

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.

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

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The Jarvis Street Pulpit

"WHEN MEN SHALL PERSECUTE YOU."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, Nov. 8th, 1925.

(Stenographically Reported)

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4: 31-33.



HIS last week in our Missionary Convention in Chicago we gave special thought to the administration of the Holy Spirit in the activities of the church: and in that way my thought has been turned this morning particularly to these verses. They are familiar to all of us; but it will be profitable, I think, for us to meditate upon them a little while this morning.

You will remember how the persecution arose against the early disciples: after Pentecost when the lame man was healed at the gate called Beautiful, and Peter explained the miracle and a multitude of people believed, the apostles were brought before the Sanhedrin; and Peter, filled with the Holy Ghost, explained also to them that this miracle had been wrought by the power of the name of Jesus Christ, Who had been crucified and raised again from the dead. "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves," and commanded the disciples to desist from the further proclamation of this message; and said, "Let us straitly threaten them, that they speak henceforth to no man in this name"; and, having reached that decision, they called the apostles before them and told them. But Peter said, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people"—it is a great thing for preachers to have the people

on their side—"because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed. And being let go, they went to their own company."

Our text says that they prayed, and "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

I.

Once again, then, I remind you that our chief business is to pray, that the chief ministry of the church is prayer. Our Lord Jesus spent thirty and three years, or thereabout, upon this earth: He gave His life for us; He was buried and raised again from the dead; He ascended to the right hand of God, and ever liveth—not to be the inspiration of His followers, as our new Professor says—but "he ever liveth to make intercession for us." That is what He is there for; and through all this dispensation the Lord Jesus is exercising His office as a Priest—"a priest for ever after the order of Melchisedec", ever living to make intercession for us. And He calls His people into fellowship with Himself, that they, with Him, may make intercession for the people. We are here to pray, to pray under all circumstances.

What was it then that inspired them to pray on this particular occasion? First of all, their persecutions drove them to more prayer: "Being let go", they prayed. They did not complain about it; their spirits were not embittered by it; they did not become cynical; they rejoiced that they were counted worthy to suffer shame for His sake; and they went to the Lord immediately to talk to Him about it—they prayed when they were persecuted. That is exactly what the Lord told them to do: "Pray for them which despitefully use you, and persecute you." When they were persecuted, they prayed. I hope that you young Christians will get a great deal of persecution. It will do you good: "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It never spoils gold to put it into the fire, it only purifies it; and it never hurts a real Christian to be persecuted, it only purges away the dross, and tests us for what we really are. We read that "the fire shall try every man's work of what sort it is", we read of a day of great tribulation that is to come upon all the earth, "such as was not since the beginning of the world"; and perhaps it will be a good thing for us to be getting ready for such trouble now. I know some of you think that the church will not go through that tribulation. I hope you are right, but even so we shall not quarrel on that point—my own opinion is to the contrary. I should not be at all surprised if the Lord is preparing us for that day—but even if we are to escape that great tribulation, should we be alive and remain, I still believe we ought to be prepared for tribulation. We shall have trouble here, and we ought to thank the Lord every day for it; but we shall get out of it the blessing that God designs we should receive, only as we follow the divine direction, and pray.

It may be some of you wives will have persecution in your home; it may be some of you young people belong to families where father and mother are not Christians, you may find you will have some difficulty there in witnessing for Christ; it may be some of you may have a touch of it in your place of business, where you work—in the office or in the shop. How are you going to meet all these things? Are you going to allow them to trouble you? Are you going to allow persecution to spoil your spirit? It will do that unless you learn this lesson, that in the hour of persecution we should pray. And do you know, when we get close to God in prayer after that fashion, and come into real fellowship with Him, He so makes up for all our losses, that He makes one feel he would rather stand alone with God, than have all the rest of the world with him and be without the joy of that intimate fellowship.

Then another thing: What made them pray was that they found their persecution was in perfect accord with the teaching of Scripture. When they were persecuted they not only prayed, but they consulted the Word of God to find out whether they were on the right road. It is possible, you know, for us to be persecuted for something else than righteousness' sake. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you"—is that what it says? O no!—"when men shall say all

manner of evil against you falsely, for my sake." When people speak evil of you, you had better make sure that they have no just ground for it; get back to the Word of God, and find out whether your path is in agreement with the Word of God. When they consulted the Word they read the Psalm that we read together this morning; and they found it written: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Thus they saw that the heathen would have no authority, they would have no regulating principle of life at all; they would be a law unto themselves. And when the apostles read that they said, "That is exactly what happened: that is what they did to the Lord Jesus, and that is what they are trying to do to us: so we will talk to the Lord about it, because we find we are in accord with the Word of God."

I remember some years ago when I was in London a young lady had been baptized. She came to see me one day, and said she was greatly troubled. And I asked her the reason. She replied that the Canon of the Cathedral had been to see her, and he had told her that she had done a very wrong thing in leaving the church and joining the Baptists. And she said, "It has greatly disturbed me." And I said, "Well now, have you a Bible?" "Yes." "Do you remember your experience when you were baptized?" "Oh, very vividly"—it was only a very few weeks before. "Well," I said, "you go home and take your Bible, the Word of God, and read that, and find out whether what you have done is in accordance with the teaching of Scripture; and if you have God's Word on your side, you need not be troubled." "Oh, but," she said, "I have no doubt about that; I know that what I did on that night is the teaching of the Word of God." "Well," I said, "if you have the canon of Scripture on your side, you need not worry about the Canon of the Cathedral." That is the main thing. If you are in accord with the Word of God, pray; and He will look after your opponents in due time.

