you. But now I must tell you. It has always been a grief to me that I had no gift of public speech, that I could not speak for my Lord." My father used to read his sermons to my mother, and she was his sharpest critic. But she never appeared publicly. She said, "I wanted to tell you this: before you were born I solemnly dedicated you to the Lord, and I asked, if it might please Him, to let you speak for me."

It is a great thing to have a Christian father and mother, dedicating their children to the Lord even before their birth. By all means, bring the children to Jesus. That is a mighty argument for Sunday School work, is it not? Even the youngest child can understand some things. I think we may infer that very little children may come to Christ, and very little children may learn to love Him. I could tell you of almost numberless instances that have come under my own observation, of little children, even four or five years of age, trusting in the Lord Jesus. Bring them to Jesus. But it does not say, bring them to the baptismal font. That is another matter. They should not be baptized until they give evidence that they believe.

They brought them to Jesus, and the mothers did not expect Him to baptize them, because *it is expressly said that they brought them that He might put His hands on them, and pray.* And Jesus took them up in His arms. He put His hands on them, and He blessed them. He did what the mothers wanted Him to do: but He did not baptize them.

Once more, it ought to be said that, *if they brought them to Jesus, expecting Him to baptize them, they brought them to the wrong person, for the Bible explicitly says, "Jesus, Himself, baptized not, but his disciples."* Jesus never baptized anyone in water. He said, "John truly baptized in water; but ye shall be baptized in the Holy Ghost, not many days hence." When He was ascended to heaven, He baptized the whole believing church in the Holy Ghost. And every one thereafter,

who was baptized into Christ, was baptized into the body of Christ: "If any man have not the Spirit of God, he is none of his."

All believers are thus included in that overwhelming baptism of the Holy Ghost. We have not now to wait, to tarry, at Jerusalem. The Holy Spirit is here. But Jesus never baptized anyone with water; and there is certainly no warrant whatsoever in that lovely passage for the practice of infant baptism.

### Household Baptisms

Now Paul said he baptized the household of Stephanas, and he was thankful that he had not baptized many others. He said, "I baptized Crispus, and Gaius". Why was he thankful? Because they were carnal in Corinth. He said, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name."

I have heard people boast, "I was baptized by Spurgeon". It does not make any difference who baptized you. Paul was thankful that he had not baptized more, in case they should say, "Paul baptized me."

But the household of Stephanas is not usually referred to as necessarily including children. Nothing is said about them.

### Lydia and Her Household

There are two cases in the sixteenth chapter of Acts, one, *the household of Lydia*. You know the story of Lydia, "a seller of purple in Philippi", where Paul went out to the riverside, and preached to the women assembled there; and there was this woman "whose heart the Lord opened that she attended unto the things which were spoken of Paul". "When she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained us."

Our pedo-baptist friends say, "There must have been children in the household of Lydia." Why do you so conclude? There is nothing to show that she had any children; nor even that she was a married woman. And if she had been, who shall say that there were infants? I have baptized many a household, all of them believing in the Lord Jesus Christ. One must be very hard up for an argument if he has to come to such a passage as this to sustain it. I think it proves only the want of a better argument.

### The Philippian Jailer and His Household

"Ah, but in the same chapter" they say, "is the story of the Philippian jailer, when Paul and Silas sang hymns together at midnight. And the earth did quake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved." And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

"There you have it! Father believed vicariously for the rest of the house." "Believe on the Lord Jesus Christ; and thou shalt be saved, and thy house." But don't separate the verse from its context. Read on: "They spake unto him the word of the Lord, and to all that were in his house" — everyone in the house heard the gospel preached. It may surely be assumed that they were old enough to hear, and to understand it. They may have been young, I don't know; but they were old enough to hear the word and believe.

Mr. Whitcombe said to me this evening, "That was a good sermon you preached this morning." I said, "Was it? I am glad. It was very simple." He said, "Yes; my little girl understood it." I felt quite set up, because it is real preaching when a little girl understands it.

Now the jailor did not say, "Paul, I will think this over. You talk to me later, and maybe I will be baptized." No; "The same hour of the night he . . . was baptized, he and all his, straightway."

The Ethiopian stopped in the midst of a journey. Prompt obedience should be the rule of a Christian: "And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house.*" Surely this is conclusive: all who were baptized believed and rejoiced.

I made friends with a little girl this morning. First of all she was a little bit shy. Then she held out her arms, and I took her up, and she smiled beautifully. Her mother said, "Now a hug and a kiss." She was just as happy as could be.

There may have been some children there, who may have shared in the general joy of the house. But only such as heard the word and believed were baptized.

#### Acts Eighteen

Again in the eighteenth chapter of Acts, Crispus, and many of the Corinthians hearing, believed, and were baptized. They believed, and were baptized.

I think I shall stop here for to-night. I can only exhort you to believe on the Lord Jesus Christ, and then be baptized as He commands you.

#### CHEERFULNESS

If any man has springs of cheerfulness and of good-nature in him, in the name of the God of benevolence let him not stop them up. Let him rather keep them open that they may be a source of joy and consolation to his fellow creatures. I have sometimes heard it said of young men that before they joined the Church they were good fellows, but that afterwards there was nothing in them. It is because some men think that religion consists of tying up the natural faculties. On the contrary I think it consists of untying them, in giving them a wholesome development, and so making them better and sweeter and larger.

We do not put a colt into the harness for the sake of diminishing his power, but simply for the sake of directing it; and we are putting the harness on men, not to take away their power, but to organize it for use, and to make it more facile. And in regard to good cheer, humour, buoyancy of disposition, hopefulness,—if a man has it naturally, it is an inestimable gift; and religion should make it more—not less.—BEECHER.

#### THE CARNAL MIND IS ENMITY AGAINST GOD

The carnal mind is enmity against God. For was there ever a man who underwent a saving change that did not feel when he was converted that he was conquered, when he is sanctified, that he is subdued? This enmity does not lie, as some fancy in bad habits, education, or other such accidental and extraneous circumstances. It has its source in the mind itself. Regarded as a disease, it is not like a cold which anyone may take, but a consumption which is constitutional and hereditary: and what are all these sins and crimes which the apostle describes as works of the flesh, but like the flushed cheek, and languid eye, and throbbing temples, and bounding pulse of fever, the symptoms of an enmity that lies lurking in every heart? The temptations and circumstances that call out the enmity in so many ways, and to so many different degrees, no more create it than the showers and sunshine create the deadly hemlock which has its seed in the soil.

Nor is this all the truth. Consumption, fell and deadly as it is, usually threatens and attacks one organ. The constitution may be otherwise hale and sound. The best things, it may indeed be said, have their defects—there are spots in the sun, for instance; there is more or less alloy in all gold; and weeds spring up to deform the fairest gardens. But, as is proved, whenever circumstances occur to call it out, this enmity effects the whole man; so that he is as much under its influence as every sail, mast, yard and timber of a ship, are under the government of her helm. True, that does not always appear; but no more does the fire that sleeps in the cold flint, until there be a collision with steel; ah, see how it flashes out then—fire in every chip of the flint, in the whole texture and fabric of the stone. The carnal mind, according to Paul, not only *has*, but *is*, enmity against God. Enmity is of its very nature, as it is of the nature of grass to be green, or sugar to be sweet, or vinegar to be sour. If it were not so, man would not need to be born again, to get a new heart; like a watch that had but started a jewel, or lost the tooth of a wheel, it were enough to be repaired without being renewed.

