

# The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST  
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH

REV. T. T. SHIELDS, D.D.  
PASTOR AND EDITOR

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

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## BAPTISTS AND EDUCATION.

In the report of the Senate and Board of Governors of McMaster University, submitted to the Convention at St. Thomas, Oct. 19th, 1921, the following paragraph appears:

"The Board had hoped to place before the Convention for immediate action a definite financial objective of a million or a million and a half dollars for new buildings and increased endowment. Owing to the fact that it will take some time to complete the Forward Movement of 1919-1921, and to the difficulty of judging the duration of the present business depression, temporary as we hope, but affecting contributions large and small, the Board asks the Convention to leave to the judgment of the Board, in consultation with the Executive of the Convention, the exact time of the year for launching the campaign and the exact amount of the objective, whether the larger one mentioned above or a smaller one which circumstances may seem to render more advisable. The Board are anxious to launch the campaign as soon as conditions are favourable to success."

The Convention—and that means the churches of the Convention—may, therefore, expect that the Board of Governors "as soon as conditions are favourable to success" will launch a campaign to raise "a million or a million and a half dollars" for educational work. That would involve a great effort; for Ontario and Quebec Baptists have hitherto not dared to make their plans in terms of millions. We are not, however, objecting to the amount. Perhaps the time has come for us to venture upon greater enterprises. But the amount named would approximately be twice the amount raised by the Forward Movement to meet the need of our principal denominational obligations, including Education. When one object asks for twice as much as was given for the whole Forward Movement, which included our popular Mission interests, we feel sure the proposal will force a re-consideration of our whole educational policy.

This article is not written to obstruct. We believe a sound educational

policy is vital to our progress as a denomination. And if our educational institutions are well grounded; and if their work is being directed in a way that will serve the Denomination; and if it can clearly be shown that "a million or a million and a half dollars" are necessary to their proper equipment, we believe the churches of the Convention may be depended upon to do their utmost to meet their need.

### **The Present Educational Situation.**

We should like, therefore, to make some small contribution to a clear understanding of the present educational situation in the Denomination for the benefit of our own members, and of thousands of other Baptists who now read **The Gospel Witness** week by week.

As Canadian citizens, all taxpayers contribute to the maintenance of our state system of education, including public and high schools, and university. Of this system we are justly proud. The great majority of our national leaders in all departments of life, are the product of our state schools. Indeed, many of our denominational leaders who were trained in pre-McMaster days, are the product of Toronto University. We feel certain that no Canadian Baptist will esteem our splendid system of public education less because he esteems our denominational schools more.

### **Woodstock and Moulton Colleges.**

We all pay taxes for the up-keep of our public and high schools. As Baptists, in Ontario and Quebec, we voluntarily tax ourselves to keep up two Baptist secondary schools, Woodstock and Moulton Colleges. These two institutions are virtually residential high schools, they each do some work below the high-school standard, but both provide courses leading to matriculation.

The question arises, why do we, by the maintenance of these two schools, duplicate our high schools; and tax ourselves for their support over and above what we are compelled as citizens to pay for the public system?

### **Do They Do Baptist Work?**

In what respects are these schools superior to our high schools? Something may be said for the advantages of a residential school, especially for students of certain dispositions. But is that all? It may be assumed that in both these colleges a Christian view of life is presented. But is it the Baptist interpretation of New Testament Christianity which obtains? We believe that in Woodstock there is an understanding that students are to be treated as though it were an undenominational college. It is, of course, known that it is a Baptist institution; but we are not aware that the religious principles for which Baptists distinctively stand are taught the students as a body. Certainly the students are given to understand that the school will not interfere with their denominational predilections. We presume the same principle is observed at Moulton.

### **Why Educate Pedobaptists Under Cost?**

At Woodstock we understand the Pedobaptist students are never less than sixty per cent. of the total, and sometimes the percentage is higher. The percentage of Baptists at Moulton may be higher, but to be perfectly safe, it is almost certain that at least fifty per cent. of the students at both colleges are of Pedobaptist parentage. Thus we are educating the children of Pedobaptists,

with the tacit understanding that they shall leave our institutions as strongly Pedobaptist as they entered.

Some will tell us that from year to year conversions take place in Woodstock and Moulton. But probably quite as high a proportion of our young people who never go to either of these colleges are converted through the ordinary ministry of the home, the church, and the Sunday school.