And so in this church, my dear friends, we are to meet all the experiences that come to us in the spirit of prayer. I am glad it is not an easy thing for people to become members of Jarvis Street Church. I shall not be grieved if we have more persecution; I wish it might test us thoroughly. We do not want people to come into the fellowship of this church unless they are really born again. They must be people so filled with the Spirit of God that they can stand for Him under all circumstances. And then if these experiences come to us, they will only bind us closer together, and lead us to pray more and more; for you remember that on this occasion their deliverance was due to the fact that God had wrought a miracle, and the people had known it, and all men glorified God for that which was done. The only thing I am concerned about is that God will continue to work miracles in our midst. As long as people are being saved, and their lives transformed, and the work of grace so manifest that all men may see that it is the finger of God, that God is working, glorifying Himself,—if He works, people will not be able to say anything against us. They will rage and imagine a vain thing, but it will be a vain thing after all; they cannot stop the progress of God's work. So in all our experiences, let us go to Him in private prayer, and in public prayer; let us come together in the name of the Lord, and tell Him all about it.

I was talking to a friend the other day who told me of hearing Dr. Parker preach a great sermon on this text, "And they went and told Jesus". The disciples of John, after Herod had cut off his head, took the body and buried it, and went back from the funeral and told Jesus—"They went and told Jesus". And this friend said that Dr. Parker exhorted his hearers to go from every experience to the place of prayer,—go and tell Jesus; no matter what your case, go and tell Jesus. And he rang the changes upon that, "Go and tell Jesus". My friend said Dr. Parker finished that great sermon with these words, "And they went and told Jesus—and they found that they had told God!" Oh, yes! That is our privilege, to tell God! In the face of all this raging of the heathen, the disciples said, "We will tell God—we will tell God. He knows all about it." Of course he knows all about it. It is written in the Book; and we will tell Him that we are only carrying out His plans and his programme; we will go and tell God. That is what we are going to meet for Tuesday night, you members of

Jarvis Street, that is what we are going to meet for Thursday night, and Saturday night; we are going to tell God. We do not care who else knows it: we are going to tell God. Let that ever be kept foremost in our thoughts, that our first business is prayer.

II.

"And when they prayed, the place was shaken where they were assembled together." *God did something for the place as well as the people.* On the day of Pentecost when the Holy Ghost came down, He filled the house, the house was filled with the Presence of God, He became the very Atmosphere of the house, so that everyone knew that God was there. I believe it is our privilege so to pray that it shall be impossible for anyone to come within these walls without being made to feel that God is here. "Why," you say, "before the hymns are sung, before the prayers are offered, before the Word is preached?" Yes, I have heard many people say that already. Let it be said more often; let us so pray that God will be at the doors, literally, my friends, that God will be at the door. I mean in a very real sense, that God Himself, in the Person of the Holy Spirit, shall so fill this place that no matter who comes in they will say, "I have been in the presence of God."

III.

And then, "they were all filled with the Holy Ghost". I want to speak to you young people this morning, you who have put your trust in Christ within the last few months, or within the last year or so. You have not trusted an absent Christ: He is present in the Person of the Holy Spirit. I know how people have been turned away from the doctrine of the Holy Spirit's ministry: it has been associated with such extravagances as the speaking with tongues, and public healing movements, and many unscriptural practices, and thus the Devil seems to have conspired with all his host to discredit this precious truth that it is the privilege of every believer to have the Holy Spirit. On the day of Pentecost Peter preached, and said, "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." He should be the personal possession of every believer. I don't believe in what is called the "baptism of the Holy Ghost"; I am convinced that to "tarry" now for such baptism is absolutely contrary to the teaching of Scripture. Nowhere do you find that the apostles ever exhorted or commanded anybody to be "baptized" with the Holy Ghost. Jesus did promise, "He shall baptize you with the Holy Ghost, and with fire"; and that promise was fulfilled once and for all to the Church at Pentecost. It was repeated as a special sign when the gospel was preached to the Gentiles, and has never since been repeated. We have not to tarry for the promise of the Father—the promise of the Father has been fulfilled. Peter said, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear"; and the Holy Spirit is here, He is always here; and it is the privilege of every believer to yield himself or herself to the Holy Ghost, and so to be filled with the Holy Ghost.

And that is the need of the hour: to get away from all these extravagant and unscriptural notions about the tongues, and healing, and all the rest of it. The fact is, we are to receive the promise of the Spirit by faith, just as we receive the Son by faith. He has promised that He will come. Let us believe it, and yield ourselves to Him; for just in the measure in which we yield ourselves to Him shall we be filled with the Holy Ghost. The Holy Ghost is round about us, He is our atmosphere. If you open one of those windows you will get some of the atmosphere from outside; open another and you will get a little more; break out all the windows, and you will get as much as that space will admit. The Holy Ghost is here, and if we yield our tongues to Him, our imaginations to Him, our memories to Him, our wills to Him—in the measure in which we yield ourselves to God, just in that measure will the Holy Ghost come in and fill us. He will come in as we pray, and He will fill the church as we pray; and that is our need at this hour: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost."

IV.

"And they spake the word of God with boldness." We need boldness to speak the Word of the Lord. We are all timid, every one of us. You are a

timid lot, and the preacher keeps you company. "Oh," you say, "I am not timid, I am not afraid of anything." Oh, yes, you are! Did you take advantage of every opportunity you had last week of witnessing for Christ? Did you not have an uneasy feeling part of the time because you had an opportunity to testify for Christ, to speak the Word of God, and did not do it? Why did you not do it? Not because you did not want to. I will tell you why: because you were afraid; because you had not the necessary boldness. Paul prayed for boldness, Peter needed boldness; and when they prayed on this occasion they said, "Grant unto thy servants that with all boldness they may preach thy word." Peter prayed for it, for he knew what a coward he was at heart. He said, "Lord, if you do not help me I shall do the same thing over again; make me bold." And the Lord did make him bold,—"They spake the word of God with boldness." Just as we go forth to our daily task in the fulness and power of the Holy Spirit, shall we have boldness to bear witness for Him.

V.

