

# The Gospel Witness and Protestant Advocate

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## TORONTO BAPTIST SEMINARY SPRING CONVOCATION

THE twentieth Spring Convocation of Toronto Baptist Seminary was held in historic Jarvis Street Baptist Church on Thursday evening, April 30th. Dr. T. T. Shields, the beloved Founder and President, presided in his own inimitable way. In spite of inclement and threatening weather, culminating in a veritable deluge of rain during the evening, a large audience had gathered to witness the graduation exercises, which were carried out with dignity, yet without that cold formality which militates against the freedom of the Spirit. Visitors and friends from far and near were present, including graduates and students of former years.

Rev. B. Oatley Willis of Essex read an appropriate Scripture passage, 2 Timothy 4, wherein the Apostle Paul urges young Timothy to "Preach the word; (to) be instant in season, out of season." Dr. Robert McCaul of Brooklyn, an honoured member of the Faculty, prayed earnestly and fervently for the young men and women about to go forth in the Master's name.

The presentation of "prizes" was an occasion for "surprises" as well, when, through the generosity of the kind donors, those who stood highest in their courses received tangible tokens of their success. The academic record of the Seminary students as a whole this year was very excellent, and gave evidence of unusual diligence and faithfulness.

Diplomas were awarded to eight students, four receiving degrees. Dr. O. L. Clark presented the names of the successful candidates, and Professor W. S. Whitcombe assisted the President in the investiture. Two of those receiving degrees were graduates of former years who had completed their course before the Seminary had authority to grant degrees; Miss Minnie Lane, who has spent nearly twenty-two years on the Mission Field of Liberia, and Rev. O. T. Johnston, a pastor in Jamaica.

The Valedictory address, the farewell message on behalf of the Graduating Class, was given by Mr Kenneth Burton, whose record throughout the four years has been very high. The address itself was of outstanding merit, and it was delivered in masterly style, bespeaking a trained mind and a humble, disciplined spirit.

One of the highlights of the evening was the commission-

ing of the students. All members of the Graduating Class and the remaining members of the Student Body were called to the platform and faced the audience, Rev. H. C. Slade gave the name, place of service and nature of ministry of each one. Dr. Shields led in the prayer of dedication, commending to the Captain of souls these young soldiers, who needed the Lord's equipment, His protection and His power. It was a solemn moment as we realized the possibilities represented in that group of men and women whose faces were turned toward the Lord in full and humble hope and trust. We wish that all the friends of the Seminary could have been present to share the spiritual uplift of the service.

The President called upon Professor Whitcombe for a word of greeting on the eve of his departure for a trip to Great Britain and Europe, then "commissioned" him to convey the fraternal greetings of the audience to Dr. Durberry, to Dr. Wilmot and to all our Seminary graduates and friends whom he should meet in the course of his travels.

Rev. Walter Tompkins, of Fort William, led in the closing prayer and pronounced the benediction.—O.L.C.

### VALEDICTORY ADDRESS

By Kenneth C. Burton

Address delivered at the Spring Convocation of Toronto Baptist Seminary in Jarvis Street Baptist Church, April 30.

Doctor Shields, Members of the Faculty, Board of Trustees, Fellow-Students and Christian Friends:

We, the members of the Graduating Class, experience to-night somewhat the same feelings as are common to soldiers leaving their training centre for the field of battle. Conscious of the strength of the enemy, aware of our weakness, and realizing our great responsibility, we obey with trembling the order instructing us to prepare for departure.

Some years have slipped by since we came as raw recruits to this training camp, built for the purpose of fitting men and women for active service in the army of the Lord. Here, under the supervision and guidance of seasoned veterans, we have been fed with food specially prepared to make us strong in the Lord, and we have undergone a course of training designed to develop and utilize our God-given powers.

We are thankful to God for these proven soldiers of the cross, who have been commissioned by the Lord of Hosts to equip us for the fight of faith. For the ministry of that faithful and valiant soldier of Christ, Dr. Shields, we are indeed grateful, for not only has he taught us in the ways of the Lord, by both precept and practice, but he has also exposed to our sight many of the cunning devices of the Wicked One. May we, by the grace of God, be enabled to be doers of the words of wisdom he has spoken, not hearers only.

We bless the Lord, also, for the opportunities of service afforded us these past years in the various departments of Jarvis Street Baptist Church, for here we have been able to put into practice what we have been taught, as well as to prove the weapons of our warfare.

To-night, our period of preparation is behind us, and we stand ready to reinforce the ranks of those who hold high the blood-stained banner of the cross. We know not what awaits us at the Front, yet we are thankful that our great Commander-in-chief knows all, and we are confident that as we look to Him for guidance in all things, and explicitly obey His commands, we shall not be confounded, but shall triumph over all our foes.

To the end that we may one day say with Paul, that great stalwart of the faith, "(We) have fought the good fight," we entreat you who have so earnestly and faithfully prayed for us during our days of preparation, to continue in that blessed ministry, praying that we may ever earnestly contend for the faith, once for all delivered to the saints; that we may always remain faithful to the Captain of our salvation, and that we may in all things and at all times seek above all to please Him Who hath chosen us to be soldiers.

### GRADUATION LIST OF TORONTO BAPTIST SEMINARY 1953

#### *Bachelor of Theology:*

Kenneth Cecil Burton. Subject of Thesis: "Christ's View of the Inspiration of the Old Testament."

#### *Licentiate in Theology:*

Shirley Fay Whittaker, Othniel Theodore Johnston (in absentia), Minnie Emily Lane (in absentia).

*Three Year Diploma:* Russell Lloyd Cherry, Evelyn Mary Rosene, Florence Walker.

*Two Year Certificate:* Evangeline Loretta Fry.

### PRIZE LIST

#### *William Reucassel Proficiency Prize:*

Best Student in Fourth Year:

Mr. Kenneth Burton: 95.7 per cent.

#### *William Reucassel Proficiency Prize:*

Best Student in Third Year:

Miss Fay Whittaker: 92.2 per cent.

#### *William Reucassel Proficiency Prize:*

Best Student in Second Year:

Rev. Samuel Dempster: 89.6 per cent.

#### *William Reucassel Proficiency Prize:*

Best Student in First Year:

Miss Marion Veit: 93.3 per cent.

#### *Martha Hollister Memorial Prize:*

Best Student in Third Year, going on to Fourth Year:

Mr. Reginald Brown: 90.9 per cent.

*French A:* Mr. Burton, by reversion to Miss Whittaker, by reversion to Miss Fry.

*French B:* Miss Veit, by reversion to Mr. Samuel Tulloch.

### STUDENT PASTORATES AND SUMMER APPOINTMENTS

In order that our friends may more intelligently pray for the Graduates and Students, as they minister for the Lord during the coming season, we present the list of Student Pastorates and Summer Appointments, as far as is known at present.

K. C. Burton—Ironbridge, Ont.

D. Melville—Toronto.

R. Cherry—Roseland, Ont.

Florence Walker—Toronto.

Fay Whittaker—D.V.B.S. and French Work

Evelyn Rosene—D.V.B.S. and French Work

R. Brown—Churchill, Ont.

H. Wilkins—French Work.

M. Parker—Courtland and Delhi, Ont.

S. Dempster—Courtland, Delhi and Port Dover.

S. Tulloch—Mitchell Square, Ont.

K. Kimbley—Sudbury, Ont.

Marion Veit—D.V.B.S.

B. Rowlandson—Courtland and Delhi Supply

L. Tarr—Harriston, Ont.

### MEETINGS IN MARITIME PROVINCES

REV. H. C. SLADE left Toronto by air Monday, May 4th, for Halifax, N.S., to co-operate with Rev. A. R. W. Murray in setting up the meetings in the Maritime Provinces. Dr. Shields will fly from Toronto to Winnipeg, May 8th, and will drive from Winnipeg to Portage la Prairie, about sixty-five miles, to preach the dedicatory sermon at the opening of Rev. Elton Britton's new church. After the meeting he will be driven back to Winnipeg, leaving that city by plane at one-twenty Saturday morning, May ninth. Thence he will fly straight through to Halifax, via Toronto, and Montreal, when the following schedule of services, it is expected, will be carried out:

#### Where Meetings Will Be Held

Sunday morning, May 10th, Dr. Carl McIntire will be in Immanuel Baptist Church, Truro, Sunday morning, Dr. Shields in Central Baptist Church. Sunday evening, May 10th, Dr. McIntire and Dr. Shields in Queen Elizabeth High School Auditorium, Halifax. There may be a meeting Sunday afternoon. Monday evening, May 11th, a meeting to be jointly addressed by Dr. McIntire and Dr. Shields, to be held in Halifax, in the Central Baptist Church. Tuesday, May 12th, Fredericton, Calvary Baptist Church, Doctors McIntire and Shields. Wednesday, May 13th, St. John, Main St. Baptist Church, Doctor McIntire. Thursday, May 14th, Moncton, Edith Cavell High School Auditorium, Doctors McIntire and Shields. Friday, May 15th, Sackville, Main St. Baptist Church, Dr. Shields.

Dr. McIntire will fly to Chicago on Friday the 15th, to speak at a Business Men's Banquet in the evening. Dr. Shields will speak at Sackville, and then will drive back to Moncton.

In addition to the schedule named, meetings, we understand, have been arranged in Sydney and New Glasgow. Somehow we shall squeeze them in.

There will be four of us together, Rev. H. C. Slade, Rev. A. R. W. Murray, Dr. Carl McIntire, and Dr. Shields. Mr. Slade and Dr. Shields will fly back from Moncton on Saturday, May 16th, to take their regular duties in Jarvis St., May 17th.

# The Jarvis Street Pulpit

## "In My Father's House Are Many Mansions"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 3rd, 1953

(Electrically Recorded)

"Let not your heart be troubled: ye believe in God, believe also in me."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

### Prayer Before the Sermon

We believe, O Lord, Thou art as really with us this morning as when in the days of Thy flesh the disciples sat before Thee to hear Thy words. And as Thou didst then gather them about Thee and privately expound to them the meaning of the parables Thou hadst publicly proclaimed, we pray that this morning Thou wilt gather us all to Thyself, that we may hear what God the Lord will teach. We thank Thee that Thou dost teach us out of Thy Word. We thank Thee for its exhaustless treasures. We pray that this morning we may learn a little more of what grace has done for those whom Thou hast called in Jesus Christ. We ask it in Jesus' Name, Amen.

