

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 27

130 Gerrard St. E., TORONTO, OCTOBER 22, 1953

Whole Number 1639

## The Jarvis Street Pulpit

### Once More We Carry Our Bucket to the Well

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 2nd, 1953  
(Electrically Recorded)

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

#### Prayer Before the Sermon

Thou, O Lord, art a great God over all the earth. Thou hast said to us, Look unto me and be ye saved, all ye ends of the earth; for I am God, and beside me there is none else. Thy mercy and Thy power, Thy wisdom, Thy knowledge, Thy grace, Thy love, — these are all infinite as Thou art. Save us, we pray Thee, from thinking little thoughts of God. Help us to see Thee ever as Thou hast been pleased to unveil Thy glory in the Person of our Lord Jesus Christ. In Him we see One Who is full of grace and truth. And as we in thought follow Him through His earthly pilgrimage, sharing the experiences of men and women everywhere, ministering to them in their sickness, feeding them when they are hungry, teaching them as they need the truth, and at last dying for them, as was necessary if they should be saved — when we think of Thee Lord Jesus in all these respects, and trace Thy footsteps through all the days of Thy flesh, we love to reflect that Thou art God, and what Thou hast shown Thyself to be to men who could not by searching find out God, or by any means find out the Almighty to perfection — what we have seen Thee to be in all Thy human relationships that we dare to believe God is.

We worship Thee, the Father, the Son, and the Holy Ghost. We would pour out before Thee as an oblation our hearts' adoration. We can say with Peter, Thou knowest all things, Thou knowest that we love Thee. Though we give such poor expression to it, and such little evidence of the fire that burns within, yet Thou hast compassion upon our human weaknesses and limitations, and Thou seest us as we are, and Thou knowest that we are among those who love the Lord, and with all their hearts believe in Him.

This evening, as always when we come where Thou art, we are needy people. We do not know how needy. We have not the remotest idea of what awaits us on the morrow or the days that must follow after. We do not know how Thou wilt touch us in ourselves, and through those whom we love, in our families and in our church relationships, in the wide sphere of our Christian fellowships. We cannot tell what peculiar upholding we may require, what special grace may be needed that we may be able to behave ourselves as those who have seen God. But we come to Thee this evening praying that Thou wilt have compassion upon our ignorance, our

weaknesses, all our wilfulness, and be pleased of Thy great grace to overwhelm us with Thy loving kindness, and make everyone to say within himself or herself with a new significance, as perhaps they have never said it before — help us all to say, Verily God is love.

We would this evening look into Thy Word and learn a little more of what God has done for us. We would be more thoroughly and profoundly versed in the great principles of the everlasting gospel. We desire, O Lord, to be apt pupils in the school of Christ; we desire to learn of Thee every day and all the days. And especially in these occasions of high and holy privilege, when we are permitted to come at Thy call, and in Thy Name unitedly to lift our hearts in praise and adoration to Thee, — on these occasions Lord Thou dost come peculiarly near to us. We know that it is true that Thou art closer to us than breathing, and nearer than hands and feet, and we have had many unspeakable experiences of Thy grace in the heavenly places; we have felt things that it was scarcely lawful for us to speak about, when Thou hast lifted us above the mire and mire of this earthly life, and borne us as on eagle wings aloft into the heavenly places where all spiritual blessings in Christ are awaiting our appropriation. Oh, what happy, what experiences of exquisite joy we have had in the conscious presence of God Himself! Lord we would repeat that experience, nay rather, we ask that Thou wouldst repeat that experience by Thy grace. And as we open Thy Word this evening, open Thy Word to that which may seem to many in the text and letter of it very familiar, but open it to us as to its profounder significance, its deeper meaning. Lord, we would dwell deep. We pray that the commonplace bush that daily we pass may burn with fire, and that out of that supernatural illumination we may hear a voice, and as Moses did with unshod feet, bow before God in worship.

Help us to worship Thee in the hymns we sing; help us to worship Thee in the hearing of Thy Word; help us to worship Thee as we come to Thy table. O Thou risen Saviour, Who didst promise, I will not leave you alone; I will come to you; — as Thou didst fulfil that gracious promise to Thy waiting people on the Day of Pentecost fulfil it to us once more this evening, and be so near to us every one that Thou shalt be nearer than the person who sits beside us, nearer

than any mortal can be. So do we pray Thou God of all grace:

Nearer, my God, to Thee,  
Nearer to Thee!  
Even though it be a cross  
That raiseth me,  
Still all my song would be,  
'Nearer, my God, to Thee,  
Nearer to Thee!'

This we pray in Jesus' Name, Amen.

**T**HERE are but two ordinances given in the New Testament, and enjoined upon all believers. One is the ordinance of baptism, which properly stands on the threshold of the Christian life. Those who believe ought, as soon as may be, to be baptized. In the New Testament at Pentecost three thousand were baptized the same day in which they believed. The Philippian jailer who had asked, "What must I do to be saved?" — when he had washed the stripes of the prisoners who had been beaten, took them the same hour of the night — he did not even wait until morning — and was baptized, he and all his straightway — the household to whom Paul and Silas had preached the gospel. The treasurer of Candace queen of the Ethiopians, on a journey returning from Jerusalem, as you remember, was intercepted by the Divinely commissioned Philip who preached the gospel to him. And he said, "See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he said, "I believe that Jesus Christ is the Son of God." So there in the journey the chariot stood still, and even in the progress of his journey homeward this important man stopped to obey the Lord's command, and was baptized. Of course there are numerous other instances, but that is not my subject this evening. I merely call your attention to the fact that that is one of the two ordinances enjoined upon all believers.

The other is the ordinance of the Lord's Supper, which we are to observe this evening following this service. You will remember that in both those ordinances the cardinal truth of the gospel of grace is symbolized. In the burial of baptism we are buried by baptism with Christ into death; we profess our union with Him, our identification with Him in His death and resurrection. And rising from that watery grave we rise to walk in newness of life, and in the power of His resurrection. Thus baptism confesses the life received and appropriated. Then the ordinance of the Lord's Supper symbolizes the spiritual sustenance which God provides for the new life which He has given. In a figure we feed upon Him Who is the Bread of life. Figuratively His blood becomes new life in the soul. And the life that was born from Heaven is thus sustained by heavenly food.

If you were to go to some parts of the world which I have visited I am sure you would wish someone had forewarned you of the conditions you would meet, and would have advised you to carry certain food with you, for the reason that the country through which you passed would not provide the kind of food that you were accustomed to enjoy. I found it so in a trip around the world in many parts of the world. My mouth watered for the food of my own table, but it was no use; it was too many thousand miles away. You and I do not belong here on earth; "our (citizenship) is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ." We are a colony of that heavenly Kingdom. Our ways are different from the ways of men and women about us. We

## The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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are a peculiar people, as many an unsaved observer will mockingly observe. We are peculiar; we are different to other people. It is designed that we should be. Well then, we are given different tastes from other people. We love things that men and women of the world have no desire for, and the things which engage their thoughts, and consume perhaps most of their time, and are the objects of their ambition, so far as we are concerned have no attraction whatsoever. We are pilgrims and strangers in this land. It is not prepared for our sustenance, so we must get our food from Heaven. All the food of a Christian must be imported; it is not indigenous to this mortal realm at all. The bread we eat must come down from Heaven. I am speaking now of course of the spiritual realities of the Christian life, not of our physical frame. We eat and drink, we sleep and rise, we toil and are weary; we are men and women in the flesh. But as for our renewed spirits, that new man of which the Scripture speaks that is within us, cannot flourish on earth's viands; his food must be brought down from Heaven.

That in part is the significance of this Supper of the Lord. It symbolizes the fact that we are heavenly creatures, and we have heavenly natures created in us by the Spirit of God. And now if we are to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, if we are to increase in spiritual stature and strength, and with all in spiritual symmetry, until at last we become like unto our Lord Himself, then we must be careful of our diet, and make sure that we have heavenly food.

### No New Testament Direction as to the Frequency of Observance

There are no directions given in the New Testament as to the frequency with which the Lord's Supper should be observed. I am inclined to believe that the apostolic church observed the ordinance of the Supper on the first day of every week. This church did for more than one

hundred years, until we had the fire and had to worship in Massey Hall, and had no conveniences whatever there. Since that time we have confined ourselves to the monthly observance. But so far as there is any indication in the Scriptures at all in respect to the frequency of its observance, I believe we may rightly infer, though it is not explicitly stated, that the apostolic church broke bread in remembrance of Christ on the first day of every week. But it is nowhere enjoined as a specific duty. Nothing is said in the New Testament as to the frequency with which this ordinance should be observed. But directions are given as to how it should be observed, and this word in these verses from which I have read speaks of a frequent observance: "For as often as ye eat this bread, and drink this cup . . ."

In my travels I visited a Baptist Church, with whose Pastor and people I had the sweetest fellowship. They were glorious Christians. But they observed the Lord's Supper just once a year, believing that it took the place of the Passover feast, which was an annual occurrence. I would not say that they were altogether wrong, but I would say that by that practice they were bound to lose a very great deal of blessing. We ought to observe the Lord's death often, and as oft as we do it we ought to observe it in a certain way. And if we clearly understand how we should observe it, and the purpose of its observation, we shall then have some clue to the frequency with which the ordinance should be observed.