### **The Cost of Woodstock and Moulton.**

But are these colleges self-supporting? Woodstock for the year 1920-21 reported a deficit of \$10,518.87 (including \$4,989.13 for repairs). For the year 1919-20, a deficit of \$4,025.43, or \$14,544.30 in two years. Moulton in 1920-21 showed a deficit of \$1,646.73 and in 1919-20 a deficit of \$3,651.89, or a total for the two years of \$5,298.62; or a total deficit for the two institutions in two years of \$19,842.92. In the same period the contributions from the Churches and Sunday Schools of the Convention for the Christian Education Fund amounted in 1919-20 to \$13,261.11 and in 1920-21, \$15,485.44, or a total of \$28,746.55. Thus about sixty-five per cent. of the income from the Churches and Sunday Schools for the last two years was required to cover the deficits of Woodstock and Moulton Colleges.

There can be only one possible justification of this expenditure of money given by our Baptist Churches, and that is, that these institutions are doing such a spiritual work as cannot be done by the public and high schools; and that that spiritual work is consistent with the witness of Baptist Churches. It may be a generous act to educate the children of Pedobaptists while giving them an undertaking that we will not influence them toward our views; but we submit that Pedobaptists and not Baptists should be asked to pay the deficits thus incurred,—especially as thousands of Baptist parents in our churches who contribute to the Budget and thus to these colleges, cannot afford to send their own children to either institution.

### **What About McMaster University?**

The same principle applies, in part, to McMaster University. McMaster has two distinct departments, Arts, and Theology. The Arts department is a duplication of the work of the state university. Again we must pay for a work which is already being done in the State University by funds to which, by taxation, we have already paid. Why should we pay twice? There can be only one sufficient reason why we should, and that is, that a university under our own control can subserve the Denomination, and further our witness to the truth as we are given to see it, as no state-controlled university could possibly do. Is McMaster University in its Arts department—(we are not now speaking of Theology)—thus serving the Denomination? It may be doing great good—so is the State University; but is it doing a distinctively Baptist work, giving a distinctively Baptist witness? If it is, let us have the proof of it. Where are the Baptist lawyers, doctors, teachers, engineers, chemists and what not, (we are not now speaking of preachers) who, being products of McMaster University, stand squarely and uncompromisingly for the historic Baptist position? We have no doubt there are many McMaster graduates who are members of Baptist churches, as there are many members of Baptist churches who are graduates of universities not Baptist. The question is, Is McMaster University, as a university, training men and women to stand for the principles

which Baptists distinctively hold? It is not enough that it shall produce scholars; or that it shall produce men and women of sound character. Purely secular institutions can proudly boast of both such products. Is McMaster sending back to our Baptist churches, in callings other than the Ministry, men and women who strengthen the churches in their witness to the distinctive Baptist interpretation of Christianity? Let everyone who reads these lines answer the question by considering how far his own church, and other churches of his acquaintance, are strengthened in their distinctively Baptist witness by the presence in their memberships of graduates of McMaster University.

### **Denominational Principles in the University.**

If anyone objects that a university cannot carry denominational principles into its regular courses, e.g.—languages, literature, history, science, philosophy, economics; and if the objection is valid, the argument for a separate, independent, denominational university is gone: and the appeal for a million or more dollars to support it can have no weight with thoughtful minds. If, on the other hand, our principles are principles of truth, they have a direct relation to truth in all realms; and may, and ought, to influence the teaching of any subject by one who holds and is held by those principles. Herein, we believe, is an unanswerable argument for a separate, independent Baptist University; and the force of the appeal to those holding our principles to support an institution which lives and moves and has its being in those principles of truth for which we stand, should find its only limitation in the utmost ability of Baptists to respond. It must, however, be established that McMaster University is the potential mother of real Baptists, the prolific progenitor of vital and vigorous Baptist principles, to justify its appeal for a million, or a million and a half of Baptist dollars.

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## **The Jarvis Street Pulpit**

### **CAN WE KNOW WE ARE SAVED?**

**A Sermon by the Pastor.**

Preached in Jarvis Street Church, Sunday Evening, Sept. 3rd, 1922.

(Stenographically reported.)

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II. Timothy, 1:12.

