

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

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The Gospel Witness Eleven Years Old

VOLUME XII., No 1. WHOLE No. 574

With this issue THE GOSPEL WITNESS begins its twelfth volume. The first number appeared May 20th, 1922. The first article of that first number we reprint herewith:

THE WITNESS INTRODUCES ITSELF

This little weekly messenger is an attempt to meet a growing need of the members and friends of Jarvis Street Baptist Church. It has pleased God to raise up many hundreds of intercessors all over the continent, in Great Britain and elsewhere, who have earnestly prayed for blessing upon us. In addition, the members of Jarvis Street, like those of the first church, at Jerusalem, are "scattered abroad"—in India and China, and distant parts of our own land. Beside these, in a large church like this, there are always the aged and infirm, as well as occasional "shut-ins." To all of these the church desires to minister by conveying to them at least a little of the blessing which comes to us who worship within the walls of our much-loved sanctuary. This little publication is designed to meet this need, and to form a medium of weekly communication between the church and its increasing multitude of friends.

But this is not the only mission of THE GOSPEL WITNESS. Jarvis Street is a Baptist church. Baptists will be found the first to acknowledge their want of perfection. Notwithstanding, we believe profoundly that the heart of the denomination to which we belong is true to the doctrines of the evangelical faith. For that reason we are deeply interested in every Baptist church which stands for the principles we hold in common with them. We believe in our missionary enterprises, and that our mission contributions can most usefully be devoted to furthering the interests of those enterprises. We are a part of the denomination which holds in trust our educational institutions, which have been committed to the trust of those who hold the truth we hold, for the purpose of propagating the principles for which this church stands. All these considerations impose upon this church the obligation to instruct all the members of the church in the wealth of our missionary and educational heritage to which our faith makes us heirs. We must together learn fairly to estimate our responsibilities and privileges, that we may play a worthy part in our larger denominational life.

There is, however, a still further reason for the issue of this weekly visitor. We believe that what is good for ourselves is good for others. That principle underlies all missionary enterprises. The truth which makes us free in Christ Jesus can make others free. Of the truth of which we are convinced we ought to endeavor to convince others.

It is of value, therefore, that we should have this little medium available for the dissemination of the truth as we may be given to see it.

The Editor is constrained to offer this further explanation of what will be found from week to week in these pages. In authorizing this publication, the church expressed the desire that it should contain some echoes from the Jarvis Street pulpit. With this request the Pastor gladly complies. Space will forbid the publication of any sermon in full; but an epitome of one or both sermons of the preceding Sunday will be made available to those who wish to send the message to their friends.

THE CAPITAL AVAILABLE

The question will arise as to where the money is to come from to pay for this new venture. Our answer is: "Where all the rest of our money comes from—the Author and Finisher of our faith." Jarvis Street is richer than she ever was before. We have discovered that the President of all sound banks belongs to this church—or rather, that this church belongs to Him. Hence, it is possible for us to do whatever He wants done. We have only to be sure of His will, and then go ahead, confident of success. The cost of this paper in its beginning will be borne by our general fund; but we propose to establish, with this issue, a GOSPEL WITNESS FUND. If we are able, as we believe we shall be, to make THE WITNESS a messenger of comfort and inspiration, we feel sure many will desire to contribute to its support. THE WITNESS is designed to be a missionary, and we therefore urge everyone to pray God's blessing upon it, as it shall go everywhere preaching the Word. And if it fulfils our hope, as individuals we might well make it one of our mission objects, at least until its circulation is sufficiently enlarged to make it self-supporting. We estimate that for about \$800.00 a year, or \$18.50 a week, we could send THE GOSPEL WITNESS to every Baptist minister in the convention. In this way we could inform our brethren of what God is doing for us, and thus put ourselves in the way of serving members of out-of-town churches who may move to this city. The actual cost of printing and mailing one copy of THE GOSPEL WITNESS weekly for one year will be about \$2.00. We do not solicit subscriptions for the present; but we believe we shall be ready by the first of August to assume the responsibility of sending THE GOSPEL WITNESS weekly to any address for that amount. Meantime, the heroic spirits who desire to help lay the foundations of this new enterprise may send any contributions to the office marked, "The Gospel Witness Fund." Please do not receive the suggestion as a burden. Take it to God in prayer, and He will give THE GOSPEL WITNESS wings. We believe that people who have

no money may pray thousands into the Lord's treasury. There is no stopping what God ordains, and He never lacks funds. We may so lay hold upon God as to have all we need for the carrying on of His work. When we do our work by yielding to the Spirit's power the hardest labor becomes easy and delightful. In proportion as we realize this principle we shall discover that the additional responsibilities we assume become not weights but wings to speed us on our way. This is the meaning of the Saviour's saying, "My yoke is easy, and my burden is light." It is possible thus to find rest in the most strenuous labor.

Thus we wrote eleven years ago. Our readers must judge whether we were a true prophet.

We had no capital to begin with: we have no capital now. But for these eleven years THE GOSPEL WITNESS has not failed to issue from the press; and indeed we have published a few extra numbers.

In the beginning we were strongly advised not to print sermons, but we began the printing of a full sermon with the fifth issue, and no issue has appeared since without a sermon in full. Since the fourteenth number of Vol. I. each sermon has been printed as stenographically reported. Indeed, the approximate number of sermons and Bible lectures appearing in the eleven years is at least seven hundred. The sermons in THE WITNESS are longer than the average sermon of to-day. We have compared the space occupied by a GOSPEL WITNESS sermon with the average value of sermons printed to-day, and we find that ten GOSPEL WITNESS sermons would make a volume of the size of the average volume of sermons now printed. That is to say, were they bound in volume form, THE GOSPEL WITNESS, in the eleven years, has published the equivalent of seventy volumes, or about six and a half volumes a year, or the equivalent of a little more than one volume every two months.

In addition to this, THE WITNESS has carried a large number of articles biblically based, which were expositions, perhaps in a lighter vein. It has also carried an exposition of a Sunday School lesson weekly. In addition to all this, it has marched like an army with banners, and has endeavoured earnestly to contend for the faith once for all delivered unto the saints.

The original size of THE WITNESS was equivalent to four of our present pages; later it was increased to twelve pages, then to sixteen. It was later printed in the present larger size, and except for the last year, since nineteen hundred and twenty-seven, we have published sixteen pages weekly, with many issues of twenty, twenty-four, and thirty-two pages.

Associated Editors

We are greatly indebted to Rev. Alex. Thomson, who for several years has written the exposition of the Sunday School Lesson, and to Dr. T. I. Stockley, now of London, Eng., for many contributions extending over three or four years, and to others who have ably contributed to the paper from time to time.

No writer for THE WITNESS has ever received a cent of remuneration for any article contributed.

Some Notable Issues

One of our most notable issues published a report of the Northern Baptist Convention in Washington in May, nineteen hundred and twenty-six. THE GOSPEL

WITNESS was the first religious paper on the Continent to publish an account of that great meeting; and that particular issue exceeded the combined circulations of *The Watchman-Examiner*, of New York, and *The Baptist*, of Chicago.

Another great issue was the "Ichabod" number, which appeared in nineteen hundred and twenty-six. This was published in the smaller form, half the size of our present page. But it was an issue of one hundred and seventy-six pages, or the equivalent of eleven regular issues of THE WITNESS in one. That particular issue involved thirty hours of continuous desk work, during which time the Editor did not leave his desk for food or rest. We were engaged in a holy warfare, when time was an important factor. Many wondered how such issues were produced. There is but one explanation: THE GOSPEL WITNESS staff worked!