#### I.

I venture to say that we need to observe this ordinance frequently FOR THE REASSURANCE OF OUR FAITH. As believers we all have faith. The disciples had faith when they prayed, "Lord increase our faith." Our faith is susceptible of growth and development; it ought to be continually growing stronger and stronger. It ought to become easier for those of us who have known the Lord many years to trust Him than it was at the beginning, because we have had so many experiences of His gracious interposition, of His answering our prayers. And many of us find it today easier to believe in the Lord, or at least easier than once we did. And yet even the most mature Christian sometimes gets into the doldrums. A few weeks ago I spoke to you on a Thursday evening on, "Why art thou cast down, O my soul? and why art thou disquieted within me?" We are all susceptible to these moods in which we are cast down, when the sun seems to go down while it is yet day, when the winds are contrary, and when all the experiences of life seem to go awry, and we are disturbed. We are just men and women in the flesh, and we cannot help being disturbed sometimes by these things. Now please do not say that you never are, because I should have to say to you that I am afraid you do not properly remember the record of your own life, for you have had periods of gloom and despondency, periods when you were wrapped around with the spirit of heaviness. And we need something to buoy us up, something to reassure our faith. I am sure we have all been profited by the exemplary life of David. We have followed his example in many particulars, and have found it well to walk in the footsteps of such an one as he. And yet even David, who was not afraid of the lion or the bear, or the giant,—even David got into the dumps sometimes, and once after he had done battle — battle by running away from Saul, for he would not lay his hand upon the Lord's anointed — he said, "It is no use; I have escaped this time, but I shall surely one day perish

by the hand of Saul. There is nothing better for me than that I should go into the land of the Philistines." I have known a good many people who have bought a railway ticket to get away from themselves, although they did not know that that was what they were trying to do.

I used to have a man in one of my churches that had a peculiar facility for climbing the miff tree. He managed to get up there very very frequently, and he was a bit out of sorts with somebody most of the time. His wife was a charming lady, and I said to her one day, "Mrs. So and So, do you think it would help at all if you and your husband were to take your letters and go to another church?" She said, "Not a bit, Pastor." She said, "I talked it over with your predecessor, Dr. Johnson, and he said, 'The trouble would be that you would take your miserable selves with you.'" And that is where the trouble is. You have heard of the Quaker who was stopped on the roadside by a man with a pack on his back, on just a bit of a hill. Down in the little valley there was a village with a cluster of lovely looking houses. The wayfarer said to the Quaker, "What sort of people live down there?" Said the Quaker, "What sort of people did thee leave behind thee?" He said, "They were dreadful people; they were gossips, and they were selfish, and they were everything that was bad." And he described them, exhausting his vocabulary of gloomy sayings. "That is the sort of people thee left behind thee?" said the Quaker. "Yes." Then said he wisely, "Thee'll find exactly the same sort of people down there in the valley." He did not know that the trouble was inside. That is where most of our troubles are, dear friends, and we need something when we are in doubt to cheer us up, to reassure our faith, so that with new enthusiasm we can sing,

"O happy day, that fixed my choice  
On Thee, my Saviour and my God!"

Mr. Spurgeon tells somewhere of calling upon a woman who was very much down, and very despondent. She said, "Pastor, I sometimes wonder if I am a Christian at all; in fact, I can go farther than that and say that sometimes I really doubt the reality of my conversion." "Very well," said Mr. Spurgeon. "I will give you five pounds for your hope in Christ." "What!" she said, "Sell my hope in Christ for five pounds?" "But Mrs. So and So, you told me you hadn't any." She said, "I suppose I have."

Now what do you and I need in times like that? A new view of the cross. As oft as ye eat it and drink it you are brought face to face again with the reality of the atonement. There is a hymn we sing in Prayer Meeting very frequently of which I am very fond. I will repeat it to you:

"I hear the words of love,  
I gaze upon the blood,  
I see the mighty Sacrifice,  
And I have peace with God.

"'Tis everlasting peace!  
Sure as Jehovah's name;  
'Tis stable as His steadfast throne,  
For evermore the same.

"The clouds may go and come,  
And storms may sweep my sky —  
This blood-sealed friendship changes not:  
The cross is ever nigh.

"My love is oftentimes low,  
My joy still ebbs and flows;  
But peace with Him remains the same —  
No change Jehovah knows.

"I change, He changes not.  
The Christ can never die;  
His love, not mine, the resting-place,  
His truth, not mine, the tie."

Thus, dear friends, we need oft to look again to the cross, to reassure ourselves it is verily true that "Christ died for our sins according to the Scripture." Nothing will dispel your doubts like another view, another look, to the Lamb of God Who taketh away the sin of the world. That is why we should observe this ordinance frequently.

## II.

I think too ITS OBSERVANCE INSPIRES US TO NOBLER LIVING. What little, self-centered, mean lives we all live! What thought we give to ourselves, to the things that belong to us, and how little do we aspire to be nobler and better men and women! But, my dear friends, if we often gaze at the cross, if we are often reminded of the broken body and the shed blood, the goodness of God will lead us to repentance. It will make us ashamed to live on such low levels of life, as most of us live for most of the time. We must live nobly for One Who died so nobly. We must set the Lord always before us; because He is at our right hand we shall not be moved.

## III.

I think we need often to observe this ordinance THAT WE MAY BE STIMULATED AND EVEN CHALLENGED TO MORE SACRIFICIAL SERVICE. He came, not to be ministered unto but to minister. But to what extent did His ministry lead Him? What sort of service did He render? Was it a costly service? Ah, as we gaze upon the blood, and upon the broken body, we are reminded that He reserved nothing, He held nothing back, when He girded Himself as a Servant to serve us. It was one of the great privileges of my life to know the great Dr. Russell H. Conwell of Philadelphia very intimately. He was the founder of Temple University. I do not know what its students are now, but it had at one time fifteen thousand. And he was Pastor of the great Baptist Temple of Philadelphia. Mr. Slade and I went in there one day and we counted the seats to assure ourselves of its capacity, and by actual count it was something over five thousand. In Dr. Conwell's day it was always crowded to the limit both morning and evening, and members had to have tickets to get in.

One day when he was here as my guest, and lectured for me, as I drove him to his hotel I said, "Dr. Conwell, what is your program for the summer?" This was about May. He told me, and every day was filled, and many of the days with two or three addresses. I said, "Well that is a pretty heavy program is it not for the summer time, and for a man of your years? You are not as young as you once were." I think he was about seventy-five or seventy-six then. He said, "You know I have two men's work to do every day of my life; I have my own day's work, and I have one day's work to do for the boy who died for me."

The story was this. Conwell was not a Christian. He was an officer of the Northern army in the Civil war. There was a young lad in the town or village from which he came called Johnnie Ring who had conceived a great

affection for Captain Conwell, as he was first, becoming later Col. Conwell. He tried desperately to enlist in the army so that he could be with the man he so greatly admired, but he was physically defective — I do not know in what way. Their rules were different from ours, but he found it possible to enlist as Captain Conwell's batman, as his servant. So he went with him. The special pride of Johnnie Ring was an ornamental sword which the people of the village had presented to Captain Conwell one time when he was home on furlough, a very elaborate affair, made to look at perhaps rather than to use. But Johnnie Ring carried it everywhere, and it was always hanging on a pole in Conwell's tent, where he could see it as he wakened in the morning. It was there by his direction. One day they were bivouacked at the end of a bridge near a stream — I have seen the place — in New Bern, North Carolina. And they were suddenly surprised by a superior number of the enemy. There was nothing for them to do but to retreat; it was folly for them to fight. So they started on this bridge, and plunged into the tunnel. It was an old fashioned covered bridge, and they went right through it, this comparatively small company. When they got to the other end Johnnie Ring remembered that he had left the Captain's sword behind, and without a word he plunged into that tunnel of flame. Both sides stood still in amazement at his heroism, and the enemy ordered cease fire. They stood at attention watching for Johnnie's emergence from that bridge of fire. At last he came out, his clothes blazing, and his cap a mass of flames, and he ran to what had been their tent, got the Captain's sword, wrapped in fire as he was, and started back. But as he got to the edge of the bridge at the other end it was too much for him, and he fell over on to the bank below. In a semi-conscious state he said, "Give the Captain his sword." Conwell had made fun of Johnnie Ring, who was a Christian, always reading his Bible. Conwell knelt reverently at the side of his little dead friend, took the sword from his hand, and gave himself up to Christ, and registered a vow that for the rest of his life he would do two men's work, one day's work for himself, and one day's work for Johnnie Ring who died for him.

In Conwell's bedroom at the bottom of his bed hanging on the wall was the sword which had cost Johnnie Ring his life; the first thing Conwell saw when he opened his eyes was this sword, and he was reminded: Two day's work today.

My dear friends, if we could have the Lord Jesus always before us, if we could always remember what it cost Him to redeem our souls, should we offer Him such a reluctant service? Should we not more often try to excel; and to do not only our own work, but another day's work beside? It should be so. As oft as ye eat it, as oft as ye drink it, remember what is due from you as one redeemed by blood.

## IV.

I think there is just another suggestion here however. We are to observe it often, but WE ARE TO BEWARE LEST OUR FREQUENT OBSERVANCE OF IT TO ROB IT OF ITS PROFOUND SIGNIFICANCE. We so easily fall into a habit of doing things. Those of you who drive cars do. Be careful lest you drive in a dream instead of driving with all your powers alert. The thing becomes automatic, and you do it without thinking. There are a great many things we do like that. I am afraid we sing our hymns some-

thing like that, without thinking of what we are singing. I am afraid some people read their Bibles like that — a chapter a day. Yes, that is a very commendable habit, but you had better read one or two verses a day and remember them, and believe them, and profit by them, than just in an absent-minded fashion go over the chapter and say, "I have read my chapter." Do not do it mechanically. Moody said, when first he started a systematic reading of the Bible, that he read the Bible as he used to hoe corn when he was a boy. He said when he had hoed a row of corn he had a stake that he put down at the end of it so as to know where to begin the next day. The row was so poorly hoed that he did not know he had hoed it, and would not have known if it had not been for the stake that marked it. So he said, "I read my Bible like that, and I didn't know where I left off and where I began, until I learned that I had to read it, not mechanically, but to read it with my mind and heart alert to receive all that the Word of God had to say to me." Let us not be mechanical nominal Christians. I am afraid that some people observe ordinances in a very nominal and mechanical way. In one of the cemeteries here they used to require an Anglican minister to conduct the service. You could have a service yourself afterwards, but for everybody buried in that cemetery the chaplain of the cemetery had to read the service. He was an old man, and I rather think a supernumerary, and perhaps went there for the sake of the fee, which was charged up to the funeral expenses. And as we drove into the cemetery this dear man would come out, in his white surplice, and his hands crossed — I can see him now: "Man that is born of a woman is of a few days and full of trouble." "We brought nothing into this world, and it is certain that we shall take nothing out." And so he went on mumbling passages of Scripture which did not mean a thing to him or to anybody else. Do not let your worship be like that. As oft as we do it let us beware of the iniquity of our holy things, of which the Old Testament speaks, and as oft as we do it let us do it for a purpose, and let us see that the purpose is fulfilled.

