

The Gospel Witness

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T. T. SHIELDS, *Pastor and Editor.*

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

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The Jarvis Street Pulpit

"HOW JESUS CHRIST SAVES."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 12th, 1924.
(Stenographically reported)

"But after that the kindness and love of God our Saviour toward man appeared,
"Not by works of righteousness which we have done, but according to his mercy
he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
"Which he shed on us abundantly through Jesus Christ our Saviour;
"That being justified by his grace, we should be made heirs according to the hope
of eternal life."—Titus 3: 4-7.



CAREFUL study of the New Testament will disclose the fact that the New Testament writers were supremely concerned about one matter,—that was the relationship of the soul to God. Out of that, of course, flowed many obligations; but they ever recognized the principle of the Master's teaching, that the first and great commandment concerned our relationship to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself."

Here the Apostle once again states, in simple language, how men are saved. Over and over again throughout the New Testament that theme is discussed, and we are told how the sinner may come into right relationship to God. That, my friends, is the supreme business of the church, and of every Christian minister.

I.

Now, how does Jesus Christ save? This text answers: "Not by works of righteousness which we have done by the washing of regeneration, and renewing of the Holy Ghost." That is how He saves,—that is to say, SALVATION IS BASED, NOT UPON HUMAN MERIT, BUT UPON DIVINE MERCY. We are not saved because we deserve to be saved, but because there is forgiveness with Him, because of the truth,

"Plenteous grace with Thee is found,
Grace to cover all my sins."

Our Lord Jesus Christ is not a merchant who sells salvation for a price. People are busy trying to accumulate a store of merit wherewith to purchase the favour of God. That is the philosophy of nearly every heathen religion,—man trying to make himself worthy in God's sight, hoping to obtain salvation by works of righteousness which he may do. I remind you, my friends, this text declares that that is beyond the realm of possibility. We cannot obtain salvation on the ground of human merit. For what if it were possible from this hour to keep the commandments of God? What do we mean by righteousness? Apart from the Gospel's standard, the most perfect standard we have is in the Decalogue; in the Ten Commandments we have the summary of the whole moral law. That is what God requires of us,—to love Him, to love our neighbour; and the Ten Commandments relate to that two-fold duty,—our relationship to God, and our relationship to our fellow.

What if, from this hour, negatively, we were able to refrain from all manner of wrong doing, not only in word and deed, but in thought? What if it were possible, on the other side, positively, to do that which the moral law requires, and to fail in no particular in the discharge of our whole duty? What, in a word, if it were possible for us from this hour to write the record of a perfect day in God's book for every day that we shall live from now until He shall call us hence? What then, what of the deficit of the past? What of the years which the locust hath eaten? What of the wrong doing of yesterday? Do you not see, dear friend, that human effort can never reach back to yesterday? It can never balance the books of the past. We can never accumulate a surplus of merit over and above the obligations of to-day, to pay on the deficits of our yesterdays.

I was in a store one day talking to the grocer. It was a little grocery store. And a woman came in and held a whispered conversation with him, and in a few moments went out again, evidently very much displeased. I remarked to him, "Apparently you did not please your visitor." "No," he said, "she was an old customer, too; and I am sorry to have to deny her request. But she came to me asking for credit, and I asked her, 'Is your husband out of work?' and she said, 'No.'" He knew that she worked also, and he said, "Are you out of work?" and she said, "No." "Then the two of you together are working at full time and are producing the maximum of your earning power?" She said, "Yes." Then he said, "My good woman, if you cannot pay your way day by day when you are earning all that you have any hope of earning, what possibility would there be of your overtaking old scores?" And he added, "I advised her to endeavour to live within her income."

Now, my friends, that is a simple illustration, but if you and I were able from this moment to discharge our utmost obligation to God; never to fail in a single particular from now until the day of our death, our yesterdays are a record of debts unpaid, duties undone, sins innumerable committed, all written down in God's book. How is it possible that any one of us should ever be able to purchase salvation by works of righteousness which we may do? My Master is not a merchant who sells, but He is an infinitely wealthy King who gives.