Another special issue of THE WITNESS was the Des Moines University number, which had forty-eight pages of the present size, and the edition was seventy-five thousand. The weight of the paper used in that particular issue was over thirteen tons.

Still another important issue was one that appeared in June, 1924, announcing the coming to Toronto of Dr. J. Frank Norris, and giving some description of his remarkable ministry. That issue exceeded fifty thousand. There were many other special numbers, when the regular size was doubled or trebled, and the number printed greatly increased.

Ministerial Readers

We have not made a classification of our WITNESS list recently, and the figures to which we now refer must have been somewhat reduced during the depression, because many ministers have been unable to continue their subscriptions; but for a number of years our ministerial readers of all denominations numbered approximately three thousand.

Circulates in Many Countries

The following are some of the countries represented on our subscription list: Mexico, Bolivia, Argentine, Peru, Chili, Paraguay, Salvador, Brazil, Costa Rica, Jamaica, Trinidad, Bermuda, Barbados, Antigua, New Zealand, Australia, Tasmania, Victoria, N.S. Wales, Philippine Islands, India, Burma, Ceylon, China, Japan, Persia, Greece, Palestine, Syria, Egypt, Africa, England, Scotland, Ireland, Morocco, France, Belgium, Norway, Sweden, Denmark, Germany, Austria, Hungary, Switzerland, Italy, Esthonia, Latvia, Holland.

Special Sermons

Occasionally a particular sermon in THE GOSPEL WITNESS seems to lay hold of people more than others, requiring the reprinting of the sermon. Among these are: "The Second Mile", "Other Little Ships", "The Christian Attitude Toward Amusements". The address on the Oxford Group Movement obtained a wide circulation. It was reprinted in pamphlet form, and an edition of ten thousand is now nearly exhausted.

Special Causes

In addition to pleading the cause of evangelical orthodoxy, and exposing the fallacies of Modernism,

THE GOSPEL WITNESS has pleaded for many missionary interests, and has had some part in establishing several churches.

Conversions and Blessing in General

From all parts of the world where THE GOSPEL WITNESS circulates, from time to time we have received news of backsliders being reclaimed, God's people edified, the shut-ins and the mourners comforted, and sinners converted to God.

Quoted by Other Papers

Few religious papers, we believe, on this continent or in England, are more widely quoted than THE GOSPEL WITNESS. For example: we recently published the remarkable speech delivered in the Canadian Senate by Senator J. J. Hughes, a speech in which he magnified the Word of the Lord. That address, practically in full, was reprinted in *The Bible Witness* of London. Some years ago the Editor of *The Christian Herald* kindly requested our permission for the reprinting of sermons from THE WITNESS, in that paper, which we understand has a weekly circulation of two hundred and sixty thousand. For some years now a sermon taken from THE WITNESS has appeared in *The Christian Herald* about once in six weeks. This has brought us into touch with large numbers of people all over the earth.

Many Interesting Stories

Many stories could be told from THE GOSPEL WITNESS office, both instructive and amusing. Very often THE WITNESS has had to play detective, and not infrequently it has turned the light upon dark places.

The Blessing of God.

The only explanation of the continued publication of THE GOSPEL WITNESS is that the Lord has blessed it. He has supplied us with funds, and has raised us up friends in all parts of the world.

Grateful to Many Friends

We are grateful to the hosts of WITNESS subscribers who have recommended it to their friends, who have prayed for God's blessing upon its messages, and who have generously contributed to its support. We begin the twelfth volume with a feeling of wonder, and yet of profound gratitude to God, that we have been able through these years of depression to continue its publication, closing our last fiscal year, March 31st, with balanced books.

The Gospel Witness Staff

The publication of this paper under circumstances which have obtained would have been impossible, had our staff consisted of persons who worked only for their salaries. The hard and faithful work of those who have stenographically reported sermons and addresses, and other material, and the faithful and painstaking keeping of the files, by workers inspired with a passion for the Lord and His work, have been an enormous factor in the labour of these eleven years.

"To God be the glory,
Great things He hath done."

TWENTY-THREE YEARS IN JARVIS STREET

A large number of our readers, from time to time, have been kind enough to express an interest in the domestic affairs of Jarvis Street Church, and when we fail to publish a note on "the week-end in Jarvis Street" invariably we hear from many people that they miss it. In view of this fact we feel we are safe in assuming that our readers will be interested in knowing that the Editor last Sunday completed twenty-three years in the pastorate of Jarvis Street Church.

The members of the church have shown themselves to be incorrigibly kind. We had not given much thought to Sunday as being an anniversary occasion, but on returning to the house on Saturday we found that Santa Claus had called out of date, and had left a kind remembrance from the Seminary Faculty; and, represented as coming from "a few Jarvisites", a handsome walnut table and table lamp, designed to be added to the furnishing of the Pastor's study at his home. Of course the people ought not to have done it, but they did it, and their expression of love was much appreciated.

Sunday morning Deacon George Greenway came to the platform and read an address to the Pastor, in behalf of the Deacons and church members, and this was repeated by request at night for the benefit of the radio audience. The address was as follows:

Dear Pastor:

We are not unmindful of the fact that you have completed twenty-three years of fruitful ministry in Jarvis Street Church, and that to-day you commence your twenty-fourth year. In these days when short pastorates are common, this is a somewhat unusual experience for a church, and to Jarvis Street Church a very blessed one. To-day, Pastor, the whole church family join as one in wishing you "many happy returns of the day", and sincerely pray that the relationship which now exists may continue unbroken for many years to come.

We rejoice in your faithful presentation of the gospel. It seems that every year Satan endeavours to deceive even the very elect by introducing some new doctrine or fad, which appeals to those who desire some new thing. To us, the doctrines of grace as found in the Book, and as faithfully proclaimed by you, are very precious:

"We limit not the truth of God
To our poor reach of mind
By notions of our day and sect,
Crude, partial, and confined!
No! but a new and better hope
Within our hearts is stirred!
The Lord hath yet more light and truth
To break forth from His Word."

And when these truths are applied to the hearts of men and women by the Holy Spirit it causes your ministry to be very fruitful, and we rejoice with you in the numbers who, through faith in the Lord Jesus and His atoning blood, are thus brought into the family of God. Your fidelity to your Lord and to the word of His grace is a joy to our hearts, and we want you to know that your deacons and the entire membership of this large church stand solidly with you, so that Jarvis Street Church is "as a city set on a hill that cannot be hid".

We are sure that the thousands who read and appreciate your sermons in THE GOSPEL WITNESS will heartily join with us in thus giving thanks to God, and to you, for this part of your ministry. This also applies to the multitude who listen to you every week over the air.

The past year has been a sad one to you—probably the saddest in your experience. But we rejoice that the sustaining hand of our God has been upon you, leading and bearing you up over the rough places. During no year of

your pastorate have you had a more loyal and appreciative people, and while the stand you have taken for God, and for the word of His truth, has cost you the fellowship of many who at one time were your friends; you have gained the love and esteem of your people in a stronger measure than ever before; and, best of all, you have the approbation of Him Whose you are, and Whom you serve.

