

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

T. T. SHIELDS

PASTOR AND EDITOR

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

TORONTO, AUGUST 23rd, 1923.

No. 15

The Jarvis Street Pulpit

THE RELATION OF BAPTISM TO THE LORD'S SUPPER.

A Sermon by the Pastor.

in Jarvis Street Church, Toronto, Sunday evening, August 12th, 1923.
(Stenographically reported.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, I am with you alway, even unto the end of the world. Amen."—Matthew 28: 20.

to speak for a very few minutes this evening on the relation of the ordinances which the Lord has enjoined upon His Church. Is there not a significance in the fact that there are but two, that He swept away ceremonialism of the old dispensation and gathered up the teaching of the gospel, in two simple but comprehensive illustrations, the ordinance of Baptism and the ordinance of the Supper? Would remind you, first of all, of the significance of their symbolism. You are familiar with the picture which you have witnessed this evening. It is expressly declared to be a symbol of the burial and resurrection of Christ: "Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What you have witnessed this evening. It is a symbolic representation of the heart of the Gospel; for in that striking summary of gospel truth with which Paul prefaces his great treatise on the resurrection in the fifteenth chapter of I Corinthians, he says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures." That is the gospel—the crucifixion and resurrection of Christ. This great truth is the heart of the Christian revelation, and summarized it pictorially in the ordinance of baptism. That is what it means: it is God's way for the believer to confess to all the world his

identification with Christ on the cross, in the grave, and in the new resurrection life. I am not going to argue this evening the question of value of preserving that symbolism. If only we can rid our minds of his preconceived notions, if we can come to the simplicity of the New Testament we shall see how fitting, how wholly appropriate immersion is.

In the next place you have the ordinance of the Supper—the broken bread and the outpoured wine, representative of the broken body of the Lord Christ, and the shed blood of the Lamb of God. And do you see, dear friend, this great central truth is wrapped up in both these ordinances, as though Himself would lay special emphasis upon that great central truth of the gospel? The death of Christ, the resurrection of Christ—these are the matters concerning which the Church is to bear witness “till He come,” whereas the ordinance of baptism symbolizes our union with Christ in death and resurrection, the ordinance of the Supper symbolizes our continual participation in His life. In the one case you have the figure of life drawn from Christ, born out of the grave of the Lord Jesus into a new life; “born again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” But in the ordinance of the Supper you proclaim to all the world that the life which was given from Christ can be sustained only by Christ. And as we are born out of the grave of Christ, so we are to live in abiding communion with Him, feeding upon Him continually—His body the food of the soul, His blood the drink of the soul. The ordinance of the Lord’s Supper, therefore, symbolizes our union with Christ, and our abiding fellowship with Him.

That, I know, is a commonplace, and some of you will be inclined to ask why we make so much of these ordinances. I confess that I am frequently rebuked in my own spirit that I make so little of them. In view of the fact that the Lord Jesus Himself was baptized, that He gave His disciples commandment that they should disciple all nations, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” that He Himself instituted the ordinance of the Supper and strictly enjoined it upon His followers that they should do this until He should come, then I think we are failing in our duty and living far below our privilege if we do not lay upon these ordinances the same emphasis upon these ordinances that our Lord Himself did. Therefore, I want to bring this truth to you this evening, with a prayer in my heart that the Spirit of God may lay it upon the heart and conscience of every believer here, that you may consider before God your duty to Him in relation to these matters.

Let me now say a word or two about the order of these ordinances. Baptism comes first in order in its institution. “Jesus made and baptized more disciples than John.” The disciples of Jesus professed their discipleship by being baptized; and He enjoined this upon the Church, that we should disciple the nations, baptizing them. And then you will find as you turn to the chapter concerning which I spoke two weeks ago, containing Peter’s sermon on Pentecost, the apostolic interpretation of the great commandment. When Jesus said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” what did he mean? What did the apostles understand Him to mean? Our answer, hear Peter on the day of Pentecost. “Men and brethren, what shall we do? . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children . . . and to all that are afar off, even as many as the Lord our God shall call. . . .”

that gladly received his word were baptized: and the same day added unto them about three thousand souls." And these having seen, what did they do? "They continued stedfastly in the apostles' fellowship, and in breaking of bread, and in prayers." First of repentance; then they believed; and then they were baptized. They went themselves to school to the apostles; and continued in their teaching, also in the observance of the Supper, "in the breaking of bread, and in baptism." Baptism came first, and the Lord's Supper came afterwards. If you glance at its symbolic teaching you will find that this is their order. I have already anticipated this point by reminding you that it presents life derived from Christ, and the other, life sustained by Christ, the birth from the grave into newness of life; then the heavenly Fountain opened for the refreshment of the new-born spirit. We see by the order of their institution, the order of their observance, who certainly were best qualified to interpret the Master's injunction, that the doctrinal teaching of the ordinances, baptism should precede the Supper.