**A** GAIN I take my text from the chapter you have been studying in the school.

These words are really a part of the Saviour's farewell address to His disciples, delivered shortly before He suffered. I suppose there are few passages of Scripture with which the majority of people are more familiar, and few passages which have yielded greater comfort and hope to millions of believing saints. What a lovely word it is! Our Lord Jesus came to make the Father known to us, He came as a revelation of God, the supreme and final revelation of God to His human creatures. And now He is about to leave them, and sorrow has filled their hearts at the thought of His departure. But He comforts them by exhorting them not to be troubled of heart, but as they believe in God so are they to believe in Him.

### I.

Then He speaks THESE WORDS SO FULL OF COMFORT, SO FULL OF MUSIC, SO ALTOGETHER LOVELY: "MY FATHER'S HOUSE." He does not speak of God as the King, as the Creator, as the Almighty, but uses the familiar name of Father. And He said, "When ye pray say, Our Father which art in heaven." How very near the Lord Jesus brings God to us! Everybody understands the term "Father"; and He said, "He that hath seen me hath seen the Father." "You are to think of God in terms of my representation of Him." And here He speaks of God as His Father, His Father and ours. We all belong to the same family. Prophetically He said, "Behold the children which Thou hast given me." "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

### The End of the Road

But He is speaking of the end of the road, the dropping down of the shadows of night, and He speaks of a place in which we may stay—"My Father's house,"—not a palace, not a fortress, but "my Father's house". It is a great comfort to have a house to go to when the night comes

on, is it not? Oh, how often people come to me and say, "There is a shortage of houses, and I do not know where to find a place in which to house my family." I wonder if you have ever been anxious when you were motoring somewhere, and you were not quite sure where you were going to find a place for the night. Perhaps you have had the experience I have had of calling at several places, and having them say, "Sorry, but we have no room." It is rather an uncomfortable feeling when you do not know where you are going to pass the night. It must be still more disconcerting and distressing when people are approaching the end of life's journey, and, so far as they know, have no where to stay, no where in which to be safely folded. It is not so with the believer. We are on the way to our Father's house.

### What Sort of House Can It Be?

I wonder what sort of a house it is? Sometimes perhaps you have looked at a great centre of industry and commerce, with sprawling factories and offices, an affair doing millions of dollars worth of business, and perhaps especially in the name of one man, and you have said to yourself, "That is where he does his business, that is where he makes his money; I wonder where he lives, I wonder what sort of a house he has?" This is a great world we are living in, a world that is full of wonder and of beauty, and it is all the work of His fingers—filled with the goodness of the Lord, and reflecting the glory of God. But if God has displayed such infinite skill, such a wealth of care, to make everything beautiful in His time here in the world about us, what must He do for His own house, His own home? What sort of a place can the Father's house be?

When I go to a strange city, if I have the opportunity, I am not so greatly interested in the stores and the factories and all the business places; I like to meander about the residential sections, and see where the people live, in what sort of houses they live. And I would like to know what sort of a house God lives in. You remember how marvelously wrought was Solomon's temple, that "mass of gold and snow", with its glorious pillars, and its lining of gold, the carved figures of palm trees and open flowers. It was a beautiful house, but when it was opened Solomon in his prayer said, "The heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" But here the Lord Jesus speaks, if I may so say, of the King's private dwelling house. His kingdom is as wide as the universe, but there is one place where He is pleased specially to dwell, and the Saviour called it His Father's house.

## II.

He does not tell us so very much about it, but one thing is particularly noted: "In my Father's house are MANY MANSIONS." I do not know how you feel about it, but I like big houses, with big rooms, and plenty of room to move about. I do not quite understand women who want a kitchen in a little corner. If I were a housewife I would want a big kitchen where I should have plenty of room. I know we have to be shut up to small quarters because we cannot afford anything better, but if I could afford it, and if I had my way I tell you I would have a big house.

I wonder if I may tell you of a dream I have sometimes entertained. It is of a wide expanse of park-land, with plenty of glorious trees, an out-spreading and well cultivated garden, and somewhere in the middle of it, if I could afford it, I would have a great mansion. I do not want any little house. Some years ago a man who was then my associate bought a house, and he was very proud of it. He was short. The house was all spick and span, but more like a doll's house than a house for a full-grown man. One day I had dinner with him, and as I was leaving he took my overcoat to help me put it on. And I had to stand cornerwise in the hallway so I could get my arms into my coat. He said, "A house like this would just exactly suit you." I did not say anything, but I thought a great deal. It would not fit me at all. I will tell you the kind of house I would have if I could afford it. It would be a big house, and there would be a fine approach to it through an avenue of majestic trees, then some wide marble steps, and in through a magnificent doorway, and into a great hall. And from the hall there would be a grand staircase rising to the upper storey. I would have on the ground floor a great living room, and I would have something that is out of fashion nowadays, I would have a drawing room too. Do you know what a drawing room is? It is not where you draw things, but it is a room to which you may withdraw. I would have a living room and a drawing room, and a great library. I would have a long table down the middle of it, and have all the books I loved lining the walls. I would have all sorts of chairs, and among them I would have two or three easy chairs, and beside the chair a folding thing that I could swing around when I had to read a great big book, so I should not have to hold it. I have one like that in my own study, but of course if I were a rich man, and were building a house, it would be far better than the one I have at home. Then I would have a kitchen, and my, what a kitchen it would be! It would be as big as a hotel kitchen, and I would have a great refrigerator, even bigger than the one we have downstairs in the pantry, big enough to store food for half a hundred people. And I would see that it was kept full all the time with all good things.

Then upstairs I would have a lot of bedrooms. Not just one "best bedroom" — I hate that idea, but I would have a lot of them, and I would have a lovely private bathroom attached to every bedroom. They would, in fact, be all "best" rooms. I would have all sorts of comforts there. And every room should be a symphony in colour and shape, and furnishings. In fact, I would have a house in which there would be many mansions, if I had my way.

And I would have a place somewhere where I could have plenty of servants, plenty of them so that they would not be overworked. And then I would have a housekeeper. She would be subject, of course, to the lady of the house,

that is to my wife, but the housekeeper would take the burden of providing things. And I should get her ear sometimes myself and say, "Now look here, one thing I want you to be sure of, I want you to keep that refrigerator full of all good things to eat. For I want to be able just to telephone home, and say, 'I am bringing half a dozen friends home to dinner, please lay covers for them. I will be there in ten minutes.'" And I would say to her, "I want you to have plenty in the refrigerator so that you can always put on a liberal and luscious meal."

And I would surround myself with all sorts of people. I think I would have a big wardrobe, so that if some people were a little bit sensitive, and they were to say, "I am afraid I do not want to go up to your house for dinner; for I am just in my working clothes," I could say, "Never mind, come along; we have plenty of clothes of all sizes, and we will fit you up so you will be a gentleman of the first order. Come along and we will have some fellowship together." And it would be the delight of my life to take people home like that, lots of them, just to surround myself with them. That is what I would do if I were rich.

Of course it is only a dream, a dream that is not likely to come true. But it is a picture. A great Friend of mine has just such a house as that. O yes, it is a very big one, and it is a very glorious one, and in it there are "many mansions", an abundance of provision. And He just loves to put His arms about the wayfarer, the tired, and even the sinful, and the hungry, and say, "Come home with me; I want to introduce you to my Father's house. There is plenty there for you." What a happy experience it will be!

I saw that once in the city I expect to just touch on Friday, where there was a man in the great church where I used to preach sometimes on holiday occasions whom they used to call "The Pater", because he was the father of everybody. He was a rich man, and he lived in a big house. One Saturday I had dinner in that house, and there were only the man and his wife and the servants. After we had dinner my hostess said, "I want you to come into the kitchen; I want to show you something." There was a long table, and there was a great mountain of home-made bread that had been made in her own kitchen. She said, "Doesn't that make you feel hungry?" I said, "Yes, but what in the world are you going to do with all that, just the two of you?" "Wait till tomorrow," she said, "and you will see, because you are coming home with us from church in the morning for luncheon." Her husband was a tall man, and I can see him now at the close of the morning service going around and putting his hand on the shoulder of some young man, or his arm around him, and saying, "Come home with me." When I got to that house that day that long table in the dining room was stretched out to the full, and was fully occupied. There was not a vacant seat. There were young men all around it that "the Pater" — as they called him, and we all called him — had picked up in church and brought home to his house. I used to think he was one of the most God-like men I ever knew, because he was doing just the kind of thing that God delights to do — to find homeless and friendless and needy people, and say, "Come along." And if they object and say, "I am not fit to go," He will say, "I know, but I have a fine wardrobe there, and we will deck you out, and you will be fitted even for the company of angels." "In my Father's house are many mansions." Are you not glad that that is in prospect?

## III.

And then He said, "I GO TO PREPARE A PLACE FOR YOU." I remember that this earth and all that is in it, and the heavens too, He made in six days. And yet He has gone to prepare a house for you and for me, and it is taking Him a long time to prepare it. What a marvellous place it must be! I should not like to miss it, would you? O no, I should not like to miss the entertainment of that house. "I go to prepare a place for you, and for you, and for you." What does He mean by saying that? I think He means something like this: If I had the big house of my imagination I would get the most expert decorator the country could provide, and I would have one of those rooms called *the rose room*. And there would be another beautifully decorated in various tones of *blue*, and maybe there would be *the primrose room*, and there would be *the green room*, with all shades of green. I think I would try to have all the colours of the rainbow; I would have a room to represent every one of them. Then when I met my friends first of all we would go out into the garden. And somebody would say, "O that is my favourite flower; I love roses," and I would say to myself, "The rose room for him." And somebody else would say he or she loved some other kind of flower, and I would say, "That will be the pink room, or the blue." I would find out just what their peculiar tastes were. Then by and by when each was shown to his or her room each would say, "How did you know that that was my favourite colour?" Ah, when we get to Heaven it will be something like that. Your room will not be like mine, nor mine like yours — there will be different colours, and it will be differently furnished.

## "I Go to Prepare a Place for You"

"I know what you like; I know what would please you," says our great Host, "and I will go and get it all ready for you." And we shall all be satisfied, and would not change mansions with anybody, because each will have his or her own peculiar place in the many mansions in the Father's house. Will that not be a joyous occasion when we all get to Heaven by and by? "I go to prepare a place for you."

Even Rudyard Kipling recognized this principle in his "L'Envoi"—

When Earth's last picture is painted, and the  
tubes are twisted and dried,  
When the oldest colours have faded, and  
the youngest critic has died,  
We shall rest, and, faith, we shall need it—  
lie down for an aeon or two,  
Till the Master of All Good Workmen  
shall put us to work anew!