**O**F all the interests of life, religion is the most important. It is either everything, or it is nothing. So important is it, that everything should be subordinated to its claims; or else, it is so unimportant that it should be subordinate to all other interests in life. Religion is another name for the consciousness of God—for the consciousness of relation to another life. Whoever is conscious that this life is not all; but that it issues in eternity; and that it bears some relation to its divine Author—however that consciousness may be expressed—is a religious man. And if religion is so important; if it be true that this life is but a preparation for a larger, fuller life beyond; then there ought to be some way whereby we may become certain of our relationship to God, and to the interests of the future.

And that is the purpose, I take it, of this Book of revelation. It is an unfolding of God's eternal purpose of grace. Prophecies are multiplied; and their fulfilment is long delayed; in order that we may be assured that God does not change His mind. There is no truth of the New Testament, which is not foreshadowed in the Old: there is no promise of the New Testament, which is not germinally contained in the word of the Old. This Book is given to us to show that redemption is not an afterthought; it is not some hastily conceived plan, whereby the devil's surprise attack may be nullified, and its work undone. It is rather the unfolding of God's purpose, concerning the sons of men, for whom Jesus died. I venture to say that the Old Testament, when read in the light of the New, is just as full of the Cross as the New Testament. The promise of His cleansing blood runs all through the Book, and binds all the parts of this Bible together, making it in very truth the word of God, which liveth and abideth forever.

This is a text which we often quote: it is an expression of the experience of one who has put the promise of God to the test, and who declares, that he is absolutely sure respecting the relationship of his soul to God; and of the issues of the future. And I ask you prayerfully to examine this word with me this evening, in the hope that God's children may be more firmly established in their faith; and in the further hope that some, who as yet have seen "men as trees, walking," may receive a second touch from the Saviour of men, and see "all men clearly." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

I. **Paul's confidence rested in a clear knowledge of the Person and work of our Lord Jesus Christ.** Paul does not say anything about his faith here. He rather delights to magnify the Object of his faith. We are accustomed to endeavour to analyze our faith; to resolve it into its elements; carefully to examine its constituents. And then we say, "I am afraid my faith is very weak. I wish I had a stronger faith; then I should be surer of my salvation." And thus we make a saviour of our faith. And if our faith be strong, then we have a strong Saviour; and if our faith be weak, the Saviour is correspondingly weak.

But true faith never magnifies itself. True faith looks away from itself to another. True faith magnifies its object; and they are perhaps the mightiest believers, who are scarcely conscious of faith at all. You cannot take out your sight and examine it. No oculist in the world can subject it to analysis; and the only way by which your sight may be tested is by the clearness with which it apprehends the objects before it.

It was said of Abraham that he was strong in faith. But how do we know that he "was strong in faith"? Because his faith "gave glory to God." And Paul's faith apprehended a Saviour who was so great, so mighty, so surely the outshining of God Himself; in Whom "the fulness of the Godhead bodily" did so surely dwell, that Paul did not stop to examine his faith. He did not say, "I know I am a great believer." He did not say, "I am a great believer in prayer." Faith and prayer were but means to an end. But he did say—turning our thought to God Himself—"I know whom I have believed. I know Him." And that is true faith which magnifies Jesus Christ.

Instead, therefore, of examining Paul's faith, let us try to discover the elements of that spiritual knowledge upon which his faith was grounded. "I know whom I have believed." Tell us then, thou mighty Apostle, what you know about Him, and why you trust Him?

If you examine the context, he will tell you. It is as though he said: "One thing I know about Him is, that He called me 'with an holy calling.' The one

thing I know is, that He sought after me; that He laid His hand upon me; that He spoke irresistibly to me by His Spirit; He constrained me to come to His feet. I have been called; I did not come of myself; I did not invite myself to the gospel feast; I did not presume to come knocking at Heaven's door, saying, 'Lord, Lord, open unto me,' of myself. I came rather with the invitation He gave me. Because He called me, I knew He wanted me; I then responded because I wanted Him. That is why I came—because I was invited."

That is the foundation of faith. "How shall they believe in him of whom they have not heard?" How is it possible to believe in Jesus if we do not know Who He is? If we do not know anything of His desires toward us? His plans for us? If He be but an Infinite Spirit somewhere yonder, beyond the veil of sense, in the great unknown, how can I trust Him? But if out of the unknown He comes to me in the Person of Christ, and calls me by His grace, and tells me that God loves me, and wants me to be His; then there is a foundation upon which my faith may rest. "He called me; that is why I know Him," said Paul.