—DR. GUTHRIE, 1859.

#### HATRED OF SIN

The grace of God begets, in the man that is born of the Spirit, a natural hatred to sin, though he loved it in his old estate. The vulture's nature is to prey, with horrid preference, on the putrid carcasses of the dead. But did you ever see the gentle dove gorging on this loathsome food? So the sinner feeds with delight on the nauseous enjoyments of his iniquity, like the carrion-eating bird of prey, while the regenerate soul has a holy disgust of all that is offensive to its heavenly nature.

—ROWLAND HILL.

"There was a time twenty-five or fifty years ago when to a superficial observer it might have seemed as though the Christian life could be continued after Christian doctrine had been given up; a mild 'Liberalism' might have seemed to be full of promise. But that time has gone by. Today it is becoming increasingly evident that we are living over the abyss. What a drab thing, as well as what an alarming thing, is this modern mechanistic age! Well may we turn from such slavery to the glorious liberty of the Gospel of Christ."

—Prof. J. GRESHAM MACHEN.

### "THESE FORTY YEARS"

The following letters have just been received from our good friend Dr. John Wilmot, and, without showing them to Dr. Shields, we venture to reprint them in these pages that all our readers may share in them.—W.S.W.

Highgate Road Baptist Church,  
Parliament Hill Fields,  
London, N.W.5  
May 15th, 1950.

Dr. T. T. Shields,  
Jarvis Street Baptist Church,  
Toronto 2.

My dear Shields,

When a week or so ago, I read in THE GOSPEL WITNESS, that the Spring Conference was to be held with Graduation exercises last Thursday, and when I also turned to last year's diary to remind myself that your own anniversary, the fortieth, was imminent, I felt strong desire to join with you all.

I went further, I actually took steps to hold a flight booking for a couple of days, thinking I might give you some surprise. However, when I came to make more exact enquiry I discovered that costs had risen this side so exorbitantly, owing to the devaluation of sterling, that I would not be justified, simply for my own pleasure, in expending such a sum for three or four weeks' furlough.

I was mentally courageous and venturesome to think that, had I been with you, I might have been pressed into a little service at your Anniversary time, and my thoughts turned round about the figure "forty". I have typed out some of the things I might have tried to speak. Here they are, if indeed, you can spare the patience to wade through them.

I look forward to reports of the recent events, and pray daily for you that God's upholding and abounding blessing may be your portion continually. I hope you received my cable of greeting.

My kind remembrances to Mrs. Shields and to every one,

Yours sincerely and affectionately,

(Signed) JOHN WILMOT.

#### Some "Chapters Forty"

Highgate Road Baptist Church,  
London, N.W. 5.  
May 14th, 1950.

Dr. T. T. Shields,  
Jarvis Street Baptist Church,  
130 Gerrard Street East,  
Toronto 2.

Dear Dr. Shields,

"These Forty Years".

"Thou shalt remember all the way which the Lord thy God led thee these forty years." Deut. 8:2.

To a memory such as yours, well stored and furnished with scripture content, these words of Moses the man of God will stand out in bold relief upon the completion of your forty years in Jarvis Street. Addressed, as they were, to a people whose appointed minister he was, a people redeemed by the blood of the lamb, baptized in the cloud and in the sea, privileged to receive and called to observe the divine ordinances, rescued from the authority of darkness, translated into the kingdom, and constituted "the church in the wilderness"—some spiritual analogy may surely be found between "these

forty years" of Moses' ministry and your own forty in Toronto. For is there not a complementary relation between the able ministries of the old and new covenants? Was not the law designed to be our schoolmaster to bring us to Christ, Who Himself recognized their mutual inclusiveness, saying: "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

The purpose of these ministries, then, and generally, of the ministry of the Word, is identical. The emancipating of souls from bondage, their disciplined instruction and edification, disclosing the depravity of the human heart, and turning it to reliance upon the Divine Word as the alone remedy—"to prove thee and to know what was in thine heart", and "that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live"—thus have hundreds of pilgrims through your ministry "these forty years" learned the secret of the life that is life indeed, not to trust in themselves but in the Word of the living God.

Chapters of manifold providences would fill the volume of your pastoral, editorial, presidential and general ministry in the service of the kingdom of God. The story of "these forty years", classified under their respective chapter headings, from the time you set sail with *Other Little Ships* unto the unveiling of *The Plot That Failed*, with the maintenance throughout of your faithful GOSPEL WITNESS, the challenging PROTESTANT ADVOCATE, and the preparing in the Seminary of "fresh soldiers for the Saviour's cause"—what fascinating chapters such would be! Will you not now attempt the completing of "these forty years" record in some permanent volume form? Suggestively it occurs to me that there are already in the Book whose pre-eminence you have always so effectively championed a number of "chapters forty" in which some parallel may be observed by discerning minds with Jarvis Street Minister's forty years.

#### Genesis Forty

I seem to recall that you have found in this chapter, as in all the unique story of Joseph, profitable subject-matter for pulpit discourse in your setting forth the sufferings of Christ and the glory that should follow. Here is the record of Pharaoh's butler's forgetfulness of Joseph, whose word had inspired him with hope and prepared his mind for renewed service when the trying ordeal of discipline should be ended. How true may be the analogy between that butler and some who formerly made acknowledgment of their indebtedness to your ministrations, and, maybe, pledges of unfailing remembrance when they turned to you with their problems, yet who, since other untoward associations and circumstances have influenced them and uncovered their weakness in spiritual and ethical stamina, do not now "call to remembrance the former days", but have forgotten the man by whose grace they are what and where they are. Genesis forty may be as a parable of their ingratitude!

#### Exodus Forty

The tent which Moses pitched in the wilderness, made according to the pattern shown him in the mount, a pattern of heavenly things, with all the minute particulars of typical foreshadowing, was sanctified and consecrated by God, as symbol of the Spirit's presence with

His people purchased by the blood of the lamb and thereby prepared for the worship of the Lord. Exodus Forty records the divine approbation when "Moses finished the work". The presiding and protective covering of the cloud and of the fire was afforded them, and the glory of the divine presence was abidingly made manifest, for it filled the tabernacle. And have not you been given to experience the new covenant counterpart of this during "these forty years" at Jarvis Street? It could not have been otherwise for "the Lord is faithful", and whenever His servants make all things "according to the pattern", He makes His faithful mercies known; He manifests His presence and abides with them. So have your forty years repeatedly witnessed, like the record of Exodus forty, that

"Heaven comes down our souls to greet,  
And glory crowns the mercy-seat."

### Job Forty

Job is said to be an even more ancient writing than Genesis. Job forty is part of that awe-inspiring Self-disclosure of the Almighty One—known to Job by His covenant Name, but to his comforters only afar off—following the severe trying of the patriarch's faith and patience, whereupon he breathed the confession: "Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth". And such has been your unfolding of the majesty and glories of the Divine Being Whom believing sinners worship, revealed in His works and in His word, that numbers have been humbled thereby to acknowledge themselves as in reality they are, mere midgets, as you have sometimes contrastingly described the creature. And have not very many been brought trustingly to say, as they have perceived that "His love is as great as His power":

"The God Who rules on high, and thunders when He please,  
Who rides upon the stormy sky, and manages the seas:  
This awful God is ours, our Father and our Love,  
He shall send down His heavenly powers, to carry us above."