What is it? Why He said, "As oft as ye drink it, in remembrance of me." That is the all-important thing, dear friends. When we observe this ordinance we come that we may remember Him. I love to see people enjoying the fellowship of each other. I like to see the Jarvis Street people after the benediction; they are still here for about an hour, most of them, having fellowship one with another, meeting each other, and greeting each other, wishing each other well. That is all to the good; that is part of it. That is why we should come in part. But my dear friends we do not come to this ordinance merely to have fellowship one with another. No, no. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We come here that we may have fellowship with Jesus Christ. That is what the purpose of the ordinance is. And as we take the bread, and take the wine, we must above everything remember Him. He must be the Lord of the feast, the Center of our thought, the Object of our worship—always Jesus, and no one else. "This do in remembrance of me." Then it will not be formal or mechanical; our hearts will be in it, and we shall discern the Lord's body.

And this other thing. If thus we observe it WE SHALL

BE STIMULATED AND INSPIRED TO A FURTHER PROCLAMATION OF THE TRUTH. "For as oft as ye eat this bread, and drink this cup, ye do (proclaim) the Lord's death till he come." That is what the ordinance does. It is a witness to the fact that those of us who observe it, declare that we have no confidence in anything but in the blood of the Lord Jesus Christ. I have often felt that a ministry that does not produce ministers is sadly lacking in something. Young men when they hear their Pastor preach, ought to feel as they hear him, "I would like to do that myself. Maybe the Lord will call me to do that; I hope He will." For it is a glorious thing to proclaim the Lord's death, to have that great fact of the everlasting atonement, the eternal covenant, as the centre and substance of our message, and to be commissioned to go everywhere telling to all around what a dear Saviour we have found.

I am sure, dear friends, that as oft as we observe this ordinance, if we observe it as we ought to, recognizing its spiritual significance, and recognizing, and even feeling may I dare to say, the very presence of the Lord Himself, we shall want to go out after that and tell every poor sinner that Jesus died for him. And the oftener you eat this bread and drink this cup, the oftener will you feel like preaching the glorious gospel of the blessed God. May we thus come to the table of the Lord this evening, for His Name's sake. Let us pray.

We thank Thee, O Lord, that we are privileged once again to take the bread and the wine, and to observe this ordinance in remembrance of the great sacrifice, the fulfilment of God's eternal purpose, the implementation of every promise made in Thy Holy Book. Oh, we thank Thee for the privilege of thus coming and gathering about the table of the Lord to do this in remembrance of Him. Give us Thy Holy Spirit that so we may participate in this service, for Thy Name's sake, Amen.

### GOSPEL SERVICE IN FRENCH

The regular monthly Gospel service in the French language will commence at three o'clock next Sunday afternoon in Greenway Hall of Jarvis Street Baptist Church. We hope to welcome at this meeting our new student-professor of French, Mr. Samuel Pourret, who is now on his way to Canada. We again invite all former friends who enjoyed these services with us in the past and urge them to make the meeting as widely known as possible. All who know French or who are interested in learning it are heartily welcome.

### A WORD TO BORROWERS

A number of books urgently required by the students of Toronto Baptist Seminary are out on loan. Graduates and others who have library books in their possession are requested to return them at their earliest convenience. If, however, the borrowers have special need of library books now in their possession, an acknowledgement of the books they have on loan, would enable us to extend the time of any books not immediately needed by the students.

The day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay,  
How shall he meet that dreadful day?

—SIR WALTER SCOTT

## NOTHING AVAILS FOR SALVATION BUT A NEW CREATION

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

Preached in Jarvis Street Baptist Church, Toronto  
Sunday Evening, October 18th, 1953  
(Electrically Recorded)

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

**W**HEN God had completed the work of creation, with man as its crowning glory, He pronounced the works of His hands to be very good. But immediately what God had made was attacked by the spoiler; God's image was destroyed, and sin entered into the world, and death by sin. And from then until now that spoiler has been at work. He endeavours to spoil every good thing: "(Our) adversary—the devil . . . walketh about, seeking whom he may devour." The church is very much like a garden; it is so represented in the Scriptures: It is the garden of the Lord. But this spoiler sees to it that there is a worm for every root, and a blight for every bud; and the careful gardener must be always at work protecting his plants. One wonders why the gospel of the grace of God should be so assiduously and viciously attacked. I remember my great predecessor, Dr. Thomas, once saying, in one of his rare fits of indignation and exasperation, "What do these fools think they are doing anyhow? Why should men spend their lives endeavouring to persuade people that the Word of God is not true?" But even when they do not go so far as that, there are still many who trouble us, and who pervert the gospel of Christ.

That was why this epistle to the Galatians was written. The churches of Galatia had received the gospel in simplicity and truth. They had believed in the Lord Jesus Christ. Then there came to Galatia certain Judaizing teachers. They did not deny the gospel, but they said, "It is not enough that you should believe and be saved; you must keep the law of Moses, you must observe all that Moses commanded, as well as believing on the Lord Jesus Christ." This epistle is written to show that if we have Christ, and we are really saved by Him, and we are in Christ, nothing can possibly add to the security of the soul.

### I.

This text tells us, THAT SALVATION IS IN CHRIST. Now I must say these things over and over again. I am amazed sometimes when, beyond our immediate circle, I touch certain other people, even certain ministers, and I am forced to the conclusion that they do not know anything about Christ, they do not know anything about His gospel; they are still in the dark. They are as blind as Hottentots to these great truths. And so it is necessary, dear friends, carefully to expound the way of life so that those who are Christians may be even more firmly established in the things of Christ, and that those who are not yet His may learn how salvation is to be received.

It is strange that anyone should have to say that *salvation is not in the church*, and yet there are countless millions of people who believe that it is. Our Roman Catholic friends believe there is no salvation apart from the church. It is vain to hope for salvation outside the church, all their canons declare. And there are people called Protestants who attach such importance to church

membership and other matters, as to exalt them to a position of saving efficacy, without getting to the heart of the gospel and finding Christ.

So I begin with that, that we are to *make sure, first of all, that we are in Christ*. That may involve some intellectual apprehension of the doctrine of Christ, — to know Who He is, and what He is, whence He came, and what He has done — the great verities of the gospel. We need, of course, to understand these things. And then we need to know them experientially; not merely know them in an intellectual way, but to have a definite experience of the truth of them; to know that these things are true from our own experience. We are to be in Christ, just as the people who were saved at the time of the deluge were in the ark. They were not round about it, not climbing on the roof; they were in the ark, and the Lord shut them in. And not one was saved who was not in the ark. We are to be in Christ as the manslayer found refuge in the city of refuge. He ran with all his might, pursued by the avengers, but when he had crossed the threshold of the city gate, and was within that protected area, he was a saved man. But there was no salvation for him outside; he had to be in the city of refuge.

Then there is that very familiar story of how the children of Israel were gathered under the blood in their several homes. The blood was sprinkled on the doorposts and lintels, and it was said, "None of you shall go out at the door of his house until the morning." They were to be in the house, under the blood, and there was no safety anywhere else.

I say, therefore, it is not enough that we be in the church, that we do good works, that we are eminently respectable. We must, by some means or another, be in Christ. That, of course, is a great question, which I shall discuss in a minute or two — how we may be brought into Christ. But salvation is in Christ, and nowhere else.

### II.

The Galatians were troubled about an external ordinance, which was the sign and seal of the covenant. It was not to be disregarded under the Judaistic law. It was a Divine requirement binding upon God's people. But now this New Testament era had come, and this dispensation of grace, and salvation was no longer to be regarded as in an external ceremony. In fact, it never was, for that matter, only it was so perverted as to be so regarded. But "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision." What I mean to say is that **THE EXTERNALS OF RELIGION ADD NOTHING WHATEVER TO THE SECURITY OF THE SOUL**. There are very many useful externals, some things that are Divinely commanded, but this is His command, the great commandment, that ye should believe on the Name of the Lord Jesus Christ.

I referred to our Roman Catholic friends, and I want to state this thing very very carefully lest there should be any misapprehension. *In Christ Jesus neither baptism nor non-baptism availeth anything*. However you may be baptized, or where you are baptized, you are not saved by being baptized. Baptism adds nothing to the soul's security. Rome, on the contrary, says there is no other way of salvation, that baptism is the divinely ordained means of salvation. Hence, they baptize their children that they may escape consignment to Limbo. But, as a matter of fact, the baptism, so-called, administered to children does no good. It availeth nothing at all.

"But you must not tell my mother that." Yes, I would, and your grandmother too, and your godmother, and your godfather. It is purely a human invention which has absolutely no warrant in the Word of God. If you were baptized when you were a child, or were not baptized, it does not make any difference. If you are in Christ that is the thing that saves.

Well *what about adult baptism?* What about those who in adult life are baptized on profession of their faith? Does that avail nothing? It avails absolutely nothing in the sense of adding to the security of the soul. That is what I am pointing out to you. I want you to distinguish between that salvation of the soul, which is exclusively and eternally in the Person of Jesus Christ, and everything else extraneous to it. That is the main thing — that we should believe that. Be baptized, yes, the Lord commands it, therefore obey Him, but in respect to the security of the soul it availeth nothing. You are no more sure of salvation after you have been baptized than you were before. It does not save you.

