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## The Jarvis Street Pulpit

### "With Bitter Herbs They Shall Eat It"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 4th, 1953  
(Electrically Recorded)

"And with bitter herbs they shall eat it."—Exod. 12:8.

#### Prayer Before the Sermon

We marvel, O-Lord, at the grace which enables us thus to address Thee, and to declare with unwavering confidence that we know Thou art ours. Thou hast so spoken to our hearts as to enable us rejoicingly to exclaim, My beloved is mine, and I am his. We thank Thee that Thou hast brought us from alienation; from strangerhood, from being foreigners, into the household of faith—not merely making us citizens of the heavenly kingdom, high and holy as that privilege is, but Thou hast made us children of God, and if children then heirs, heirs of God, and joint-heirs with Jesus Christ. We thank Thee for the certainty we enjoy, even in the outer court of the temple. We bless Thee that the things we have already experienced inspire us to call upon Thy Name! Because Thou hast been our help, therefore in the shadow of Thy wings will we rejoice. We are limited in our comprehensions, and in our desires, to this lower plane on which we live, and are influenced altogether too much by the things we touch, and taste, and handle. But there is a higher realm of the spirit, even the heavenly places in Christ Jesus, wherein Thou hast already in Thy plan and purpose blessed us with all spiritual blessings in Him, according as Thou hast chosen us from the foundation of the world, that we should be holy and without blame before Thee in love. We pray that Thy eternal purpose of grace may, by the exercise of that grace itself, find realization in our redeemed spirits. We long for the day when He Who is our Saviour shall see of the travail of His soul, and be satisfied.

But because we are what we are, men and women in the flesh, because our horizon is bounded too often by things material and temporal, we do not pray as we ought, we know not how to pray; we have not because we ask not, and because we ask amiss. But if Thou wilt be pleased, O Lord, to bring us into Thy treasure-house, to display before our wondering gaze some of the riches of Thy grace, the very beholding of them will inspire in us a desire for their possession. And as we walk in company with Him Who is the Spirit of Truth, our desires will be framed according to His will, and our petitions will be in harmony with the mind of God. O Lord, we so often pray for these little things of this earth-bound life; little—only little in comparison with the greater, but things which seem to us to be supremely important for the moment. We would be delivered from these things, O Lord, by Thy grace; we would be enabled to ride upon our high places, to mount up with wings as eagles. Oh, that Thou wouldst come to us tonight, and make this to be true in our experiences.

We thank Thee that Thou dost have compassion upon our ignorance, upon the littleness of our comprehensions, the meagreness of our conceptions of spiritual values. O Lord, enlarge our hearts. Help us to see with the eyes of the heart, and so enlarge our vision that we may know something of the riches of the glory of Thine inheritance in the saints. Make us, O Lord, to be men and women fit for Thy companionship. We are not of ourselves; we cannot be. Yet grace can transform and transmute us from glory unto glory, even as by the Spirit Who is Lord. So it is our desire this evening that we may take a few steps onward and upward, and that this service shall minister to that larger and richer, and ultimately glorious life, which now is hid with Christ in God.

For all Thy dear children we breathe an evening prayer. We think of the multitudes who suffer, of those who are subject to physical disabilities, those who live lives that are cribbed, cabined, and confined, because of a wearing poverty; of parents anxious about their children, and children about their parents. Lord have mercy on a suffering world. Look out upon the nations. Give wisdom to the statesmen of our time, even to those who do not know Thee. Sovereignly dispose their minds to the doing of Thy will, for our prayer is addressed to Thee, forasmuch as there is none like unto Thee, O Lord; Thou art great and Thy name is great in might. Who would not fear Thee, O King of nations, for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. How shall we pray for this wicked world? We do not know what to ask, except to pray that Thy will may be done on earth at last as it is done in Heaven; and that we who are Thine may have some part in the ongoing of Thy plans and purposes in the meantime, that so when life's little day is done, and the evening shadows fall, we may rest in peace in Him Who is our Saviour, and Who will supplement all our poor endeavours by His infinite merits. And so it shall come to pass that we shall be complete in Him Who is the head of all principalities and powers. And at evening time it shall be light. The Lord grant that it may be so, for His glory's sake, Amen.

I SUPPOSE we are all familiar with the record of the institution of the passover: Pharaoh had been visited by many plagues because of his obduracy, and he had not repented, but rather had hardened his heart. Then

God announced a final visitation, that on a certain night He would pass over the land, and that the first-born of man and beast in all the land of Egypt should be slain, and they should know that Jehovah was God. Israel had enjoyed at least a partial immunity from some of the plagues with which Egypt had been visited, as for example, when the plague of darkness spread over the land of Egypt, a darkness that was so thick it could be felt, "all the children of Israel had light in their dwellings". And now God made provision for their immunity from this awful and final judgment threatened upon this rebellious people. Each family was to take a lamb of the first year without blemish, the lamb was to be killed, and its blood sprinkled upon the door posts and the lintel. The people were commanded to come within the shelter of the house protected by the sprinkled blood, and there to remain for the entire night. "None of you," said the Lord, "shall go out at the door of his house until the morning." So all the families of Israel were sheltered behind the sprinkled blood, and God made the promise, "When I see the blood, I will pass over you."

Then they were further instructed how they were to eat the passover. The flesh of the lamb was to be roasted with fire, and they were to eat it with unleavened bread, "and with bitter herbs they shall eat it". They were instructed to gird their loins, to put on their shoes, and to take their staffs in their hand, and to eat the passover feast, not leisurely, but with haste: for it was the Lord's passover. You remember the story, how a great cry arose in the land of Egypt when there was not a house which there was not one dead. It was then that Pharaoh sent for Moses, and told him to lead the people, and to get out of the land. At last he surrendered to the Divine ultimatum.

That provision was to obtain in subsequent years. As often as the feast of the passover was observed it was to be a feast of memorial, when they were to be reminded of what God had wrought in their behalf, in delivering them from the bondage of Egypt, and setting a nation completely free. But in their subsequent journeyings, and so long as Israel remained Israel, annually they were to observe the day of atonement, and the feast of the passover, and always it was enjoined upon them, "With bitter herbs they shall eat it."

You know from the Old Testament that this was but a type and pattern of gospel principles. Mr. Whitcombe read to you that, "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (or the ends of the ages) are come." And we were admonished in the lesson we read to shun those defects, and those acts of disobedience, which characterized the redeemed people of Israel, of whom it was said, "With many of them God was not well pleased."

We read in this same Epistle to the Corinthians from which the lesson was taken that "Christ our passover is sacrificed for us". He was the real paschal Lamb, of which that sacrificial feast in Egypt was but a type and prophecy. And this ordinance which we are to observe this evening was also instituted as a memorial feast, not as a repetition of the sacrifice, as our Roman Catholic friends believe, but merely a memorial of a sacrifice already offered and completed. It was designed to keep us in remembrance of our everlasting obligation to the Lord Jesus Christ. "This do," said He, "in remembrance of me."

This should be to us a feast of gladness and great

## The Gospel Witness

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

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rejoicing when we enter into the spiritual significance of it, and remember from what, by the death of Christ, and His resurrection, we have been delivered.

And yet, as it was true of the passover feast, so should it be true of us: "With bitter herbs they shall eat it." There ought to be a kind of bitter-sweetness of the spirit in our participation in this memorial feast. Israel had been a rebellious people. Even though God had come to them in great power to deliver them, yet they were reluctant to co-operate with the operations of Divine grace, reluctant really to leave Egypt. When they found something of what it would cost they said, "Leave us alone, and let us stay in our bondage." Then even after they were delivered from Egypt they lusted for the leeks and garlic of the land they had left behind. They were a rebellious and reluctant people throughout. And this provision that the feast should be eaten with bitter herbs was undoubtedly to remind them of how grace had triumphed over their stubbornness, over their rebelliousness, and had saved them virtually in spite of themselves.

That has been true of us who are Christians. You perhaps have heard of the little Scotch boy who wanted to join the church, because he said he had been soundly saved. And when he was asked what he had done toward his own salvation, and how he knew he was saved, he replied, "I kicked all I could, and God did the rest." I think that is true of us. If I may reverently say so, it required Almightyness to pry us loose from the life to which we were wedded.

I.

Let us look at this a little analytically if we can, that we may learn how, humbly and with gratitude, to participate in this memorial feast. I think there should be an element of bitterness mingled with our rejoicing in the life the Lord gives AS WE ARE NOT UNMINDFUL OF THE DEATH FROM WHICH WE HAVE BEEN SAVED. I am afraid that salvation is too often regarded cheaply, as though it were a light and easy thing to save the sinner. And we are in danger of forgetting at what an awful price our re-

demption was effected. We read of the agony and bloody sweat of our Lord in Gethsemane, we read of His fearful sufferings on the cross, and as His Spirit entered for us into the outer darkness we are startled by His anguished cry, "My God, my God, why hast Thou forsaken me?" Perhaps we do not realize—that is a word that is used lightly—I mean perhaps the facts of the case do not become as real and factual to us as they ought to become, and we are disposed to forget that that agony and bloody sweat of Gethsemane had been ours but for Him, with no angel present to alleviate the terror of it. He, being the Son of God, infinite in all the qualities of His being, was able in a few short hours to endure in His person the equivalent of those pains which must have been the lot of the sinner for evermore. We too had been forsaken, and banished from the Divine presence; we too had been cast into outer darkness where there is weeping and wailing and gnashing of teeth, had it not been for His gracious interposition—taking upon Him our sin, and being made sin for us. Oh, will you think a moment as I say it, lest what I say might seem to have a tinge of irreverence about it. Jesus Christ, by taking your sin and mine upon Himself, and being made sin for us, sin in the aggregate, sin in the mass, the sin of the whole world for us,—taking our place He became obnoxious and abominable in the sight of God. We have Holy Writ for it, that sin is that abominable thing which God hates. And when it clothed His well Beloved, and He stood in our room and stead, a Holy God of necessity turned His face away, and He was forsaken. You remember what Mrs. Browning says of Cowper's grave, the great hymnist, who was so often troubled with mental disquietude. Standing at Cowper's grave, speaking of that cry, "My God, I am forsaken", she said,

"It went up, single, echoless, amid His lost creation,  
That of the lost no son should use those words of desolation."

He explored in our behalf the utmost limits of that realm of suffering and separation and darkness, which must have been ours if Jesus had not loved us, and given Himself for us.