Another element in his knowledge of Christ was this: That he had offered to him a salvation, which was not of works. "Who called us with an holy calling, not according to our works." In other words, Paul said, "I know whom I have believed, because He told me that He came not to call the righteous, but sinners to repentance. There was a time when I thought I was righteous; there was a time when I boasted that I was 'touching the righteousness which is of the law, blameless'—until He rendered me my account; until He showed me how hopelessly bankrupt my soul was; that there was not an element in the law which I had not in spirit transgressed. Then I discovered that I was a poor, lost sinner; and then I learned that salvation was not according to my works, but according to him own purpose and grace."

One cannot unwaveringly believe until he really comes clearly to apprehend that salvation is of grace. Faith is indigenous to the soil of grace. Salvation is expressly said to be "of faith that it might be by grace; to the end the promise might be sure to all the seed." No one can ever have an abiding assurance of acceptance with God, until he apprehends the great truth that salvation is the gift of God's sovereign grace, "not according to our works." All history is against the presumption of believing one's self to be saved if salvation is according to our works. Call the roll of the noblest men and women the world has ever seen, whose lives are recorded in the Bible, or out of the Bible. Find me the story of a single human life which can bear close examination, without disclosing some stain upon its pages. Therefore, if I must be saved according to my works, then either God is not holy, or I must be the one solitary exception in all human history; for nobody else did ever attain to perfect righteousness; and what never has been done, there is no hope of my accomplishing. I dare not say that I am saved, whatever the test of my life may be; whatever may be the consciousness of my moral strength, if the requirements of God's holy law are to be met by my own efforts.

Moreover, observation, as well as history, forbids the presumption of our saying we are saved while we have no other ground of confidence than our own works. Do you know anybody who should not be a little bit better? Is there anybody in all the circle of your acquaintance, in whose character there is not some defect? There is not a man or a woman whom you know, who would dare to say, on the ground of what he or she is, "I know that I have nothing to fear in the future. I have no fear of the judgment seat of Christ."

And as to experience, I drive you back on your own spiritual consciousness. Whatever your duties in life may be, there is not a man or woman here, if you

will be honest, who will not be compelled to acknowledge, "Sir, if God be holy, there is no assurance that I shall come in peace into His presence, if I have to depend upon my own works." Oh, no! It was when Paul got away from the law that he left that proud boast behind him; rather, it was when he learned the spiritual character of the law and its requirements, that he was constrained to say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Then he had a place to stand upon; and writing to Timothy he glories in the salvation which is the result of a divine call, "not according to our works, but according to his own purpose and grace."

Now, we shall not find rest until we see that truth; but when we do, when we conceive of the interests of the future being secured by the merit of Another—and not upon the ground of our own; when we see that salvation from its beginning to its end, and in all its fulness, is the gift of His sovereign grace—an act of God—then we are beginning to feel the rock beneath our feet; and we can say, "I know Him; I know Him. He called me; He gives me eternal life."

But there is another great word here. I wish I could share with you my own joy in it. I confess that I revel in the truth that **my salvation was a long time preparing**. I like to remember that all these wonderful things of the New Testament are simply the unfolding of something which God had in His mind before He made the worlds.

Paul, how do you know you are saved? Who is it you are trusting as a Saviour? He answers: "I know Him Who called me; Who saved me, not according to my own works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Paul had come to see that long before he thought of God, God had thought of him; long before he had any knowledge of his own need, God had fully prepared for him; and that the gospel was just simply the drawing of the veil, and the unfolding of God's purpose. And Paul said, "Now I know Him. I have come to the gospel feast; and I have discovered that the table was specially laid for me. I discovered that there was a place at the table for me; that God's eternal purpose of redemption in Christ, took account of me; and made preparation for every requirement of my soul. There is nothing I need, that is not in Christ. "I know Whom I have believed"—not what I believed; not mere subscription—intellectual subscription to a statement of truth—but vital union with the incarnate God. I know **Him**." That is what Paul said. Do you know Him? Is that your salvation? Have you seen Him?

Did you ever go to dinner when you were not expected? I have occasionally—not very often—but, forgetting the date, I have gone on the wrong day. Sometimes, you know, people are good enough to make elaborate preparation for the preacher, and are correspondingly embarrassed if he arrives unexpectedly.

