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## The Jarvis Street Pulpit

### How To Be Warned and Blessed

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 15th, 1953  
(Electrically Recorded)

"Moreover by them is thy servant warned: and in keeping of them there is great reward."—Psalm 19:11.

**T**HIS Psalm tells us that the glory of God is declared by the heavens. It opens with praise for God's disclosure of Himself in the works of His hands, and to that agree of course very many other Scriptures—as in the familiar verse: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But God has revealed Himself still more clearly in His written Word, and this Psalm speaks in praise of the Divine revelation in Holy Scripture. It speaks of "the law of the Lord," "the testimony of the Lord," "the statutes of the Lord," "the commandment of the Lord," "the judgments of the Lord," which all mean the same thing—the precepts and principles of God's Holy Word.

Then of course, as you know, we have the complete and final revelation of God, gathering up the revelation of God in nature and in the Word in the Person of Him Who was and is the Word Incarnate.

The text I have read to you speaks of the precepts and principles, the commandments, statutes, judgments of the Lord, the teaching, if you like, of God's Holy Word. The Psalmist says, "By them is thy servant warned: and in keeping of them there is great reward."

There is then in the Word of God a *warning ministry*, and through obedience to the Word of God *great reward is obtained*.

#### I.

So let us turn over that first principle a little this morning; that the Word of God is given to warn us of dangers. We are, every one of us, everywhere and all the time beset with danger. This vile world is not a friend to grace to help us on to God. I read a story once

of an old lady who was seen walking along the street looking at the sidewalk, and picking up pieces of orange peel, or banana peel, and throwing them aside, and any little pieces of glass, or anything of that sort, which she saw. Someone asked her what she was doing, and she said, "I am gathering these dangers out of the way of little feet that will pass this way." The Word of God recognizes that life is beset with hazards. We recognize that in a great many ways materially. We have our fire extinguisher system in this building; we have our safeguards in many ways, the police to look after us; and organized society generally recognizes that there are things in human life which may be injurious and destructive to men and women, and care is exercised, to some extent at least, to protect us from these dangers.

The Word of God deals with matters that are far more important than that, of the moral and spiritual dangers with which we are beset. I read the other day of a very rich man, the head of some big corporation, who had run foul of the law in some way, and was put in jail. That was an unfortunate thing, but the jail sentence was not the most unfortunate. The most unfortunate thing was the moral stain that would remain upon his reputation to the end of life. He would never be able to clear himself wholly of the fact that he had violated the law of the land. It is of these moral hazards the Word of God warns us. And we ought to be very thankful for such warnings; we ought to be grateful to God that He does not allow us to go blindly on to our own injury, and perhaps destruction. But He anticipates the peril of the path, and so sets up warnings here and there, and it is for that purpose the Word of God is given to us.

That is why we are so anxious to get all you boys and girls to come to Sunday School. We want to teach you

the Word of the Lord, and we want you to learn from the Word of the Lord how dangerous a place this world is in which to live. It is not easy to go straight, and to do right, and to keep out of harm's way in a wicked world like this. So we invite you to Sunday School, and the teachers come Sunday after Sunday, they visit you, and exercise themselves in every possible way, in order to teach you the Word of the Lord, so that you will see the dangers before you come upon them, and be warned of their presence.

If you go into a drug store, and look carefully at that part of the store where drugs are kept—I do not mean these patent medicines, and things of that sort, wrapped up, but I mean the bottles from which the druggist gets his ingredients for dispensing the physicians' prescriptions. If you are permitted to look at them you will see some of them labelled with a big label, usually red—"Poison." Why is that label put on? Just simply to warn people, even the experienced druggist, of what that bottle contains. There is death in the bottle, and therefore one must be careful what use is made of that poison. Sometimes even druggists make a mistake, and when they do the consequences are often fatal.

Now the Word of God puts a poison label upon things that are destructive to moral character, and that are injurious to human life. And if we are wise we shall learn how to read that poison label, and leave it alone. When I was quite young as a minister I was attracted by a certain book, and I took it home when I was visiting my father, and I asked him if he would mind glancing over it, and letting me have his opinion of the book. So after a day or so—I had several days at home—I said, "What about that book? Have you read it?" ("No," he said, "I haven't read it. I glanced at it, but I haven't time to read it." I said, "Why not?" He took it from his desk, and opened it, and he pointed to a paragraph, and said, "Read that, my boy." And I read it. It was a theological book. He said, "Do you not discern the poison there? Have you nothing better to do than to expose your mind to that sort of thing?" He said, "This book is not true to Jesus Christ your Lord. There are plenty of books that are; exercise yourself in the better way." I said, "Are there not two sides to every question?" "No," he said. "Where Jesus Christ is concerned there is only one side. He is the Son of God, and I will brook no suggestion to the contrary. I shall not read your book." I think that was wise counsel. He saw the poison label on the bottle, and he said, "Now don't read that." There are some people, some students, some ministers, who busy themselves so much reading things about the Bible that they have no time to read the Bible itself, and they imbibe a good deal of poison in the course of their investigations, until by and by they lose all appetite and taste for the Word of God. Do not do that.

"By them is thy servant warned." The Word of God warns you, as for instance, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

I remember when I was rather a little boy I was strictly hedged in, as I thought; indeed, there were times when I thought I might as well be tethered like a dog. There were certain boys—they came of respectable families, because we lived in a respectable neighbourhood, but there were certain boys whose company I was absolutely forbidden to keep. My father would say, "You must not

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and

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

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walk in their company." "Why?" "I do not want you to learn their language; I do not want you to acquire their habits of thought. I want you to have a clean mind, so I want you to keep out of their company." And he was very severe, and very determined, in that matter. How I have thanked him since, when I have heard men, mature men, when something has escaped them. I have said, "They have walked in the counsel of the ungodly, or they never would have said that." Keep out of bad company. The Word of God is here to warn us: When you find boys and girls that speak ill of the Lord Jesus, and of His Word, and of His church, and of religion generally, mark that boy or girl, and reprove him or her, and thereafter keep away from them. Keep out of bad company. Shun him as you would shun a leper. He will do you far more harm than a boy would who had some communicable disease. Walk not in the counsel of the ungodly. That is the meaning of this text. Thy servant is warned about these things. Keep out of bad company.

### The King's Highway

The Bible tells us about the King's Highway from earth to heaven. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." That is Number One Highway, and there is no other. You take that, or you will not reach Heaven. The Bible warns you against taking other courses, so get on the right highway. That is a very important thing is it not, to be sure you are on the right road when you are travelling somewhere? But it is almost equally important to observe the signs of the road. As you go along, a sign showing you there is a curve ahead. What does that mean? It means, "Be careful. Slow down; down there just a little the road curves to the right." Or perhaps you see the sign the other way, and it says, "Be careful; the road curves to the left." Presently you come to a place where there is a sign, "Stop." Why? Why should I stop? Well stop

and see. So you stop, and you have scarcely stopped when a car dashes past at fifty miles an hour. "Ah," you say, "now I know. If I hadn't stopped I should have been struck by some vehicle on that through highway." Then sometimes you come upon a sign, "Danger; steep hill." Sometimes you will find an S sign. There are two curves there, and it means that visibility is poor, you cannot see very far. If you are a careful driver, when you see these signs by them you will be warned, and you will slow down. See to it that your car is completely under your control so that you will be able to stop in an instant.

### Destroying the Warning Signs

What would you think of a man who would go out some day with a sharp axe in his car, and coming upon one of those road signs he should stop, and get out, and chop it to pieces? And when he has demolished that he goes on to another, and smashes that to pieces, and several others, until someone finds him, and says, "What on earth are you doing man?" He says, "I hate those signs; I want to be free. I don't like to be told there's a curve here, and there's a curve there, and to stop here, and all that kind of nonsense. I can look after myself." You would say, "You fool! Don't you know that they are there to warn you against danger?" And yet there are many men that go out with axes. Our theological seminaries are full of them. They are the biggest fools on earth. They are in McMaster, they are in Toronto University, and in the Denominational schools. What are they doing? They are out with an axe to chop down all signs. They ought to be locked up. They call it scholarship, but it is moral insanity. They are potential murderers of souls. The Lord has beset the highway of life with His warning signs, "Be careful; there is danger there," but foolish men would remove them. So the Psalmist said:

A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

We see not our signs: *there is no more any prophet: neither is there among us any that knoweth how long.*

I remember visiting Cornell University, at Ithaca, N.Y., to speak some years ago. It was rather an interesting place. There is a large hall there called Goldwin Smith Hall. Goldwin Smith was a great professor who came from England and was once on the staff of that University. But Cornell University seems to be built on a series of hills, and there are steep roads in many directions. And at the top of them there were warning signs, "Stop. It is dangerous to attempt to descend this hill in anything but low gear. Put your car in low gear." Some man says, "But my brakes are all right; I don't need low gear," and he turns and goes down, like going down the side of a mountain, his brakes will not hold, and he crashes, because he did not observe the warning. The Word of God tells us all when to put the car in low gear. "Let your moderation be known unto all men." "By them is thy servant warned."