And those that were good shall be happy:  
they shall sit in a golden chair;  
They shall splash at a ten-league canvas  
with brushes of comets' hair;  
They shall find real saints to draw from—  
Magdalene, Peter, and Paul;  
They shall work for an age at a sitting  
and never be tired at all!

And only the Master shall praise us,  
and only the Master shall blame;  
And no one shall work for money,  
and no one shall work for fame,  
But each for the joy of the working,  
and each, in his separate star,  
Shall draw the Thing as he sees It  
for the God of Things as They Are!

Then, if I had the house that I have spoken of, of course I would be rich enough to have several cars, and I would have them all around the church, and I would have some-

body to drive every one of them, and somebody to look after them. I could say, "You take that one," and "You take that one." Then there would be one that would look after me, and I would jump in, and we would go the shortest route we could take, and as fast as the law would allow, and I would get there first. Then I would be in the hallway, and I would be looking out for my guests, and when at last they came what do you suppose I would do? Why I would go out to the door and meet them, and say, "I am so glad to see you, come in." I would welcome them as my guests. That is exactly what the Lord Jesus is going to do. He has gone ahead, and He is preparing it all, and by and by when we get home He will be there to welcome us.

I wonder if you have ever thought of this? Our Lord is represented in the Scripture as seated on the right hand of God. You remember the story of the first Christian martyr, a man called Stephen whom they stoned to death? And as he was dying he said, "I see the heavens opened, and the Son of man standing . . ." He did not sit even on His throne, but when His faithful servant was coming home I think He went to the gates of pearl to meet him, and to say, "Come in Stephen, I am glad to have you here. I have got a place specially prepared for you."

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I suppose we all know some people who do not like us. Thousands of people do not like me, thousands who have never heard me, or seen me, they have all sorts of things to say. I cannot help it, and it does not worry me very much. But I am always thankful that there is One Who is the lover of my soul, and *He wants me where He is*. He says, "I am making all arrangements for you, that where I am there you may be also." Do you know what Heaven is? The Bible does not say very much about the people who leave us, but it does say that they depart to be with Christ, which is far better.

## IV.

If I had such a house as that I SHOULD HAVE A LOT OF FRIENDS. It would soon be noised abroad, and it would be interesting to note how many people would think Toronto was a fine place to come and stay for a week. And they would be coming around this place, and they would like to meet the Pastor, and they would say, "We read your sermons sometimes," and they would be just waiting for the invitation that they had heard is very often given. "O yes, I would be very glad to go indeed." And so they would come. They would not object to staying a week or so, and I should have lots of friends, just like you all have about Exhibition time. Have you ever noticed that? What a lot of friends you have coming to Toronto about Exhibition time! *Do you not think the Lord Jesus ought to have a lot of friends, multitudes of them, when He has a great house, many mansions, and is longing to have people come and sit down in His banqueting house?* I wonder are you going to the banquet? I wonder is that to be the end when you get to the end of your pilgrim road? Where are you going to stay? I heard of two commercial travellers talking about a village where they were going. One said, "Which hotel do you stay at?" He said, "It doesn't make any difference. No matter which one you stay at, you will wish you had gone to the other." Where are you going to stay when you get to the end? What is your hotel? Have you any reservation? Are you sure there is room? You had better make sure that one of the many mansions is waiting for you.

Then He says, "Do not let your heart be troubled about it. It is all right." I got word from Brother Murray saying, "I have made reservations for you at a certain hotel, and they will take you right there from the airport." So I am not troubling my heart about it. I know when I get there I shall have a place to stay. Do you know it? "You believe in God" — some sort of a God; then Jesus said, "I am God; believe in me as you believe in God. Listen to what I say, and believe what I say."

There is a word there — I am not going to try to preach on it this morning, but some day I will. I was just looking over this very familiar word — I have read it a thousand times, but I read it again this morning: "If it were not so, I would have told you." I said to myself, Wouldn't that be a great subject—The Assumptions of Grace; the things we may take for granted just because we know the Lord Jesus Christ. It is as though He said, "I am telling you about it, but I really do not need to; you ought to know that without being told. If it were not so I would have told you." There it is all ready. I wonder how many of us are ready for the many mansions in the Father's house?

### LOINS GIRDED, SHOES ON FEET, STAFF IN HAND

A Sermon by the Pastor, Dr. T. T. Shields  
Preached in Jarvis Street Baptist Church, Toronto  
Sunday Evening, May 3rd, 1953  
(Electrically Recorded)

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."—Exod. 12:11.

#### Prayer Before the Sermon

O Lord, we are ever fearful of the possibility of allowing ourselves to become familiar with holy things, to treat them as though they were but commonplaces. We would approach Thee this evening with reverence and godly fear, and remind ourselves that Thou art God, and beside Thee there is none else. Vouchsafe to us, we pray Thee, the presence and ministry now of the Holy Spirit, that our own spirits may be humbled in Thy presence, that we may approach Thee becomingly, as those who have been bought with blood, and who are permitted only of Thy sovereign mercy to come where Thou art. But this is our privilege, and of that privilege we come now to avail ourselves with the deepest thankfulness.

We are all such needy creatures. We discover in the experiences of life just how helpless we are. We are brought face to face with circumstances, and with combinations of circumstances, which baffle and beat us, and very often we know not what to do. We have not passed this way before; and even the experiences we have already had do not altogether and always prepare us for the exigencies of new sets of difficulties. Here we are, each with his own problem. The heart knoweth its own bitterness, and the stranger doth not intermeddle with its joys. Many of these secret things are too secret and too sacred for us to share with anyone else, or even publicly, to name before Thee.

We thank Thee that Thou hast given us Thy Spirit Who makes intercession for the saints with groanings which cannot be uttered. Hear Thou, we pray Thee, the spiritual groanings which can find no distinct articulation. We remember how the groanings of Thine enslaved people in Egypt and that even their sighs came up before Thee as an effectual prayer, and Thou didst come down to deliver them. And so perhaps our most effectual prayers are the prayers we do not understand ourselves. We bare our hearts before Thee and beg for Thy mercy, that in all the varied walks of life, with all our responsibilities and obligations, we may be enabled to demean ourselves as children of the King, who are the recipients of Divine grace.

We desire that this service shall thus undergird, and inspire, and comfort, and enlighten, every one of us. May Thy Word find entrance into our hearts this evening, that when

we leave this place we shall be a little better informed, a little more intelligent spiritually, a little better equipped for the battle of life. We come to Thy Word for instruction, and confess, as we must always do, that this is a sealed Book. We can understand none of it either in its superficialities, or in its profundities, save as its treasures are unlocked and displayed by the Holy Spirit, by Whom the Book was inspired. "So teach us again, Thou great Teacher, and make us all better men and women for our attendance here this evening."

We breathe a prayer for all who are absent, especially for those who are detained by duty, by suffering, by unavoidable absence from home. Put Thine arms about all Thy children, that so the household of faith throughout the world may receive the Father's benediction. We ask it in Jesus' Name, Amen.

THIS verse is part of the divine directive for the observance of the passover feast when it was first instituted. The lamb was to be taken from the flock, as you remember, and slain; its blood was to be sprinkled upon the door posts and the lintels of the houses of the people of Israel; the lamb itself was to be roasted with fire, and the people were forbidden to go out of their houses until the morning. They were sheltered underneath and behind the blood, and there they were to remain until the Lord had passed over. That is the significance of the phrase. It was a night of judgment upon the people of Egypt, and upon Pharaoh, who said, "Who is the Lord that I should fear him?" It was the final plague of all the plagues, and the stroke of justice fell upon all the first born of Egypt, so that there was not a house in all the land of Egypt in which there was not one dead. But the Lord had said, "When I see the blood I will pass over you," and that night the Lord passed over; and while the angel of death visited every Egyptian home, there was not an Israelite who died, for he was sheltered beneath the blood. And in observing that feast they were instructed to have "their loins girded, their shoes on their feet, their staff in their hand, and to eat it in haste, for it is the Lord's passover."

You know the spiritual significance of that, because the New Testament is very explicit. It was a type and prophecy of the coming of Him Who is the Lamb of God which taketh away the sins of the world. You remember how carefully He observed even the requirements of the calendar, and died at the appointed time by His own ordinance. Moreover, the New Testament tells us that "Christ our passover is sacrificed for us," because "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." And on the ground of that meritorious sacrifice, of that infinitely valuable protection, the blood of an insoluble life, the very life of God which flowed from His wounds, of which we have been singing, — by reason of that, because the stroke fell upon Him, the Lord passes over those who believe. And therefore this memorial feast which we observe this evening is but the antitype of that passover feast. I think we may learn something from the requirements for the observance of that feast in respect to the attitude and the spirit which should characterize those who come to the table of the Lord. "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."

#### I.

I would remind you THAT THAT WHICH WAS INVOLVED IN THE PASSING OVER OF THE ANGEL OF DEATH, LEAVING GOD'S PEOPLE IMMUNE AND EXEMPT FROM VISITATION, MADE THE EXODUS POSSIBLE. My text is taken from the Book of Exodus.

The people were subject to an alien power which would not let them go. They were bond-slaves of Pharaoh. They knew nothing of the meaning of freedom; liberty was an experience that was foreign to them. They were held as prisoners, as aliens in a strange land. I suppose it was something like the coloured people in South Africa, where there is already much trouble, and where I greatly fear there will be still more trouble. Fourteen millions of people are held in bondage, in the sense that they have no liberty, no right whatever to determine their manner of life. They may send a couple of white people to Parliament to represent them, but the majority of the million and a half whites propose to hold the fourteen million in bondage. That is what Pharaoh was doing with the people of Israel. They had no power whatever in themselves to break the yoke, no means of liberating either their bodies or their spirits. But God's plan, the ordination of the passover with all its implications, the sacrifice of the lamb, and the final stroke of justice, set all the people of Israel free, so that they were able to leave the land of bondage.