And then another thing, the multitudes came. I do not believe the proper way to get a crowd is to preach softly. I believe when the Holy Spirit is present, He will bring the multitudes, He really will; and as we declare the Word of God with boldness, the people's own consciousness by the power of the Holy Spirit will witness to the truth we testify, and they will come together. "And the multitude of them"—that were socially disposed? that were very amiable toward each other? that were tolerant toward everyone, and toward everyone's views? That is the word to-day; that is what the sermon says to which I referred in the announcements, that that is the distinguishing characteristic of Baptists, that they can tolerate anything. No, that is not what the Scripture says!—"the multitude of them that believed." The early disciples were distinguished by the fact that they believed something; and they believed it so strongly that they were called "believers"—not "doubters" but "believers". What did they believe? The great central fact of the Christian revelation which verified every other fact, namely, the resurrection of Jesus Christ. They believed it; they were convinced of it; they had not a shadow of a doubt about it. And because they were so established and grounded in that great truth, they were of one heart and of one mind.

How are we to have unity in a church, I wonder? We have a glorious unity in this church, the unity of the Spirit, I verily believe, but equally a unity of the faith. If any Unitarian were to come into Jarvis Street he would not be comfortable very long, I am sure: anyone holding the view of partial inspiration of the Scripture will not attend many services here. Oh, no, the multitude of them that believed were of one heart and mind; and as we are agreed on these great central verities of the faith—that Christ died and rose again—we have no two opinions about this thing: we are ourselves the evidence that Jesus lives; and being of one heart and mind, we can come together and work together.

And then you see when they were thus united—and, by the way, that is how we are going to have unity in this Denomination. Let me make that plain, let me announce once again that there is not a shade of a shadow of a ghost of a chance of there ever being denominational unity by putting aside the truth of the inspiration and authority of Scripture, by playing fast and loose with the Word of God. There can be no unity on that score, for the reason that there are too many people in this Convention who are convinced of the truth, and they will never consent to surrender these things; and we shall have unity of action just in the measure in which we come together as believers in these great truths of Scripture.

VI.

And then, "They had all things common". There was plenty of money, there really was plenty of money for the immediate needs of the church. I don't believe the Lord's work did ever pause for the want of money. God does not need your money, He does not need my money, not at all. This same great preacher, you remember, said, "Silver and gold have I none"—he had no money, but he had something else that money could not buy, don't forget that. But such money as was necessary was forthcoming for the

church's need, when the church remained true to her trust; living in right relationship to God, the Holy Spirit brought the people together, and they had all things common, and there was plenty of money. When there is trouble with the treasures, you had better begin to pray, brethren, for there is something wrong somewhere else. And so in this church: as we pray there is no doubt the Lord will find the money to carry on His work.

VII.

Then this last word, "And with great power gave the apostles witness"—What about? "Of the resurrection of the Lord Jesus." Once again, that is our test, to have such power from Heaven that we can convince, by the power of the Holy Ghost, those to whom we speak of the reality of the unseen Christ. Only the Spirit of God can do it.

"And great grace was upon them all". What a happy condition that is! I wonder are there some here this morning who have been out of fellowship with the Lord, and who have seen the way back through these simple observations? Just carry it all to Him in prayer; get back to the place where you can accept His will, His plan for you, the direction of the Holy Spirit; be filled with the Holy Spirit to speak the Word of God with boldness. And if there are any here who are not saved, I want to give witness to this truth this morning in the name of the Lord—and I think I may say it in behalf of all this congregation of believers—we are here to testify that we have a living Saviour. No, not a dead Saviour. Being a Christian is far more than following Christ. Lazarus could not follow Christ while he was dead. Lazarus had to be brought to life again before he could follow Christ. And so we must be born again, regenerated by the Holy Spirit, made new creatures in Christ Jesus. That done, it is then our privilege to have all these blessings, and to be made mighty witnesses to the truth which we ourselves believe. May the Lord help us so to do this morning.

A SOUTHERNER IN JARVIS STREET.

We announced in last week's *Gospel Witness* that the Pastor would be at home for all the services November 29th. Upon being urged by the people of First Baptist Church, Lexington, Ky., to extend his mission one week, he consented to do so on condition that the pastor there, Dr. George Ragland, come to Jarvis Street. We have had many great preachers from the South in Jarvis Street during the last few years, but none whose ministry was more acceptable than that of Dr. Ragland last Sunday. Few men have at once Dr. Ragland's intellectual ability and spiritual insight. At the eleven o'clock service he delivered a soul-stirring message on "The Great Commission," laying the emphasis for the church where Christ laid it—"Make disciples." When the appeal was made scores went to the front consecrating themselves, some anew and some for the first time, unreservedly to the work of winning souls to Christ. In the evening the building was packed, with some standing throughout the service. Rev. E. A. Brownlee baptized three candidates, after which Dr. Ragland preached another great sermon from Jonah 2: 9, "Salvation is of the Lord". Those who attend Jarvis Street Church will not complain because of the Pastor's enforced absence while such men of God as Dr. Ragland undoubtedly is, break to us the Bread of Life.

THE PASTOR AT HOME

As we go to press Thursday night word comes from the Pastor saying that he and Mr. Hutchinson will be home for the Saturday evening prayer meeting. The Pastor will teach his class at ten o'clock Sunday morning and preach at both services. During the evening a large number will be baptized; and following the regular service the Monthly Communion Service will be held. Every member of the church is urged to attend the Communion and reception service.

EDITORIAL

THE SECRET OF McMASTER'S MALICE REVEALED.

We print below an article entitled "Jarvis Street" which appeared in *The McMaster University Monthly* of November. This article is reproduced here that our readers may know the spirit of the students and Faculty who shout for the new professor of Practical Theology. We are certain a considerable body of students in McMaster have no sympathy with the spirit of this article. The same is true of some members of the Faculty.