A little girl was passing a beautiful garden one day. She was poor; but she was very fond of flowers, and she saw over the wall, or through the railing, a young lady moving among the flowers. This little girl conceived the idea that she would like to have some of those beautiful flowers; and she had a few pennies. So she pushed her way into the garden amongst the roses and made her way up to the young lady who was moving about among those perfect

blooms. She held out her few pennies, and said, "If you please, would you sell me some flowers?" The young lady said to the little girl, "Why do you want the flowers?" "Oh," said the little girl, "I love them so. I have not got much, but I would just love to have some of those flowers to take home to my mother, and I thought perhaps you would sell me a few. This is all I have got." The young lady said, "These are my father's flowers and he grows them for his own delight, and for the satisfaction of his family, but he will not sell any." The little girl's countenance fell. She said, "I am so sorry. I thought I would like to have some." The lady said, "He does not sell his flowers, but I know he would be glad to give you some"; and she cut the finest roses she could find and filled the hands of that longing girl.

And we, forsooth, come to the Lord of all the universe before Whom angels bow, Whose treasures are inexhaustible, to Whom belongeth the cattle upon a thousand hills, and all the earth and the fulness thereof; and we bring our little pennies, or the filthy rags of our own righteousness, the poor effort of our hands, and we say, "Please give me salvation. I have prayed, and I have repented; I have read my Bible; I have tried to reform my life; I have corrected as many habits as I could; I have tried to cleanse my heart within, and my life without; and now I come with these works of righteousness. Please give me salvation." And my Master says, "My Father never sells, but He gives away"—He is the Father of light, from Whom cometh every good and every perfect gift. "Not by works of righteousness which we have done, but according to his mercy he saved us." That is to say, salvation is provided for the impotent, for those who cannot work; it is provided for the bankrupt, for those who have nothing to pay; it is provided for those who are absolutely friendless, for those who have no one to recommend their cause. The divine scheme of redemption is based upon pity, mercy, grace,—abounding to the chief of sinners. That is how we are saved;—by the free gift of God's love, by the kindness and love and pity of God our Saviour.

"Not by works of righteousness which we have done, but according to his mercy he saved us." There is nothing more difficult than that,—to get people to accept mercy. How strange it is that human pride is too often a stumbling block. If I were to tell you that salvation was to be had at the price of human penance, you would get up at six o'clock in the morning; you would attend mass, you would do anything in the world to obtain it. The whole system of Roman Catholicism is based upon the human desire to obtain salvation without an acknowledgment of moral and spiritual bankruptcy. It is easy to get a man to adopt a religion that promises salvation without the surrender of his pride, without the surrender of his will, without an acknowledgment that he is utterly, hopelessly bankrupt before God. But, my friends, the salvation that is in Christ is based upon the assumption that men have nothing to pay. It is for paupers, it is for sinners,—the worst, the weakest of sinners; no one else has any chance. If you think you have enough money; if you think you can pay your way, you will discover by and by that "they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever)." That is the basis of salvation,—mercy, divine mercy, not human merit.

II.

Then, this word further: SALVATION CONSISTS, NOT IN REFORMATION, BUT IN REGENERATION. Do you know what regeneration means? I read it to you this

evening: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Salvation is not wholly objective. Christ did something for us on the cross. He paid our debts. He did something for us; but salvation provides a way whereby God can do something in us, not objectively merely, but subjectively. By "the washing of regeneration," the saved soul is touched by the finger of God. He becomes the subject of the regenerating power of the Holy Ghost; and those "who were dead in trespasses and sins," are quickened together with Christ. That is the meaning of this ordinance to-night: "For if we have been planted together in the likeness of his death—in acknowledgment of the fact that we died in Christ, that judgment was passed upon the old life at the Cross, that there we were put to death; and that the old life was buried in the sepulchre with Jesus, and that we are risen with Him to walk in newness of life,—if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Now what is salvation? It consists in a right relationship to God. The question for every one of us to ask, my friends, is not what are the terms of admission to a particular church, not how must I live in order to be esteemed a Christian among men. The great question is this, What change must take place in me in order to make me so acceptable to God that He will be willing to have me live with Him? That is the great question. There are some people who are perfectly righteous as far as their outward life is concerned, but I should not want to live with them. Someone else might, but they are not my sort. Their personalities are not agreeable to me. Divine grace makes us love everyone, but some people we get along with better meeting them two or three times a week than if we lived under the same roof with them. But we are all peculiar, and we have to find our affinities so that we can live together happily. It is a great privilege to have separate homes, for we may have many dear friends, with whom we could not live agreeably. Would you like to attempt to live with someone who could interpret your thoughts, no matter what your countenance might be? Would you like to live with someone who could understand your thoughts afar off; someone whose gaze had a sort of X-ray quality, who could penetrate the heart and mind, and tell you in an instant all that you were thinking? I am afraid relationships based upon those terms would likely be strained to most people. Don't you think so? You guard your speech, you guard your acts; but sometimes you may entertain thoughts that you would not want other people to know. Now remember, if we are to dwell with God it is not enough that our outward lives should be righteous, that our character and conduct should be circumspect; we must be so changed within that God Himself will find pleasure in us.