We do not know what the future may hold in store, but it is our desire and prayer that you may long be spared as the Pastor of Jarvis Street Church. We thank our God upon every remembrance of you, and unitedly pray that the blessing of the Lord may be your portion.

With every good wish from all connected with Jarvis Street Church,

Signed on their behalf,

CHARLES H. BROWNLOW
JOHN J. BURTON
GEO. GREENWAY
JAS. G. HYDE
J. E. JENNINGS
ARTHUR E. MATON
O. L. RAYMER

In the foregoing address many kind things are said, for which of course we have no responsibility. We assured the church on both occasions Sunday, and repeat it now, that their love is heartily reciprocated by the Pastor.

It is not possible to describe twenty-three years of the history of any church in mere statistics, but figures furnish some idea of progress. The history of twenty-three years in Jarvis Street Church naturally falls into two sections: the first is from May, nineteen hundred and ten, to September, nineteen hundred and twenty-one—the first eleven years; and the second from nineteen hundred and twenty-one to the present time—that is, the last twelve years.

It was in September, nineteen hundred and twenty-one the final vote of the church was taken on the question of the church's stand in relation to evangelical orthodoxy in preaching and practice. The Pastor was sustained, and three hundred and forty-one members, including, as was supposed at least, nearly all the financially substantial people, withdrew from the church. These friends formed themselves into a new church, but Jarvis Street went on. In the statistics which follow we divide the twenty-three years into two sections: first, from nineteen hundred and ten to nineteen hundred and twenty-one; and the second, from nineteen hundred and twenty-one to nineteen hundred and thirty-three, eleven and twelve years respectively.

There are three ways by which persons are admitted to a Baptist church: by baptism, by letter, and by experience. We give below, first of all a report of the annual additions to the church for the first eleven years:

	Baptism	Experience	Letter	Total
1910-11	25	—	99	124
1911-12	38	10	67	115
*1912-13	70	10	283	363
1913-14	65	16	50	131
1914-15	49	10	41	100
1915-16	33	7	17	57
1916-17	45	10	87	142
1917-18	42	21	45	108
1918-19	24	9	43	76
1919-20	31	8	20	59
1920-21	38	11	20	69
	460	112	772	1,344

*Received from Parliament St. Church, 195.

It will be observed that in the year 1912-13 one hundred and ninety-five names were added to the Jarvis Street roll as coming from Parliament Street Church, when Parliament Street was amalgamated with Jarvis Street, and ceased to be a church and became a mission of Jarvis Street Church.

The Last Twelve Years

Below we publish the membership statistics for the last twelve years, namely, 1921-1933.

	Baptism	Experience	Letter	Total
1921-22	90	61	68	219
1922-23	116	26	40	182
1923-24	253	59	72	384
1924-25	344	58	73	475
1925-26	242	60	78	380
1926-27	173	67	35	275
1927-28	102	56	53	211
1928-29	116	51	66	233
1929-30	112	65	49	226
1930-31	70	43	38	151
1931-32	89	25	28	142
1932-33	123	46	26	195
	1,830	617	626	3,073

For the first eleven years the total number of baptisms was 460, or an average of 41 per year. For the last twelve years the total number of baptisms was 1,830, or an average of 152 per year. For the first eleven years a total of 112 were received by experience, or an average of 10 per year. For the last twelve years, 617 were received by experience, or an average of 51 per year. For the first eleven years 772 were received by letter (including 195 from Parliament Street Church), or an average of 70 per year. The last twelve years 626 were received by letter, or an average of 52. The total number of members received during the first eleven years was 1,344; and during the last twelve years, 3,073. The total average annual additions for the first eleven years, received by baptism, experience, and letter, was 122; the total average annual additions, by baptism, experience, and letter, for the last twelve years was 254. The grand totals for the twenty-three years were as follows: baptism, 2,290; by experience, 729; by letter, 1,398; or a total of 4,417.

The Finances for Twenty-Three Years

We come now to a review of the church's finances for the twenty-three years. Again we divide our history into eleven and twelve years respectively. The financial report for the first eleven years is as follows:

1910-11	\$ 28,465.44
1911-12	28,889.18
1912-13	33,765.80
1913-14 (Including B. D. Thomas Hall Building Fund)	39,737.11
1914-15	37,104.58
1915-16	31,439.83
1916-17	32,703.51
1917-18	32,563.85
1918-19	40,333.43
1919-20 (Forward Movement)	58,801.15
1920-21 (Forward Movement)	72,690.77
	\$436,494.65

The average annual income for the first eleven years was \$39,681.33. This included the two years of special effort for the B. D. Thomas Hall (1913-14 and 1914-15) and the two years' special effort for the general Forward Movement (1919-20 and 1920-21).

The Last Twelve Years

1921-22	\$ 35,347.90
1922-23	32,839.23
1923-24	42,904.55
1924-25	52,799.26
1925-26	58,410.13
1926-27	78,760.65
1927-28	83,071.00
1928-29	89,043.52
1929-30	96,058.04
1930-31	86,081.26
1931-32	63,885.58
1932-33	60,498.68

\$779,699.80

It will be seen from the above that the average annual income of Jarvis Street Church, without any special effort, was, during the last twelve years, \$64,974.15. While the record of the last twelve years does not include any special effort, it does include three years of the worst depression known to living men. The average annual revenue for the whole twenty-three years was \$52,878.00, or an average of \$1,016.88 for every week of the twenty-three years, showing that for the entire twenty-three years the average annual income has been nearly double the amount of the first year's income, namely \$28,465.44. For the last ten years, 1923-24 to 1932-33, the average yearly revenue has been \$71,151.26, while for one year of the ten, the last before the depression set in, the income of the church grew to \$96,058.04, or over eleven thousand dollars in excess of three times the revenue of the first year.

When, as was supposed, Jarvis Street Church had in its membership great wealth, the average income was \$39,681.33 over eleven years. But even during that time the annual income so increased as to make the average over the eleven years \$11,215.89 in excess of the total income for the first year of this pastorate, viz., \$28,465.44. When Jarvis Street became "poor", and all the wealth had gone out, the average annual income grew to \$64,974.15. The total revenue of the church for the twenty-three years of the present pastorate was one million, two hundred and sixteen thousand, one hundred and ninety-four dollars and forty-five cents. (\$1,216,194.45).

Elsewhere in this issue will be found a report of the graduating exercises of Toronto Baptist Seminary, and also an article describing the growth of THE GOSPEL WITNESS during the eleven years of its publication. These two departments of the Jarvis Street work will give some idea of the extent of its ministry.

For the blessing of the Lord during these twenty-three years of which the foregoing figures are an index we humbly and gratefully ascribe all praise to our gracious, covenant-keeping God.

TORONTO BAPTIST SEMINARY GRADUATING EXERCISES

The graduating exercises in connection with the graduation of the Fifth Seminary Class were held in Jarvis Street Church, Tuesday, May 16th. A congregation of between eight hundred and a thousand people assembled, and it was generally agreed that the service, in interest and spiritual power, as in attendance, exceeded all previous commencement services.

There were several interesting features. First, was the valedictory by Mr. Robert Brackstone. It was a

splendid deliverance. Its fidelity to the great verities of the faith, was most gratifying to the Faculty.

The great address to the graduates by Mr. Brown needs no comment, as we publish it in full in this issue.

