

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

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

Vol. 6. No. 33.

TORONTO, DECEMBER 29th, 1927.

Whole No. 295.

## MORE ABOUT "RUBBISH"

In our issue of December fifteenth we published an article entitled, "The Dangers of a Rubbish Heap". In that article we urged Pastors and church officers to endeavour to keep their church rolls clean, because whenever any kind of trouble arises in a church the fire is sure to burn among the dead branches. We pointed out that in the present controversy among the churches the supporters of the modernistic programme of McMaster University canvassed the churches to bring in all the dead wood in order to swell the vote; and that in many of the churches where the vote has favoured McMaster, the majority has been made up of people who were by no means vitally related to the church's activities. *The Canadian Baptist* in the issue of December twenty-second, replies to our editorial as follows:

### "RUBBISH"

Such is the title of an article in the Jarvis Street Baptist pastor's weekly paper. The reference is to dead-wood in church membership and the call is to purge the church rolls. Of course, the appeal is meant for those pastors who follow the Editor in his new organization and the uncharitable implication is that the 'rubbish' is found only among those members who oppose transferring their church from the Convention to the proposed new 'Union'.

As one reads one recalls the persistent rumor of 'rubbish' among the membership of Jarvis Street. Is it really true that there is a kind of procession there of members easily received and easily lost? Is it true that it requires a 'surgical operation' on the pastor to secure a letter to join another church, the desire being to maintain numbers with a view to boasting 'the biggest Baptist Church in Canada'? Is it true that scores of members of that church cannot be located? When was any proper revision of the roll made? Would a careful enquiry not reveal that many scores of names should be erased from the rolls of Jarvis Street Church? And, until trustworthy evidence is forthcoming that there is not unparalleled dead wood in his church can anything be more appropriate than the admonition, 'Physician, heal thyself'."

For once we very gladly accept our contemporary's exhortation. We have no doubt whatever that in a large membership like ours there will be found some delinquents; and already, and before the article re-

ferred to was written, a very careful examination of the church roll had been decided upon. We have, however, long been doing our very best to keep the entire church membership in vital touch with the work of the church, and still more especially in abiding fellowship with the Head of the church. Jarvis Street Church is far from being perfect, but we invite any of our friends to visit this "rubbish heap". It has long been charged by our enemies that Jarvis Street was composed only of the "riff-raff"; but this is our programme roughly for the week: Bible School meets at 9.45 Sunday morning. The average attendance for last year was one thousand and thirty. The regular services of the church are at eleven and seven o'clock on Sundays. We have Chinese classes Sunday afternoon, prayer meeting every Sunday evening at six o'clock, communion service at six-thirty except the first Sunday in the month, when it is held at the close of the evening service. Monday evening we have conferences of all the departments of the School, and at nine o'clock the lesson is taught. Visitors will find usually not far from two hundred workers assembled at this meeting. The regular prayer meetings of the church are held Tuesday, Thursday, and Saturday evenings. The public are invited to all these services, and visitors may judge of the proportion of members of Jarvis Street Church who really endeavour to render to the Lord a spiritual service. Wednesday afternoon at two-thirty o'clock there is a gospel service for women, and Wednesday evening at seven-fifteen o'clock a junior gospel service for boys and girls. We invite any of our friends, or foes, to visit any and all of these meetings. If other churches have larger attendances and greater spiritual blessing, we shall only thank God for it, and pray that He Who can give without impoverishment to Himself, may give us a like benediction.

But notwithstanding all our defects, we are really of the opinion that visitors to Jarvis Street will find something more than a heap of rubbish here. But in illustration of what we had in view when we wrote our article of the fifteenth instant, we reprint on page 11

an article entitled, "The Final Chapter," published in *The Gospel Witness* of June tenth, nineteen hundred and twenty-two. It is published exactly as it appeared in that issue of *The Gospel Witness*, except for a now-irrelevant footnote, and the bold type used in the paragraph on page 12, and it represents an analysis of the three hundred and forty-one names of persons dismissed from Jarvis Street Church to form what is now the Park Road

Baptist Church. This article speaks for itself, and will, we think, illustrate what we mean by entitling our article "The Dangers of a Rubbish Heap".

In addition to the services named above, Jarvis Street also holds many open-air services during the summer, particularly a large open-air meeting every Sunday evening at which fifteen hundred to two thousand persons are reached with the gospel every service.

## The Case of the Verdun Baptist Church

In our issue of December 1st, page five hundred and eleven, under the title, "News From the Battle Front", reporting our meetings in Montreal, among other things we wrote as follows:

There is a great company of loyal Baptists in the city of Montreal who are determined not to bow the knee to Baal. The Verdun Church took a vote Wednesday, November 23rd, when we were in Montreal. We were informed the pastor had given many of his people to understand that he was not in sympathy with Marshallism; but the day before the vote he issued a circular to the members of the church, urging them to stand by the old Convention. This, of course, was his right, but apparently a good many of his members had, up to that time, supposed he was on the other side of the question. Eighty-five persons were present, and the vote stood fifty-three to thirty-two in favour of staying by the Convention. But the majority of twenty-one, we were told, included many children, and others who, up to that vote, had not been factors in the church's life.

### Letter From Rev. Wm. A. Price.

Under date of December 15th, we received a letter from Rev. Wm. A. Price, Pastor of Verdun Baptist Church, in the following terms:

Verdun, P.Q.  
December 15th, 1927.

"Rev. T. T. Shields, D.D.,  
"The Gospel Witness,  
"Toronto, Ontario.

Dear Dr. Shields:

'News from The Battle Front', in *The Gospel Witness*, page 511, 1927.

In your reference to the Verdun Church which appeared under the above heading, you give an entirely misleading impression of the position of this church in the present controversy. No doubt this is due to incorrect information given to you by someone. Had you secured your information from the official source it would have been far better and would have saved this letter and your space.

I am enclosing the complete article which appeared in our December issue of *The Banner* (our monthly magazine) from which you may learn the exact stand taken by this church. As you were good enough to publish our resolution of November, 1926, and as your recent report of us is misleading to your many readers, we feel that you ought, in all fairness, to re-print my article, or as much of it as will make perfectly clear to all who read it, the position adopted by this church, a position which is certainly not weaker but considerably stronger than that taken up a year ago and maintained.

The circular letter sent out by me to the members was sent to inform and not to urge.

Our majority did not 'include many children'. Not more than two or three 'children' voted and they were not younger than seventeen.

If the vote included some who up to that time had not been factors in the church's life, I would surely like to know their names from your informant.

Do you not think that this crisis in our Denomination is sufficiently heartbreaking of itself without your going out of your way to give wrong impressions concerning a church and pastor who have ever stood for the faith, and who are continually feeling their way to do God's will in the matter? We have not yet seen our way clear to go as far as you have. We do claim, however, the right to be correctly reported concerning the stand we have taken.

After preaching at an undenominational evangelistic service on Saturday evening last, in Montreal, a Presbyterian gentleman faced me with *The Witness* in his hand and charged us, according to your recital of our doings, with being Modernists. It was my joy to correct the wrong impression. He is but one. For the benefit of many more, I ask you to give space sufficient to clearly specify our stand.

Thanking you in anticipation, I am,

Yours faithfully,

(Signed) William Price."

The article to which Mr. Price refers from the Verdun monthly magazine, we also reproduce in full, as follows:

### THE STANDING OF OUR CHURCH.

On Wednesday, November 16th, our delegates' reports of the Convention meetings were read. Discussion upon same was postponed to November 23rd, when the matter was fully gone into by the members of the Church, many of whom spoke upon the subject. I had sent out a letter to the membership briefly informing them as to the functions of the various Boards. The McMaster University Board was not explained because we ceased support of it a year ago. That this letter would be helpful toward intelligent action in regard to the attitude of our Church to the Boards was my one desire and intention when I had it sent out. That is to say, action without information is usually very difficult to decide. With the information before me, however, I am responsible for my decision and action. How much better than having to act in the dark!

At a rather late hour the following motion was placed before us:—Resolved that:

We hereby repeat our motion of November, 1926, in which we took our stand against the erroneous teaching in McMaster University and withdrew our support; and now call upon the authorities of the University to take such steps as will meet the conscientious protests of hundreds of Bible-loving Baptists who do not wish to withdraw from the Convention if it is possible to co-operate with it.

An amendment was then presented, as follows: Resolved that:

We hereby repeat our motion of November, 1926, in which we took our stand against the erroneous teach-

ing in McMaster University and withdraw our support; and that we hereby withdraw from the Convention of Baptist Churches of Ontario and Quebec until such times as conditions warrant our return or we decide to take other steps.

The amendment was first voted upon: it was defeated, upon which the original motion was put to the meeting and carried by 53 votes to 32, the accepted figures of the scrutineers. Quite a few members had, unfortunately, withdrawn from the meeting before the voting took place, owing, doubtless, to the lateness of the hour.

It will be seen that the first part of the amendment and of the motion are identically the same. The point of difference in our meeting was, largely in what way shall we manifest our objection to the modernism in the University? By an almost unanimous demonstration, we stand opposed to any departure on the part of the denomination from our historic position; some of us would voice that opposition by an immediate severance of ourselves, others would prefer the adoption of less drastic means at present, in the hope that a piling-up mountain of protest and demand will force a cleansing of the fountain-head—McMaster University.

I advise you to read and re-read the motion. It speaks for itself. It expresses our unshaken belief in the Word of God, and our expectation that any educational enterprise to which we could contribute must be free from all the contaminations of unbelief and destructive criticism.

That has been our position for over a year, and not one cent of our Missionary Contributions has gone to the University funds during that time—neither from Church or School offerings. Mark that well, and whoever says differently perverts the truth.

I am persuaded that our Church has no occasion to hang her head in shame for her year-old position, and certainly not for her strengthening of that position by the recently adopted motion. I believe we have honoured Christ and the Bible, and that we have acted discreetly, and with severity tempered by thoughtful love. Let us stand, firmly stand, 'mid the world's mad strife. More than ever, we must be on our Watch Tower. Increasingly must we pray humbly and sincerely for Divine Guidance continually, believing assuredly that He who has led is leading still, and will guide us all along the way.

Beloved, I urge you to loyalty to Christ and to the many-sided task which is ours amongst the souls of Verdun first, and then in the regions beyond.—William Price.