For a long time the friends of Modernism have tried to make Dr. Shields the issue in the controversy in the Convention. Whether we opposed the editorial utterances of *The Canadian Baptist* on the ground of their Modernism; or the honouring of Dr. W. H. P. Faunce for the same reason; or mildly suggested that care be exercised in the appointment of the new professor, they always resolutely declined to discuss the principle at issue, but instead launched into a virulent attack upon Dr. Shields. They insisted they were thoroughly orthodox and believed all that the Pastor of Jarvis Street was contending for, but that they did not like his "spirit" or "methods"! When God poured out His blessing upon Jarvis Street Church some of our friends the enemy reluctantly acknowledged that some good seemed to be done, and very properly explained that it must be that God was using a very imperfect and unworthy instrument.

But now at last the truth is out. No one of experience will read the article below and believe that it was written by a third year student without inspiration from without. But whether or no, if McMaster can in three years or less put this spirit into one of its students, it is certain that it is not fulfilling the mission for which it was founded.

Our readers will observe that objection is no longer raised exclusively against the "methods" and "spirit" and "personality" of Dr. Shields: the mask is now removed, and this student, by inspiration of his elders, makes his protest against "Jarvis Street" as "a new phenomenon in Toronto's religious life". It is true "Jarvis Street" stands for a certain type of religious life: it magnifies the Bible as God's Word; it emphasizes the place of prayer in the church's ministry; it confines its programme to preaching and teaching the Word of God; and all with a view to the salvation of souls and the upbuilding of the saints in the faith of Christ. We believe God has set His seal to this conception of the church. Hundreds have professed conversion—indeed, counting those who have professed but have not joined Jarvis Street, it is literal truth to say that within the last four years far more than two thousand have made profession of faith in Christ in "Jarvis Street".

It is strictly according to fact to say that in the same period hundreds have found a home in "Jarvis Street" who enthusiastically testify that they have there been led into a larger and richer life in Christ. Time and space would fail us to tell what indisputable wonders of grace God has wrought in "Jarvis Street"—husbands and wives, parents and children by hundreds, will gladly tell the story of their recent experience of grace. But according to *The McMaster University Monthly*, God has made a mistake; or others have made a mistake in supposing that God has any part in "Jarvis Street". *The McMaster University Monthly* does not like "Jarvis Street". This third year student mocks at the confidence of young converts in "Jarvis Street":

"Jarvis Street presents a phenomenon of converts of a few months speaking with emphatic utterances upon subjects that have perplexed the greatest men of the Church."

Nor is this surprising. We admit miracles are wrought very suddenly in "Jarvis Street". A certain man called Saul was met suddenly in the road by the Lord Jesus, and was so sure of his own experience of His forgiving grace that "straightway he preached Christ in the synagogues, that he is the Son of God". It is, of course, true that after the passage of nearly two thousand years, and the accumulated testimony to the power of His gospel of all these centuries, some of "the greatest men of the Church" are not yet sure even that Jesus Christ is God. We rejoice, however, that there are a host of young converts in "Jarvis Street" who have no doubt about even the profoundest truths of the

gospel. Such positiveness as these converts evince may be offensive to some who breathe the doubtful atmosphere which some professors carry about with them; but our only apology for these positive converts is that in "Jarvis Street" there are many "babes" to whom God has revealed what He has hidden from "the wise and prudent". If the address of some of the wise and prudent is McMaster University, Toronto, it may go far to explain the attitude of that institution toward "Jarvis Street".

Among the readers of *The Gospel Witness* are hundreds of people who occasionally visit "Jarvis Street". The following article will do more to reveal the true spirit and genius of McMaster than anything we could write. Notwithstanding many defects over which the Pastor and members mourn, we rejoice that an ever-growing number of God's dear children are coming to love "Jarvis Street".

Literally just as the above words were written in Lexington, Kentucky, in our mail forwarded from Toronto the following letter was received. It presents another view of "Jarvis Street" than that of the article below, and is typical of the view now shared by thousands of people:

Admiral Road, Toronto

November 25th, 1925.

"Dear Dr. Shields:

"I trust you will pardon the liberty I am taking in writing to you, but I feel I would like to tell you what great blessings I have received from the pages of *The Gospel Witness*; and this week I received a letter from my home in Surrey, saying how they had enjoyed reading it, and how they had been richly blessed also. After they finished it they passed it on, and next year I'm having it sent regularly; and I'm sure those to whom it has been passed on will be blessed also.

"I have been attending Jarvis Street Church since September, but oh, the great blessings I have received there have been worth while leaving England for.

"God willing, this Sunday I hope to be baptized, but the joy of it is doubly sweet as I have just received my parents' sanction; not that I asked for it as they are Church of England, but I happened to mention what I was thinking of doing; and I'm so happy because I know, 'My will is the-will of my God'.

"Some day I'm hoping to carry the 'glad tidings' to the people of India, and my prayer is that God will prepare me for that which He is preparing for me.

"Praying that God may still continue to richly bless you and the pages of *The Gospel Witness*, I remain,

"Yours for the Master's use,

"(Signed) _____"

JARVIS STREET.

(This article is taken from *The McMaster University Monthly*, November, 1925, and is published here as an illustration of the real spirit of McMaster as an institution.)

A new phenomenon has been making its appearance in Toronto's religious life. For a long time it has gone unnamed, although many have felt intuitively from the first that there was an intangible yet appreciable and alien atmosphere about it. The institution presenting this phenomenon has chosen to be called Fundamentalist, and the thousands of Toronto people who for years have been such in the original, essential sense of the term now find it monopolized by an organization which is at present outlawing itself from evangelical fellowship. "Fundamentalist" never was a satisfactory term anyway, and here it hopelessly falls. "Jarvis Street" would be better. It localizes the ostentation in all its intolerance. Yet, be it understood, Jarvis Street is more than Jarvis Street. One can find its characteristics in almost any large city or town, but rarely in the country where religious life tends to the normal—certainly never there as an institution. Jarvis Street is made possible only by the complexity of a city, where peculiar or unfortunately sincere minds can get together and convince themselves against a world-wide Christendom and centuries of Church history that they are, as touching all that a people and a church should be in faith and practice, perfect. The "streets" of the world are many: Downing Street, Wilhelmstrasse, Rotten Row, Wall Street,

Champs Elysées. To these, made not so much by their buildings as by their atmosphere, not so much by their beliefs as by their attitude of mind, we must add Jarvis Street, Toronto's own, unique, so-many-hundred-at-our-service institution.