I remember my father telling a story of a man in the Old Country inviting him to dinner. When the day came he was unable to go for some reason. The man lived in the country—a sort of country gentleman or farmer, I believe. When later he met the minister he said: "Well, Mr. Shields, we were very much disappointed when you did not come to dinner the other day; we had twenty pounds of beef ready for you." I do not know that he missed the beef; but I suppose it rather reassured him when he contemplated going there again. At all events he was assured there would be ample preparation. It is most comfortable to know you are expected; it is a fine thing to know that somebody has anticipated your coming; and to have people waiting at the door for you, to say, "We are glad you have come. We had begun to be a little anxious. Now we are

happy, for we are all ready." And when you step inside, you feel you are at home. There is no mistake. Everything is ready for your coming.

I think that is how Paul felt. He came up to the king's palace; and as he crossed the threshold, and got into the Father's house, he discovered the fatted calf was prepared; the best shoes; the ring; and everything was in readiness for him. And he said in his heart: "I know I am welcome. I know Whom I have believed. I know him."

Well, that is a gospel worth preaching, isn't it? "Come, for all things are now ready" There is nothing for you to do; no preparation to make!

"No preparation can I make;  
My best resolves, I only break;  
O save me for Thine own name's sake;  
And take me as I am."

That was the ground of Paul's confidence—that the great God had taken him just as he was.

But I must hasten. His assurance was grounded in the knowledge, I have said, of what he knew Jesus Christ to be. He knew Him, because He had called him; He had saved him, not according to his works, but according to His eternal purpose. And all this he was assured of, **because of Christ's work in his behalf.**

Now mark this: "Which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Paul says that, before the foundation of the world, all this was settled; it was all arranged; all completely planned. Just as the Lord put the sun in the heavens to rule by day, and the moon to rule by night; just as He laid up in His storehouses, in the bowels of the earth, the coal, the minerals, and other elements which we make use of; as He stored the very atmosphere with electrical energy, even providing an ethereal medium to flash our thoughts around the world; just as he furnished this material world for man's habitation—and when He had furnished it, said, "Let us make man in our image, after our likeness"—so in the spiritual realm, by the provisions of His eternal covenant, He made preparation for the redemption of a sinful race, long before the sinner knew anything about it. And in due time it was "manifested"; God took us into His confidence by the appearing of Jesus Christ; He came out of the unknown, in order that He might declare God's purpose of grace; and by His coming He "abolished death." Think of it! Up to that time death had crossed the path of every man; and that was the end, except as God, by His Spirit, gave to His own a consciousness of the future, enabling them, even in that dim, distant past, to say, "I know that my Redeemer liveth." But still there was no clear view of the future; no exact knowledge of what God's plan was in relation to the future life, which lies beyond death. But when Jesus came, He abolished death; He rendered death powerless; rendered him inactive; He extracted the sting from the monster; He harnessed him to His own purposes, and made death the servant of His will. And Himself breaking the bands of death, He came forth a Conqueror from the grave, and in defiance of all the powers of darkness, leading captivity captive, He carried redeemed human nature up into the presence of God as a pledge of what He would do in the days to come. He brought life—life—life—and nobody ever really knew before what life was,—He brought "life and immortality to light through the gospel"! So clear is the revelation that this same Paul said, "I will stay if I must; but to depart, and to be with Christ, is



far better. I would rather be yonder because I have seen through the veil; and I know what the future has in store." Look at this preacher. There he is preaching the gospel, while they sneer at him, and buffet him. He has all kinds of hardships to endure, because he will not take up with their new notions, or with their old ones; but will rather abide by the truth of the gospel revealed in Christ. But he says, "I am not ashamed. I do not care what they say, or what they do. I know Whom I have believed. My feet are set in the path which leads to eternal glory; and I am perfectly indifferent to what men may say. I will go on in this confidence; I will trust wholly in my sovereign Saviour."

Can you say it—"I know whom I have believed"?

And now I must speak this further word: I often wish I could get to heaven so that I could have plenty of time to preach. We cannot find time enough here. This infinite word is so full! Paul's confidence, then, is in the Saviour Whom he has believed; and he says: "I am persuaded that he is able to keep that which I have committed unto him." What did you say, Paul? "I have committed something to Him. I have just given something into His keeping. And what I know of Him assures me that He will keep that which I have committed unto Him against that day." You committed something to him? "I know Whom I have believed." I thought it was all in faith; I thought it was just believing; but you now give us another word. You say you have believed Him; and on the ground of your belief, you "committed" something to Him.

But that is always true, is it not? If we really believe in the Lord Jesus we shall commit something to Him. And Paul says, "I have committed something to Him, and I know that He will keep it."