Brother Price complains that our report published above was "misleading"; and also that we went "out of our way to give wrong impressions concerning a church and pastor who have ever stood for the faith", etc. Let us examine our statement. We said that we were informed that Brother Price had given his people to understand he was not in sympathy with Marshallism. That is surely correct. And then we say that "the day before the vote he issued a circular to the members of the church, urging them to stand by the old Convention. This, of course, was his right, but apparently a good many of his members had, up to that time, supposed he was on the other side of the question".

Brother Price says of the letter he addressed to the members of the church: "That this letter would be helpful toward intelligent action in regard to the attitude of our church to the Boards was my one desire and intention when I had it sent out." We suppose Brother Price's objection to our article—that it was "misleading and gave a wrong impression" refers particularly to our saying that his letter urged his members to stand by the old Convention. Brother Price did not send us a copy of the letter he sent to the members of the church, but a copy reached us from

one of his members. We think it fair, therefore, to reproduce this letter also which follows:

#### A COMMUNICATION FROM THE PASTOR TO EVERY MEMBER OF THE VERDUN BAPTIST CHURCH.

At a Church Meeting to be held next Wednesday evening, the 23rd inst., a resolution may be presented which has for its object the withdrawal of Verdun Baptist Church from membership in the Baptist Convention of Ontario and Quebec. It may be that very few members of our Church know what is really meant by the term "The Convention", and what is involved in withdrawal therefrom, so this message is being sent to the members in order to enlighten them, and enable them to cast an intelligent vote next Wednesday.

"The Convention" is an assembly of the Baptist Churches of Ontario and Quebec, united for the purpose of undertaking various Christian and charitable activities. These activities are carried on by groups of men known as "Boards", appointed by the delegates from the Churches at the Annual Convention.

The Boards at present in operation are:—

- The Home Mission Board.
- Canadian Baptist Foreign Mission Board.
- McMaster University.
- The Board of Religious Education.
- Board of Publication.
- Church Edifice Board.
- Ministerial Superannuation Board.
- Western Mission Board.
- Grande Ligne Mission.

The names of the Boards largely explain their purpose and work. Our Church is well acquainted with the work of the Home Mission Board. For most of the years of our existence the Home Mission Board contributed to the support of our Pastor, a work which they are doing for many Churches in the Convention today. Our present Pastor came to us on the recommendation of the Home Mission Board Superintendent, Rev. C. H. Schutt.

The Foreign Mission Board assists the Baptist work in India and Bolivia, which is under the control of the Canadian Baptist Foreign Missionary Society. Many devoted missionaries known to us personally are supported by our own Board, notably Rev. Sidney Hillier and his wife, Rev. John McLaurin and his wife, Miss Hatch, Miss Murray, Miss Hinman, Miss Eaton and others.

McMaster University needs no special mention here, as the Church last year decided to withdraw support from this Institution.

The Board of Religious Education is better known as the Sunday School Board. It co-ordinates the work of the Sunday Schools and directs the Home Study and other Scripture examinations.

The Board of Publication issues the *Canadian Baptist*, the official organ of the denomination in Ontario and Quebec.

We are thoroughly familiar with the work of the Church Edifice Board, for it has come to our help more than once. When our present Building Fund was launched, the Board gave us a loan of \$2,000.00 at a very low rate of interest. It is doing this every year for a large number of our struggling Churches.

The Ministerial Superannuation Board takes care of our retiring ministers, few of whom receive a sufficiently large salary to enable them to take care of their own future when age overtakes them.

Western Canada is being rapidly populated with men whose views are far removed from those held by Baptists and other Protestant Denominations, and the Western Mission Board is planting and assisting in the support of a large number of Baptist Churches throughout the West. Many of these Churches are for foreigners pure and simple.

Grande Ligne Mission also speaks for itself. There is not a Protestant Christian in Canada, and least of all in a Baptist Church, who would wish to see this work impaired. One of our most serious menaces in the set-

tlement of Canada is the assumptions of the Catholic Church. Grande Ligne Mission preaches the gospel and offsets the work of the Roman Catholic Church.

In speaking, therefore, of "leaving the Convention", we have to seriously consider whether we are willing, as a Church, to remove ourselves from our solemn share in all these Christian and Baptist movements which for years have been doing such valiant work for our Lord, and in most of which we, as a Church, have had a part for many years.

They have been built up from small beginnings and have been definitely owned of God. For instance, our devoted missionaries in India have had the joy of seeing 30,000 conversions in 50 years.

Until God withdraws His approval, dare we withdraw our support from such work?

Think seriously and sanely; above all Pray earnestly; then act obediently to your God and not to man. You will never regret obeying such a Master.

November 21, 1927.

Let us now examine Brother Price's letter to his church members. He said, "A resolution may be presented which has for its object the withdrawal of Verdun Baptist Church from membership in the Baptist Convention of Ontario and Quebec." He then proceeds to enumerate the functions of the various Boards and says:

"In speaking, therefore, of 'leaving the Convention', we have to consider seriously whether we are willing, as a church, to remove ourselves from our solemn share in all these Christian and Baptist movements which for years have been doing such valiant work for our Lord, and in most of which we, as a church, have had a part for many years."

We venture to say that no one reading Mr. Price's letter could come to any other conclusion than that it was designed to urge the members of the church to continue to support the Boards of the Convention.

We were recently visited by a member of the Verdun Church of whom we enquired in what particular we had, as was reported from a certain quarter, injured Fundamentalism in Montreal by our visit. This member of the Verdun Church—if his statement is incorrect, we shall be glad to publish Mr. Price's correction—informed us that Mr. Price had nothing to do with the church's action in cutting off support from McMaster University; that two of the laymen of the church respectively moved and seconded it, and the church responded to their leadership and voted; and it was not until after the vote had been taken that Mr. Price remarked that personally he had not contributed to McMaster University for some time.

Now what are the bald facts of the case? Mr. Price said nothing at all to his church members about the fact that the Home Mission Board had muzzled its pastors, implicitly forbidding them to discuss the controversy. He did not inform his people that the Home Mission Board had penalized every man who had dared to take his stand against McMaster—witness the cases of Rev. J. H. Peer, of Willowdale; and Rev. W. J. Thomson, of Long Branch. He did not inform his members that while the Home Mission pastors were muzzled and forbidden to discuss the controversy, members of the Home Mission Board discussed it freely, including the Superintendent, Rev. C. H. Schutt.

Mr. Price failed to inform his members respecting the views of some of the Foreign Missionaries, notably that of Rev. Roy Bensen, who, while on furlough, is

taking a course at Chicago University! Mr. Price did not inform the members of Verdun Church that when the British Columbia brethren who withdrew from the Convention requested the Foreign Mission Board to assign them certain missionaries whom they might support, expressing their desire to send their contributions direct to Toronto, for the reason that they could have no fellowship with the Baptist Union of Western Canada, that the Foreign Mission Board replied refusing to accept their money, and insisting that they must recognize the authority of the Baptist Union of Western Canada.

Mr. Price refers to the Publication Board as responsible for the publication of *The Canadian Baptist*; but Mr. Price did not inform his members that *The Canadian Baptist* is an advocate of McMaster University and her teaching and policies, and that its columns are absolutely closed to everybody who opposes McMaster University and the teaching of Professor Marshall—and this notwithstanding the fact that at the Convention in 1924 the following resolution, first proposed as an amendment to the Publication Board's report, by the Editor of this paper, was, at his suggestion, incorporated in the Board's report, and unanimously adopted by the Convention:

"Whereas, matters of vital importance to our denominational life, requiring free and frank discussion, frequently arise between the annual meetings of Convention; and

Whereas, the only forms where such discussion between Conventions, on a Conventionwide scale, is possible, is *The Canadian Baptist*, therefore, be it resolved,

That the Convention respectfully suggest 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 to 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."

Mr. Price did not inform the members of the Verdun Church whether or not *The Canadian Baptist* published the resolution opposing McMaster, adopted by that church in November a year ago. On this point we are not absolutely positive, but we have been unable in a hasty examination of our files to discover any report of Verdun's action in *The Canadian Baptist*. The resolution was, however, reported in *The Gospel Witness* dated December 9th, 1926.

Mr. Price did not inform his members that the Board of Religious Education, of which Rev. Geo. T. Webb is Secretary, sponsors and supports several Modernistic organizations, and that its general attitude is certainly decidedly hospitable toward Modernistic principles. Mr. Price did not inform the members of the Verdun Church that the Western Mission Board sends its money to the Baptist Union of Western Canada, which is responsible for retaining and defending and supporting Brandon College with its semi-infidel teacher, Professor Harry MacNeill. Mr. Price did not inform the members of the Verdun Church that the Chairman of the Home Mission Board, and the Chairman of the Finance Committee of the Home Mission Board, are both members of the Board

of Governors of McMaster, the latter being the Chairman of the Board of Governors. Mr. Price did not inform his church members that the Chairman of the Foreign Mission Board, Dr. John MacNeill, and the Secretary, Rev. H. E. Stillwell, are both engaged going from place to place defending Professor Marshall and McMaster University, both of which the Verdun Church, by resolution, has condemned. Mr. Price did not inform the members of Verdun Church that the Chairman of the Board of Religious Education, Mr. Harry L. Stark, a member of the Board of Governors of McMaster University, is a Deacon of Bloor Street Baptist Church which had for its preacher a few Sundays before the Convention, Professor George H. Cross, of Rochester Theological Seminary, who, in his book, "*What is Christianity?*" says:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

Once more: Mr. Price did not inform his church members that the Convention, packed with proxy voters obtained by the efforts of McMaster's supporters, endorsed Professor Marshall at the Hamilton Convention in 1925. Mr. Price did not inform his church members that the Convention again at First Avenue Baptist Church, Toronto, in 1926, endorsed Professor Marshall and his teachings; and censured those who criticized him as being guilty of misrepresentation. Mr. Price did not inform his members that this Convention also was packed with proxy voters. Mr. Price did not inform his church members that at the Temple Baptist Church last October, the Convention of 1927 again enthusiastically endorsed the teachings of Professor Marshall.

Mr. Price did not inform his members that at all these Convention meetings the men chiefly responsible for the Convention's action were members of the various Boards, including their officers.

Mr. Price did not inform his church members that the Executive of the Convention in 1926, in its dying hours, put through a resolution which the Convention did not understand, but which the Executive interpreted as an authorization to go to Parliament to obtain a Bill to amend the Constitution of the Convention. Mr. Price did not inform his church members that that Bill was sponsored before the Private Bills Committee by Chancellor Whidden of McMaster, and Dr. John MacNeill, and others; and that its passage was obtained by the grossest misrepresentation of fact. Mr. Price did not inform his church members that by the provisions of that Bill any church that refused to support the Boards of the Convention may be declared to be "out of harmony with the Convention", and deprived of all rights to send delegates to the Convention.