"Well," you say, "if that is salvation, I am afraid I shall have to have a radical change; there will have to be a change at the root." No doubt you will, my friends, and let no one think by church membership, or baptism, or any ordinance, that he can make himself well pleasing to God. Here is the remedy: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"; God Himself must make us over again new creatures in Christ begotten again "by the Word of God, which liveth and abideth forever." So that, germinally, the very likeness, the image of God, is planted within us; that by God's good grace at last we may be conformed to the image and likeness of His Son; that when we get to glory the Lord Himself will look upon those who once were poor sinners, and the Bridegroom will say, "Thou art all fair, my love; there

is no spot in thee." He will present us "faultless before the presence of his glory with exceeding joy."

Did you ever see a young man and woman walk into church the first time after the honeymoon? Did you ever see a young man introduce his wife to his friends, when it was all very new? You hear him say, "Mr. So and So, this is my wife." See how he stands up, how proud! No millionaire in the world was ever more proud. "My wife!" And she is just as proud as he is, as she says, "My husband";—it is a new word. They had said it over and over a million times before they said it aloud, but now at last, "This is my wife!", "This is my husband!" But do you know that that is but a figure of that holy relationship into which the believer is brought by grace? For some day, the Lord of glory will present us "faultless before the presence of his glory with exceeding joy," before the assembled universe. May I reverently say He will say, "This is my bride"; and in that day there will be no spot upon us. But only a very real salvation can make that possible. How foolish men are to think that by washing the outside of the cup and the platter they can be saved: by renewing of the Holy Spirit only can we be made fit for the presence of God.

III.

Had I time, that would be just the introduction, but I must make this plain,—THAT SALVATION IS CONDITIONED UPON FAITH. We are to believe in the Lord Jesus Christ, and by believing receive everlasting life. But my text tells us that salvation is the work of the Holy Ghost, the renewing of the Holy Ghost. He takes this poor, wrecked, stained, human nature, and brings to bear upon it all the powers of God Himself, and makes us all over again new—new—"a new heart will I give you." He fits us for glory. Do you need a new heart? One of our dear brethren went to the hospital last week with heart trouble. I think if he could have a new heart physically, he would be glad. But we all need a new heart morally, spiritually. That is the Gospel. The Lord says: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Thus the Holy Ghost makes men new creatures.

And then this mind of ours. Oh, the tracks that are worn through it, the vagrant thoughts that have crossed the corners and made a path for themselves. One's quiet hours are often the truest test of character, for then he finds a troop of thoughts thronging his mind. He is afraid of his own thoughts. He says, "I wish I had a new mind. I wish I could put a fence around it somehow." Well, we are to be saved by the renewing of our minds. He will give us a new mind, helping us to think God's thoughts, and He will give us new affections. Oh, your friends who live up there in the Todmorden district, have you not seen miracles up there? Have you not seen human lives changed? Let me say again to you who are members of the church, I cannot preach unless I can appeal to you for my illustrations. Please bear that in mind. One might go to the classics and thus give one's discourse a flavour of learning, but I would rather have an up-to-date illustration: I would rather know what the power of God's grace can do in a human life to-day. I ask again of you friends from Todmorden district, have you not seen wonders of grace up there? Have you not seen the power of the Holy Ghost renewing a man's mind, changing his whole life, and compelling people to pay attention, because God has done something for him?