It is well for us to remember that *the grace of God can be properly appraised and appreciated only as it is viewed against the background of human guilt.* The measure of His grace is the measure of our depravity. The measure of His forgiveness is the measure of our rebellion. The measure of His wisdom is the measure of our folly; and the measure of His power: the measure of our descent into the darkness, and of our exploration of the far reaches of the far country. I am afraid we do not hear enough about sin, to-day—we see enough of it. Never did the world see more of it; never did sin parade itself more starkly naked and unafraid than it does throughout the world to-day. And yet too often men are afraid even to name it. When in England this last year Mr. Slade and I and our wives went to hear a certain London preacher, who preached a great sermon on the text, "Overtaken in a fault." Among the things he said was, "Do not play with the labels; call sin by the names God gives it." He told of a certain old minister who attended a ministerial meeting, and he heard clerical "psychologists" talk a lot of nonsense. They talked about—excuse my saying it—"pre-marital sexual relations," and "extra-marital," and all the rest of it. At last the older minister got up and said, "I am tired of your euphemisms. What you mean is adultery and fornication. Why don't you say so? Why do you try to

dress it up and make it appear something other than it is?" My dear friends, what a terrible thing sin is! And we ought to remember that that is the thing that is symbolized here. That is why His body was broken; that is why His blood was shed. Otherwise there had been no necessity for it. And as we come to the table let us remember that "where sin abounded, grace did much more abound", and that but for a mercy, infinite and measureless as God Himself, you and I never had been saved. Oh, we rejoice in the peace of God, do we not? We sometimes sing in Prayer Meeting,

"We bless Thee for Thy peace, O God,  
Deep as the unfathomed sea,  
Which falls like sunshine on the road  
Of those who trust in Thee."

Ah, but what an awful price was paid for the peace we now enjoy! But for that transaction in the councils of the Eternal, when Mercy and Truth met together, and Righteousness and Peace kissed each other, and when God promulgated, having made his covenant, communicating it first to Abraham, for the gospel was first preached to Abraham the Scripture says—oh, the price that was paid that you and I might be at peace! Once "a fearful looking for of judgment and fiery indignation, which should devour the adversaries", but now we recite with a blessed calmness of spirit, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

You read sometimes of expensive banquets, do you not? I have read of some people who have more money than sense, and have a banquet prepared for them at the rate of a hundred dollars a plate. It costs a good deal to get a lunch to-day, but I do not think any of us have gone to that extreme. I think I told you once that a millionaire invited me to one of those hotels in Atlantic City, that was built to take money away from people who did not know what to do with it. I haven't the slightest idea what the luncheon cost. So far as the fare was concerned it was appetizing and palatable, but there was nothing so very extraordinary about it, except the bill. But the price was outrageous. I saw the menu, and if you ordered some radishes it would cost you fifty cents, and other things went up into the dollars, I do not know how much. When at last the waiter came and my friend paid the bill, he gave him several dollars for a tip. An expensive meal I thought, but even that was not up to the hundred dollar mark.

But let me tell you, my dear friends, we come this evening to a feast, to the supper of the Lord, which cost far more than any feast that ever was prepared. Our redemption taxed—I say it without irreverence—the resources of Deity. Poor Britain! She had vast investments around the world, and when in this last war she had to fight for her life she called in all her foreign investments. If you had had a hundred thousand dollars worth of stock in the United States you would have been required to sell it, and bring the money home. In other words, John Bull and Sons took all their money out of the bank. To try to save themselves, and the freedom of the world, they paid an awful price, and have been suffering straitness, which that immense expenditure occasioned, ever since. But that was nothing to the price which was paid for our redemption, nothing at all. I repeat, it taxed the resources of Deity. God gave His all, and He kept nothing back whatsoever. He gave His only begotten Son.

That was necessary because we were such sinners. If

we had not been such rebels, such sinners, we had not needed redemption. And so as we come to the feast, and rejoice in this great salvation, let us remember, "With bitter herbs they shall eat it." There should be a holy remembrance of what it has cost the Lamb of God. There should be in our hearts the deepest repentance and contrition of spirit as we say,

"Why was I made to hear His voice,  
And enter while there's room;  
While thousands make the wretched choice,  
And rather starve than come?"

"'Twas the same love that spread the feast  
Which sweetly forced us in,  
Hence, we had still refused to taste,  
And perished in our sin."

He spread the feast, and then He did for us what Joseph did for his infirm father—He sent His wagons to bring us to the banqueting house. Oh, ought we not to remember what that objective work of grace—you see my argument; do you? I am speaking of the objective work of grace, that which was done for us before anything was done in us, which cost Him so great a price.

## II.

Then I think there should be AN ELEMENT OF BITTERNESS IN THE REMEMBRANCE OF OUR RESISTANCE TO THE SUBJECTIVE WORK OF GRACE. How we all presumed upon the Divine patience! I was converted in my early teens. When little boys and girls of seven and eight, or even of younger years, come forward and say they are trusting in Christ, I always say to myself, "I was not very old, but I wish I had been much younger when I first received the Lord." But we have presumed upon His patience. One would have supposed that the love of Christ would have been enough to break anybody's heart; one would have supposed that the bounteous provisions of grace would have been an attraction to any hungry soul; and that merely to be apprised of the good news that the doors of the banqueting house, were open—one would have supposed that we should have run with alacrity to find our place at the Divine table. But instead of that we refused to come. Yes you did. There are some here, I have no doubt who, now that you know Christ, marvel that He waited for you so long. When He sent unto you His servants, rising up early and sending them, preaching to you the gospel by a thousand voices, you would not have it at all. Until one day somehow, by sovereign grace, the deaf ears were opened, and the heart was made to respond to the Divine call. And when once you had received Christ you began to ask yourself, "Why didn't I come earlier? Why did I wait so long?"

With a Spanish saint, we must exclaim:

"Lord, what am I, that, with unceasing care,  
Thou didst seek after me, that Thou didst wait,  
Wet with unhealthy dews before my gate,  
And pass the gloomy nights of winter there!"

O strange delusion! That I did not greet  
Thy blest approach, and O, to Heaven how lost,  
If my ingratitude's unkindly frost  
Has chilled the bleeding wounds upon Thy feet!

How oft, my guardian angel gently cried,  
"Soul, from thy casement look, and thou shalt see  
How He persists to knock and wait for thee!"

And, O! how often to that Voice of sorrow,  
"Tomorrow we will open" I replied,  
And when the morrow came I answered still, "Tomorrow."

I think there should always be an element of bitterness in our sweetness as we find ourselves now among the

children of God, and included among the guests in His banqueting house. But oh, how did it happen? How foolish and ignorant I was. How sorry I am that I did not come at once.

Then I think there must be an element of bitterness as we reflect how our obduracy wasted so many years which might have been filled with fruitfulness. God can save a man no matter how old he is, but what a blessing when grace finds us when we are young, with all of life in prospect, so that every day and every year may be filled with devoted service to Him. What a lot of years we all wasted, did we not, before we actually came. Are you not sorry? Are you not really now in your heart contrite? Do you not say this evening, "I marvel at His long patience, and His pardoning grace. I marvel equally at my obduracy and stupidity that I was so reluctant to come." But here we are. By the grace of God we are what we are.

Then you know there should be an element of bitterness, bitter-sweet I call it—sweet, that at last we are here, and yet an element of bitterness that we were so long in coming, and that we shortened the tenure of life in which we were to have had the opportunity of living to the praise and the glory of His grace. What a lovely thing when one is saved early in life, and then walks with God consistently through all the years, and comes at last to the end, as a shock of corn fully ripe. And those who have watched him, successive generations perhaps, through his extended pilgrimage, say, "All the time he adorned the doctrine of God our Saviour in all things." We might have done that, but we deliberately shortened our tenure of life, and threw a large part of it away, and now have but a relatively brief period in which to exhibit the praises of Him Who has called us out of darkness into His marvellous light.

## III.

There is just one other little thing I want to say. THE BITTER HERBS OF REMORSE AND SELF-REPROACH MUST FLAVOUR OUR GLADNESS AS WE REMEMBER OUR RELUCTANCE TO GIRD OUR LOINS WITH TRUTH, AND PUT ON SHOES OF THE PREPARATION OF THE GOSPEL OF PEACE, AND WITH OUR STAFF IN HAND, MAKE HASTE IN OUR PILGRIMAGE. We have been sadly slow, have we not? "Having your loins girt about with truth." The strong man is the true man. The true man is never afraid of anybody that may suddenly surprise him coming around the corner. He cares for nobody. With his loins girt about with truth he can challenge the world. Thus were they to begin their pilgrimage. They were to have their shoes on. They were not to live a life of stagnation and uselessness, but having on their shoes they were to be prepared for the road, for the march, even as God said to Abraham, "Walk before me, and be thou perfect." Yes, that is what we ought to have done, and with staff in hand make haste.

I heard of someone transferring from one school to another. After having had a year in one school he transferred to another, and someone said, "It is too bad for you to lose your credits for that year." Well, we have lost a good many credits, have we not? We might have recognized that the King's business required haste. This is the first Sunday of the New Year. If any of us had kept the resolutions we quite sincerely formed what men and women we should be to-day. But you see, grace had to triumph objectively, and then it had to triumph subjectively to bring us into the Kingdom at all.

Then even after we were in the Kingdom we were slow of heart to believe, poor scholars in the school of Christ. Even under the shelter of the blood how many exhortations did we need? How we have been exhorted and exhorted, to do what? To do the thing we knew it was our duty to do. Why should we need such exhortations? And to what disciplines have we been providentially subjected even after we were under the blood? I have often wondered what each household was like. The blood was sprinkled upon the door-posts and lintels, and they were shut in until the morning. How did they behave themselves? How did they relate themselves to each other? Was there kindness and charity and thoughtfulness? Did they say to each other, "Death would be here if it were not for the blood. Let us behave as those who are saved by blood." I hope they did. We ought to do so.