And that has its spiritual analogy, for we are all held in the bondage of sin by a still greater and mightier tyrant than even Pharaoh of Egypt. How true it is that countless multitudes of people are bound with chains, and they cannot do even what they would. I do not refer to the man who gets drunk, to the debauchee, to the profane man, to the robber and the murderer only. Of course they are included. But the devil has a great many who, outwardly, are very respectable prisoners. They do not mourn their bondage, but rather look upon their chains as though they were golden bracelets of which they ought to be proud. There is a place on Church Street which I often pass, a brewers' retail store. The City is full of them. May God in His time arise in judgment upon those wicked men in high places who perpetuate this iniquity. But I see them, almost boys and girls, young men and women, and older ones, coming out with their cartons of liquor of one sort or another. There is a long queue of them very often, even at that little store, and invariably a policeman inside, and another policeman outside. You do not see policemen in the big department stores, or in any respectable place of business, no matter what the crowds are like. I wonder why they have to have them there? That in itself is significant. But they are bound, and every year we are multiplying the slaves of appetite. Others there are who are bound with chains of habit of various kinds. In some cases it may be habits of thought. Byron speaks of the "furrows of long thought". You see a path made across a lawn, and somebody else takes it, and by and by it is trodden down, until there is a little furrow, and everybody passing by takes the short cut. Byron suggests that the mind is like that lawn, and that people form habits of thought until the mind is furrowed, and there are furrows of long thought. The man's mind becomes corrupted and filthy, or perhaps affected by less openly objectionable things—the passion for money, the passion for the pre-eminence—I do not know what it is, but some evil thing that possesses the mind, and holds the man enthralled, so that he cannot break the habit. He is just like the people of Egypt, and the more they try the more enslaved they become.

But the Lord's passover is the remedy. By reason of that an exodus from this house of bondage becomes blessedly possible. I do not say that I can explain it; I only know that it is so, and that the liberty which men enjoy who are in Christ has been purchased for them at the price of blood.

The blood preserved them from the stroke of wrath, and at the same time released them from their thralldom.

"He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood avails for me."

There is power in the blood, and by virtue of that great sacrifice, it is written, "Sin shall not have dominion over you." It swings wide the door into a life of freedom and ever enlarging liberty. I will tell you why. It is not only because objective moral barriers have been removed. "Stone walls do not a prison make, nor iron bars a cage." Bunyan was imprisoned in Bedford Jail for many years, but all the time he was the freest man in the kingdom. O no, the blood of Jesus Christ sets us free, because it induces in us a will to freedom; concomitant with that objective ministry there is evermore the subjective ministry of the Holy Ghost, which enables a man to say in respect to those things to which he was formerly addicted and by which he was enslaved, "My heart refuseth joys like these, since I have known the Lord." It is because the man is made free in his spirit by Him Who came to open the prison to them that are bound. I say *the exodus was made possible by the passover.*

## II.

Let me go farther and say that THIS PASSEVER, THIS MEMORIAL FEAST, RECOGNIZED THE NEW ORDER TO WHICH THE PEOPLE HAD BEEN INTRODUCED. You saw it in the ordinance of baptism this evening, did you not? That was a picture of the exodus. It is exactly what the Scripture says: "Our fathers . . . were all baptized unto Moses in the cloud and in the sea." The cloud was above them, and the sea on either side, and they went through the sea into liberty: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The people who passed through the sea set their faces toward the promised land in the likeness of a resurrection. There was a new national life.

I remember preaching years ago in a country church, to help a brother minister, where the people were unusually well to do for a country place. They had a beautiful building, and they lived in fine houses. They were nearly all farmers. I spoke of the privilege of being shut up to Christ, and of taking full advantage of the riches of His grace, and living no longer as ex-convicts or prisoners, but as the children of the King. And one night an old man came up to me, offered his hand, and I shook hands with him. He said, "Young man—I was young then; I still am—I want to tell you I have been a Baptist more years than you have lived. I was a Baptist before you were born, and I know what it means to be a Baptist. It is just to believe on the Lord Jesus Christ and be baptized, and that is all there is in it." I said, "I am sorry, sir, if my youth offends you. That is being corrected as rapidly as the calendar can do it. But I think I ought in faithfulness to tell you that I have known hundreds of 'thorough Baptists' who were leagues removed from being thorough Christians." No, my dear friends, just believing and being baptized is not all there is in it. So far, that is quite correct, it is Scriptural. But how are we to observe this memorial feast? How were they to observe it? Were they to stay in Egypt and gorge themselves in the flesh pots of Egypt?

Were they, now that the doors were open, still to remain bond-slaves of Pharaoh? Said the Lord, "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste." "You are not to stay in Egypt. I have opened the door, and you are not to stay there; you are to set your face toward the Promised Land. You are to walk before Me, as Abraham walked."

That is what it is to be a Christian. I am not so particular about multiplying church-members, people who merely profess the religion of Christ. I dare to say that the greatest hindrance to the progress of the gospel of Jesus Christ tonight is not even the liquor stores, nor all these open flagrant evils, but it is the worldliness, the spiritual deadness, of the professing church of Christ; and the glaring inconsistencies of many of its individual members. People outside say, "If that is what it means to be a Christian I can do without it." I do not blame them; I would say the same thing; but this puts a different complexion on Christian duty: "With your loins girded, your shoes on your feet, and your staff in your hand." Be ready for the road. Leave Egypt behind you, and set your face toward a new life. That is what it means to be a Christian. "Old things are passed away; behold, all things are become new." That is the meaning of the passover.

Then *their manner of observing this feast proclaimed their redeemed state.* It is a strange way to eat a feast, is it not? with a staff in hand, and all on the *qui vive*, as though something new were expected to happen? And eat it in haste, quickly, be ready for the order. That applies to us dear friend. We are to be subject to a new authority. That is what it meant to them. Whereas they had been the bond-slaves of Egypt, now they become the bond-slaves of Jesus Christ. That is what we are.

So *they were prepared to begin their pilgrim journey.* You who are young in grace, who have taken the first steps, believing in the Lord Jesus Christ, have become children of God. We are all but little children; none of us have made very much progress. We sometimes, I suppose, spiritually, have to creep before we walk. I have seen some of the Lord's children who were just like that. Years ago I knew a lady in Winnipeg, where I went on a holiday on several occasions. She was a mother in Israel. Before her conversion she had been the leader of Winnipeg's society, spelled with a capital S. Her husband was a Federal cabinet minister, and she had entrance to any sort of society. But the Lord captured her, and every poor, bruised, and broken child of God somehow or another limped their way to her door. There was one young man who seemed to be really a Christian. He professed to be, but he was addicted to drink, and it seemed for a long time as though the shackles could not be broken. When others said there was nothing in him at all he would go to this dear woman, and she would pray with him, and encourage him, and lift him up. He would get on his feet and go on a little longer, and then after a while he would stumble again. But always he came back to her, and she was veritably a mother in Israel. One day she said to me, "You know Mr. Shields I have an idea that some of the Lord's real children in this life may always be a little lame. We are told to support the weak, and to comfort the feeble-minded." She said, "I cannot doubt for a minute that that boy is a Christian. He just weeps his heart out nearly after one of these falls." And in restoring him she was a minister of grace and blessing to him, and to many others. It may be that we shall creep a little bit, and stumble often in the new life; it may be

some of us may be like the children of Israel. After they got out in the wilderness they complained that they had been brought out to die in the wilderness, and they lusted after the leeks and garlic of Egypt. It appears to me they must have had a horrible taste. But they did anyhow, and their hearts turned back into Egypt. But they did not go back. After a while they turned face forward again, and they went right on.

So if there is any discouraged one here this evening I remind you of what ought to be, and what may be, of all the possibilities of the Christian life. Let your loins be girded, and your shoes on your feet, and your staff in your hand, and eat it in haste every day. We must fulfill our obligations as Christians. After all, that is what the world needs.

Observe also that *these people were dedicated, not to a life of stagnation and stultification, but to a life of progress and advancement.* Shoes on our feet, and a staff in our hand—why? Because you must get out of here.

"Come ye that love the Lord,  
And let your joys be known,  
Join in a song with sweet accord,  
And thus surround the throne.

We're marching to Zion,  
Beautiful, beautiful Zion;  
We're marching upward to Zion,  
The beautiful city of God."

That is my message to you. And to you who come to the communion service this evening, eat it with your loins girded, with shoes on your feet, and your staff in your hand. Come to this table that we may get a little more strength. Say as you come, "I would like to be a better man tomorrow than I have been today; I would like to be a better woman tomorrow than I have been today; I would like to have people see a little more of Christ in me tomorrow than they have seen today. I want to grow up into Him in all things." Ask a little boy what he wants to be, and he says, "I want to be a big man like my Dad." That is what he wants. He wants to grow up and be like his father. Well, if we are Christians we shall desire above everything to grow up so that we may become like Jesus Christ, so that people will see Christ in us. Let me say to you Jarvis Street people, I had a little encouragement the other day. I wrote a letter of recommendation that concerned a court case. When the lawyer saw it he said, "Jarvis Street Church? That is worth gold." The Judge looked at it: "Jarvis Street Church? Dr. Shields, he would not recommend anybody if he were not worth recommending." That is what I am ambitious for—I have said it to you a hundred times—that the members of this church shall be such veritable incarnations of the gospel of Christ that wherever they go, in business, in social life, in the domestic realm—everywhere, that people who know them may say, "I was a little cynical, I wondered if there was anything in it, but I do not wonder any more. I have met some real Christians who are always about their Master's business."

"With your loins girded, your shoes on your feet, and your staff in your hand," ready in haste to obey the Lord's commandments. Why? "It is the Lord's passover." He has made it possible now for you to keep company with Him and with the angels. "I thought on my ways, and turned my feet unto thy testimonies," said the Psalmist, "I made haste, and delayed not to keep thy commandments." The Lord grant us His blessing.



# THE GREAT CONTENTION

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

By Dr. T. T. Shields

## "THE GOINGS OF GOD ON MY SPIRIT"

**I**N ORDER to complete the record of influential events occurring between the meeting of June 29th, 1921, and the decisive meeting of September 21st, I must include in our narrative some incidents which may, in themselves, seem to have been trivial, but which, as we shall see, had far-reaching effects.

When I came to Jarvis Street in 1910, the Church Clerk was an old gentleman of nearly eighty years of age, and very deaf. There was no church office open for public use every day. The records of the church were kept as well as could be expected of one of that age, handicapped by deafness. For the first four years it consumed the better part of an hour at every Deacons' meeting to get the Clerk's minutes sorted out. At the time of the upheaval in 1921, we had had a church office open daily for about seven years. The latter part of that time the office had been filled by a woman. She was a very efficient Secretary, but when the storm broke I found she was wholly sympathetic toward the enemy. One can readily see under what a great handicap we were labouring when so many church officials had become disaffected, and the office, with all its records, was in charge of one in full sympathy with them.

