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## The Jarvis Street Pulpit

### Why We Must Continue to Contend for the Faith

An Address by Dr. T. T. Shields

Given at the Canadian Regional Conference of the I.C.C.C.  
In Jarvis Street Baptist Church, Toronto, Friday Evening, June 19th, 1953

"To whom we gave place by submission, no, not for an hour; that the truth of the gospel might continue with you."—Gal. 5:2.

PERHAPS there has never been a day in which the philosophy of religious pacificism has been so widely proclaimed and so generally adopted as in our day. Those of us who have endeavoured to stand for the faith are invariably regarded as a people who love contention for contention's sake. Frankly, I hate contentiousness. I have known some people whom I would avoid almost as I would avoid a leper. I think of one man whom I used to know who would rather argue than have his dinner. That was saying a great deal for him. And whenever I saw him approaching I endeavoured to avoid him, for I would go around the block any day rather than meet with him. We are admonished, "As much as lieth in you, live peaceably with all men." But if there are some things which are certainly believed, things which are of value to our spiritual welfare, it is very difficult to acquiesce in programs of denial when we hear that which is most precious to us spoken of lightly. Truth and righteousness have their enemies everywhere, for the whole world lieth in the Wicked One and he has been and is still a liar from the beginning.

I wonder if you have every thought of the fallacy of pacificism? How unwise it is when it is practised domestically. I enjoyed our chairman's remarks yesterday afternoon when he spoke of having two nephews who were twins, practically the same age as his own boy, so that there were three of them of an age, who proved to be much more than a handful for Mrs. Phillips. She remarked to her husband, "I don't know what I am going to do with these boys," and he replied, "I know what I am going to do." And he very soon made these

little rebels know that they were under government, and that pacificism was not the rule of that household. I think you can tell where that obtains by a study of the children.

How true it is that *educationally* we are always engaged in contention. Every teacher is a controversialist. What is education? Is it not merely the impartation of knowledge; it is the outleading, the development, of a human personality. And in the course of that exercise it is frequently necessary to correct the errors into which the person may have fallen. Any teacher of any grade in any school will tell you that most of his or her time is spent in correcting the scholars, and telling them what is not true. That is the Biblical method, setting the negative and the positive in juxtaposition and contrast. "Not by works of righteousness" are we saved, but "by the washing of regeneration, and renewing of the Holy Ghost." We are admonished that we are saved by grace through faith, and it is said, "Not of works, lest any man should boast." After all, that is a correct method of teaching, of leading the mind to study contrasts in all realms of truth that they may be able to select that which is demonstrably true and beyond denial.

We are troubled nowadays with people who boast of their scientific knowledge, and we are told to hold our peace religiously. And yet *science is a history of warfare*. Mr. Spurgeon said somewhere that one generation of scientists seemed to be chiefly employed in telling their contemporaries what fools their predecessors were. I have a book on electricity; I procured it years ago. Electrical science had then made great advances. The

book tells a story of a professor in the early seventies conducting experiments with a Leyden jar, in which he told his class: "Gentlemen you have arrived too late on the scene to observe the development of the wonders of this great science." At that time men did not know even the alphabet of it. We have come to where we now stand because we have been bold enough to correct the errors of our yesterdays.

That is specifically true *in the theory and practice of medicine*. What is the science of medicine but a science of warfare—how to do battle with all those things which are inimical to human health. I saw an account of a lecture delivered by a certain doctor recently, I think it was only last night, in which he inveighed against the too free use of antibiotics. Do you know what that is? It is that family of mould products, penicillin and aeromycin. What do they do but mobilize an army of germs, and inject them into your system to fight some of the other germs that are already there. They are not pacifists; they are warriors. That is true in every phase of the practice of medicine as well as in the theory.

An agriculturalist is a warrior; he has to fight all the time. If you doubt it go and talk to the nearest farmer you know, and he will tell you that enemies are invading his fields continually, and very probably he will tell you that it takes more time on his part to bring his crops to fruition and perfection after they have appeared above the ground than it did to plow and harrow the fields and sow the seed. His chief labour is in the later care, where they have to be protected against all their natural enemies. It is just as true of horticulture. I am a gardener as well as a pastor, and very much of an amateur in both vocations. I do not know much about either of them, but the experiences gained in both I find are mutually profitable, for what I had to do in one place I find I have to do in the other. I do not know anything more interesting than working in a garden, putting the plants in their places, and watching them grow. But you cannot watch them long without some anxiety, and the more carefully you have cultivated your garden the more liable it is to attack on the part of all the enemies of the things you have planted. You know there are some churches that are as quiet and as peaceful as any cemetery you have ever visited. They never have any trouble at all. And when there is some little disturbance of any sort in a church the newspapers feature it, and they seem to suggest that it involves a reflection upon the character of the church or of its ministry. If I could lead you to two gardens, one of them finely cultivated, regularly watered, and every growth within the fences rampant and luxurious, and another garden hardby which in the dry season never receives a drop of water, where the weeds are not plucked or cut—where would you be likely to find an army of bugs and caterpillars, and every kind of blight? Not in the dry and withered garden; there is nothing to eat there. It would be in the garden where everything is lush and healthy.

I wonder if Dr. McIntire would forgive me if I were to report this—his own experience disproves the denominational accuracy of this observation, and I am therefore all the freer to make use of it. But in a certain Presbyterian Seminary, according to the report I heard, an inquisitive student asked a professor, "Professor, how is it that Presbyterians never have splits?" to which the professor replied, "Splits, man? You cannot split punk." You know what punk is—wood that is going to

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

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pieces of dry rot. Now that applies to Baptists, United Churches, Anglican, and all the rest of them, the churches that have gone to sleep, where everything is dried up and withered, where as the Psalmist says, "My moisture is turned into the drought of summer." Such churches as that are usually left alone; the devil does not trouble them.

I once heard a great Welsh preacher. That is the country from which great preachers come, and this Welshman was really a great preacher. He told a story of a certain minister who had acquired a great reputation for superior wisdom in settling church difficulties. This particular minister was fortunate enough to have a farm. I wish I had one—I am waiting for somebody to give me one, but somehow or another it has not come thus far. However, this man had a farm, and he had what if I had a farm I should like to have—a manager and somebody to cultivate it. One day he sat down to reply to a letter received from a little country church, where they were without a pastor, and were having some little internal turbulence of some sort, some little difficulty. They had written to this ecclesiastical Solomon to ask his advice, and he wrote a letter in reply. At the same time he wrote a letter to his farm manager, instructing him what to do on the farm. Then he addressed two envelopes, and by some sort of carelessness he crossed the letters, and he sent the letter intended for the church to his farm manager, and the letter intended for the farmer he sent to the deacon of the church. The letter was duly received, and the congregation was convened to hear what the wise man had to say. So after some devotional exercises the senior deacon said, "I have received a letter from Mr. So-an-So, and he has replied with his usual extraordinary wisdom. But he has sent us his counsel in parabolic form, and his advice is this: "Keep down the weeds; keep up the fences; and keep a sharp lookout for the old black bull." Then the deacon said, "Now my brethren, I think it requires very little insight to find an interpretation of this parable.

The weeds of course mean causes of contention, roots of bitterness, and that sort of thing. All that we must avoid in our church life, and try to live agreeably together as Christian brethren and sisters. The fences to which our brother alludes I think most certainly must mean church discipline. He advises us to exercise careful and painstaking discipline, to keep out of our church family those things which would be disturbing and destructive. And now, need I, my brethren, even attempt to identify the old black bull? Who can he be but the one who is set forth under another figure: 'Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' After all, the parable was very apt, and I am sure the lessons wrapped up in it were apposite, and much needed in all churches.

The extraordinary thing is that in our day you are admonished to be brave. We are facing an election in this country. They have them in the United States, rather frequently, and we have one occasionally. And the one advantage I see is that it does not require very much care in reading the papers. They are either a eulogy of the partisans of one party, or a denunciation of all those who belong to the other. And you may take your choice, because I do not suppose five percent of what is said on either side is true. But they do fight politically. If you doubt that you may depart from my wise practice of refusing to waste my time in the consideration of these eulogies or denunciations. If you glance at it you will find what a bad lot the Liberals are, what a horrible lot the Conservatives are, the C.C.F.-ers are even worse, and I do not know what should be said of the Social Crediters. They are all a bad lot, and if you were to read the papers the day before election you would say, "Surely this country will be ruined the day after tomorrow, whoever gets in." And yet, somehow or another when it is past we manage to survive, and go on our sweet way. But controversy is the very life of politics. That is what parliaments are for—not merely to endorse everything that is proposed, but to subject to the most critical scrutiny every measure that is submitted, so that the wisest possible legislation may be passed.

Why, I should like to know, is it that so many people tell us they are averse to religious controversy? I remember in the great debate we had in Ottawa some years ago at a Baptist Convention one gentleman said, in the course of an address, that the church had prospered in years past in the measure in which it had avoided all religious controversy. And he appealed to the professors of church history of the University who were present, to support his contention. They were wisely and discreetly silent. When my turn came I could not refrain from asking this gentleman if in the course of his reading he had ever once stumbled upon such a name as, let us say, John Knox, or Melancthon, or Zwingli, or Luther, or Wycliffe, or John Huss, or any of the great reformers. I asked him where he had been reading, and how he had managed to avoid any knowledge of their activities. Then I went on to ask him if he had ever heard of a man named Paul, or if he had ever heard of the greatest religious Controversialist of all time, one known as the Lord Jesus Christ. The fact is, the Bible is a controversial Book from Genesis to Revelation; it is an inspired Record of the wars of the Lord from the day that the devil told his initial lie in Eden, which was so successful, by the way, that succeeding generations have copied it without amendment. Did you ever

think of what it was? First of all he suggested a doubt: "Yea, hath God said?" Then he actually denied the Divine veracity: "Ye shall not surely die." Then he attacked the character of God Himself, saying, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." And if you study the record and the philosophy of religious controversies in all lands and in all generations from the apostolic era until now you will find that that original pattern has been followed by all who have sought to lead men without the gate, and beyond the reach of the flaming sword.