A very striking experience was related to me by a member of this church — when I came here over forty

years ago. — he was elderly then, somewhere near eighty I should think, and retired from business. But he was in comfortable circumstances — he was not rich, but he was quite comfortable. I went to see him one day, and he related this experience. He said that he had been a merchant — he dealt in textiles, and materials that they make men's clothes of — and he built up a fine business in one of the small Ontario cities, so that he was rated as a rich man. I think he was worth four or five hundred thousand dollars in the early seventies, and a hundred thousand dollars at that time would be worth as much as half a million today, to that by present day ratings he had been more than a millionaire. At all events, he was well to do, and highly respected I imagine in the city where he lived. He was a member of a Baptist church, and a deacon. He told me that a business acquaintance of his came to see him one day, and calling him by name he said, "I find myself in a difficult situation, and I wonder if you would do me a favour?" He said, "I will if I can; what is it?" This man said, "I need a substantial loan at the bank just to tide me over a passing crisis, and I wonder if you would lend me your name." He said, "How much?" I am not sure, but I think he said it was three or four hundred thousand dollars. That was a pretty big sum, and it would be like signing a note for millions today, but he said, "So and so we have known each other for years, and I have every confidence in you. I am sure you would not take advantage of me, so I will go with you to the bank, and I will sign your note." He went to the bank, and signed the note. But before the end of that week that man turned out to be absolutely bankrupt, and the four hundred thousand dollars was gone. And this man had to pay it for his signature. He said, "I became very bitter, and I said, 'Why should the Lord let me into a thing like this?'" He said, "I resigned as a deacon of the church, and I told them to take my name off the books. I wasn't going to church any more, and I didn't." He said, "I abandoned all profession of religion, and became just as bitter as a man could be. I came to Toronto, and I had to start in business right from the bottom. I did, and I got on. I do not know that I regained all that I lost, but still I am very comfortable, so that is just past history. But," he said, "I am relating this just to tell you the sequel. One Sunday afternoon I was sitting in my den, with not much to do, and my eye fell on the Bible. I hadn't opened a Bible in twenty years, and I took it up and opened it at random. It opened at the Book of Proverbs, because that is near the middle of the Book, and my eye fell on a text: 'He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.'" He said, "I still had my concordance, and I looked to see what the Bible had to say about suretyship, and it told me plainly that any man that became surety for another man was just a plain fool." He said, "Do you know what I did? I not only got down on my knees, but I got down on my face before God, and I said, 'I have been blaming Thee all these years for my misfortune, and if only I had regarded Thy Word, and studied it, it would have warned me against that folly, and I should never have suffered that loss.'"

My dear friends, the Bible is full of instruction like that: "Do not do that; "Do not do that;" — not because it is an arbitrary command; it is given for your advantage. "By them is thy servant warned."

Some years ago I was in Houston, Texas, with my

friend Dr. Raglan. I had been there many times before, but Dr. Raglan had not. We came to an intersection, and I stopped at the curb. Dr. Raglan stepped off the curb, and began to cross the street, then a policeman's whistle blew. He held up his hands, and the traffic in all directions came to a standstill. The policeman came over, and he said to Dr. Raglan, "Did you not see that light sir?" He said, "Yes, I did; are pedestrians supposed to be regulated by that light?" "Everybody," he said. "Well I didn't know that." Said the policeman, "Don't you belong here?" His tone was rather severe. "No," said Dr. Raglan, "I come from Kentucky." He said, "O that is different." And changing his tone entirely he said, "You are our guest, and it is our duty to protect you, and to direct you, and we should feel very badly if any visitor from another State should suffer injury while a guest in this city. Now remember will you please that light is not there for your embarrassment, nor to restrict your liberty; it is there for your safety." He smiled, and he said, "You will co-operate with us, won't you, and watch in future?" By this time a little crowd had gathered on all four corners, and we were the centre of attraction while the policeman was delivering his kindly lecture to my friend. When he had finished, he blew his whistle, and the traffic moved again. I said to Dr. Raglan, "Isn't that lovely? Is that not a fine illustration of the function of the law?" God has not given us His laws to embarrass us, or to restrict our liberty; He has given them to us to warn us against the thing that would be injurious.

Now that is what the Bible is for, and if we study it diligently we shall find it is full of direction for every exigency of life. The business man will do well to study it, and he will keep himself out of a great deal of trouble. The mother in the kitchen, who has to look after the household duties, and the family beside, will do well to furnish her mind with the inhibitions of the law of God, the things that we ought not to do — but it is not an arbitrary law, it is given for our sake. "By them is thy servant warned." Therefore, "Be ye not unwise, but understanding what the will of the Lord is."

What an instructive Psalm that was we read together, where David comes back and confesses his sin, and then the Lord says, "All right now David; we are on good terms once again." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." You cannot be guided by anybody's eye unless you are looking at that person. God can only guide with His eye, those who have their eyes upon Him. "As the eyes of servants look unto the hand of their masters . . . so," says the Psalmist, "our eyes wait upon the Lord our God." We must be looking to Him. But remember the next verse: "Be ye not as the horse, or as the mule, which have no understanding." I want you to put beside that this word that I quoted just now: "Be ye not unwise, but understanding what the will of the Lord is." This law was not written for horses and mules that need to be held in with bit and bridle; it was written for men and women who are supposed to have spiritual intelligence. And we are therefore to have understanding, and understand what the will of the Lord is. Of course if you want to play the mule or the horse, the Lord may deal with you after that fashion. You know the characteristics of those beasts, do you not? The horse runs too fast, and the mule will not run at all. So we are to be like neither one of them, but understanding; we are to

understand what the will of the Lord is, and when we find certain things, as soldiers would say, for us as Christians "out of bounds" — do you soldiers know what that means? — you are forbidden there. Thus, also, there are some things that are out of bounds to the Christian, and he has no right to have anything to do with them. In business, in the home, in school, everywhere, let us be warned by the Word of God.

## II.

Then there is the other side of it. "And in keeping of them THERE IS GREAT REWARD." Years ago I visited churches in the Eastern provinces. The roads were very bad in those days, they were not paved as they are now, and it was a very muddy day, and the roads were greasy, just as though clay had been mixed with oil. Sometimes on a road like that a car will slip all over the road, and you cannot control it. The rear swings around, and you need to drive very, very carefully. This was a highway, but it was not paved, and there were signs warning people to be careful, and to drive slowly. On either side of the road there was a deep ditch, and a company came along in a car driven by a young fellow, perhaps he was twenty, but there were older people in the car. It was an open car, a convertible car. They came splashing along through the mud. He sounded his horn. I said, "We will let this idiot go by." So we pulled aside, and he went past waving his hands, as much as to say, "You old fogies." He sneered at us for being so careful and cautious. He knew how to do it. Then he disappeared in the distance. We hadn't gone very far, however, before we found him again, down in the ditch. None of them were injured, but they were in the mud stuck fast. I was driving my own car, and someone said, "Had we better stop and help them?" I said, "No. Let that little simpleton stay in the ditch, and maybe he will be a little wiser when he gets out." And I could not forbear waving Good-bye as we drove past. Why? You see I observed the signs, "and in keeping of them there (was) great reward." I was on the road, and he was in the ditch.

That obtains all through life. If you obey the commandments of the Lord, and seek to walk in His ways, you will find there is great joy, and great reward, in obedience. There is a reward merely in doing right just for the sake of doing right. Let me speak to you boys and girls a minute. You know what the Scripture says: "Children, obey your parents in the Lord"—for if you do you will get twenty-five cents; if you do you will have a little present of some sort? No, that is not what it says. Listen: "Children, obey your parents in the Lord: *for this is right.*" That is the only reason. Do what is right for the sake of doing what is right. Love to do what is right, and you will find that in the doing of that which is right there is great reward.

I have a dog — I have had several — and he teaches me many lessons. I love to be instructed by him. He knows every tone of my voice, and if there is just the suspicion of a scold his ears go down, and his tail drops, and he shrinks away, and sometimes he will get around behind a chair and look out. And I say to him, "What have you been doing now?" Then sometimes I say, "Come on," and I pat him, and say, "Good dog," and his ears go up, and I wonder he does not wag his tail off. It just goes like lightning back and forth. Why? He is on good terms with his master, and he is happy again. In the keeping of his master's commandments there is great reward. Even a dog will teach you that. Let us seek

to do the will of God as we know it, and keep His commandments as He enables us to do it, and in the mere doing of it there is great reward.

There is a Scripture which says, "But to do good and to communicate forget not." We are to do good because we love to do good. Whittier speaks about "the dear delight of doing good." The Boy Scouts speak of doing their good deed for one day, doing some one good thing every day. Well as far as it goes that is all right. But, my dear friends, we are to do good, and to communicate, to be helpful and serviceable to other people, to recognize we are not here to be ministered unto, but to minister, and to give.

But you say, "What shall I get out of this?" That is wrong. Never mind what you get. Do good, and love to do good, and if you love to do good you will find that in the doing of good, in the mere doing of it, there is great reward. I recommend to you a searching out of the Divine requirements, and say, "Now what does the Lord want of me? What does He want me to do? What are His commands for me today?" I have a niece, and when she was a very little girl she was doing something, I do not know what it was, but something that was forbidden. Her father heard her, and he called her. Her name is Marjorie. She is married now, and she has children of her own. But she was a little girl then. He said, "Marjorie." But there was no answer, but he heard little feet going along the hallway. He called a little more loudly, "Marjorie, do you not hear me?" She was heading for the back stairs, and before going down she turned her head and said, "I won't be able to hear you if I can get down these back stairs." O how many of the Lord's children spend their time heading for the back stairs, so that they will not hear the commandments of God, and they will not know what God requires of them. And what blessing they are missing! Let us regard the commandments of God as God's way of bringing us some great blessing, and when He calls us let us answer, "Here am I." And whatever He requires us to do, let us do it, and in the doing of it we shall find great reward.