I now offer a few observations about what is frequently styled the restricted Communion. I do not know how many people have seen and have said, "I believe with you in a great many things; but I do not believe in your practice of what is called close Communion." I venture to explain our position in respect to that matter. In the first place, we do not intend to imply any superiority on the part of those who have been baptized. We do not believe that baptism has anything to do with the salvation of the soul; but that baptism has its proper place in the life of one who is saved. And it is our testimony continually, it has been our testimony historically, that when baptism is applied to one who is not born entirely out of place and contrary to the teaching of Scripture. So we will see clearly that whatever else it may mean, this practice of restricted Communion does not reflect upon the genuineness of the Christianity of those who are unbaptized. I will show you in a moment that it is not of witness, and witness only, to the authority of the Word of God. We do not believe that people are saved by baptism, nor do we for a moment believe that people are unsaved because they have not been baptized. We believe that baptism has its place as an act of confession, as an act of obedience to the Word of God. Let me point out to you that it has been the universal practice of all evangelical churches—I think I may go farther than that and say it has been the practice of every church that bears the Christian name, even in the Roman Catholic Church, to place baptism before the Lord's Supper. You cannot read the New Testament and find a single instance of Christ not openly confessed his discipleship in God's way, coming into the fellowship of believers, and observing the ordinance of the Supper. The Baptist church recognizes that; the Methodist church recognizes that; the Presbyterian church recognizes that; the Congregational church recognizes that; these bodies who observe the ordinances of Baptism and the Supper agree that it is the teaching of Scripture that baptism precedes the Supper. Even the Roman Catholic Church would be in agreement with the evangelical interpretation so far as this one matter is concerned.

Let me make this clear to you. It is our conviction that there are no prerequisites to New Testament baptism: One is, the subject of baptism is a true believer. The requirement that we should believe on the Lord Jesus Christ excludes infants. And I dare to say, at the risk of offending—I do not offend you if I could help it—but I dare to say that infant baptism

years ago. He said, "I would like to ask you a question. We have in church two sections of the church—the high church, and the church. Now," he said, "the high church people are strict communionists; understand you take the same position." I replied, "Supposing some were to come to you and say, Sir, I want to observe the ordinance of the Supper, but I have never been baptized in any form. What would you say?" "Why," he said, "I should certainly tell him that he ought to be baptized." I asked, "Why?" "Because," he said, "that is the teaching of Scripture—that is the practice of the church all down through the centuries so far as we know." I said, "Would you insist upon that—that baptism should precede the Lord's Supper?" "I certainly would." I said, "Supposing you believed that immersion of the believer and nothing else was baptism. What then?" "Oh," he said, "is that the way you put it?" I said, "Yes. That is how we put it." I took hands, and said, "You occupy absolutely the only logical position: you must take your position precisely." I said, "Of course. If we do not, we are guilty of two things: either we invite people to reverse what we believe to be the scriptural order; or we certify to the validity of a baptism in which we do not believe." Now, why do we do this? Simply that we may maintain our witness to the truth of the New Testament. We pass no judgment upon anybody; but we say as for ourselves we believe in the finality and the authority of the New Testament in these matters, and we are going to hold it to the letter. Does it matter? Well, if I had time to trace the history of infant baptism, historically, and its influence upon the Christian Church; or if I could show you what it means to depart from the simplicity of the New Testament in respect to the ordinance of the Supper, regarding it as an ordinance for believers only, for those who are partakers of the Lord's Supper—Christ—if I had time to show you how departure from that has led to the sacrifice of the mass and all the abominations of Rome and of the whole papal system; or if I could show you the importance of holding fast to the simplicity of the New Testament. That is what this church stands for. We do not police our tables; we do not tell people they must not come to the table. We tell them plainly that there are two ordinances; that Baptism is first, and the Lord's Supper afterwards; and that only the immersion of the believer is valid. And when we have done that, our responsibility ends. We have our testimony. It is for you to decide what you are going to do after that. But we do not invite, because we cannot invite those whom we believe have not been baptized without a repudiation of the very principles in which we believe and profess.