#### I.

WHAT IS THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS? I am not going to burden you with a theological treatise; I think I can put it simply in a few words. What do we mean by the "faith once delivered to the saints"? I have heard a lot of men say, "I believe the Book from cover to cover." I do not know how they know, because they have never read it, half of it they have never read. But what is the faith? It is more than a mere verbal formula, more than a credal statement, however comprehensive it may be; it is more than a general acceptance of the Christian tradition, and more than a mental assent to Biblical truth. In fact, it is far more than believing the Bible as a whole. You say, "That is an extraordinary thing." But, my dear friends, the Bible is a means to an end. There was One Who said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." I have met men who were infidel in their profession, and hopelessly lax in their moral characters, who could quote Scripture copiously, and who seemed to be well versed in the letter of the Word of God. But it had done them no good. I say the "faith once delivered to the saints" is more than a belief in the supernaturalism of Christianity. That is something. But it is more than an acceptance of the principle of Divine revelation. It is that, and that is something. What is the "faith once delivered to the saints"? Do you find it in its fulness and completeness in a book? You say, "Yes, in the Bible." I believe in the inspiration of every word of Holy Scripture, and I believe that it is a channel through which we come to what must be supremely the Object of our faith.

What is the "faith once delivered to the saints"? It involves a disclosure of God Himself. May I remind you that Abraham is the pattern for all believers of all generations. And Abraham had no Scripture. But in some way or another God "preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." And somehow Abraham believed, not a Bible, not a word about God, not only the word of God; the Bible says, "Abraham believed God." There is all the difference between a lifeless carnal orthodoxy and an orthodoxy inspired of the Spirit of God. We come to an understanding of this self-disclosure of Deity only through the channels of Scripture, I grant you, and there is no other way of perfectly knowing Him. "And they are they which testify of (Him)." Hence the importance of contending for the integrity of Holy Scriptures. Notwithstanding, "the faith" is something more than words written upon parchment. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Our men of science talk about the possibility of rocketing to the moon, and to Mars, and I know not what

else, None of them have succeeded, and I do not suppose they will. But even if they could, and did, what then? Let me remind you that *the faith once delivered to the saints was delivered to this mundane sphere personally by God's Son.* The faith once delivered is that truth that earth has been visited by Heaven, and that God Himself has come down to man.

While travelling on the train one day I fell in with a man whom I had known in earlier years, and who, when I had known him in the earlier years was an ardent Evangelical. We sat together, and he said, "I haven't seen you for a long time." In the course of conversation I saw at once that his entire position had changed. I quoted Scripture to him, and he sneered. I said, "Perhaps you have gone so far that you no longer believe in revelation." He said, "If you mean an extra-mundane revelation I do not." There is the crux of the whole matter. The faith that saves is an extra-mundane revelation, a visitation of God Himself, an approval by the highest of all scriptural authorities, and communication, and an incarnation of all that is written in this Book. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who, being the brightness of his glory, and the express image of his person . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high." That, my dear friends, is the faith once delivered to the saints. And unless, through the Scriptures, by the ministry of the Holy Ghost, we have come into personal—I will not say acquaintance only, but possession of, and union with, the living Christ, we do not know what that faith is. If it is just something written in a book I need not worry about that so very much. It is written in a Book, but I am inclined to think that those who play fast and loose with this Holy Book are those who know only the letter. "The letter killeth, but the spirit giveth life." When a man or woman really knows Christ, is made a partaker of Christ, a partaker of the grace of life, a partaker of the Holy Ghost, when Christ is formed in you the hope of glory, you haven't any doubts then, have you? Then you can say, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." That is why we contend for the truth of the Virgin Birth, the Resurrection, and the essential Deity of Christ, and His expiatory atonement. These are all set out in this inspired and infallible and supremely authoritative volume through which, by the ministry of the Spirit, we make the acquaintance, and come into fellowship, with God Himself. I do not think there is any other way of defending the faith. Those who know the Lord, who really know Him, will not deny Him.

## II.

AGAINST WHAT ARE WE GOING TO FIGHT? You say, "Modernism." What is Modernism? It is a philosophy of anti-supernaturalism, it is a substitution of the letter for the Spirit, of that which is carnal for that which is spiritual. Modernism really is paganism under a Christian name. Somebody says, "I do not see why you are so alarmed. I do not exactly know what Modernism is—I suppose we are not Fundamentalists perhaps, as you call yourselves, in our church, but we believe a great deal. And I do not see any reason why we should take up arms against Modernism." Let me tell you why. Modernism,

like any other fever or distemper, is a thing of degrees. It does not deny everything all at once; it is a progressive thing, like many of the ills to which our flesh is heir. Not every man has a logical mind; in fact, I have almost reached the conclusion that very few are logical. I have heard some men speak in behalf of the things which we believe, but speak so illogically that I have said to myself, "If you would give me three minutes there wouldn't be anything left of you." I remember a lady here years ago at the time of our great controversy saying, "These Modernists seem to have no relation between the two lobes of their brain. They seem able to believe things that are mutually contradictory and exclusive at the same time. They say, 'I believe this, and I believe that,' where, as a matter of logic, if they believed this they could not believe that, or believing that they could not believe this."

But I speak of *Modernism when it is finished.* When the physician comes to an examination of a patient, and he discerns symptoms of a disease which may, if it progresses, have a fatal issue, he does not say, "This is only a small matter; there is only a very little fever here." But if he discerns the symptoms of some disease of which he is afraid he immediately looks to the end of the road to consider, "What is going to be the end of this thing?" Well, *Modernism when it is finished is not Christianity; there is nothing Christian about it.* The god of the Modernist is not the God of the Evangelical. Harry Emerson Fosdick's god is not my God. I would not give his god house room—a limited religious something, but not the God and Father of our Lord Jesus Christ. We may as well frankly admit that the god of the Modernist—let me put it rather impersonally and say that the god of Modernism when it is finished, in its ultimate unfolding, is not the God of the Bible at all. The Bible of Modernism is not our Bible. That is why they have produced the Revised Standard Version. They could not live with this Bible and they had to make another one, which in many points, as our resolution said, is not a translation but a paraphrase, and in many cases an absolute perversion, a violent treatment of the original text. But it is the Bible of the Modernist, when he has tried so far as he dare to eliminate all recognition of the principle of supernaturalism. So that the Christ of the Modernist is not our Christ. Why, said Fosdick, and others with him, "The Virgin birth involves a biological miracle which is unthinkable to the modern mind." It is unthinkable to the natural mind, the carnal mind, that is all. That is the truth of it. The Christ who was not virgin-born, begotten of the Holy Ghost, is not my Christ, is not the Saviour of Whom Mr. Stewart sang a few moments ago. Let us recognize that we are dealing with an alien religion to which we should show no mercy whatsoever. Modernism is religious subjectivism, the authority is within, and never without. In fact, Modernism is the negation of Christianity. When it is finished it denies everything that is essentially Christian, and indispensable to saving faith.

Dr. Wilmot told me a good story. He said he heard a certain well-known American preacher some years ago in London, and he spoke on the subject of Modernism, and spoke very strongly, denouncing it for what it is. In a discussion that followed there was a mealy-mouthed velvet-pawed clerical nonentity who objected to the strong language used by the speaker. He thought he ought to be more moderate in his speech, and show greater tenderness toward the Modernist. When he had

finished his plea for toleration of every kind of error the chairman turned to the speaker, indicating he had the right to reply. He rose, and said, "I have but one thing to say: whenever I see a snake I kill it." That was enough. That is what Modernism is—it is the slime of the serpent, it is the hiss of the dragon; it is a thing that came from hell and will go back to hell one of these days.

I said just now that I am a bit of an amateur gardener. A couple of days ago I was on the terrace in my garden, and I had a trowel in my hand. There was a woolly caterpillar crawling across the tile, and my wife said, "Can you take care of that?" What do you suppose I did? Did I get down and stroke it, and say, "Pretty caterpillar." I will tell you what I did: I took my trowel, I cut the caterpillar in two, I gathered up the remains, I dug its grave, and interred it, without lamentation or benefit of clergy. That is the proper thing to do with a destroyer of my garden. That is what it was there for. I am like that preacher, and whenever I see a snake I hit it. If you think I speak too strongly let me assure you that I speak with such moderation as I am able to command, only with due regard for that reputed Oxonian English, for which I was unworthily complimented. And if I do not speak more strongly it is only because I do not know how to do it. I hate everything that is an enemy of Christ. "But," you say, "there are men who are enemies of Christ." Well I hate, not the man, but I hate the sin that makes him an enemy of Christ. It is not a bit of use for us to preach tolerance in respect to this matter. We have contended for the faith, and we must continue so to do.