Yes, Job Forty would seem aptly to comprise the two principles characteristic of all your preaching "these forty years", for you have sought to lay the sinner low and to lift the Saviour high.

### Psalms Forty

In company with the sweet psalmist of Israel your own poetic soul has made melody unto the Lord. Perhaps, in no scripture more than in this Psalm Forty is the sum total of your pulpit ministrations as briefly and yet comprehensively presented, because you have found the gospel just where, indeed, it is intended to be found, in every part of the Bible; and this Psalm speaks of "the volume of the book". So, like the Lord Jesus Himself, with the predictions of Whose goings forth it is replete, this Roll has been your authority; and in its unfolding you have traced the steps of the Incarnate Son Who, when He came into the world said: "Lo, I come, in the volume of the book it is written of Me; I delight to do Thy will O God, yea, Thy law is within My heart". Yes, from the highest throne in glory to the cross of deepest woe, He came, and when, "according to the determinate counsel and foreknowledge of God", He had offered one sacrifice for sins forever, again "He sat down on the right hand of the majesty on high". Shall I or will others who heard you ever forget your

great sermon on this text? Psalm Forty, then, presents a suggestive summary of the fundamentals of your forty years' ministry in Jarvis Street, through which so very many have found in this same Psalm Forty: in these words of the Messiah Who identified himself with us for our redemption; the language of their own experience, namely: "He brought me up also out of an horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth, even praise unto our God".

### Isaiah Forty

"Seek ye out of the book of the Lord and read" is a directive of the Old Testament evangelical Isaiah. Whatever their personal relation to its spiritual truth, scholars have with one consent applauded the Authorized Version of the English Bible for its literary charm and beauty. These perfections make their own appeal and gain the auditors' assent when the scripture is publicly read in the spirit and with the understanding. Isaiah Forty is an outstanding specimen chapter. Your public recital of these immortal verses has left its indelible impression. How important it is that for such service due preparation be made as for the preaching of the same Word. Listening worshippers, as they have followed your reading of this and other scripture lessons must have felt the urge within them to say: "In God I will praise His word." "I will praise Thee, even Thy truth O Lord." "Thou hast magnified Thy word above all Thy name". Thus of old did they "read in the book of the law of the Lord distinctly and gave the sense, and caused them to understand the reading". When you read the scripture lesson, it might well be said: Students, take note. And all should take note, for here in grandeur of language, "the Chiefest among ten thousand" reveals Himself, and yet, "all is too mean to speak His worth, too mean to set the Saviour forth".

"Nor earth, nor seas, nor sun, nor stars,  
Nor heaven, His full resemblance bears;  
His beauties we can never trace,  
Till we behold Him face to face."

### Jeremiah Forty

Mountain top experiences wisely are not allowed to last long. Our judgment of a situation may be from self-interest. "Lord, it is good for us to be here; let us make" . . . it permanent! But riper knowledge of the loving wisdom of our God and of our own need to be disciplined have taught us to say:

"I thank Thee more that all our joy  
Is touched with pain,  
That shadows fall on brightest hours,  
That thorns remain,—  
So that earth's bliss may be our guide,  
And not our chain."

Jeremiah paid the price which faithfulness to God in the midst of apostasy always exacts. The people's rejection of the Word of the Lord bringing upon themselves the divine anger, caused the prophet much weeping; yet that same Word was the joy and rejoicing of his heart. He himself, for this loyal cleaving to the Word of Truth, found friends turned to foes, and those who should have stood with him left him in isolation. Notwithstanding the Lord was with him, always real and near, betimes demonstrating that He and not they is in control of all circumstances. Jeremiah's Chapter Forty is an example. From unexpected quarters new

friends appeared, providentially moved of God, and he was accorded liberty and enlargement, and unfettered choice of action and of location, according to the same word of the Lord. So he chose "Mizpeh" a name to remind him of the Lord's watchfulness.

Now, in *The Plot That Failed* the experiences of Jarvis Street and her Pastor appear in some respects not unlike those of Jeremiah the prophet, against whom also plots were laid, and failed. The battle for the Book in College, Convention and Church; the attempted ex-communication, the isolation, critics who should have been comforters, friends becoming foes; the secret sustenance of your own spirit by the Word of the Lord, your unwearied toil; and then, the divine demonstration of a controlling providence unto still wider usefulness and blessing. So that, whereas one upon another of your prominent opponents have been removed, you abide still at Jarvis Street to preach the Word; and whereas they said as did Jeremiah's opponents, "Thou speakest falsely; the Lord hath not sent thee", He has the rather "wrought with you, confirming His word with signs following".

"Say not, my soul, from whence can God relieve my care?  
Remember that Omnipotence has servants everywhere.  
God's help is always sure, His method seldom guessed;  
Delay will make our pleasure pure, surprise will give it zest."

#### Ezekiel Forty

Yet another chapter forty remains. If this His dwelling-place, where the word of the Lord has come unto the congregation, where subdued hearts have been moved to draw near in worship and to pray in the Spirit; to pay their vows and give their tithes; to serve the Lord with fear and to rejoice with trembling; to observe the ordinances, so that even little children have enquired, What mean ye by this service? and in the hours of their instruction you have said: "We will not hide this from our children, showing to the generation to come the praises of the Lord and His strength, and His wonderful works that He hath done"; and they in their turn have made the baptismal confession, so that through the years, there has always been "a generation to serve Him"—if this House of God has been favoured with the cloud and the fire and the glory; what shall be said of the consuming fire of the enemy, the clouds of smoke, and the ostensibly turning of glory into shame, when you were caused to lament: "Our holy and our beautiful house, where our fathers praised Thee, is burned with fire, and all our pleasant things are laid waste"!

Well, Ezekiel's Chapter Forty gives the reassuring answer. Here begins prediction of the new temple in the same Zion, the chastening period past, the exiles home again, and the significance of the cloud and fire and glory comprehended in the covenant name, Jehovah-Shammah, The Lord is there. You found your own appropriate analogy for those momentous events in the restored Zion, so that, as richly compensating for the former lament came the triumphant challenge: "Walk about Zion, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following". For it was said of Ezekiel's temple—and here is another parallel—"the glory of this latter house shall be greater than the former", so that "the ancient men that had seen the first house, when this house was before their eyes, wept with a loud voice, and many shouted aloud

for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people".

Thus, with the Presence which always makes the feast, yours has been and still shall be the comfort of those ancient days: "My Spirit remaineth among you, fear ye not; because, as then, so with you, all has come to pass "according to the good hand of his God upon him". As, therefore, throughout "these forty years", so in "the generation following", in words of your own composition:

"Here may the sinner lose his chain,  
Here may the fearful lose his fears;  
Here, natural men be born again,  
And souls repenting, dry their tears;  
While all behold the Crucified,  
And all by faith are justified."

Admiringly and cordially yours,

JOHN WILMOT.

#### SELF-LOVE

The nature of self-love and of this human Ego is to love self only and consider self only. But what will man do? He cannot prevent this object that he loves from being full of faults and wants. He wants to be great, and he sees himself small. He wants to be happy, and he sees himself miserable. He wants to be perfect, and he sees himself full of imperfections. He wants to be the object of love and esteem among men, and he sees that his faults merit only their hatred and contempt. This embarrassment in which he finds himself produces in him the most unrighteous and criminal passion that can be imagined; for he conceives a mortal enmity against that truth which reproves him, and which convinces him of his faults. He would annihilate it, but, unable to destroy it in its essence, he destroys it as far as possible in his knowledge and in that of others; that is to say, he devotes all his attention to hiding his faults both from others and from himself, and he cannot endure either that others should point them out to him, or that they should see them.