Following are the names of those receiving diplomas:

Names of Graduates

R. E. J. Brackstone	L. J. Matthews
F. J. Carter	E. M. Maybury
P. R. Dallimore	E. A. Smith
A. Galt	H. O. Newman
H. G. Hindry	M. E. McCredie

Following the presentation of diplomas by the President, an impromptu and felicitous address was delivered by Rev. C. M. Carew, President of the Union of Regular Baptist Churches of Ontario and Quebec.

One specially pleasing feature of the occasion was the presence at the Seminary dinner of Rev. and Mrs. Rees, of Ithaca, N.Y., the pastor of two of the students, and of the parents of one of them from the same city. In the public service, Mr. Rees offered prayer, and the President requested him to present the diploma to Mr. Adam Galt, one of the students from his church.

Another gratifying feature of the gathering was the presence of Rev. James McGinlay, of London, on the platform. It was his first public appearance in Toronto since his long illness. Mr. McGinlay read the Scripture with his usual effectiveness.

Following the benediction hundreds of the people remained for half an hour or more to congratulate the graduates and exchange greetings with friends.

Altogether it was a great meeting—the forerunner, we trust of many more such happy meetings yet to come.

CONVOCATION ADDRESS

Rev. W. Gordon Brown, B.A.

KATA XPICTON

"After Christ"

Colossians 2:8

Pastor-President, fellow students and Christian friends, I propose to-night to do something very drastic, namely, to break the established rules of homiletics by taking you into my confidence as to how I got my text. Of course, as my students know, rules are made to be broken at convenience!

As I meditated on this occasion, my friend Rev. W. D. Clark suggested to me that I should speak from the text, "The prayers of David, the Son of Jesse, are ended" (Psalm 72:20). Certainly, when some of you passed the examinations, both your prayers and mine were answered. For the graduating group, to whom my remarks are especially addressed, your course of study in this school is also ended. And yet I feel that it would be very wrong to stop praying for you now. In fact, as one of the graduates suggested to me, this is the time when you specially need our prayers.

Then there was another text which came to my mind. It is found in the story of Absalom and his rebellion. The writer of II. Samuel tells us this hard fact that "the mule that was under him went away" (18:9). Now there are many points in that text highly appropriate to this occasion. Some of you have been "under" for a long time,—some farther "under" than others!—but certainly

all "under" a heavy load. Most of the teachers cannot boast the beauty of Absalom, and yet it has been their pleasure—I mean duty—to "ride" you for three and four years. After to-night, alas, it may be said, "The mule that was under him went away." My hope, of course, is that neither I nor the rest of the faculty may be left "up a tree", as Absalom was. Perhaps the men teachers at least may be saved by the shortness of their hair! Now there are other points in this text which are highly applicable to some of you at least! There is the matter of the mule. Some brother has written a book discussing the conflict of the old Adam and the new, and entitled his book "Man and the Mule". Now just how much of the "old Adam" is in the graduating students, they themselves best know, and perhaps next to them their teachers! There are, however, some very good qualities about the mule, for instance, its "stick-to-it-iveness". This characteristic is too well known for me to enlarge upon it! I am sure that many stories of mulishness will occur to you, and their evident application, at the same time. But these years have so highly increased our mutual confidence that I am afraid, for other reasons, that that text simply will not do.

And so, seriously, I have turned back to that which is inscribed on the school pin, and written more truly and lastingly, I trust, in the hearts of the school men, KATA XPICTON, "after Christ", "according to Christ", "judged by the standard of Christ" (Colossians 2:8).

Monetary inflation is greatly disturbing the standards in the market; but something far worse, I mean the wide spread of modern infidelity, has for long now more greatly disturbed the standards of the forum of religion. What the world needs, is a standard, an authority, and the confidence that comes therefrom. What you graduating students must ever have in your own life, is that norm which will measure and regulate, yes, and comfort your souls in the gain and loss, the joy and sorrow of your future ministry.

I.

KATA XPICTON. Our prayer is that all your work may be "according to Christ". And if it be "according to Christ", then it will be done SENSIBLY. That may seem too trite a remark, but experience will prove its force.

If your ministry is to be "according to Christ", it must be devoid of all fanaticism. Our age, like the age in which Christianity first came to the world, and, in some measure, like all ages, is cursed, on the one hand with the baldest skepticism, and on the other hand with the most credulous superstition. There are times when it is hard to judge whether no religion or super-religiosity is the worse.

But how contrary is all such irregularity to the standard which is Christ. You cannot read the glowing pages of the Gospel, even with their constant element of surprise, excitement, amazement, without also being impressed with the fact that our Lord Jesus ever emphasized the peace of God, that calm adjustment to the divine will, which He also bequeathed to us. Alas, alas, most every religious vagary wishes to attach itself to the name of Jesus, and yet that matchless Name stands in truth for nothing in any way unreasonable, fanatical, insane.

To be particular, let me mention two respects in which I hope the calmness of your religious common sense will be shown.

Be sane in your interpretation of the Bible. Our Lord was eminently so. That you will remark the more as you come to understand the huge systems of misinterpretation which were the order of His day. The great Dr. A. T. Robertson, of Louisville, says that one proof, and reflection will show it a very strong proof, of the inspiration of the Bible is the preaching it has stood!

Oh, the misinterpretations which the Bible has suffered and does suffer! A certain evangelist the other night was remarking that he knew the verse in the Bible which said that a man must not smoke. It is found in Zechariah 9:7, where we read the words, "I will take away . . . the abominations from between his teeth". Unfortunately, these are the words of the verse: "I will take away his blood out of his mouth, and his abominations from between his teeth; and he also shall be a remnant for our God; and he shall be as a chieftain in Judah, and Ekron as a Jebusite"! That is one better than the negro street preacher whom I once heard. A company of coloured people were standing about, and I and another two were the only whites present. The old man had on a blue Prince Albert coat, a white shirt and collar, with no tie—he explained that the Bible commanded us to be different!—and with his cane in his hand, he stood to deliver the message. Said he: "It say in de Bible that you can't use snuff and tobacco." A bright young negro, standing by, challenged the preacher, "Where does it say that?" "Well," said the old preacher, "it don't say it in dem words, but it do say dat you can't use snuff and tobacco." The young man insisted that the old man give him the verse and produced a Bible for immediate use. The argument continued. The old man said: "Well, but you got to have sense to interpret the Bible. It don't say it in dem words but it is deah. You take that woman in de sun, ober in the Book of Rebelation, wid the moon under heh feet. Now, you don't think dat is a woman in the sun wid de moon under heh feet, do you?" One old negro said, "Well, what is it?" "Oh, I know but I'll tell you next week." But the young man insisted on having his verse. Finally the preacher called him a fool and said, "you got to have sense to interpret the Bible." In my opinion, the negro street preacher, with all his illiteracy, had more sense than my friend the evangelist. Extreme cases, you say? Well the principle has a multitude of applications. Don't make the Bible a joke book.

Once again, be sane *by holding no fads*. Common sense and balance are twins that ought to sit, one on the right hand, and the other on the left, of every preacher's platform every Sunday. The pulpit itself should be a revolving gyroscope to keep the man from declining after many to wrest judgment against the Word of God.

With some people the fad is what is called "close" communion. They are never tired of telling you how the Lord's table ought to be policed. I agree with them that Christians ought to be baptized before they come to the Lord's table, but I refuse to make that such a fundamental of the faith that we must talk about it, if not at every service, at every other one!