Mr. Price did not inform the members of Verdun Church that it was no longer possible for him, as a Baptist pastor, to take a stand against the Convention as a free man, but that, by doing so, he would endanger his own head, and that the church itself would render itself liable to expulsion. On the contrary, implicitly, Mr. Price lauded all the Boards of the Convention; and certainly urged them, by so doing, to support the Convention and the Boards.

But what did Brother Price do? What resolution did he support? After the Convention had for three successive years endorsed Professor Marshall and denied the

truth of McMaster's Modernism which the Verdun resolution of November, 1926, alleged; after the Convention had by Parliamentary authority amended its Constitution to enable it to expel any church which might be declared "out of harmony" with it; and after the Convention had expelled one of the oldest Baptist churches in the Convention for protesting against McMaster's Modernism, Brother Price, with—save the word!—an "optimism" which might well be called "ostrichism" for its dauntless hopefulness—or for its utter blindness to facts, contents himself with a resolution which "calls upon the authorities of the University to take such steps as will meet the conscientious protests of hundreds of Bible-loving Baptists who do not wish to withdraw from the Convention if it is possible to cooperate with it."

Here at last is one case where "hope deferred" has not "made the heart sick"!

We leave it to our readers, as they read our paragraph reporting our meetings in Montreal, in the light of all the facts to judge whether our words were "misleading" or gave a "wrong impression." By such actions as that of Mr. Price, Fundamentalism in the Convention of Ontario and Quebec is far more endangered than by the open assaults of Modernism. It is folly for Mr. Price to say that he is standing for Fundamentalism when he throws the weight of his influence to lead his people to support the Boards of the Convention and the Convention itself, which have not only sponsored McMaster University, but have taken means to silence every voice that dares to utter itself against McMaster's apostasy.

We hope we do not need to add that the columns of *The Gospel Witness* are always open to any man whose course is criticized and whose name is mentioned.

#### WILLOWDALE BAPTIST CHURCH.

The Willowdale Baptist Church is greatly rejoicing because of the showers of blessing God so graciously showered down upon us on the occasion of the second anniversary. Rev. C. J. Loney, of Hamilton, was the special speaker. He came to us in the fulness of the blessing of the gospel of Christ. In the morning at 10 o'clock Mr. Loney spoke to the Bible School; at that meeting twenty-five came out for Christ, and confessed Him publicly for the first time. At 11 o'clock we had a great meeting for Christians. What a glorious message it was, "The appeal of the Cross"! Over forty walked to the front broken up by the power of God's Holy Word, applied by the Holy Spirit, and rededicated their lives to God. In the evening the church was filled to capacity. God was with us in power. Souls were gloriously saved and lives reconsecrated. The whole day was a mighty demonstration of the fact that the old gospel still saves. Praise the Lord!

On behalf of the Willowdale Baptist Church we wish to express, through the pages of *The Gospel Witness*, our deep appreciation to the individuals and churches who so nobly came to our rescue, making it possible for us to purchase our lot and building. It gives us great joy and courage in this hour of apostasy that there are those who are willing to sacrifice for, and stand with, weaker churches in their stand for the glorious faith once for all delivered to the saints. We still need the help of God's people, and shall be grateful for gifts toward our work.

We wish to thank the Editor of *The Gospel Witness* for so kindly giving us space in his paper for the appeal for our work.

Signed on behalf of the church,

G. M. STEPHEN,  
F. CAFFIN,  
J. CHIPENASE.

# The Jarvis Street Pulpit

## DROOPING FAITH

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, December 4th, 1927.

(Stenographically Reported)

"And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."—  
I Samuel 27:1.

It is often possible for us to profit by the experiences of other people. It is true there are some things which may be learned only in the school of personal experience. A father sometimes vainly endeavours to instruct his son: he warns him of coming dangers; he tells him of the rough places in the road, of the enemies that lie in wait for him; and he reinforces his counsel by reference to his own experiences, for he seeks to save the boy from much that he has had to face himself, and in doing so, forgets that he looks upon life through the eyes of a mature man who has learned to appraise the values of life by standards of experience that have cost much in their erection; whereas the boy looks upon life with the eyes of the inexperience of youth, and his father's counsel too often, therefore, falls upon deaf ears. There is not one of us here who cannot remember when we were so advised, but we thought ourselves superior to those who had travelled the road before us. But there are some things we have learned because we have experienced them ourselves.

Sometimes it is possible to study other lives, and to learn from their experience how to escape from some of life's perils, and how to triumph over great trials. I think it is for that reason the Bible is full of biographies. It does concern itself sometimes with the statement of principles in the abstract, but very often it gives us concrete illustrations of the outworking of those principles; and so we have the inspired record of many a godly life—and of many an ungodly life too—that we may emulate the one, and avoid the other.

David's life is replete with instruction. He was a man after God's own heart, he was a man whom God greatly used, he was one of His "chosen vessels", one of His specially-ordained instruments for the accomplishment of His purpose, and very especially he was the type and prophecy of the Coming One, even of great David's greater Son. But here we find David in a dull mood, on "a cloudy and dark day," when he is despondent in spirit, his soul is cast down and disquieted within him; and in the midst of his many trials he says, "It is no use; if I stay here I shall be overwhelmed at last. I have escaped a good many times, I have had many a trying experience, I have been almost defeated again and again; but some day, some day, the enemy will be too much for me. I shall now perish one day by the hand of Saul. There is no prospect for me here, there is no future here; so

far as I can see, the immediate future is clouded. Whatever may come when Saul is gone, I do not know; but while he lives I had better get out of his way. There is nothing better for me than that I should run-away from home, and escape into the land of the Philistines. Then I shall be forgotten, and when Saul cannot find me in any of the coasts of Israel, he will despair of ever accomplishing his purpose, and so I shall escape out of his hand."

David is not the only one who has found a place under the juniper tree; he is not the only servant of God who had to live his life beneath a leaden sky, when there was not enough blue to make a suit of clothes; not a patch of blue in the day, and not a star in the night. Did you ever get to that place when you said, "I shall one day perish. I escape at times, but sooner or later I shall go down to defeat"?

Let us examine this story, let us look at its psychology, as well as its theology, and see what the Lord would teach us out of this bit of history.

### I.

First of all, there is the fact that **EVEN THE PEOPLE OF GOD MAY SOMETIMES LOSE HEART**, that even genuinely Christian people may sometimes find it difficult to say, Hallelujah. I know very well that there are people who are naturally of a cheerful and amiable disposition, and you must not be too sure that it is because you have attained to some superior height that you are able to smile always. Some people need more grace to say Hallelujah than others. There are some people upon whom the burdens of life lie very lightly, who never carry any very heavy responsibilities, who can throw off their difficulties as easily as they can evade their duties, and be happy when there is not much to be happy about. We may well be thankful for a naturally cheerful disposition; but I do believe that even the most melancholy soul, I mean the one to whom melancholy is natural, ought to be able, by divine grace, to praise the Lord. I do not know what our religion is for if it is not to save us from gloom as well as from guilt. We ought to be able to sing:—

"Joy to the world; the Lord is come!"

That is the ideal and the possible; but, notwithstanding, there are times when we have to hang our harps on the willows, for "they that carried us away captive required of us a song", and we say, "How shall we sing the Lord's song in a strange land?" So we hang our harps upon the willows as we sob out our grief beside some Babylonian stream.

I want to remark that, after all, *David's gloom was not wholly unreasonable*. He had had a good many things to fill him with alarm. You read of the life of David, and of that great day when he returned in triumph from the slaughter of the giant, when he was everywhere acclaimed as a national hero. The women of Israel said, "Saul hath slain his thousands, and David his ten thousands." You say, "That was a great day. I should like to be like David." But, my friends, no man can in any measure share David's success without being exposed to David's hardships. His very success became the occasion of his trouble, for in that day jealousy gripped the heart of Saul, and he "eyed David from that day forward"; he who ought to have been his greatest friend became his greatest enemy, and he was pursued from place to place, hunted as a deer is hunted by the hounds, the victim of the greatest possible ingratitude, and again and again but narrowly escaped assassination at the hand of Saul. And, having had so much of it, it is not surprising that at last even his great spirit was bowed beneath it, and he said, "I shall now perish one day by the hand of Saul".

It is easy to scold people in their despondent mood; nothing is easier when you are on the mountaintop yourself than to criticise those in the valley. But the shadows of the valley sometimes take the song from our lips and the gladness from our hearts, sometimes we are face to face with great difficulties; and it is not unreasonable that we should be full of gloom.

Especially is it so because *we have a particular enemy*. David had had many enemies—even his brothers failed to appreciate him. You will recall that Eliab said, "I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." It is rather distressing when a man's own brother does not understand him, it is a little hard when people have difficulties in their own families, is it not? We have come upon days now when on religious grounds we are finding families divided against themselves, a husband against his wife. But David had a greater difficulty than that: there was one man who was his sworn enemy, who was determined to have his life; he was a relentless, murderous, foe, who lost no opportunity to persecute this child of God.

Let us never forget that there is a spiritual foe that always persecutes the child of promise. It is the old, old, story of Ishmael and Isaac, the son of the bond-woman and the son of the free. "The flesh lusteth against the Spirit, and the Spirit against the flesh"; and above all our adversaries, the devil as a roaring lion walketh about "seeking whom he may devour". What a terrible time he gives us sometimes! How the principalities and powers afflict us! And sometimes we seem to reach the limit of our endurance, and have to say, "I am almost at the end, I greatly fear that one day I shall perish by the hand of Saul."

There is no distress like spiritual distress, there is no gloom like spiritual gloom, there is nothing that can afflict the spirit like the fear of being overcome in the battle. There is a man or woman here this morning who is conscious of some special enemy that attacks you at your weakest point, and you fear that some day you may perish. Well, it is not unreason-

able, because David had but narrowly escaped again and again. You remember how Saul had cast the javelin at him, and he had escaped out of his presence with his heart in his mouth—or perhaps it was more nearly in his boots. Downhearted he was now; and as he thought of the record of the past, of how narrowly he had escaped destruction, he said, "Can it be that I shall always be delivered? I am afraid that one day the enemy will be victorious."