We do not say very much about money in this place. I have no patience whatever with that too common church habit of pleading and pleading for money. If we had to do that in this place I should want to say "Good-bye," and go. That is not the way. The proper way is for God's people to recognize their privilege. "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God does not need your money; He does not need my money. How could we enrich Him? We cannot enrich Him. Finitude can neither enlarge nor diminish infinitude. The silver and the gold are all His; the cattle upon a thousand hills are all His. And He is so sovereignly independent that He says, "If I were hungry, I would not tell thee." He says, "I would not ask you for a piece of bread," for "The earth is the Lord's, and the fulness thereof." "I will help myself." But God lets us do things for Him. He gives us the privilege of co-operating with Him in the carrying out of His program. Hence He permits us

to honour Him with our substance, to give Him a portion of that which He gives to us. And in doing it, if we obey that, we shall have great reward. People who do honour the Lord with their substance have great reward, and great rejoicing.

I remember an amusing experience I had. I was walking along Gerrard Street one day and I met a man whom I knew, and as I met him he turned his head away and did not recognize me. Having passed me he stopped and called my name. Then he came back with his head up. He said, "I may as well pay you now as later." I said, "Pay me? What for?" He said, "I owe you ten dollars. Don't you remember you lent it to me?" I had forgotten all about it, but he had not, and he knew he was not doing his duty by not repaying it. But when he made up his mind to pay it he stood up like a man, and after that he could meet me with a smile. A lot of the Lord's people go around with their heads down. "Will a man rob God?" The Lord said, "Yet ye have robbed me . . . in tithes and offerings." You have kept back that which belonged to the Lord.

There is a truly awful story in the New Testament that I read with trembling always, about those two people who wanted to appear to be keeping up with the rest of the people who were selling their lands, and bringing their money and laying it down at the apostles' feet, and they were having all things common. Then Ananias came and laid down a certain amount of money, and Peter said, "Did you sell your land for so much?" He said, "Yes." He said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And as he said so Ananias fell dead. What for? For lying to the Holy Ghost about the collection. Presently his wife came, and Peter said, "Tell me, did you sell the land for so much?" She said, "Yes." Then said Peter, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." And she fell dead too. The one awful judgment of the New Testament fell upon somebody who lied about giving to the Lord. It is a very significant story because it is a very important matter. "Honour the lord with thy substance." Let us do as we are told, and the Lord will look after the consequences: "And in keeping of them there is great reward."

This one other word. Some of you have not been baptized. You ought to be, and you know it; you haven't any doubt about it. It is the command of Christ, and you know it; you say, "I am going to obey it," but you have not obeyed it, you have put it off, and put it off. As long as you put it off you miss the blessing of obedience. If I were to turn this service into a testimony meeting I think I should have hundreds of testimonies this morning of people who received blessing even in the act of obeying the Lord in baptism. That is only one command, but it is one.

Do as you are told, dear friends. Let us all do as we are told. It is just as simple as that.

"Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey."

"To him that knoweth to do good, and doeth it not, to him it is sin." To know the commandment of God, and to know that we ought to obey it, and to refuse to obey it, to that person it is sin. Let us no longer grieve the Spirit of God. Cherish the Word of God, heed its warning, and accept its benedictions.

I said just now the Lord does not need our money.

Well no, He does not. But we need the blessing that comes to us from doing the will of God. Sometimes ships have a one-way cargo, and one way their hold is empty. Perhaps an empty ship is sent from this port to that port; there is no cargo. It goes to bring a cargo back. But it must be filled with ballast. Some inconsequential thing that is of no value at all is put into the ship just to give it ballast, so that it will keep on an even keel. Do you know what your gifts and my gifts are? They are just ballast for the ships of our desire when they sail heavenward. God does not need the ballast, but they come back loaded with blessing, freighted with Divine benedictions.

Let us see to it that in the little things, the smallest things, as we understand what the will of the Lord is, we seek the Lord's help that we may obey it. Let us pray.

We thank Thee, O Lord, for Thy Holy Word. We pray Thee to bless these simple observations this morning, and to help us that we may live with Thy Book, and obey its precepts. It may be there are some here this morning who ought openly to confess Thee. We pray that they may do so to-day, for Thy Name's sake, Amen.

*(One young man, an airman, was gloriously converted in this service, and later confessed Christ, was baptized at the evening service, and, like the Ethiopian, went on his way rejoicing!)*

### WILL THE ARCHBISHOP GO TO COURT?

**T**HE Roman Catholic Archbishop of Vancouver, Msgr. W. M. Duke has declared that he is prepared to carry to the courts of the land his struggle to obtain public money for his separate, sectarian schools. The French press of Quebec has blazoned this piece of news across the headlines, where it is capped with the announcement that this constitutes a "warning" to the present Social Credit government of British Columbia. We doubt that the Social Crediters are trembling in their shoes over this particular menace, as the Roman Catholic political party sponsored by the same prelate was ignominiously defeated in the recent election.

The Archbishop made his remarks at the opening of a new high school in Vancouver which cost \$238,000. He asserted, it is reported, that Roman Catholics should not be compelled to pay a "double tax" one for public schools, which they do not use, and another for their separate Roman Catholic schools. The rights of Roman Catholics to educate their own children, he said, do not come from any government or political party but are given by God to parents.

Speaking of the threat of Communism, the Archbishop said that one of the best bulwarks against Communism is the Roman Catholic School. There is not a single Communist among the school teachers nor their scholars in any of the Roman Catholic schools, according to this high prelate.

It would be most interesting to all of us and we venture to think most instructive to the Archbishop if he plucked up sufficient courage to take this school question to the civil courts. It would be interesting to hear one of the chief agents of the most arbitrary and autocratic government in the world pleading the rights of parents to educate their children. The edicts of Canon Law and Roman Catholic practice in dictating school policy would have to be studiously ignored by the archbishop's lawyer!

If by any strange turn in the legal battle, the corporation of the archdiocese of Vancouver should win the

decision, it would be necessary for Protestant taxpayers to bear the brunt of the cost of reimbursing the Roman Catholic Church for the cost of the new quarter million dollar high school just opened in that city. Other valuable properties would also be paid for by taxpayers' money. It is to be noted that such reimbursement would not go to the donors whose money built these schools, but to the wealthy corporation in whose name they were erected and which now owns and controls them. They would henceforth be owned by the government but would continue to be used for the advantage and under the direction of the priests. The nominal holders of the huge wealth of the archdiocesan corporation are appointed or deposed at will by a certain Italian prince in Italy.

The Roman Catholics of British Columbia might do well to reflect before going to court that they are singularly fortunate under the British flag in that they have the right and privilege of building their own churches and schools, even without state aid and subventions. Do they ever stop to consider that in some Roman Catholic countries, Protestants not only do not receive any state grants for their schools but they are not even allowed to open them!

There are perhaps some non-Romanist sects who would welcome the Roman Catholic attempt to compel the province to support separate confessional schools. They hold that it is only right and just that the government should collect for them the taxes which their priests and leaders lay upon the people. But we doubt whether such groups would carry much weight in British Columbia, and in any case their doctrine of the union of church and state tend to become outmoded. Islam enforces its religion by the sword and "Believe or dies" was long the watchword of its fanatically ruthless soldiers. Romanism is in bad company when it seeks to use the power of the state to compel its own people as well as Protestants to pay for separate religious schools.

The proud boast of this priest that there are no Communists among Roman Catholic teachers and scholars falls strangely on the ears of those who know that the Communist party in Roman Catholic Italy is stronger than that in any other European land outside of Russia. If the Roman Church is the best bulwark against Communism, then why does Communism breed most of all in just those places where the Church of Rome is supreme?

Should the Roman Catholic archbishop step out of the arena of politics into the civil court room to defend in the measured terms of the law of the land and of the laws of evidence his preposterous demand for state support of sectarian religious schools, he would discover that the loose generalities that serve in the one are useless in the other. We think that his energies would be much more usefully and justly employed were he to come to the defense of the poor harassed street preachers who are thrown into jail in Quebec for daring to preach on the street corner. Or he might give orders in Quebec that those who give out copies of the Gospel of John without note or comment should not be arrested and fined for their daring.

Altogether this would be a most interesting and instructive case, and we sincerely hope that the Archbishop will take the case to court. But until he does so, we should be inclined to think that he is bluffing in order to cover up his lack of a sound moral or legal argument.

—W.S.W.

# THE GREAT CONTENTION

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

By Dr. T. T. Shields

## THE GREAT OTTAWA CONVENTION

**T**HE sermon in which I made my first public objection to the editorial in *The Canadian Baptist* was preached on the morning of October 5th, 1919, nineteen days before the meeting of the Convention. During those nineteen days, reports reached me to the effect that groups had met from time to time to prepare to meet the protest I had announced I would make at Ottawa. But some of those reports were little more than rumours, so that I was completely in the dark as to the strength and strategy which my opponents would employ at Ottawa.

My resolution had been carefully prepared, and put in printed form. I had taken only two men into my confidence: one was a Pastor, a fellow-member of the Home Mission Board, whom I had trusted with a copy of my resolution; the other was a Deacon of Jarvis Street Church, Mr. Gideon Grant, K.C., who had promised to second the resolution at the Convention. No further reference to the controversy was made from the Jarvis Street pulpit during the interim. My wife and I left Toronto for Ottawa Monday morning, October 27th. When sitting in the car at the Union Station, we observed that on the next track another Ottawa train was drawn up beside us, and we could see that that train was largely occupied by delegates to the Ottawa Convention.

My wife did not accompany me to the evening session of Tuesday, and being rather weary, retired early. We were staying at the Chateau Laurier, and on returning from the meeting I found a telegram in my box from Mr. Gideon Grant, informing me that on account of a prolonged case in court, it would be impossible for him to attend. I immediately thought of the only other man to whom I had shown my resolution. I tried to get him by telephone that evening, but failed.