Truly it is an evil to be full of faults; but it is a still greater evil to be full of them, and to be unwilling to recognize them, since that is to add the further fault of a voluntary illusion. We do not like others to deceive us; we do not think it fair that they should be held in higher esteem by us than they deserve; it is not then fair that we should deceive them, and should wish them to esteem us more highly than we deserve.

—BLAISE PASCAL

#### SILENT CHRISTIANS

I may say with truth that there is only about one in ten who professes Christianity who will turn round and glorify God with a loud voice. Nine out of ten are still-born Christians. You never hear of them. If you press them hard with the question whether they are Christians they might say: "Well, I hope so." We never see it in their actions; we never see it in their lives. They might belong to the church you go to, but you never see them at the prayer-meetings or taking any interest in the church affairs. They don't profess it among their fellows or in their business, and the result is that there are hundreds going on with a half hope, not sure whether their religion will stand them or not.

—D. L. MOODY.

## THE MAYOR OF SHAWINIGAN WRITES TO "THE GOSPEL WITNESS"

Francois Roy, Maire Telephone 4441  
ADMINISTRATION MUNICIPALE  
Shawinigan Falls, Que., Canada

THE GOSPEL WITNESS, May 9, 1950.  
130 Gerrard St. E.,  
Toronto, Ont.

Gentlemen,

We have received copies of THE GOSPEL WITNESS referring to the incident which happened in Shawinigan Falls at the Christian Brethren chapel and we are pleased to send you herewith copy of a statement duly signed by Dr. Arthur C. Hill regarding same.

Would you be kind enough to publish same in THE GOSPEL WITNESS and oblige,  
Yours very truly,

FRANCOIS ROY, Mayor.  
by M. CARON (Signed)  
Secretary.

FR/mc.

P.S.—Would you please send us a copy of THE GOSPEL WITNESS in which this statement will be published.  
Thank you. M.C.

## THE CHRISTIAN BRETHREN'S STATEMENT

### COPY

With reference to the recent unfortunate incident in Shawinigan Falls, I have had the opportunity of discussing the matter with the city officials and I am pleased to be able to say that it has been settled in a manner satisfactory to all concerned.

We now look upon this incident as settled and cordially invite our fellow citizens to do the same thing.

Shawinigan Falls, (Signed) ARTHUR C. HILL.  
May 4, 1950.

## THE GOSPEL WITNESS REPLIES TO THE MAYOR OF SHAWINIGAN

May 19, 1950.

The Mayor of Shawinigan Falls,  
Quebec, Canada.

Dear Mr. Mayor:

I am sending you with this letter a copy of the current issue of THE GOSPEL WITNESS containing your communication to us together with the statement by Dr. Arthur C. Hill, which you requested us to publish in these pages. I am extending to you the courtesy of this space in THE GOSPEL WITNESS in order to give you ample opportunity of explaining in your own words the official attitude of the Municipality of Shawinigan Falls towards the disgraceful example of religious persecution which recently took place there.

### Shawinigan Falls Recognizes Responsibility

Impartial readers will doubtless observe two things in your letter and Dr. Hill's statement, piecing out the general terms, with the more specific information contained in an Editorial from *The Montreal Daily Star* as reproduced in these columns last week: First they will note that the Municipality of which you are the chief magistrate has officially recognized its responsibility for the shameful episode when the property of harmless Christians was wantonly destroyed and their lives put in jeopardy. As *The Montreal Star* remarked: "Something has thus been done to wipe out the stain of intolerance upon that community." However, the amount of the financial compensation paid by the City of

Shawinigan Falls to the Christian Brethren is not a matter of great concern to us seeing that if they had brought suit against the municipality in the courts of law and the ends of justice had been secured, they would doubtless have been awarded many times more than the actual cost of replacing the destroyed automobile and the wrecked building. Or, failing success in the courts of Quebec, the Christian Brethren, who have many influential and wealthy adherents in this country, in the United States and in Great Britain, would certainly have had financial resources at their disposal to sustain their losses and start afresh in a larger way than before. For these reasons the actual monetary settlement you have made with Dr. Hill and his associates is an item of minor interest for English-speaking Protestants, though your excellent bargain must be cause for considerable congratulation to you and the municipality. I can well understand why you are anxious to have THE GOSPEL WITNESS give publicity to the above statement.

### Gangsters Go Unpunished

Again those who study your letter and Dr. Hill's attached statement will notice with deep sorrow that apart from the payment of financial compensation for actual damage done, you express no regret for the unfortunate incident; no charges have been laid against the leaders or the instigators of mob violence; no attempt has been made to apprehend them; no reprimand has been made to those charged with maintaining the peace for dereliction of duty. I sincerely wish that you had given THE GOSPEL WITNESS reason to say that matters now stand where they were before the building and the car were wrecked, but they do not. There are many more cars and many more buildings in your city and province which the Christian Brethren and other Protestant bodies may purchase or rent in order to preach the Gospel in French to French-Canadians, but the organized group in Shawinigan Falls is better prepared than before to perpetrate new outrages of the same sort, seeing that it has suffered no official reprimand but, on the contrary, has enjoyed much praise from leading French-Canadian Roman Catholic papers and doubtless from other high sources as well. None of the members of this well-drilled gang of hoodlums has undergone punishment or made any reparation for his misdeeds. This alone constitutes a pledge that we shall be given further distressing examples of religious persecution of Protestants in French Canada. It was within your power and your duty as chief magistrate of Shawinigan Falls to have remedied this appalling situation but in this you have completely failed, thus heaping shame upon the shame that has already beclouded the name of your fair city.

### Financial Compensation Is Not Enough

You are apparently labouring under the delusion that in making some financial compensation for damage to property that you have set matters right. Let me ask you: If a bandit were to hold up one of the banks in Shawinigan Falls and to escape with a rich booty, would you consider that the municipality had discharged its full obligation to the victims if it made good their loss? Would you in such a case make a public statement, similar to the one you made when the Christian Brethren were attacked, to the effect that the police were present and witnessed the crime but excusing them for doing nothing to prevent it? If this were your mode of law



enforcement, the banks and other business houses in your city would either move out at once or provide their own armed guards. Or to take another example, this time from history, I would remind you of a certain man who sought to make full financial compensation by restoring the complete price of his crime—thirty pieces of silver—but discovered to his unspeakable horror that money cannot undo evil already committed.

I am venturing to write you at some length on this important matter because you have yet to give the slightest recognition, at least in any public utterance that has come to my attention, of the affront that has been made by a Shawinigan Falls mob on justice and freedom. Even our worthy and zealous Christian Brother, Dr. Hill, informs us, and we presume that he speaks in some authoritative capacity as the official head of his movement, that: "We now look upon this incident as settled and cordially invite our fellow citizens to do the same thing." That statement may be true of the financial aspect of the incident, which, as we have already said, is of little moment to us. We did not take up this matter in order to help the Christian Brethren strike a good bargain, knowing that in these things, they are well able to look out for themselves. Nor did we take it up on their request, but solely in the interests of freedom of worship and of speech for all Canadians. So far from this issue being settled, it is in greater danger now than ever before, as your own statements demonstrate.