I think Paul was a very good example. They ask: "How far may we go in an attempt to negotiate a truce with error?" They have been at it in Korea for quite a while, have you noticed? I remember, when we had our battle in the Old Convention in Ottawa, Dr. J. H. Farmer's coming to me and saying, "Now look, this is something that you cannot stop, and I cannot stop; this is a world movement. Surely we ought to be able to appoint a committee to take this matter from the floor of the Convention, so that we can negotiate some pacific settlement." I said, "Dr. Farmer, we have had committees galore, and always the truth is sacrificed." Premier Manning, in one of his public addresses not long since, told a good story to illustrate the folly and danger of compromise. He said, Mr. Bruin went walking through the woods in search of a tasty meal; and a hunter went out with his gun in search of a bearskin for a coat. As they approached each other Mr. Bruin said, "Now let us not fight; let us sit down at the conference table, and see if we can find a basis of agreement." This they did, and when the conference was over Mr. Bruin had obtained his tasty meal, and the hunter was securely wrapped with a bearskin. That is what always happens. I remember Dr. Farmer's saying to me, "You cannot stop it. What are you going to do?" I said, "Stand up against the rising tide, and die like a man if you must, but don't surrender the truth." What did Paul do? What do others do? A banker cannot compromise the multiplication table and stay out of jail. If he plays with the principle that two and two make four he is going to get into trouble. And faith, the faith once delivered to the saints, is as fixed and invariable as the multiplication table—"the same yesterday, and today, and forever," and will brook no modification whatsoever. Accept it in its entirety or you reject it, one or the other.

### III.

WHAT ARE YOU TO DO WHEN YOU ARE ASKED TO COMPROMISE? The man says, "I do not want to seem to be unreasonable you know. You want a committee to meet me? Yes, we will sit down and talk." What if you had said that to Paul? Listen: "To whom we gave place by submission, no, not for an hour." I remember in Dr. Straton's days there was a Unitarian from New York, Dr. Potter. He came to Toronto, and one of the papers called me and said they had had a communciation from Dr. Potter, who had expressed surprise that he had not received a challenge from Dr. Shields publicly to debate the question of the Deity of Christ. They said, "What have you to say about it?" I said, "Give Dr. Potter my compliments, and tell him that the subject which interests him, with me is not debatable; it is already settled." Why should we debate these matters? I heard Dr. Martin Lloyd Jones over the radio some years ago, when he was preaching in Toronto. He was preaching on the text, "Aeneas, Jesus Christ maketh thee whole," with a Welshman's accent. Among other things he said, "It is not the preacher's business to explain miracles; it is his duty to proclaim them that they may be performed." You cannot explain spiritual truths to the carnal mind any more than you can explain Einstein's relativity to a child that has not learned the first table of the multiplication table. He does not know what you are talking about, so do not waste your time. Indeed, my brethren, I think if we were oftener just simply to trust to the Spirit of God to look after His own Word, His power would do more than all our arguments. I am not decrying or disparaging the value of polemical discussion; it is necessary in its place. After all, God takes care of His own Word.

I read an authentic story of a man who did not profess to know very much about the philosophy of things, but he believed the Bible, he believed the Word of God with all his heart. He came into dispute with a secularist who wanted to engage in an argument. He refused to argue, and this man said, "I don't believe." "Sorry," said the Christian man, "He that believeth not shall be damned." He said, "O that is from your Bible. What is the use of talking that way to me when I don't believe it?" Said the Christian man, "I know. He that believeth not shall be damned." He tried from every point of view to engage him in controversy, and he refused. He simply answered his every objection with the word of the Lord: "He that believeth not shall be damned." The man shrugged his shoulders and walked off with an attitude of contempt. He went home, and he went to bed, but he did not go to sleep. His mind was like a tolling bell, and he heard the text, "He that believeth not shall be damned"; "He that believeth not shall be damned." All night long that text like a sexton's bell seemed to be sounding his doom. Then he began to argue with himself. He said, "I know I have had a subconscious fear that I might be mistaken, but that if I should be mistaken my defence would be before the judgment bar, if there is a judgment bar, that I did not believe it." And as he argued the bell tolled on: "He that believeth not shall be damned"; "He that believeth not shall be damned." Early in the morning he hastened to find the man who had spoken to him to ask the question, "What shall I do to be saved?"

The very man of whom you told that story, Dr. Wilmot, I heard tell this story. He was in Chicago, and it was a rainy night. There had been a great service in a certain

church, and a man came in from the street all buttoned up. When an invitation was given he came right to the front and fell on his knees. The room was warm, and he unbuttoned his coat, and this preacher told me, "I saw that he was in evening dress, with a diamond-studded shirt, and diamonds flashing from his cuff-links. I found that he was a professional gambler on the way to some fashionable gambling resort in Chicago." He heard a street preacher, a Salvation Army man, possibly in the course of his preaching quote a text of Scripture that went like an arrow to his heart. I am not telling you this out of a book, but out of that great preacher's experience. It was of a week night, and he said, "I don't suppose I will find a church open." But at last he did, he saw the lights, and he went in and found the service in progress, and heard part of the sermon. But he did not need the sermon; he came to the front. Dr. R. A. Torrey had been the preacher, and he went down to speak to him. My friend said he exhausted all his arguments, and all his illustrations, and the man just groaned; he could not see it at all. "At last," he said, "I put my hand on his shoulder, and I said, 'My friend, Jesus says, 'Him that cometh to me I will in no wise cast out.'" There was no response. He said it again, and again, and again. "At last," he said, "it was borne in on me by the Spirit of the Lord. 'Keep on repeating that text.'" He said, "I ceased from my arguments and my illustrations, and simply said again and again, 'Jesus said, Him that cometh to me I will in no wise cast out.'" It was just like striking a great stone with a sledge hammer. There was no response. At last he repeated it once more, and the man looked up: "Did he say that?" He said, "Yes, He said that." Then he said, "O Lord I come." He said he came, and was gloriously converted, and thereafter lived a consistent Christian life.

#### IV.

Now, my dear friends, why should we contend at all for the faith? Are we afraid of it? Somebody says, "They cannot destroy the Bible." Granted. This is what Gladstone called "The impregnable Rock of Holy Scripture." We can do nothing against the truth but for the truth. "Well then, if the truth is a veritable Gibraltar, and nobody can injure it, why do you bother about it? It cannot be destroyed." Listen: "To whom we gave place by submission, no, not for an hour; that the truth of the gospel might—abide?" No, "that the truth of the gospel might continue with you." There is the danger. A generation is passing without a knowledge of God's Word; a generation is going on to the grave without hearing the gospel. The truth of the gospel will abide, it will abide until He Who is the Sum and Centre and Source of it all shall come down the skies. But what if I fail to warn people of the enemy's voice? What if I fail to put young people on their guard against these insidious denials, and they may receive them and go down? The truth will remain, but they will be the victims of an untruth. That is our business my brethren. We should contend for the faith, and submit not for an hour to those who would have us negotiate with them, for the sake of our generation, that still the light may burn, that still the boys and girls, and young men and older people, may have the benefit of hearing the gospel, that they may be set on guard against the insidious attacks of the enemy. Do not be afraid to speak strongly. Do not be afraid to unsheath your sword and go to war.

I heard one woman repeating her experience after she had been to some meeting of mine, where somebody had complained that I spoke strongly. "Ah," said this woman, "but he stabbed me awake." I did not know what was going on, I was asleep, and the enemy was sowing tares. And it was his strong speech that just stabbed me awake." Do it somehow. "Others save with fear, pulling them out of the fire." And if they are going to be drowned in a flood of skepticism plunge in after them and knock them on the head, as you have to do with a drowning man, until he cannot help himself. Bring him to shore, and then talk sense to him. But we must ceaselessly contend for the faith.

A discerning woman in California said to me some years ago, "Dr. Shields, I have to fight for my own soul's sake. I am being assaulted on every hand. I cannot pick up a newspaper, or a book; I cannot listen to an address, but the faith which saves me is under attack." She said, "I have to put on the whole armour of God, and go to war for my soul's sake." So have we all, and we shall not be healthy unless we do. May the Lord bless you every one. Let us pray.

Give us, we pray Thee O Lord, courage and wisdom, in this battle of the Book. Make us to be good swordsmen; teach us how to handle shield and buckler, how to have faces as lions, and to be as swift as the roes upon the mountains. Bless Thy Word, we pray Thee, the Word we read, and our meditation upon these principles of defence, for Thy glory's sake, Amen.

#### DR. SHIELDS' PERSONALITY

From J. V. McAree's Column, in *Globe and Mail*, June 13

M. P. writes: "I am not a Baptist but at the time of the flurry at the Jarvis St. Church we lived near by and often used to drop in; it was handy, as our church was some distance away. The result was due entirely to one thing, I think: Dr. Shields' impelling personality. One has to see it at work to really know what it is. I do not doubt but that, if Dr. Shields had not taken over, and the Jarvis St. Baptist Church would have gone its uneventful way, that it would have been merged with some other Baptist church just as Old St. Andrew's (Presbyterian, then United) has been merged with Bloor St. It is a sad commentary that in a district where churches are needed the most influential churches (or former influential churches) cannot survive. Old members, many of them well off and respected, merchants, bankers, brokers, university professors, move away from the districts, die, and their families do not retain their membership in the old church. And at the same time they simply are not equipped to carry on evangelical work needed in the district. As a former member of Old St. Andrew's, I know that even though the members voted to merge, they felt guilty about it, and were relieved that the old church was taken over by another church (of European vintage, I think), rather than torn down for a service station. But Jarvis St. Baptist under Dr. Shields has, apparently, always been able to raise sufficient funds to keep going very well. What it will do when this dynamic personality is removed, one can only guess. He is a wonderful preacher, as his father and grandfather were before him, and one shall never forget some of his earlier sermons. One has not heard him for years. He is indeed a compelling personality, and it was that and that alone that turned the tide. The old members could not stand up against it. I dimly remember being at the meeting when the vote was taken, but I still recall how one officer wilted before our eyes at Dr. Shields' oratorical outburst. He was very human, too, and one would imagine he could be a wonderful pastor in time of individual distress."

Stoop, stoop, it is a low, low door by which we enter into the kingdom of God.