To finish with him at once, I may anticipate the morrow by saying that I made several unsuccessful attempts to communicate with him Wednesday morning, and it became quite evident that he was avoiding me. When I got to the church I met him, and told him my seconder had failed, and asked if he would take his place. He replied that, while he was heartily with me, he preferred not to second my resolution, as he thought he could better serve the purpose we had in view in another way. Later developments showed that he had taken advantage of my confidence to frame an amendment to my resolution, with a view to defeating it. I had reason to believe later that he had deliberately planned at a certain stage to propose a compromise, and make himself the hero of the hour. His conduct was one of my early experiences of ministerial treachery. I was forced to tell him plainly that I had recognized his perfidy—and that day our fellowship ended.

### Tuesday Night

But now returning to Tuesday night. Having no seconder, I felt rather much alone, so I sat down prayerfully with the Book. I say, I *sat down* prayerfully; for I have long felt that prayer often consists in spirit and attitude more

than in posture or even in words. Jarvis Street Church was generally recognized as the premier Baptist Church of the Dominion. Certainly in relation to denominational affairs, it was the most-influential of the churches. I knew that I had already offended many of my best friends in Jarvis Street by my uncompromising attitude in this matter; and, so far as I knew at the time, all Jarvis Street members were my friends. Nor do I mean that any were offended because they were Modernists; but that many who held evangelical views were not prepared to fight for them, but preferred peace, at any price.

### How God Spoke to Me in His Word

As I sat alone in the hotel room, contemplating the morrow, it seemed that the course I proposed was ministerial suicide. But, on the other hand, it appeared that to be silent in such circumstances would be to be guilty of an offence as black as Simon Peter's—or blacker. To take no sides where Christ and His Word were being challenged, I felt to be impossible.

Then I definitely asked God for some particular word of guidance from His Book. I have never had any sympathy with the practice of opening the Bible at random, and accepting whatever appeared before the eye as a special message from Heaven. When there was handed the roll to the Lord Jesus in the synagogue at Nazareth, He "found the place where it was written" when He wanted a word specially relating to Himself. And I have always felt that we ought, as believers, to know where to find what is "written", in precept and principle, for our guidance.

Having prayed, as I continued to meditate, it appeared to my mind that I should be most-likely to find a word of special guidance in the pastoral epistles, since they were written by a veteran to a younger preacher. I therefore turned to Timothy. Opening the Book, I came upon the concluding verses of the last chapter of Second Timothy, and my eyes fell upon these words:

"At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

I despair of conveying to my readers an accurate understanding of that moment. I was to speak the next day in defense of the Bible as the Word of God. At that moment I knew, as perhaps I had never known before, how truly it is the word of God. If the words had been uttered out of the open heaven, or communicated by some special visible and audible heavenly messenger, it would have been impossible that I should have been more thrilled than I was at that moment. I went into my

wife's room, and wakened her, and asked her to rise and join with me in thanksgiving for the victory God was to give on the morrow. If there had been any subconscious fear in my heart, it was banished; and I went to sleep that night with perfect confidence that the day following would mark a victory for the truth.

#### The Report of the Board of Publication

The report of the Board of Publication, responsible for *The Canadian Baptist*, was to be submitted at the Wednesday morning session. The attitude of those who were responsible for the programme of the Convention was indicated by the fact that Rev. Edgar Watson, of Fenelon Falls, whose letter to *The Canadian Baptist* had precipitated the discussion in the columns of that paper during the summer, had been appointed to preach a sermon Wednesday morning on, "The Church and the Changing Order". The sermon at a week-day morning service was itself an innovation, and the selection of Mr. Watson as the preacher, a man of whom few in the Convention had ever heard until he wrote to *The Canadian Baptist*, surely indicated that there was some official sympathy with the views he had expressed.

The Publication Board's report was timed for eleven o'clock, and its presentation and discussion put us forward to within about fifteen minutes of noon. When the seconder completed his speech, there was no one to follow him. After a few moments of profound silence the President, Dr. O. C. S. Wallace, turned to me and said he had understood that I intended to submit an amendment to the report. The building was crowded, which was unusual at a morning session. I had obtained about the last seat near the door, at the platform end of the church.

#### The Contemplated Amendment Becomes a Resolution

In response to the President's enquiry, I explained that I had intended to submit such an amendment, but, as the hour was late, and there would be no time for a full discussion of so important a matter before adjournment, I would submit my protest in the form of a resolution when the Resolutions Committee reported after luncheon. It was quite apparent that this action was a disappointment to many. It had evidently been planned to push forward the discussion of the Publication Board's report to near the time of adjournment, so that they might have my amendment between sessions and plan what course to take.

One minister came from his place to where I sat, asking whether I had any objection to their knowing the terms of my amendment. Another preferred the same request publicly. The President again enquired of me, and I explained that I had no desire to resort to any sort of strategy in submitting the matter, and was not supremely anxious to win. What I really wanted was an unmistakable expression of the considered judgment of the Convention. If the Convention approved of the principles of the editorial at issue, I, for one, wanted to know it; and I believed others had the same desire — that we might determine where our future fellowships were to be found.

I announced that the resolution was in my bag in printed form, and that if the Convention desired it should be released before luncheon that all the delegates might have an opportunity to study it, I should be quite agreeable. That suggestion was accepted, and copies of the resolution were immediately distributed by the scrutineers.

The Committee on Arrangements met, and very courteously proposed to clear the way for me to present my resolution at two-forty-five. When the hour came, the building was packed in every part, with people standing in the aisles roundabout on the floor and in the gallery.

#### To God Be All the Glory

And here let me pause to say that I desire to give all glory to God for the conduct of that afternoon's meeting. Many of the brethren had gathered early that morning for prayer. There had been much prayer on the part of the delegates to the Convention; and I heard of many prayer meetings being held throughout the churches at home. I am certain that that hour was one in which God came very near to His people. As on the day of Pentecost, the Spirit of God filled all the place where we were sitting.

I shall have to relate how proposed amendments were rejected, and how the whole debate progressed to a victorious issue; but never was I more conscious of the presence and direction of the Spirit of God. There seemed to be no need for deliberation and extended thought as to the merits of certain proposals. They were instantly made to appear as clearly to my mind's eye as if they had been marked by an expert, "Reject this". I was credited with political sagacity, with extraordinary shrewdness, and I know not what else. I deserved none of it. That meeting was God's meeting; and if ever there had been a day from Pentecost until then, in which the Spirit of God presided and controlled the affairs of His people, He did it during the progress of that debate at Ottawa.

#### The Speech and Its Reception

I need not weary my readers with even a summary of my speech. I began at a quarter to three, and concluded at a quarter past four. In opening my address, I explained that the gentleman who had promised to second my resolution had been unavoidably detained, that I had provided no one to take his place, and that it would be left to the delegates at large to second it if there should be one so disposed. It was an hour and a half of intense interest for both the speaker and hearer. During that time, there were some interruptions in the form of hearty applause, but for the most part I felt the approval of the delegates rather than heard it.

At the conclusion of the address the house fairly rocked with deafening applause. During that hour and a half the promise, "It shall be given you in that same hour what ye shall speak", was abundantly verified. Scriptures passed in procession before my mind like moving electric signs, ablaze with glory; and those who were present on that great occasion, who read this account, will remember how often during the course of that afternoon the word of the Lord was as a hammer breaking the rock in pieces.

#### Rev. W. W. McMaster Seconds Resolution

At the conclusion of my speech, my resolution was seconded by Rev. W. W. McMaster, then Pastor of James Street Baptist Church, Hamilton. At this point I had better set out in full the resolution as it was then presented:

#### The Resolution

"Whereas *The Canadian Baptist* is the official organ of the Baptist Convention of Ontario and Quebec, and therefore may be regarded as editorially representing the



general denominational attitude toward questions with which its editorials deal;

"And whereas the issue of *The Canadian Baptist* of October 2nd, 1919, contained an editorial entitled, 'The Inspiration and Authority of Scripture', the first four paragraphs of which read as follows:

"Some fifteen or twenty years ago the question of the inspiration and authority of the Scriptures agitated the evangelical churches of Great Britain a great deal more than it does to-day.

"This agitation has now largely ceased in the old land because the leading men in whom these churches have large confidence have brought themselves and their people into clearer light. Occasional echoes of the old acrimonious disputations are still heard there, but in the main they have ceased to interest or influence intelligent Christian people.

"It is a singular circumstance that on this continent a considerable number of Christian people, including a fair proportion of ministers, are still threshing away at many of those questions touching the Scriptures, which are regarded as settled questions in Great Britain. To some extent this is true among churches in Canada, and it is especially true in the United States, where some crude theological views still prevail in many quarters, in which some partially educated but very dogmatic preachers are still making loud proclamations of views and theories as to the Scriptures, which were laid aside years ago in England and Scotland.

"Any of our readers, who are still perplexed as to the disputations that occasionally prevail in our midst, touching the inspiration and authority of the Scriptures, will be greatly helped by the recital of the story of how light and relief came to Christian people in the old land. Incidentally, reliable light is also thrown on the way in which the methods of modern scholarship affect our views of the Scriptures, when these methods are used by trusted, reverent and scholarly Christian men who abound in England and Scotland."