Look back over the past, and see how narrowly you have escaped destruction again and again. No, we cannot say we have triumphed gloriously in the hour of temptation, that there has been a large margin of safety, and that we were never nearly overcome. How many of us have escaped from doubt and despair by the skin of our teeth! Almost, but not quite, beaten. Then as we have thought of it we have said, "I shall one day perish."

But the extraordinary thing is that *on this particular occasion David seemed to have less reason to be gloomy than usual*. That is the surprising thing, for he has just now had a great victory. Saul has been delivered into his hand; he has found him, and has gone and taken Saul's own spear from his bolster while Saul was asleep, and then when he had put a safe distance between himself and his enemy, from the hilltop he lifts up his voice and reproves Abner, mocks at him for not having more carefully kept his master. Saul recognizes the voice of David, and is full of distress. David tells him how the Lord had delivered him into his hand, and how he might have taken his head from him, but that he would not put forth his hand against the Lord's anointed. And Saul answered him, "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." His worst enemy had spoken to him in friendly terms, and recognized his goodness. It really looked as though the dangers were now past for ever—and yet it was immediately following that hour of victory and of triumph that David said, "I shall now perish one day by the hand of Saul."

What is the explanation of that? *It may have been a natural reaction*. We need to be careful of ourselves in the hours of victory; no time is so dangerous as when we are on the crest of the waves. I remember Dr. Clifford once saying to me as we were talking about certain things—he was very intimate with Mr. Lloyd George, had known him from a very young man, and when Mr. Lloyd George was Prime Minister, and he was looked upon as the saviour, not only of the Empire but of all civilization, Dr. Clifford said, "I said to him the other day that this was his most dangerous hour; that I had not feared for him when all men spoke evil of him, but now that his praises were upon everyone's lips, there was the possibility of his being spoiled." It is true, dear friends, we are never in greater danger than when we seem to be victorious; never are the perils thicker than when there seems to be no peril at all; and the reaction from those moments of triumph are likely to throw us into great gloom.

Witness the familiar case of Elijah after his great triumph on Mount Carmel when all the prophets of

Baal went down before him, when fire came down from heaven, and the heavens were made black with clouds, and there was a sound of abundance, and by and by, an abundance of rain. Then poor Elijah ran away into the wilderness, frightened out of his life by the threat of a woman! Of course, you cannot blame him for that; you know there was real danger! There always is when Jezebel gets after you. But there you find him under the juniper tree saying, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

I wonder if there are any here this morning like that? After the long strain, after a period of intense concentration which has resulted in some notable achievement until for a brief hour it has been all Hallelujahs, and then suddenly there is a reaction, and away you go under the juniper tree. You have the blues!

Or it may have been that *David was more afraid of Saul's benedictions than of his curses*. You need to be on your guard when some people speak well of you, you need to be afraid of some people's compliments! They may be sweet as honey, but there is danger of there being poison in the honey. Whatever be the reason, the fact is there, that following that victory David was almost gripped with despair.

Did you come to church this morning saying, "Well, I do not know whether it is worth while going out to-day or not; I have not a bit of peace in my heart; I do not feel like worshipping. The whole week has been against me, and it seems to me that I might almost as well give up, but perhaps I had better go"? Well, we are glad you are here. It may be that the Lord will send you some message this morning.

But I want you to look now for a minute at *the faithlessness* of it. What right had David to say, "I shall now perish one day by the hand of Saul"? Had not God made a promise to him? Had He not established His covenant with David?—"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." Did we not read this morning, "I have found David my servant; with my holy oil have I anointed him"? Did He not say, "I have laid help upon one that is mighty; I have exalted one chosen out of the people"? Of course it pointed, in the distant future, to our glorious Lord Himself; but first of all to David, and through David to Christ, for it was of David's line He came. And now, notwithstanding the God Who cannot lie had given him His promise, he dares for a moment to forget Him, and to say, "I shall now perish one day by the hand of Saul."

I wonder if we have thus dishonoured God by turning our back upon His promises? I wonder if we have written bitter things against ourselves, saying, "After all, perhaps I made a mistake. I even wonder whether I am a Christian or not. I have so many ups and downs that I wonder whether I am a Christian or not." You know, there is a good deal of difference between ups and downs, and ins and outs. I heard an old man say some years ago—he was an old Calvinist who believed in the perseverance of the saints—I heard him tell of visiting a sister one day who was greatly troubled; she was afraid she had been entertaining a false hope, and that perhaps after all she was not a

Christian. He said, "Were you not born across the sea?" "Yes, sir, I was." You had to get to this country. Did you fly?" "Oh, no, I came by ship." "And did you have a smooth passage?" "Not at all", she said, "I suppose you had your ups and downs, did you not?" "Indeed", she said, "we did. Ups and downs all the way." "But", he said, "you did not have your ins and outs, did you? You stayed in the ship all the time?" "Oh, yes, I was in the ship all the time." "And the ship arrived, did it not?" "Yes, it arrived." We have our ups and downs, you know, but not our ins and outs, when we are included in the company who belong to the Lord.

If you are saying, like David, this morning, "I shall now perish one day by the hand of Saul", I desire to set over against that this word, "They shall never perish, neither shall any man pluck them out of my hand"; God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." That is what He came for; that is why Jesus Christ died and rose again, in order that we might not perish. How dare you say, "I shall now perish one day by the hand of Saul"? The promise of God is against that attitude. The promise of God would undergird you; you have the word of God "who cannot lie." Surely then we shall never perish, neither shall any man pluck us out of God's hand.

Then another thing: in order that David's gloomy foreboding should come true, *it would be necessary for God to make a new record*; God would have to do a new thing under the sun, for He never yet had suffered anyone who put his trust in Him to perish. Had we lived then, we might have said, "But, David, do you not remember Abraham? He had a hard time, did he not? He had to wait long for the fulfilment of the promise, did he not? But did the Lord suffer him to be ashamed? Did He not fulfil to His servant at last the word upon which He had caused him to hope? Isaac did not have an altogether easy life. He was the father of Esau as well as of Jacob, and he had a somewhat troubled domestic career. Yet he was gathered to his fathers in peace; he was God's own. Jacob, too, was full of trouble, and once said, 'All these things are against me.' But do you not remember that ere he died he crossed his hands in benediction upon the two children of the son whom he had supposed he never would see again, and said, 'The Angel which redeemed me from evil, bless the lads'—do you not know that? He did not suffer Jacob to fall. Have you not read the story of Moses and of Israel, and of the outstretched arm of the Almighty? When the people of God trusted in Him, did He not deliver them? Have you not read of Canaan, and the glorious triumph there? What possesses you, David, to suppose that the God who has never yet failed one who trusted in Him, will fail you? What right have you to expect that God may do what He never has done and bring you to destruction?"

Do you not see it, dear friends? He never has failed anyone yet, never once. Never has one of God's children risen up against Him to say, "I trusted in the promises of the Almighty, but they were not fulfilled to me". Every word He has ever spoken He has fulfilled, or will yet fulfil. How dare you say that you



will perish when He never has permitted a trusting soul to perish yet?

Then another thing: God would have to write a new record in David's experience. You say, "But that is history. What about my own personal experience?" David might have said that. But we could have said, "Well, David, are you not the man who once said that you kept your father's sheep in the wilderness, and there came a lion and a bear, and took a lamb out of the flock, and you went after them and delivered the lamb, and slew the lion and the bear? And then did you not say that God did that? Did you not say, 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine'. Then did you not go out to Goliath of Gath who was a bigger man than Saul, a man who filled all Israel with terror? Yet when God put His Spirit in you, you made him lick the dust until the people of Israel said you had slain your tens of thousands. Man, what has come over you to suppose that God would at this late day suffer you to fail?"

Has He ever failed you, my dear friends? How many people here have had their prayers answered again and again, let us see your hands. (A great host raised their hands.) How many people are there here who will rise up and say, "I trusted in God, and He failed to help me"—will you get up and speak this morning? If I were to stop preaching now and turn this into a testimony meeting, you would not get home until night.

I do not know whether you have heard of the old lady upon whom Mr. Spurgeon once called? She was down in the dumps and said, "I am afraid, sir, that I am not one of the elect." She was full of fears that she was going to perish; she had no hope in Christ at all. Mr. Spurgeon said, "Well, sister, I am not a rich man, but here is a five-pound note. I will give you five pounds for your hope in Christ. 'What do you mean—sell Jesus Christ for five pounds? Why, I would not think of it.'" "But," he said, "I thought you had no hope in Christ?" "Oh, well," she said, "if you put it that way, I think I have."

And so have you. You will not perish by the hand of Saul. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Cheer up, my friends. What do they say in England—"Cheerio"? The Bible says, "Be of good cheer". That is my message to you this morning: the Lord is on the throne; He will see us through. What was that of Newton we were singing this morning?—

"His love, in time past,  
Forbids me to think  
He'll leave me at last  
In trouble to sink:  
Each sweet Ebenezer  
I have in review  
Confirms His good pleasure  
To help me quite through."

Of course He will; He Who has begun a good work will carry it out, and perfect it unto the day of grace.

Then again: *David would have to lose a good many friends before this could be true.* Sometimes we are wickedly ungrateful in the hours of gloom. Sometimes we are tempted to look upon the dark side of things and refuse to see any brightness at all. It is true that Saul had been very unkind to David, but oh, his life had been filled with blessed fellowships. Not all the people he had met had been bad people. Jonathan had loved him as his own soul. For his sake, Jonathan had taken off his coat and his buckler and his sword, and had given them to David. Indeed, he had put aside his royal robes, and had relinquished all claim to the crown; he had stood aside. Saul said to Jonathan, "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." And Jonathan replied in effect, "I think more of David the son of Jesse than I do of the kingdom. I love him so much that I would rather he wear the crown than that I should wear it." Jonathan had stood between David and danger. What a blessed friendship that had been! And now David forgets all about him. There was Abiathar the priest and his family who were all murdered because of their loyalty to David the son of Jesse. Why, David had friends who were ready to die for him—yet he forgets it all in this moment of gloom. Lift up your eyes a little, my friends, and when you take account of the dark things of life,—

"Count your blessings, name them one by one;  
And it will surprise you what the Lord hath done."