—SAMUEL RUTHERFORD

## The Canadian Council of Evangelical Protestant Churches

**D**URING a five-day Regional Conference held in Jarvis Street Baptist Church, Toronto, under the auspices of the International Council of Christian Churches, an organization was effected which shall be known as "The Canadian Council of Evangelical Protestant Churches".

Among those who attended the conference there were representatives from the Maritime Provinces, the West, and Ontario and Quebec. Some members and leaders of the American Council of Christian Churches in the United States also were present. These included ministers, some of whom brought with them their wives and families. Dr. Carl McIntire, President of the International Council of Christian Churches, was accompanied by both Mrs. McIntire and his family.

One hundred and sixty from various evangelical groups registered as delegates, sixty-six of whom were ministers of the Gospel. We are certain that when this organization becomes better known as to its doctrinal position and practical design, there will be a great many evangelical ministers and individual Christians who will desire to associate themselves with such a movement. It is expected that individual churches and denominational groups as such will be joining later.

After careful consideration the following Constitution which was submitted by the Constitutional Committee, was unanimously adopted.

### CONSTITUTION OF THE CANADIAN COUNCIL OF EVANGELICAL PROTESTANT CHURCHES

Adopted, June 22, 1953, at the Canadian Regional Conference of the International Council of Christian Churches, at Jarvis Street Baptist Church, Toronto, Ontario, Canada.

("Contending for the faith which was once delivered unto the saints." Jude 3)

#### Preamble

WHEREAS it is the duty of Christian believers to make a common testimony to their glorious faith, and

WHEREAS the times demand the formation of a dominion-wide agency for Christian fellowship and mutual protest against the inroads of Modernism, Romanism, and other departures from the faith once for all delivered to the saints,

THEREFORE the bodies forming this Council do now establish it as an agency unreservedly dedicated, without compromise or evasion, as a witness to the glory of God and the historic Christian faith, including adherence to these truths among others equally precious:

- (a) The plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life;
- (b) The Triune God, Father, Son, and Holy Spirit;
- (c) The essential absolute, eternal Deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ;
- (d) His birth of the virgin Mary;
- (e) His substitutionary, expiatory death, in that He gave His life "a ransom for many";
- (f) His resurrection from among the dead in the same body in which He was crucified and the second coming of this same Jesus in power and great glory;
- (g) Salvation, the effect of regeneration by the Spirit and the Word, not by works but by grace through faith;
- (h) The everlasting bliss of the saved, and the everlasting suffering of the lost;
- (i) The real spiritual unity in Christ of all redeemed by His precious blood;
- (j) The necessity of maintaining, according to the Word

of God, the purity of the Church in doctrine and life; and, still believing the Apostles' Creed to be a statement of Scriptural truth, we therefore incorporate it in these articles of faith.

Notwithstanding the above statement, it is clearly intended that nothing in this statement shall be interpreted as requiring any denomination or church joining this Council to relinquish any of their distinctive theological or ecclesiological tenets:

#### Article I.

The name of this organization shall be The Canadian Council of Evangelical Protestant Churches. This Council shall be associated with and co-operate with the International Council of Christian Churches.

#### Article II.

1. Membership in this Council shall be of two kinds: constituent and auxiliary.

(a) The relation of constituent members shall be one of Christian fellowship and control.

(b) The relation of auxiliary members shall be one of Christian fellowship.

2. Constituent members shall be of three classes:

(a) General Constituent Members shall be such autonomous national churches or associations of Christians as shall be in full agreement with the purpose of the Council as expressed in its preamble and may be admitted by a three-fourths vote of the delegates of the Council present and voting at a duly called meeting.

(b) Local Constituent Members shall be such local or regional congregations, churches, or associations of Christians as shall be in full agreement with the purposes of the Council as expressed in its preamble and may be admitted by majority vote of the delegates of the Council present and voting at a duly called meeting.

(c) Individual Constituent Members shall be such individual Christians as shall be in full agreement with the purposes of the Council as expressed by its preamble and who may be admitted by majority vote of the delegates of the Council present and voting at a duly called meeting.

(d) The Council may delegate to its executive committee powers of reception as to local and individual members, either constituent or auxiliary.

(e) No national church or association which is a member of the Canadian Council of Churches is eligible for membership in this Council so long as it retains connection with that body, nor shall local churches or individuals connected with national bodies holding membership in the said Canadian Council of Churches be eligible for constituent membership.

3. Auxiliary members shall be of two classes:

(a) Local Auxiliary Members shall be of such local congregation or associations of churches as shall be in full agreement with the purposes of the Council as expressed in its preamble and may be admitted by majority vote of the delegates of the Council present and voting at a duly called meeting.

(b) Individual Auxiliary Members shall be such individual Christians as shall be in full agreement with the purposes of the Council as expressed in its preamble and who may be admitted by majority vote of the delegates of the Council present and voting at a duly called meeting.

(c) Every applicant for either local or individual membership connected with a body belonging to the said Canadian Council of Churches shall with their application to the Canadian Council of Evangelical Protestant Churches certify that a written statement has been forwarded to the Canadian Council of Churches and to their or his denomination and local Church Council or Federation, if one exists, certifying to such bodies that they should no longer consider themselves as representing the applicant.

(d) In all publicity of the Canadian Council of Evangelical Protestant Churches, in any use of the word "member", care shall be exercised to distinguish between constituent and auxiliary membership, and it shall be stated that auxiliary members consist of those as yet in "The



Some of the Delegates to the Regional

Canadian Council of Churches' denominations" but who have repudiated the Canadian Council of Churches.

#### Article III.

1. Voting members of the Council shall be the constituent members, who shall be represented in the following manner:

(a) General Constituent Members shall be entitled to ten delegates for the first 2,000, and to five additional representatives for each 1,000 enrolled communicants or major fraction thereof.

(b) Local Constituent Members may associate themselves together as voting units for the purpose of representation, with the approval of the Council, and shall when so associated be entitled to be represented by delegates in the same proportion as the General Constituent Members.

2. Actions shall be taken by vote of representatives of general constituent members and such voting units as may be formed. But in case one-third of the representatives present request it, the vote shall be by the general constituent bodies and voting units represented, delegates from each body voting separately; and action shall require concurrence of a majority of bodies represented as well as of a majority of representatives.

3. Local Constituent Members shall be entitled to send one delegate to each meeting of the Council. It shall be the right of such delegate to present to the Council proposals or advice in writing from such local constituent members, and to speak thereon but not to vote. The Council may grant the privilege of the floor to such representatives when their advice is required upon other matters.

#### Article IV.

1. The Council shall meet at least once in each calendar year, and upon its own adjournment. Special meetings shall be called by the President if requested in writing by at least one-third of the constituent members, or by the President, if, in his judgment, such a meeting is necessary, or by the request of a quorum of the executive committee.

2. A quorum of the Council shall consist of one or more representatives from each of a majority of bodies holding constituent membership in the Council.

3. The Council shall labour to secure a wider testimony and a larger influence for those Christian churches and peo-

ple who hold to the historic Christian faith against all forms of unbelief, especially those perversions of Christian truth commonly known as "Modernism", and "Romanism".

4. The Council shall have no authority over its members, but shall be their servant and voice in matters requiring joint testimony and united action.

#### Article V.

1. The officers of the Council shall be: a President, five Vice-Presidents, Recording Secretary, and Treasurer. These officers, together with five other persons elected by the Council, shall be the Executive Committee.

2. The Executive Committee shall have such powers to conduct the ad interim business of the Council as shall be stated in this constitution; the by-laws, or by resolution of the Council. The President of the Council shall be chairman of the Executive Committee.

3. A general secretary and other secretaries of the Council may be chosen by the Executive Committee, which shall have power to fix their duties and salaries, as well as the duties and salaries of all other employees.

4. The expenses of the Council shall be met by voluntary contributions from its members and Christian friends.

#### Article VI.

1. By-laws may be adopted by the Council, which shall be binding upon it and upon the Executive Committee. By-laws may be amended by a majority vote of the Council.

2. On the principle that experience is better than theory, it is hereby stipulated that for a period of five years this constitution shall be adopted tentatively at the annual meeting for the year then current, and year by year until such time as experience has proved its practicability, and then it may be adopted permanently and thereafter this constitution may be amended in a way to be determined at the time of its adoption.

#### BY-LAWS

##### Article I.

1. The Council may establish departments to aid the work of the Council in specific spheres of activity as it may from time to time authorize in these by-laws:





### Conference of I. C. C. C., June 18 to 23

2. The authorized departments shall be: (a) Evangelism, (b) Information and Publication, (c) Home Missions; (d) Foreign Missions, (e) Christian Education, (f) Radio, (g) Commission on Army, Navy and Air Force Chaplains, (h) Sunday School Material, (i) Commission on Location of Church Property on Government Projects.

3. Members of these departments shall be elected by the executive committee, which shall fix their terms of service.

#### Article II.

1. All members of the executive committee shall be constituent members of the Council.

2. A quorum of the executive committee shall be seven members.

3. The executive committee shall determine the date, time, and place of its own meetings or shall meet at the call of the chair.

4. The executive committee annually shall recommend a budget to the Council.

#### Article III.

1. The Treasurer shall give such security for the faithful performance of his duties as the executive committee may determine.

2. All appointees of the executive committee shall be subject to its direction in the performance of their duties.

3. All officers of the Council shall be elected at its annual meetings and shall serve until their successors are elected.

#### Resolutions

Several important resolutions were passed by the REGIONAL CONFERENCE. Along with the one on the Korean situation, which appeared in last week's issue of THE GOSPEL WITNESS, we print below two others.