"And whereas the said editorial reviews a book which it represents as containing:

"The story and explanation of how certain conservative Christian men in Great Britain have made the transition from many untenable theories and inherited beliefs about the Bible to a position in which their religious beliefs can be maintained without creating a breach with other spheres of knowledge";

"And whereas the said editorial calls it 'a singular circumstance' that some on this continent still dispute over 'questions touching the Scriptures which are regarded as settled questions in Great Britain', and characterizes the religious views which 'still prevail in many quarters' as 'crude theological views', and inferentially defines the said alleged settlement of these questions as the substitution of some implied new view of the Scriptures for 'views and theories which were laid aside years ago in England and Scotland';

"And whereas the said editorial implicitly commends to the readers of *The Canadian Baptist* this new view of the Scriptures, and implies that arguments for the maintenance of the former view 'have ceased to interest or influence intelligent Christian people', thus impugning the intelligence of all who maintain the former view of the Scriptures; which view, it implies, is held only by people who are 'partially educated';

"And whereas at the Convention held in the Bloor Street Church, Toronto, October, 1910, the report of the Senate and Board of Governors of McMaster University presented to the Convention, October 24th, contains a report from the Theological Faculty of the University to the Senate in which the following occurs:

"The trust deed of Toronto Baptist College commits the care of the institution to the Regular Baptist Churches, and these are described as holding and maintaining substantially certain specified doctrines, among them this:

"The divine inspiration of the Old and New Testaments, and their absolute supremacy and sufficiency in matters of faith and practice"; and this further:

"The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient,

certain and authoritative rule of saving knowledge, faith, and obedience";

"And whereas the said report of the Senate and Board of Governors of McMaster University to the Convention of 1910, containing the foregoing historical statements with respect to the Scriptures, the latter dated 1885, and the former being embodied in the trust deed of Toronto Baptist College declared:

"These statements refer to fundamental doctrines and indicate the attitude of the people of our Baptist Churches, as well as the attitude of the University towards the Bible";

"And whereas the said Report of the Senate and Board of Governors of McMaster University, including these statements respecting the Scriptures dated 1885, was approved by the Convention as being still representative of the unaltered attitude toward the Bible of the churches of the Convention in 1910;

"Therefore this Convention hereby declares its disapproval of the editorial in *The Canadian Baptist*, of October 2nd, entitled, 'The Inspiration and Authority of Scripture', on the ground that in its representative character as the organ of the Convention, *The Canadian Baptist* in the said editorial commends to its readers some new vague view of the Scriptures different from that to which the Convention declared its adherence in 1910, and upon which the denominational University is declared to be founded."

After my resolution had been seconded, according to the *Baptist Year Book* of 1919, page twenty-six, Mr. James Ryrie moved an amendment:

"That the Convention reasserts loyalty to the Baptist positions:

"(1) That the Bible is the inspired Word of God, and is the sufficient and only authoritative standard in all matters of faith and practice, and

"(2) That the individual believer has an inalienable right to liberty of thought and conscience, including the right of private interpretation of the Scriptures in reliance on the illumination of the Holy Spirit.

"(3) At the same time the Convention strongly deprecates controversy at this time as to the interpretation in detail of our distinctive beliefs as uncalled for, and sure to minister to heart-burnings and divisions in our body, when we ought to be presenting a united front in grasping the opportunity of the hour."

#### KADESH - BARNEA

Mr. Ryrie introduced his motion in a speech which had nothing in it sufficiently striking to rivet it upon one's memory, except that it was the usual plea to get on with the work instead of discussing beliefs. He did the best he could, and perhaps as well as anyone could have done with such an absurd proposal. I know that Mr. Ryrie did not frame the resolution, and I am not reflecting upon him when I say that nothing more inane could be imagined than for anyone to come before a deliberative body and ask them to vote that they believed certain things, but that "the interpretation in detail of our distinctive beliefs (is) uncalled for, and sure to minister to heart-burnings and divisions in our body."

Surely if the interpretation in detail of our distinctive beliefs were certain to lead to "heart-burnings and divisions", whoever framed that amendment must have known that there were many who were drifting away from these distinctive beliefs, and that to expose their true character and the direction they were travelling, would make for divisions and heart-burnings. We shall have something to say about the framing of this amendment a little later. It is enough at this moment to point out that if anything were needed to show the necessity for a clear-cut stand on the question, the amendment supplied it.

#### Rev. W. A. Cameron Seconds Ryrie Amendment

The amendment was seconded by Rev. W. A. Cameron, Pastor of what was then Bloor Street, but is now Yorkminster Baptist Church, Toronto.

Mr. Cameron has a delightful personality — hail, fellow, well met — who looks upon life as a game to be lived in the spirit of clean sportsmanship. Life, to us, is far more than that. But Mr. Cameron, at the Ottawa Convention, galloped to the rescue of his hard-pressed comrades — metaphorically, of course, — and appeared as one mounted upon a prancing charger, while he brandished an ornamental sword, made for appearance rather than use. He presented a fine figure on that memorable occasion.

#### Rev. W. A. Cameron's Speech

He laid some emphasis, not by repetition but by tone, on the fact that the mover of the amendment was a Deacon of Jarvis Street Church. He followed Mr. Ryrie's lead in magnifying the work. The important thing was that all should get together, and pull together. What we were to get together for, or pull together for, neither he nor Mr. Ryrie informed us, save vaguely to get on with the work of the Convention. He kept to the text of the amendment thus far, that he deprecated controversy, and made the extraordinary assertion that the Christian church had prospered in time past in the measure in which it had avoided religious controversy — and he appealed to the professors of church history present for support of his contention.

Mr. Cameron's speech was not a very long one. It was listened to by the great assembly with interest and respect, but without audible response. Mr. Cameron evidently supposed he was doing very well, for when he thought he had made his point, and I presume he must also have thought that he had won his audience, he said, "And now, there is nothing left for Dr. Shields but to withdraw" — he did not complete his sentence; for that great assembly exploded like a British mine, and roared in reply, "Never! Never! Never!" And then, apparently with measured speech, and as one person, that great crowd proceeded from their cries of "Never", to, "Sit down! Sit down! Sit down!" This ultimately was accompanied with a rhythmic stamping of the feet. In utter astonishment, Mr. Cameron raised his hand and said, "You need not shout; I can hear you," and stepped from the platform.

Often since that hour I have thought of that spontaneous outburst, and sought some explanation of it. If that whole company had been under training for weeks, directed by a leader's baton, and taught to say the same thing at the same instant of time, it would have been impossible for anyone to train such a crowd to speak with such precision of time and tone as did that great company. My only explanation is that it *was* under leadership, and that the shout of a King was in the camp, that the Spirit of God Himself inspired that protest.

#### Several Amendments

The resolution and the amendment, being now before the house, many speeches were made, some of the speakers proposing amendments. According to the Year Book, speeches were made by the following: Rev. J. R. Webb, Rev. A. E. St. Dalmas, Rev. J. R. Turnbull, Rev. E. T. Newton, Rev. A. P. Wilson, Mr. A. A. Ayer, Rev. Robt. White, Rev. J. Currie, Rev. S. J. Farmer, Rev. J. McIntosh, Rev. J. Linton, Dr. A. L. McCrimmon, Dr. L. S. Hughson, Dr. J. H. Farmer, Dr. E. M. Keirstead, Rev. M. C. MacLean, Rev. W. B. Tighe. They were about equally divided in their support between the original motion and the amendment.

Rev. John Linton gave us a peep through the key-hole of the door of a theological classroom, and recounted his experience as a student in Brandon College under Professor Harry MacNeill, then a professor in McMaster University. Dr. J. H. Farmer made his usual appeal for compromise.

#### Dr. Keirstead's Heroic Speech

The most heroic speech of all was that by the late, Dr. E. M. Keirstead, himself a professor of McMaster University. He, of all the speakers, was the only one who carefully analyzed the terms of the amendment. He pointed out that there was scarcely a doctrine of the gospel—naming the new birth and the atonement—about which there might not be differences of opinion; and showed that if the spirit and letter of the amendment were observed, every preacher and teacher would have to avoid the discussion of every subject with which others might not agree. It was an able speech, delivered with real spiritual power.

Some of my readers will be disposed to object perhaps that I so appraise the speech because it happened to be in support of my motion. Perhaps it is difficult to rid one's mind entirely of its predilections; notwithstanding, I distinctly recall that I felt at the time that Dr. Keirstead had struck a note which had escaped the observation of all others, as he showed that the amendment, if actually acted upon, would become a muzzle restraining every preacher and teacher in the Denomination.

#### A Never-To-Be-Forgotten Session

There was very much about that never-to-be-forgotten session which cannot be defined, much less described, in words. There was an atmosphere about the place that was unusual, an atmosphere which must have made some uncomfortable, but which was breathed with delight by others. My own explanation of that session is that it was an experience of the heavenly places. The Spirit of God was there, and God's angels were there. Of course there was opposition; but it is in the heavenly places we meet real opposition. It is there "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

#### Many Amendments

Numerous amendments were proposed throughout the discussion. Some timorous souls who were with us had not rightly estimated the tide that was running, and were prepared to compromise. The gentleman to whom I have before referred, and whom I had taken into my confidence by showing him my resolution in advance, came up to the platform to me with an amendment which he had carefully framed, and confided in me that he had referred it to the opposition, and that they were willing to vote for it. I let him know that I had discerned his treachery, and told him I would fight the amendment to the last ditch. It was never seriously set before the meeting, and though many suggestions were made, no amendment to the amendment was formally submitted.

As a mover of the motion, it was my privilege to speak a second time, and I had reserved my fire throughout the afternoon, and, by what Bunyan would call "the goings of God on my spirit", I felt distinctly at a certain juncture that I ought to speak; and I so intimated to the Chair, who replied, "You are aware that that would be your last chance?" "Yes; and I am now prepared to take it."

### The Hour Was Late

The hour was getting late, and the Chair announced that he had been advised of my desire to speak, and that my speech would close the debate. He paused a few moments to give others an opportunity if they desired to speak. At length I rose and discussed quite briefly the amendment, pointing out that it was a proposal to put our principles in our pockets, to hide our light under a bushel, to hold fast to our convictions—but not to let anyone know we had them; that anything more absurd than the amendment could scarcely have been suggested, for it intimated that if a company of Baptists declared the reason for their being Baptists, it would be “sure to minister to heart-burnings and divisions in our body.”