Our Romanistic friends have perverted the simple ordinance of the Supper, and they call it the sacrifice of the mass. And they make observance of that sacrifice indispensable to salvation. Their whole system is a system of salvation by works. Now we ought to observe the Lord's Supper if we are really Christians; we ought to be baptized, and we ought then to remember the Lord's death, but not with a view to being saved, but rather as a confession that we are already saved. In Christ Jesus neither baptism nor the Lord's Supper availeth anything in establishing you as a child of God.

There are some people, artistically inclined, who would not be very much at home I suppose in a simple service such as we have. I have known not a few ritualists, who were perfectly sound in their view of the gospel; their ritualism was something over and above their salvation, and was not in any sense contributory to it. I have no objection to the Anglican form of service. You can wear as many gowns, and get up and down as often as you like. If it does not do you any good it will not do you any harm. The one great matter is first that you should be in Christ, and then these things, one way or another, avail nothing. If it be so that an aesthetic mind finds some pleasure in certain religious forms, providing they do not put their trust in them for salvation, there can be no valid objection to them. Do not sit in judgment upon some other people because they worship in a different way. Find out of them first of all, "Are you in Christ?" That is the main thing. There is no substitute for that. If you are in Christ then all is well.

Now *good works are commanded.* "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It ought to make a difference when one is saved. Good works should characterize him, and he should walk not after the flesh, but after the Spirit. And he should not be unwise, but understanding what the will of the Lord is, and seek in every way to please Him, and to do such good works as he may be capable of doing. But they will not make him any more truly a Christian. Good works may afford evidence of inward grace to observers; but no one will be saved by his good works.

But you say, "Doesn't the Word say that every one of us are to be judged according to our works?" Yes. The children of God are judged for their works, and rewarded according to their works, but that is not salva-

tion. Salvation is the free gift of God's sovereign grace, and by that you are in Christ, you become a child of God. A father may have three or four children, and say to them, "Now if you succeed in your studies, if you are a good boy, and do this or that — he may say to one of the younger ones — I will give you a watch." He may say to another, "I will give you a bicycle." Or if he is grown up, and he has lots of money, he may even say, "I will give you a car." That would be fine, would it not? But these gifts have absolutely nothing to do with that son's relation to his father and mother. He is a member of the household; he is his father's child, gifts or no gifts.

I remember once when I was in Hamilton a woman, who had been converted and was considering the question of baptism, said to me, "Now if I should decide not to be baptized should I still be a Christian?" I said, "Are you a Christian now?" She said, "Yes, I am sure I am." Just then her little girl came in; she had been out playing. She talked with her mother for a little while, and then went out again. I said, "Is that your little girl?" She said, "Yes." I said, "Suppose you were to call her in and tell her you wanted her to run an errand for you, to get something for you, and she were to say, 'I won't; I'm too busy playing.' Whose child would she be?" She said, "Why she would be my child of course." I said, "You would not shut the door and lock her out?" "Certainly not; she could not be other than my child." I said, "Exactly. But what sort of a child would she be if she did that?" She said, "She would be a very naughty child." And I said, "And you will be a very naughty Christian if you do not do what God tells you to do." There are a great many naughty children of God who do not live obediently, but that does not mean that they lose their place and standing as children of God. Born again, born into the Divine family, the very life of God is in them, and they are saved. And being saved, then good works or no good works avail nothing, except as evidence of the life that is in them.

### III.

Now *WHAT IS THE IMPERATIVE HERE?* "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Now, my dear friends, that is really the only thing that matters in the case of every one of us. "Flesh and blood cannot inherit the kingdom of God." As men and women in flesh and blood, with unquickened spirits, we cannot see the kingdom of God. "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And without that spiritual birth, which is variously described as a Divine quickening, a new creation, as regeneration by the Spirit, — all meaning the same thing — unless and until we are so touched by the Spirit of God as to be made new creatures, we are not Christians. Whatever church you belong to, or how many ordinances you have submitted to, unless we are really new creatures in Christ we are not saved. Nothing could be simpler than that, could it?

*How then may we become new creatures?* The whole process of believing in Christ is the operation of the Spirit of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Nobody can ever believe in the Lord until the Holy Spirit enables him to do so, enlightens his understanding, engages his affections, enfranchises his will, and the man suddenly says, "I believe. I couldn't do it before, but

now I believe; I can see it now. I really surrender to Christ. I could not do that before. And if you asked me I could tell you I now love Him." Why? Because the Holy Spirit has already done that work in you. "And you hath he quickened, who were dead in trespasses and sins." The work of salvation begins by the operation of the Holy Spirit in the hearts of men. Paul prayed for the Ephesians that the eyes of their hearts might be enlightened. The eyes of our heart are opened. You know there are some people who are colour-blind. I remember riding on a street car years ago with one of my millionaire friends, and he treated me to a street car ticket. It happened to be during the rush hour, and in the rush hour in those generous days, we used to get eight tickets for a quarter, believe it or not. That is what they were. He took out two or three lots of tickets, and he said, "You take out the right ticket." I said, "Why, cannot you see?" He said, "No, I am colour blind; I cannot tell one colour from another." There are some people who are made like that. That is how marriages are effected sometimes, I suppose. But anyway, it is strange what some people can see, and what others cannot see. There are people who cannot see a flower. They glance at it, but they do not really know what it is to take a flower and just revel in its beauty, and see in that one flower a world of beauty.

"A primrose by a river's brim,  
A yellow primrose was to him  
And it was nothing more."

There are people who cannot see a sunset, or a sunrise. What wonder that many people cannot see Christ. The Bible says that He is without form or comeliness, "and when we shall see him, there is no beauty that we should desire him." The natural man, looking at Christ, says, "I do not see anything wonderful in Him." And when you sing the songs of Zion, and praise the Lord for all He has done for you, he sits there and listens and wonders if you are out of your mind. And if by any means you persuade him to come into a Prayer Meeting he will not stay more than a minute or two; he will go out. "That is enough for me." Why? He cannot see, he cannot hear; he is a complete stranger to that spiritual realm wherein as Christians we live. But the Lord comes and introduces Himself, and He opens our eyes.

The Lord Jesus opened the eyes of many blind men during the days of His flesh. I suppose the most wonderful thing they saw was the face of their great Benefactor. I can almost imagine their saying, "Let me look at You. O, please let me look at You; I want to see You." The man who had been dwelling in the tombs among devils, when the devils had been cast out of him, besought Jesus that he might be with Him. "I would like to stay with You." That is the mark of a Christian. We see things that other people do not see; we hear things that other people do not hear; we love things, and we love Someone whom other people do not love. That is the whole story. And in Christ Jesus mere religious externalism, whatever it may be, counts for nothing one way or the other.

I heard of a man who went to a certain church where it was customary for the preacher to wear a gown. So in the vestry the beadle, or whoever he was, got out the gown, and said, "You will wear the gown?" He said, "If I must I won't; if I needn't I will." I have assumed the same attitude on many occasions. I do not care, gown or no gown. These externals mean nothing at all; it is the spiritual reality, dear friends, that we must experi-

ence, and to which we must hold tenaciously. In Christ a new creation.

I wish I had time to nurse that figure a little. How much we all need to be made into new creatures if we are going to live with Him here. How much we need to be made into new creatures if we are going to live with Him hereafter! How much we need a new creation if we are to understand and appropriate the abundance of wealth that is treasured up for us, and live according to our station in life.

I was at the Mayo Clinic a few years ago. The doctors thought I had something the matter with me, which I hadn't, for which I was glad. But one morning I was sitting in the dining room of one of the hotels, and just across from me, within speaking distance, there was a lad of about twelve years of age I should think. He had a bandage around his ear. Presently his mother came down to breakfast, and this little gentleman was on his feet, and he drew out the chair and seated his mother. Then he served her in every way he possibly could. After a minute or two she began to cry, and she said to him, "You will have to excuse me," and she went back upstairs. I said to him, as sympathetically as I knew how, "Is your mother in trouble?" "No," he said, "not exactly in trouble sir, but she is a little bit disturbed over something. I think she will recover from it." He was such a perfect little gentleman. A day or two after I saw them sitting together, and I went to her as I was going out, and I said, "I do not know you, but the other morning I saw you in tears, and I thought there was something troubling your mind. Strangely enough you were laid upon my mind, and I have been praying for you ever since, asking the Lord that He would help you, and remove that trouble, whatever it is." She smiled and said, "Thank you, He has done that very thing." What I wanted to say was that this little boy was inately and naturally a gentleman. He was at home in polite society; there was nothing crude or rough about him. I assumed that he had been well trained, and when I saw his mother I concluded that he had been well born, for she was as much a lady as he was a gentleman.

There are some things, my friends, that belong to the blood. There are some things we have to have inside. You cannot make a gentleman by dressing him up, and you cannot make a Christian by dressing him up. He has to be naturally and inately a gentleman, and similarly he must be born again to be one of Christ's gentlemen. There is something inside that does it. The externals of life will not do it; it is the new creation that will fit us for heavenly society. As we are born again, "created in Christ Jesus unto good works," and His Spirit dwells within us, and we live with Him, and endeavour to do the will of God from the heart, we shall gradually grow into Heaven's gentlemen and ladies; we shall be at home at court.

In the days of Queen Victoria there was a man in Cardiff, in the South of Wales, who was the Mayor of the city. He had begun life as a pit boy in the collieries. He had made his way, and by native ability at last had become a great colliery owner, a very wealthy man. So when Her Majesty Queen Victoria came to the city it was his duty of course to receive her. He had never been to court, he had never been instructed how to behave in the presence of royalty. But he did not send to London for some shabby genteel person to come and teach him. He was a loyal citizen, loyal to Her Majesty, and when he met her it was natural for him to behave as a loyal



subject should behave. All through her visit he was the master of ceremonies, and when the Queen's special train left Cardiff she remarked to one of her ladies-in-waiting, "The Mayor of Cardiff is really I think the most perfect gentleman I have ever met." A knowledge of Christ, loyalty to Him, a passionate devotion to the King of kings and Lord of lords, will inspire within us a Divine instinct which will make us, not only at home among the angels, but, at last, without fault before the Throne of God. Let us pray.