#### The New Bible

The following resolution regarding the REVISED STANDARD VERSION of the Bible was unanimously adopted at the morning sessions, June 19:

WHEREAS the National Council of Churches, whose leadership consists almost exclusively of extreme modernists, many of whom have for years been polluting the channels of religious knowledge by pouring into them their poisonous denials of the supernaturalness of the Christian Revelation, with all that such denials imply; and, not content with having thus corrupted colleges and churches and journalistic productions by their oft-repeated and blatant denials of the essentials of the Christian faith the National Council have now with great daring directed an intensified attack upon the centre and source of all dependable knowledge of another world, another life, and the way that leads to it, namely, the Holy Scriptures:

AND WHEREAS, under the sponsorship of the said National Council of Churches, there has been produced what purports to be a more accurate translation of the original Scriptures in what they call the "The Revised Standard Version of the Bible", but which, in fact, at many points is not a translation but a poor paraphrase, forasmuch as it does violence in many instances to the original text, and where it does not actually violate the text, it displays a theological bias against the supernaturalness of Holy Scripture in this respect, that it chooses from among several verbal equivalents or approximate equivalents to the basic meaning of certain words of the original text a word which is a complete elimination of the supernatural—as in Isaiah 7:14, by preferring "a young woman" in the main text for "a virgin", which they put in the margin, thus acknowledging a preference and revealing their anti-supernatural bias;

AND WHEREAS the said National Council of Churches has used the vast wealth at its command in an advertising campaign unprecedented in magnitude even in the commercial world, and hailing their mongrel offspring as the greatest literary production of four centuries, and, all this, before the book itself was released to the public, and therefore before people were given an opportunity carefully to study and form their own appraisal of its worth, thus using the well known principle used in evil propaganda by strongly and widely stating its case, thus filling the mind with prejudice in order, if possible, to shut all doors against the entrance of truth;

THEREFORE, this Regional Conference of the International Council of Christian Churches held in Toronto June

18 to 23, utterly rejects the Revised Standard Version of the Bible as being in large part a perversion of the truth, and in every respect spoiling the beauty, the rhythm, the age-worn music of the Authorized Version which, for nearly four centuries, has been the inspiration of the best in all English literature from its publication until now;

AND FURTHER, we condemn as un-Christian, unethical, in every respect unfair, the methods employed by National Council of Churches to foist this literary monstrosity upon the uninformed in Christendom; and we call upon Bible-believing people not only to reject, but to repudiate this vicious attack upon "the impregnable Rock of Holy Scripture", and in every way to discourage the substitution of this book for the glorious translation known as The Authorized Version, which God has been pleased to use through four centuries to the salvation of countless millions of souls.

AND FURTHER, we deplore the fact that this book, which has no real justification in sound Biblical scholarship nor in any necessitous circumstance of the time, should have been introduced and recommended by the Canadian Council of Churches for general use in pulpits and schools.

### The Canadian Council of Churches

WHEREAS the Canadian Council of Churches is affiliated with the World Council of Churches whose program of inclusivism and modernism has been exposed on innumerable occasions, and

WHEREAS, the said Canadian Council of Churches has itself shown that its national program is at one with the World Council of Churches in its departures from the historic Christian faith, and

WHEREAS, the publications and utterances of the Canadian Council of Churches do not have the effect of the edification of Christians and the furtherance of the tidings of saving grace, and

WHEREAS, the said Council has approved, promoted and sponsored the Revised Standard Version of the Bible which, being the product of men who are by their own confession at variance with historic Christian faith, and

WHEREAS, the said Council has posed as the voice of Canadian Protestantism in our day when in reality it represents the voice of decadent religion;

THEREFORE, this Regional Conference of the International Council of Christian Churches, held in Toronto June 18-23, desires to record publicly the fact that the Canadian Council of Churches is in no way associated with the International Council of Christian Churches, and

FURTHER, this Regional Conference of the I.C.C.C. declares that it is in no way associated with the utterances or program of the said Canadian Council of Churches, and

FURTHER, this Conference declares emphatically that the Canadian Council of Churches does not represent the voice of historic evangelical Christianity in Canada.

### Purpose of Organization

Modernists have made the boast that they now command the churches and publications of all the major denominations, also that they control the leading colleges in our land. To most of our readers the sad fact will be known that this is not a vain boast so far as the leaders of the Canadian Council of Churches are concerned. Roman Catholicism in our country is as aggressive as ever in prosecuting her vicious political and religious practices. The need of the hour is therefore to have a strong Evangelical organization composed of men and women with profound conviction and courage who will earnestly contend for the faith once delivered unto the saints, and who will, to both Protestant and Roman Catholic, fervently proclaim the Gospel of saving grace. Through the medium of the Canadian Council of Evangelical Protestant Churches, it is designed that valuable information will be released from time to time in order that God's people may be made aware of the enemies' tactics and movements. Special attention will be given to the cause of Missions (Home and Foreign),

Christian Education, and the matter of securing time on radio stations for the purpose of broadcasting the Word of God. Other important matters can be dealt with by such a council as emergencies may periodically arise.

### ADDRESSES

Many inspiring messages and testimonies were given by speakers at the various sessions of the Conference. Each one was a heart-stirring proclamation setting forth the glorious truths of the Christian faith.

Dr. Robert McCaul was the first evening speaker, and in his inimitable style spoke on "Mobilizing for the Faith".

Dr. T. T. Shields addressed the Conference on Friday evening, June 19th, on the subject: "Why the Battle Against Modernism Must Continue". Dr. Shields' address is published in this week's issue of THE GOSPEL WITNESS.

On Saturday evening, Dr. Carl McIntire, President of THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES, with his usual fervency, called upon the people assembled to separate themselves entirely from all that is false. The subject of his address was "Pharaoh's Compromises vs. Moses' Faith".

The address of Dr. John Wilmot, of London, England, on Monday evening was a very able deliverance. Before Dr. Wilmot finished his address he left no doubt in the minds of any that we, as believers in Jesus Christ, have a faith worth fighting for.

The final address was delivered by Captain Edgar C. Bundy, of Wheaton, Ill., who is Chairman of THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES COMMISSION ON INFORMATION. It was most illuminating, and full of documentary evidence. Mr. Bundy revealed the astonishing fact that in Protestant pulpits there are preachers who actually belong to certain Communist societies.

In the judgment of the writer, the Conference was, in every respect, beyond our highest expectation, and a great success. We are confident that the newly-formed Organization will prove to be a potent instrument in God's hand for good, and its influence will, in the days to come, be felt throughout the whole of Canada.

Everything ran smoothly and a splendid spirit of fellowship prevailed throughout every session of the Conference. One problem, however, arose, for which, for a while, there seemed to be no solution. It was the matter of securing a President. While it was unanimously desired that Dr. Shields should act in that capacity, it was by no means an easy task to persuade him to accept the office. It was keenly felt by all present, and clearly expressed by many, that no one was so well qualified for such an important position as Dr. Shields. After many earnest solicitations, however, Dr. Shields finally yielded, and was forthwith elected the first President of the new Organization.

The Officers of the Organization were elected as follows: *President*: Dr. T. T. Shields; *Vice-Presidents*: Rev. J. R. Boyd, Rev. J. B. Cunningham, Rev. J. S. Cunningham, Rev. E. V. Phillips, Rev. Harold Sweetland. *Members of the Executive*: Rev. G. Darby (Independent), St. James, Manitoba; Dr. M. P. Estabrooks (Associated Gospel Churches), Kingston, Ontario; Rev. Hayward B. McMann (Independent Baptist), Maces Bay, N.S.; Rev. Charles Steinmetz (Free Magyar Reformed Church), Toronto, Ontario; Rev. L. G. Wright (Associated Gospel Churches), Hamilton, Ontario.

# THE GREAT CONTENTION

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

By Dr. T. T. Shields

OUR last chapter of this story (chapter XXXI published in our issue of June 18th) gave a suggestion as to what Professor Marshall believed, and I quoted from the issue of THE GOSPEL WITNESS, entitled, "Ichabod", dated Nov. 4th, 1926, an excerpt from the report of the great debate which lasted from eleven o'clock one morning until nearly two o'clock the next morning. If our readers will refresh their memories by turning to that excerpt they will observe that while Professor Marshall said he stood with Spurgeon, and quoted certain extracts from one of Spurgeon's sermons, yet when I questioned him, he denied that there was any penal, expiatory, element in the sacrifice of the cross: that He suffered for us, but did not, in any sense, bear in our behalf, and as our Substitute, the punishment our sins deserved.

Thus Professor Marshall and Chancellor Whidden invoked the name and authority of Spurgeon and Professor James Orr, as supporting their position, when, as a matter of fact, they denied the very thing which Spurgeon and Orr proclaimed.

We again repeat our wish that all our readers could read the hundred and seventy-six page book containing this debate, entitled *Ichabod*. It is a theological education for anyone to read it; but we have only a few copies remaining.

Our last chapter concluded with a reference to the great meeting for prayer and praise held in Jarvis St. Church somewhere between three and five o'clock in the morning, following the Educational Session of the Convention in First Avenue Church. To have a clear idea, however, of what followed, it is necessary to recount certain other things which were done at later sessions of the Convention. At the evening session of Tuesday, October 19th, 1926, the Minutes of the proceedings, as contained in the Baptist Year Book for that date, contained this:

"Rev. A. J. Vining, D.D., Toronto, presented and moved the following resolution:

"Resolved that this Convention of Baptists of Ontario and Quebec in Annual Meeting assembled, while recognizing the right of any member of a Regular Baptist Church to discuss in a proper Christian spirit the programme, policies and affairs of the Convention, views with deep concern and disapproval the unjust attacks made directly and indirectly for many months by Rev. T. T. Shields, D.D., upon its President, upon certain Boards and members of Boards duly elected by this Convention, upon the Chancellor and some members of the Faculty of McMaster University, and other Christian brethren, by the publication of statements which Dr. Shields ought to have known to be false and misleading.