Now I must add this word to any who are unconverted: Are you not glad that the way of salvation is so simple? As these dear children of God went down into the water and came up again, could you not see yourself upon the cross in the Person of Jesus, until the last farthing of your iniquity was paid, and He bowed His head and gave up the ghost, when He said, "It is finished"? Do you not see that it was you who went down into the grave with Jesus, you were buried with Him; and when on the third day He came up and no man dared again to put hands upon Him, it was you, and, who came out of prison, with everything paid? "There is therefore no condemnation to them which are in Christ Jesus." Are you not glad that the Lord gave a simple ordinance like this, so that you can tell the whole world what has happened, that you are one with Christ in death, and burial, and resurrection?

This world is a disappointing place. But there is one table that is always set for the hungry soul. Are you not glad that in the Father's house there

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (per cost) per year. If any of the Lord's stewards who read this have received blessing, shall be grateful for any thank-offering you may be able to send to The Witness Fund at (time); and especially for your prayers that the message of The Witness may be used by Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of names of ministers at home and missionaries abroad.

EDITORIAL

CHRIST IN THE BIBLE

When we approach the Bible as being instinct with the personality and deity of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the towers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea; and in the patriarchs' tents, in the voice of angels, we have seen the Word which was in the beginning with God. In the tabernacle of wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness, mighty to save. We have seen Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Nazareth near to Bethlehem, we have heard His whispered promise of the coming of the Lamb. Where, indeed, have we not found Him? Is there a path untrodden by His feet? Is there a valley which has not echoed His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young gazelle; he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice. My beloved spake, and said unto me, Arise, my love, my fair one, and come away. For, lo, the winter is past, the spring is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the rill runneth forth her green figs, and the vines with the tender grape give a smell. Arise, my love, my fair one, and come away." And we have followed through historical wildernesses, and biographical mountain solitudes, through genealogical deserts, only to find that the wilderness and the solitude are made glad for Him; and in His presence the desert rejoices as blossoms as the rose. In psalmist's melodies; in words of transcendent beauty; in pregnant type, and glowing symbol; in wheels that are dreadful; in visions of fire; in seraphic visions of enraptured spirits of prophets, priests, and angels, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave, being declared to be the Son of God with power; according to the spirit of holiness, by the resurrection of the dead, and with perfect knowledge of both worlds, He has joined us on the Emmaus road; where with burning hearts we have heard Him, beginning with Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

Therefore by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own solemn assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction that the Bible is the Word of God that liveth and abideth for ever!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

is bread enough and to spare, and that you can come and take that bread
symbol of His precious body, and feed your hungry soul upon it—not that
bread means anything, but that the spiritual reality behind it means so
And you take the cup and drink of the wine, which is His precious blood.
you come to understand what the writer to the Hebrews meant when he
“Now the God of peace, that brought again from the dead our Lord Jesus
great Shepherd of the sheep, through the blood of the everlasting covenant,
make you perfect in every good work to do his will, working in you that
is wellpleasing in his sight, through Jesus Christ; to whom be glory for
and ever. Amen.” Trust in the Lord Jesus; believe in Him; and then read
the Book, and say, “I am a believer. I am saved by grace. I will not do
what my father did, or what my mother did, or what my minister has
me; I will come to God’s Book, and I will do what the Bible tells me to do.
And if you do that, you will be buried with Christ as these sixteen re-
believers were to-night. And then you will come to the Lord’s table, and
will delight to do it often, and thus show the Lord’s death till He come.”

This is not a sermon but a simple talk on an important matter; and
will wait for a little while after the Communion service, I will preach
in the open air. Let us pray.

THE PESSIMIST FIREFLY.

A pessimist firefly sat on a weed
In the dark of a moonless night;
With folded wings drooped over
his breast,
He moped and he moaned for light.
“There is nothing but weeds on
the earth,” said he,
“and there isn’t a star overhead.
And the best I can do in a world
like this
is to sit on this weed and die!
Yes, all that I need
is to sit on this weed,
Just sit on this weed and die!