• What unprofitable servants we all have been, have we not? When I look back over past days I wish I had my life to live over again. I heard of a young preacher who wore himself out in the service of the Lord, and all his friends and his people knew that he was just about to go over the river. And someone drew near and said, "So and So, had you your life to live over again do you not think you would be more careful of your health, and that you would spare yourself some of the rigors to which your zeal exposed you?" The dying man lifted himself upon his elbow: "You mean had I my life to live over again would I do less for Christ? Oh," said he, "had I my life to live over again I would do more, far more, than I have ever done." Do you not wish you had your life to live over again? I wish I were a little boy going to school, with some knowledge of the Lord Jesus. My, I say to myself, What a scholar I would have been for His sake. What advantage I would have taken of every refining and cultural influence within my reach. What a man I would have tried to be for the Lord Jesus if only I could start over again. But we cannot. There have been years which the locusts have eaten upon which we cannot reflect with any kind of satisfaction

But here is the fact. We are under the blood notwithstanding. Notwithstanding all our failures and shortcomings, our disobediences, our wilful neglects—notwithstanding all those things, here we are, a company of people sheltered by the blood. I looked for a hymn in our hymn book, and as is often the case, it was not there. It is a lovely hymn which represents what we shall celebrate this evening. But as we cannot sing it, will you let me read it to you:

"Around a table, not a tomb,  
He willed our gathering-place to be;  
When, going to prepare our home,  
Our Saviour said—"Remember Me."  
  
We kneel around no sculptured stone,  
Marking the place where Jesus lay;  
Empty the tomb, the angels gone,  
The stone for ever rolled away.  
  
Nay, sculptured stones are for the dead;  
Thy three dark days of death are o'er;  
Thou art the Life, our living Head,  
Our living Light for evermore!  
  
Of no fond relics, sadly dear,  
O Master! are Thine own possessed;  
The crown of thorns, the cross, the spear,  
The purple robe, the seamless vest.  
  
Nay, relics are for those who mourn  
The memory of an absent friend;  
Not absent Thou, nor we forlorn;—  
"With you each day until the end!"

Thus round Thy table, not Thy tomb,  
We keep Thy sacred feast with Thee;  
Until within the Father's home  
Our endless gathering-place shall be."

Let us pray.

O Lord, we can only thank Thee for that grace which is like Thyself, without measure, and without end. We have tasted, and we do taste from day to day, the bitter herbs of regret that we have served Thee so ill. And yet we rejoice that Thou hast saved us with Thy great salvation. Accept our thanks in Jesus' Name, Amen.

## JARVIS STREET CHURCH'S GREAT NEW YEAR'S MORNING MEETING

THE New Year's morning meeting was, in every respect, up to standard. Greenway Hall was filled. The liberty of the Spirit was evident in the many prayers that were offered, and the glowing testimonies which followed. Instead of giving a motto for the year, as is usual, the Pastor set before the church a brief and model prayer from the story of Elijah's challenge to the prophets of Baal on Carmel. The verses were these:

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

The Pastor pointed out that Elijah believed profoundly that God could answer by fire, as all believers surely believe that God can answer by the fire of the Holy Ghost, as He did at Pentecost, and in subsequent eras. In the day of deepest and darkest apostasy, Elijah recognized that no one but God could dispel the darkness. Dr. Shields pointed out that in this prayer Elijah had prayed for three things: First, that God would make Himself known, and identify Himself: "Let it be known this day that thou art God in Israel."

Secondly he prayed for a public vindication of his own faith, "And that I am thy servant." Dr. Shields argued that it was legitimate for a church that had cut all its connections with the unbelief and worldliness of the day, to pray that God would vindicate its stand, and prove that such a church was His servant.

And in the third place, Elijah prayed that it might appear that all that had been done, which had separated him from his fellow prophets from the king and his court, and the nation at large, had been done by divine direction: "And that I have done all these things at thy word."

The Pastor suggested that this, an inspired prayer, might well be made the daily prayer of every member of the church, that God would show Himself God, would vindicate the faith of His people, and magnify His word.

That applies not to Jarvis Street only, but to all who really believe in the supernaturalism of the Christian gospel. We suggest these verses as a prayer for 1953.

# THE GREAT CONTENTION

Chapter Eight in the History of the Battle for the Bible Among  
Baptists of Ontario and Quebec

By Dr. T. T. Shields

**M**Y READERS will remember that I am writing to disprove the charge that I "engineered" the division of the Denomination. That my protest against the Modernism of McMaster University was the rock upon which the Denomination split I do not question. Therefore, I am faced with the necessity of proving that my protest against the Modernism of McMaster University was justified: that there was a Modernistic drift against which to protest.

The discussion which we have reproduced of the articles, which was carried on in *The Canadian Baptist*, between Rev. Edgar Watson, then of Fenelon Falls, Ontario, on the one hand, and Rev. E. E. Shields, then of Oshawa, and Rev. A. P. Wilson, then of McMaster University, on the other, certainly proves that there was Modernism in the Convention outside of McMaster. I believe others participated in the discussion, in the columns of *The Canadian Baptist*; but we have reproduced the letters of the principal disputants.

## Who Was Rev. Edgar Watson?

We have been unable to ascertain where Rev. Edgar Watson came from, or what became of him. Whether or not he was a graduate of McMaster University, we do not know. We have been unable to find his name in the ministerial lists of ministers in the Year Book. We therefore cannot hold McMaster University responsible for Mr. Watson's Modernism, without some evidence that he contracted the plague—for plague it is—within McMaster's halls.

(Since the above was written I have been told Mr. Watson entered the Ontario Legislature in support of the Drury, or Farmers' Government, and became Deputy Speaker of the House. The Drury Government soon failed, and my informant said, Mr. Watson then went to the United States.)

It is time now, however, before we come to the discussion of the great Convention at the first Church, Ottawa, in 1919, to answer the question as to whether there was Modernism in McMaster University.

## Was There Modernism at McMaster University?

Long ago, indeed, before the beginning of my ministry, I had heard many reports to the effect that some of the professors of McMaster University were not evangelically sound. But I had no real evidence, and as I had not yet attained my majority, I was not in a position to enter into any public discussion.

## Professor George Burman Foster

Later, however, I heard something of the influence of Professor George Burman Foster. According to the Year Book he was Professor from 1891 to 1894. This is what the McMaster University Annual Report, in the Baptist Year Book 1891-92, page one hundred and eighteen, says of his appointment:

"Rev. George B. Foster, late pastor of the First Baptist Church, Saratoga Springs, N.Y., was appointed to the

Chair of Philosophy in the Arts Department. The testimonials as to his character and abilities were all that could be desired. He is spending the year in Germany, in further preparing himself for the work of his department. He is to begin his work in the University next October."

And this is what McMaster University's Report in the Baptist Year Book for 1895-96, page one hundred and ten says of his resignation:

"In anticipation of such formal action (Professor Foster's resignation) it must here be said that Dr. Foster did us magnificent service in his class-room work, and won to himself a warm place in the hearts of our students. The remembrance and the influence of his work, and his rare personality, will abide while life lasts; and many prayers will ascend from Canadian hearts for God's blessing upon his work in Chicago."

It would appear, therefore, that Dr. Foster had been quite acceptable to the governing bodies of McMaster.

It seems rather a far cry from 1919 to 1894; and yet it was only twenty-five years. Then it is to be remembered that the fruit of such teaching as that of Dr. Foster, does not immediately appear; and that a number of classes had gone out from Toronto Baptist College, which was succeeded by McMaster University, the first Arts class of which was graduated in 1894, and that almost certainly some were greatly influenced by the teaching of Professor Foster, just as the teaching of Treitschke and of Nietzsche, and others of their kind, did much to impregnate the thought of Germany, and gradually to determine her attitude and spirit, which issued in World War Number One; thus the teaching of men like Foster helped to prepare the way for what followed.

Because we remember men who had been under Foster's influence, and who spoke much of him, we thought it wise to inquire into his teaching, that we might learn what preparation was made for the later appointments of Professors Cross and Mathews.

There was a time when Dr. Frank Sanderson was very active in mission work, an out-and-out Evangelical, who was scarcely ever to be seen without a big Bible under his arm. Who put him off the Evangelical track, and how it was done, we do not know. It may have been Professor Foster who began the work. Dr. Frank Sanderson became a member of the Board of Governors of McMaster at the October Convention, 1903, only seven years after Foster's leaving McMaster.

We had not time to make a careful study of Professor Foster's teaching, so we asked our friend and colleague, Rev. Robert McCaul, D.D., Toronto Baptist Seminary, and of Brooklyn, N.Y., to undertake that task. We know of no one more competent to do so. Dr. McCaul was graduated from Brandon College, and later was graduated in Arts from Manitoba University. He went on from there to Rochester Theological Seminary, where, after a four-years' course, he received the degree of B.D. He had done one year's work in the direction of a doctor-

ate, (Ph.D.) when he was called to an important church in Brooklyn, N.Y., and could not complete his work for his doctor's degree, while engaged in a busy N.Y. pastorate. He has a keen mind, and is an insatiable student. He has spent more than thirty years in the American metropolis, and in that time has come in contact with all the ministers and professors of prominence in that great city. He is an omnivorous reader, and I know of no man more conversant with the theological thought of today, and a couple of generations back, than Dr. Robert McCaul.

We give here now some of the results of his analysis of George Burman Foster's teaching:

#### Excerpts From Some of Professor George Burman Foster's Books

By Rev. Robert McCaul, D.D.

The following quotations are from Professor George Burman Foster's book entitled:

#### "Function of Religion", Published in 1909.

I have tried to exercise care to choose such quotations as are in harmony with the general tenor of his teaching so as not to give a colour different from the context.

In each of his published works no credence is given to the idea of religion in general, and Christianity in particular, as having their origin in a Divine Revelation. Religion is purely a home-grown affair:

#### From Prof. G. B. Foster

"It is a question then of the worth of religion to the human organism . . . organism is a system directed to its own development and preservation . . . it generates organs . . . it grows by fighting and fights to grow . . . HAS THE ORGANISM AN EYE? IT GROWS IT. HAS IT A CONSCIENCE? AN IDEAL? IT GROWS THAT TOO. And think of the millenniums of work that have gone into such formations. . . At the call of need there sprout out of him (man) new powers (page 46).