As a minister I have met many people who would have destroyed my confidence in God altogether had that been possible. I have met, in the course of my experience as a minister in the church of Christ, people who were as base as Judas Iscariot, every whit. Talk to me about human nature! Tell me that human nature is not depraved! You cannot be a Baptist minister for twenty-five years with your eyes open without being convinced that that is true! There is no doubt about that. But, on the other hand, not in heaven itself shall we meet a greater loyalty than we have on earth, because there has been a bit of heaven in it; there is a tie that binds our hearts in kindred love, a fellowship of kindred minds that is like to that above. And I bear my testimony as a minister, that though I have seen a great deal of the other side, I have seen so many glorious exemplifications of the gospel of Jesus Christ, that if all the world were to tell me there is nothing in it, I should have to say, "I have seen the gospel incarnated too often to give credence to that. I have seen some of God's redeemed people who were so like Christ that I felt He had come to earth again." I have no doubt about the gospel at all. And yet how blind we are sometimes when some little thing distresses us! We are like little children: we forget all the good things, and fill our memory with our present trouble. Oh, let us remember that above and beyond all, our Jonathan lives. He lives, and His friendship is such that He gave up His throne in the glory, and came from the highest throne in glory to the cross of deepest woe, all to save you and me from perishing.

II.

Just one other word.—Oh, the folly of this! "There

is nothing better for me than that I should speedily escape into the land of the Philistines." How many times I have heard people say that! "I once thought I might be a Christian, but I have been disappointed so often"—and the poor man was offended by somebody, and so turned his back upon Christ, and ran away from the church, ran away from all religious influences and said, "I may as well go into the world, and have my fling. There is nothing better for me than that I should speedily escape into the land of the Philistines."

I wonder are there any young people here this morning who, because the enemy has pressed you hard, have said, "I don't know, I think perhaps the people who live the worldly life yonder in Philistia, are just as well off as professing Christians; and sometimes I have been tempted to give up my profession and run away into the land of the Philistines." That would be a sad day, my friends. David's difficulties were not geographical; it did not make any difference whether he was in Israel or Philistia, he would have exactly the same trouble. A blind man will carry his trouble with him under all flags.

Perhaps I have told you about the man who used to bother me much in my church in London. He was always on the outs with someone, he was always up the miff tree—when he was not under the juniper tree. He seemed to be peculiarly made. He had an excellent wife, and I said to her one day, "Mrs. So-and-So, supposing you and your husband were to take your letters and go to another church?"—and I mentioned the name of another church—"I have done all I can for him. I have nursed him and carried him, and I cannot do any more. I just get him straightened out and he is off again. Supposing you take your letters and go elsewhere?" "Oh, Pastor," she said, "your predecessor, Dr. Johnston, once said that when people move they take their miserable selves with them; we should be just as badly off if we were to leave here and go somewhere else. It would be the same old story within a week or two."

You will not get rid of your troubles by going into the land of Philistia; you will not find it any better yonder in the world. David had a miserable time when he did go into the land of Philistia, and after a while he found—what certain Fundamentalists are going to find just now—that he was between the two. When he got out of Israel into Philistia, he found the Philistines did not trust him; they did for a little while, but not for long. They began to say, "Is not this the man who slew Goliath? Is this not the man that inflicted an overwhelming defeat on this land? And now he comes to make friends with us." David found he had no joy until he came back again. The truth is, the devil will follow you anywhere; temptations will follow you wherever you go. If you have a thorn in the flesh, you will not lose it by going to Philistia; you will carry it with you. Saul will pursue you there, and you will have the Philistines on your back into the bargain. You had better stay where you are. The fact is, you had better win a victory, by God's grace, where you are.

I will tell you this, and then I have done. I once wanted to run away from this church. For two years I asked the Lord to let me run away to Philistia. I

know what I am talking about this morning, because I have experienced these things. I said, "I shall now perish one day. I had better go quietly out." I asked the Lord to let me go, but He would not let me go. All kinds of doors opened that seemed to be temptations, but He showed me it was not a very courageous thing to run away from Saul. Oh, think of it! David who stood up before Goliath and said, "Thou comest to me with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand: and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel"—that was heroic, was it not? And now, poor coward—for that is what he is temporarily, he is afraid of Saul. The man who had been afraid of Goliath, and did not dare go out to fight him, now filled David with such fear that he wants to run away from him. There are a great many people who run away from difficulty like that.

I know many ministers in this Convention to-day who are like the Levite of old, seeking to change their place. Of course, they do not announce it in the press!—but I could name them one by one. They do not know that I know it, but I do; and they are hoping every day that some church will open its door to them. They say, "Well, we have had a few victories, we have won a few victories at the Convention, but we shall meet defeat one of these days, and I had better just escape and go"—as the colloquial phrase is—"while the going is good. I should like to escape into the land of the Philistines." But they will find it just as difficult there. Preachers are so foolish to rush away from one church to another. In a company of preachers once when we were talking about our pastoral difficulties, I said to a certain preacher, "How are things with you, Brother?" He said, "Not very flourishing. I have a good many difficulties, but I am staying where I am." "Well", I said, "that is good." "Yes", he said, "I have made up my mind that I may as well stay where I am, and save moving expenses. I might better bear the ills I have than fly to others that I know not of." He was wise, for he would have been no better off in Philistia.

The Lord showed me that, and I said to myself, "What sort of a church would fit me?" I thought of some of the churches I knew, and finally said, "They are no nearer the divine pattern than this." I could not think of any church that would endeavour to cut loose from the world, and make Jesus Christ the Head of the church. And I said, "I do not think I will go to Philistia, I will stay in Israel; and we will have a New Testament church on the corner of Jarvis and Gerrard Streets. If we cannot have one here, I have no right to expect that God will give me one anywhere else in the world."

My dear friends, it is far better to stay and face your difficulties. Don't run away to Philistia; because, if you do, you will only have to come back again. Take the promise of God, the promise of power to overcome all difficulties. Let us cast ourselves before God and say, "If God be for us, who can be against us?"

We will stay where God puts us, face our difficulties, and fight it out to victory. Then God will get the glory."

If any of you are not saved, I bring you that message this morning, that if you will put your trust in the Lord Jesus Christ, in spite of your disposition toward evil, in spite of all your temptations and the strength of the tempter, you shall not perish by the hand of Saul, you shall never perish, but He will give unto you eternal life.

Let us ask Him so to do: O Lord, we thank Thee for the promise of eternal salvation. We thank Thee that Thou hast made Jesus Christ the Author of eternal salvation, and that we have Thy sure word that we shall never perish. Help us now in simple faith to cast ourselves upon Thy promise, and to go from this place this morning rejoicing in the Lord. We ask it in His name, Amen.

## The Final Chapter

Reprinted from *The Gospel Witness* of June tenth, nineteen hundred and twenty-two. The reason for reprinting is given in our leading article in this issue.

In the historic Jarvis Street Baptist Church, on the evening of Wednesday, June 7th, 1922, at a very largely attended meeting of the church, there was written the final chapter in the record of the attempt to silence the conservative testimony of the Pastor in Jarvis Street pulpit, and so to discredit him in the estimation of the Denomination as absolutely to destroy his influence in the Baptist Convention of Ontario and Quebec. This, beyond all question, was the sinister motive behind the events which, for the past two years, and particularly since March, 1921, have brought Jarvis Street so prominently into the public view. To tell the story of this closing chapter, and briefly and plainly to explain the means employed in effecting the great cleavage in this historic church, is the purpose of this article.

### MEMBERS DISMISSED

At that meeting the following resolution was unanimously carried:—

"That the request of the members of Jarvis Street Baptist Church, bearing date of April 12th, 1922, over the signatures of 'Gideon Grant, Chairman, Evangeline Watson, Secretary' (but received from Mr. Gideon Grant, May 24th), for dismission from membership in this church "for the purpose of organizing a new Regular Baptist Church within the Convention of Ontario and Quebec," be and is hereby granted; and that the Clerk of this Church is hereby instructed to prepare and send a letter certifying such dismission, which letter shall bear the names of all those applying whose names were on the church roll; and that the said letter shall be in a form which shall indicate the standing of each member dismissed, in respect to the date and manner of admission into the church, and attendance at the Lord's Table."

By this resolution 341 members were dismissed, who with the passing of that resolution ceased to be members of Jarvis Street Church.

The members of Jarvis Street Church entertain only the kindest feelings toward those who have withdrawn from our fellowship. They have prayed that God would in His mercy deal with the whole church; and for that reason, we have refrained from any effort to retain in the membership of the church any who were being importuned to leave us. We longed to visit some upon whom tremendous pressure had been brought, to secure their names for the list. But we refrained from doing so, because we had asked the Lord to order the whole matter according to His will.

Now that they are gone, and there remains no danger of our being misunderstood, we are free to say that we follow them with our prayers; and with the conviction that many of them will some day come to see how they have been misled; and will discover that they have yielded to influences which were not from God. And we want to assure our separated brethren and sisters who were once faithful members of this church, that we cherish only sentiments of affection for them, and pray that God may lead them in such a way that they may experience the fulness of His grace in all the years to come.

Letters were granted to 341 members. Our membership until then was 1,271, so that 82 less than one third of the membership applied for dismission. Even on the basis of

our membership on March 31st, 1921, shortly after which the first vote was taken, and even if, by the circulation of lists, such as they have circulated to obtain these 341 names, they could then have secured the same number of votes as those names represent, they would still have been twenty-seven short of one third, as our membership was then eleven hundred and four.

The withdrawal of 341 is a serious cleavage all will admit; but surely no one will deny the right of the remaining more than two thirds of the membership to determine the affairs of Jarvis Street Church. The number of withdrawals, however, is sufficiently large to require some explanation.

### HOW THE DEFECTION BEGAN

The movement resulting in this serious defection showed itself openly by the announcement in a Toronto evening paper of the formation of a "Men's Committee of Jarvis Street Baptist Church," in April, 1921.

The leading spirit in this campaign, which it was asserted was to preserve "Old Jarvis Street," became a member of the church only five months before the beginning of the present pastorate. He is a member of the Senate of McMaster University, and is the friend of, and acted in conjunction with, one who has managed to represent McMaster alumni on the Senate for many years; this latter was an opponent of the late Dr. Elmore Harris, and as a newspaper man, has had at his command unusual facilities for attacking the opponents of Modernism.