My brethren and sisters, that is what we are put in the world for, to glorify God everywhere, wherever we live. Let the members of this church by their

godly lives, exemplify the power of God's grace, and very soon we shall see thousands of people turning to Christ.

Some of you put your names on the voters' list a little while ago. I hope you all did it,—that is, if you are going to vote for Prohibition. If you are not, I hope you forgot it. Do you know what that means? It means you have now a legal right to record your vote. Do you know what sin does? It crosses your name off the voters' list. You have no power to vote. The Holy Ghost cleanses and re-enfranchises the will. He breaks the chain, and makes it possible for a man to do what he was formerly unable to do.

Now my simple message to-night is, that salvation is in Christ Jesus through the Holy Ghost, "which he shed upon us abundantly through Jesus Christ our Saviour." There is power to save the greatest sinner; and what is more important, there is enough power to save you. You may have salvation to-night, and at this moment if you cease to trust in your own works, and stretch out empty hands, praying,

"Nothing in my hands I bring,
Simply to Thy Cross I cling."

Depend on the precious blood of our Lord Jesus Christ for the cleansing of sin; depend upon the power of the Holy Spirit to renew your mind, to enlighten your understanding, to kindle your affections, to cleanse your imagination, to purge and possess your memory, to enfranchise your will—to make you a new creature in Christ; and depend upon the eternal faithfulness of God the Father to give you eternal life and to preserve you unto His heavenly kingdom. And to Father, Son, and Holy Ghost—one God—be glory both now and forever. Amen.

"God never would send us the darkness,
If He felt we could bear the light;
But we would not cling to His guiding hand
If the way were always bright.
And we would not care to walk by faith,
Could we always walk by sight.

"'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

"So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low;
And—well, if your lips do quiver,
God will love you the better so."

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 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

THE LONDON CONVENTION.

The limited space of The Witness forbids our attempting to give an account of the entire Convention which met at London, Ontario, October 24th to 30th. We shall confine ourselves to some comments on the sessions of Wednesday, the 29th, when the Publication Board reported in the morning, and the Senate and Board of McMaster, in the afternoon.

RESOLUTION RE CANADIAN BAPTIST.

There has been considerable discussion throughout the Denomination, respecting the attitude of the denominational paper toward matters of controversy in which members may be engaged. But this, we believe, was very happily settled in London. When the Chairman of the Board of Publication had presented his report and had made a speech, the Editor of this paper proposed the following resolution:

"Whereas matters of vital importance to our denominational life, requiring free and frank discussion, frequently arise between the annual meetings of the Convention: and whereas the only forum where such discussion between Conventions on a Convention-wide scale is possible, is the Canadian Baptist, therefore be it resolved:

"That this Convention respectfully suggests to the Editor of the Canadian Baptist and to the Publication Board that they should encourage the discussion of denominational problems in the columns of the paper; and that where such discussions are of a controversial character, the utmost care should be exercised to give equal opportunity for discussion of both sides of the controversy. And further, that since the Canadian Baptist is the official organ of this Convention and is published for the propagation of Baptist principles, this resolution is not intended to propose the opening of the columns of the Canadian Baptist for the expression of principles subversive of Evangelical Faith."

We expressed our willingness to submit it as an amendment; but suggested that the Publication Board accept it as a part of their report, to be incorporated in the report. The Chairman of the Publication Board, Mr. George Matthews, very graciously responded by accepting the suggestion; and the report of the Publication Board, with the resolution incorporated, was unanimously passed.

RESOLUTION RE CONFERRING HONORARY DEGREE UPON DR. FAUNCE.

In the afternoon, the Chancellor presented the report of the Senate and Board of Governors of McMaster University. Its adoption was moved by Mr. S. J. Moore, and seconded by Rev. H. C. Newcombe, of Simcoe; follow-

ing which, Chancellor Whidden spoke at some length, discussing the action of McMaster University in conferring an honorary degree upon Dr. W. H. P. Faunce, President of Brown University; and also the protest which the Editor of this paper had made against that action. Dr. Whidden, in justification of the Senate's action, said that the Senate had acted in this matter in agreement with the practice of other universities. The Editor of this paper then proposed the following resolution:

"Whereas there has been much discussion as to the propriety of the action of McMaster University in conferring an honorary degree upon one who is known to be a leader among modernist theologians, the Convention, without intending any reflection upon the distinguished recipient of the degree, hereby declares that the action of the University must not be interpreted as an endorsement by this Convention, of the theological views of the modernist theologian referred to; but reaffirms its adherence to the doctrinal standards incorporated in the Trust Deeds and Charter of McMaster University; and further, that the Convention relies upon the Senate and Board of Governors in the future to refrain from conferring a degree upon any religious leader whose theological views are known to be in opposition to the principles of Evangelical Christianity."