Help us, O Lord, that more firmly than ever we may grasp the truth, or rather, be grasped by the truth, that Christ is our salvation. Bless our simple meditation to the edification of Thy people, and the salvation of any who do not know Thee, for Thy Name's sake, Amen.

### THE BURNING BUSH

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."—Exodus 3:1-6.

**H**ISTORY is often misread, and its lessons and inspirations are lost, for want of a sense of perspective. The great names of history fill us with admiration, we are dazzled by the brilliance of the achievements with which they are associated; but the stimulus of it all is missed for want of an eye to the long road which led up to the great occasion.

Moses was for a long time an unfulfilled prophecy. Twice he had disappointed all who looked to him for some great achievement. His Egyptian training appeared to be thrown away when he made his great sacrifice and identified himself with a despised and subject people. Of what possible advantage could his great learning be to a nation of slaves? And again, his great sacrifice of all the treasures of Egypt, seemed to have been in vain, when by one impulsive act he exposed himself to Pharaoh's wrath, so that he had to flee from his presence to the land of Midian. And when he had settled down to the humble work of shepherding, many might have pointed to him as an example of misdirected zeal, and too costly devotion to principle. "There is a man," they might have said, "whose early years promised a brilliantly useful career. He might have been an Egyptian prince, or failing that, by the exercise of a little prudence, he might at least have been a ruler of the Hebrews. Instead, he is only a shepherd; and already life's evening shadows fall about him."

Just because there are so many like him, the story of his emergence from obscurity may be profitable to us.

#### I.

The first lesson is this: **IT WAS IN THE WAY OF HUMBLE DUTY HE FOUND THE PATH OF PROGRESS.** However others regarded him, Moses himself, as no one else could, felt the failure to realize his dreams. For he had dreamed dreams as surely as Joseph. He had not turned his

back upon Egypt for naught. A true patriot, he had dreamed dreams for his people. And in their future, he had seen himself doing more than shearing sheep. But he did not repine. He did not refuse to do the duty of the hour, nor complain of the impossibility of doing more, till, at length, in the very act of leading his flock, when the forty years of discipline were ended, he came upon the path which led to other and higher sphere of service.

And that lesson is not easily learned: to take the duty of the day, the drudgery, it may be, and put into the humble task the utmost of our abilities. And yet that way lies all progress in spiritual, as in material things. It was thus Joseph found a path prepared. The great Joshua served his apprenticeship as a servant. It was while Gideon was threshing wheat by the wine press that the angel of the Lord appeared to him. It was in the keeping of his father's sheep David was trained to be the champion of Israel. Elisha learned to be a prophet following the plough.

Therefore let us not sigh for release from the common and exacting duties of life, or suppose that then, freed from all care, we might realize the possibilities of life of which we have dreamed. Let us go on with our work, nor think that "all the wisdom of the Egyptians" is wasted upon shepherding. The Lord has special delight in those who are faithful, and His angel will not pass them by.

#### II.

**MOSES FOUND IN DUTY AN OPPORTUNITY FOR WORSHIP.** While keeping his flock, he led them to the mountain of God. His life was not a mechanical, slavish, devotion to duty. His duty was his delight, because he did not allow the daily task to starve his soul. He mixed religion with his business, and found the mountain of God in the desert where he must needs feed his sheep. It was the spirit, the religious attitude of mind which he brought to the day's work, which relieved it of its burdensomeness.

And it is possible to turn Monday into Sunday, to make the shop a sanctuary, and the office an auditory, to find in the day's work the opportunity to worship, to lead our sheep in the desert to the mountain of God, even to Horeb. Thus every day becomes a holy day, every lawful occupation a holy calling, all work is worship, and every breath an involuntary prayer.

#### III.

**THAT ATTITUDE DISCOVERS GOD IN COMMON THINGS.** In the nature of things much of our time must be spent with the flock. We must do the day's work. There is only one Sunday in the week. It is a holy privilege to come to the house of God to worship, but if our religious training is to be confined to set and formal occasions, we shall make poor progress. There must surely be a way of keeping sheep and worshipping at the same time. Religion must be an every day experience, or this life must furnish a woefully inadequate preparation for the eternal ages. It must be possible for God to come to us in the bush near which the sheep are grazing, as well as in the temple where only the voice of prayer is heard. God must be seen in common things for most of life is commonplace.

And heaven's angels know where they are wanted, and never disappoint expectant hearts. They are ministering spirits sent forth to minister to them who shall be heirs of salvation. Their encampment is round about them that fear God. We do not know what this means if it

does not mean that the angels of God are sent to help us in our day's work, to redeem it from the weariness of a dull routine, to light up our workshops with the shekinah glory. Oh, man in the factory, men in the office and store, teacher and scholar in school, doctor and nurse with the sick, soldier on the field of battle, and mother with the children all about you, do you not find you need the angels to bring a bit of heaven to you? That is what Christianity does for a man, sends an angel to help a shepherd keep his sheep and to transform a desert bush into a tree of paradise. Oh, what days we have had, when, in duty bound to keep the sheep, we have not shirked our task, but setting forth for the mountain of God, have seen the angel and the bush ablaze with glory! I need not pursue it, for I know you have seen the Flame and heard the Voice.

#### IV.

We have need to be careful lest we dim the glory of the revelations God affords us in the common things of life, by an unwitting irreverence. Moses did well to turn aside to see this great sight. It was worth investigating, and it was well that his many disappointments had not hardened his heart, nor dulled his spiritual apprehension, nor made him cynical. Still he was filled with wonder to see the natural touched with the glory of the supernatural.

How often have we passed the burning bush without turning aside to see the great sight! An answer to prayer, a divine deliverance, perhaps a sermon or a text of Scripture—something from which the light of heaven radiated. But we were too careless, or too busy to turn aside to see. It may have been the conversion of a human life, aglow with the supernatural. But the cynic does not turn aside.

Many years ago we drove along a country road with the world-famous Dr. Paton, missionary to the New Hebrides. Passing a farm house some distance from the highway, we told him of a young woman who lived there, who had been soundly converted. Her father was a secularist, who somewhat blatantly advertised his irreligion. We told Dr. Paton the circumstances of the conversion, and how, with fear and trembling, this young woman had gone to her father begging his consent to her baptism. We explained that when he had heard her story he said, "Well, Kitty, that is wholly your business. If that is what you believe to be right, I should not dream of putting anything in your way." And so she was baptized, and became a very devoted worker in the Lord's vineyard.

Dr. Paton listened with the most rapt attention, asked several questions as to detail, and when we had finished, he clasped his hands almost in an ecstasy of delight, and tears rolled down his cheeks as he said, "Oh, you have made me very happy in telling me this story. I love to hear of people being converted." It was abundantly evident that he had not listened indifferently: he had turned aside to see the great sight, and had found a blessing in his reverent observation.

Let us learn to be on speaking terms with the angels. Let us remember it always pays to turn aside to hear what God the Lord will say, and to see what He will do.

Yet we must ever stand unshod in the presence of the Divine. We do well to turn aside to see, but let us not presumptuously come nearer than God permits. There are visions which require a distant view. We cannot afford vulgarly to push our heads into the branches

of the bush, and demand an inspection of the voice that speaks. To fail in due reverence in such matters is altogether to extinguish the light.

This is true also of many a human character, for even now the tabernacle of God is with men, and many a noble Christian is such because he is divinely possessed; notwithstanding, there may be some dead branches in the bush. There is nothing to indicate that this desert growth had been pruned of the last withered twig. Impiously to have approached the bush with his shears would have meant missing the glory altogether. How much of God we may see in the lives of others, if we do not come too near! Never mind the "buts" and the "ifs". The blades of your critical shears might clip a few dead branches, but even while you were clipping, the light would go out. Wherever you see and hear God, take off your shoes.

The same principle holds in respect to many of our trials in life. Often we are too full of questioning. We are like the friends of Job. We pride ourselves upon our philosophical penetration. We want to analyze every element of the trial. Job felt his troubles keenly. But they were redeemed from tragedy by the spiritual discernment which enabled him to see God in it all. Do not press your questions too far. Let the fire burn so long as God is there.

The same principle may be applied to the friendships of life. Here, too, God illumines the bush. Learn to keep your distance. Do not be unmindful of the proverbial truth that "familiarity breeds contempt". Do not ask your friend to disclose what he does not voluntarily reveal. Do not demand the right to open every door in your friend's life, for if you do, the glory will depart. He is an individual, a separate spiritual entity. He must live his life before God. Be you willing that he should do so. Remember every human soul must have an inner sanctuary, the veil of which no one has a right to pass, but God Himself.

And how emphatically true this is of the Church of Christ! Oh, how full of the glory of the Lord do we find the body of the redeemed. And yet so often in many of its individual members, who properly belong to it, and are a part of it, too-close inspection may reveal only a gnarled and prickly bush. It were better to stand at a reverent distance, and see the glory of God.

And what shall we say of the Word of God? How very human it is, and yet how incomparably divine! But you would come near, and discover the why of everything. You would submit everything to grammatical analysis. You would tear the lily to pieces in order to train your critical microscope upon every petal. But you cannot see a lily that way. You must not come too close. Look at it as a whole, and worship the God Who so clothes the grass of the field.

We mean to say the Bible must not be treated as other books. We say that not because we fear its destruction and injury: we fear only that those who ought to see it, and worship, may be disposed to tear it to pieces. You must not treat the Bible as other books. That were as wrong as for Moses to have treated this bush like other bushes. You must stand in the presence of God's Word unshod, or you will miss its message, its grandeur, and its glory.

But above all, we must so regard the Word of God incarnate. He is not to be examined by telescope or microscope. Thomas had never seen the God-man had he come near enough to Him to put his vulgar finger-

tips into the print of the nails. The only way to know Christ is to worship Him, and to obey Him. If you come with a critical passion to examine the incarnate Word, you are in danger of treating Him as He was treated by Pilate, by the high priest, and the soldiers. Rather let us hide our face and be afraid to look upon God, and the glory shall be ours.