### The Hand of God in Little Things

It was late in June before I returned to the office after my illness with scarlet fever. One day I went to one of the cupboards where the minute-books and other large books of record were kept, and which was enclosed by sliding doors, when I discovered that a strong clasp had been attached, and the doors securely locked with a large padlock. On making this discovery, I turned to the Secretary and asked when and by whose order this new lock had been put on the cupboard. She replied that it had been done quite recently, and by order of the House Committee. I said to her, "I presume, Miss So-and-So, you have duplicate keys?" To which she replied in the affirmative. I then said, "Then, if you please, I will take one of them." Whereupon she straightened herself, and stood upon what dignity she could command, and very insolently replied, "As Secretary of this church, I prefer to have the records in my own custody." Perhaps her insolence angered me somewhat. At all events I pulled out all the stops of the organ, couplers included, and concentrating all the personal force available in the command, answered, "How dare you so speak to me? I am Pastor of this church. Go to that safe, or wherever you keep them, and get me that duplicate key. I want no more argument." She wilted, and trembled like the proverbial aspen leaf, and handed me a key which I attached to my key-ring.

The immediate occasion for consulting the records that had been locked up, I cannot now recall except to say that it was relatively unimportant. I little knew at the moment how much hinged upon that simple incident. Later I was profoundly convinced that the course I took

was under special divine direction. The sequel to the incident will appear later.

### Dr. John Roach Straton

I have already referred to the visit, during the summer, of the late Dr. John Roach Straton, of Calvary Baptist Church, New York City. I had met Dr. Straton on one occasion, casually, long enough only to shake hands with him; we were not intimately known to each other. Dr. Straton rendered us great service. Great congregations attended his ministry, and many were converted. One memorable meeting was that at which Dr. Straton delivered a lecture exposing the evils of dancing. It was rather amusing when I was later accused of importing a "sensationalist" from New York, to create a public opinion in my favour. I knew that the arrangement for Dr. Straton's coming had been made months before, and that while I had cordially acquiesced in it, his coming was not of my proposing. An examination of the record shows that the man who had taken the initiative in inviting Dr. Straton was the very Deacon who criticized me for importing a sensationalist.

However, Dr. Straton proved to be a sensationalist in the best sense of that term; for he preached Christ in demonstration of the Spirit and of power, and such preaching always produces a sensation.

### All Holidays Sacrificed the Summer of 1921

During the summer, all our workers were busily engaged in the prayer-meetings, and in open air work, and house-to-house visitation. Not a few who had gone away for their holidays sacrificed their vacation, and returned to town. Others whose vacations came later, did not go away at all. It was indeed an occasion of "all hands on deck", for the ship was passing through a terrific storm, and everyone had to be at his or her post.

I would call the attention of my ministerial readers to the fact that during that summer we made no attempt whatever to justify our cause by argument, but the whole church addressed itself to its own proper mission, namely, that of prayer and preaching. The result was, many were converted, and something over fifty during July and August were added to the membership of the church. Our story will later show that it was that evangelistic effort which unified and inspired our loyal members, and added a sufficient number to the membership of the church to turn the scale at the great meeting held September 21st. The lesson which may be learned from our experience is simply this: that when a church is in trouble, those who love the Lord and desire to see His work prosper, should give themselves with renewed zeal to the ministries of prayer and preaching; in which case the Lord will look after the rest.

### An Invitation From the Deacons

Some time in September I received an invitation from the Deacons whose resignations the church was eager

to accept at the meeting of April 29th. They continued as Deacons only as the result of my clemency in moving an adjournment of the meeting. The communication which I received from these gentlemen was an invitation to meet them, in the hope of reaching some private and amicable arrangement, in order that I might be spared the humiliation of a public dismissal. I replied to them, saying that we had appealed to Caesar, and to Caesar we would go; that I refused longer to recognize the competence of such a body to deal with the questions at issue, and that I should await with confidence the decision of the church at the meeting of September 21st.

#### Mr. William Fraser

During all these months, one of my most faithful helpers, and my constant and inseparable companion, was Mr. William Fraser, who was called my Secretary. The reason for that designation was that I wanted a man who would supplement my own efforts, and receive all direction from me. Mr. Fraser did no secretarial work, although he was called a secretary; but he was, during those months, my righthand man upon whom I depended for every sort of assistance. And no Pastor in the world did ever have a more faithful colleague.

One night—it was not evening, but nearly midnight, Mr. Fraser was with me at my house. We had been praying together about the future, as we did many times daily; and had conferred respecting things which needed to be done. Sitting quietly at this time, meditating upon the whole situation, there was suddenly borne in upon me, almost as by a supernatural revelation, exactly what would be done at the meeting scheduled for September 21st. It was spread out before me as a record of accomplished fact. I felt I could almost hear the Chairman giving orders.

After still further viewing the matter quietly, I broke the silence, and said to Mr. Fraser, "Will, it has just been borne in upon my mind that a certain action will be taken at the forthcoming meeting." I then continued, "I have a conviction which has just come to me, that when that meeting is convened, they will try to disfranchise all the new members who have been received during our evangelistic campaign." Mr. Fraser did not see how they could successfully do so. I replied, "They will object to their voting on the ground that some of them have been received at prayer-meetings and at Communion Services—in a word, at meetings other than formal and regular business meetings of the church." But, said Mr. Fraser in effect, Have you not always received members in exactly the same way? I said, "Yes; ever since I have been Pastor of the church we have followed that course; but they may try to raise that objection. I will tell you what we will do. We will get the car and drive down to the church. I will get the minute-book of the church, and we will come back here and work all night, making abstracts from the minute-book, so that if that objection is raised, we shall be ready to meet it."

Accordingly, we got the car out of the garage and drove down to the church. That would be between twelve and one in the morning, probably nearer one than twelve. But I did not drive the car up to the church: I stopped it a block away. The janitor lived across the street. He was not a member of the church, but had always been a very faithful janitor; but I had been betrayed by so many, and so often, that I felt it was

prudent, for the time at least, to trust no one; and I could not be sure just where the janitor's sympathies might lie. We actually walked on the boulevard rather than on the sidewalk so that we should not waken anyone.

I let myself into the church almost as though I were a burglar. We closed the door, and locked it; made our way to the church office, unlocked that, and turned on the light. I went to the cupboard for the minute-book, and it was locked with a big padlock! But I had the key, the key which I had ordered the disloyal Secretary to deliver to me some time in June. I unlocked the cupboard, took out the minute-book, locked the door again, went out of the building; and drove home.

#### Minutes of the Church Are Copied

I fixed upon a given date. I had been Pastor of the church eleven years, but for the first four years the minutes had been written by the aged Clerk, and the records were not easily deciphered. From the opening of the office in 1914, the records had been perfectly kept, and for the greater part of the time were clearly typewritten, with marginal notes facilitating reference. It was past one in the morning, and we had only until daylight to work, so I selected those clearly-written minutes for examination, and covered six or seven years of minutes. I was particular to make abstracts of those entries which recorded the reports of examining committees who recommended candidates for baptism, and also to note the names of the mover and seconder of these resolutions. Thus I copied the record of between six and seven years, showing how Jarvis Street had received its members; and I found they had been received at prayer-meetings at any time, at Communion Services, as well as at regular business meetings, and that in many cases people had come into the fellowship of the church who had been interviewed by other persons than the Deacons.

Having made this copy, as the day was breaking we got into the car, drove back to the church, entered, unlocked the cupboard, put the minute-book back where it had been, locked the cupboard, and went home again—and no one, not even the disloyal Secretary—knew that the minute-book had ever been consulted.

#### "Made Their Minds Evil Affected Against the Brethren"

During these two months the opposition had been busy. Every disaffected member had been corralled, and everybody in the church susceptible to the influence of the opposition, had been poisoned. There is a passage in the Acts of the Apostles to this effect: "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." It has long seemed to me that one of the indications of man's natural depravity consists in the hospitality which human nature so readily affords to any kind of evil. The carnal nature is a veritable culture-bed in which evil bacilli multiply literally by the million overnight.

In those days it was not unusual for me to meet a member of the church one day, find him or her cordial and apparently thoroughly loyal, only to find on meeting such an one but a few days later—and in some cases not more than twenty-four hours later—he almost frothed at the mouth in his madness. The disaffection spread as when some virulent poison gets into the blood-stream of a man apparently in good health, and which makes his body a mass of corruption, ending in death within a day or so.

### Saints Who Are "Stedfast and Unmovable"

But what a blessing it is in times of such stress to find saints who are steadfast and unmovable! I discovered that God had given us a great army of people who had been attracted to Jarvis Street, not by its splendid choir, not by its reputation for wealth and social position, but only because of its biblical ministry. These people had been inoculated with biblene. It had entered into their very blood, and the divinely-implanted love of the truth rendered them immune to all the attempts of the enemy to inject their poison. It simply would not "take." A great many of these had so openly declared their sympathies that nobody doubted on which side of the great issue they stood. There were others, however, more reserved who had not forsaken us.

We knew that the enemy had their spies at every service: some of them we could identify as people who were just as open in their opposition as those to whom I have referred were in their support; but might there not be others who, while taking no side openly, might be on either one side or the other? Up to this time we had visited no one. In preparation for the two meetings of April 29th and June 29th, we had not made a single call. But I reflected that, notwithstanding the communication sent them, it was evident some members who voted April 29th had not expected that their presence would be needed on June 29th. I therefore concluded it was necessary that we should do some visiting.

### Faith and Prudence Are Comrades in Arms

I felt it was legitimate that we should exercise a certain prudence in our preparation for September 21st. On another night therefore, Mr. Fraser and I went to the church late, and to my vestry. I had a shrewd suspicion that I was being watched constantly, almost day and night. Of course, I received the usual flood of anonymous letters, some with skull and crossbones. One was sent to my wife, telling her that her husband's body would be carried home some night in pieces. Other letters were of such a character that they cannot be described. I paid not the slightest attention to them, however, believing that they contained no real menace; for anonymous letter-writers, as a class, are craven cowards who would be afraid of their own shadows. They served only to display something of the spirit which the opposition had engendered. Nevertheless, under the study lamp we wrought the greater part of the night, copying the whole church roll as found in the card index, with all the latest addresses and telephone numbers. Again we left the church before daylight, and nobody knew the card index had been duplicated.