Wall Street, to use the greater to illustrate the lesser, works very subtly. Wall Street money seems different from other money. Every merchant and banker on the continent believes in the same business principles as Wall Street, and yet Wall Street is more than its stated principles. It must be seen, for there is nothing like it elsewhere. It makes its own standards and breaks them; it is its own ruler; it has its own underlings who do not understand Wall Street. Jarvis Street is on a smaller scale. We have met its people and like their individual fellowship. We should like to hear Jarvis Street's pastor on one of his holidays away from his chosen haunts of controversy, for we imagine we should enjoy his sermon and his keen, penetrating thought. The individuals may be affable and companionable, even as the banker in his home, but the aggregate is hostile, intolerant and supercilious.

It was on the twenty-fifth of October that we found it particularly so. A meeting was advertised for Bible-loving Christians. We qualified, and found the song service in progress when we arrived. This was followed by a call for prayer, so worded that we were immediately estranged from the spirit of worship. What was our surprise, however, when sitting quietly and not wishing to appear in the spirit impossible for us in such a meeting, to see a good deal of movement in the "choir." A number in it were gazing around the auditorium, while one individual, who had had something to do with the leading of the singing, sat turning over the pages of some pamphlet. The prayer ended unexpectedly, for the individual "came to," hastily closed the booklet, and gave a double "amen." That double "amen" was altogether too much for us. The whole scene was unexpected even in Jarvis Street. Yet it is Jarvis Street, and when that street or anyone becomes so egotistical, so contentious, so engrossed in hurling charges of heresy from a Maxim gun, as it were, they may expect to lose a great deal of reverence in worship—reverence which is created by a love for one's fellow Christians as well as by a fear of God.

Nor were we prepared for another incident during the evening. We have been given to understand that Jarvis Street exalts the Scriptures highly—and rightly so. But from the way that it so repeatedly states its devotion we suspect that it is bound by its own phraseology, that it fears a new expression of the same truth, that it clings to hackneyed phrases and tries to get comfort out of them when they have long lost their power to quicken the intellect. We know, for one thing, that Jarvis Street is not satisfied with a plain recitation of the Apostle's Creed, but must weigh every word with the carefulness of a diamond merchant or of a Scholastic, and must question the integrity of the man reciting it. The Scriptures are a highway—on to the Celestial City! They are the little garden gate through which one goes and finds that the glory of the garden beyond is made by the presence of the Holy Ghost, Who makes Christian experience conscious. They are revered for what they teach and for Whom they reveal. We expected, therefore, that Jarvis Street would deal reverently with them, and not in a disgustingly flippant way. To pun on "the shields of the earth belong to the Lord" is about as crude as the remark attributed to Mark Twain that his name was in the Bible—"according to Mark," and with "twain, he covered his face." We do not like this; to our mind it is but sheer pulpit vaudeville. We insist that God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.

It is not our purpose to deal with the speech of the evening. Mr. Macnab's article last month met the argument effectually, if the harangue could be called argument. We think not. Jarvis Street knows all the tricks of the park orator. It can side-step the entire question, quibble over a trifling detail and be a past master in sophistry. It can in one moment laugh uproariously and in the next affect grave concern over a fancied mote. Jarvis Street's argument is not that of the ignoramus, who may present a sincere and supposedly logical argument on what he knows. Rather is it the argument, if we may borrow a coined word, of the *ignoremus*—the man who has the convenient faculty of choosing what he wants and knows it succeeds either when people fail to grasp a situation or when they lose their perspective.

The "Gospel Witness," however, which was issued at the close of the meeting, did not have the full speech published. It is quite regrettable that its readers do not have the cutting side remarks, and more regrettable that they do not have the tone and expression of the pastor. In the meeting referred to, the exclusion of reporters from Walmer Road church was given great prominence. The story was well told, and at the dramatic point the pastor related that a negro once attempted to join a "white folks' church." He was kept waiting many times and became impatient. Finally the Lord told him not to despair, for He Himself had been kept waiting many years and had not been able to get into that church. Now what is the point of that despicable yarn? Jarvis Street's pastor is not ignorant of what an audience can be impressed by nor of the conclusions they can draw, and he is too good a raconteur to tell a pointless story. The only point possible, and the attack that the audience reeled under or enjoyed, was that Walmer Road was doing more than excluding reporters. This is what we mean when we say that Jarvis Street is rapidly outlawing itself from evangelical fellowship; an attack like this outrages Canadian Christendom.

Since that evening, a later issue of the "Gospel Witness" continues this insolent vilification. Walmer Road Church, may we say, is a house of prayer. What does Jarvis Street think of a prayer and fellowship service, anyway? When the Lord called his disciples apart and prayed and talked with them, would it have intruded with open notebook, poised pencil and itching ear? Walmer Road is quite able to defend itself, if it thinks defence necessary. Its hall-marks of reverence, genuine charity and wholesome church life are as evident to the occasional visitor as the Middle Age intolerance he sees in Jarvis Street when some desire possesses him to go there. Jarvis Street, in its attack upon Walmer Road Church and McMaster University, has excellently illustrated its own typically virulent spirit.