### ROME STILL PERSECUTES

#### An Open Letter from Dr. J. B. Rowell

Honourable R. W. Bonner, Q.C., B.A., LL.B.,  
Attorney General,  
Parliament Buildings,  
Victoria, B.C.

Sir:

A news item, which appeared in this evening's *Victoria Daily Times*, is of vital interest to all citizens. This states:

"The B.C. Catholic Education Association has launched a new fight on 'the injustice of double taxation' on parochial schools.

"The group's plea for equal treatment with public schools will be carried to the provincial government before the September 15 session of the Legislature."

Is not the so-called "injustice of double taxation" offset by the proposed injustice of a suggested exemption from the responsibility of the maintenance of our national institution, the Public School?

Is not our Public School system a national institution, which must, of necessity, be supported by taxation? For any, whether few or many, to be exempted from such taxation, for any reason whatsoever, would this not impose the exempted taxation on the rest of the tax payers?

Surely, the Public School being limited to secular education is not to be interpreted as denying the liberty and privilege of religious instruction, but is an attempt to protect both, by keeping secular and religious in their respective spheres. Consequently, the intrusion of religious instruction on secular education should afford no excuse for evasion of responsibilities as dutiful citizens in maintaining our national institution, the Public School.

Is not the expression "double taxation" misleading? When appealing to the Government for relief, has it not in it a suggestion that the Government is responsible for some extra tax? Whereas, if any group refuses the Government provision for education, and, to carry out their own wishes, voluntarily imposes extra tax or charge upon their people, are they not responsible for such taxation?

#### A Vital Question

In my estimation, Sir, a vital question to be considered in connection with the Separate School question and the proposed appeal to the Government, is, What is the end in view on the part of the Roman Church making this request? and, What is their attitude toward other religious groups in countries where they have power to put their will into operation?

The end in view is that stated by their highest authority, and accepted by their Church as a whole, viz. *The Syllabus* of Pope Pius IX, which states:

"It is necessary even in the present day that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other forms of worship." (Art. 77).

### Persecution Up-to-Date

The attitude of the Roman Church toward minority groups has been enacted before the world in the past few weeks.

*TIME* Magazine for August 3, 1953, deals with the subject of Romish persecution of Protestants in Roman Catholic countries as something in practice at the present time. Under the caption "Catholics and tolerance" we read:

"One of the steadily seething arguments within the Roman Catholic Church is over the question of tolerance. Is the Spanish church right, for instance, in insisting on curtailing the freedom of Protestants for missionary work and public worship?" . . . *TIME* continues, "Last week the pot boiled up again for all to see. Spain's stiff-necked Archbishop of Seville, Cardinal Segura, had last year issued one of his pastoral letters protesting even the rudimentary privileges the Franco government gives to Protestantism."

#### - Top Expert on Ecclesiastical Law and Suppression of Protestantism

In Canada, no Roman Catholic child is exposed to ridicule or ostracism because of his faith. No priest is in physical danger because of his profession. Freedom is enjoyed without distinction of race, creed, or condition. This, however, does not obtain in Roman Catholic countries. Witness the cruel persecution in Spain, and the brutal murder of Protestant missionaries in South America within recent months.

*TIME* magazine, referring to Cardinal Segura's intolerance, continues:

"This had set up a raffle of objections from U.S. Roman Catholics . . . But one of Rome's top experts in ecclesiastical law, Alfredo Cardinal Ottaviani, had more recently made a speech backing up Segura's strong views on the suppression of Protestantism, and last week the *New York Times* reported that this had the complete approval of the Holy See."

#### Persecuting Laws Practised in Our Own Day

Some try to impress the people of our Western world with the idea that Roman Catholic laws of cruel intolerance towards Protestants belong to the past, or that they are no longer accepted by modern Catholics. But *TIME* magazine, published within the last few days, shows that, where Romanism dominates, persecution is practised.

It should be remembered that Cardinal Ottaviani is pro-secretary of the Vatican's Congregation of the Holy Office, which is declared to be "in charge of combatting heresy."

*TIME* quotes Cardinal Ottaviani, as reported in the *American Ecclesiastical Review*, where he said:

"Now if there is any certain and indisputable truth to be found among the general principles of public ecclesiastical law, it is the truth that the rulers in a state composed almost entirely of Catholics, and consequently and consistently governed by Catholics, have the duty to influence the legislation of that state in a Catholic sense . . ."

"The reason behind Ottaviani's view," says *TIME*, "is an old and deeply rutted road in Catholic polity . . . Any non-Catholic religion, it argues, is error. Therefore, a Catholic government of a predominantly Catholic country is morally bound to limit the freedom of such a religion." (*TIME*, August 3, 1953, pp. 50, 51).

This, Sir, is not a report of the Roman Church of the Dark Ages, but of the Roman Church up-to-date, as living up to her persecuting laws in Spain, and Italy, and in South America. This information was given to the

world in Associated Press reports from Vatican City. And this is the same Roman Church which is seeking, through her Parochial Schools, to gain control in Canada.

While, as Lovers of Freedom, we would not curtail the legitimate liberties of any; yet when the public ecclesiastical law of the Roman Church refuses any liberty whatsoever to those of other religious convictions and beliefs, we are obliged to be on watch to safeguard our national and personal interests.

Trusting you will give this information the serious consideration it merits,

I remain, Yours faithfully,

(Signed) J. B. ROWELL,

Pastor, Central Baptist Church, Victoria, B.C.

### THE POWER OF THE GOSPEL IN SWITZERLAND

SWITZERLAND is renowned as one of the most beautiful countries of the world, and each year it attracts thousands of tourists from the four corners of the earth to its holiday resorts. But the Swiss themselves surpass even their visitors in the fervour of their passionate admiration for the beauties of their mountains. No more patriotic people is to be found anywhere in Europe. Every visitor is received as an honoured guest, not only by the professionals whose personal interest is at stake in the tourist industry, but by the common man on the street. Swiss hospitality is not something specially concocted as a bait to lure foreign money but a natural quality of the heart of these remarkable people. Cleanliness is another of their national virtues. Their great cities are spotlessly clean, and not merely clean but spacious and airy, in contrast to so many of the old-world cities and to not a few of the crowded masses of fast growing centres in the new world. The shops of Basel, or Geneva, or Zurich vie with any on Fifth Avenue or on Bond Street, both in the quality of their goods and in their artistic display. And the sad truth compels us to add, in respect to their prices also.

The contrast between Switzerland and her war-torn neighbours brings home to the traveller the cost of war. It is like entering another world, as one crosses the frontier into this land of peace and plenty that was spared the fearful holocaust of two wars. This tiny nation was prepared to sell its freedom dearly, and it was little wonder that neighbouring dictators hesitated to provoke it. As we travelled about by train and by car, we noted that there was not a mountain pass but that was commanded by a gun emplacement where a few determined men could hold back an army. True to their age-long tradition of hospitality, the Swiss were not satisfied merely to profit by the battles their neighbours waged, they opened their doors to thousands upon thousands of refugees of all sorts who streamed into their country during the war and found there refuge, food, and human friendliness.

It is one of the chief glories of this little nation hemmed in among its protecting mountains that three hundred years ago it welcomed thousands of hapless Frenchmen who had been driven like beasts of prey from their fatherland for no other offense than daring to worship God according to their own conscience enlightened by the Word of God. The Huguenots who came as poor refugees, nonetheless brought with them great wealth. It was not in their purses but in their character, in their skill and knowledge, and in their fervent, sacrificial de-

votion to liberty, both religious and civil. The Swiss had waged an age-long struggle for freedom and self-government before the Reformation, but their acceptance of its master truths gave them a fresh impetus in the fight, and their generous hospitality in entertaining hapless martyrs to truth of the Gospel gave them new inspiration. It was to the same Huguenots refugees, in large measure, that is to be traced the present day economic prosperity of Switzerland. Their skill and character lent the breath of genius, reinforced by patient perseverance and guaranteed by high character that is one of the chief ingredients of Swiss watches, Swiss precision machines and Swiss textiles, which are famous the world over.

A people as happy and blessed as this people set in the centre of a continent still groaning from the wounds of war, might easily become proud and pharisaic. We saw little of such an odious tendency as this in our travels in Switzerland, even though we sometimes met Swiss who were not fully aware of the magnitude of the sufferings of neighbouring peoples. Yet we must confess, that in this nation so abundantly blessed by the goodness of God we found much worldliness and indifference to God and His Kingdom. We do not mean that wickedness is rampant, on the contrary an atmosphere of respectability and decency reigns everywhere except, perhaps in the tourists resorts where other manners have been imported by the foreign visitors. Notwithstanding, the visitor somehow gains the impression that the affairs of this world have the first place in the thoughts and minds of the vast majority of the people. We say this of the Swiss, though it is equally true of Canadians or Americans or English, only the contrast between the peace and prosperity of this little mountainous land and the wounds and woes of the lands near-by made us expect some more adequate recognition of the mercy of God in national and individual life.

Our purpose in going to Switzerland was to visit again the churches of the Evangelical Association with whom we had fellowship nineteen years ago. We were delighted to meet old friends again and to see how their work had been owned of God. Pastor Henri Weber of Court combines the qualities of an ideal pastor with that of a born pioneer. His home church is now housed in a fine building, and we had the privilege of addressing a good company of his people on a Friday night. Our audience was composed largely of men and women who would be ranked among the most skilled watch makers in the world. They have borne a testimony in word and in deed that has sounded throughout the whole of their region. Little companies that met in houses at the time of our first visit have since then grown into churches housed in their own buildings. The cause at Bienne was just in its infancy when we were there before, now, under the leadership of Pastor Waecker, there is a strong church that meets in a magnificent building. It was a special and peculiar joy to visit Tramelan because the pastor, W. H. Frey, is one of our own Seminary men, who took back home with him a Canadian wife. We found the liberty of the Spirit manifestly present in his crowded church as we preached to a company of several hundred persons. Three candidates were baptized and five others were received into the church on this Sunday. It was hard to tear ourselves away from this happy fellowship in church and home but the memory of it will long remain with us.