And that Dr. T. T. Shields here and now be given the opportunity to present an apology satisfactory to his Convention

Should he decline, this Convention requests Dr. Shields to submit forthwith to the Convention his resignation as a member of the Board of Governors of McMaster University, and that this Convention hereby advises the Jarvis Street Baptist Church, of Toronto, that Dr. T. T. Shields will not be an acceptable delegate to future meetings of the Baptist Convention of Ontario and Quebec, until the apology asked for by this Convention,

is made to and accepted by the Executive Committee for the time being of the Baptist Convention of Ontario and Quebec."

The resolution was seconded by Rev. Bowley Green, D.D., Toronto.

The Convention called upon Dr. Shields to give an answer:

Dr. Shields said, "Mr. Chairman and brethren, I count it the highest honour of my life to have earned the displeasure of such a spirit as has been manifested by the last two speakers."

Mr. Gideon Grant moved, and Rev. W. H. Wallace seconded, that the question be now put, and that we now terminate the debate. Carried

Baptists historically have boasted that, though often persecuted, they never persecute; and one of the cardinal principles for which Baptists have been supposed to stand, is liberty of conscience, involved in their insistence upon the separation of Church and State. One might suppose that on such an important matter as the inspiration and authority of Scripture, a recognized minister would be allowed full liberty of discussion. But for opposing the Modernism of McMaster University, and following the example of Nathan, the prophet, by saying, "Thou art the man," we were censured, and declared to be unacceptable as a delegate at future meetings of the Convention.

And then on the last day of the Convention, Thursday, at a morning session—and everyone knows how attendance fades away on the last day—the following resolution was carried:

"Resolved that this Convention request the Executive Committee of the Convention to consider the resolution of this Convention respecting the qualification of delegates and other similar resolutions of which notice may have been, or shall be, given, together with the provisions of the present constitution respecting the membership of churches and delegates in this Convention;

And that the Executive Committee draft as recommendations to the Convention such amendments to the written constitution as seem reasonable and desirable in relation to this subject matter, and that the Executive Committee is hereby given authority to apply for and secure any amendments to the Act of Incorporation of the Convention necessary to give effect to such recommendations;

Provided that no such recommendations or amendments shall be made effective until ratified and adopted by this Convention at a future regular or special meeting;

And that the Executive Committee report to the next meeting of the Convention any action taken under this resolution;

And that this resolution shall be deemed and accepted as notice now given to the Convention of the proposal to amend the Constitution at its next meeting."

We are not aware that the resolution was ever published. The Year Book was always at least six months late, and I had never heard that such a resolution was passed. Probably very few of those who were present and heard it had any idea of its implication.

We do not recall the exact date, nor is it important, but I do recall that late in the afternoon of a certain

day, somewhere in the spring of 1927, Mr. Thomas Urquhart called me and said that a Bill to amend the Constitution was to come before The Private Bills Committee in Ottawa, the next morning; and he asked me to accompany him, to appear before The Private Bills Committee. We took the night train, and arrived in Ottawa in due course. One Toronto Member of Parliament, meeting us in the Chateau Frontenac, addressed Mr. Thomas Urquhart familiarly, and said, "I am sorry, Tom, I cannot give you my vote. I have already pledged it to the other side." He referred to his vote on The Private Bills Committee. No one on my side of the question had ever heard of the Bill until the day before it was to come before the Committee. But this is what the public press said of lobbying with the Private Bills Committee for the passage of the amending Act. *The Toronto Star* of April 11th, contained the following:

**"SWARM OF LOBBYISTS FEATURE OF SESSION  
Members Buttonholed Almost to Death on Public  
and Private Measures"**

Following are three paragraphs:

"The close of the parliament of 1927 will bring to an end the open season for lobbyists. Not since the days of the old railway barons has there been such lobbying in the corridors of parliament as during this session."

"The principal pests, however, have been hired lobbyists, mostly lawyers, seeking to influence members by specious arguments."

**OUR COMMENT IN THE GOSPEL WITNESS  
IN 1927 HAS STILL MORE FORCE TO-DAY**

"A recent bill affecting a religious denomination brought down an influential lobby several days before the bill came up. Generally speaking a religious matter can give rise to a more intense lobby than anything else. The tremendous lobby on the church union question is still a matter of recent history."

Who were the members of the "influential lobby" who were in Ottawa some days before the Bill came up? We shall have to exclude Dean Farmer and Dr. W. T. Graham, not because they were not influential, of course, — but because they did not leave Toronto for Ottawa until the noon train the day before the Bill was considered. They were preceded—for how long a time we cannot say—by Chancellor Whidden and Dr. John MacNeill. Chancellor Whidden told the Private Bills Committee that he felt rather at home. Dr. Whidden was a member of Parliament for a little while—he probably learned the way of the lobbyist from experience. But what a spectacle: the Chancellor of McMaster University, and the Pastor of Walmer Road Church, canvassing a company of men for their votes—many of whom, doubtless, were not even professing Christians! But these "influential" Baptists went to Ottawa begging favours of members of a secular assembly, asking for authority which would enable them to silence within the Baptist Convention the criticism of those who had proved to the hilt McMaster's shameless violation of her trust!

If the proposed Bill was a just measure, why did not its proponents depend for its justification before the Private Bills Committee upon an open and frank exposition of its merits before the Committee in the presence of its opponents? Chancellor Whidden's and Dr. MacNeill's "lobbying" was a confession that their guilty consciences knew it was an unjust measure, which could be justified only by the ways and methods of those who love darkness rather than light.

We do not view this matter as having any personal bearing. It makes little difference whether a man is black or white, red or yellow, if he stands for the Word of God, he meets the same opposition as was accorded the Word Incarnate. And the devil always finds in the false religionists of the day certain "influential lobbyists" who will justify their application for the help of the secular arm by saying, "It is not lawful for us to put a man to death."

But all this is sheer Bolshevism. We have just received

a letter from a missionary in China in which he says, "Modernism is a form of Bolshevism. In reality, these two sinister forces are one in their efforts to dethrone the God of the Bible and His Christ; and their activities are practically identical, as witness the tactics that are being pursued by the National Christian Council, the leaders of which are two notorious foreign modernists, and several Chinese modernist secretaries, at least one of whom sat at the feet of Harry Emerson Fosdick at Union Seminary."

This writer continues:

"We over here cannot but burn with indignation on reading the utterly false, misleading reports that are being given out by Dr. Hume, President of Yale in China. He must know that his own institution is in the hands of the Reds and that Hunan Province is practically denuded of missionaries since the Nationalists, of whom he speaks in such glowing terms, have come into it. And such progress has Bolshevism made during the brief period the Reds have been in control that a missionary from there says that in his district the children were not only shouting, 'Down with foreigners! down with imperialists!'; but, 'Down with teachers! Down with parents!' as well. How missionaries can so deliberately misrepresent the situation is beyond comprehension."

Thus Modernism works its way at home and abroad: it is the enemy of the church, the enemy of the state, the enemy of all organized society, the enemy of the home, and the enemy of the individual — it is sheer lawlessness!"

**Wisdom Is Justified of Her Children, 1927 and 1953**

A letter from a missionary in China, which we have quoted above, throws a flood of light on the present situation in China. We have somewhere else remarked on the deadly effect of Modernism in the churches of Britain, which was largely influential in bringing the Socialist Government to power in Britain, and which has threatened the complete liquidation of the British Empire, and has done much to produce the present political chaos throughout the world.

**A Letter From China 26 Years Ago**

But here twenty-six years ago a missionary in China, who had first-hand information and opportunity for personal study of the matters of which he writes, tells us that Modernism is a form of Bolshevism, and he cites, "The tactics that are being pursued by the National Christian Council, the leaders of which are two notorious foreign modernists, and several Chinese modernist secretaries, at least one of whom sat at the feet of Harry Emerson Fosdick at Union Seminary." He speaks of the University of which a Dr. Hume was President as being "in the hands of the Reds, and that Hunan Province is practically denuded of missionaries since the Nationalists, of whom he speaks in such glowing terms, have come into it. And such progress has Bolshevism made during the brief period the Reds have been in control that a missionary from there says that in his district the children were not only shouting, 'Down with foreigners! down with imperialists!' but, 'Down with teachers! Down with parents!' as well. How missionaries can so deliberately misrepresent the situation is beyond comprehension."

The fact is some of the Chinese Universities, poisoned by Modernism, were centres of Communist propaganda.

What an argument for the ministry of THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES! And what an argument for the prosecution of the most vigorous warfare against Modernism everywhere!

The Modernists in McMaster University persistently called Dr. Shields a liar, and said THE GOSPEL WITNESS was a "lying Witness". The fearful carnage in Korea

of the last three years, and the state of Red China now completely closed to the gospel, showed in this instance alone, after twenty-five years, that Dr. Shields was a true prophet; and that THE GOSPEL WITNESS was then, as it now is, a prophetic message.

#### A Scripture That Has Sustained Us

Through all this "Thirty Years' War" for the integrity of Holy Scripture, we have been sustained by the Bible itself. It would be difficult to identify a "favourite passage"; but one that has undergirded us through many years is the thirty-seventh Psalm, and particularly these words:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

But we ask our readers just now to put this article aside and before they go further with it, read the thirty-seventh Psalm carefully. Having committed our way to the Lord, and trusting in Him, every day we find the Lord fulfilling this promise:

"AND HE SHALL BRING FORTH THY RIGHTEOUSNESS AS THE LIGHT, AND THY JUDGMENT AS THE NOON-DAY."