The opposition had copied it, and from April 29th to September 21st, almost unceasingly they had visited the membership trying to poison everyone they possibly could. As I think of it now, I wonder that any cause could survive such an onslaught. How many Pastors could really survive a war of that kind, extending over six full months? I had a large part of the official life of the church against me. I had practically all the people of wealth against me; and the families of this latter class, almost without exception, solidly against me, because they hated the doctrine of separation from the world which I had endeavoured to preach. But more particularly, I had the plague-carriers from McMaster University, the graduates of that institution who were under the direct superintendence of the man on the Board of Governors of the University whom I have described in my

earlier chapters as DR. JULIAN. They stopped at nothing.

No political campaign was ever waged more bitterly or more unscrupulously. Even a small group of people, thus determined and unprincipled, might easily have unsettled any Pastor. If I had had seven-eighths of the people solidly with me in the beginning, even an eighth of the membership, under such inspiration, might easily have accomplished my ruin.—But "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

I would exhort my ministerial readers who are Pastors of churches once again, Preach the word. Be instant in season, and out of season. There is no protection against the various kinds of poison distilled in the devil's laboratory like the Word of God itself.

About this time I scribbled the following lines on a scrap of paper between sips of tea when alone one Saturday night:

#### I MUST GO ON

I must go on: my hand is put unto the plough;  
The wind blows cold; the sluggard leaves the sod  
untuned;

Nor cares that in the time of harvest he must beg.  
But I have seen a Ploughman, spite of wind and snow,  
Plough an unbending furrow to the end;  
And, ceaseless in His toil, break up the fallow ground,  
And through the mist and murk of unpropitious days.  
Lay up in store the summer's golden harvest joy.

That Ploughman is the Master of my soul:  
Therefore, in spite of storm and stress, like Him,  
I must go on.

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

That Warrior is the Captain of my soul,  
And I, though I should stand alone, like Him,—  
I must fight on!

And I must love: my heart is longer not my own.  
The world allures, and fickle hearts may turn aside,  
Nor care that ashes mark the place of yester's flame:  
But I have seen a Lover, spite of scorn and hate,  
Love through an agony of blood and tears;  
And, ceaseless in His love for e'en His enemies,  
Lay down His life, forsaken of the earth and sky,  
And, rising, win a bride, and ring the marriage bells!

That Lover is the Lover of my soul;  
And I, unto the endless end, like Him,  
I too must love.

(T.T.S.)

#### WATERLOO!

As the 21st of September was drawing near, a number of good people became very anxious and earnestly plied me with questions as to what I was going to do in preparation for September 21st. In effect, I told them we must do as Oliver Cromwell advised his soldiers to do, "Trust in God, and keep our powder dry." I reached the conclusion that, notwithstanding we had been on our knees for nearly six months before God, praying for victory, we must use ordinary prudence in preparation

for the great conflict; and, inasmuch as every member of the church had been canvassed again and again throughout the six months by the opposition, and we had done nothing in that direction, it would be well to select a band of people who would visit the membership to urge the members to come out and vote.

I knew that among our people there were many, like thousands of others elsewhere, who were so nervously constituted that they could scarcely endure a conflict of any sort; and that while their sympathy would be with us, they might fail to recognize how much depended upon their vote, and therefore might not come out to the meeting. I therefore arranged a plan of visitation.

I took the membership of the church, and studied every name. All those who were known to be in opposition I marked, "Con"; all those who were pronouncedly for us I marked "Pro"; and the middle class whose position was unknown, I selected for visitation. Then I took the "pro" list, from which I made a selection of one hundred and ten names for visitors. To the remainder on the "pro" list I wrote a letter, urging them to be present at the business meeting of September 21st.

#### God Had Prepared a Rendezvous

The next question was, where to arrange a meeting of the one hundred and ten. Mr. Fraser reminded me of a new member who, with his wife, had but recently joined the church. The new member was Mr. Fred Turney. I knew that he had a store on Queen Street East, and Mr. Fraser said that he had heard that he had a chapel in the basement of his store in which he gathered boys from the street, endeavouring to interest them in spiritual things, and to lead them to Christ. I immediately communicated with Mr. Turney, asking if I might invite the hundred and ten to meet in his basement chapel, for I wanted a neutral place to hold the meeting rather than assemble the visitors in the church. Mr. Turney gladly consented to the use of his premises.

I then prepared an invitation for the one hundred and ten to meet me on Tuesday evening at Mr. Turney's. I had selected them most prayerfully, but of course was unable to hold any personal communication with them. Having prepared the invitation, I made a further selection out of the one hundred and ten, and invited them to meet me at my home. I had arranged the one hundred and ten in districts, for I feared to send the invitations by special delivery lest so many letters mailed together might attract attention even in the post office. I therefore invited the smaller company from the one hundred and ten to meet me at my home early in the evening of the 12th; and was able to divide the one hundred and ten, less the number of visitors, among them, to ensure that every invitation would be delivered that night. The invitation merely invited them to meet me at Mr. Turney's the following evening, September 13th.

#### Not One Member Failed

The middle block of names, neither *pro* nor *con*, was divided into districts, a card being made out for each one, and as many stamped and addressed envelopes as cards, were also prepared. I naturally felt some anxiety as I went to Mr. Turney's the next evening, as to how many of my selected one hundred and ten would respond. My readers can imagine my delight on discovering, when the roll was called, that every one invited had responded either personally or by proxy; by that I mean, that where husband and wife had been asked to come, in a few cases only the husband or wife came, but *not one failed me!*

They were then arranged in groups according to districts, and the cards and envelopes, as prepared, distributed. The workers were instructed to make their call, not to argue, but to ascertain whether the person called upon was *pro* or *con*, and, on leaving the house, to write in pencil on the card either, "pro", or "con"; or, "neutral" where the person refused to declare himself, put the card in the stamped envelope, and mail at the first letter-box. The cards began to come back thus by the first mail the next morning, for some called on their way home from the meeting.

I selected all the *pros* and sent a printed letter to each of them, like the one I had already sent to the others; but I wrote a personal word by hand as a postscript. This involved writing a very large number of letters, but they were dispatched as the replies were received, even though it involved writing half the night. Thus within about two days the entire number of the middle block were visited, and notes dispatched, urging them to be present at the meeting on the 21st.

#### Undesired Publicity

For six months the affairs of Jarvis Street had been prominently displayed in all the newspapers, so that news of the controversy was known throughout the Dominion, and beyond its boundaries. It was most unpleasant, of course; and yet the publicity brought its compensations; for from all over the Dominion I received letters from people of all denominations, assuring me of their sympathy and unceasing prayer in our behalf. From some Pastors of non-Baptist churches I received most brotherly letters, assuring me that Jarvis Street had been a subject of prayer in their prayer-meetings for several months, and that they would continue to pray until the issue was decided.

#### A Roman Catholic Asks How He Can Help

On the very day of the final meeting a man called at my house. He explained that he was a Roman Catholic, but believed in the things for which I was contending! He said he did not know how such matters were determined in a Baptist church, but he understood there was to be a meeting at which a vote was to be taken, and he wanted to know if there was any means by which he could legitimately cast his vote in favour of Dr. Shields. Of course, he was informed that only members of Jarvis Street Church could vote. He was disappointed on discovering that he could go no farther than to express his interest and sympathy. However, I recall that in the midst of so fierce a battle, that kindly expression of interest greatly cheered me.

#### Crowded Prayer Meetings

At this time all the meetings of the church were very largely attended, and the prayer-meetings were crowded to capacity. There was nothing formal about them. They were never of less than two hours' duration, and many of them lasted much longer than that. Though the prospect, so far as the church membership was concerned, seemed to be quite dark because so large a part of the official body of the church was in open opposition, and because that body included so many people of substance and influence, those who walked by faith and not by sight, still believed that God would give us the victory.

#### The Long-Anticipated Day Comes At Last

The long-anticipated day came at last. The meeting was held in the auditorium of the church, and a great

company of members assembled on the ground floor. As though by arrangement, the opposition swarmed into the pews to the right of the platform, overflowing into the right centre; and, equally as if by pre-arrangement, the Pastor's supporters occupied the opposite side; so that when the meeting opened, the two parties were facing each other as in the House of Commons. I am sure, however, that no pre-arrangement was made on either side, but naturally each gravitated "to their own company".

After devotional exercises, which the Pastor conducted, I raised the question as to who should preside over the meeting. The Chairmanship of Deacon Gideon Grant at other meetings had not been entirely satisfactory to many of us, and Dr. C. J. Holman, K.C., moved that Rev. E. A. Brownlee be appointed Chairman of the meeting. An amendment proposed Mr. Gideon Grant.

Before the motion was put, attention was called to the fact that a large company of people had assembled in the gallery, with a few on the ground floor, who were not members of the church; and these were asked kindly to withdraw. Though manifestly greatly disappointed, the people left—at least we supposed they had all done so. Later I shall refer to the discovery long afterwards that some did not retire, but concealed themselves from view in the gallery by sitting on the floor behind the pews.

After the non-members had withdrawn, the motion on the Chairmanship was determined by a standing vote. Three hundred and thirty-two voted for the amendment—that is, for Mr. Grant; and three hundred and twenty-six in opposition; so that the amendment prevailed by six votes. The result of this vote seemed rather to dim the prospect of victory.

#### A Resolution Which Proved a Boomerang

Mr. Gideon Grant assumed the Chair. I now quote from the minute of the meeting:

"Mr. J. Francis Brown presented and moved the following resolution:

"Whereas the Jarvis St. Baptist Church, notwithstanding the insinuations to the contrary, stands squarely to-day, as it has always stood, for the distinctive principles of Baptists, including a full and free gospel, the inspiration of the Scriptures and the supreme authority thereof in all matters of faith and practice, and whereas it is vital to the continued life of this church that the present lamentable state of affairs, brought about partly at least by the insinuations referred to, shall cease,

"Therefore be it resolved:

"1. That the pulpit of this church is hereby declared vacant as from this date, September 21st, 1921.

"2. That the pastorate of the present incumbent, Rev. T. T. Shields, cease from this date but that his salary be continued for six months, until March 31st, 1922.

"3. That the Deacons, Trustees, Finance Committee and House Committee of this church are authorized and instructed to forthwith take any and all such steps as shall be necessary to see that the above expressed will of the church is carried out and the regular services of the church maintained."