For some few years past these stronger, self-supporting Swiss churches have united to maintain a Gospel testimony in the great city of Geneva. A year ago they banded their resources together and as an act of faith invited another of our Seminary graduates, Mr. Guy Appéré, to undertake this difficult pioneer work. There is a small but strong nucleus of believers and several have come into the full assurance of faith, yet the cause faces many hindrances such as the lack of a suitable building. The chief obstacle, however, is also the chief evidence of the need of a sane, evangelical ministry in this beautiful and historic city of Calvin: It is the spirit of unbelief that reigns in the vast majority of the Protestant pulpits of the city. In the church of the Great Reformer and in those that still give outward respect to his name and work, all the great truths he taught are denied when they are not ridiculed.

Vagaries of all sorts flourish on the empty negations of unbelief and seeking souls have been led astray by their very search for spiritual food into some of the strange cults that have entered to fill the vacuum left by a denial of the Word of God. We do not venture to prophesy the future of this rude pioneer task that Brother Appéré had bravely and cheerfully taken upon himself, but we are assured that if any man can do it, it will be this noble young man whom we all loved and respected during his stay in Canada. Or rather, we would say with him, that no man is sufficient for this undertaking but that God has promised to give the increase to His own Word. We shall continue to remember in prayer Mr. Appéré and his fine young wife and baby, together with their small but devoted band of people.

The great city of Lyons is not in Switzerland, but because we went there from Geneva, we shall mention it here. Again we found a great door and effectual opened and an able young pastor at work. This is an old established church that has suffered much during and after the war, so that it is almost a pioneer work again. In spite of the discouragements that face this group and the difficulties through which they have come, we have a conviction that a great future awaits them. As we looked over the city from an eminence and thought of the million or so people there without the Gospel, we were reminded of the Apostle Paul; he was "ready to preach the Gospel to you that are at Rome also". Young men who are courageous enough, and strong enough in faith, to accept such a stirring challenge as this are truly in the genuine apostolic succession. Already the showers of blessing have fallen upon the near-by mission station at Villefranche and we pray that it may visit the church at Lyons also.

—W.S.W.

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## FOUR YOUNGER READERS

### A Lesson in Humility

Here is a story concerning the great and good General Washington, of the United States.

During the war of the American Revolution, the commander of a little squad of soldiers was superintending their operations as they were trying to raise a heavy piece of timber to the top of some military works, which they were engaged in repairing. It was hard work to get the timber up, and so the commander, who was a proud man and thought himself of great importance, kept calling out to them from time to time, "Push away, boys! There she goes! Heave ho!"

While this was going on, an officer on horseback, but not in military dress, rode by. He asked the commander why he did not take hold, and give the men a little help. He looked at the stranger in great astonishment, and then, with all the pride of an emperor, said:

"Sir, I would have you know that I am a corporal!"

"You are — are you?" replied the officer, "I was not aware of that," and taking off his hat, and making a low bow, said, "I ask your pardon, Mr. Corporal."

After this he got off his horse, and throwing aside his coat, he took hold and helped the men at their work till they got the timber into its place. By this time the perspiration stood in drops upon his forehead. He took out his handkerchief and wiped his brow. Then, turning to the commander, he said:—

"Mr. Corporal, when you have another such job on hand, and have not enough men to do it, send for your Commander-in-chief and I will come and help you again."

It was General Washington who did and said this. The corporal was thunderstruck! The great Washington, though honoured above all men in the country, was humble enough to put his hand and shoulder to the timber, that he might help the humblest of his soldiers, who were struggling for the defence of their country, to bear the burdens appointed to them.

Our Lord Jesus Christ, the King of glory and the Creator of the universe, humbled Himself and came down to earth to bear for us the burden of our sins. Let us thank Him for His love!

Story given in *The Light of the World*

## THE MAN WITH THE CONSECRATED CAR

He couldn't speak before a crowd;  
he couldn't teach a class  
But when he came to Sunday school,  
he brought the folks "enmass".

He couldn't sing to save his life;  
in public couldn't pray.  
But always his "jalopy", was just crammed  
on each Lord's Day.

And although he could not sing, nor teach,  
nor lead in prayer.  
He listened well, he had a smile, and he was  
always there

With all the others whom he brought who  
lived both near and far—  
And God's work prospered—for he had a  
consecrated car.

—Baptist Examiner.

# Bible School Lesson Outline

Vol. 17 Fourth Quarter Lesson 5 November 1, 1953

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

## GOD'S CALL TO SAMUEL

Lesson Text: 1 Samuel 3:1-21.

Golden Text: "And Samuel grew, and the Lord was with him and did let none of his words fall to the ground."  
—1 Samuel 3:19.

### I. Hearing the Word of the Lord: verses 1-14.

The little ones who belong to Christ have a ministry to perform for His dear sake. They may so live as to please Him in all that they do at school, at home or at play. The child Samuel served the Lord in serving His aged priest Eli in the tabernacle (1 Cor. 10:31; Col. 3:17).

That God should speak His message to Samuel was especially noteworthy in view of the fact that the direct word of God to men was rare in those days (Psa. 74:9; Amos 8:11). Israel's sins had separated the people from Jehovah, and God's voice was seldom heard during the dark period of the Judges (Judg. 4:4; 6:8). But a new era was now beginning.

The lamp of God was burning when the prophet received the Divine revelation (Psa. 119:18). There were no windows in the tabernacle of the congregation, so that its only illumination came from the golden candlestick or rather lampstand, which was before the veil in the holy place (Exod. 25:31-40; 27:20, 21), and the shekinah glory which shone in the holy of holies (Exod. 40:34). As the sun is the source of the world's natural light, so Christ is the Source of all spiritual illumination (John 1:9; 8:12; 1 Cor. 2:11).

We are not told exactly how the Lord spoke to Samuel, but it would seem that the lad heard the voice of God in human tones, as did the patriarchs (Gen. 3:8; Exod. 3:4; 20:1; Numb. 5:1). God's revelations to men are given quietly, simply and directly (1 Kings 19:11, 12).

Samuel's ready obedience to Eli showed that he was worthy to be entrusted with a mission from the Lord. He was quick to obey the Divine call (Gen. 22:1; Isa. 6:8; Acts 26:19; Rom. 1:15).

Eli had the privilege of explaining to Samuel that it was the Lord who had called. Parents and teachers are honoured with the responsibility of interpreting to the children the dealings of God in their young hearts. They may also teach the little ones to pray: Eli advised Samuel to answer the Lord by saying, "Speak, Lord; for thy servant heareth" (Psa. 85:8), and the precepts of the priest were seconded by his example, in that he, too, manifested the same attitude of humble obedience to God (verses 17, 18). The picture of Samuel at prayer teaches us that the child of God should ever keep his ears open to hear the word of the Lord.

God was about to intervene in the affairs of Israel in a startling manner (2 Kings 21:12; Jer. 19:3). As a token of His attitude toward sin, He would execute without fail the stern judgment which He had foretold would come upon the wicked sons of Eli (Numb. 15:30; Isa. 22:14; Ezek. 7:3-8; 18:30). Thus the matter would be established by two witnesses, Samuel and the man of God (1 Sam. 2:27-36).

### II. Proclaiming the Word of the Lord: verses 15-21.

The prophet was God's representative upon the earth, and as such, his mission was two-fold. It was his duty to enter the sanctuary and receive messages from the Lord, and then go forth among the people and announce what he had heard (Psa. 119:13; Ezek. 33:7; 1 Cor. 2:12, 13).

Samuel was reluctant to utter the sentence of judgment to the elderly priest, whom he revered, but faithfulness to the Lord demanded that he speak the truth (Acts 20:20, 27, 31). The servant of the Lord is frequently called upon to tell men of their sins (2 Sam. 12:7; Isa. 6:9-11; Ezek. 33:10-16), and to speak that which is unpleasant to the natural mind (Numb. 22:18, 20, 35; 23:12, 26; 24:13).

Eli's piety is shown in his willingness to hear the word of the Lord, even although the message came to him through the lips of a child (Isa. 11:6; 1 Tim. 4:12). The aged pro-

phet did not resent the fact that God had not spoken to him directly and personally. It takes courage to face the truth; many "hold down the truth in unrighteousness" (2 Chron. 18:11-17; Rom. 1:18).

When Eli heard the message he displayed meekness, humility and submission to the will of God (Job 1:21; 2:10; Psa. 39:9; Isa. 39:8). On the whole, Eli was a good man, but he incurred the displeasure of the Lord when he failed to restrain his sons from evil (1 Sam. 2:23-25).

God caused the ministry of the young Samuel to prosper (verses 19-21). Every word which he spoke fulfilled its purpose; not a message was delivered in vain (1 Sam. 9:6; Isa. 55:10, 11). His influence was wide-spread, and young as he was, he was recognized by all Israel as a prophet of the Lord. Because of his faithfulness at the very beginning of his ministry, Samuel was entrusted with further revelations from God (1 Sam. 2:26; Matt. 25:21). What an encouragement to boys and girls and young people to give themselves without reserve to the Lord to be used in His service, however and wherever He shall appoint.

### DAILY BIBLE READINGS

Oct. 26—God's Call to Abraham	Gen. 12:1-9
Oct. 27—God's Call to Moses	Exod. 3:1-12
Oct. 28—God's Call to Joshua	Josh. 1:1-9
Oct. 29—God's Call to Isaiah	Isa. 6
Oct. 30—God's Call to Jeremiah	Jer. 1:1-10
Oct. 31—God's Call to Matthew	Luke 5:27-35
Nov. 1—God's Call to Peter and Others	Matt. 4:18-25

### SUGGESTED HYMNS

Hushed was the evening hymn. The wise may bring their learning. Can a little child like me? Jesus bids us shine. When mothers of Salem. Jesus calls o'er the tumult.