With others the fad is their interpretation of the second coming. The horns on all the beasts in Daniel and the tails on all the ones in Revelation doubtless have their significance, but wisdom will, with experience, make you

more dogmatic about the prayers of David or in the principles of the Sermon on the Mount. Of course, we believe in the second coming. Christianity without a historic consummation, is not historic Christianity, but, as Spurgeon well said, there is just one thing more important than the second coming, and that is the first!

This fanaticism reminds me of a story which my mother often told. A certain man in an asylum used to ride around on a broom. When asked why he did it, he said that was his hobby, and he declared that the difference between him and other people was that he could get off his hobby and they could not get off theirs! The Lord never intended preachers of the Gospel to ride hobby horses.

Whether it be in the interpretation of Scripture or the emphasis of your message or anything else, remember that to be *KATA XPICTON* "according to Christ", is to act sensibly.

II.

"According to Christ" is sensibly, according to Christ is *INTELLIGENTLY*. One of our lady students was telling at our last chapel service how, when waiting on tables in the hotel where she has been earning her living, she overheard one young lady say to another, "The evangelical faith is all right for ignorant people, but I want something higher." All too prevalent is that distorted attitude of mind. One would think that to become a Christian was to reject all science, philosophy and art; or if not to reject them, to build an air-tight compartment in your mind in which your religion would be kept separate from your thinking. Not so the Apostle Paul, for he would bring every thought into captivity to Jesus Christ. The Man of Nazareth, of Galilee, of Calvary, of Olivet, of Glory, asks to be Lord of all life. Judged by him must be all theories of existence and all modes of their expression. If they tally with the Lord Jesus, we shall keep them; and if not, we shall have nothing to do with them. One thing which constantly delights my soul in the preaching of our President and my Pastor, is the way in which he lays a solid philosophical foundation for his remarks, and the fashion in which he is everlastingly dealing, not with the mere incidentals, but with the principles of the Christian religion, the heart and soul of the Gospel.

Does such a subjection of the mind to Christ mean bondage? Nay, verily, but freedom. What saith the Scripture? "For all things are yours," "whether Paul" with his education, "or Apollos" with his eloquence, "or Cephas" with his Gospel stories; "whether Paul" with his divine mysteries, "or Apollos" with his might in the Scriptures, "or Cephas" with his burning words; whether "the world" with all that God made in it, "or life" with its infinite possibilities, or even "death" as the portals of the better world; whether the open "present" or the veiled "future", "all things are yours", and that because "you are Christ's, and Christ is God's" (I Corinthians 3:21-23).

III.

"According to Christ" is sensibly, intelligently and *SPIRITUALLY*. Not only is our Lord our example in common sense, and our standard for mental judgment,

but "in Christ" is that inward experience of the soul, wherein is true religion; and we are "in Christ" because Christ is "in us, the hope of glory" (Colossians 1:27). Jesus did not leave us orphans; He sent us His Other Self, the Advocate, the Helper, the Challenger. But to exercise a spiritual ministry, oh, that is the problem, and in many ways the problem of problems for old preachers or new.

Well, it will *not* be *mechanical*. The way some preachers make sermons reminds one of the way nails are made—so many feet of wire, so many cranks, so many nails, every nail like every other nail. Real sermons are full of life; the preacher grows, and so does his preaching. He is never the same twice, and certainly he is never the same as anybody else. "I have come that you might have life, and that you might have it in the overflow" (John 10:10).

A spiritual ministry also will *not* be merely *ethical*, *moral*. So much modern preaching is taken up with the problems of personal conduct and the difficulties of social experience. Well do the pulpits tell us what goodness means, well do they protest "man's inhumanity to man"; but what we want to know is our relation to God, not just to the other fellow; what we need is; not so much instruction in goodness, but power to make us good.

So, then, and most emphatically, a spiritual ministry is one which is *in contact with God*. "He that is attached, joined to the Lord, is one spirit" (I Corinthians 6:17). It is ever the temptation of the preacher to walk "after the flesh", using that term in its Pauline sense of all that belongs to the merely earthly and natural. This we shall overcome by walking "after the spirit", and "after the spirit" is "after Christ". "The Lord is the Spirit" (II Corinthians 3:17). If the Lord fill our hearts and souls, and if through us flow those rivers of living water which He promised us, when He spoke of the Spirit, then, and only then, can we have that ministry which is sensible, intelligent and spiritual.

Solomon built a great temple and the Word of God records for us the details of its construction, the number of cubits of the house, the beams, the thresholds and the walls (II Chronicles 3:7). We are told about the fir wood from Lebanon, and the gold from Ophir, and the workmanship, executed by the men that Hiram, King of Tyre, sent at Solomon's request. We are told that the veil was "blue and purple and crimson and fine linen and worked cherubim thereon" (3:14). The record describes the numerous sacrifices; the priests with their cymbals and psalteries and harps and trumpets, but we are told something of infinitely greater importance than all these, namely, that when praise ascended to the Lord, then "the house was filled with a cloud, even of the glory of the Lord, so that the priests could not stand to minister by reason of the cloud for the glory of the Lord filled the house of God" (5:13).

Men and women, you have in this school laid your foundations. I hope they have been well and truly laid. You have added a little gold to some of your pillars. You have decked yourselves in the robes of the righteousness of saints, you have offered your sacrifices. Now, pray God, let the house be filled with a cloud and the glory of the Lord fill the house of God.

The Jarvis Street Pulpit

SECRET DISCIPLESHIP

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 14th, 1933.

(Stenographically Reported)

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"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: "For they loved the praise of men more than the praise of God."—John 12:42, 43.

Prayer by Rev. W. S. Whitcombe

Thou art great, O Lord; Thou art clothed with honour and majesty. Before the mountains were brought forth, or ever Thou didst form the earth, from everlasting to everlasting Thou art God. There is no searching of Thine understanding. Thy powers are infinite. Who is like unto Thee, Thou Lord of lords, and King of kings? Therefore do we come to Thee to-night, for we are poor and needy. There is no help for us but in Thee.

We pray that Thou wilt look upon us, and visit us in Thy mercy, in blessing, and in salvation. We come to Thee with confidence to-night, believing that with Thee there is plenteous grace to be found, grace to cover all our sins. We have this confidence because of the blood that was shed on Calvary's cross, even the precious blood of the Lord Jesus Christ as of a Lamb without blemish and without spot. We rejoice in the truth that the blood of Christ Jesus, God's Son, cleanseth us from all sin. We thank Thee for the forgiveness of sin, for all the blessing Thou hast poured upon us through believing in Him. We pray Thee to open Heaven's treasure-house tonight and bestow upon us Thy richest benediction.

We ask, not on the ground of our own merit, for we are poor and worthless in Thy sight; but we have confidence toward God because Thou didst so love the world as to send Thine only begotten Son, and because Thou dost delight to bestow Thy grace upon Thy believing children.

We pray for Thy peace. Give unto us, not as the world giveth, but give us peace upon life's troubled sea which comes from knowing that our Master is with us. Give us the grace that will enable us to rejoice in tribulation. Give us the beauty of heaven; let the beauty of the Lord our God be upon us. May we exchange the sordidness of earth for Heaven's beauty.

Thou art more ready to give than we are to receive. Make us to believe this, give us grace to believe it. Take the hardness from our hearts and the disobedience from our wills, that we may be ready to receive that blessing which Thou hast prepared for them that love Thee.