This newspaper man led a small company in opposition to the present Pastor's being called to Jarvis Street, most of whom took up that attitude, as some of them later acknowledged to the Pastor, in response to this man's persuasion. His opposition to the Pastor was based wholly upon the Pastor's theological views, for at that time they had never met personally. This person soon ceased attendance at the services after the Pastor's settlement, and after some years transferred his membership to another church. But from the beginning he has never ceased his antagonism; and left in the Jarvis Street Church, in the person above referred to, one who continuously, but under the surface, exercised his mission of being "a thorn in the flesh" to the Pastor.

After the Ottawa Convention of 1919, the little group of Modernists in the Denomination passed sentence upon the Pastor of Jarvis Street Church, as did Haman upon Mordecai, and decreed that his influence must be destroyed. There are members of the church who have stood loyally by the Pastor through all the terrific conflict, who were approached by some, whose names afterwards appeared as members of the so-called "Men's Committee," six months before the public attack upon the Pastor began, in an effort to seduce them from their loyalty, being warned that they would see what would happen the next spring.

In the ex-deacons' letter to the churches of the Convention, issued last October, the Pastor was contemptuously described as having been engaged in fighting a "stuffed lion" in his opposition to Modernism at Ottawa and elsewhere. But loyal Baptists throughout the Convention know that the thing that has been prowling and growling around during recent years, and which, having left Truth prone and bleeding in the folds of other denominations, has also been endeavouring to break down all barriers which stand in the

way of its predatory roamings over our Baptist fields and flocks, is something more than a "stuffed lion." It is the sort of lion which, if any one must attack, he will be wise to take unto himself the whole armour of God.

Modernism, as touching the inspiration and integrity of the Bible; Modernism in the matter of amusements; Modernism in vaudeville performances in Sunday School entertainments; Modernism in opposition to the Regular Baptist position in the matter of the ordinances; Modernism in church choirs; Modernism hydra-headed, and in its many-colored forms, raised its head in Jarvis Street Baptist Church—and Modernism was vanquished! Hallelujah!

Beyond all peradventure this is where the Jarvis Street conflict originated. Of course other elements entered into it. No pastor of a large church can please everybody, particularly in the matter of pastoral visitation. In every church there is always a certain amount of inflammable material awaiting the touch of a tongue "set on fire."

#### MEMBERS' STANDING.

In the letter granted June 7th, the standing of each member in respect to date and manner of admission to the church and attendance at Communion Service was indicated. Four general classifications were mentioned, as follows: "Regular," signifying eight or more attendances per year; "Fairly Regular," six or seven times a year; "Irregular," less than six and more than two; "Very Irregular," twice or less per year; when more delinquent than indicated by "very irregular," the attendance or non-attendance was particularly specified.

Of the fifteen members of "The Men's Committee" only three were "regular" in attendance at Communion service; three "fairly regular"; two were "irregular"; six were "very irregular"; and one had attended the Communion six times in seven years prior to January, 1921—and not at all since.

This "Men's Committee," in April, 1921, began the canvass of the membership. Thoroughly organized, they visited every home where they thought there was the slightest possibility of turning the members against the Pastor's ministry. Every conceivable effort was made to seduce the members from their loyalty. How many times the members were visited we dare not attempt to say. We know of at least one home which was visited five times in one week. And every one who called went to inject poison. There was no possibility of supplying an antidote, for no one could tell where the poisonous fang had struck.

What wonder is it that many good people, who hitherto had been loyal to the Pastor's ministry, became disaffected! What pastor in the world could stand against such insidious attacks without suffering some loss? Is it surprising, when a succession of callers insisted that the honor and prosperity of "Old Jarvis Street" depended upon the Pastor's removal, that even some of his best friends should have been persuaded to oppose the Pastor "in the interests of Jarvis Street"? The wonder is that they turned so few!

"If it had not been the Lord who was on our side, when men rose up against us:

"Then they had swallowed us up quick, when their wrath was kindled against us:

"Then the waters had overwhelmed us, the stream had gone over our soul:

"Then the proud waters had gone over our soul.

"Blessed be the Lord, who hath not given us a prey to their teeth.

"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

"Our help is in the name of the Lord, who made heaven and earth."

#### SECESSIONISTS DECIDE TO ORGANIZE A CHURCH.

The story of the several votings is well known. On September 21st the so-called "Men's Committee" learned that their utmost efforts had failed, and they, with those whom they had persuaded to follow them, withdrew; and have since been meeting at the Central Y.M.C.A. for religious services.

On April 12th, 1922, this company of members decided to organize themselves into a "new Regular Baptist Church within the Convention of Ontario and Quebec," and so advised the Jarvis Street Church by special delivery letter re-

ceived April 13th, in which it was promised that the list of withdrawing members would be forwarded "within ten days." No further communication was received until the list of applications was delivered at the church office, May 24th. What was done in the intervening forty-one days? A large part of the membership was again canvassed, a letter was sent to not a few of the loyal members (as was publicly testified at the business meeting of the church, June 7th) with a form appended for use in applying for a letter from Jarvis Street to join the new organization. Thus, right to the end, the spirit and method which marked the beginning of the cleavage persisted. It was not the result of a spontaneous expression of dissatisfaction on the part of a large number of members; but rather it has been the result of the determined efforts of a small group of men actuated by a general distaste for a Biblical ministry, inspired by one who was the willing tool of those elements in the Denomination who were determined to destroy the Pastor's influence in the Convention in order to put an end to his opposition to their Modernist propaganda. And these fourteen months of unremitting labour resulted in the sending to Jarvis Street Church of a list of 341 names of members applying for letters of dismissal to organize another church. (The total list contained 345 names, but four had already been dropped from the roll for long-continued neglect of the services of the church.)

This article would not have been written had the list contained the names only of those who of their own volition had been meeting at the Central Y.M.C.A. But when this last determined effort to make an impression upon the Christian public, and particularly the Baptist Denomination, by advertising in advance the withdrawal of "350" members has been made, this explanation of how the names were obtained, and what religious interest they represented, has been rendered a necessity.

We have already explained that the 341 names represent the utmost the unremitting labour of fourteen months could do to destroy the unity and effectiveness of Jarvis Street Church.

It must now be acknowledged that the present ministry is supported by eighty-two more than two thirds of the entire membership of the church. No one, we think, will contend that 341 people had the right to govern 930. (For there was not one of the 930 whom there was the slightest chance of persuading to leave who was not either visited or written to.)

#### THE APPLICATION ANALYZED

What proportion of the 341 were vital members of the church, and what proportion were induced to join the seceders for the sake of the impression the announcement of so large a number would make?

We ask our readers to refer to an earlier paragraph of this article for the signification of the terms "regular" to "very irregular." Of the 341 dismissals, ninety were "regular" attendants at Communion; thirty were "fairly regular"; sixty-three were "irregular"; forty-seven "very irregular." That is to say 230 attended Communion service once or oftener in a year. But the "very irregular" attendants represent some who attended in 1921 for the first time for some years, and are so classed to avoid even the semblance of injustice. Only 183 of the 341 attended oftener than twice a year. And it must be remembered that Jarvis Street Church observes the ordinance of the Lord's Supper every Sunday, that is, fifty-two times a year. Yet only 120 of the 341 observed the Ordinance as often as six times a year, or once in two months.

But what of the one hundred and eleven who were even more delinquent than is described by "very irregular"?

Space forbids our telling the full story of the one hundred and eleven. A few samples must suffice. But here let us explain that we have a complete record of every monthly Communion attendance for the past forty years, and for several years back, of the weekly Communion also.

And in tracing the record of some we had to go back nearly 30 years. One had been twice in 27 years. That is to say, that person out of 1,404 opportunities to remember the Lord's death took advantage of two! Another had attended once in 20 years; three, attended once in 13 years; another, once in 12 years; another, once in 10 years; another, once in 7 years; another, once in 6 years; one attended twice 16 years; one, twice in 15 years; one, twice in 12 years; one,

twice in 11 years; two, twice in 9 years; one, three times in 12 years. The record of others shows their attendance scattered over the years, with here and there, three or four attendances close together, followed by extended periods of absence; such as twelve attendances in sixteen years; fourteen attendances in twenty-two years; fourteen attendances in nineteen years; twenty-four in twenty-two years; seven in eighteen years; six in eleven years; nine in twelve years; and many others such as four times in eight years; five times in seven years; seven times in twelve years. In this list of those who have been so irregular as to defy general classification, there are no less than forty-four names. Whatever the present Pastor's shortcomings, he cannot be made responsible for the neglect of the Lord's Table by so many extending over periods of from thirteen to twenty-eight years. One of the leaders of the secessionists, who until three or four years ago was the treasurer of the church, attended the Table twenty-three times in twenty-eight years; in which time there were periods showing years of continuous absence. Out of 1,456 opportunities to attend Communion this brother had availed himself of twenty-three. In addition to these, in the list there is the name of one who, though resident in the city, has been continuously absent from the Lord's Table for thirteen and a half years; two who have been absent for twelve years; two for ten years; and several others for periods of two years or more.

Readers will bear in mind that among those responsible for assembling these names are several former deacons and the former clerk of Jarvis Street Church. These former officers must have known that many of these names have for years meant nothing to Jarvis Street Church but names on a book; and they cannot possibly have desired the transfer of these names to the books of the new organization for any other purpose than to make the defection bulk as large as possible. We are persuaded that among the 341 there must be some who, had they known it, would not have consented to have had their names included in a list containing the names of so large a number who have for so many years neglected the ordinance of the Lord's Supper,—especially as that list was to represent the charter members of "a new Regular Baptist Church" organized "for the purpose of observing the ordinances of religion."

#### WHEN SOME BECAME MEMBERS.

We now come to another phase of the matter. The secessionists have contended that they were "old Jarvis Street." The impression has been created that they have been dispossessed of a building in which they had some sort of proprietary right. But the Jarvis Street building was dedicated, by those who built it, to certain principles,—not to any persons. And those who hold those principles are the only legitimate heirs. Of the 341 only eleven were members of the church when the present building was opened. In the parlor of Jarvis Street Church there is hanging on the wall an illuminated address presented to the late Senator McMaster, January 8th, 1879, expressing the thanks of the church to him for having paid off the last cent of indebtedness on the building as a New Year's present on January 1st, 1879. Of the 341 only sixteen were members of the church prior to that date; and it is certain that most of the sixteen were either so young or otherwise so conditioned that their contributions to the building, if any, must have been very small.