An amendment to the amendment was moved by the Rev. J. D. McLachlan, of Waterford. We have not a copy of that amendment before us, but it was an expression of confidence in the Senate and Board of McMaster. There were then three proposals before the House: the motion to adopt the report, the amendment to the motion, proposed by the Editor of this paper as above, and the amendment to the amendment, which was a motion of confidence in the Senate. All these resolutions were freely discussed.

As is usual on all such occasions, many things were said which would not have been said in calmer moments; but we believe that those who supported the suggestion that the Convention should declare its disagreement with Dr. Faunce's theological position, were enabled to maintain throughout the discussion, a good spirit, and to exemplify the "courtesy and chivalry" for which Mr. Moore had pleaded in moving the adoption of the report.

DR. KEIRSTEAD'S SUGGESTION TO WITHDRAW AMENDMENTS. AMENDMENT TO AMENDMENT LOST.

After a prolonged discussion, Professor E. M. Keirstead proposed that the movers of the amendment and the amendment to the amendment consent to the withdrawal of their respective amendments, in order that the report of the Senate and Board might pass; and that following that, the resolution respecting honorary degrees passed at the Toronto Association, might be considered on its merits. This seemed instantly to appeal to the great congregation of delegates, especially because many remembered that two members of the Senate, Dr. John McNeill and Dr. W. T. Graham, were members of the Committee by which that resolution was drawn for the Toronto Association. We immediately responded to the proposal, and on the terms proposed by Prof. Keirstead, expressed our willingness to withdraw our amendment. But Mr. Evan Gray—a member of the Senate—objected to the withdrawal of the second amendment proposing an expression of confidence in the Senate, and insisted that the question must go to a vote. After further discussion, the question was put on the vote of confidence in the Senate. A standing vote was taken; and the scru-

tineers reported two hundred and sixty-two for the second amendment, and two hundred and sixty-four against. Thus it was lost by two votes.

We then expressed our desire to keep faith with the Convention; and, notwithstanding the refusal to withdraw the amendment to the amendment, we volunteered to withdraw our amendment and allow the report to be voted upon. This was done; and the motion to adopt the report, we believe, carried unanimously.

TORONTO ASSOCIATION RESOLUTION PRESENTED TO THE CONVENTION.

The following resolution, passed at the Toronto Association, was then presented by Rev. Albert Hughes and seconded by Mr. Carl Farmer, the word "Association" being changed to "Convention."

"Whereas discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore, be it resolved that we recommend to the Senate that the greatest care should be exercised in investigating the character and beliefs of the proposed recipients before such degrees are granted."

But an amendment (the terms of which we have not now before us) emasculating the Toronto Association resolution was proposed. Thereupon we re-submitted what we had offered as an amendment to the Governors' report—in this case as an amendment to the amendment. A great deal of discussion followed: speeches were delivered in opposition to the Toronto Association resolution by Dr. McNeill, Dr. J. H. Farmer, Mr. E. C. Fox, Rev. Hugh McDiarmid, of Stratford, and others. The original motion and the amendment to the amendment, which really proposed the same thing in different terms, were ably supported by Rev. J. R. Turnbull, Rev. James Currie, Rev. John Linton, Rev. Albert Hughes, Rev. A. P. Wilson, Rev. G. W. Allan, Rev. J. B. Kennedy, and others. We have neglected to say that in the midst of a speech by Rev. Hugh McDiarmid, in support of the amendment in opposition to the Toronto Association resolution, the Convention adjourned at 7.15 to reassemble at 8.30, when Mr. McDiarmid resumed his address.

COMMITTEE APPOINTED TO DRAFT RESOLUTION.