"Religion, like science, art, morality belongs to the higher achievements of the soul . . . Man conquered much of his environment, but some territory remained unconquered, he could not see tomorrow's weather, nor the outcome of the chase, nor his fortune in battle, nor be sure of the mind of the woman he loved . . . many dangers were disclosed by his increasing knowledge, ferocious beasts, storms, earthquakes, conflagrations, famine, sickness and above all inescapable death . . . impenetrable darkness of the future, for which functions, so far created, were inadequate to secure dominion over the earth or the equilibration without which there was no blessedness. And IT WAS THE NEED TO COPE WITH THIS TERRIBLE SITUATION WHICH IMPELLED THE SOUL TO CREATE RELIGION, NAY WHICH WAS RELIGION: MAN MADE THE GODS TO DO FOR HIM WHAT HE COULD NOT DO FOR HIMSELF. THERE IS NO SUCH THING AS A SELF-DEPENDENT SOUL FREELY ACTIVE, OR INTERACTIVE WITHIN WHAT WE CALL THE BODY, JUST AS, SIMILARLY, THERE IS NO SELF-DEPENDENT DEITY FREELY ACTIVE OR INTERACTIVE WITHIN THAT LARGER BODY WE CALL THE COSMOS. (21) All this is a survival of primitive animism which populated the whole earth with spirits, demons and hobgoblins."

#### Could the Devil Himself Speak More Defiantly?

In the opinion of Foster, religion came to a better day when

"the long banished genius of the Greeks re-entered the ecclesiastical world. . . . The artist learned to see, the poet to hear, the philosopher to think and inquire — all about men, not saints, and angels, about earth, not heaven . . . Homer instead of the Bible, Plato, Aristotle, Seneca as guides instead of the Church Fathers."

"There is no such thing as creation out of nothing. We

must wean ourselves from picturing the God of the universe as the Bible-God of the Book of Genesis; a god who magically charms things with a word as a wand out of nothing . . . There is no creation anywhere by magic, not even God's magic.

"God is dead," cried Nietzsche. "You can see," says Foster, "in what sense that is true." (57).

"Modern experience would not create the Trinity God, the God of the church.

"Your religiousness is not that you have a god, it is your god-making capacity. . . . It was not Ingersoll, but Feuerbach, in 1846, nay, in substance it was Lucretius, long ago, and earlier still, Xenophanes, who said the great discovery of this generation was not that God made man in his own image but that man made God in his (man's) image. PSYCHOLOGICALLY THAT IS QUITE TRUE.

"What set man to making gods at all? What set the organism to making an eye? The gods were created for the sake of the most vital practical interests. Need is the mother of the gods . . . I have been exhibiting the human origin of religion. . . . To this there is the alternative of the miraculous, divine origin of religion. . . . And which is right, the idea that a knowledge of God is a miraculous communication to man in his initial god-like perfection, or that man's religion slowly came to be through the long process of evolutionary growth? It is the conclusion of the investigation and reflection of the modern world that the latter is the fact. Upon this point I shall waste no more words."

Foster refers to the belief that mankind has by sin been ruined at the core as "that paralyzing pessimism."

Foster derides the idea that ascription of a human instead of a Divine origin to Christianity would make Christianity less true. That a religion should be true because divine, and false if it be found to have a human origin would be "to rob human nature of its dignity."

"The fact is there never was a false god, and that there never was a false religion unless you call a child a false man . . . All religion has the same purpose . . . All here on earth tend toward right and truth and perfection, nothing here on earth can be quite right, quite true, quite perfect, NOT EVEN CHRISTIANITY . . . certainly not so long as it excludes other religions. (69).

AS TO THE BIBLE, Foster says:

"But a great change has taken place, a deep and unbridgeable chasm separates men from many of those thoughts and specific commandments which are embedded in the Bible. In this modern world if one should still hearken to Biblical commandments and ideas as such, and hold that such subjection was faith, was religion, then the word 'faith' would receive its most dangerous meaning . . . Regard for the sacred scriptures is a duty for the Christian but to require assent to his thoughts and commandments is to lead into sin. (77)

"As a matter of fact the question of 'the truth of religion' as former generations used the phrase has died out of the consciousness of the modern man. The man of today must think of religion as a necessary creation of human nature. . . . Man is so made that he must make gods . . . the word 'God' is a symbol to designate the universe in its ideal achieving capacity." (109)

"That the Bible is God's word, that it must be interpreted in a certain way, that is what men have said, God never said it for as Emerson says 'God never speaks' . . . and what sort of support is it that faith in an alien authority gives us? That of fear which does not trust itself to think." (132)

"All our values are first human achievements and then transferred to the world of the divine."

"ACCORDING TO CHURCH DOCTRINE THE PATH OF THE UNIVERSE WAS A DESCENT FROM ORIGINAL PERFECTION; ACCORDING TO MODERN THOUGHT IT IS AN ASCENT FROM IMPERFECTION TO PERFECTION . . . ACCORDING TO CHURCH DOCTRINE THE PATH OF THE HUMAN RACE WAS DOWNWARD FROM ANGEL TO DEVIL; ACCORDING TO MODERN THOUGHT IT IS UPWARD FROM ANTHROPOID AND CANNIBAL TO CIVILIZATION AND CULTURE . . . WE ARE NOT FALLEN ANGELS BUT DEVELOPED ANIMALS AND HISTORY IS NOT THE PROCESS OF DETERIORATION BUT AN ASCENDING LADDER OF PERFECTIBILITY." (174).

"To sum up, religion is the conviction-of the achievability of universally valid satisfaction of the human personality." (188).

### The Place of Christ In Religion

"What is the place of the Founder or the Great Man in Religion? SCIENTIFIC THEOLOGY HAS SUCCEEDED IN UNDERMINING THE ECCLESIASTICAL DOGMA OF THE TRINITY AND OF THE DEITY OF CHRIST." (189).

"WHEN APPEAL IS MADE TO THE JUDGMENT OF HISTORICAL SCIENCE AND NOT TO THE JUDGMENT OF RELIGIOUS ENTHUSIASM, JESUS LOSES HIS PLACE IN THE RELIGION OF A CHRISTIAN." (196)

"TO SCIENCE, THE NON-EXISTENCE OF JESUS IS A POSSIBILITY." (197)

"The objective to which the religious yearning is directed is not the historic fact that a man by the name of Jesus once lived upon the earth. . . . but a system of values." (198).

"The correlate of faith is value not fact." (198)

"If in the nature of the case, historic science cannot cut the nerve of religious certitude, then the historic belief that Jesus existed is not a necessary article of our religion."

"If one knows that the pure in heart shall see God, only because Jesus said it, does one really believe it at all?" (203)

"May one not deny that Jesus lived and yet be well pleasing to God?"

"To hold that belief in the existence of Jesus is an inalienable constituent of our religion is to adopt a position, which, from the standpoint of Jesus and Paul themselves is in principle subversive of religious faith." (204)

"INDEED ONE SEES, OR UNDERSTANDS THAT HIS INNERMOST RELIGIOUS POSSESSION WOULD SUFFER NO VITAL INJURY WERE HISTORICAL SCIENCE TO FORCE ONE TO THE POSITION THAT JESUS NEVER LIVED, MAY VERY WELL BE THE TOUCHSTONE OF THE MATURITY OF ONE'S RELIGIOUS CONVICTION . . . Of course I grant that essential values were brought into the world by Jesus, yet, once here, those values are self-evidential, self-propagating." (208)

"Is it inconceivable that the very name of Christianity may have passed away? And yet may not the world be more Christian than than now? May not streams of spiritual influence continue to deepen and widen, even though the springs of Judah be forgotten?"

"And as according to John it was once necessary that Jesus should go away individually that the Spirit might come, IS IT INCONCEIVABLE THAT IT MIGHT BE NECESSARY FOR HIM TO PASS AWAY HISTORICALLY TO THAT SAME END? I do not say that it would be so, I only wish to face the possibility unafraid SINCE EVEN NOW WE MAY NOT SEE IN JESUS AN ABSOLUTELY PERFECT MODEL WITHOUT JEOPARDIZING THE FREEDOM AND PROGRESS OF HUMANITY . . . ONE SHOULD KNOW AS SCHMIEDEL HAS SAID THAT JESUS WAS A MAN AND IF THE UNKNOWN FUTURE SHALL BRING US FULLER LIGHT, THIS TOO WILL BE THE GIFT OF THE GRACE OF GOD."

"If Jesus were here today in our modern world, would he do and think as he did? In many ways not." (222)

"TO COPY EVEN HIM, JESUS, IS TO KILL THE SOUL." (222).

"The new world, inner and outer, could not be a gift, even from him. In the nature of the case we must make it ourselves. AND WE ARE NOT IN A POSITION TO DENY THAT WE COULD DO THIS SHOULD SCIENCE CONCLUDE HE NEVER LIVED AT ALL. INDEED IT IS NOT IMPOSSIBLE THAT IF SCIENCE CAME TO THIS CONCLUSION, A SENSE OF RELIEF AND FREEDOM WOULD COME TO MANY A SOUL WHOSE TRUE SPONTANEITY AND FREEDOM ARE ABRIDGED BY THE DOGMA OF THE AUTHORITY OF JESUS." (223)

### Could Even a Reprobate Imagine a Greater Blasphemy?

"It is evident therefore that the democratic goodness about us is not so much the donation of Jesus as a creation of modern men who are as certainly the children of God as Jesus was himself, if so be, as Paul said, God is one, the contrary position is a survival of the ecclesiastical doctrine of original sin — of the total moral inability of man on account of the fall, a position which, though not meant to be such is really blasphemy against both God and man."

### The Finality of the Christian Religion

Any number of quotations might be made from Foster's large volume entitled: "*The Finality of the Christian Religion*" but they would be more or less cumulative, and in this fuller treatment of his subject his heresies are so skilfully woven with plausible arguments that unless an immense amount of work were done in disentangling truth from error the quotations would be confusing. A perusal of this book confirms what some of his pupils have told me was his favorite slogan whenever he came upon the miraculous or the idea of a divine revelation: "It contradicts human experience, miracles do not happen."

Page 131: "If we reject the hypothesis of myth and legend, Hume's main contention has never been answered: Today we witness no miracles."

"Ancient narratives tell us of the miraculously supernatural. Is the tradition reliable? Was the eye witness so sharp an observer that we must assume a deviation from the laws of nature rather than an error in the observation or the tradition? Miraculous narratives, like the biblical, originating from no observer who possessed sufficient knowledge of the relations of the laws of nature to have a right to pronounce upon such matters, have no scientific importance." (132).

"AN INTELLIGENT MAN WHO NOW AFFIRMS HIS FAITH IN SUCH STORIES AS ACTUAL FACTS CAN HARDLY KNOW WHAT INTELLECTUAL HONESTY MEANS."