Only 182 of the 341 were members when the present Pastor began his ministry in Jarvis Street in May, 1910, and of the 182 the records show, 39 were among those who were more delinquent than "very irregular," thirty were "very irregular," twenty were "irregular," while sixteen were either aged and infirm, or prevented from attendance by duty to others; thus accounting for 106 of the 182 who were members when the present pastorate began. It follows, therefore, that only seventy-six of those who were members prior to May, 1910, when the present Pastor began his ministry in Jarvis Street, out of the 341, were either "regular" or "fairly regular" in attendance at the Lord's Table—that is, only seventy-six attended as often as six times, or over, in a year.

#### THE BLESSING OF THE PAST YEAR.

For the sake of those who may not have read elsewhere of what God has done for us, we here again record to His praise, that during the year in which the church has been

fighting for her very life, while an organized force has openly and avowedly sought by every means within the law (and the letter issued by the ex-deacons before the Convention last October, was not within the law, but was unquestionably libelous) to ruin the Pastor's reputation and utterly destroy his usefulness as a minister of the gospel, Jarvis Street has held on her way. The people have, through it all assembled five times a week for prayer; the average congregations have been larger than ever before during the present pastorate; conversions have been frequent and numerous; 219 joined the church during the year, 90 of whom were baptized; and for the six months following the withdrawal of those who have now been dismissed from our membership, our income for general expenses exceeded the income for the corresponding period of the year before, by \$40.99 per week, and we closed the year with a cash balance in current account of \$1,575.75.

#### WHAT OF THE FUTURE?

Until now we could not hold out the olive branch. There were some among those in opposition whom we had no desire to see return unless and until they should bring forth fruits, meet for repentance. The liberty and spiritual fruitage which immediately followed their departure forbade our jeopardizing the church's future spiritual usefulness by holding out any inducements to return. But there were others in whose sound Christian characters, and deep and self-sacrificing spiritual interest all who know them intimately must have the fullest confidence. Peter, even after Pentecost, "withdrew and separated himself" from the Gentiles, "fearing them of the circumcision;" and for this Paul "withstood him to the face, because he was to be blamed." And it is said, "the other Jews dissembled likewise with him; insomuch that Barnabus also was carried away with their dissimulation." And since that day many more have been "carried away" with others' "dissimulation." We can well understand how social and family influence "carried away" a good many. We pray that God may bless them where they go. And we venture to hope, that as they have prayed for God's blessing to rest upon Jarvis Street in the past they may continue to do so; even as we assure them, that many of us will breathe their names before the Throne. And if, as their thought turns affectionately toward the place around which for them, as for us, so many holy and happy memories gather, they should feel the desire, even if only as a visitor, to tread once more the loved and familiar courts, we beg them to believe, that there will always await them the most loving welcome; and all others too, who love our Lord Jesus Christ in sincerity and truth. And if God should continue to favour us, as we believe He will, and blessings should, of His grace, be multiplied to us, we believe they will share our rejoicing as in former years. And if the time should come when any of these, hearing that the Lord has visited His people in giving them bread, should, like Naomi, turn again toward their loved Bethlehem, we want them to know that we have written nothing in our books, even as we have allowed enmity to write nothing in our hearts, to prevent such a reunion. Meanwhile we can only pray that He who makes even the wrath of men to praise Him, who permitted the church at Jerusalem to be "scattered abroad" that they might "go everywhere preaching the word," may graciously cause the things which have happened to Jarvis Street to "fall out unto the furtherance of the gospel."

In closing this chapter of our history we venture to express the earnest hope and belief that the members of Jarvis Street, new and old, will and do now join, in sending to our former fellow-members this message: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

# Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, January 1st, 1928.

*Excelsior.*—

*Luke xxiv:44-53*

Hark! As we enter upon another year I hear our glorious Leader, Christ, the Lord, calling His own to prepare themselves for a new advance in the holy war. "Yes," says some true-hearted soldier of the cross, "I intend to undertake a fresh task this year, and I shall begin at once." "Halt a moment, brave soul, art thou ready? 'Tarry until' you have confessed the failures of the past, 'until' you have received a new supply of the mighty Spirit." So I hear the Leader speak. He is calling us to be holy, to speak His message, to feed the hungry, to visit the sick, to train the young for God, to press forward in the fight against every power of sin; but before we go forth, He bids us to be prepared.

In the battle of Salamanca, when Wellington bade one of his officers advance with his troops, and occupy a gap which the Duke perceived in the lines of the French, the General rode up to him and said, "My lord, I will do the work, but first give me a grasp of that conquering right hand of yours." He received a hearty grip, and away he rode to the deadly encounter. So to-day, as our Captain bids us advance to the conflict once again He offers us His conquering right hand. We must take a fresh grip of it ere we begin another charge. Or to change the figure, let us do as Evan Roberts suggests, make sure that we "Get the Flame."

Monday, January 2nd.

*Higher in Position.*—

*Romans viii: 29-39*

There are many of the Lord's people who take a very low position. They do so often on account of their unbelief. It is not the place the Lord would have them occupy. They are simply "hoping" that they are the Lord's children, and can never seem to get beyond that. Alas! it is a poor, miserable sort of experience! Not knowing whether they are the Lord's children or not! Always in this place of "doubt and fear," and they are constantly speaking of their unworthiness. Now, if we have known what it is to be regenerated, that is to say, if we have been made recipients of the divine life through faith in Jesus, then it is our privilege to take a higher place. We may know that we are accepted in the Beloved, through the infinite merits of Jesus, our great High Priest; that we are adopted into the divine family, and are now the sons of God; and we may rejoice in the privilege of sonship. It is not ours to say: "O Father, treat me as a slave," as the poor prodigal felt he ought to say. On the contrary, the father in the parable said: "Bright forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet;" and instead of putting him into a "go-down" with the slaves, he was given a place at the father's table. And so I would say to any poor, doubting, hoping friends: "Take your right position as the sons and daughters of the Lord God Almighty." Come and stand to-day on higher ground, with the sunlight of God illuminating the pathway. Take your place given you by God, as those who are "heirs of God and joint heirs with Christ," sealed with the Holy Ghost as the Lord's indeed.

Tuesday, January 3rd.

*Higher in Experience.*—

*Isaiah 41:8-20*

As we look upon the great Land of Promise that lies before us, how much there is to be possessed! A land flowing with milk and honey is that to which the Lord has called His own. Not a bare wilderness; that is the world's possession. But the children of God have an inheritance of treasures unspeakable below and above and all around them. How much is yet to be possessed? It has been said, that "a great many, perhaps the vast majority of God's people are only barely alive!" Barely alive! They have peace, but it is just for a few moments, and then it is broken; and the life is one of unrest. They have glimpses of joy now and then, but for the most part the experience is one of sadness; victories here and there, small and few, instead of a life of constant triumph through God's grace. A meagre

sort of Christian experience is that which a great many of God's people have. Certainly, the meagre experience is better than none; for "a living dog is better than a dead lion." A sick man is better than a dead man. But God has something better for us than sickness. When He called us by His grace it was not to live a sickly life, but to make us strong in Him. O, why is it we are so poor? Why is it there are so few who live the triumphant life which is the privilege of us all? For "they who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." The Lord has truly called us out of the grave, and in this we rejoice. When He rose He left His grave clothes behind Him; but when Lazarus came forth he came forth bound hand and foot with grave clothes, and there are a great many of the Lord's children in a similar condition. They certainly have life, but the Lord wants us to throw off the grave clothes, and to have a Christian experience that is joyous and free.

Wednesday, January 4th.

*Higher in Character.*—

*Matthew 7:13-29*

There is very much need of this in the case of us all. The Lord Jesus, speaking to His disciples in the Sermon on the Mount, said: "What do ye more than others?" By which He meant that His own people should certainly be superior in character to all others around them. What do we more than others? Take, for instance, the common principles of morality. Is there any need for us to go higher? Are we, as God's people, superlatively honest? In this are we above the world at its best? What about truthfulness? another common principle of morality. Are we above the world in truthfulness? We ought to be vastly superior; we ought so to speak that our word can always be trusted and relied upon. In justice?—justice even to our foes—Are we superior to the world? In purity of heart and thought are we a long way above the world around us? In all the relationships of our life, what do we more than others? Are we better as parents, as children, as workmen, as masters, as servants? Are we superior to all around us, because we are united to the Lord Jesus Christ? In the great principles given to us in the Sermon on the Mount, in love to our enemies, in lowliness of mind, in devotion to God, in the spirit of forgiveness, in the service of men, are we above all around us? Higher and yet higher—for it is character that tells.

Thursday, January 5th.

*Higher in Expectancy.*—

*2 Peter 1:1-11*

There are promises great and wonderful given to us in God's holy word. How few of them we have known in our experience! And yet they are open for us to know day by day. God's great ocean of promise rolls around us, and we go with our little pitcher and wonder whether it is possible to fill it. We are almost afraid we shall not get our little pitcher full. O that we had faith to see God's fulness for us! We do well to expect little from ourselves, and from the world, but we may expect more and more from Him who is our faithful and unchangeable God. He says, "Open thy mouth wide, and I will fill it." We want therefore to live a life of glad expectancy upon God's fulness,—in our hour of sorrow to expect He will fulfil His promise; in our times of loneliness to expect He will come with tender love and give us the joy of His companionship; in weakness that He will strengthen us; in perplexity that He will guide us and direct us on our way. Did not William Carey give us a good motto, when he said, "Expect great things from God," as well as "Attempt great things for God." Shall we not climb higher and look out upon a wider landscape than before? All the promises of God are meant for us, day by day to be fulfilled in our own experience. There is a kind of surprise, even in the hearts of God's people, when some promise which they are driven to trust in an hour of distress turns out to be fulfilled. "Is it not wonderful?"—and there is a note of exclamation—"that God should have fulfilled His word!" Let us rise higher in our expectancy as we

look out upon the unknown that lies before us now. Let us rest assured that whatever may be on the morrow He has already been there to make provision for all the emergencies that will arise.

Friday, January 6th.