May I, as one Canadian to another, sincerely urge you to purge the name of your city and province by giving some pledge of your determination to uphold freedom of worship and of speech for all by taking immediate steps to apprehend and punish at least the ringleaders in this disgraceful episode. If you are sufficiently courageous to undertake this in the name of freedom despite the ecclesiastical forces in Quebec that are opposed to equal freedom for all religions, THE GOSPEL WITNESS is ready to be your ally and to give full publicity to your efforts. I am

Yours sincerely,  
(Signed) W. S. WHITCOMBE,  
Associate Editor.

Not only are the various writings of the Scriptures, when considered separately, worthy of God, but, also, when received as a whole, they exhibit one entire and perfect body, unencumbered by excess, unimpaired by defect. The Bible is indeed the true fountain of wisdom, which they who have once tasted, prefer to all mere compositions of men. —Bengel.

### HOW SEMINARY STUDENTS MAKE ENDS MEET

PERHAPS it would have been more accurate if we had made the title a question: "How do Seminary students make ends meet?" But as we intend to offer some factual details, the above title may stand, unless it were to be replaced by the startling assertion that "Ministers of the Gospel have by virtue of their experiences as theological students acquired full training and experience to fit them to become ministers of finance." The purpose of this brief note is to inform friends of Toronto Baptist Seminary of the needs of our students and of what this institution does to help them.

There are approximately thirty weeks in our school year, following upon twenty weeks of "vacation" (note quotation marks), during which our men and women toil at various callings in order to gain both experience and the wherewithal to acquire further training. Our Missionary and Educational Committee guarantees to each student-pastor or missionary on the summer field as a minimum: transportation to and from the field, board and lodging while there and a sufficient supplement to what is received on the field to make up the summer income to \$15 per week. Skilled workers who receive union wages of more than this amount for one eight-hour day would certainly disdain our students as "scabs" if they knew how low the minimum for preachers is! When the Seminary opens in the Fall our men have three hundred dollars, less any money spent on clothing, books and incidentals, which, like the poor, are always with them.

Now let us look at their expenditures for the school year. There is first of all a nominal fee for registration of \$10—the sole fee received by the Seminary in the entire year.

Toronto Baptist Seminary has never raised its fees, indeed it does not charge any tuition fee but merely a nominal registration fee to insure good faith. Students through their own organization assess themselves an additional sum, and this, with the premium for health insurance policy made out to the student, increases the sum by an additional \$8.00. Books cost as much or as little as the student has to spend, but generally in the neighbourhood of \$25.00 a year. The largest items are food, lodging and clothing. Rooms in the Seminary residence this last year cost \$3.50 per week, elsewhere they run from \$4.00 to \$6.00 or more. With our Seminary Dining Room in operation, meals cost the students as follows: breakfast 20c, lunch 40c, dinner 40c, that is one dollar per day, with Sunday somewhat higher as the Dining Room is closed on that day. If our men had to eat in restaurants, they would pay more than double that amount for less food of inferior quality. Board and room thus account for at least \$10.50 a week or more, while clothing always takes its toll on the pocket book. Thirty weeks at this rock bottom minimum already leaves a student bankrupt, and if he has gone home during the summer or if he spends a street car ticket or two by way of a pleasure jaunt, he is farther in the "red". This is the way a bookkeeper would put it, but our men never get into the "red" for their credit is not good anywhere except with their fellow-students who are equally poor. We have known some whom we suspected of making their physical necessities suffer for the lack of funds. This is where our Student-Aid Fund enters the picture.

#### BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" _____	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
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Special Illustrated Number of Sept. 28 _____	.25
"Russellism or Rutherfordism", 71 pages _____	.25
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"Does Killed In Action Mean Gone to Heaven?" _____	.05
"The Christian Attitude Toward Amusements" _____	.05
"The God of All Comfort" _____	.05

The Gospel Witness.

130 Gerrard Street East, Toronto 2 Canada

Occasionally when we have reason toward the end of the school year to suspect that there is financial embarrassment, a loan or an outright gift may be made from the Student Aid Fund, a fund which is never made public. Much more often, at the beginning of the year our students are in search of part-time employment, foreseeing their possible deficit. We employ some of them at a reasonable rate of pay per hour to aid our caretakers, to shovel snow, etc. The student-librarians are also remunerated for their services, and the French tutors for theirs. Some of the ladies find part-time work in the church office.

We should like to emphasize that this form of student aid is not charity but hard earned money paid in exchange for value received. On the other hand, some schools require their students to donate their labour without remuneration as part payment from the students to the institution which furnishes their training. In Toronto Baptist Seminary we furnish the educational facilities free of charge as our contribution to the future of the ministry, and over and above that we provide some of our men with ways and means of earning a penny to keep the wolf from the door. We only wish that summer allowances and winter pay were larger for these hard working students, especially in these days when the dollar has shrunk to less than half its normal purchasing power. But the possibility of that, we must leave to the generosity of our friends who have thus far enabled successive generations of students to obtain their training at Toronto Baptist Seminary. We would remind them that the Student Aid Fund is an excellent way of helping needy students prepare for future service for the King of Kings.—W.S.W.

### ARMOUR FOR EARTH, ROBES FOR HEAVEN

The helmet is of continual use. We shall need it as long as our war with sin and Satan lasts. The Christian is not beneath Hope, so long as above ground; nor above Hope so long as he is beneath heaven. Indeed, when once he enters the gates of that glorious city, then farewell Hope, and welcome Love, for ever. He may say with the holy martyr: "Armour becomes earth, but robes heaven." Hope goes into the field, and waits on the Christian till the last battle be fought, and the field cleared; and then Faith and Hope together carry him in the chariot of the promise to heaven's door, where they deliver up his soul into the hands of Love and Joy, which stand ready to conduct him into the blissful presence of God.—WILLIAM GURNALL.

### "THOU ART THE MAN!"

The question "Guilty?" or "Not Guilty?" must be put to each prisoner separately, and each one must answer to his name, and put in his personal plea. Should a pardon be granted, it must bear the individual's name, and it must be issued distinctly to him, or it will be a document of no value to him. In every case, the guilt and the pardon must have a personal bearing: but how hard it is to make a man see this! Oh, that we could preach in the "thou-and-thee" style, and could make each hearer feel that we were as personal as Nathan when he said, "Thou art the man!" If our hearers will not cry, "Lord, is it I?" we must go to them with the word "I have a message from God unto thee."

### TWO CASES OF GRIP

"WHAT'S this! What's this!" exclaimed Mr. Bowser, as he came home the other evening and found Mrs. Bowser lying on the sofa and looking very much distressed.

"The doctor says it's the grip—a second attack," she explained. "I was taken with a chill and a headache about noon, and—"

"Grip? Second attack? That's all nonsense, Mrs. Bowser! Nobody can have grip the second time."

"But the doctor says so."

"Then the doctor is an idiot, and I'll tell him so to his face. I know what's the matter with you. You've been walking around the backyard barefoot, or doing some other foolish thing. I expected it however. No woman is happy unless she's flat down about half the time. How on earth any of your sex manage to live to be twenty years old is a mystery to me. The average woman has no more sense than a rag baby."

"I haven't been careless," she replied.