If we can only understand what that committal involved, we shall learn Paul's secret completely. It may be there is some man here who has come into this house without salvation to-night; and as I have been preaching, you have said, "Well, I believe all that, sir." You believe all that? Then commit yourself to the One Whom you believe! Let us consider what that committal involves.

Paul ceased to depend upon himself—that is one thing. I think that great principle is involved in that pregnant saying of the Master's, "He that loseth his life for my sake shall find it"—he who just lets his life go; lets himself go; who commits himself, in the very act he will find himself.

I remember a beautiful home, which I was privileged to visit in old London a number of times, when preaching at Spurgeon's Tabernacle. There was a family of girls. The youngest was called Clare. A very bright little soul she was; and Clare and I got to be very fast friends. Nearly every Sunday she used to come to me, and invite me home to dinner, from the morning service. "Are you coming home with us to-day?" she would say. And I went on several occasions. But one Sunday morning Clare was not there. Her father and mother and the other children came; and they said, "You are to come home with us to-day"; and I went. They lived in a beautiful suburban home. There was a long walk up to the house; and a flight of broad steps down from the door; and the hall-way went right through to a fine garden at the back. And as we were coming up the walk, little Clare was just coming in from the garden; and she could see right through the hall-way and down the steps, and she saw us coming. She began to run; and I was just part way up the steps when she reached the top; and, calling me by name, she said, "Catch me, I am coming." And she simply jumped, like a flying fairy. I put out my arms, and I caught her. She committed herself to me. She saw me coming, and just said, "Catch me, I am coming." And with perfect abandon, she ran and jumped, for with a child's confidence she knew I would catch and hold her.

Oh, when the soul sees Jesus; when he sees His grace, His power, the soul cries, "Take me, I am coming," and just leaps into the arms of redeeming grace! Committed unto him—and nobody else—nobody else! "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." Not that which I have asked Him to help me to keep; or asked somebody else to keep; but which I have committed unto Him—to Jesus only!

Is that our hope of salvation?—not the church, not baptism—important as they are in their place; not even an intellectual apprehension of the truth, though that too has its place, and a very important place; but committed unto Him—unto Him alone. And he said, "I am persuaded that he is able to keep that which I have committed unto him against that day."

I have gone into some hotels where I have seen among the directions hanging on the bedroom door, in large type, "Notice to Guests: The management will not be responsible for valuables that are not committed to its care." Then you are informed that there is a fire-proof and burglar-proof vault below; and that if you have any jewels, or any large amount of money, you can take it down to the clerk, and get a receipt; and he will lock it up and take care of it for you. You can commit it to them, and they will keep it for you until the morning. I have never had enough money with me to make it worth while to avail myself of this privilege; and as I do not carry jewels, and nobody would ever steal my watch, I have really never put the thing to the proof. But the principle is this—that anything committed to their care, they will take charge of, and become responsible for.

Our Lord Jesus is not responsible for the salvation of any soul that has not been committed to His care; but He assumes full responsibility for the eternal salvation of every soul that is committed to Him. "For ye are dead, and your life is hid with Christ in God." "And I am persuaded," said he, "that he will keep that which I have committed unto him against that day." That day of all days—until all the temptations of life are passed; until all the battles of life have been successfully, victoriously fought; until all the burdens of life have been honorably borne; until all possible dangers of life are behind us: He will keep it against that day when He shall come, to be glorified in His saints; and to be admired in all them that believe.

I trust that many of us love Him now: I trust many of us admire Him now. But how shall we praise and adore Him when the conflict is over; when the end of the day shall come; when all enemies shall have been put under His feet and ours; when these poor, sinful souls, forgiven, healed, washed, sanctified, redeemed, "not having spot, or wrinkle, or any such thing;" are presented to the Father, and we shall find ourselves, at last, "without fault"—not among faulty men; not even when measured by the most exalted standards of righteousness, the world has ever set up; nor even "without fault," before the angels—but better, and still more glorious than that, "without fault, before the throne of God." How shall we praise Him for salvation then? Then our adoring hearts will cry, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

## THE MISSION OF THE GOSPEL WITNESS.

The first issue of The Gospel Witness appeared May 20th last. This is No. 19. The paper was first published to meet the need of the Jarvis Street congregation, and was issued as a venture of faith. Its cost for printing and mailing is about five cents a copy. The enterprise has grown until now the paper is sent weekly to a very large number in all parts of the Convention, as well as to many beyond the seas. God has blessed the testimony of the paper to many; and hitherto He has supplied funds for carrying on the work. While some contributions have come from outside, most of the money for this venture has come from our own members.