*Higher in Service—* 1 Corinthians iii:9-23

Nothing less than the highest can surely satisfy us here. It is good to help and comfort the bodies of men, and in the dread days which are upon us there will be a thousand calls "to help and heal." It is good too to culture the minds of men. But as Christian men and women our supreme business is with the spirits of men. We are doing the highest service, when we are seeking to bring men nearer to God; and upon this we must bend our full strength. In this highest service we need to say, "upward, still upward" in efficiency. We must do this work better. This may mean that we shall do less in amount in order to do better in quality. We need to do the work of Christ in the Spirit of Christ. "Preach Christ in a Christly manner" as McCheyne used to say. Paul (in 1 Cor. III.) tells us of different qualities of service. There is some work which may be compared to "wood, hay, and stubble." With this material you can build rapidly and at little expense. But there is other work which is called "Gold, silver, and precious stones." This is more costly service. And God wants service which costs—costs thought, and prayer, and feeling, and sacrifice. Nothing else will stand the fire which is to try every man's work. Some years since, Dr. Robertson Nicol wrote an article in the "British Weekly" entitled, "Without the shedding of blood is no —". The first paragraph expounded the passage "without the shedding of blood is no remission," and then he went on to say that without shedding of blood is nothing. That is, there is no work worth the doing anywhere without the shedding of blood. The heart's blood must be in our service if we would do anything that will live. So "upward" in service.

Saturday, January 7th.

*Higher in Fellowship—* Exodus xxxiii: 12-23

Go up higher in Spiritual fellowship with our God. How very little this is known among God's people! We do need to make solid progress here; to go higher in Christian fellowship. We want to get, as Moses did, up into the mount of God, and there abide until our face gets the glory of God upon it, and we are illumined through communion with the Divine. Oh, how often we have been living in the valleys, and have not risen to the higher place of spiritual communion, which is our privilege. What a feeling of utter calm and of superiority to things below takes possession of the soul in the heights!

"I stand upon the Mount of God,  
With sunlight in my soul;  
I hear the streams in vales beneath,  
I hear the thunders roll.  
But I am calm with Thee, my God,  
Beneath these glorious skies;  
And to the height on which I stand  
No storms nor clouds arise."

That is our privilege. I remember vividly when we were travelling in Palestine, and crossing Mount Hermon, we rose somewhere about five thousand feet above the sea level, and a rain-storm took place as we were crossing, but it was down below us. Where I stood it was glorious sunlight, and I could see the mists and the rain beneath us. We were in the sunlight. It is our privilege to take this place, too. Let us go up higher in fellowship with God till we reach the place of Divine calm, while the storms and excitements of life sweep below us. This is a place of brightness too. The light lingers longest there.

#### JARVIS STREET'S NEW YEAR'S MEETING.

Next Sunday will be the first day of the New Year. The ordinance of the Lord's Supper will be observed at the close of the evening service, and we expect to have the joy of again receiving quite a large number of new members. As Monday will be observed everywhere as New Year's Day, we shall hold our time-honoured New Year's Morning Service as usual at 10.30. This has for many years been a great family gathering in Jarvis Street, and we hope to see a great company of Jarvis Street people on that occasion.

## BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.

Lesson 2. First Quarter. Jan. 8th, 1928.

### THE APOSTLE'S COMMUNICATION IS FROM THE SPIRIT OF GOD.

Lesson Text: I Corinthians, Chapter 2.

Memory Verse: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.—I Corinthians, 2:13.

#### I. HOW TO PREACH AND TO TEACH CHRIST.

The Apostle Paul was content to declare the testimony of God. That is to say, he allowed God to speak for Himself. He became the mouthpiece of the Divine Spirit, and his chief concern was to let people hear the Word of God. And that should ever be the aim of the preacher and teacher,—so to preach and teach that the Word of God may be understood. 2. Paul deliberately avoided excellency of speech or of wisdom. He was more concerned with what was said than with the manner in which it was said. We have sometimes seen dishes on the table so ornamented that it was difficult to understand whether they were intended to be admired or to be eaten. A Sunday School lesson or a sermon should be more like a loaf of bread than a bouquet of flowers. 3. Paul determined not only to preach Christ crucified, but to know and preach nothing else. There are some preachers who preach Christ crucified occasionally, but the greater part of the time they preach something else; and when one complains that there was no blood in the sermon, and no reference whatever to the Cross, he is told that you cannot say everything in one sermon. But no one ever heard Paul preach without hearing him preach the Cross, the blood of Christ, as the way of salvation. So ought teachers and preachers never to miss the opportunity to set forth the central theme of the gospel. 4. Paul declares that that which he determined to do, he carried out, and that his speech and his preaching were not with enticing words, but in demonstration of the Spirit and of power. There is grave danger of teachers and preachers substituting psychology, mere argument, and illustrative appeal, for the power of the Holy Ghost. Our whole confidence should be in the direct operation of the Spirit of God upon the hearts and consciences of men through simple teaching and preaching of the plain Word of God.

#### II. PAUL'S REASONS FOR THIS METHOD.

1. It was to teach men to put their faith in the power of God rather than in the wisdom of men. How much this is needed everywhere! How commonly churches expect a revival to come through a certain preacher, showing too often that their faith is in the wisdom of man rather than the power of God! Only on one condition are we justified in expecting a revival to come through a particular minister. Moody and Sankey were mightily used of God in bringing thousands of souls to Christ, and these great evangelists were invited to preach in a particular city in England. They replied regretting that their many engagements made it impossible for them to come. The spirits of many of those responsible for the invitation seemed to sink, when one comparatively young man exhorted his brethren to this effect: "Are we to suppose that Mr. Moody has a monopoly of the Holy Ghost? Why can't we have a revival without him?" To which an older minister replied, "We might well have a revival without Mr. Moody; but we were not anxious to have him because we believed Moody had a monopoly of the Holy Ghost, but because we believed the Holy Ghost had a monopoly of Mr. Moody." Our faith should be in the power of God to use any instrument which He sees fit to employ. 2. That which, by carnal standards, is esteemed "foolishness", appears to those who are perfect to be the wisdom of God. A concrete illustration will suffice: there is a meeting where people have assembled to hear a man preach, and in the simplest, and plainest, and perhaps commonest, language, he tells the story of Christ crucified, which has been told ten thousand times before. One man at the back of the hall sneers as he hears it, and calls it sheer foolishness; but many of those who know that the

righteousness of Christ has been imputed to them, who are made perfect or complete in Him, revel in the music of grace, and listen with tears in their eyes, and hallelujahs in their hearts and upon their lips, for to them Christ crucified is the wisdom of God (vs. 6-8). 3. The wisdom of God is revealed only by God's Spirit (vs. 9, 10). Here we are told that there is a realm of truth beyond the apprehension of the senses. The truths of the objective world are received through the eye and ear, by taste and touch and smell; and the truth thus communicated enters into the mind or the heart, and there as raw material is dealt with; and from it, conceptions of the objective world are formed. But the truth with which the gospel deals does not come through eye and ear, through the ordinary processes of reason; but is especially revealed by the Spirit. In other words, the only Teacher of spiritual truth is God the Holy Ghost, and without Him nothing can be understood.

### III. IT IS HERE FURTHER TAUGHT THAT ONLY THE SPIRIT CAN APPREHEND THE SPIRITUAL.

1. In the nature of the case only a man's own spirit can understand his inner self. So we are told that only the Spirit of God can understand the things of God. Therefore, it is only as we receive the spirit of Christ, and He dwells with us, we are able to understand spiritual truth. 2. But the Spirit of God dwells within us to reveal to us our riches in Christ Jesus. A Christian man should be another-worldly man, for he has not received the Spirit of the world. He should be a spiritual man because he has the Spirit of Christ, and Christ is there to lead him to an appreciation and an appropriation of all the riches that are treasured up in Christ for him (vs. 11, 12). 3. There is a mighty plea for verbal inspiration in verse 13. Paul claims here to teach the things of the Spirit, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. He actually claims the very words he uses are given him of the Holy Spirit, comparing spiritual things with spiritual. Thus, the New Testament is illuminated and illustrated by comparison with the revelations of the Old Testament. 4. The incapacity of our carnal natures to receive the things of the Spirit of God is here clearly taught (vs. 14-16). It declares that the natural man, the psychical man, the carnal nature, that knows nothing save through the senses, through the eye and the ear, as in verse 9, receiveth not the things of the Spirit of God. There is no capacity there to receive the Spirit of God until such capacity is put there by a new creation.

### NEWS OF THE CHURCHES.

#### JARVIS STREET CHURCH NEWS AND ANNOUNCEMENTS

On the evening of December 18th, nine were baptized; on December 25th, five were baptized. The prayer meetings are largely attended; a great spirit of prayer is upon the people. Conversions continue to take place at every service, sometimes in quite large numbers. The congregations are large, as has been usual with us now for a long time. Every Sunday we have visitors from different parts of Canada and the United States; and sometimes from across the sea. They have heard much of the terrible character of Jarvis Street Church and its Pastor, but when they come within its walls and find that God is there, that sinners repent, and saints rejoice, and God is glorified, their minds are disabused of the false impressions with which they entered, and they leave us as fast friends. We just say this word: the officers, teachers, and workers, of our great Bible School have been busy during the last few weeks with the usual round of Christmas entertainments, and some of the Departments will be busy for the next couple of weeks; but after that we hope to get back to our normal stride, and get on with our regular work.

#### MEETING IN KITCHENER.

As we go to press we are informed an arrangement has been made for the Editor of this paper to speak in the largest theatre in Kitchener, Ontario, next Sunday afternoon at 2 o'clock. This will involve missing our morning service, but we shall return in time for the service in the evening.

#### STANLEY AVENUE CHURCH, HAMILTON.

We regret that a report of the Annual Meeting of the Stanley Avenue Baptist Church, Hamilton, has been held over for want of space. We take a few important items from this report. The membership report is as follows: dismissed by letter: 13; erasure, 7; total, 20. Received by letter: 7; experience, 12; baptism, 45; total, 64; making a net gain of 44, and a present membership of 385. The financial report shows a total of \$13,638.97 received for all purposes, being an increase over last year of \$433.90.

It should be remembered that the valiant Pastor of Stanley Avenue, Rev. C. J. Loney, has during the past year, been on the road about as much as a commercial traveller. He has been going here and there, busy in the battle for the Book, everywhere rendering effective service. He is one of the Vice-Presidents of the Union of Regular Baptist Churches of Ontario and Quebec, and is a member of the Executive Board; and these offices bring him frequently to Toronto and keep him exceedingly busy. Notwithstanding his ministry outside his church, however, the Lord has abundantly blessed the work at home, so that they have had a substantial gain in the membership, and a good increase in the financial returns over the previous year. We heartily congratulate Stanley Avenue on its splendid progress.

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Write the Dean,

Rev. T. I. Stockley,  
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### STEWARDS, ATTENTION!

Churches, Sunday Schools and Individuals

are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields. Opportunities await us in many important Centres and the Open Door must be entered.

HELP US DO IT AT ONCE!