"Mr. H. R. Wellington followed Mr. Brown: 'I second Mr. Brown's motion and also move that the question be now put and that the vote be by ballot. The reason for this motion is that it permits of no amendment but makes a vote necessary on the main question.' Mr. J. B. Lawrason seconded Mr. Wellington's motion. The Chairman declared the motion carried in a standing vote. Those opposed to the motion protested against the Chairman's ruling. The Chairman then named Mr. E. C. Green, Mr. Mervil Macdonald, Mr. Bert Love, Mr. L. H. Whittemore, Mr. W. L. McKay, and Mr. J. B. Lawrason, as scrutineers to count the standing vote on the motion. On account of the length of time that would be consumed

in counting the vote, the Pastor suggested that those opposed to the motion should consent to the vote being taken by ballot and without debate. The objections being withdrawn, the Chairman declared the motion carried.

"The Chairman again read the resolution and appointed the ten scrutineers who had counted the vote on the appointment of a chairman.

"The Chairman remarked that people were remaining in the room who were not members. The Pastor asked who they were. The Chairman named one lady in particular and read the names of ten persons who had been received in an irregular way, and whose votes should not be counted. The Pastor replied that in the reception of these members the same rule had been followed as throughout his pastorate. The Chairman asked whether their names had come before the Deacons. The Pastor claimed that in the past six years thirty-six members had been received on experience without being previously reported to the Deacons. The Chair ruled that they, too were irregularly received, but agreed to allow the new members to vote."

The form of the above motion, I think, was open to objection; but, while it would seem perhaps unfair to prevent discussion, on the whole, I decided it would be just as well to take the vote without discussion. There had been so much publicity about the whole matter, and so many meetings, that I concluded the minds of the people were already practically made up as to the course they would take; and therefore suggested that no further objection should be made to the vote being taken without discussion.

The last paragraph of the minute quoted above, however, does not tell the whole story. It must be remembered that the minute was written by the hand of an enemy. When Mr. Grant attempted to have certain members disfranchised, and I asked for an explanation, when he had given his reason, namely, that new members had not been interviewed by the Deacons, I further protested, whereupon he requested me to sit down, saying I was out of order. I still further protested, and left my seat, walked up to the front and into the choir stall. The Chair still insisted that I was out of order, whereupon I drew from my pocket the abstract from the church minutes, which I had made when, after midnight, I went to the church for the minute-book—an incident which I have already related in these pages. I addressed the Chair, in substance, as follows:

I hold in my hand an abstract of the minutes of Jarvis Street Baptist Church covering a period of six years. The items contained therein refer to the manner in which members have been received during that period. I am prepared to show you, sir, that on numerous occasions persons have been received into the membership of this church after being interviewed by persons other than Deacons of the church. I shall show you that the motion to receive such members on several occasions was made by Deacons now in opposition to the Pastor; and I shall name you several instances in which members were thus received on a motion made by yourself. Further, I shall show you that a number of those who were received in a way which you now say was irregular are this evening in opposition to the Pastor; and if members on that account are to be disfranchised on this side of the house, I must, in all fairness, insist that the same rule shall apply to those who have been so received, who are now on the other side of the house.

Furthermore, I continued, it is known to you and to the church that the minutes of Jarvis Street Church are never read to the church, but have for years been approved by the Deacons of the church as an economy of time, this authority having been given them by the

church. Therefore the minutes to which I refer have been approved by the Deacons' Board. I have been careful to examine the record of those in attendance at the Deacons' meetings at which the minutes I have referred to were approved. You have this evening referred to Mr. D. E. Thomson, K.C., LL.D., as a recognized authority on legal matters, and I should be the last to question the correctness of that appraisal of Dr. Thomson's standing. I have noticed that in the Deacons' meetings to which I refer, approving minutes of procedures involving the practice you now say was irregular, Dr. Thomson was present; and it is not recorded that he ever objected to the procedure. The fact is, sir, that throughout my pastorate of eleven years, the same method of receiving members has obtained, which, pursued during the last summer, you are pleased now to say was irregular.

Then, spreading out my papers, I said, "Shall I read this abstract from the minute-book?" The Chairman saw that he was beaten, and waived the question, saying, "We will concede you that."

I believed that on the night the impulse came to me to examine the minute-book, and make the abstract to which I have referred, it was not wholly a mental forecast of my own. When I observed that the Chairman raised the very objection which I had anticipated, I felt still further convinced that I had been divinely directed; and, looking back a little further, to the end of June, I believed then, and still believe, that when I demanded the key of the cupboard from the disloyal Secretary, not knowing what I did, or for what particular purpose I might need it, I was then also directed in the course I took. Knowing these things, I gave thanks, and still give thanks, to God, to Whom all His works are known from the beginning.

I here resume the quotation from the minutes of the church respecting the rest of the meeting:

"The Chairman again read the resolution, and called upon those in favour of the pulpit being declared vacant to vote, Yes; those opposed to vote No.

"The Chairman called on the Church Clerk to stand with the scrutineers beside the ballot basket and watch that members only voted. Deacon Greenway asked that the Pastor also stand beside the basket. This suggestion was adopted. When the votes had all been cast, the Chairman instructed the scrutineers to retire, to appoint a chairman, to count the ballots, and to bring in a written report."

After the ballots had been marked and deposited, and the scrutineers had retired for the count, I left the auditorium for a few minutes to see what was going on among those who were thronging the corridors without. On going into the parlour I found a large company of people—I should say certainly not less than one hundred—on their knees; and, under the leadership of an Anglican woman, earnest Christians of all denominations, were thus engaged in earnest prayer for victory. Many of these had been among the number who had withdrawn from the auditorium when they found that only members were expected to remain. I judged that the non-members who had come to the meeting were generally sympathetic toward our cause, many of them earnest Christians who had been praying for victory, and who thus together continued to pray.

#### I Found Comfort in These Lines

##### THE PENALTY OF THE STRONG

"They call me strong because my tears I shed where none may see;

Because I laugh, tell merry jokes and win the crowd to me;  
They call me strong because I smile to ease a broken heart,  
Because I keep the sweet side out and hide the bitter part.  
But, O, could they who call me strong, spend but one hour  
with me,  
When I am wrung with awful grief in my Gethsemane!

"They call me strong, because I toil from early morn till late,  
Well knowing there will be no smile to meet me at the gate.  
They call me strong because I hide an inward pain with jest,  
And drive away the cares that come unbidden to my breast;  
Perhaps 'tis strength—God knoweth best; He gave the cares  
to me!  
And His the strength—not mine—that keeps in my  
Gethsemane."

#### Circumstances Inspired This Home-Made Rhyme

##### CROSSING AT THE FLOOD

I am not climbing hills to-day,  
I'm making brain and brawn;  
In every obstacle I see  
A challenge to go on!  
A host of foes encamp around,  
And clouds return again—  
It is not raining rain to me:  
It's raining mighty men.

I am not bearing burdens now,  
But multiplying wealth;  
Investing treasure for the Lord  
To keep my soul in health.  
Though compromise is everywhere  
Nor principles bestir,—  
It isn't raining rain to me:  
It's raining character.

I am not fighting hard to-day  
The foe's God's errand boy  
To bring me packages of peace  
And packages of joy!  
Though circumstances press and cramp,  
And winds are contrary,  
His clouds are full of blessing yet,  
It's raining victory.

The river swollen to a flood,  
The rushing, raging tide,  
Conquered by simple faith in God,  
I cross it at His side!  
The blood He shed, His Spirit's power,  
His promise of a crown,—  
All tell me that His every cloud  
Is raining glory down. (T.T.S.).

#### THE FINAL VICTORY

In due course, the scrutineers returned, and, for a report of their finding, I return to the minutes of the church:

##### The Right Triumphs

"Before reading the report of the scrutineers, brought in by Deacon Hyde, the Chairman appealed to all present to be ready to accept the report whatever it should be, and to make the best of it. Six hundred and sixty-six ballots had been cast. Of these, five were spoiled (one of them intentionally), and one 'No' vote had been rejected, leaving six hundred and sixty-one votes properly cast. The 'No' vote numbered three hundred and fifty-one, and the 'Yes' vote, three hundred and ten. The majority against the motion was therefore forty-one in a vote of six hundred and sixty-one. On hearing the report, the Pastor's supporters rose and sang, 'Praise God from whom all blessings flow.'

"Dr. C. J. Holman then read the following resolution moved by himself, and seconded by Mr. R. S. Hudson:

"That Jarvis Street Church at this meeting of the 21st of September desires to reaffirm the resolution passed on the 29th day of April, 1921, viz.:

"That the members of Jarvis St. Baptist Church desire to voice their love and attachment for their Pastor, Dr. T. T. Shields, and their gratitude for the ministry of one

who speaks not merely in the words of man's wisdom, but in the power of the Holy Spirit, and would take this opportunity of expressing their high appreciation of his remarkably strong power as a preacher, and their admiration of his fearless exposition of the great Christian verities with his unflinching faith in the Bible, in its inspiration, its integrity, and its divine authority, and the church rejoices in the outstanding position on biblical questions which Dr. Shields occupies in the denomination upon this continent, and this church hopes that it may long have the privilege of his faithful ministry and the Baptist Convention of Ontario and Quebec may long reap the benefit of his leadership.

"And further that this church declares:

"1. That it stands for the inspiration, integrity and divine authority of the Bible.

"2. That it stands for a pure and separated church life.

"3. That it stands for an active continuing evangelism, and specially rejoices in the high tide of spirituality that has characterized the prayer meetings the past three months, and in the number of remarkable conversions and valued additions to the church during that time, and would embrace this opportunity to give the most cordial welcome to all to whom the Pastor has extended the right hand of fellowship.

"4. That it stands for the time-honoured scriptural principles, held by the Baptist body of our Convention, and embodied in the Trust Deed of this church, and desires that this church should be preserved in its purity and effectiveness as a New Testament church, and that its officers and deacons should take office on the understanding that they are the servants, not the masters of the church.

"5. That this church desires to see in the department of music a spiritual choir, spiritually conducted.

"The resolution was passed in a standing vote.

"The following resolution was read by Deacon Greenway, moved by him, and seconded by Mr. George Gilmour:

"That inasmuch as it is necessary in the interests of the work of this church that those holding office should be in entire sympathy with the Pastor, giving him their loyal support, it is resolved that the offices of those Deacons, Deaconesses, and officers of the church and auxiliary societies and committees who signed the statement dated June 23rd, 1921, opposing the continuance of Dr. Shields as Pastor be hereby declared vacant."

"The Chairman read the motion. The Pastor referred to the special meeting of the church on May 5th, 1920, when he had been supported by a standing vote in the issue on the question of music. He said he had been supported by the vote of the church, but had been left with Deacons who were opposed to him. If he was to carry on, it would be necessary for him to have Deacons in sympathy with him. He supposed those Deacons who had signed the statement of June 23rd would vacate office anyway, but to avoid further delay this motion was presented, and he would regret very much any manifestation of an unkindly spirit.