“There is naught but this m-
able swamp beneath,
And there isn’t a star overh-
“Then be your own star! the
your own star!”
An optimist firefly said.
“If you’ll leap from your weed,
will open your wings
And bravely will fly afar,
You will find you’ll shine like
star yourself,
You will be yourself a star;
And the thing you need
is to leap from your weed
And be yourself a star.”

Then the pessimist firefly leaped from his weed
And floated far and free;
And he found that he shone like a star himself,
Like a living star was he;
And the optimist firefly followed and said:
“Why sit on a weed and groan?
For the firefly, friend, who uses his wings
Has plenty of light of his own;—
He has plenty of light
For the darkest night,
He has plenty of light of his own.”

—Anonym
(From The Watchman-Examiner, N.Y.)

THE VALUE OF AN AVERAGE MAN

It seems to be natural to most people to desire positions of prominence. We are attracted by men of unusual character, and of extraordinary ability. And yet, the majority of people are common, ordinary, folk. Abraham was an unusual character. He could never be overlooked; wherever he went he would be sure to attract attention. He was a founder of a new race—the father of all those who believe. Jacob, too, was a man who could never be lost in a crowd. He had his peculiarities. There were qualities in him which it would be difficult to defend on ethical grounds; but in spite of his defects he was a great man. He and his twelve sons have exerted a tremendous influence upon human history. But what sort of a man was Isaac? As we read this question, what great achievements occur to your mind? We know that he was a child of promise; that there was something supernatural about his birth. And yet, it would appear that he was a very quiet soul. He fought no battles and, indeed, made very little stir in life. But he was an important link between the great Abraham and the strangely complicated character of Jacob. There is a verse of Scripture which suggests a key to the interpretation of Isaac's history: "And Isaac digged again the well of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." It would appear that Isaac did no new thing. He was content quietly to walk in the footsteps of his father, and to do over again the good things which others had done. He did not even look for a new name; but called the wells reopened by the names by which his father had called them.

What would the world do without its Isaacs? But especially in spiritual matters are the Isaacs needed. The world is full of men who are endeavoring to dig new wells. They boast that they do not draw water out of wells which others have digged. The difficulty with many such, however, is that their creations are not wells at all: they are cisterns—"broken cisterns—that hold no water." What the Church of Christ needs to-day is a generation of Isaacs who will reopen the old wells. The Philistines have always been digging, but in the last generation they have been especially industrious filling up the earth the ancient wells of salvation. He is a courageous man who will dig himself out of the old wells, to leading people back to the old Bible and to the old texts, and to the old doctrines and promises of the Book of God; indeed, be a good thing to revive the old names by which the religious experiences of our fathers were called: such words as "repentance," "conversion," "justification," "sanctification," "faith," "grace"—these names are good enough for our fathers. Let us, like Isaac, get back to the eternal spirit and ask for the old paths and walk therein. Not until God opens His eyes shall we know the value to the Church of Christ and to the world at large of the man or woman who is willing, like Isaac, to spend his or her life doing the same good deeds, and speaking the same good words as those living the same simple life, which characterized the generations who digged the wells of faith.

But even Isaac was not allowed to have all his own way. Even he diggers have their troubles. And we are told that when Isaac "digged another well, and found there a well of springing water," the herdmen of the Philistines strove with Isaac's herdmen, and he called the name of the well Esek, because the men strove with him. And then we are told he digged a second well, and found there a well of springing water, and he called the name of it Sitnah. But then he digged another well; and for that they strove not: and he called the name of the well Rehoboth (room); and he said, "For now the Lord hath made room for me, and we shall be fruitful in the land." Quiet and meek as Isaac was, he was very persistent; and he found room at last because he "digged another well." Many people fail for want of digging another well. This is true religion: "If at first you don't succeed, try—try again." Keep on at your digging until you find room. Let us keep to our task cleaning out old wells, digging them out, and over again; and the time will come when the Lord will make room for us, and we shall have some measure of contentment and rest in the Christian life.

STANDING UPON ITS OWN MERITS

Baptists have always been individualists. They have conceived it to be the function of the Gospel to re-generate the individual and thus to set him in right relation to his fellows. There is a decided tendency in all walks of life in our day to suppress the individual and to magnify the crowd. In the quarters it is considered a slow and all but hopeless undertaking to attempt the betterment of society by the salvation of the individual; hence the preference for so-called social service.