It gradually became apparent that a good majority of the delegates favoured some pronouncement of the honorary degree question that would prove that the Convention had no fellowship with the modernist views of Dr. Faunce; and that would prevent any action which might be so construed in the future. In spite of the general agreement, in principle, which showed itself in the Convention, the difficulty was to find in such an electric atmosphere, fitting words to express that agreement. We ventured, therefore, to go to the platform and suggest to the Chair that a committee be appointed to retire for a few moments, to endeavour to frame a resolution which would express in adequate terms the general agreement which it was beginning to be felt really obtained in that body. The Chair made the proposal to the House, with the result that a committee consisting of Chancellor Whidden, Dean Farmer, Mr. S. J. Moore, Rev. John Linton, and Dr. Shields, was appointed. This was a very wise selection, as it contained the head of the University, the head of the Theological Department, and an influential member of the Board of Governors from the one side, and Rev. John Linton and the Editor of this

paper from the other. After about thirty minutes' consideration, the Committee returned, and the Secretary, Rev. John Linton, read the following resolution:

"Whereas discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore be it resolved, that, without intending any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of Evangelical Christianity."

With great pleasure and heartiness, we moved the adoption of this resolution, which was seconded by Chancellor Whidden. It was put to the meeting without discussion, and carried with the greatest enthusiasm. We do not know that any voted against it, and very few refrained from voting. Several delegates at the right of the Chair did not vote. The flowers on the platform obstructed our view so that we could not positively name them, but of this we are absolutely certain: that when the great body of delegates, after perhaps seven hours of free discussion, finally registered its decision, two members of the Board of Governors—a pastor and a layman—remained seated as being opposed to the Convention's will. The resolution, beyond all question,—that accepted as a fair expression of the views of that great body of Baptists.

When a motion fails of the support of not more than a dozen or twenty (so far as we could see, the number was far less than a dozen), in a total vote of five hundred and twenty-six, and that after a debate lasting from two in the afternoon until eleven-thirty at night, with only an hour's intermission,—that motion may safely be regarded as expressing the sentiments of the body.

ELECTIONS TO BOARD OF GOVERNORS.

The election to the Board of Governors resulted in the selection of Mr. George Matthews, Brantford; Mr. J. N. Shenstone, Dr. T. T. Shields, Mr. H. L. Stark, Toronto; Mr. G. Edwards, Ottawa. This result has justified our confidence that our course would be approved by the Convention when all the facts were known. We accept the Convention's commission as a sacred trust; and shall do our best to promote the highest interests of the Denomination.

THE CONVENTION PRESIDENT.

We should like to express our great appreciation of the spirit and ability with which President Albert Matthews presided at the educational session of the Convention, as well as, of course, at other sessions. We believe the Convention of Ontario and Quebec honoured itself at Montreal by electing Mr. Matthews to the presidency. It gave us much pleasure to nominate Mr. Matthews as President of the Convention for another year, because we believed he could serve us at this juncture as few men could serve; and because we believed his splendid service to the Denomination entitled him to this recognition. The delegates adopted the suggestion by rising en masse. There was no doubt, we think, in anybody's mind that Mr. Matthews was the man of all men among us to serve the Convention at this time. We congratulate the Convention on its choice.

Note: The foregoing editorial was very hurriedly dictated by Dr. Shields before leaving for Kansas City. He had, therefore, no opportunity of seeing the manuscript before it went to press.

The Whole Bible Sunday School Lesson Course

Lesson LIX.

November 16th, 1924.

JEHU'S REIGN, II KINGS, chapters 9, 10.

It is well to remember that the Bible is the Word of the Lord. In this lesson we have an illustration of how God goes forth to judgment. He is not a man who is to be judged by human standards; but rather He is the Judge of all the earth, to Whom all the earth must come for judgment. Jehu is to be regarded as a divine instrument executing vengeance upon sinners whose cup of iniquity is full.

I. The Anointing of Jehu (vss. 1-10).

1. We have here the principle of the divine choice of instruments for His purpose. The judge and the soldier may be as truly anointed of the Lord as the preacher. 2. We see here that God is not absent from His world; and that there is a law continuously in operation, which decrees that the wicked shall not go unpunished.