### The Miracle of the Resurrection "A Burden Rather Than a Support"

"While miracle has become a burden rather than a support to religion, it is yet still more difficult for Christianity to detach itself from miracle than it is for any other religion whatsoever. This is mainly because the doctrine of the bodily resurrection of Jesus has been propagated into the very centre of the Christian conviction, has so fixed its stamp upon this religion that the latter seems to many to stand or fall with the historicity of that event. 'If Christ be not risen, our faith is vain, we are yet in our sins', writes Paul. Is it not well to ask ourselves whether we are in a position to participate experientially in this Pauline proposition? We are dependent upon the narratives of the Gospels and the witness of Paul, to form an idea of what occurred after the death of Jesus. But these are by no means so consistent as to render assent to the actuality of the occurrences a requirement of conscience. THIS IMPORTANCE ATTACHED TO THE BODILY RESURRECTION OF JESUS IS FAR OUT OF PROPORTION TO THE EVIDENCE THEREFOR. The narratives yield a fluctuating image which eludes all assured valuation . . . Is it indeed necessary that we build our salvation on such an occurrence? Are not the truths of our faith . . . reliable in and of themselves? Do they need a visible authentication? . . . Jesus is the Living One, no matter whether he appeared to his disciples or not. He lives and rules in the world through his spirit. Our conviction must ever be a matter of faith and not sight. . . . The acknowledgment of a single historical fact is a thing of knowledge and not Faith." (Emphases in above excerpts are made by G.W.)

Surely there is here a blatant denial of every distinctive Christian principle! In Foster's view there is no Gospel, for it is doubtful, according to him, whether there is or ever was a Jesus.—T.T.S.

I venture to request my readers to preserve this issue of the paper, and have it before them when reading the next few issues which will feature the teaching of Professors George Cross, E. W. Parsons, I. G. Mathews, and, still later, of Professor L. H. Marshall. And when they have diligently studied the teaching of these men, to consider whether those of us who believe the Bible to be the inspired and supremely authoritative Word of God; and who also believe that Jesus Christ was God



manifest in the flesh, who believe indeed, that God was in Christ, reconciling the world unto Himself; and who further believe "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," to consider, I say, whether those who believe these things, had any just cause to protest against an institution which was established to train men for the propagation of the gospel of redeeming grace, prostituting its facilities for the propagation of such teaching as that of the professors above named. I especially suggest that in all fairness Dr. T. B. McDormand give consideration to these matters.

(To Be Continued)

## A PASTOR ONE OF CHRIST'S GREATEST GIFTS TO THE CHURCH

A Sermon by Dr. T. T. Shields

Preached in Central Baptist Church, Toronto  
Monday Evening, December 29th, 1952

At the Induction Service of the Rev. Geoffrey Adams Into the Pastorate of that Church. See Note Elsewhere (Electrically Recorded)

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

("Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

"He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:8-13.

I SUPPOSE there are few aspects of gospel truth of which the majority of people who profess and call themselves Christians are less informed than the Scriptural doctrine with respect to the ministry. That is not difficult to understand. It is probably because the minister usually is somewhat reluctant to discuss his own office, and there is no one else to discuss it for him. But I want to speak a little of that this evening.

Here is a picture of our ascended Lord, ascended above all heavens that He might fill all things. He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is a mere truism to most of us, that the Lord Jesus is the Head of the church. But in His Headship what does He do? "He led captivity captive, and gave gifts unto men." On the ground of His meritorious and vicarious ministry, and by the exercise of His great power, He led captivity captive, and entered triumphantly into Heaven. Perhaps it was then in part, at least, the prophetic Psalm was fulfilled: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." There, enthroned in Heaven He received gifts. What gifts? We have asked for a collection, this evening, for this church's building fund. That is necessary, for these material things have their place in the work of the Lord. I came upon a copy of *The Canadian Baptist* recently for 1898, in which I found the first sermon I had ever printed. It is in type now, and I am going to print it in *THE GOSPEL WITNESS*. It was preached in 1897, fifty-five years ago. And it was on this very point, that the Lord is Lord of His church, and that He knows how to look after it, and how to provide for all its necessities.

I will print it some time soon, that you may read it. I am not particularly proud of it, except in this respect, that it is true to the Word of God, fifty-five years ago, just as I hope what is now published is true to the Book. The doctrine is the same. We worship the Head of the church; we are members of His body, of His flesh, and of His bone.

In that position of exaltation there is nothing said about His conferring material wealth upon His church. I believe He will supply that when we ask Him, if and when we need it. We have seen it in Jarvis Street. Do you remember that time years ago when we had the Saturday afternoon Prayer Meeting? It was just like something coming out of Heaven, just as sure as the manna did. They said we could not carry on, but we did—no, we didn't, but the Lord carried on for us. I have often said that when Peter said to the lame man at the Beautiful Gate of the temple, "Silver and gold have I none; but such as I have give I thee,"—he enunciated a great principle. I have said it a hundred times around the world that the work of the Lord was never hindered by even an hour, primarily, for the want of money. Any such retardation of God's work is always caused by a deeper want than that. It is the lack of that which Peter had when he said, "Such as I have give I thee." God will empower us to minister to needy people, and when He does we need not worry about the money.

What did our Lord do? "He gave some, apostles; and some, prophets; and some, evangelists." I have known evangelists of whom I have been a bit doubtful as to their having been the gifts of the ascended Lord,—as I have been equally doubtful of some men called pastors. But He does give evangelists, those who are divinely gifted for the proclamation of the gospel. Who could doubt that such men as the Wesleys, Whitfield, Chas. Finney, and Moody, were such gifts to the church as a whole? And then in one office—"and some, pastors and teachers." Now Mr. Lawrence said that when they wanted a Pastor they prayed. What else could you do? Who but the Head of the church would know where to find one? All true Pastors are in His hands. I would say to any young preacher here that if you want to be a star preacher make sure that you are held in the hand of Him that walks in the midst of the golden candlesticks, and holds the stars in His hands. He gave some pastors.

### I.

I remind you members of Central Baptist church that A PASTOR IS A DIVINE GIFT. The schools cannot make a Pastor; no University or no Theological Seminary can make a Pastor. They can guide them a little in their studies, but a real Pastor is God's gift. "How shall they preach, except they be sent?" That does not mean unless a missionary committee sends them. What it means is this: that no man can possibly preach the gospel unless he is sent of God: "There was a man sent from God, whose name was John." It is not hard to discern when you have come to know a man who is going on God's errand, Divinely commissioned, the gift of God. You will be careful what you do with God's gift, won't you? Prize him highly. The Pastor is a gift of God. I have had something to do with mission work, and I have said to Brother Slade very often, as he and I have talked things over: "We are not primarily concerned about buildings, and that sort of thing; give us a man." That is what we want. Every house is built by some man. These things do not happen; somebody builds them. But

if we have the right man we may be sure that everything else will come all right. If you have the right Pastor you are bound to have blessing. He gave some Pastors.

I did not "engineer" the division in the Old Convention, as somebody has said, but, like Brother Lawrence, there were a good many things in it I did not like. I did not like the idea of an ordination committee; and I did not like the idea of a stationing committee. I felt like saying, "Who do you think you are anyhow? What do you know about a church's need? You have an opinion, which is legitimate." You could say, "I know a man, but I do not know whether he would be suitable or not." No, no. I am an Episcopalian; I believe in a Bishop. I have a bishop, "the Shepherd and Bishop" of our souls. And it is He Who places Pastors. "Take heed therefore unto yourselves", said the apostle Paul to the elders at Ephesus, "and to all the flock, over the which the Holy Ghost hath made you overseers". Unless a man is appointed by the Holy Ghost he will never accomplish anything, though he may wear a long coat, and clerical collar, and become a polished ecclesiastic. He must be placed there by the Spirit of God. I am glad that that has been your thought; that you have waited for God's leading, until at last somebody came whom you feel God has selected. Accept him then as God's selection. He gave some Pastors.

## II.

**A PASTOR MUST BE A TEACHER.** I do not believe a man can be a true Pastor who is not a teacher. They speak sometimes about "Pastoral work". Do you know what is meant by that? The average Pastor is a kind of a glorified nursemaid, to carry breakfast to bed to sick saints. That is not the Pastor's business. By all means see the sick saints if they cannot come to see you—that is all right in its place. But a Pastor's real duty is to teach. He must teach line upon line, precept upon precept, here a little, and there a little. He must be a doctrinal preacher to be a Pastor; he must get down to the depths and lay his foundations deep and broad. A true Pastor must needs be a theologian. Do not be frightened by that word—theology. Do you know what it means? It means the science that logically relates the truths of revelation one to another. A young man came to see me once, who said he wanted to come to the Seminary. He said, "I want to get out and preach the gospel, and I want a short course." I said, "How long are you prepared to spend?" He said, "I think I ought to be fit for something in two years." I said, "What did you do before you came here?" He said, "I came from Ireland." I said, "I know, but what did you do there?" He said, "I was a butcher." I said, "What do you mean by that?" "I served my time." "How much time did you serve?" He said, "I served seven years." I said, "You served seven years learning to be a butcher, and you think two years would be quite enough to learn to be a preacher?" A Pastor must be a teacher. I am glad to know that is the type of ministry you have had here. Incidentally two of the members of this church wrote on the examination for my Thursday night lectures in the English Bible Course, and they came out on top. That simply means that they had been under a teaching ministry, and they had found delight in learning the great verities of Scripture. He gave some pastors and teachers. That is a big business.

I was in a certain place at a ministers' luncheon, which they had arranged, I do not know whether in my honour

or dishonour, but anyway it was arranged for me. I was sitting beside a Baptist minister, and next to him was a minister of another Denomination. During the progress of the meal these two brethren talked, and they talked for my advantage I knew, so that I would know how important they were. They talked about the great problems they had in the church—the ladies' aid, and the young people's societies—and a lot of other piffling puerilities. They ought to have been ashamed of their conversation. I said to myself, "Has it come to this? Is this what the modern minister is supposed to do?" Their problems! I know what I would have done with them; it wouldn't have taken me long to settle problems such as they named—I do not remember what they were now, but some silly little things. Any full-grown man would have settled it at once, and said, "Let us get on with the Lord's work." He gave some pastors and teachers—not to coddle the saints, not to tell everybody how lovely they are. Once upon a time—I will pass this on to you Brother Adams, if I haven't said it in Pastoral Theology in your hearing—I thought I was on pretty safe ground if I spoke words of commendation about people. I knew that I must not say any word of censure, but I thought if I praised Mr. So and So that would be all right. Do you know what I found out? Someone said, "He didn't say anything about me." After a while I found I could not speak either well or ill of anyone. I remember a great Convention in the Metropolitan Church, when they discussed the question whether Christians should attend the theatre, and the dance, and all that kind of nonsense. It was an "ecumenical" conference, and they brought them from all over the world—University Presidents, and Theological Presidents, and all the rest of it, and they spent days discussing this great problem—trying to decide what sort of a rattle they should buy for the baby! Is it any wonder that the church of Christ has gone on the rocks? Where is the blame? Right in the pulpit. He gave some pastors and teachers? What for?