But we have not had to wait until now, for vindication as *The Telegram* editorial following shows:

#### THE EVENING TELEGRAM, TORONTO, ON THE ISSUE

The following editorial appeared in "The Evening Telegram", March 31st. Once upon a time such sentiments found expression in Baptist papers. We have heard Prof. Farmer wax warm in proclaiming the principle of Separation of Church and State. Now the same gentleman invokes the aid of the civil power to enable him to wreak vengeance upon those who have frustrated his scheme quietly to hand over McMaster to Modernism.

We recommend the editorial quoted below to the careful consideration of Drs. Whidden, Farmer, Graham, MacNeill, and others. They ought, in view of their conduct, to abandon their hypocritical claim to being Baptists at all.

The following three paragraphs are the "Telegram's" editorials:

#### Too Much Church and State Politics in Canada

Church and State are getting too much mixed up in this country.

Canada's Federal and Provincial Parliaments were called upon to legislate in furtherance of Church Union.

Canada's Parliament is now called upon to legislate for the promotion of the Baptist union.

#### Legislation-Seeking Curse to the Church and Scandal to the State

Canada's Parliament ought to respectfully, but emphatically, announce that church affairs are none of the State's business.

Canada's church leaders should cease to lean on the arm of secular authority. The spiritual resources of prayer and love and faith might suffice to settle every controversy in the churches. The State, in self-defense, should refuse to humor ecclesiastical bosses in their rush for legislation and yet more legislation.

A minority in a church controversy should not be clubbed

into submission with the results of a parliamentary influence exercised by a majority in the same controversy.

#### "Hands Off the State Sunday" Is Overdue

A free church and a free State is a noble and holy ideal. Specialists in Church Union legislation force the country to travel far from that ideal.

A similar set of lawyers seem to be going into business as specialists in Baptists Union legislation.

Churches or church bosses call upon the State to intervene with the authority of secular legislation whenever they are obstructed or outwitted by a minority in the councils of their own church.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's" are great and noble words. These words might serve as an illustrious text for sermons in connection with the observance of "HANDS OFF THE STATE SUNDAY." That observance is overdue in too many of Canada's churches.

On April 5th, *The Evening Telegram* spoke editorially again as follows:

#### Stand by Ideal of Free Church in a Free State

It was a sad and sorry day for Canadian Protestantism when the terrors of the United Church vote were shaken over the heads of a cowardly Private Bills Committee and a still more cowardly House of Commons at Ottawa.

It is an equally sad and not less sorry day for Canadian Protestantism when Rev. Chancellor Whidden and Rev. Dr. John MacNeill have their presence and their names coupled with the actions of a set of parliamentary bullies on the Private Bills Committee at Ottawa.

It may be that Rev. Dr. Shields deserves no manner of consideration from the leaders of the Baptist Convention of Ontario and Quebec.

And Rev. Dr. Shields was treated at Ottawa with as little consideration as a non-union plumber receives from the leaders of the Plumbers' Union when there is a strike-on in San Francisco.

A free church in a free state is a great ideal. That ideal was menaced when Rev. Dr. Pidgeon, Rev. Principal Gandier and Rev. Dr. Chown persuaded the House of Commons to serve as a parliamentary bouncer and prove itself strong upon the stronger side of a controversy with the Presbyterian leaders. The same great ideal is threatened when Rev. John MacNeill, Rev. Chancellor Whidden and Hon. John L. Ralston urged secular legislators to club Rev. Dr. Shields' resistance with an Act of Parliament.

#### Acts of Apostles, Not Acts of Parliament, Should Be Final Source of Power

Canada claims recognition as a Democracy, not a Theocracy. The Acts of the Apostles should give Rev. Chancellor Whidden, Rev. Dr. MacNeill and their associates power to take away Rev. Dr. Shields' bishopric and remove Dr. Shields' candlestick out of its place.

Canadians should be sick and tired of clerical demands for legislation and amendments to legislation. Canada's parliamentary life was degraded by the Church Union attack on the ideal of a free church in a free state. Rev. Dr. Shields should be either humbled or exalted by the spiritual power of the Acts of the Apostles. Clerical leaders should not seek to load the dice for or against Rev. Dr. Shields or anybody else with the secular power of Acts of Parliament.

In its issue of April 6th the same paper published the following additional paragraph in its editorial column:

#### Let Church Councils Settle Church Questions

Canada did not elect a secular parliament to officiate as a building committee to shape and fashion a church after the similitude of Rev. Dr. S. Dwight Chown's, Rev. Dr. G. C. Pidgeon's or Rev. Principal Gandier's desires in one church controversy. Nor did Canada elect a parliament to officiate as a discipline committee on behalf of Rev. Chancellor Whiddens and Rev. Dr. John MacNeill's desires in another church controversy.

It was quite evident that The Private Bills Committee had been lobbied by Dr. McNeill and others, that is the

Members had been personally interviewed, and a promise of support had been extracted. There was no chance for discussion because nothing was known of the Bill until an announcement appeared in *The Globe and Mail* a day or so before the Bill was to come before The Private Bills Committee.

I have no time to study the small-type legal announcements in the papers, and I missed the announcement altogether. It is enough to say that everything was signed, sealed, and delivered, before The Private Bills Committee met. The "swarm of lobbyists" of which *The Toronto Star* spoke, had arranged that.

We have before us a Hansard account of the discussion of the Bill before Parliament, from which it is quite evident that the men who discussed it knew nothing about it, and the Bill went through without opposition.

#### The Amending Bill

But what was the Amending Bill? The application to Parliament as advertised in *The Globe and Mail*, of February 26th, 1927, was as follows:

#### Application to Parliament

#### THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC

NOTICE is hereby given that application will be made to the Parliament of Canada at its present session for an Act amending the Act passed by the said Parliament, being Chapter 105 of the Acts of the Session of 1889 as amended by Chapter 38 of the Acts of the Session of 1910-1911, empowering the said convention to make or pass rules, by-laws or resolutions affecting the conduct of its affairs or any matter relating to its objects, or declaring that any church the conduct or attitude of which, in the opinion of the said convention, is not in harmony and co-operation with the work and objects of the said convention, shall cease to be entitled to send any delegates to the said convention or to have its delegates who may then be in attendance at such meeting continue as delegates thereat.

DATED at Toronto this 21st day of February, 1927.

R. L. KELLOCK, 60 Victoria Street, Toronto, Ontario,  
Solicitor herein for the Applicants.

Here is the Parliamentary Amendment:

"Provided that the said Convention may from time to time at any annual or special meeting by resolution passed by a vote of three-fifths of the delegates present and voting declare that any church, the conduct or attitude of which, in the opinion of the said Convention, is not in harmony and co-operation with the work and objects of the said Convention, shall cease to be entitled to send any delegates to the said Convention and thereupon any and all delegates of any such church in attendance at such meeting shall cease to be delegates and any such church shall cease to be entitled to send delegates to any meeting of the said Convention. The said Convention may in like manner at any subsequent annual or special meeting revoke any such resolution or resolutions."

This was adopted by Parliament before the Convention, the ministers of the Convention, or the churches of the Convention knew anything about the letter of the Amendment, and it was brought to the Convention with the prestige of an Act of Parliament, to be endorsed by the Convention.

The Act of Parliament was approved on motion of Dr. John McNeill, seconded by Rev. R. R. McKay, Thursday, October 13th, 1927, at the morning session, and is described as "Resolution I."

At the afternoon session this Minute occurs:

#### RESOLUTION II.

Rev. Bowley Green, D.D., Toronto, moved the following:

WHEREAS an organized campaign that creates division and discord and seriously interferes with the work for which

this Convention exists, has been carried on for some time among the churches of the Convention; and

WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders; and

WHEREAS an organization calling itself The Regular Baptist Missionary and Educational Society of Canada has been formed, which carries on work in opposition to or in rivalry with the work of certain Boards of our Convention, and thus diverts the support of our churches from our Convention Boards, while at the same time full status in this Convention is claimed for churches supporting that organization;

BE IT RESOLVED that, in the opinion of this Convention, such churches as have, by resolution or otherwise, identified themselves with such campaign or support the aforesaid organization, should therefore be considered as being not in harmony and co-operation with the work and objects of this Convention.

Rev. M. F. McCutcheon, D.D., Montreal, seconded the motion.

Both Dr. Green and Dr. McCutcheon spoke in support of the resolution.

Because McMaster University had fused all the Boards of the Convention into an autocratic, intolerant, hierarchy, and because some of the missionaries, home and foreign, were either Modernists themselves, or fellow-travellers, it became impossible for real Evangelicals to give the Boards further support; and in order not to dry up the missionary zeal of our people, there was organized a Missionary Society known as THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY. This is mentioned in the resolution as our offence. Of course, the action being taken was, in fact, not grounded upon such organization at all. But, accepting it at its face value, it should be said that the Grande Ligne Mission in Quebec had never been a part of the Baptist Convention of Ontario and Quebec, nor had it ever been under its direction. Surely we, who stood for the Book, had as much right to appoint a Missionary Society as the Grand Ligne Mission had a right to expect the sponsorship of the Convention. It is interesting, however, to observe that the very same principle was laid down in the exclusion of Dr. Gresham Machen, Dr. Robert Dick Wilson, Dr. Carl McIntire and others from the Presbyterian Church in the United States. Pharaoh would have permitted us to go "not very far away into the wilderness" had we consented to leave the "children" behind in the colleges, and "the cattle", which means our substance in the Convention treasuries.

#### The Morning Session, Friday, October 14th

This further Minute occurs in the Year Book:

#### RESOLUTION III.

Rev. W. C. Smalley, B.A., Ottawa, moved the following:

In view of the resolution dealing with the conduct and attitude of churches in the Convention, passed on October 13th, 1927.