II. The Reception of a Prophet (vss. 11-13).

The prophet is first described as being mad; and his message is said to be false. A guilty conscience is ever afraid of the Word of the Lord. 2. The prophet's message was both received and believed as soon as it was found that it predicted that which was desired. It is never difficult to know the doctrine when we are willing.

III. The Approaching Nemesis.

1. One to execute judgment is always on the way: whether the sinner hears the wheels of the chariot or not, Jehu is always on the track of the transgressor. 2. The sword of justice cannot be turned aside. Unless grace intervenes, the chariots of Jehu will overtake the sinner; and no messenger can turn him aside. 3. Not always does judgment come as "furiously" as Jehu came; but justice is always as relentless. 4. Sooner or later, Ahab and Jezebel are overtaken; and that which Ahab bought for a vineyard becomes a graveyard. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

IV. How the Sins of the Fathers Are Visited Upon the Children (chapter 10: 1-11).

1. The fact of it. However man may endeavour to explain it, no one can dispute the fact that this law is in operation. 2. The sons of Ahab and Jezebel went down to destruction, not alone because of their parents' sin, but because of their approval of it. 3. The son of the king of Judah repeated the mistake of Jehoshaphat, and joined affinity with Ahab, with the result that he had to pay for his folly, and perished with Ahab and his house.

V. The Root of All Evil is Found in Idolatry—in putting something or someone in the place of God. Jehu's zeal for the Lord is an example of the avenging power of God upon all those who do not put God first.

LAST SUNDAY

With the exception of Promotion Sunday, we had the largest number in our Bible School last Sunday morning we have yet had,—eight hundred and ninety-four being present. There were three hundred and fifty-one in the

Pastor's class, which was taught by Rev. P. W. Philpott, of Moody Church, Chicago.

At the eleven o'clock service, Mr. Philpott preached a powerful evangelistic sermon to a congregation which practically filled the church. The Spirit of God was manifestly in our midst; and three or four came forward enquiring the way of salvation.

Mr. Philpott also preached in Massey Hall at 7.30, to a congregation which exceeded three thousand souls. The service was one of unusual blessing, and will long be remembered by every one of that great company. Several responded to the invitation; while a good number remained to the after-service.

PASTOR'S BIRTHDAY ANNIVERSARY REMEMBERED.

The Pastor would take this opportunity of expressing his heartfelt thanks to the great company of loyal people that awaited him last Thursday evening on his return from the London Convention. The occasion was that of the eve of the Pastor's birthday anniversary; and the opening tea of the Dorcas Society, under the auspices of the Young Women's Mission Circle, was designed to meet that occasion. Beside the usual good things to eat, there was, on the Pastor's table, a huge, candle-lighted, birthday cake. Mr. Greenway, on behalf of the church, presented the Pastor with a superb floor lamp, which matched the chesterfield given him earlier in the year. To say that we were surprised, is putting it very mildly: to say that we were delighted with this lovely gift, does not begin to express our gratitude. To one and all of the most loyal and affectionate people in the world, the Pastor says, "Thank you."

THE PASTOR AT HOME.

Dr. Shields, who is in Kansas City, Mo., fulfilling an engagement of many months' standing, will be home for Sunday, November 9th. He will preach in Jarvis St. Church in the morning and in Massey Hall at 7.30, when his subject will be: "Great News, Jesus is Coming Again." We assure everyone of a warm spiritual atmosphere, hearty congregational singing of the old hymns, led by a large choir and orchestra, and a hearty welcome at the Massey Hall Service.

COMMUNION SERVICE.

Owing to the Pastor's absence, the Monthly Communion and Reception Service, which is ordinarily held on the first Sunday of each month, was postponed for one week—until November 9th; and because of the evening meeting in Massey Hall, the Communion Service will be held at the close of the morning service. Every member of the church who can possibly do so, is urged to be present. Let us come together as a great family around the Table of the Lord.

THIS NUMBER OF THE WITNESS.

Copies of this number of The Witness, containing a report of the educational session of the Baptist Convention of Ontario and Quebec, which met at London, October 24th to 30th, may be obtained by pastors and clerks within the Convention, for distribution among their members. We should be glad, so far as possible, if those who send for quantities of this issue would share with us the cost of publication; but where this is impossible, we shall be glad to forward the desired number free.