"I know better! Of course you have! If you hadn't been you wouldn't be where you are. Grip be hanged! Well, it's only right that you should suffer for it. Call it what you wish, but don't expect any sympathy from me. While I use every precaution to preserve my health, you go sloshing around in your bare feet, or sit on a cake of ice to read a dime novel, or do some other tom-fool thing to flatten you out. I refuse to sympathize with you, Mrs. Bowser—absolutely and teetotally refuse to utter one word of pity." Mrs. Bowser had nothing to say in reply. Mr. Bowser ate his dinner alone, took advantage of the occasion to drive a few nails and make a great noise, and by and by went off to his club and was gone until midnight. Next morning Mrs. Bowser felt a bit better and made an heroic attempt to be about until he started for the office. The only reference he made to her illness was to say: "If you live to be three hundred years old, you may possibly learn something about the laws of health and be able to keep out of bed three days a week."

Mrs. Bowser was alright at the end of three or four days, and nothing more was said. Then one afternoon at three o'clock a carriage drove up and a stranger assisted Mr. Bowser into the house. He was looking pale and ghastly, and his chin quivered and his knees wobbled.

"What is it, Mr. Bowser?" she exclaimed as she met him at the door.

"Bed—doctor—death!" he gasped in reply.

Mrs. Bowser got him to bed and examined him for bullet holes or knife wounds. There were none. He had no broken limbs. He hadn't fallen off a horse or been half-drowned. When she had satisfied herself on these points she asked: "How were you taken?"

"Wi-with a c-chill!" he gasped—"with a c-chill and a b-back-ache!"

"I thought so. Mr. Bowser, you have the grip—a second attack. As I have some medicine left, there's no need to send for the doctor. I'll have you alright in a day or two."

"Get the doctor at once," wailed Mr. Bowser, "or I'm a dead man! Such a backache! So cold! Mrs. Bowser, if I should die, I hope—"

Emotion overcame Mr. Bowser, and he could say no more. The doctor came and pronounced it a second attack of grip, but a very mild one. When he had departed, Mrs. Bowser didn't accuse Mr. Bowser with put-

ting on his summer flannels too soon; with forgetting his umbrella and getting soaked through; with leaving his rubbers at home and having damp feet all day. She didn't express her wonder that he hadn't died years ago, nor predict that when he reached the age of Methuselah he would know better than to roll in snow banks or stand around in mud-puddles. She didn't kick over chairs or slam doors or leave him alone. When Mr. Bowser shed tears she wiped them away. When he moaned she held his hand. When he said that he felt the grim spectre was near, and wanted to kiss the baby good-bye, she cheered him with the prediction that he would be a great deal better the next day.

Mr. Bowser didn't get up the next day, though the doctor said he could. He lay in bed and sighed, and uttered sorrowful moans and groans. He wanted toast and preserves; he had to have help to turn over; he worried about a relapse; he had to have a damp cloth on his forehead; he wanted to have a council of doctors, and he read the copy of his last will and testament over three times.

Mr. Bowser was alright next morning, however. When Mrs. Bowser asked him how he felt, he replied: "How do I feel? Why, as right as a trivet, of course. When a man takes the care of himself that I do—when he has the nerve and will power I have—he can throw off most anything. You would have died, Mrs. Bowser; but I was scarcely affected. It was just a play spell. I'd like to be real sick once just to see how it would seem. Cholera, I suppose it was; but outside of feeling a little tired, I wasn't at all affected."

And the dutiful Mrs. Bowser looked at him and swallowed it all, and never said a word to hurt his feelings.—"Mr. and Mrs. Bowser", by Charles B. Lewis.

Man without a conscience, is a machine without a regulator; sometimes too fast, sometimes too slow, and seldom right. Anonymous.

**A GREAT DAY AT KIRK OF SHOTTS**

**J**OHAN LIVINGSTON was born in the manse of Kilsyth in 1603. He was one of those happy souls who can never date their second birth. Claimed for God in his infancy by the mighty faith of his parents, reared in a home that shone with the beauty of holiness, he could never remember a time when he did not love God, and yearn to please Him. In his schooldays he was a member of the church at Stirling, and never did a communicant approach the table in a more fitting frame. A holy awe came upon him that made his very body tremble, but soon sweet comfort and assurance came to this lamb of the Good Shepherd. He ardently desired to serve Christ, and at first he thought he could best do so as a physician. But one day as he meditated in a cave by the Mouse Water, God spoke and called the lad. He left the cave with the conviction that one path alone lay open to him. He must serve in the ministry of the Gospel.

He prepared himself at Glasgow College, and in 1625, when the holy fire fell at Stewarton, he began to preach Christ. The True Church was quick to perceive the grace of God in him, and in many places his pastoral services were eagerly sought. But everywhere the Bishop forbade his settlement. His warm evangelism was highly offensive to the "moderate" palate, and so young Livingston entered the furnace. For five long years he remained there. It was a heavy trial. With a heart hungering to preach Christ, with fields of service invitingly opened before him, he was held back by the grim hand of the royal episcopate. But, though he knew it not, God's hand was quietly overruling the enemy's purpose, and refining him for a glorious task.

And now we have to note, as so often before in the story of Revival, how God made use of a seemingly fortuitous circumstance to further His great purpose of grace.

It happened that some ladies of high rank, who mourned in secret the decline of the Reformed Faith, were travelling in the neighbourhood of Shotts when their carriage broke down. The accident took place beside the manse. The minister, Mr. Hance, hastened out and invited them to shelter under his roof until repairs were completed. They gladly did so, and finding the minister's house was sadly dilapidated, and indeed in a still more parlous state than their carriage, they returned his kindness soon afterward by building a new manse in a better situation. Kindness begets kindness. When Mr. Hance waited upon the ladies to thank them, he asked if there was anything he could do to express his gratitude. Then they ventured to make a bold request, a request that was the real outcome of their secret prayers. Would he open his church at the coming sacrament to some of the persecuted ministers, whom they named? Mr. Hance at once consented, and amongst those named was the young man, John Livingston.

The communion was fixed for June 20th, 1630. Great interest was aroused, and from all parts a vast assembly was gathered together. Rich blessing followed the Word at the Sabbath services, so rich indeed that it was felt that they could not part without an added day of thanksgiving. And it was on this added day that God outpoured the superabundant blessing. After much persuasion Livingston consented to preach on the morrow. Finding their hearts too full of joy for sleep, many formed themselves into little companies, and spent the

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whole night in fervent devotion, in praise and supplication. The young preacher was one of these praying bands, and when the morning came a sore trial beset him. As he thought of the great, expectant multitude, he was overwhelmed by a sense of utter unworthiness, incompetence and insufficiency. All strength seemed to leave him, and he was brought down to the dust of death. So real and painful was the abasement that he gave up all thought of preaching, and was preparing to steal away through the fields when his friends gathered about him, and constrained him to remain. And so, on June 21st, in the Churchyard of Shotts, John Livingstone stood up amongst the people, feeling himself the weakest and least of God's creatures. Then was fulfilled the saying of the prophet Hosea, "When Ephraim spake trembling, he exalted himself in Israel." God uplifted him and perfected His strength in the young man's weakness. His text was Ezekiel 36:25, 26: "Then will I sprinkle clean water upon you and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you." As he expounded it, burning thoughts and burning words filled his heart and lips. For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Then when he thought he must close, again the Spirit filled him with a fullness that must be outpoured, and for another hour he continued with a melting of heart and liberty of utterance he never experienced before and never after. Five hundred men and women, some from the high ranks of society, some poor wasters and beggars, were converted where they stood, and lived from that day as those who indeed received a new heart and a new spirit. The memory of that day has never died, and the very telling of its story, as at Kilsyth, has proved a fount of revival.