My good friend, Mr. Cameron, must try to forgive me for saying that my speech was especially directed toward his speech delivered as seconder of the amendment; for there was really very little in what Mr. Ryrie had said calling for a reply. He had done very little more than move the amendment. I called attention to the fact that Mr. Cameron had particularly emphasized the matter of the mover of the amendment being a Deacon of Jarvis Street Church. Of course it had been planned as an adroit move to discredit me before the people by setting up one of my Deacons as the mover. In dealing with that, I recall that I stated I had always entertained the highest respect for Mr. Ryrie, but that if every member of Jarvis Street Church were equal in standing and influence to Mr. James Ryrie, and if I knew they were prepared unanimously to support Mr. Ryrie's extraordinary position, it would not deter me for a moment in the course I felt in conscience bound to take.

### A Baptist From Conviction

I told them I was a Baptist from conviction, that I had found no reason to change my position, and that my one desire was to learn the Canadian—or, rather, the Ontario and Quebec—content of the term, Baptist. I declared that if the Convention should find it possible to support *The Canadian Baptist* editorial, I could only conclude that I had no theological kinship with Canadian Baptists. I said that, to me, the term, Baptist, had a certain historical content, that it represented certain biblical principles, and that if they emptied the word of its significance, leaving only what Theodore Roosevelt would have called a “weasel-word”, they might have the name, and I would retain the principles, for, I said, if the editorial at issue represented what Baptists stand for, I should have to declare that I was no longer a Baptist.

### The Church Historically Had Prospered as It Had Avoided Contention!

I called attention to Mr. Cameron's extraordinary statement to the effect that history would attest the truth of his contention that the Christian church in time past had prospered in the measure in which it had avoided religious controversy, and that he had appealed to the professors of history to say whether or not this were so; and that I commended the discretion of the professors to whom Mr. Cameron appealed in that they had remained silent! I then proceeded something in this vein: “As I heard my friend, the Pastor of Bloor Street Church, propose progress without controversy, and decay controversy as a sure hindrance to progress, I could not help wondering if he had ever heard of such a person as

Martin Luther, or John Knox, or John Calvin, or Wyclif”—and called the roll of the fathers.

I went further and said I could not help asking myself whether the seconder of the amendment, in the course of his reading, had by any chance stumbled upon the name of Paul; that if he had done so, it must surely have appeared to him, as to all others, that nearly every one of the epistles of Paul is controversial, and was written for the purpose of setting someone right who was going wrong. I pointed out also that even the Master Himself, in His discourses, was controversial; and that it was as a controversialist He was crucified at the place called Calvary—that, indeed, it would not be an exaggeration to say that the Bible from beginning to end was born in controversy, that it was the word of truth given us to correct error, the word of light given us to dispel darkness.

### The Editor Accepted Responsibility

In the course of the discussion it had been evident that personal considerations were entering into the debate, and that a great many people were chiefly anxious to avoid saying anything that might hurt the Editor of *The Canadian Baptist*. The Year Book of 1919, on page twenty-seven, says:

“Dr. W. J. McKay addressed the delegates, and in the course of his remarks stated that while he had not written the articles, he accepted full responsibility for them.”

That was, of course, a very proper attitude for Dr. McKay to assume. Personally, I had nothing against Dr. McKay, or against anyone else. I had no desire to “hit” anybody, and certainly had every reason to refrain from hurting anyone's susceptibilities. All I desired was that the Convention should repudiate the teaching of the editorial in question, and put itself on record as standing squarely for the old faith. I felt that any minor compromise in the verbal form of the resolution, which would divert the thought of the people from personalities, to principles, and help to secure a clear declaration on the principles at stake, would not only be legitimate but eminently wise. In my final speech therefore I proposed that the last clause of the motion containing the resolution proper should be amended, by general consent, by inserting the following words:

“while expressing our affectionate regard for and implicit confidence in, the Editor of *The Canadian Baptist*.”

### The Final Form of the Resolution

That was accepted by everyone, and without formal amendment, and at my own suggestion and initiative, the words I have just written were inserted, so that the last clause of the motion was made to read as follows:

“Therefore this Convention, *while expressing our affectionate regard for, and implicit confidence in, the Editor of The Canadian Baptist*, hereby declares its disapproval of the editorial in *The Canadian Baptist* of October 2nd, entitled, “The Inspiration and Authority of Scripture”, on the ground that in its representative character as the organ of the Convention, *The Canadian Baptist*, in the said editorial, commends to its readers some new, vague view of the Scriptures different from that to which the Convention declared its adherence in 1910, and upon which the denominational University is declared to be founded.”

The added words are here printed in italics for the sake of clarity.

### Only Thirteen Contrary Votes

When the President put the motion as changed, the Year Book says, "The resolution was carried, only a few voting in the negative." When the contrary vote was called, the house being still packed in every part, aisles and all in the gallery and on the floor, it was difficult to see. But so far as I was able to discern and count, only thirteen out of that great assembly voted against the resolution. But that thirteen included certain influential men of the Modernist group, and when I saw them standing against that almost unanimous expression of the Convention's doctrinal position, I saw clearly that they were not anxious for agreement, but were determined rather to force their views upon the people.

### The Evening Congregation Awaited Entrance

The session which had convened at two o'clock in the afternoon, adjourned at seven-forty-five, with crowds standing outside waiting for admission to the evening session of the Convention. The session closed, there was a veritable stampede up the aisles for the platform. Literally hundreds of hands were raised, almost like a Nazi salute, as they swarmed up to the platform to shake hands, and to offer congratulations. Many of them were evidently deeply stirred, and I distinctly recall that Dr. S. S. Bates, then Secretary of McMaster University, gripped me warmly by the hand, as, with tears on his cheeks, he said, "Thank God for your leadership to-day. I never thought so much of you as I do now."

There were others by the score whom I could name, but I refrain from doing so. In fact, while still the crowds were coming, I slipped out of the back door to the school-room, and out of the building; for the reason that I did not wish to prolong the demonstration, nor to rub salt into the wounds of those who had been so utterly routed.

### The Holy Ghost Presided Over the Meeting

I learned later that I was credited with great political astuteness, which I utterly disclaim. I should feel guilty of a sin against God if I did not declare that throughout that afternoon I was but a humble servant under authority, and had no consciousness whatever of being particularly astute, or of resorting to any tactical move to gain a victory. Indeed, I had gone there prepared, if need be, to be defeated. I had told the Convention that all I desired was a clear, unfettered, unmistakable, expression of the Convention's convictions, that I might know where my fellowship ought properly to be found.

But one, whose name is clearly in my mind, but whom I shall not name, stopped me ere I could leave the building, and said, "I have been wondering, Dr. Shields, what would happen to your opponents if you were to decide to go into politics. They would have no chance at all." The mover of the amendment at dinner that night is reported to have said to someone—and it was some indication, I suppose, of the fact that he was only playing a part that he had been asked to play, and not one in which he had taken the initiative:—again I say that the management of the meeting had been in the hands of the Spirit of God—that if the Pastor of Jarvis Street wished to be so, he could easily make himself Prime Minister of Canada!

These were gross exaggerations of any ability I had displayed that afternoon, evidently there was a tendency

to attribute to human wisdom that credit which was exclusively due to the Spirit of God.

### A Great Victory for Evangelical Truth

It was a great victory, beyond all doubt. I remember meeting the late Rev. P. A. McEwen at the close of the meeting, when he said, "This has been the greatest victory for Evangelical Christianity ever recorded in the history of this Dominion." But I was under no delusion whatever. I knew that though a victory had been won, the war was not ended; but had only begun; for before I slept that night I was advised that a little group had met, and had declared that that verdict would have to be reversed; that they had said, "He has beaten us in the Convention: we will beat him in his own church."

### An Amusing Dénouement

Since that time all sorts of fantastic tales have been told about my subtlety and my unfairness, which were absolutely without foundation in fact. I will relate only one of them, and that had to do with the authorship of the amendment moved by Mr. James Ryrie.

Someone came into Jarvis Street Church, sat in the back seat, and, greeting one of our men, said that he had come merely to see what was going on, but that he had no respect whatever for Dr. Shields. When asked why, he said that before the Ottawa Convention, Dr. Shields had attended a Board meeting, and had surreptitiously extracted a document from another man's coat in the cloak-room, which proved to be a copy of the amendment to be proposed at Ottawa, and that, having thus virtually stolen something from another man's pocket, he had based his whole resolution upon that amendment.

This report was very amusing to me, although I dare say, by those who had no knowledge of the facts to offset it, the report may have been received, to the damage of my reputation in the estimation of those who received it. But here are the facts. Mr. W. C. Senior was then Secretary of what was called the Convention Plan of Finance. It was Mr. Senior who told me that he had attended a denominational meeting of some sort, where the coats of all the brethren attending had been hung together in a cloakroom, or on a rack, and that he had been detained in conversation with some others, and was the last to leave the room. When he went to get his coat there was only one hanging there, so he put it on. He immediately discovered that it did not fit him, that it was not his coat. He did what anybody would have done under the circumstances: he put his hands in the pockets to see if he could find any mark of identification.

In one of the pockets he found a paper, and that paper was a copy of the amendment, typed on the stationery of the legal firm of which Dr. D. E. Thomson, K.C., was the head. Mr. Senior said that, beyond doubt, the amendment had been framed by Dr. Thomson. It will be seen therefore that it was someone else who got the wrong overcoat, and that I was not informed of the incident until later in the Convention, between sessions, when I met Mr. Senior who, at that time, was rather jubilant over the Convention's decision.