We rejoice in the grace which Thou hast bestowed on this church in days gone by. Truly it is the Lord's doing, and is marvellous in our eyes. We come once more in simple, child-like faith, and ask that as Thy word is proclaimed in purity and in power Thou wilt bless it. Plant it in our hearts that it may bring life, and light, and blessing. As the word of life is proclaimed in the power of Thy Holy Spirit may it give life, life everlasting, life more abundant. Visit us to-night with Thy salvation, we beseech Thee; and unto Thy name we shall give all the praise, and honour, and glory, through Jesus Christ our Saviour, Amen.

(Following the reading of an address by Mr. George Greenway, on behalf of the Deacons and congregation, the Pastor spoke as follows):

It would be very difficult, my dear friends, adequately to express my appreciation of the sentiments set forth in the address which Deacon Greenway has just read. My relationship to Jarvis Street Church, during these twenty-three years, has been, in many respects, a very happy one; and these annual occasions, when it has been

your practice now for a good many years, to say some such kind things as have been said again this morning and evening, have always been deeply appreciated by your Pastor.

For the first time in these twenty-three years I accept your felicitations alone. Hitherto I have always had someone to share them. But after all it is a great privilege to be the Pastor of so large a flock, and to feel that we are one in Christ Jesus. So far as I know, this beautiful expression, written, I am inclined to think, by our dear Brother Greenway, does represent the attitude of this great family. Some little children came to me this morning—they always do; we have a great crowd of them—and they brought me a bunch of wild flowers, gathered from the woods. And I said to Mr. Greenway just now, following the baptismal service, "I would rather be followed by little children and by dogs than by some very clever people."

Twenty-three years is a long time. There are not very many periods of that length in a man's life. So far as I know there are only two Baptist ministers in the city who have had pastorates in Toronto, and who are now serving, of equal length. One was Pastor of a mission when I came to Jarvis Street; the other preceded me by a year or so. But nearly every pulpit has changed its occupant during these twenty-three years.

I think perhaps you will allow me to repeat one or two things I said this morning, for the sake of some who were not here this morning, and for those who hear by radio. When I came here twenty-three years ago I was warned that I was coming to a downtown church, subject to all the limitations and disabilities of a downtown situation. It did seem a bit downtown. One of the things I was told was that it was impossible to have a Sunday School here, and that we must direct our attention to other avenues of service; that a church removed from the residential part of the city, right in the heart of a metropolitan centre, was not likely to be able to assemble a great company of children. Yet so far as I have been able to ascertain we have now an average attendance in our Bible School in excess of that of any Bible School of any denomination in the entire Dominion of Canada—downtown notwithstanding. We do not very often report our enrolment: we report only our actual attendance. But our enrolment to-day would be approximately eighteen hundred. We are thankful for that.

As a church we have had our vicissitudes, our ups and downs, as any congregation is likely to have. It is not possible to be faithful to the Word of the Lord, and to endeavour faithfully to expound and apply the principles of Christ's gospel, without running counter to the desires

of a few people here and there. But perhaps we have had no more than other churches—and very much less than most. But the newspapers tell us we are “news”, and therefore they put every little thing in the paper. I was motoring to an anniversary service a few years ago on a Saturday night. It was nearly midnight, and the road was clear. I have to confess it—open confession is good for the soul—I was not watching the speedometer very closely. Presently a gentleman came up beside me and said, “Where are you going? You seem to be in a hurry. You are going more than thirty-five miles an hour.” “I am very sorry”, I said, as I gave him my name. He said, “You do not happen to be Dr. Shields of Toronto, do you?” “Yes; I fear I am.” “Oh, well, if this should come through there will be no publicity about it. You do not need to worry about that.” That was Saturday night, and it was west of Toronto, but it was put on the Associated Press wire and was in the headlines of the Montreal papers Monday morning, and from the Atlantic to the Pacific everybody had an opportunity of knowing that by some strange accident my car exceeded thirty-five miles an hour! I should be reluctant to tell you that if I did not know you have all done the same thing!

However, in these years the Lord has been with us here in this fellowship. We have seen thousands brought to Christ. I suppose if we were to do as some churches do, our membership would be between three and four thousand; but we revise our membership roll monthly.

When I became Pastor of this church I think its income the first year was about twenty-eight thousand dollars. The third year of my pastorate I think it was thirty-three thousand. I remember one of the papers remarking on it and saying, “Jarvis Street Baptist Church’s income last year was thirty-three thousand dollars. Do you not wish you had been born a Baptist church?” It was thought to be a great thing in that day. Then for years we contributed to denominational purposes as much for missions as the next two largest Baptist churches in Toronto combined.

Later we had an experience that we recall with grief, but without any bitterness. We can only pray God’s blessing upon those who left us. There were three hundred and forty-one, including, as it was then said, the wealth of the church. That was twelve years ago and many said we could not continue for three months, that we could not buy coal. Which doubtless would have been true if God had not been with us; and yet before the depression came, though we had no rich people, only poor people, the revenue of the church was little short of one hundred thousand dollars for the church year ending March, nineteen hundred and thirty—it was approximately ninety-six thousand dollars. Last year, like all other institutions, we were greatly reduced in income; yet we were able to pay all expenses, and to balance our books in every fund but that of the Seminary; and that was really balanced, though we had some of our assets in a refrigerator—I mean, they were “frozen”, and we could not get them thawed out. But actually our assets exceeded by a good deal our liabilities. Notwithstanding the depression the total revenue of this church, last year, for missions and benevolences, was a little short of thirty-three thousand dollars. That was the amount of money spent outside ourselves.

THE GOSPEL WITNESS goes to about fifty different countries. We have not made up the list recently, and I know we have lost some because of the difficult times, but a short time ago our ministerial readers alone would have crowded Massey Hall. In the eleven years we have published sermons enough to fill fifty volumes. We give God thanks for the blessing of the years, especially for those who have been converted to God.

Missionaries have gone out from our Seminary to China, Africa, South America, Central America, Palestine; and I suppose somewhere between thirty and forty are doing mission work at home, or have regular pastorates in Canada. We have reason to thank God for the blessing that has rested upon our efforts together during these twenty-three years.

Now as briefly as I can I call your attention to a passage of Scripture that has no special bearing upon an anniversary occasion, but one that contains a message for the hour: “Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.”

Those of you who are engaged in various kinds of business are always looking for new opportunities of doing a bit of work. If you are selling something you look upon the people you meet as possible purchasers. You call them “prospects”. Sometimes you have a long list of them, and flatter yourselves that there is likelihood of your being able to do a great deal of business. But of those who seem likely to become purchasers only a very few in the end of the day actually count in your business.

It is so in Christian work. In His incomparable parable of the sower and the seed our Lord described certain kinds of soil. The same seed was used, and by the same sower, but some was lost from the beginning; it fell by the wayside, and the birds of the air gathered it up. Some fell in stony places where there was not much depth of earth. Very soon the blade sprang up, and there was a promise, a prospect, of fruitage. But because it had no depth of earth, when the sun came up, it withered away. Some fell among thorns, and sprang up too, but the thorns grew with the wheat, and very soon choked it—and there was no fruit there. Other fell upon good ground, but even that was of varying quality, for while it brought forth fruit, there was some thirty, some fifty, and some an hundredfold.