## III.

I like this next line; it has been an unspeakable comfort to me: "FOR THE PERFECTING OF THE SAINTS." Do you know what that means? It means that *even saints are not perfect*. I have never met a perfect saint yet. I have met a good many who thought they were perfect. I have repeatedly quoted Mr. Spurgeon, and I quote him now, when he once said, "My experience with perfect people has been most unfortunate." And so has mine. I hope you will have the very salt of the earth here, but you will not find the saints of Central Church perfect. I will not ask Mr. Lawrence for an opinion on that, but I am sure you will not. But you are here to make them perfect—"for the perfecting of the saints."

It is a lovely thing to see the saints growing up into Christ. I remember a man who was converted in Jarvis Street church some years ago, a big tall man he was, a magnificent man. Even before his conversion he was the very soul of honour and integrity. But after his conversion he was very legalistic, rather cribbed, cabined, and confined for a while. I lived to see the day when I thought I was going home, and I sent for him, and he sat in my house and sobbed like a child. He said, "Pastor, you have taught me all I ever learned of grace, save what I learned, of course, directly from the Book itself." Oh, how he grew up into Christ! He was nothing like the man of the early days of his conversion.

He revelled in the doctrines of grace; patient and tolerant towards others, but merciless toward himself. That is the perfecting of the saints. When you see them growing out of the idiosyncrasies of the old man, putting off the old man, and putting on the new, which after God is created in righteousness and true holiness; I tell you that is one of the advantages of an extended pastorate. When you have been here twenty-one years Brother Adams you will know. You will have seen people growing up into Christ.

#### IV.

"For the perfecting of the saints, UNTO THE WORK OF MINISTERING." How do you make the saints perfect? "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Biblical ministry will make a church a working church; they will want to do something, and they will not want to leave it all to the minister. "For the perfecting of the saints, unto the work of ministering." Every member of the church ought to be doing something; every member of the church ought to be a worker. I am sure that, just as the minister finds his place by the appointment of the Holy Ghost, so every member of the church will find his or her place, and function in the body of Christ. "But now hath God set the members every one of them in the body, as it hath pleased him. . . . Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues. . . . But covet earnestly the best gifts."

That will include,—somebody to play the piano, somebody to sing, somebody to administer affairs, each one differing from the others, but the same Spirit working through all the members of the one body. And by the constant proclamation of the truth, and the exposition of the great principles of God's Word, the saints are gradually perfected unto the work of ministering. Then they will not always have to come to the Pastor, and say, "What shall I do?" I have seen it. I have found people doing things, and wondered who told them. I never did. It was a very necessary piece of work, with the blessing of the Lord attending it—maybe visiting the sick, maybe going to the hospital, maybe distributing tracts, or teaching in the school, or something else, and something new. But they found their place. In a church that is rightly taught in the things of God the members of the church will find a job.

I had a sore throat once, and I went to see a doctor, a friend of mine. He said, "I will take you to the best throat man in the city; he is in this building." The "specialist" looked at me, and said, "You have got to have those tonsils out. If anybody says to the contrary he does not know what he is talking about." I said, "Thank you sir," and walked out. My friend, the doctor, said, "You do not agree?" I said, "No. He may have some vestigial remains, but I haven't. I want to be sure that they are diseased, and that there is no cure before I have them out." I went back to my own doctor a couple of months afterwards, and I said, "Now have a look." "Perfectly well," he said. I said, "That 'specialist' would have taken my tonsils out, wouldn't he?" And he was the best throat man in Toronto. No, in any properly constituted body there are no "vestigial remains", evolu-

tionists to the contrary notwithstanding. If medical science does not know what certain parts of the body are for, so much the worse for medical science. But God put them there for something.

Let me remind you, dear friends, that in the body of Christ there are no "vestigial remains", either. Every organ has its proper function, and every person has something to do for which he or she is divinely equipped and is therefore responsible to God alone. And by the Pastor's teaching, teaching, teaching, people will come to find out the good works which God hath before ordained that they should walk in them, and they will all be at it. Mr. Moody said once that he would rather get ten men to work than try to do ten men's work himself. When I was in London there was a lady who had eight children. They were substantial people; they had means, but they had no servants. This woman could always find time to do a little bit of extra work, and one day I said to her, "Mrs. So and So, how is it? There are some women I know around here who have one precious boy or girl, and it takes all their time, and the time of several other people, to keep them out of mischief." I said, "How on earth do you get on with eight of them?" She said, "I haven't eight children, I have eight servants." I have been in their home, with the table spread out for eight of them, and the father and mother and guests, and when the meal was over it was marvellous to see how everything seemed to melt away. Everybody had a job. Those children would rise, and everything was done, almost, as we used to say in England, before you could say Jack Robinson. The eight children were eight servants.

A Presbyterian minister in a certain place where I was Pastor, said, "I wish you would let me into your secret." I said, "What do you want to know?" He said, "Just this: I spend my time trying to please my people, and I do not succeed very well, and so far as I can make out, in my contact with them, your people spend all their time trying to please you." I said, "That is ideal, isn't it? Why shouldn't they?" It is easier for several hundred people to please one person than for one person to please several hundred. Therefore you start pleasing your Pastor. You will do that, if he is God's man, if first of all you please God. He will be pleased with whatever you do so long as you please Him. "For the perfecting of the saints, for the work of the ministry." All at it, everybody at it, all the time.

You are in a good neighbourhood here. I doubt not that within fifteen minutes' walk of this house there are thousands of people who never go to church at all. I envy the locality of some churches in Toronto. We are far down town, and to get a large Sunday School we have to bring them miles and miles. Many churches have thousands of children all around them, and within walking distance. You are set down in the midst of a strawberry bed. Go and pick the strawberries. I do not know what membership you have, but if everybody goes at it, perfecting the saints, unto the work of ministering, as they learn from what they hear from the pulpit, and as they give themselves to a diligent personal study of the Word of God, they must become instructed Christians, then they will go out, and will know how to lead people to Christ, they will know how to encourage the backslider, and to support the weak, and be serviceable to everybody.

One of my members has a position of responsibility in one of the theological colleges of Toronto, and sometimes has to superintend the preparation of a banquet

for five hundred people. She always keeps the flag flying, giving her testimony. Examinations came around. She knew the theologs, and while they were nice boys she hadn't very much respect for the religion of some of them. But she said, "I want one of your examination papers." So they brought her an examination paper, and she said, "I am going to write on it." She wrote on it anonymously, and beat every student in the college, without ever attending a lecture. Why? Because she had learned from the Word of God; she was an instructed Christian, and she knew how to teach others. That is the business of the pulpit.

## V.

What then? "TILL WE ALL COME IN THE UNITY OF THE FAITH." You cannot bring people into the unity of the faith all in a minute. Somebody is quite sure the church is going to be raptured and taken away before the Lord comes, or at His coming. And there is going to be a great Tribulation. Now do not waste time arguing about that. Oh, how people love to split hairs! There was a man of some substance from Ireland, and the first year of the last war he came to Canada. He was going down to Florida to get away from Irish winters and Canadian winters. He came into my study—I had met him in England, and I knew him well; he was a very fine man. He belonged to a company of people who are sometimes called "Brethren." I hope they are all brotherly. But he came in, and he took my Bible. He said, "Look here now, I want to show you something. Do you see that?" I said, "Yes." "Did you ever see so and so?" I said, "No I never did." I was too polite to say to him, "And if I did what would it matter?" There was not anything in it at all. But he was spoiling for an argument. I believe in contending for the faith, but I hate contentiousness as I hate the devil. Don't be contentious. "Till we all come into the unity of the faith." Preach the Word, in season and out of season, and little by little if the Word is preached people will gradually come into the unity of the faith. We have a lot of people in Jarvis Street church who used to be convinced Anglicans, who are now the best Baptists I have got. Some others used to be out and out Presbyterians, who are Baptists now, and I would not change them for any Baptist I know. Why? Because they have learned from the Word of God, and we have come into the unity of the faith. If you are not otherwise engaged come New Year's morning to our great New Year's Meeting, and you will see an example of the unity of the faith.

## VI.

"Till we all come in the unity of the faith, AND OF THE KNOWLEDGE OF THE SON OF GOD." Never forget that is central to everything. Here is the Divine curriculum, and your "major" must be the study of the Son of God. You may be ignorant of some other things, but God will forgive you if you know His Son well. "The knowledge of the Son of God." You remember what the apostle Paul said. He was a man of great erudition, a great scholar, and his enemies said, "Much learning hath made thee mad." Nobody called Paul "unlearned and ignorant"; they charged rather that he knew too much. When he was no longer a young man, but Paul the aged, he said, "I count not myself to have apprehended": "But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He said, "I count all things but loss for the excellency of

the knowledge of Christ Jesus my Lord." "I have been studying Him these many years, but I am still an undergraduate; I am still studying Him." Oh, if you can get people thinking about Christ, and studying Him . . . they will be sure to come into unity of the faith, and of the knowledge of the Son of God. And what else?

## VII.

"UNTO A PERFECT MAN." Do you know what the business of the church is? The business of the church is to make men, real men—not invertebrates of the genus *homo*, not flabby wobbly sort of people. Mr. A. J. Balfour, before he was Lord Balfour, once in the House of Commons described certain honourable members as resembling very much "That wibbly wobbly sort of stuff the ladies make; I think they call it blanc mange." Pour them into any shape of vessel, and they will take the shape of the vessel into which they are poured. What a lot of wibbly wobbly people there are in the world! I can see them now, even in the pulpit. No, no, *the business of the preacher is to make men*, so to teach that they may become MEN. I like to read the story of David. There was one remarkable thing about David's reign, and it was this: he built no cities, but he did fight battles. But there was something about him that made men. Read the story. "These are the mighty men that David had." Oh, what a treat to meet a man!