We are now sending The Witness, however, on a still wider mission. We believe the time has come to face certain opportunities for service courageously. The article on our educational work appearing in this number will be followed by others between now and the Convention in October, in which we shall endeavour to call the attention of our churches to certain matters which call loudly for consideration. The paper is now circulating to the number of about four thousand per week, and is touching every part of our Convention constituency.

It has occurred to us that there may be pastors who feel with us that there is a work for The Witness to do for our Denomination. If so, perhaps they would be willing to see a few of their people who would make some contribution to The Witness fund. Will you do it at once? We have undertaken this work in the confidence that the Lord will carry us through as He has so often done before. At all our prayer meetings earnest prayer is offered that God will raise up friends for The Witness, and we are sure He will. We shall appreciate the help of any of our pastors in this important venture.

We believe also that there are many laymen who share our conviction that it is about time to nail our colors to the mast as Baptists, or else take them down altogether; and who would be willing to help us in our endeavour to point out to our people the present Baptist opportunity. We venture to inform any such that this is an expensive venture, and we need much money to carry it through. Any contribution from one dollar, or five dollars, to five hundred, or even more will be welcomed. Make it as large as you can. Our appeal to our members during the summer brought in nearly a thousand dollars; but we need about another thousand more to carry out our plan of addressing the whole Convention constituency weekly for the next five or six weeks. Send contributions either to the Secretary or the Pastor at the church office.

One other word. The Witness goes weekly to many who are "the Lord's remembrancers;" and among them are some to whom The Witness is sent that they may the more intelligently pray for our work in Jarvis Street, and from whom we expect no money because they have none to give. We depend upon your help most of all. God is teaching us in Jarvis Street that all things are possible to him that believeth. We therefore ask the great company of intercessors to whom this will come to spread this appeal before the Lord and join us in praying that God will supply the funds necessary to the carrying out of our Witness programme for the next five or six weeks.

We need hardly add that all money contributed for The Witness is used exclusively for The Witness, and not a cent is used for the general work of the church.

## ANNOUNCEMENTS.

**Sunday evening.** The Pastor will exchange pulpits Sunday evening with his brother, Rev. E. E. Shields, of Immanuel Church, Brantford.

**Change of Meeting.** Beginning the first week in October our Monday and Wednesday, prayer meeting will be changed to Tuesday and Thursday, respectively. This was decided by vote of the Church some weeks ago.

**McMaster University Opening Chapel Service.** The Opening Chapel Service of McMaster University will be held on Tuesday, September 26th, at 2.30 p.m.

All the friends of the University are cordially invited to attend this interesting function.

Attention is also called to the fact that the Autumn Convocation will be held on Friday, October 6th, at 8 p.m. Will not all who are interested in McMaster and her work reserve that evening? Fuller announcement will be made next week.

**The Branch.** Mr. W. H. Blackaller will be the special speaker at the Branch Rally Day service (Sunday afternoon), and Mr. W. J. Hutchinson will speak at the evening service.

**The Jarvis Street School.** Rally Day in the Sunday School. Special programme. Everybody invited. Rev. F. C. Elliott will speak.

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### JARVIS STREET CHURCH DIRECTORY:

**T. T. SHIELDS, Pastor, 72 Lowther Avenue. Tel., Hill. 563.**

**A. W. RECORD, Treasurer, 41 Victor Avenue. Tel., Ger. 5273.**

**VIOLET STOAKLEY, Church Clerk and Office Secretary. Tel., M. 5670.**

**WILLIAM FRASER, Pastor's Secretary, 64 St. Alban's Street. Tel., N. 5714.**

**C. LEONARD PENNEY, Director of Music, 36 Earls court Ave. Tel., Ken. 7086W.**

**W. J. HUTCHINSON, S. S. Superintendent, 295 George Street. Tel., M. 3321.**

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### The Church Calendar

For the week beginning Sunday, September 24th, 1922.

#### SUNDAY

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

10.30—Communion Service.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—Rev. E. E. Shields will preach.

**MONDAY, WEDNESDAY and SATURDAY—8.00—Prayer Service.**

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00;

Evangelistic Service, conducted by Mr. W. J. Hutchinson, 7.00;

Thursday, 8.00, Prayer Meeting.