But what can anyone do to defend himself from the tongue of slander? Anyone who is forced to engage in religious controversy may well appropriate the Psalmist's confident expression, "Thou shalt hide (me) in the secret of thy presence from the pride of man: thou shalt keep (me) secretly in a pavilion from the strife of tongues."

(To Be Continued)

### COMMUNISTS SUPPRESS CHRISTMAS

**T**HE following news item from behind the iron curtain appeared as a news item in *La Vie Protestante* of Geneva, Switzerland:

The newspaper *Esti*, of Budapest, announced that the "Pine Tree Festival" ought as much as possible this year to replace Christmas. In all public institutions and hotels a "cultural programme" was offered with no charge for admission.

Last year the Government already attempted to de-Christianize Christmas. Santa Claus himself was named "Father Winter".

Christmas is a localized institution, strictly limited to the months of November and December, apart, that is, from the time that is required to recover from its aftermath in the months of January and February. To speak of Christmas at any other time may not be regarded as a heresy but it is almost as extraordinary as the singing of a Christmas carol in July or a sermon on the birth of Christ at Easter time. At the risk of being regarded as unusual if not somewhat unorthodox, we dare to call attention to the Communist campaign to replace Christmas by a pagan nature festival.

Those who live in free lands where a "man may speak the thing he will" and where the Bible is still an open book, will be shocked to read of the insidious designs of systematic infidelity to wipe out every vestige of Christianity. How diabolic is the purpose to banish the good news of the birth of Christ and to eliminate any mention of the name God! Yet the clever Soviet propagandists seek to exploit the joyous associations of the season in order to bolster their vague "cultural programme" linked with a heathenish worship of the creature rather than the Creator. "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The materialistic philosophy of Communism stands condemned in the light of the good news of the Gospel, and we do not need to add to the many, heavy charges against it. But on reading over the above news item a second time, we saw it in a different light that intensified and multiplied our horror at the sacrilege there described. The thought came to us that there are other lands outside the Iron Curtain in which, alas, Christmas has already become largely, if not entirely, "The Pine Tree Festival", where Santa Claus has been transformed into a kind of jolly old pagan "Father Winter" when he is not the symbol of a super-salesman for all sorts of different things from toys to ties. If the joyful news of the birth of the Son of God has not been censored in these lands by government propagandists, at least the din of the market place and the hilarity of those who drink and eat themselves into a stupor in honour of Christmas has drowned out the voice of the angel choir that sang to the Shepherds at Bethlehem the old sweet song of "Peace on earth, good will toward men . . . for unto you is born this day in the city of David a Saviour which is Christ the Lord." There is no indication of the nature of the "cultural programme" that the Soviet satellites seek to put in the place of the joyful sound of the Gospel, but we wonder if it could be much less Christian than much that emanates from the radios and presses of those free lands to which we refer.

Do we need to identify the regions we have in mind?

Is it necessary for us to prove that, even in so-called Christian countries, Christmas has already been "dechristianized"? With deepest sorrow, we are constrained to confess that the above description of Christmas inside the Iron Curtain, could, with only too much truth, be applied to the festivities of the season as we know them in lands that boast of their heritage of religious and civil freedom bequeathed to them by godly forebears who read and loved the Word of God.

How shall we remedy this appalling situation? Last Christmas a group of Roman Catholic students requested permission of the city fathers to place on the steps of the municipal buildings a crèche containing a replica of the Christ Child. Protestant as we are, we nonetheless confess that we felt a profound sympathy with the expressed desire of the Roman Catholic group to "put Christ back into Christmas". If that high goal could be attained by placing an image of the Baby Jesus in some straw on the City Hall steps, we should be most happy to have a hand in the project. Indeed, if spiritual ends could be brought about by such physical means, we should not object to replenishing the straw the year around and to enacting in similar fashion all the other events in connection with our Lord's life and death. But we have noticed that in lands where such physical objects of devotion abound, men still gamble and curse under the shadow of the crosses they have erected. Just as at Bethlehem of old, those who see the straw and the manger and the little Babe still turn away with indifference. It is not those who touched the Saviour in the press and throng that were healed, but the poor trembling woman whose faith brought the instant response from the Master, "Daughter, be of good comfort, thy faith hath made thee whole."

The mere placing of a religious symbol in an unused corner of a public building is certainly not sufficient to put Christ back into Christmas. We can put Christ into Christmas only as we bid Him enter our hearts and live and reign there without a rival. Indeed we stand in dire need of christianizing not only Christmas but every other season of the year. We are reminded of a preacher who, having given the sexton the numbers of the hymns to be sung, was surprised to find the poor man aghast at the idea of singing "Christ the Lord is risen to-day!", "What man," said the preacher, "but do you not know that 'Now is Christ risen from the dead, and become the firstfruits of them that slept.' It is Easter to-day, and every day!" Let us not become such slaves to the so-called "Christian Year" that we departmentalize the Gospel into segments according to the arbitrary divisions of the calendar. We venture to say, despite the apparent unreasonableness of the remark: "Merry Christmas!" "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Let us make all of life Christian by crowning Christ as King not only at certain seasons of the year and in certain places of the land, but by sanctifying all our thought and words and deeds by the grace of His presence who dwells in our hearts by faith. This, and this alone is the only effective answer to the ruthless monster of Communism as it is to the polished tinsel of the neo-paganism that is renewing its assaults not only upon Christmas but upon our whole way of life. These powers of darkness become strong when the Word of God is lost in the darkness of unbelieving churches and when the sweetness and light of the Saviour is refused entrance into the hearts of those for whom He died. —W.S.W.

### AN OUTRAGEOUS ACT

**WE** ARE boiling with indignation — yes, boiling and boiling over! One of the most outrageous police actions took place yesterday at Port Credit. A car containing three young men, two of whom were brothers, was speeding eastward. Passing through, or near Oakville, it was clocked at seventy miles an hour. The Oakville Police communicated with Port Credit to stop this car. The driver, it must be admitted, was driving recklessly and dangerously.

It may be argued that he was a potential menace to others. But the Police at Port Credit, it is said, put flares at the roadside, and then a twenty-ton steel trailer truck was stretched across both lanes. The car came on at a high rate of speed, apparently did not slow down, and ran head-on into this trailer truck. One of the brothers was killed instantly. The other has since died. The third occupant of the car is in a critical condition, and may also die.

What sort of police work is this? Are we at war? The constable, responsible for this outrage, ought to be suspended at once; and if his offence is not legally punishable, he ought, at least, to be dismissed from the Force. A man capable of even thinking of resorting to such measures to stop a car, against whose driver no offence had been charged, and who was doing no more than many another fast driver does, is not fit to be on the Police Force of any civilized country.

Not so long ago two other young men were shot down in Toronto, one in climbing a fence to escape the Police; the other, if we correctly recall, running, after having been observed trying to open cars in a parking lot. Both were killed.

Something should be done to prevent the Police from resorting to force, and actual violence on the least possible excuse. Every effort should be made to take a suspect alive, no matter what his alleged crime; and only when the policeman's life is endangered should he use arms in self-defence. Every man who carries a loaded revolver is a potential killer; notwithstanding it is not a capital offence to carry a revolver. And policemen should try to distinguish between the potential and the actual.

This utterly inexcusable warlike measure, resorted to by the Port Credit Police, was absolutely without justification, and might easily have resulted in a dozen or more deaths.

The late Col. Dennison, one of the finest Police Magistrates Toronto ever had, although himself a lawyer, was accustomed to base his decision on what he believed to be right. We are not troubled about the niceties of the law in this case. Any law that would permit such an outrageous action, should be amended. There was no law to compel the Police to act in such a way; and simple common sense ought to have taught them that such action was outrageously wrong.

There ought to be a great public outcry against such unnecessary violence.

### TWO MAGNETIC POLES

"Behind us, His death; before us, His return; these are the two magnetic poles for our souls: and it is in proportion as it passes more continually from one of these poles to the other, that it receives with more power the magnetic currents by which it is revived and strengthened." —LOUIS GAUSSEN

### MEMORIAL PULPIT AND BIBLE DONATED TO MILLIKEN CHURCH

**O**UR readers who have followed the progress of the new work at Milliken on the outskirts of Toronto, will be interested to learn that a magnificently bound pulpit Bible and a fine oak pulpit have been donated to this church in memory of two good and faithful servants of the Lord whose testimonies in different spheres were richly blessed of the Lord. The pulpit Bible is the gift of Mrs. Alberta Jennings Kegel in memory of her late husband Frederick Kegel, who served as a missionary in Brazil for fifteen years. The pulpit is in memory of the late Deacon Joseph E. Jennings of Jarvis Street Church and was donated by his wife. It was the privilege of the writer to preach at Milliken last Sunday evening to a good company as this Bible and the pulpit were dedicated.

In the truest sense of the word, it is not necessary to dedicate a Bible and a pulpit in memory of such devoted men of God. The donors, who were so closely and faithfully associated with their labours over many years, have already dedicated these instruments to the glory of God, as was everything that belonged to these two faithful servants, now been called to higher spheres of labour. Mr. Jennings was a man of irreproachable character before his conversion and it was difficult for him to learn the lesson of grace and to submit himself to the righteousness of God, but when he came to realize the truth of the Gospel he never ceased to revel in the "depth of the riches both of the wisdom and knowledge of God". He loved to give freely and cheerfully because he never ceased to marvel at the wonder of God's free grace to him.