McMaster was also under the spotlight. Its students were carefully exhorted not to allow themselves to be brow-beaten by their professors. The writer of this article recalls class parties with professors and their wives present; that firm hand clasp after a summer's work; that visit to friends who were sick; that twinkle and laugh during a lecture; that inspiration, that radiation of the Spirit of Christ—but it is all a delusion. We are being brow-beaten. How utterly absurd!—but it pleases the gallery. Dean Farmer was accused of loving McMaster more than the Kingdom of God. Jarvis Street would be better advised to leave such contemptible thoughts in the mind where they originated; Dean Farmer is too well known, as also is Jarvis Street's pastor, to allow such a silly, puerile thing to be believed. Jarvis Street has been blinded by the smoke of its own barrage for a long time, and it was to be expected that something as ridiculous as this would be forthcoming. The subtlety of it nearly escaped us. On later thought we saw that McMaster and the Kingdom of God were divorced. We had always thought it was gloriously serving the Kingdom of God, but Jarvis Street gravely implies we are wrong. Is it going to divorce everything from the Kingdom of God except itself? If it continues in its present direction that seems to be its ultimate position.

Jarvis Street presents a phenomenon of converts of a few months speaking with emphatic utterances upon subjects that have perplexed the greatest men of the Church; of a body that takes as its prerogative the right to attempt to police the Kingdom of God; of a pastor who will ignore Christian courtesy and speak on certain tendencies in one Church, of Union in another, of "heresies" in another convention, of "heterodoxy" in another pulpit and what not; of an institution whose interpretation of "contending for the faith" amounts to "bring out the lancers, cavalry and gas." It presents the phenomenon of a husbandman who, to use a borrowed expression, attempts to pull out the tares and gets a lot of wheat.

To continue: A recent sermon delivered in Jarvis Street attempted to prove that McMaster did not hold the Christian view of the Atonement. As an Arts undergraduate of the University against which this charge was directed, the writer feels this perhaps more keenly than the multitude of the former attacks. Other students have expressed themselves as being lacerated by such a charge hurled against their Alma Mater, and, indirectly, against

themselves. There is something so sacred about the Atonement that for one to place a vandal foot into the Holy of Holies of Christian thought and blatantly to announce it, as in the papers of November the seventh, has outraged the sensibilities of Christian people. Does Jarvis Street realize the seriousness of what it has done? Does it realize it may not only sorrow the Church, Christ's Body, but also the Head of the Church? When such a thing as this is done, it ceases to affect the University and its undergraduates only, it becomes a matter for Christian people everywhere. Or does this mean nothing to Jarvis Street? The charge was not, is not, and can not be substantiated. There is only one thing about it—it can attract a crowd.

It is said that Dr. D. L. Moody once arranged a meeting between Dr. Torrey and Dr. George Adam Smith, that they might discuss certain differences. Dr. Moody was present, and it is said that Dr. Torrey, finding himself in difficulties, displayed rather a bad attitude which provoked Moody to say, "You know, Torrey, I sympathize with you intellectually, but I must confess that Dr. Smith has displayed the better Christian spirit." Dr. Smith replied that it would take a good deal of "orthodoxy" to cover that up. We do not indicate which we would sympathize with; but none would question the orthodoxy of Moody and few the force of his statement. He who reads as he runs may see one of the particular objections taken to Jarvis Street. Let us say, too, that there is as much danger to the Church from a dead and crusted orthodoxy as there is from the worst that higher criticism is popularly supposed to do—but that is our private opinion. True orthodoxy must issue in true Christian character and charity—and Jarvis Street has made us suspicious. But there is such a thing as being orthodox, and we in McMaster, men and women who believe our University means something to Canada, sincerely hope we are such by evangelical standards. There is also such a thing as being hopelessly, uncharitably, painfully orthodox, and from all that or anything that approaches to it may be delivered!

If these be the days when young men shall see visions, and these the days, as always, when the love of God is shed abroad in our hearts, perhaps we may be forgiven the passion of youthfulness and the articles that have appeared in the "McMaster Monthly." Our elders know well that the things referred to have been going on for too long, and it is time that the readers of this magazine outside of the University know that we impugn the charges laid at our door by Jarvis Street, and we most certainly detest the manner of their laying. Our hearts have throbbed with the constraining love of Christ, our souls with His Spirit; we are desirous of living our lives with and serving the Gentle Gallilean. This article is more than an apologetic for McMaster, it is a long-postponed protest against the spirit of Jarvis Street. We are tired of the disgusting ugliness of what has been done. It is altogether too much to ask us to receive quietly the accusations of the past weeks, and to stand meekly by when the very integrity and the entire Christian character of men whom we know and revere is being questioned. Jarvis Street has started this affair, and it will be a long day before the stayed sun will set and our wrath will have passed away. For the defence and the witness of the Gospel we are set; the Gospel that issues in love, joy, peace, longsuffering, gentleness, goodness and faith.

—Louis Fowler, '26.

"HE IS AN HONEST MAN."

There are many things of great interest in Dean Farmer's speech at the Convention in Hamilton to which we shall call attention from time to time. This is written in Lexington, Kentucky, between services, and to-day we mention one thing particularly.

DR. FARMER said: "I beg of you to remember that Mr. Marshall expressed before he came out at all, and in his coming to us he expressed his acceptance of that declaration. (Dr. Farmer here refers to the declaration of faith contained in the Trusts of McMaster University.) In all our conferences that was in the

back of my mind naturally, in the mind of the chancellor and of all of us. THERE IS ONE THING I AM PERFECTLY SURE OF ABOUT DR. MARSHALL: HE IS AN HONEST MAN. HE IS NOT GOING TO SAY HE BELIEVES THAT WHEN HE DOES NOT. I HOPE YOU WILL REMEMBER THAT HE BELIEVES THAT AND HAS ACCEPTED THAT."

(From The Report of Educational Day at the Convention in *The Canadian Baptist*). The emphasis is ours—Editor of *The Gospel Witness*.

The Trusts in the McMaster Deed, referring to religious teaching respecting the ordinances, are as follows:

"For the education and training of students preparing for and intending to be engaged in pastoral evangelical missionary or other denominational work in connection with the regular Baptist Churches exclusively composed of persons who have been baptized on a personal profession of their faith in Christ";—"immersion in the name of the Father, the Son and the Holy Spirit, the only gospel baptism; that parties so baptized are alone entitled to communion at the Lord's Table and that a Gospel Church is a Body of baptized believers voluntarily associated together for the service of God."