### OUR GREAT HIGH PRIEST

Before the throne of God above  
I have a strong, a perfect plea;  
A great High Priest, whose Name is Love,  
Who ever lives and pleads for me.

My name is graven on His hands,  
My name is written on His heart;  
I know that while in heaven He stands  
No tongue can bid me thence depart.

When Satan tempts me to despair,  
And tells me of the guilt within  
Upward I look, and see Him there  
Who made an end of all my sin.

Because the sinless Saviour died  
My sinful soul is counted free;  
For God, the Just, is satisfied  
To look on Him and pardon me.

Behold Him there! the risen Lamb!  
My perfect, spotless Righteousness  
The great unchangeable I AM,  
The king of glory and of grace.

One with Himself, I cannot die,  
My soul is purchased by His blood;  
My soul is hid with Christ on high,  
With Christ, my Saviour and my God.

God, in the gospel of His Son,  
Makes His eternal counsels known  
'Tis here His richest mercy shines  
And truth is drawn in fairest lines.

### GOSPEL WITNESS PUBLICATIONS

"The Priest, the Woman, and the Confessional", by Father  
Chiniquy ..... \$1.00

"The Greatest Fight in the World", by C. H. Spurgeon,  
64 pages ..... 25

"Blakeney's Roman Catholic Doctrines Examined", 316 pages 1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 Canada

## Second Annual Convention of the Conservative (Regular) Baptist Association of Canada

In Jarvis Street Church, October 27 to 29

**T**HE definitive programme is published in this issue. Among the speakers from beyond the bounds of the Association will be Rev. George Crittenden, Rev. Homer G. Ritchie, and Rev. Wm. Fraser, all of Fort Worth, Texas.

### Rev. William Fraser

Mr. Fraser is well known to many of our people. He was associated with this Editor in Jarvis Street Church for ten years, and in the battle for the Book, from 1921 forward to 1928, he rendered as such valuable, and valiant, assistance that it would not be too much to say that, from the human point of view, without the great contribution that Mr. Fraser made to the conflict, there might have been no Jarvis Street Baptist Church as it is to-day. He has been more than twenty years in the Southland, and has developed into one of the really great preachers of the South. We heard him speak in Fort Worth once recently, and were thrilled by his great message, both the substance of it, and its delivery.

### Rev. Homer G. Ritchie

Rev. Homer G. Ritchie is Pastor of the First Baptist Church, Fort Worth, and is, therefore, the successor to the famous Dr. J. Frank Norris. Mr. Ritchie is a young man in his twenties. He has already proved himself to be a workman that needeth not to be ashamed. He is greatly beloved by the membership of the First Baptist Church; and during the first year of his pastorate, which year is just concluded, over thirteen hundred were added to the church, and its revenue was in excess of two hundred thousand dollars. We are sure our people will want to hear Mr. Ritchie, for the first time, as successor to Dr. Norris, and therefore for his own sake.

### Rev. George Crittenden

Rev. George Crittenden is a man apart. Converted under Dr. Norris' ministry something over twenty years ago, he has a marvellous story to tell of what the grace of God has done for him. He has built a large church from the ground up; has a group of important buildings, and the membership of his church is said to be about twenty-five hundred. In addition to his great church he has founded, and now supports, and directs, a large Children's Home. It was our privilege to visit the Church and the Children's Home. The Children's Home, we should say, is a children's paradise. He has a tract of about eleven and one-half acres of land, and in the summer time has an enormous outdoor congregation in his Sunday evening services. Great as these achievements are, and able and thrilling as are his messages for the truth that is in them, and the force of their delivery, in our view the outstanding characteristic of Brother Crittenden's ministry is the manifest accompaniment of the mighty power of the Holy Ghost. If ever a man was filled with the Holy Spirit, George Crittenden is.

The presence of these three stalwarts from the South

we are sure will add much to the services of the Convention.

### The Opening Evening Service

Not many weeks ago this Editor preached from a text contained in the record of Elijah's tremendous triumph on Mount Carmel. At the conclusion of the service we did not invite anybody to come forward; but we did say merely that if God had spoken, and any desired to register their determination to enter into covenant with Him, to pray to Him as did Elijah on Carmel, to answer by fire, and pray until the fire should fall, opportunity was afforded for them to say so. There was no singing, but spontaneously more than two hundred people came from the gallery and the ground floor, filling the aisles, and the space in front of the pulpit, and later went into Greenway Hall for confirmation of that covenant, in silent prayer.

It was really a tremendous night, of which we have not written before. But at every service since then there have been conversions; prayer meetings have increased in attendance, although they were always large, and the prayer meeting at six o'clock Sunday night, before the evening service, the leader informed us, had reached the one hundred mark.

### A Thrilling Experience

On a recent Sunday morning we had a thrilling experience. We had been told during the week, and at our meetings, of one of our Sunday School scholars only eleven years old, who had already been in the hands of the police four times. The Magistrate had warned him that should he appear again he would be sent to the reformatory. He seemed really to be a juvenile incorrigible. There was no Christian influence at home, but only a natural-parental concern for the boy's future. He was faithfully visited by his teacher, and by the Superintendent of his Department, and prayer without ceasing was made for his conversion. A week ago Sunday this boy came forward. And at the same time another boy, of the same age, came, whom we later learned was just about as incorrigible, although as yet he had not got into the hands of the police. Both these boys seemed that morning to be soundly converted. They were later visited in their homes, and of the first one we report that when the Superintendent of that Department called, he found this boy busy with his Bible. Talking with him, he said, "I don't know what it is, but I am different." Then touching his breast he said, "Something has happened inside."

This, we believe, is the kind of work the church of Christ should be doing. Inestimably better to be sure that these children should be safe in the arms of Jesus, rather than under arrest by the police.

We venture to ask our readers to remember these two boys. And they were not the only ones. One lady, who was in attendance at Jarvis Street Church when this

Editor became Pastor more than forty-three years ago, and who has scarcely missed a service, but who had never been baptized, came forward for baptism, and was baptized, and is now a member of the church.

We believe that when the power of the Holy Ghost is at work in a congregation, that is the very thing that should be expected. People who have long delayed obedience in many directions, will become obedient, and others, who have not been saved, will be converted.

#### One Whole Morning To Be Given to Prayer

Why have we told this story? For this reason: our beloved Associate, Rev. H. C. Slade, has urged us to speak on the same subject as a keynote address at the first evening service of the Convention. This we have consented to do. And following that night, the morning session of Wednesday will be given up exclusively to prayer. Too often on such occasions men are appointed to give addresses on prayer, and so much time is consumed *talking about prayer* that there is *no time left to pray*. The best way to learn to pray is to pray, just as the best way to learn how to swim is to swim. And because he knows so well how to conduct an extended prayer meeting, we have ventured to insist that Brother Slade should lead that meeting.

#### Jarvis Street Prayer Meetings

Our prayer meetings in Jarvis Street recently have lasted for over two hours, the time being spent in continuous prayer without even singing a hymn.

We ask, therefore, that all our friends will take this upon their hearts, and not wait until October 8, to pray, but to begin to pray now, that, above all things, the sessions of the coming Convention may be characterized by the unmistakable manifest presence and power of God, the Holy Ghost. There is no other way of getting God's work done than by being brought by grace into such relationship to Him that God can do His own work, and answer by fire.

### PROGRAMME

## SECOND ANNUAL CONVENTION

of the

### CONSERVATIVE (REGULAR) BAPTIST ASSOCIATION OF CANADA

Jarvis Street Baptist Church  
October 27-29

MONDAY, OCTOBER 26

10.00—Meeting of the Executive Board.

TUESDAY, OCTOBER 27

#### Morning

10.00—Registration.

10.45—Meeting for Prayer.

Led by Rev. Samuel Dempster.

#### Afternoon

2.00—Prayer and Praise.

Led by Pastor W. P. Bauman.

2.30—The Bible School.

Presiding: Rev. J. R. Boyd.

Speaker: Rev. Wm. Fraser.

The Relation of the Sunday School to the Church.

Speaker: Rev. Homer Ritchie.

How to Increase the Attendance at the Bible School.

Speaker: Rev. G. Crittenden.

The Supreme Purpose of the Sunday School.

Discussion.

#### Evening

7.30—Prayer and Praise Service.

Leader: Rev. G. B. Hicks.

8.00—Presiding: Rev. D. Macgregor.

Presidential Address: Dr. T. T. Shields.

"When God Answered by Fire".

WEDNESDAY, OCTOBER 28

#### Morning

9.30—Prayer Session.

Rev. H. C. Slade, presiding.

Message: Rev. B. R. Oatley-Willis.

#### Afternoon

2.00—Prayer and Praise.

Led by Rev. G. Olley.

#### Missions

2.30—Presiding: Rev. W. C. Tompkins.

Speaker: Rev. Yvon Hurtubise.

French Canadian Evangelization.

Speaker: Rev. W. S. Whitcombe.

Europe, a Strategic But Neglected Mission Field.

Speaker: Rev. John Knight.

Jamaica.

#### Evening

7.30—Prayer and Praise.

Leader: Rev. G. Adams.

8.00—Presiding: Dr. T. T. Shields.

Addresses: Rev. Wm. Fraser.

Rev. Homer Ritchie.

THURSDAY, OCTOBER 29

#### Morning

9.30—Prayer and Praise.

Led by: Rev. C. Rogers.

10.00—Presiding: Rev. D. Macgregor.

Presentation of Annual Report.

11.00—Rev. J. R. Boyd.

Enlarging our Borders.

#### Afternoon

2.00—Prayer and Praise.

Leader: Student-Pastor Reg. Brown.

#### Toronto Baptist Seminary

2.30—President: Dr. T. T. Shields, Presiding.

Introduction of New Students.

Testimony: Mr. Raymond J. Reed, Wales.

Addresses: Rev. George B. Fletcher, Virginia.

Dr. Robt. McCaul.

#### Evening

7.30—Prayer and Praise.

Led by Rev. James Cunningham.

8.00—Dr. T. T. Shields, Presiding.

Address: Rev. George Crittenden.