—Old Time Revivals

### THE PALM TREE

The Scripture says: The righteous shall flourish like the palm tree." Let us see what this comparison means: The palm tree grows not in the depths of the forest or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. 'It is a friendly lighthouse, guiding the traveller to the spot where water may be found.'

The tree is remarkable for its beauty, its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. Its very foliage is the symbol of joy and exultation. It never fades and the dust never settles upon it. It was, therefore, twisted into the booths of the feasts of tabernacles, was borne aloft by multitudes that accompanied the Messiah to Jerusalem, and it is represented as in the hands of the redeemed in Heaven. For usefulness the tree is unrivalled. Gibbon says that the natives of Syria speak of 360 uses to which the palm is applied. Its shade refreshes the traveller. Its fruit restores its strength. When his soul fails for thirst, it announces water. Its stones are ground for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibres into ropes or rigging. Its best fruit, moreover, is borne in old age; the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which in time, form a forest by their growth. What an emblem of the righteous in the desert of a guilty world!—Anonymous.

### THE GREAT AWAKENING

THE eighteenth century opened for England in deep spiritual gloom. The Puritan fire was almost extinct, and a cold Deism, that hardly troubled to disguise itself, reigned in the Church. A gross darkness covered the people. The court was foul. Vice walked naked and unashamed. In the high circles of Government, bribery had become a fine art. It was a day of cynical time-servers. In many parts of the country the people had relapsed into simple barbarism. England, indeed, was not far from the abyss when she was suddenly rescued, uplifted and launched upon a career of glorious victory and expansion by the Great Evangelical Awakening. In the judgment of even the rationalist historian she was saved, and as it were, reborn by the great movement of the Divine Spirit.

It was in Oxford University that the new life first appeared, but if we search deeply we shall find its hidden spring in the heart of a praying mother. In truth, revival is largely the story of praying mothers. Susannah Wesley, wife of the Rector of Epworth, is one of the great women of the Church, and her devoted, indomitable spirit has deep and abiding influence upon the founder of Methodism. In 1730 we find John Wesley the leader of a little band of earnest young men who gave themselves to prayer, the Bible and works of charity. Men called them in derision, the Holy Club. Bible moths, then, observing that they were very exact and methodical in their habits, dubbed them Methodists. Wesley, himself was yet a seeker, and weary years passed before he found the peace of God. The real beginning of days came for him on May 24th, 1738, when he went, rather reluctantly, to a little company of Christians gathered in Aldersgate Street. One of the brethren read Luther's Preface to the Epistle of Romans, and, as he listened, he found himself strangely stirred. The Spirit of Christ, like a fragrant wind, breathed through his being. He ceased from weary, hopeless struggling, and cast himself as a little child, upon the arms of Jesus. Then John Wesley knew the deep, unutterable peace of God.

He at once began to preach with whole-hearted conviction, expounding the great master texts of the Gospel, making Christ the Alpha and Omega of every discourse. But the more earnestly he preached, the more firmly were the churches closed against him. Often, when he descended the pulpit stairs, an irate clergyman would meet him with the words, "Sir, you cannot preach here again." But the common people heard him gladly, and gradually there gathered about him a band of men whose hearts God had touched. They formed themselves into little companies for prayer and conference, making a chapel in Fetter Lane their headquarters. Increasing opposition drove them, with intense earnestness, to the Throne of Grace, and then in the wonderful providence of God, drove them out into the fields.

In this great emancipation George Whitefield led the way. The son of an innkeeper, he was drawn into the fellowship of the Holy Club by the influence of Charles Wesley, and when he began to preach, a great gift of eloquence was revealed in him. Soon the complaint was rife that he was driving people mad, and the churches began to close upon him also. One day, as he declared the Gospel in a building filled to the uttermost, he cast his eyes outside and saw a thousand yearning and disappointed faces. The thought seized him, Why not go

out and preach in the open? But this was a thing unheard of. When he consulted his brethren they condemned it as a fanatical notion. While thus exercised, he went to Bristol, and preached with such fervency that, in a fortnight, every church in the place shut its doors against him, in emphatic protest. There remained the prison. He preached to the poor prisoners the Gospel which the Church refused. But soon, that door, too, was closed, by the order of the Mayor. Thousands were hungering for the Bread of Life, but neither in Church nor in prison was there room for Whitefield to dispense it. He now recognized the clear hand of God. Turning from these barred doors he saw, far out in the fields, the beckoning hand of the Master who had found his pulpit on the green hillsides of Galilee. He obeyed.

Near Bristol was a wild region known as Kingswood, once a royal chase, but now a miner's country, without a church, inhabited by a rough and lawless people. Driven from Bristol, Whitefield went out to this neglected spot. On Saturday afternoon, February 17th, 1739 (is it not the supreme date of that century?) he took his stand on a little green hill and began to preach the Gospel. In vast amazement some 200 colliers gathered about him. Such a sight had never been seen. A minister, a minister in gown and bands, preaching on a hillside! As he continued, day after day, his audience soon grew to twenty thousand, who pressed upon him eagerly to hear the Word of Life. They filled the hedges. They climbed the trees. Nature itself seemed hushed to hear. A sweet summer stillness prevailed. The sun shone from a blue sky, and the strong, clear voice of the young man, eloquent with the very love of God, reached to the utmost bounds of the great assembly. Then Whitefield saw a moving sight.

He saw white channels forming in the black faces of the miners. The whole multitude was drenched in penitential tears. Ere he ended, black faces were washed white, and black hearts, too! He at once wrote Wesley in London: "Come, the fire is kindled in the country." The summons was obeyed, and when John Wesley came and saw the grace of God, he was glad. Whitefield, called to other parts, left him to continue the work, and Wesley entered upon his great career as a field preacher, that career which may be studied in his diary. Henceforth the world was his parish. As he passed from place to place, the fire of God followed him; yea it travelled to the remotest parts of the country, and, crossing the sea, quickened the life of the Universal Church.

—*Old Time Revivals*

### THE CHRISTIAN

WHEN gold was first discovered in California, they used to saw timber in New England, and frame it into buildings ready to be put up, and stow them into the holds of ships, and carry a whole village in one ship, to be put up in that new region. And suppose a man, on hearing that there was a whole village in the hold of a ship, had gone down to see what a village looked like? When he gets where it is, all he can see is an immense heap of bricks, and lime and tools, and planks and boards, and timbers, and they have all sorts of holes in them; and he goes up and says: "Well, if that is a village, deliver me from a village!" He laughs at it. No man can convince him that it is a village. Now, land your stores, and take these timbers that have been fitted, and these boards that have been planed, and painted and fixed, on the far-off New England shore, and carry

them up under the shadow of an evergreen hill, and put them together, making of them cozy white houses, with their little yards, and their flowers; and then bring this man out of the ship, and say, "There is the village, cut out on one shore, and set up on another!" Would he not change his mind?