In our battle for the Book years ago there was a certain Denominational official who came to see me. I knew him well, and I said to him, "Doctor, you are a fine fellow, and I have always liked you, but," I said, "I think you might be finer. I wish I could take you to Rochester, Minnesota, to Mayo Brothers Clinic." He said, "What for? I am quite well." I said, "Yes, but I should like to take you there, and have them open up that place down your back where a backbone ought to be. If they could graft one on you; you would be quite a boy." He was so smilingly wibbly-wobbly. When it came to Convention time, and there was going to be a vote, I can see him now looking around, and if the majority got up then he would get up, and if the majority was on the other side he would be down. Men of that sort are not worth five cents a shipload, even if it were the Queen Mary.

"Unto a perfect man." There is nothing that will make men like this Book. One can easily tell when our Caesar has been feeding upon the strong meat of the Word. He has muscle and sinew; he has brawn and courage. It is said, in the Acts of the Apostles, "And beholding the man which was healed standing with them, they could say nothing against it." "Now when they saw the namby pambyism, the suavity, the softness"—"Our minister is so genteel; oh, he is so nice, I wish you could meet him!" I have no objection to that if there is anything behind the niceness. But that is not what it says. "When they saw THE BOLDNESS OF PETER AND JOHN . . . they took knowledge of them, that they had been with Jesus." They saw that they behaved like their Master; that was just what He did;—they saw the boldness, the courageousness, of Peter and John! That is what the Word of God does for us.

## VII.

"Unto a perfect man, unto the measure of the stature of the fulness of Christ." If I had a year to preach to you I might try to expound that—"unto the measure of the stature of the fulness of Christ." Oh, see what

there is before us! "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Some man says—I have had them come to me: "You know I was an Anglican, and then I was a Presbyterian, and I was a Methodist, and in between times I spent a little time in the Salvation Army. Now I am a Baptist. I have had a lot of experience." I always say, "Too much experience brother for me to welcome you. How long will you stay with us?" "No more children,"—babes, literally: look at them. They had their expensive toys on Christmas, and are tired of them already, many of them; something new;—"carried about with every wind of doctrine." That is what we have in our day. Let me tell you something. Mr. Slade, Mr. Whitcombe, and I, were in Halifax during the war. The population of Halifax was about three times its normal size; it was a military port. It is perhaps a foolish practice, but when I have a heavy meeting I wait until I get through before I eat anything, and when I am free I look about for a bit of a lunch counter somewhere, if I am away from home. So when we got through we went around to see if we could find a place to get a cup of tea, and a sandwich, or something like that. Most of the restaurants were closed, with a card in the window, which said, "Quota Exhausted." At last, when we were crossing the end of a street, we heard a juke box. It was the only time I was ever thankful for one. It was screaming away, and we went down, and found a little place, with maybe two or three seats at the counter, and one or two cubicles. But they had some tea, and coffee if we wanted it, and some sandwiches, and we sat down together. It was not a very nice place, and I shouldn't have liked any of you to see me there. I am a little bit particular you know. But there I was; it was the best we could find. So I said to these brethren—if there are any Pentecostal friends here please do not be offended—"We are in a Pentecostal Assembly." They said, "What do you mean?" I said, "Ordinarily we would not cross the threshold of this place, but we were hungry, and we had to go somewhere, so we came to the only place that offered us anything to eat." You will find the Pentecostal Assemblies, and the Nazarenes, and all the rest of them, filled with Baptists who have been starved out of their own churches. They left because they did not get anything, the quota was exhausted if they ever had a quota. So they go anywhere where they preach the gospel, and thank God there are a great many people whom we do not agree with in everything, we haven't come to the unity of the faith in respect to them, but we do praise God that they tell people to believe on Christ, and trust in the cleansing of His precious blood. However I may disagree respecting some things, I give the hand of fellowship to anyone who preaches Christ crucified as the sinner's only hope.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." I wish I had time to take a medical course, I should like to study anatomy and physiology for four or five years,—or perhaps twenty!—I might then dare to try to expound this next verse: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto

the edifying of itself in love." Isn't that a great verse? Every member contributing something to every other member, and all members together building up the body by growing up into Christ, to the edifying of the body in love. That should be characteristic of a New Testament Church. Then you would observe that all life organizes itself. You cannot organize an oak or a beech, or any other kind of tree: they organize themselves according to their own nature. So does a vital church, a body in which life abounds. In such a body every member will find and exercise its own peculiar function. I do not know of anything this side of Heaven to equal the fellowship found among a lot of Bible believers, who just believe the Word.

I have this word, and I am done. You see the picture there. It is true of the body at large, but it is true of the individual church too—a healthy exuberant body, health in the eye, and the ear, health in every muscle. You see the man or woman able to do things. I saw a man once—I was at the end of the road waiting for a train in the early morning, and there was a train backed up on a higher platform, and they were loading barrels of apples into freight cars. There were two men, and they were sweating lifting the barrels, and rolling them in. They would say "One, two, three," and up it would go. They were piling them in three tiers. I observed rather a stout man walking up and down the platform. I looked in the other direction, and the baggage men were loading up the baggage car, and among the things they were loading were some iron bars with great big iron balls on the ends. I knew what dumb-bells were like, but I had never seen any dumb-bells like that, but that is what they were. There were two men, and they would lift these things up to their knees, and then "One, two, three," and they would roll them into the car. I wondered what they were for. I kept my eye on the man, walking along with a walking stick. He went up the steps to the higher platform, looked down at the men with their barrels of apples, smiled, and said, "How much do you call that?" I forget how many hundred pounds. He said, "I thought so. Let me see." He took two fingers, and picked up a sealed barrel of apples, and played with it as though it were nothing. Then he walked into the car, holding a barrel in front of him, and with a little flip threw it up on top of the others. I said, "Who can he be?" He was a Frenchman, Louis Cyr, who had been performing in the town the night before, and these were his dumb-bells that he had been playing with. But it was refreshing to see a man of strength like that. I like to see men like that, full grown, with a body throbbing with life and energy, to whom nothing seems too hard. That is the sort of church to have Brother Adams, and I believe you will have it. May God's blessing be upon you, and upon all you people, so that there may be a consistent testimony on the part of every member, that every member may represent Christ.

May God bless you all.

Like Thomas, we are continually saying, "We know not"; and yet lying on the open page before us are words and deeds of Christ in which what we want to know is revealed. Years pass by during which our perplexity and our uncertainty continue, and then we suddenly discover that, if we had listened to Christ with a freer and more active mind, we might have learned from the beginning the truth which we thought had been hidden from us.

—R. W. DALE.

## REV. GEOFFREY ADAMS, B.Th., INDUCTED AS PASTOR OF CENTRAL BAPTIST CHURCH, TORONTO

**C**ENTRAL BAPTIST CHURCH is situated at the corner of Ossington Ave. and Hallam Street, in Toronto. It was established under the leadership of Rev. Sydney Lawrence, M.A., about fifteen years ago. Brother Lawrence has been its only Pastor. The building is not large, but it is good, and commodious, and it is free of all debt. The membership obviously is composed of a group of spiritual, and Biblically intelligent believers. It is a real Baptist church.

Mr. Lawrence has a keen mind. He is a fine preacher, and has exercised a real expository ministry in Central Baptist Church for these fifteen years. He reached the conclusion some little while ago that he would be justified in withdrawing from the pastorate of Central Church if, and when, a good man could be found to succeed him. That man was found, as Mr. Lawrence, and Central Baptist Church believe, in Rev. Geoffrey Adams, a graduate of Toronto Baptist Seminary.

At the meeting on Monday evening, December 29th, the church was filled. We noted that the membership of Jarvis Street was well represented. It was a meeting in which joy and sorrow were mixed. Brother Lawrence is greatly beloved by his people, and they were extremely reluctant to consent to his retiring from the pastorate. A complimentary address was read by Deacon Attenborough, and Mr. Lawrence was presented with a beautiful Bible; a replica of the one presented to Princess Elizabeth, now Queen Elizabeth II, when she was in Toronto. The Bible was also enclosed in a very beautiful case. Mr. Lawrence made a suitable reply, and then, in behalf of the church, welcomed the incoming pastor, Rev. Geoffrey Adams. Dr. Shields preached the induction sermon, which is printed in this issue of THE GOSPEL WITNESS.

We are sure that Mr. Lawrence will not be allowed long to rest on his oars, and that some good church somewhere

will avail themselves of his services. Meantime Dr. Shields said that he was happy to announce that Mr. Lawrence would soon be very heartily welcomed into the fellowship of Jarvis Street Church.

We believe there is a fine future for Pastor and people in Central Baptist Church.

## RATHER AMUSING!

**O**NE stands amazed at the credulity of the modern mind. Surely we live in an age of contrasts! On the one hand we see the keenest intellectualism, and on the other, the crassest obtundity. Nor is this confined to religion. We publish for preservation and comment the following from the daily press of December 30th:

### BELIEVED EXTINCT 50,000,000 YEARS

#### Missing Link Hauled From Ocean Depths

Durban, South Africa, Dec. 29 (Reuters).—A scientist radioed tonight that a mysterious creature caught off the Madagascar Coast is a genuine coelacanth, a fish once thought to have been extinct for 50,000,000 years.

J. B. L. Smith sent the message from the plane on which he is flying back to Durban. He said he was elated with the results of his examination on the little island where the specimen was caught.

The creature is about the size and weight of a small man, with fins shaped like crude arms and legs.

The coelacanth is suspected of being the "missing link" between the stage when organisms crawled out of the sea and began living on land.

The specimen was caught off the Comoro Islands, between Africa and Madagascar. Prof. Smith, an ichthyologist from Rhodes University, made the hurried flight to reach the creature before it could rot.

His investigations may fit into place bits of the evolutionary puzzle that has plagued scientists ever since Charles Darwin came up with his theory of evolution.

Scientists have long known that such a fish once existed through their study of fossils, but until 1938 they believed the species had died out about the time that land creatures first evolved from sea creatures — some 50,000,000 years ago.

It wasn't until 14 years ago that the first coelacanth was caught, also off South Africa. It deteriorated before Prof. Smith and other scientists could get a good look at it. The new specimen was partially preserved in formalin, the only suitable chemical available on the island.

Smith had a British Defence Ministry plane put at his disposal for the flight.

Smith told reporters before he left that "for science it is important that we do not take the slightest chance of missing so important a creature."