It is ever thus in the work of the Lord. So was it in the personal ministry of our Lord Jesus Christ. There were some who heard His word, and who apparently believed, but who were never numbered among His disciples. There were reasons for that fact. To that fact, and the reasons therefor, we shall give our attention for a few moments this evening.

I.

First, THE FACT THAT THERE ARE SOME PEOPLE WHO RECEIVE THE WORD OF GOD, AND WHO ARE SAID TO BELIEVE, BUT WHO BELIEVE BUT PARTIALLY. They give it a place in their minds, they yield a mental assent to it; yet apparently it never finds access to their hearts. They do but half believe the truth, and they count for nothing in the cause of Christ.

Here were some who were attracted, beyond doubt, by the matchless perfection of the character of Jesus Christ.

What a challenging personality His was in the days of His flesh! No one could ever convince Him of sin, or point to any defect in His marvellously symmetrical moral character. Men were attracted by Him.

His teaching, while it was simple, was always profound. Simple things are generally profound, and the really profound things are invariably simple. And while our Lord Jesus taught in such a fashion that the little children could understand Him, yet His teaching was so profound that the greatest philosopher has never plumbed the depths of His wisdom. His teaching commanded the respect of these rulers' intellects, for when they asked him questions, they soon discovered that He was in very truth *the* word, the answer to all their questions; and they feared at last to ask Him any more questions.

His miracles gave evidence of superhuman power. The "signs" of which the Bible speaks, "miracles", as our version has it, attested the genuineness of His claims in His own behalf, and proved the reality of His Messiahship.

These so-called believers were no mean men by any standard of measurement. They were among the chief rulers; they were doctors of the law; they were learned in matters pertaining to the word of God; and, hearing and seeing the Lord Jesus, they believed on Him. But they never confessed Him! If they were in any sense His disciples, they were His disciples secretly. They never allied themselves with His cause. They never took upon themselves the profession of discipleship. Nor did they assume any of the burdens or responsibilities which were involved in such a course. They stood aside as spectators, yielding an intellectual assent to all that was said, admitting, "That is very good, and we agree."

How many people there are in the City of Toronto like that! How many people there are who hear me this evening who are believers of this sort! You know very well, my friend, that you have no competence to criticize the Word of God, that whenever you come to it, it criticizes you, and corrects you at every turn. You are frank enough to admit to yourself that this Book is as a vast ocean, the depths of which no one can fathom, the shores of which no one can reach or explore. It is as the word of the Infinite—it is the word of the Infinite. You say, "Yes; in my sober moments I believe that. I belong to a church where these verities of the faith are often called in question. I have heard my minister seriously question the Deity of Christ, reducing Him to the dimensions of a man. But when he has done so, he has never carried with him the consent of my mind. There has always been a mental protest against it, for I have said within myself that Jesus Christ is more than that."

"I have thought", says another, "of the course of Christian history, and of the marvellous influence exerted by the religion of the Lord Jesus upon individuals by countless millions, and upon nations as well. And I am not ignorant of the record of the noble army of martyrs. I know there is something divine in the Christian religion. I am persuaded that the life of Jesus Christ did not begin at Bethlehem. He came from somewhere, and surely I am persuaded that the grave is empty, that He has risen." Then you believe, do you? "Yes." Have you told anybody down at the club that you believe? Have you stood out boldly before your fellows in the business world, the professional world, the

workaday world, wherever you move? Have you declared, "As for me, I am convinced that Jesus Christ is the Son of God, the Saviour of the world; and that He ought to have the first place in every human life"? "No; I have not said that. But I believe just what you say; I believe it." But you have not told anybody. You make no protest against the denial of these things. Not even when they are under discussion dare you take your stand uncompromisingly on the side of what you say you believe to be the truth. You believe in Him, but you do not confess Him. Is that not a fact?

There may be some here this evening like that. We do not get in Jarvis Street the thoughtless, giddy, crowd. They may come once, but they do not continue coming. Some years ago a young man came to me quite seriously at the close of an evening service and said that he had attended another church, and had waited for the benediction, stayed right to the end. "Then", said he, "I came some distance and waited in the vestibule of your church for a considerable time"—but he waited for a young lady in the choir! That is why he *waited*, and perhaps that was why the waiting seemed longer. "Do you not think your services are rather long?" he asked. "Yes; they are", I replied, "but my congregation have a standing notice that we do not conduct a quick lunch counter in Jarvis Street: we serve full-course dinners."

Some of you are here this evening because you believe these things. You have not allied yourselves with us, nor with any pronouncedly uncompromising body of evangelical believers. We all were that twenty-five years ago. I do not sound a different note from this pulpit from that which went forth when I began my ministry May the fifteenth, nineteen hundred and ten. I have not changed my gospel. It is the same old gospel. I say that some of you here believe it. That is why you come. But you have not identified yourselves with us, nor with anybody else standing uncompromisingly for the divine inspiration and infallibility, and therefore sovereign authority, of the Bible as the word of God. You have a shrewd suspicion that all that is true, but you have not told anybody so. That is the simple fact.

I am speaking now to those who profess to believe, but who have never put on the uniform, nor unsheathed the sword for the Lord Jesus, nor put your hand to the plough in His field. Why? If you believe, why have you not? If the men and women in Toronto who believe these things would have the courage of their convictions, and would boldly avow their loyalty to Christ and to His truth, setting an example in the churches to which they belong, and in all the spheres of human relationship in which they move, we should soon have a great spiritual awakening, and a turning back of the multitude to the things of God.

II.

There were some what I shall call CIRCUMSTANTIAL REASONS FOR THEIR NON-CONFESSION. Why did they not confess? Some *because of their position*: they were "chief rulers". Let it be admitted, that while every soul is equally valuable before the Lord, there are men whose positions in life expose them to special scrutiny, and to special comment too. Whatever they do is known and remarked upon. Some people can slip into a church unnoticed. Some people can make a profession of faith in Christ, without its being talked about, except in the little circle affected. But there are certain other

men who are men of prominence; they occupy positions which challenge the attention of people. And whatever they do is "news" even for the newspapers. I think we must be fair and admit that a man in that position has rather greater difficulty than some other people.

I have heard of not a few people who have said—do not ask me who told me; you must not enquire by what route the little bird flies to my office to tell me the news—but I have heard of not a few people who are among our regular listeners Sunday evenings who have said, "I wish I could slip into Jarvis Street Church unnoticed." I know of one man who came for several Sunday evenings and stood behind one of the curtains while I preached. He did not come in of himself, nor would he accept the invitation of an usher to show him a seat. He would not let me see him—nor did he want anyone else to see him. He wanted to hear, and not be seen.

There are many of you who hear me to-night who would be very glad to come to Jarvis Street if we would undertake to hold the service with the lights out, so that nobody could see and identify you. I am not blaming you for that, because I know if you were to come it would be published all over town to-morrow, "Did you hear the news? Mr. So-and-So was at Jarvis Street Baptist Church last night." Would that not be an extraordinary thing, if one of the chief rulers should come! We have had a good many important people here—beside ourselves, of course! But we make allowance, and recognize that these men had greater difficulty than people in humbler walks in life.

We do well to thank God for a very humble position. It is well to be able to go where you like without attracting attention. I am not of the "chief rulers", but unfortunately am fairly well known in Toronto after twenty-three years, and I stay away from a great many meetings I should like to attend simply because I do not want to upset them. I know that all the brethren would discuss my presence were I to step inside.