Be it resolved that in the opinion of this Convention the conduct and attitude of the Jarvis Street Baptist Church, Toronto, are not in harmony and co-operation with the work and objects of this Convention, and that the said church shall cease to be entitled to send any delegates to the said Convention.

Mr. Harry L. Stark, Toronto, seconded the motion.

Both Mr. Smalley and Mr. Stark spoke in support of the resolution.

It is interesting to observe how a movement of this sort is sponsored. You find names like Dr. Bowley Green, M. F. McCutcheon, and Rev. C. A. Smalley, who are something less than caddies on a golf course. Search the

records and you will find they have nothing but diminishing congregations, and declining churches to their credit.

In connection with this last resolution a further Minute occurs:

"As the time agreed upon for the discussion had almost expired, there was an insistent call from the floor that Dr. Shields should speak. At the suggestion of the Chairman it was agreed that Dr. Shields should be given double time. Dr. Shields spoke for forty minutes."

The resolution was put, and was carried and Jarvis Street Church ceased to be eligible to send delegates to the Convention.

(To Be Continued)

## FOR YOUNGER READERS

### The True Hero

**A** NUMBER of boys were playing after school one day. The playground was on the bank of a river. One of the biggest boys was named Tom Price. He was the strongest boy in the school. He loved to get up quarrels among the boys to show how easily he could beat any of them. But there was one boy in the school who never would fight. His name was Joe Wilson. He was not so big or so strong as Tom Price. But it was not this which made him unwilling to fight. He was a Christian, and he was trying to live as a Christian should. He knew it was wrong to fight, and so he always refused to do so.

One day Tom Price agreed with some of the other boys to try to force a fight on Joe Wilson. So while they were playing after school, Tom knocked Joe's cap off his head, and it fell into the river.

"Tom threw your cap over on purpose, Joe," said one of the boys, "fight him for it."

"Yes, give it to him, Wilson," said the other boys, "we'll see that you have fair play."

Price squared his arms, and stood in a fighting position. "I won't fight," said Wilson. "I'm sorry you threw the cap over, Price, for it was all but new, and I don't see any fun in such mischief. But I'm not going to fight about it."

"Come on, if you dare," said Price, shaking his fist at him. All the boys gathered round and urged Wilson to "Go on, and give it to him."

"No, I don't think it is right to fight," said Wilson, "and I won't do it."

"Coward! coward! he's afraid," cried the boys.

"I am not a coward," said Wilson, "I dare do anything that's right. But this is not right, and I won't do it."

"Go home, coward! go home, coward!" shouted the boys after him, as he turned to go home.

He had not gone far before there was the sound of a heavy splash. "He's in! He'll drown! He can't swim!

Price is drowning!" cried the boys as they stood on the edge of the bank.

Joe Wilson heard these shouts, and ran to the bank of the river. He saw Price struggling in the stream. The other boys were running about and shouting, but they were afraid to go in. In a moment Joe Wilson threw off his jacket, stepped back a few paces, ran, and jumped into the river. He swam out to Price, caught him by the hair of his head, and managed, though with great difficulty, and at the risk of his own life, to bring him safely to the shore. Wilson walked quietly home, not only to change his wet clothes, but also to avoid the praise of those who but a moment ago were calling him a coward.

An old gentleman was standing there who had witnessed all this scene. As soon as Wilson was gone, he called the boys to him and said: "Boys! learn a lesson from what has just taken place. Don't mistake a hero for a coward next time. The boy who is afraid to do what he knows to be wrong in God's sight, is the true hero. He is not afraid of anything else; not afraid of man, of danger, or of death."

The point of greatest glory in Joe Wilson's conduct that day, was not when he bravely plunged into the river. No: but it was when he nobly stood his ground among his companions, and said, "I think it is wrong to fight; and I won't do it."

And so, even amid the sorrowful scenes of our Saviour's trials, we see His glory shining out in the way in which He did and suffered what was according to the will of God. He always did that which was right, no matter what the cost.

—Selected.

## Bible School Lesson Outline

Vol. 17 Third Quarter Lesson 2 July 12, 1953

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

### THE FAITH OF RAHAB

Lesson Text: Joshua 2:1-15; 6:25

Golden Text: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." — Hebrews 11:31.

#### 1. The Act of Faith: chap. 2:1-11

The Book of Joshua is a record of the military exploits of God's people as they were gaining possession of the land of Canaan. Jericho was the first important centre to be attacked, and Joshua sent two scouts from Shittim on a reconnaissance mission (Numb. 13:1-3). Shittim, also called Abel-Shittim, was approximately fifteen miles from Jericho, the Jordan River flowing mid-way between the two cities (Numb. 25:1).

The scouts were received in peace by a woman described as Rahab the harlot. She was a heathen Canaanitish woman, one who had been brought up in the midst of ignorance, superstition, idolatry and sin, such as characterized that race. We are not told whether or not she had abandoned her wicked practices by this time, but one would be inclined to think so because of the commendation given to her.

The servant of the Lord is not exempt from difficulty and suffering, even when carrying on His work. Someone laid information against the Jewish scouts, and the King of Jericho was determined to find them. Yet, the Lord delivered them out of trouble (Psa. 32:7; 50:15; 91:15).

Lying was as common among the heathen nations as unchastity. Their moral standards were low. Rahab's falsehood is not endorsed when it is recorded here without comment (Compare 2 Sam. 17:19, 20). The Bible is a Divinely-inspired Book, giving a true record of people as they are and do, the

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evil as well as the good. God is holy and of purer eyes than to behold iniquity (Hab. 1:13); lying lips are an abomination to Him (Prov. 12:22; Acts 5:4).

The Lord used Rahab as His instrument at this time, in spite of her sin (Jer. 27:6). How marvellous is His grace in giving to faulty men and women the honour of carrying out His will (2 Cor. 4:7)! If the Lord were to confine Himself to using perfect instruments for His work, that work could not be assigned to human beings.

Rahab had heard of Jehovah and the power which He had exercised on behalf of His people (Exod. 14:21; Numb. 21:21-25). Moreover, the spies, or scouts as we would call them, had told her of the Lord's promise to the Jews concerning Canaan, and she believed them, saying, "I know that the Lord hath given you the land." The simple faith which she exercised in believing the word of the Lord entitles her to a place among the heroes of faith. She also provided for the needs of the scouts, and protected them, taking their part against the king of her own country. She braved difficulty and danger in order to further their cause. When she received the spies in peace, Rahab illustrated justification by faith before God; when she dismissed the spies in safety, she illustrated justification by works before men (Heb. 11:31; Jas. 2:25).

Let us hope that the tribute she paid to Jehovah as the God of heaven and earth was a personal testimony from her heart, and not merely the repetition of what she had heard about Him (Gen. 14:19, 22; Deut. 4:39). It pays to make the Lord our choice, no matter what the cost (Josh. 24:15; Ruth 1:16).

### 3. The Reward of Faith: chap. 2:12-15; 6:25

Rahab's faith was rewarded in that she was promised safety when Jericho should be captured (Josh. 6:17, 23-25; Heb. 11:7; 2 Pet. 2:7). The word of the Lord has gone forth that judgment will fall upon the wicked, but that He will save those who put their trust in Him (Psa. 37:40; 107:19; Acts 17:30, 31).

The promise given to the woman of Canaan was accompanied by a solemn covenant (v. 14). Our God has bound Himself by covenant that He will deliver the believer from condemnation (Heb. 6:16-20).

The cord of scarlet hue which had been used to save the

scouts from their enemies was chosen as the token of the covenant (vv. 15, 18). The blood of Christ, which is the symbol of our deliverance, is also the sign of the covenant of grace (Exod. 12:13; Matt. 26:28; Heb. 9:20; Rev. 1:5).

Rahab's desire for the safety of her loved ones is commendable (1 Sam. 20:14-17; John 1:41; Rom. 9:3; 10:1). Provision was made for them, but each must abide by the conditions set forth. The unbelieving members of a household are sanctified by the presence of believers in their midst (1 Cor. 7:14), but each must exercise personal faith in the Lord Jesus Christ to be saved (Acts 16:31, 32).

As soon as the spies had departed, Rahab immediately bound the scarlet cord in the window (v. 21). She was taking no chances. In these days people seem prone to neglect eternal matters, forgetting that there is danger in delay (2 Cor. 6:2; Heb. 2:1-3; 3:7, 8).

Rahab's name is included among the heroes of faith (Heb. 6:13), and her name is enshrined, also, in the hall of fame, along with that of Ruth the Moabitess, as being an ancestress of the Messiah (Matt. 1:5).

### DAILY BIBLE READINGS

|   |               |
|---|---------------|
| July 6—Rahab's Deliverance Promised             | Josh. 2:16-22 |
| July 7—Rahab's Deliverance Procured             | Josh. 6:22-25 |
| July 8—Rahab's Fame through Faith               | Heb. 11:29-38 |
| July 9—Rahab's Justification by Faith and Works | Jas. 2:20-26  |
| July 10—Rahab, an Ancestress of Christ          | Matt. 1:1-6   |
| July 11—The Scarlet Cord of the Covenant        | Heb. 9:11-20  |
| July 12—The Stranger Brought into the Covenant  | Eph. 2:11-22  |

### SUGGESTED HYMNS

Father, I stretch my hands to Thee. Out of my bondage, sorrow and night. Oh for a faith that will not shrink! There is a fountain filled with blood. Alas! and did my Saviour bleed? Jesus, I will trust Thee.

It is prodigious what can be accomplished in the life of a man in simply following the path that the Lord opens before each of us.

—ADOLPHE MONOD.

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