This was read by the "honest man", and accepted.

Let us hear Dean Farmer again in the minutes of the Senate, and at the same time the "honest man" from England:

What Rev. L. H. Marshall said to Dean Farmer and Dr. John MacNeill in Canada, July, 1925:

Dean J. H. Farmer

"MR. MARSHALL STATED AS HIS OWN PERSONAL CONVICTION THAT HE BELIEVED IN A MEMBERSHIP RESTRICTED TO BAPTIZED BELIEVERS."

Dr. John McNeill

"I remember I referred especially to that and asked him especially if, finding himself here in Canada—of course we know many of the English churches are open membership—if in spite of the fact that that obtained in the Old Land, he would be thoroughly in accord with our position. HE SAID absolutely he would, and THAT WAS HIS OWN CONVICTION. So that should not be held against him."

What Rev. L. H. Marshall wrote in England, October, 1924:

"TO REGARD BAPTISM AS ESSENTIAL to salvation OR EVEN TO MEMBERSHIP IN THE CHRISTIAN CHURCH IS TO ASCRIBE TO THE BAPTISMAL RITE A CRUCIAL IMPORTANCE FOR WHICH THERE IS NO WARRANT IN THE NEW TESTAMENT, OR IN ANY TRULY SPIRITUAL INTERPRETATION OF THE GOSPEL, OR IN COMMON SENSE."

Note: From an article on "Baptists and Church Membership" in "The Baptist Times and Freeman" (London, England, October, 1924).

We do not wish to be ironical, but ask our readers if it be not legitimate to ask them, after reading the above quotations, to please identify the "honest man"!

WAS IT?

Was it the fear of some such revelation as this which led Dean Farmer to say:

"I have been trying honestly to work on the basis of the charter, and when this thing was in its crisis in July, and I had to make up my mind as to my action, I faced the thing then, before God and in my own room, and I said to myself: As an honest man and as a Baptist Christian man, I cannot turn down a man like that whose spirit is so fine and who so exults in the grace of the Lord Jesus Christ. And I took my stand, and I am going to stand by it."

The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XXXVII.

December 13th, 1925.

FAITH TRIED WITH FIRE,—Daniel, chapter 3.

Few portions of Scripture are more familiar than this, but in our day the lessons taught in this bit of history need to be thoroughly learned.

I. The Divine Supremacy in Human Life is Still Being Challenged by Principles Which Would Usurp the Place of God.

1. It is challenged by man-made conceptions of God. The only true portrait of God is that which God has given us of Himself. But men turn from the revelation of God in Christ, and form their own conceptions of what God is or ought to be. That is the substitution of human reason for divine revelation. It matters little whether the image is of gold, or only a figure of the imagination, if it is designed to take God's place, the principle is the same. 2. Sometimes it is literally of gold, that is to say, considerations of money, of temporal profit and loss, take precedence of obedience to God. Of the impossibility of serving God and mammon, our Lord Himself warns us. 3. It may be the goddess of pleasure which takes God's place. This temptation comes to more than young people. Pleasures are not all alike. They may be of an injurious character such as openly threaten the moral integrity of the pleasure-seeker, like the theatre, the dance, and the cards; or it may be some other form of selfish indulgence, legitimate in itself, and evil only as it takes God's place and crowds out the weightier matters of life. 4. It may sometimes be a passion for applause, for human favour, for worldly recognition, which takes precedence of desire for the favour of God; the favour of some Nebuchadnezzar rather than the favour of the King of kings. Many applications of this principle will occur to the mind: the desire to keep up with the Joneses socially, to keep up with the fashion religiously, to believe what "everybody believes",—unwillingness to be thought "narrow", etc., etc.

II. Always a Burning Fiery Furnace Awaits the Nonconformist.

The days of persecution are not over. Baptists have boasted in time past that while persecuted themselves, they have never persecuted anybody. But many moderns who call themselves Baptist are of all persecutors the most bitter. Indeed, the spirit of the times is a persecuting spirit—it is "the spirit that now worketh in the children of disobedience." A few of the furnaces may be named: 1. Social ostracism for those who not only profess but apply the principles of Scripture to the daily life; 2. The odium of contempt for the ignorant heaped upon the student who in college has the courage of his convictions, and refuses to stultify his intellect or violate his conscience. 3. In some cases the spirit is so bitter men carry it into their business and persecute their employees who stand for righteousness. Ministers, too, are threatened with loss of position if they dare to exercise their liberty in Christ. In one way or another men must suffer for righteousness' sake to-day as always.

III. What is the Answer of Faith?

1. Much that is called faith is not faith in God at all; hence it is necessary that our faith be tried in the fire (I Peter 1: 6, 7). What is called faith often has in it elements of self-trust, trust in others who are strong, trust in circum-

stances which seem to be favourable, sometimes trust in a minister or teacher, in wife or husband, trust in money and other influences—all these things together lead us to say we trust God! In such a case the fire of trial burns away everything but our naked trust in God alone. 2. These three Hebrews knew God so well that they knew the image of gold was no God at all. So grace and peace are multiplied through the knowledge of God. Faith has its roots in a knowledge of God as God. 3. They were not careful to answer the king. The witness who knows the truth, and is determined to tell only the truth, does not need to be careful of his answers. When a man is asked whether he believes in evolution, whether he believes the Bible to be the word of God, whether he believes in the resurrection of Christ, and he answers, "That depends on what you mean by the terms you employ", a discerning man will recognize that his carefulness covers up something he fears to confess. 4. Their knowledge and experience of God taught them He could deliver them from any and every foe, and that in His own way He would deliver them. True faith thus rests in God. No matter how difficult the situation, or how mighty the foe, if we know God, faith will rest in the assurance of absolute victory in God's time and way. 5. The genuineness of their faith is evidenced in the words, "But if not". If one could be sure the furnace doors would not be allowed to open, that it would really cost us nothing to be true, we could all appear to be bold. These men said, "Furnace or no furnace, we will not worship the image." 6. They had to go into the furnace. So shall we. 7. They met the Son of God in the furnace. So shall we, and come to know Him there as nowhere else. 8. They learned lessons in the furnace they could learn nowhere else. So shall we. 9. The fire had no power to hurt them, but destroyed the men who cast them in. We shall have the same experience. 10. They found their freedom in the flames. So shall we. Some pastors will never be free until they go through the furnace. 11. They convinced Nebuchadnezzar of the reality of their religion, and of the fact that their God was the only true God, not by weakly bowing to his command, but by refusing so to do. Thus revival can come only as we refuse to permit anyone or anything to take God's place.