The first one, caught in the same vicinity and at the same time of year as the new one, was a weird monster weighing 127 pounds. Steel blue and about five feet long, it died three hours after amazed fishermen brought it ashore. It decomposed quickly.

Its two rear fins were like stubby legs, thin and spindly, and it had two more in front. Its tail was broad, short and spiny.

Smith is anxious to get a look at the internal organs of the fish. He thinks they may hold the secret to life on earth before man existed.

How absurd to speak of "The Missing Link"! Not one but ten thousand missing links, and more, would have to be supplied before the doctrine of Evolution could be made to appear even plausible to thoughtful people.

Two things at least are necessary: We must have at least one case of absolutely demonstrated spontaneous generation. It must be proved that life can be transmitted, or produced, by the non-living. Thus far no single instance of spontaneous generation is known to Science.

In the next place, the possibility of the transmutation

## A SIX-MONTHS' STORY CONTINUED IN THIS ISSUE

The story of **THE GREAT CONTENTION FOR THE FAITH** by Bible-believing Baptists of Canada, which began in the front-page article of Nov. 20, will continue in instalments week by week for probably four to six months.

We earnestly solicit the co-operation of all our readers in making this story as widely known as possible. In order to give currency to it we will send **THE GOSPEL WITNESS** containing this story week by week for the full time of its continuance — not less than six months — for \$1.00. Send in your subscription immediately, and all subscriptions will begin with the first instalment in the issue of Thursday, November 20th.

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of species would have to be established, by which we mean that a representative of one species could be crossed with a representative of another, for reproductive purposes, and a third species produced. That has never been done. There are variations within the species, but always, left alone, they revert to type.

We once heard a man say that the mule stands across the path of the Evolutionist, and kicks his theory into a million pieces. The mule is the product of a horse, and a donkey. But no mule ever yet produced, could reproduce itself: the hybrid is always sterile. So that at this point the Bible remains true, from the New Testament: "In him was life, and the life was the light of men," and from the Old Testament: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good"; "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

Thus a clear line of demarcation was established between the species. Each had its seed within itself, and that line has never yet been crossed, for still all reproduce "after their kind".

But in this almost amusing report there is another thing: Science supposed that a certain fish called *coelacanth* had been extinct for fifty million years! Whose imagination arrived at that estimate we do not know. We do know that it was not, and could not have been, based upon any accurate reckoning. But for the sake of argument, suppose it to be true, what has the *coelacanth* been doing with itself in the intervening fifty million years? Where has it been hiding from the almost omnivident gaze of science?

This sort of thing is what some people call "Science" and "Scholarship". For this purpose we are inclined to borrow the language of Old Scrooge, and say, "Bah! Humbug!"

This fish may easily be an ichthyological monster. That principle is not uncommon in all species. For ourselves we still prefer Genesis to this speculative rubbish.

### A GRADUATE OF THE SEMINARY WRITES FROM AFRICA

Miss Joan Jackson, R.N., a recent graduate of the Seminary now working in French West Africa, writes of her work there in these words:

We have been more than ever busy with the medical work lately having to care for three hundred to well over four hundred patients daily. This, you can imagine, takes much time, energy and patience to meet their physical needs. But we are here primarily to exert a spiritual ministry and in this you can have a part. Here we have a wide open door. May we not fail to use this opportunity to the best advantage.

I would like to challenge you to work with us in this ministry. I hear from very few of you but I know you are interested in the work and am thankful for your prayers. The Lord has been gracious to us. But if you would like to pray more definitely for individuals and villages where the Gospel is being preached, I should be glad to inform you of these.

The Word is preached at least twice a day at the dispensary but only the Spirit of God can move hearts. Some of these people come to us in groups, sometimes as many as a dozen from one village, coming great distances on foot, donkey or camel back. They stay with us till the sick ones are cured and, during that time, they hear the Word of God, and are pointed to the Lamb of God which taketh away the sins of the world. Then they go back to their villages. Are we going to forget them? It is so easy to forget when there are so many. Does the Word not need to be watered with our prayers? Perhaps an evangelist might find their village and perhaps not. If he does find them, will their hearts be open to receive the Gospel? Every week we see groups coming and those going from us. Would it not be worth while to pray for these groups and individuals and see what God will do? I am burdened for these thousands coming and going with whom we have such a superficial contact. Are they going to be enslaved by the Mohammedan religion which is gaining in power or will they come out into the glorious light of the Gospel of Christ? We are working against the forces of darkness and unseen powers. We need your prayers.

Pray for us who preach at the dispensary that the Word may not go forth powerless but in the power and demonstration of the Holy Spirit.

## Bible School Lesson Outline

Vol. 17 First Quarter Lesson 4 January 25, 1953

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

### JESUS REBUKES MERCENARY RELIGIOUS LEADERS

Lesson Text: John 2:13-25.

Golden Text: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."—Mark 11:17.

#### I. Their Avarice: verses 13-17.

Year by year the Jews gathered in solemn assembly in Jerusalem to celebrate the Feast of the Passover, which was to be a perpetual reminder to them of the Lord's mercy in delivering them from the angel of death, and of His power in delivering them from their ancient masters, the Egyptians (Exod. 12:14, 26-28; Numb. 28:16; Deut. 16:1). It is well that we, also, should never forget the Lord Who has saved us from slavery and death (John 8:36; 1 Cor. 11:25; 2 Cor. 1:10; 2 Pet. 1:9).

The record, as given in the Gospels, mentions three, and possibly four of such annual gatherings (John 2:13; 5:1; 6:4; 11:55; 12:1).

How significant that our Saviour, the Lamb of God, to Whom the Passover pointed in all its sacred particulars, should Himself partake of that Feast (Luke 22:15)! He was the Passover Lamb, sacrificed for us; He was the chosen One, the perfect One, the slain One (2 Cor. 5:7), the One Whose blood must be applied, and when God sees the blood of His Lamb, He will pass over the believer who has taken shelter therein (Exod. 12:13). Precious, indeed, is the Shelter which we have from the righteous wrath of God against sin (1 Thess. 5:9)!

In early times it was the custom of the Jews to take with them their own animals for sacrifice, when they went to the temple. But later on, distance made this procedure impractical, so that in order to accommodate them, booths were set up near the sanctuary, where travellers might purchase animals suitable for this purpose. The custom which had been inaugurated for convenience degenerated into a money-making scheme, for exorbitant prices were charged, and people were defrauded. Moreover, the stalls were moved into the very interior of the holy temple. Instead of finding the quiet atmosphere of reverent prayer, the worshippers were disturbed by the noisy shouts of the merchants, vying with one another in greedy rivalry. Is not many a modern

church polluted by such unholy customs? The church of prayer has become the house of merchandise, and in some cases a den of thieves (Isa. 56:7; Jer. 7:11; 1 Tim. 6:9). Money-making bazzars, lotteries and graft are practised within the sacred precincts of buildings which have been dedicated, in name at least, to the worship of God (Psa. 93:5; 1 Tim. 6:5). So, too, should our bodies, as temples of the living God, be purified and sanctified (1 Cor. 3:16; 6:19, 20; 2 Cor. 6:16).

Our Saviour rebuked the sinners and drove them from His Father's house. He could not bear even to see them making of the temple court a short cut for their convenience (Mark. 11:16), because to Him it was all sacred ground. Evidently they did not obey His stern behest that they depart, and in righteous indignation He thrust them out, overturning their tables so that they could no longer carry on their mercenary activities.

A similar incident took place toward the close of our Saviour's ministry on earth (Matt. 21:12, 13; Mark 11:15-17; Luke 19:45-47). The two incidents, although similar, are nevertheless distinct.

In His attitude and action the Saviour fulfilled the prophecy "The zeal of thine house hath eaten me up" (Psa. 69:9). Christ was filled with a holy zeal for the welfare of the Father's house. So, in a similar manner, but we in our weakness and sinfulness, should be characterized by a consuming passion for the house, the word and the work of God.

#### II. Their Unbelief: verses 18-25.

The Jews, who had witnessed the Lord's effective rebuke of the mercenary religious leaders, did not question the fact of the authority of Christ, but rather the source of that authority. How did it come about that He could force them to leave the temple? What sign or miraculous demonstration of power could He give in justification of His actions (Matt. 12:38; 21:23; John 6:30)?

Had the Lord Jesus answered them by stating in direct positive language that He was the Son of God, they would have turned upon Him in fury for what they would consider to be a blasphemous statement (John 5:18). Instead, the Lord answered them in figurative and symbolic language,

giving the truth in such a form, as was His custom, that each man might receive the amount of truth for which his heart was prepared (Mark 4:33, 34). He had authority over the affairs of the earthly temple, for His body was in a real sense the living Temple, the dwelling-place of God. He was tabernacling among men as the God-Man (John 1:14; 1 Tim. 3:16), but the hour would come when the earthly house of His tabernacle would be dissolved, and in three days would be restored to life (Matt. 26:61; 27:40; Mark 14:58; 2 Cor. 5:1). The death and resurrection of Christ were the unmistakable signs of His Deity (Rom. 1:1-4). The listeners thought that He spoke of the material temple of Herod, the temple which He had just purified.

Many at the Feast were impressed by the miracles wrought by the Saviour, and they professed to believe upon His name. They were, however, just nominal professors of religion, for although they are said to have believed in His name, they did not believe upon Him. As at a marriage the bride and groom commit themselves to one another before they become one, so must we trust ourselves to the Lord and He trust Himself to us before we become united in a saving and eternal union (2 Tim. 1:12).

Others may be deceived by an external, nominal profession of religion, but the Lord Jesus Christ Himself will never be deceived (Gal. 6:7; 2 Tim. 2:19). He is the omniscient Son of God (1 Sam. 16:7; Rev. 2:23).

#### DAILY BIBLE READINGS

Jan. 19—The Second Cleansing of the Temple	Luke 19:45-48.
Jan. 20—Religious Hypocrites Rebuked	Matt. 23:13-26.
Jan. 21—False Leaders Rebuked	John 10:1-6.
Jan. 22—False Teachers Rebuked	1 Tim. 1:3-11.
Jan. 23—Avarice Rebuked	1 Tim. 6.
Jan. 24—Unbelief Rebuked	John 5:37-46.
Jan. 25—Mere Professors Rebuked	Luke 13:15-30.

#### SUGGESTED HYMNS

We love the place, O God. Blest are the pure in heart. When the heart made pure. Pleasant are Thy courts below. Lord, we gather in Thy name. God is here, and that to bless us.

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