Mr. Fred Kegel was as truly a martyr to the Gospel of Christ as those who in ancient times gave their bodies to be burned. He literally spent himself in the excessive toil and ever-present perils of pioneer missionary work in the untouched regions of the Amazon basin in South America. He leaves as trophies of grace in that land, men and women who would still be in heathen darkness had he not put his life in jeopardy for the sake of the Gospel he believed and preached. Thank God for such saints as this, who being dead, yet speak! We trust that the example left by them will long continue to be an inspiration to those who worship in this building and that as the Word of God is read from this Bible and preached in this pulpit, many may hear the way of life and enter into its fulness.

—W.S.W.

### GOLDEN AGE TO COME

It has been the custom with men to speak of ages as "the age of brass or iron," and "the age of gold". This age of gold we are always looking for; so much so that quacks play upon the simplicity of men and tell them when this golden age is coming, and fleece them of their pence, and sometimes of their pounds, under the notion that they can tell them somewhat about the good times which are coming. They know nothing about it whatever: they are blind leaders of the blind: but this one thing is clear to every one who cares to see it, namely, that such an age of gold *shall* come, that a period brighter far than fancy paints will dawn upon this poor, darkened, enslaved world.

—C. H. SPURGEON

## THE DIGNITY OF HUMAN NATURE

Like an old roofless temple, man is a grand and solemn ruin, on the front of which we can still trace the mutilated inscription of his original dedication to God. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour;" — and there are points of view from which an angel of heaven may regard us as occupying a position but a little lower than his own; as the next link in the chain of creation; as raised to a platform where our heads are, at least, on a level with his feet. We enter the study of a Galileo or a Newton — to see, in such a philosopher, the dignity of human nature. Image of his Maker, he is holding converse with the heavens; measuring the distance between star and star; following the comet on its fiery track; weighing not hills only, but worlds in scales, suns and planets in his balance. Leaving these scenes of calm and lofty thought, there, where man, subduing the elements to his will, binds fire and water to his wheels; makes the forked lightning his messenger; compels the stubborn earth to supply his table, and the worms to spin his dress; and, spreading his sail to the wind, God-like, has his way on the sea, and his path in the mighty waters — again we see the dignity of human nature. Nor to feel our superiority, and justify such an expression as the "dignity of our nature", is it necessary to enter the quiet study of a Newton, or, amid the sounding anvils and roar of its machinery, the workshop of a Watt. We see it in that little child, that, at dewy eve, with sapling in her hand and her naked foot on the flowery sward, drives the cattle home, controlling the sulky leader of the herd with her infant voice, and turning him with a wave of her infant hand.

But, on turning the subject round, and looking at the moral aspect of man, alas for the dignity of human nature! A bright intellect and a dark heart; likeness to God in mind, and unlikeness to him in morals; the union in one creature of the intellect of an angel with the passions of a beast. Nature never gave birth to such a monster. This is the work of sin; not of God. And we have only to look at our race, at our lives, in this aspect, to subscribe to the Canaanite's confession; or to justify the language of a man whose piety was as transcendent as his genius, and beside whom our giants are but dwarfs, who said, — I quote the words of David, — "I was as a beast before thee."

—DR. THOMAS GUTHRIE

## ANGELIC SERVICE, A PATTERN FOR US

What would you think of an angel who was sent from the throne of God to bear a message, and who lingered on the way or refused to go? It was midnight, and the message came to Gabriel and his fellow songsters, "Go and sing o'er plains of Bethlehem, where shepherds keep their flocks. Here is your sonnet, Glory to God in the highest, on earth peace, good will towards men." Could you conceive that they halted, that they wished to decline the task? Impossible with such music, and with such a commission given from such a Lord! They sped joyously on their way. Your mission is not less honourable than that of the angels. You are sent to speak of good things, which bring peace and good will to men, and glory to God. Will you loiter? Can you longer be dumb? Nay, as the Lord Jesus sends you, go forth, I pray you, go at once, and with joy tell the story of his love.

—C. H. SPURGEON

## Bible School Lesson Outline

Vol. 17 First Quarter Lesson 10 March 8, 1953

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

### THE WATER OF LIFE

Lesson Text: John 7:14-24, 28-29, 37-39.

Golden Text: "If any man thirst, let him come unto me, and drink."—John 7:37.

I. The Sublime Teaching of Christ: verses 14-24, 28, 29.

Our Lord's discourse on the bread of life was not received by the Jews, who murmured against Him (John 6:43). Even some of His disciples took offence at His teaching and walked no more with Him (John 6:60-66). Peter was spokesman for those who accepted Christ as God's gift sent down from heaven (John 6:67-71). There was a similar division among the people on this occasion when Christ declared that He would give to those who were athirst the water of life (John 7:43).

The Feast of Tabernacles, during which our Saviour delivered the address in the chapter before us, was one of the major feasts at which all the male members of the tribes of Israel were required by law to appear before the Lord. It was held after the ingathering of the fruits of the fields, and would correspond to our Harvest Home Festival. For seven days the people lived in booths near the temple, and worshipped God with joy and thanksgiving for His blessing upon their labours (Exod. 23:16; Lev. 23:34-36; Deut. 16:13-16). The eighth day was also observed as a holy day of convocation.

Christ was misunderstood by His brethren, the very ones who should have understood Him, for they were closest to Him by the ties of nature. They wanted Him to show Himself to the people in a spectacular way, that all might know unmistakably that He was the Messiah (vv. 3-5). To frustrate the efforts of His brethren to give Him publicity which was inopportune, Christ did not join the procession of worshippers who journeyed from Galilee to Jerusalem, but went "as it were in secret" (v. 10).

Notice the three groups of people, spoken of in this chapter, and notice their several motives: The Jews, whose desire was to arrest the Christ; His brothers, who wished to have Him acclaimed; and the people, whose aim was to watch

### 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.

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Him. He dealt differently with all these groups. He answered the Jews by emphasizing His claims as the Son of God; He answered His brethren by teaching, instead of performing miracles, and He answered the people by instructing them further as to His Person.

On about the fourth or fifth day of the feast, when the excitement concerning the Christ had somewhat subsided (vv. 10-13), He quietly appeared in the temple and sat down to teach the people. With such power and authority did He proclaim the word of God that the Jews marvelled (Matt. 7:29), since He had never received formal training in their rabbinical schools. Christ had received His knowledge from the Father; He spoke with the authority of God, the One Who had sent Him into the world (John 8:28; 12:49; 14:10, 24).

Divine preparation is necessary, if one would understand and appropriate the teaching of the Saviour. There must first be a willingness to receive and obey the truth (v. 10). The processes of reasoning are not sufficient to enable one to distinguish between truth and error (1 Cor. 2:14). The unbelieving Jews could not understand the Saviour, and thought that He must be an impostor.

Those who opposed Christ claimed to have a zeal for Moses and the law, but their formal respect for the verbal law of Moses could not atone for their practical disobedience to that law (John 5:45-47). Moreover, by the law of Moses, the ceremony of circumcision, although a servile work, was permissible on the sabbath day (Matt. 12:5). And yet, they sought to kill Christ for performing a miracle of healing on the sabbath day (John 5:8, 9). They were judging according to outward circumstances, rather than according to the laws of truth and righteousness (1 Sam. 16:17).

It would seem that the people as a whole were unaware of the plot, formed by the ecclesiastical rulers, to put the Saviour to death (v. 20).

The Saviour gave further teaching concerning Himself (vv. 28, 29). The people thought that they knew Him and His origin, but they knew Him only as a Man from Nazareth. Plainly and publicly He now proclaimed His Divine origin, in that He had come from God (John 8:42); His Divine authority, in that He had been sent from God as a Representative of the Father, the Author, Source and Fountain of truth (John 8:26, 27).

## II. The Sublime Invitation of Christ: verses 37-39.

On the eighth day of the feast Christ rose up among the people and uttered a sublime promise and a glorious prophecy. He invited every one who thirsted to come to Him and partake of the water of life (Isa. 55:1; John 4:14; Rev. 22:17). It seems that on each of the first seven days of the feast, and probably on the last day also, water brought in a golden vessel from the stream of Siloam, the river which flowed under the temple mountain, was poured out, commemorating the Lord's provision of water during the wilderness journey of the children of Israel (1 Cor. 10:4). In view of this ceremony, which was one of great joy, the Master's words would be especially significant. He is sufficient for our every need; He can satisfy the deep longings of the human heart.

The believer would receive the blessing of the water of life, not only for himself, but also that he might distribute it to others also (Isa. 58:11). His heart would become a fountain of perennial freshness. The Holy Spirit, received by faith (Acts 2:38, 39), would become resident within the heart of the believer (John 14:17); empowering him for service (Acts 1:8). This prophecy was gloriously fulfilled when the Holy Spirit, the Promise of the Father, was bestowed after Christ ascended into heaven (John 16:7; 20:17; Acts 1:4; 2:4). Just as this promise was fulfilled historically on the day of Pentecost, so will it be fulfilled experimentally for all who trust in Christ as their personal Saviour, and yield their lives to His control.

### DAILY BIBLE READINGS

March 2—Ho, Every One That Thirsteth .....	Isa. 55.
March 3—The Smitten Rock .....	Exod. 17.
March 4—That Rock was Christ .....	1 Cor. 10:1-15.
March 5—Christ Smitten, the Holy Spirit Comes .....	John 16:7-20.
March 6—Every True Believer Has the Holy Spirit .....	Eph. 1:1-14.
March 7—Anointed, Sealed, Filled .....	2 Cor. 1:8-24.
March 8—Yieldedness and Prayer Precede the Filling .....	Acts 4:23-37.

### SUGGESTED HYMNS

O Christ, in Thee my soul hath found. Jesus the water of life has given. I heard the voice of Jesus say. Holy Ghost, with light divine. Like a river glorious. Our blest Redeemer, ere He breathed.

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