Baptist individualism, moreover, has expressed itself in the independence of the local church. In times past Baptists have objected to an ecclesiasticism which would override the will of the local church. This, too, in some quarters is considered to be a thing of the past. Co-operation between individual Christians is an absolute necessity. The Gospel has a social ministry to exercise, and nothing should be allowed to interfere at any time with that perfect ministry which is essential to an experience of the Spirit's ministry. Baptist churches need jealously to guard their independence.

There is a story in the Old Testament of a certain man who had been crowned king, who was so modest as to hide among the staff. Kings cannot be hidden; someone will discover and recognize a kingly spirit, and bring them out into the light. So also every worthy cause will, by virtue of its own greatness, win friends for itself. But in our day there are many religious leaders who seem to fear to stand upon their own merits, not, however, from modesty, but apparently from a knowledge of their own unpopularity hide themselves among the staff of worthier causes.

In the story of Abraham and Lot, the phrase several times occurs "Lot went with him." Lot seemed to need the greater force of Abraham's character to bear him along, and on the single occasion when Lot made choice for himself and journeyed alone, he moved toward ruin. In the United States and in Canada the denominational budget plan has been made to exercise the ministry of an Abraham, and carry with it many Lots who might better have been left to journey alone.

We believe in what is called in our own Convention, "Christian Education," that is to say, we believe in the education of the whole man under Christian auspices; but we believe Christian Education ought to be strong enough to stand upon its own feet, and in these days when every educational institution needs to be carefully watched and guarded, it will serve as a kind of insurance so to relate our educational institutions to the churches, that they will be compelled to behave themselves in order to live.

The Jarvis St. Church at its last Annual Meeting re-arranged its mission list and put Christian Education on a special list, for which offerings may be taken on their merit. We believe the day is not far distant when many churches will adopt the same plan, so that members will give only to causes which command their whole-hearted confidence.

For the same reason, and at the same time, Jarvis St. Church decided to discontinue its contributions to Western Missions, as such. We believe there is a part of the country that needs the Gospel more than our great North; but we have the profoundest conviction that Brandon College is a hindrance to Evangelical progress in the West, and Jarvis St. Church is resolved that not one penny of its money shall go to the support of Modernist forces such as have been retained for many years on the staff of Brandon College.

We shall have more to say in the future of the new President of the college. It is enough at the moment to say that had as things have been in Brandon in the past, under the Principalship of such an avowed Modernist, sweet conditions are likely to be worse rather than better. In view of the unsatisfactory condition of things in Brandon, and the policy of hush-hush by Western Baptist officials, Jarvis St. now sends its contributions to Western missions direct to British Columbia, where our churches unquestionably stand true to the faith. We are confident that the time has come when the churches need to put more conscience into their giving, and refuse to give financial aid to missions and educational funds which may be used for Modernist propaganda.

OLD FAITH AND HIS RIVALS.

By the late Rev. T. T. Shields (the Pastor's Father).

This article is reprinted at the request of many who wanted copies when the supply was exhausted.

Old Faith, the Armorer, worked away in his smithy, and was justly famed for the armor he made. The wondrous shields never failed to quench fiery darts of the enemy. His swords were never known to break or bend in conflict. His breastplate of righteousness might be dimmed for a moment by the breath of slander, but it soon shone out bright again when brought forth His people's "righteousness as the light, and their judgment as noon-day." With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been record of a soldier of the cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith." Old Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the furnace of love, and then hammered out his armor with the hammer of conviction on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organized competition. A new company was started. They called it the "Take-Nothing-For-Granted" Company; the manufacture of spiritual armor by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called "modern thought."

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, "higher criticism," they called it. Then it passed through a sieve of Rationalism, and all the big miraculous lumps which they could not pound small and which would not go through the rationalistic sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer, "scientific investigation," which was worked by vast wheels of evolution thousands of years in diameter. They were so high that they were dreaded.

But all their machinery failed to make any plates fit for armor. Do what they would, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out of the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterized the armor of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower-work; but the handles came apart in conflict, while the swords were shattered at the first blow. They attempted to make a shield, declaring it a piece of obsolete armor, belonging to a former dogmatic age.

ingineer Reason summoned the firm together to consider the situation. Machinery was perfect. Modern thought could not be wrong. The fact that metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could expect was strong presumption.

Fortunately for the company's verdict, Old Faith was still working and making as good armor as ever from the same metal. The warriors of the past in this divine panoply were gaining splendid victories as of yore. As they fought they sang, "This is the victory that overcometh the world, the flesh, and the devil."