WITH THE PASTOR IN KENTUCKY

By W. J. Hutchinson

For nearly three weeks it has been my unspeakable joy and privilege to be able to share "the things of God" and His gospel with our beloved Pastor here in the Southland; and I shall never be able to adequately express the deep sense of thankfulness felt in my heart at this time for this most gracious and soul-stirring experience.

Truly God has been glorified and His Word magnified in the fearless preaching and teaching of Dr. Shields while in Lexington; and He has set His seal upon our Pastor's ministry in an unmistakable manner, for there is no doubt in my mind that his visit to this great and historic church at this particular time was distinctly ordained of God: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

During this visit Dr. Shields has spoken twice daily and three times on Sunday in the First Baptist Church of which the pastor is Dr. George Ragland who occupied Jarvis St. pulpit, Sunday, November 29th. In addition to this, Dr. Shields has addressed ministerial and Baptist Associations, has spoken in Ashland Ave. Church, Lexington; and Wednesday morning, November 25th, in the First Baptist Church, Winchester, Ky. (Dr. J. W. Gillon, Pastor) to a crowded congregation. He has had to refuse many other pressing invitations from important pastors and colleges. His room at the hotel is a kind of spiritual clinic; and although he is almost overwhelmed with literary and editorial work between meetings, yet he is receiving calls continuously from those who are with him in the great war he is fighting against Modernism, and from pastors and others who seek his counsel and advice on this great question and other difficulties that face the present day pastor and teacher.

It will be well for the members of Jarvis Street Church to realize more fully that Dr. Shields is undoubtedly called to a large and far-reaching ministry outside his own church—important as he knows that to be—for he is without doubt God's man in the present crisis; this being generally conceded by those best qualified to estimate the present Baptist situation on this Continent. Personally, I rejoice that he has behind him a church who are willing to do all in their power to make it possible for him to exercise this ministry at such a critical hour. Jarvis folks may be assured that notwithstanding all this, there is no place he would rather be than standing before his own people in Jarvis Street pulpit: he is home-sick for his church and people every minute that he is away from them. But assuredly God has given him a vision of the present great need of an uncompromising testimony for the Book, and has endowed him with qualities of leadership that peculiarly fit him to rally God's people in defence of "the faith once for all delivered to the saints"; and we at Jarvis Street ought never to complain at his absence, remembering all the foregoing, but be willing to spare him from his own pulpit not as *little* but as *much* as possible in the coming days.

I do not think Dr. Shields has ever preached with such force and power as on this visit. He has been indulging in some very deep plowing in the hearts of the Christians here; and as a result, a marvellous work of grace has taken place in the membership of this church, as well as in members of other churches attending the services.

I shall ever retain in my memory how, last night, the Spirit of God fell upon the people in mighty power—and the never-to-be-forgotten scene at the close of the service. Dr. Ragland had just arrived from Toronto and entered during the meeting. As he rose and spoke every eye fastened upon him, and, weighing every word, he stated solemnly that he had returned home thrilled by what he had seen and felt while at Jarvis St. Church. During his remarks Dr. Ragland said, "I am willing to endure anything if God will only do for this church what He has done for Jarvis Street." The people were greatly moved by his words, and the situation was tense. Then Dr. Shields quietly rose and as we softly sang, "Where He leads me I will follow", appealed to the people to there and then enter into a solemn covenant with God and their pastor to completely and unreservedly yield everything—office, position in the church, everything—and reorganize the entire church as the Holy Spirit might direct. Then the entire membership present pressed forward and gripped their pastor's hand—the Red Sea opened; the walls of Jericho fell, not at the blast of trumpets but to the accompaniment of hundreds of, "Amen, Lord! We will."

I shall never forget the moment, for it was evident that God had very definitely guided both Dr. Ragland and our Pastor on this occasion. The people fell on their knees in prayer, and supplication, and confession; and many thanked God for the victory.

The Lexington Church had a great upheaval some months ago, similar in many respects to that of Jarvis Street in 1921, yet it was evident that there was some poison left in the system after the operation on the patient had been performed, which needed to be removed in order that complete restoration could be accomplished and a return to vigorous health assured. It would appear that the climax was reached at the Monday evening service, and that at this very moment as we pen these words, a new chapter is being written in the history of this great Southern church. We may well pray with our Kentucky brethren that God will honour the faith of these believers by giving them a New Testament church; and that Lexington, too, may become a great soul-winning centre from this time forth.

It has been an inexpressible joy to be a co-worker with Dr. Shields in Kentucky. What a man of God he is! How he magnifies the Name of our Lord and Saviour Jesus Christ! How he loves the Book! How he prays, and gets answers! These are just some of the impressions gained after being in close contact with him for three weeks. His companionship and fellowship on this occasion will be a precious memory to me as long as life lasts. I know him to be a man of God in the best sense of the word, a fearless defender of the truth, and withal a Christian gentleman; and I count it a great honour to be associated with him not only here in Kentucky, but also in the glorious work of which God has made him the under shepherd at Jarvis Street. Long may he be spared to us all in Jarvis Street Church.

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