"The Chairman, speaking *ex cathedra*, asked whether it were likely that this meeting so evenly divided as it was, could elect new Deacons by two-thirds' vote, supposing the Deacons concerned in this resolution were ejected. The Pastor replied that if this resolution should be passed, another one would be presented to cover that difficulty.

"It was agreed to decide the question by standing vote, and the Chairman appointed the same ten scrutineers. Two hundred and ninety votes supported the motion, and the Chairman declared it carried."

By the passage of this resolution the positions of forty-one persons were declared vacant. It included ten Deacons, eight Deaconesses, five members of the Finance Committee, the remainder being from the Sunday School and various Committees.

It will be observed that there was a drop of sixty-one votes from the vote on the main motion, and that no opposition vote is recorded. This is accounted for by the large number of departures following the main vote. Far more than sixty-one of the opposition had left. Notwithstanding, it was exceedingly dangerous for our sup-

porters to leave until the meeting adjourned. Had not at least an equal number of the opposition left, the ultimate consequences might have been disastrous. I am calling attention to this because this story is written for the advantage of others who may have similar battles to fight. The moral is: See it through to the end.

The exodus, of course, is very simply explained. The hour was late, and many parents and others who had long distances to go by car and 'bus, were anxious to get home, and thought they were free to go as the main issue was decided.

The change in the attitude of some, and of the general atmosphere of the meeting, may be judged by the fact that the sweeping resolution which I moved next, was seconded by Mr. L. H. Whittemore, one of my most vociferous opponents!

I resume the quotation from the Church minutes:

"The following motion, moved by the Pastor and seconded by Mr. L. H. Whittemore, was carried in a standing vote: 'That in view of the present situation, a special Committee, to be known as the Prudential and Finance Committee be appointed to serve until the next Annual Meeting of the church; that the said Committee shall exercise all the functions of the Deacons' Board and Finance Committee, and shall administer such other affairs of the church as shall be referred to it by this meeting and from time to time. And that the members of the said Committee shall be: Deacons George Greenway, A. W. Record, J. G. Hyde, S. T. Hall, E. A. Brownlee; and Deaconesses Mrs. C. J. Holman Mrs. John Lillie; and Trustees Dr. C. J. Holman and R. S. Hudson; and Mr. W. Blackaller; with the Pastor as Chairman of the Committee.'

"This motion was also declared by the Chairman to be carried.

"Finally, a motion was proposed by the Pastor, seconded by Mr. E. C. Green, and carried, in the following terms:

"That the members who have hitherto opposed the ministry of the Pastor of this church, in view of the church's decision recorded at this meeting, be requested to accept the church's decision, and cease from further opposition, that an end may be put to contention in the church."

#### A Few Leaders With Blind Followers

In all such conflicts as these chapters record, there are more followers than leaders. In times of crisis, if there be any really great, much smaller people will endeavour to borrow greatness by association with them. Thus, too, the socially prominent will attract the would-be prominent to their side. Any really great concert will be attended by many whose fine clothes will hide their utter incapacity to enjoy the music. So, too, a lecture by a famous man, noted for his erudition will be patronized by some who hope to be numbered among the intellectuals by occupying as conspicuous a seat as possible. So was it in the Jarvis Street conflict; and in nothing was it more strikingly illustrated, than when, toward the close of the decisive meeting of September 21, 1921, Mr. J. B. Lawrason walked up to the front of the church, and remarked: "Mr. Chairman, I have only one word to say, and that is, that to-night Jarvis Street Church *has wrote* the blackest chapter in her history." (Italics mine!)

I must now tell something of the spirit of the meeting. While bitter animosity was manifested in some quarters, it was evident to many of us that the Lord was present in mighty power. I have said that the opposition all gathered on one side of the church. As soon as the report of the scrutineers was read, the company seemed stunned, and the opposition crumbled. It was not unlike an ordinary election night on a small scale. As soon as the result of the polls is announced,

or the returns are sufficiently complete, to show that a certain party is elected and the other defeated, the adherents of the defeated party seldom stay to enjoy, or even to hear, the last of the returns: they usually go home. So was it on this occasion. Many of the opposition, seeing they had lost, immediately left. It reminded one of the story of the Egyptians struggling with the waters when the Lord looked upon them, and took off their chariot wheels. The arm of the Lord was made bare. He had heard the cry of His people, and His right arm had gotten Him the victory.

### Midnight and Victory

Somewhere between twelve and one o'clock, my wife, Mr. Fraser, and I, drove home. I left the church as Chairman of a loyal committee clothed with plenary powers, and thus with a victory potentially complete.

As I had entered the church that evening, a modest little woman who had often been at our prayer-meetings, handed me rather a plump envelope. Later, when I looked into the parlour I observed it was this same little woman not a member of the church, but an Anglican, who had assumed the leadership of those who were at prayer; probably the suggestion that they should so employ their time came from her. After I had reached my home I felt this letter in my pocket, and opened it. It was a letter full of thanksgiving to God, telling me that this dear woman had been praying without ceasing for months, that God would vindicate His truth; and she said that while at prayer she believed she had been given the assurance by the Spirit of God that prayer was heard, and that victory would be achieved. She concluded the letter with words to this effect: I enclose a small offering of \$5 which is a thank-offering to God for the victory which I am sure He will give us to-night.

Thus the last desperate effort of the enemy had failed. We had been caused to triumph in Christ Jesus, and in the name of the Lord we set up our banners.

## Bible School Lesson Outline

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### THE HOLY SPIRIT PROMISED

Lesson Text: John 16:1-15.

Golden Text: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14:16.

#### I. The Saviour Brings Comfort: verses 1-6.

Our Saviour clearly indicated the purpose of His long farewell discourse to His disciples, addressed to them as they sat together in the upper room, and as they made their way to the Garden of Gethsemane. He desired that they might not be troubled (John 14:1); that they might not be made to stumble (John 16:1); that they might have faith (John 14:29); that they might have joy (John 15:11); that they might be warned of future trials (John 16:4), and that in Him they might have peace (John 16:33).

The disciples were soon to be deprived of the presence of their Lord. They would be compelled to face the taunts and tortures of a hostile world, alone. Tenderly the Saviour warned them of the ostracism, persecution and death which would be directed against them, even in the name of religion. Earnest but mistaken men would think they did God service by proceeding against the disciples of Christ. Even so did the Apostle Paul, in his misguided enthusiasm, send Christian men and women to prison (Acts 8:3; 22:4; 26:9, 13; 1 Tim. 1:13). Many cruel crimes have been committed against God's

servants throughout the years by those who had fanatical religious zeal without knowledge.

The same antagonism which the world had shown to Christ would now be exhibited toward His disciples (John 15:20-24). The conflict continues to rage, because the unbelieving world knows not the Father or the Son (1 John 2:16). There can never be truce in this world between the forces of evil and good, between the ambassadors of darkness and light, or between Satan and God (2 Cor. 6:14-18). This is the conflict of the ages, in which the Lord will ultimately be victorious. In the meantime the Christian must expect to be persecuted for righteousness' sake (1 Pet. 2:19-21; 3:14; 4:12-14, 19).

The Lord in His mercy not only sustains His children during their present difficulties, but He also strengthens them beforehand for future trials. Nights of sorrow may be preceded by days of blessing and joy. Elijah was given heavenly food, in the strength of which he travelled for forty days and nights (1 Kings 19:7, 8). Similarly, although the disciples did not have eyes to see the persecution and distress which they would experience, the Saviour was already fortifying their hearts that they might endure for His sake (Matt. 5:10-12).

#### II. The Spirit Brings Conviction: verses 8-15.

The sorrowing disciples found it difficult to understand how the departure of Christ would be to their advantage (John 14:28). And yet, it was even so. The Lord Jesus had voluntarily limited His activity by clothing Himself in a human form. He chose to restrict His sphere of blessing for a time by subjecting Himself to the exigencies of space and time. He ministered personally to a comparatively small number of people, and that for but three and one half years. The Holy Spirit would be present in the hearts of all believers at all times.

When the Holy Spirit should take up His abode in the hearts of the believers, the Lord said that He would bring conviction to the hearts of unbelievers. Without that conviction of sin men do not see their need of a Saviour. The Holy Spirit reveals to men their sin in refusing God's offer of mercy to them (John 3:19), and their guilt in spurning the goodness of God which would lead them to repentance (Rom. 2:4).

The Holy Spirit convicts men of righteousness. The reception of Christ at God's right hand and the advent of the Holy Spirit, as promised, would indicate that God had vindicated the personal righteousness of Christ, and that the work of redemption was complete, so that God could offer to the believer the gift of righteousness in Christ (Rom. 1:7; 3:22).

The Holy Spirit convicts men of judgment also, pointing out to them that in the person of Christ their sins have already been judged, for "the prince of this world hath been judged" (v. 11, Revised Version; John 12:31).

The ability of the teacher to impart truth is limited by the incapacity, the indifference or stubbornness of the hearers (Matt. 13:9-17; Mark 4:24; Luke 8:18). Although Christ taught as never man taught, He Himself could not reveal all truth to His disciples at that time, because of their inability to receive it. Their bodies were wearied, their minds perplexed, and their hearts weighed down by sorrow. Incidentally, we must be patient when our scholars do not seem to be responsive to the message (Exod. 6:9).

The Holy Spirit would continue the teaching ministry of Christ (Acts 1:1); He would show the way into all truth (John 14:26; 1 John 2:27). It is His delight to open the hearts of men to the truth, to illuminate their minds, and to strengthen their wills that they may desire to obey the truth (John 6:44; Acts 16:14; 2 Cor. 4:4-6). As the Author of the Word of God (2 Pet. 1:21), the Holy Spirit is qualified to interpret it to the waiting heart (1 Cor. 2:7-14). Again, the Holy Spirit would reveal the future to the disciples, even as Christ Himself had done (v. 2; Matt. 20:17-19; 24:2, 30; 25:31, 32).

The special function of the Holy Spirit is to shed light upon the person, work and words of Christ. A study of the Epistles will indicate the witness which the Holy Spirit gave to the apostles regarding the redemptive work of Christ, His intercessory ministry and His coming again. The Holy Spirit glorifies Christ.

#### SUGGESTED HYMNS

Oh, spread the tidings round. Breathe on me, Breath of God. Holy Ghost, with light divine. Am I a soldier of the cross? Who is on the Lord's side? Jesus, I my cross have taken.