TWO INTERESTING LETTERS.

On Friday, the 17th, we had a telephone conversation with the Editor and Manager of The Canadian Baptist, asking for advertising rates that we might use in an advertisement of The Gospel Witness. The Editor quoted the rates, and we were preparing copy for the advertisement when the following letter came to hand:

August 17th, 1923.

Dr. Shields,
Toronto, Ont.

Dear Bro.:—
Referring to our phone conversation of this afternoon regarding The Gospel Witness advertising.

Since talking with you I have searched our files and I find no case where any paper—religious or otherwise—has been advertised in The Canadian Baptist. There seems to have been an understanding, if not a regulation, that the advertising of other journals would not be allowed through this paper.

So, much as I might like to have your purchase of space, I find I must obey the rule and policy and so I am unable to accept it. In a former time my Board of Management is to meet and I am inclined to think that this is one of the matters we might consider for there is the possibility that other papers may want to take advantage of our advantages and circulation to press their claims upon certain sections of the population.

Yours sincerely,
(Signed) L. F. KIPP,
Manager.

letter we replied:—

August 20th, 1923.

Lewis F. Kipp, B.A.,
Editor and Manager, The Canadian Baptist,
33 Church St., Toronto.

Brother Kipp:

I am in receipt of your letter of the 17th inst., and regret very much that you feel you are unable to accept an advertisement of The Gospel Witness for The Canadian Baptist.

I note that you say you have searched your files; and because no paper—religious or otherwise—has been advertised in The Canadian Baptist, you conclude that it was an "understanding" that other journals should not be advertised. As the circulation of The Canadian Baptist is so limited it is just possible that no such advertisement was ever offered The Canadian Baptist.

It may save you the trouble of consulting your Board of Management by saying that I have no desire whatever to press the matter. I understand your letter perfectly. We shall take advertising in the secular press, and this, I dare say, will be just as effective. I may add that I know of no other paper on the American Continent that takes the stand you do.

Sincerely yours,
(Signed) T. T. SHIELDS.

CHURCH NEWS AND ANNOUNCEMENTS.

LAST LORD'S DAY.

Last Sunday was another great day in Jarvis Street. Large congregations attended all the services, in the evening the church being practically full. Two were baptized at the evening service. The open-air service was attended by a great crowd; and some who carefully observed informed us that the service could be heard even in the homes of people some distance from the church, and that many were listening on verandahs and round about.

DEATH OF MRS. E. E. SHIELDS.

Jarvis Street Church was saddened on Sunday morning, August 19, by news of the death of Mrs. Shields, wife of Rev. E. E. Shields of Branford. Mr. Shields, who is a brother of the Pastor, has ministered often to us in the things of God, on which occasions Mrs. Shields has been with us, and endeavored herself to all whom she met. The heartfelt sympathy of the entire congregation goes out to Mr. Shields and his little daughter in this hour of trial.

OUR BOYS AND GIRLS.

Those not in the habit of attending Sunday School may not know that we have after the usual session, a Young Preachers' class among the boys and a missionary class among the girls. Drop in some Sunday afternoon and listen as these children explain the Way of salvation, and hear them talk with God—really talk with God. These boys and girls are not afraid to preach to grown-ups, for they have had an experience with God, and have a story to tell.

AROUND THE FIRE-PLACE.

In the country during the Winter season, people sometimes have visitors who explain that they just came in for "a bit of a warm-up." Many souls are finding their way into our prayer services, having heard that the spiritual fire-place is always burning; and have left with a glow of heavenlies upon their faces. Come in Tuesday, Thursday, or Saturday evening and have "a bit of a warm-up."

JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.
George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.
Violet Stoakley, Church Clerk and Office Secretary. Tel. M. 5670.
W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 5670.
C. Leonard Penny, Director of Music, 1139 St. Clair Avenue W. Tel. Ken. 1234.
William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1234.

The Church Calendar

Sunday. For the week beginning Sunday, Aug. 26th, 1923.
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. The Pastor will preach.
Tuesday, Thursday, Saturday—8 o'clock—Prayer Meeting, followed by open-air service, Tuesday and Thursday, 9 o'clock.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 10.00—Evangelistic Service, 7.00—Rev. W. L. McKay.
Wednesday: 8 o'clock—Prayer Meeting.