This is God's sawyard. He is sawing out timber; and you are that timber. To-day He is ripping you with the saw. To-morrow He is smoothing you with a plane. The next day He is rubbing up the surface with some kind of a rasp. He plies you with hammer, and nails, and screws, and bolts, and all sorts of instruments. This great world carries you like the hull of a ship. You are sailing to that land where all these things, which are being fitted and prepared here, are to be set up. And you can never imagine from what you see here what is to be there. You would not know yourself if you were to see yourself as you are to be. If a man could be projected outside of himself, and walk by himself, as he will be in the other life, he would say, "Who is that?" He would not know himself, such is the exceeding glory of that change which will be wrought in us, when all parts of our being have been developed and educated, and we are what God thought of and meant when He invented man.—BEECHER.

## Bible School Lesson Outline

Vol. 15      Second Quarter      Lesson 10      June 4, 1950

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

### THE BELIEVER'S PEACE

Lesson Text: Philippians 4:4-19.

Golden Text: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

#### I. Peace Through Christ: verses 1-9.

The exhortations of this chapter are based upon the foundation truth which the previous chapter closed — the ultimate redemption of the body (Phil. 3:19; 4:1). In view of the glorious future awaiting us, we can afford to be steadfast, and we have every reason to rejoice, even amidst the most adverse circumstances (Rom. 8:28-39; Phil. 3:1). There is never a time when we may not rejoice in the Lord, in His unfailing faithfulness and undying love. He who will finally deliver us from the very presence of sin will give us victory from day to day over all obstacles. He is near us to bear every load. The joy of the Lord is not mere superficial happiness, but it is a deep, triumphant uplift of spirit, which is not incompatible with sorrow, suffering or affliction (Acts 13:52; 1 Thess. 1:6).

We should be of gentle and forbearing spirit, exhibiting sweet reasonableness, especially in view of the Lord's return. We can patiently endure reproach, when we remember that our Saviour at His coming will vindicate His saints (Rom. 12:19; 1 Pet. 4:16-19).

The Apostle cautions against anxious, carping, care, which is the foe to trust and faith (Matt. 6:25-34). He would have us rest in the goodness and wisdom of God, never complaining or murmuring against His providential dealings with us. We shall be able to bless the hand that guided and the heart that planned, when we are safe in Immanuel's land (1 Cor. 13:9-12).

Rest of mind and heart will be obtained as we quietly wait on the Lord, pouring out our hearts before Him, rolling upon Him the burden which would crush us (Psa. 27:14; 37:34; 55:22; 1 Pet. 5:6, 7). Nothing is outside the realm of prayer, except that which is outside the will of God. Note the four aspects of prayer suggested in verse 6: prayer arising from a sense of need (Matt. 8:25); prayer as supplication — humble, earnest, continual, beseeching (Lk. 18:1-14); prayer as thanksgiving (Col. 4:2; 1 Tim. 2:1); prayer

as making request from the One able to perform all things (Matt. 7:7; Eph. 3:20).

If these conditions are obeyed, God will give His own peace to garrison the minds and hearts of believers, shutting them safely in with Himself (Neh. 8:10; Isa. 30:15). The peace of God may be considered as the peace which God has, and since we know God only through Christ, it is the peace which Christ possessed (John 14:27). The peace of Christ gave Him inward poise in spite of all opposition, the rest of spirit which accompanies the assurance of doing God's will (John 8:29), the quietude which enabled Him to bear misunderstanding, reproach and hatred from the world (John 16:33). The peace of God may be considered, also, as the peace which comes from God through the Lord Jesus Christ (John 14:1; Rom. 15:1; Col. 3:15).

How may such peace be fostered? In a negative way, we should refuse to allow rebellious doubts to sever our fellowship with the Lord. In a positive way, we may overcome evil with good (Rom. 12:1). If we concentrate our attention upon things that are true, there will be no room for error; if upon things honest, no room for dishonesty; if upon things just, pure, lovely and of good report, no room for that which is unrighteous, unholy, unlovely and of evil report. In a word, let the Philippians follow the teaching of the Gospel as preached and as practised by the Apostle Paul (1 Cor. 4:16; 11:1; Phil. 3:17). In that case they would experience the presence of the God of peace (Rom. 15:33; 16:20; Heb. 13:20).

**II. Power Through Christ: verses 10-19.**

As the Apostle Paul rejoiced in the Lord, he gave thanks for the liberality of the believers at Philippi (2 Cor. 11:9). They had long desired to send some material comforts to assist him in the time of imprisonment, but had so far lacked the opportunity of expressing their love (Phil. 2:30), as they had on previous occasions (vv. 14-18).

In thanking the Christians for their token of fellowship, the Apostle Paul made it clear that he was not complaining about his lot. He had learned by experience that no matter what his outward circumstances might be, his heart could be at rest in the Lord (1 Tim. 6:6). In the time of distress he would not despair (2 Cor. 4:8-10), and in the time of prosperity he would remain humble (Deut. 8:11-18; 1 Cor. 4:7). The word "therewith" (v. 11) is in italics, indicating that it is not in the original Greek: "I have learned, in whatsoever state I am, to be content." There is a difference between being content with our circumstances and being content in our circumstances. The former might

imply a fatalistic attitude, without ambition, but the latter a trustful submission to the Father's will, enabling one to wait patiently till the Lord opens the door (Psa. 31:8; Heb. 13:5, 6).

The Apostle Paul could do all things—quietly rest in the Lord or engage in Christian warfare—because he was in Christ, who has all power (Matt. 28:18). Wisdom to know the will of God and grace to perform it come through the power of the Saviour, who gives us inward strength (Eph. 3:14-16; Col. 1:11).

The gifts sent by the believers were gladly received; not because the Apostle was in need, but because these gifts were tokens that the Lord had given to the Philippians the grace of generosity (2 Cor. 1:11). Under these conditions, the gifts bestowed upon the servant of God were in reality given to the Lord Himself (Matt. 10:42; 25:40), constituting a sacrifice, well-pleasing unto Him (Gal. 6:10; Heb. 13:15, 16). As such, both gifts and givers would be blessed of God, and as the Lord will not be debtor to any man, He Himself would reward His liberal stewards. Their own needs would be supplied from the inexhaustible and heavenly supply of the riches of God coming to them through Christ, even as in the time of famine the riches of Egypt were available to the starving people through Joseph (Gen. 41:37-57; 2 Cor. 9:8; Eph. 3:16).

**For Younger Classes:**

Young people must learn the lesson that we cannot expect always to have things made comfortable and easy for us. Even those who love the Lord must be prepared to endure hardship, danger, difficulty, sorrow, trial and suffering. Wind, rain and snow have a part in the growth of the seed, as well as sun and heat. Give illustrations of courage in the time of trouble, indicating the source of such optimism—faith in Christ (Dan. 3:6; Matt. 27; John 9:26-38; Acts 4:1-22).

**DAILY BIBLE READINGS**

- May 29—Christ Is Our Peace ..... Eph. 2:11-18.
- May 30—Believers' Peace With God Through Christ ..... Rom. 5:1-11
- May 31—Believer Filled with Peace ..... Rom. 15:1-13
- June 1—Believer Called to Peace ..... 1 Cor. 7:10-15
- June 2—Believer Lives in Peace ..... 2 Cor. 13:1-11
- June 3—Believer to Follow Peace ..... Heb. 12:1-14
- June 4—The Coming Prince of Peace ..... Isa. 9:1-7

**SUGGESTED HYMNS**

Like a river glorious. In the shadow of His wings. When peace, like a river. We bless Thee for Thy peace. Peace, perfect peace. There comes to my heart one sweet strain.

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