There are embarrassments for people who are in the public eye, and it must be recognized that position sometimes adds to a man's difficulties in confessing Christ. It does not excuse him. It does not justify his cowardice. But it does, in some measure, explain the fact that that which he professes to believe does not wholly determine the course he pursues.

Another thing. Had these men openly avowed their faith in Christ *they would have had to acknowledge the hollowness of their own religious profession*, for they were religious men; they had a religion that was anything but satisfying. When they heard Jesus Christ they said, "That goes beyond our experience."

There are people who are church members, nominal Christians, who have been so for years and years. For such people to say, "I was never converted. I have but recently received Christ as my Saviour", to declare that their religious profession for the greater part of their lives had been nothing but a profession, is a very difficult thing. That is why it is a handicap for one to be admitted to the membership of a church who is not a genuine Christian. I think they do a grave injury to people who make it easy for them to come into the fellowship of a church, perhaps before they have been born again. We try by every means humanly possible in

this place to safeguard that point. Some of you may have heard the gospel from this pulpit, and say, "I fear my church membership amounts to nothing. I see now that Christ died for my sins, according to the Scripture." You have yielded a mental assent to the great principles of the gospel, but you have never openly made confession of that belief.

There were *certain social ties that prevented these men from acknowledging their allegiance to Christ*. They were afraid to confess lest they should be put out of the synagogue. I do not know why they should have desired to be in the synagogue—but they did. They feared the social and religious ostracism that would inevitably result from their identifying themselves with Jesus of Nazareth. They feared they might be excommunicated, therefore they withheld their confession.

You do not belong to any particular synagogue, but you have your little world. After all, the world in which any one man moves is a very small one. There is a very limited circle to which a man is intimately known, and the approval of the people who move in that circle becomes to such an one a very important element in life. Very often he is afraid to move to the right hand or to the left, lest he should be put out of the graces of those with whom he desires to be on terms of friendship.

I have had people tell me again and again, "It costs so much to stand for the gospel in these days. I wish I had the courage to do so; I wish I were bold enough to face all my associates and say, 'As for me, I am going to follow Jesus Christ.' But I could not do it. I could not do it. It would put me out of caste altogether with certain people with whom I am associated."

Perhaps there is not quite as much of that in respect to Jarvis Street Church as there used to be. There was a time, of course, when the opposite was true. Jarvis Street Church, when I became its Pastor, was the home of the elect and the elite! We had the finest people, and the finest music, and the finest of everything. And there were people who even included the pulpit in that characterization in those days! Yet here we stand preaching the same old gospel, offering nothing new, declaring only that the Bible is the word of God, that Jesus Christ is His Son, that He died in our room and stead upon the cross, that His blood cleanseth us from all sin, that now He is at God's right hand interceding in our behalf, and that some day He is coming again. That is all. There is nothing new about that. That is what everybody preached twenty-five years ago. But now it has become an offence. You are a fanatic, you are an outcast almost, if you abide by the verities of the Christian revelation.

For that reason some people are afraid—lest they should be regarded as fanatics. Yet *I am glad that it is not easy to be a Christian*, and not easy to take the name of Christ upon us. A certain minister of another denomination said to me some years ago, "You know, you Baptists have a great advantage over the rest of us." I said, "I think we have the advantage of being scriptural in our position, but what other advantage do we enjoy?"

"Just this: that ordinance of baptism stands as a sieve. It keeps out of your churches many people who slip into ours. It means something to make a bold avowal of faith in Christ after that fashion. In some of our churches we sweep them in, put their names on a list, and sometimes we have pretty dead stuff after it is

gathered. But the ordinance of baptism as you practise it stands right at the door and keeps out many people who would otherwise come in."

I think that is what it was intended for. I am rather glad it does, for we must keep up the standard in the Lord's army as they kept up the standard in the Great War. If you are going on a picnic you can afford to take flat-footed people, people who have heart murmurs, people who are short-sighted, deaf people, people who are subject to all sorts of disabilities. If the dear friends are a bit tired you can carry them along, get them an easy chair, or provide them with a swinging hammock between the trees; and let everybody be happy together on a summer afternoon. But if you are going awarfare, and are going to throw down the gauntlet to hell itself, and challenge principalities and powers and the rulers of the darkness of this world, and bring to bear upon men's lives, by the power of the Holy Ghost, the searching truths of righteousness as involved in this holy law, you will require good soldiers of Jesus Christ to stand by you. You must have no weaklings. They rejected many men in the Great War whose spirits were willing, who were anxious to do their best for king and country, but who had not the vigour to stand the long marches, or the interminable periods of trench duty. In the long run, the church is not a great loser by missing the "chief rulers" who are afraid to confess Jesus Christ.

III.

Now a word or two as to THE ESSENTIAL REASON FOR THEIR SILENCE. The reason was really *not in their circumstances, but in themselves*. It always is. The fact is, *they still loved the temporal more than the eternal*. "They loved the praise of men more than the praise of God." They were living for time, and for the things of time, for a world of time and of sense; and because of that, and because their temporal interests demanded first place in their thought, they relegated Christ to a second place, and withheld their testimony lest it should be embarrassing to them.

It is not easy to follow the Lamb whithersoever He goeth, and not until the Lord by His grace helps us to put first things first, and to relegate all the interests of this world to a second place, can we boldly avow our faith in the Lord Jesus Christ.

Of course *they had not in their heart of hearts that passion for righteousness which always inheres in the soul of a man who is made a new creature by the power of the Divine Spirit*. Religion, to the man who has been born again, who has actually been made a new creature, is not an external thing: it is a matter of heart and conscience, and enters into the very fibre of his being. He is bound to give expression to the things that have become part of him; he cannot withhold his testimony if thus he is endowed with a passion for that which is right in the sight of the Lord.

Above all, *they were wanting in a passion for the person of Christ*. That is what it is to be a Christian. The little boy who was baptized this evening came to see me a few days ago. I talked with him about his hope in Christ, and asked him why he wanted to be baptized. He did not deal so much with the intellectual side of things, for he is only a lad, but he did insist on this, and from it he would not be moved, that he knew he was saved because he really loved Jesus Christ, and that he

wanted to be baptized because he really loved the Lord. He wanted to show his love for Christ by keeping His commandments.

Well, my friends, let me simplify it. Who is first in your life? You, who in the quiet of your own home, hear this simple exhortation—for that is what it is this evening, an exhortation to do what you know ought to be done, and to do it now—who is first in your life? Last Sunday evening I spoke to you on "the church of God which he has purchased with his own blood", and the Sunday before on the question, Is Jesus Christ God? Some of you said, even as you heard those messages, "He is God; the church of God has been purchased with His own blood." Then why do you not do the things that you know you ought to be doing? That is my question. Why are you listening to the radio to-night in the quiet of your own home instead of having your shoulder under the burden in some evangelical church, standing by your pastor if he is preaching the gospel, and if he is not, going somewhere where you can find a preacher of the gospel? Why are you not standing shoulder to shoulder with somebody who is trying to press the claims of Christ upon sinful men? What right have you to stay alone, any more than the rest of us?

It is because your family, your business, your professional standing, your social position, your worldly interests in life, are manifestly in conflict with a clear-cut, uncompromising, open, avowal of devotion to the person of Jesus Christ. It is because, in spite of your church membership, in spite of all your religiousness, Christ is not first. Other things are first. It is only as we put Him first, and are willing to follow Him through the flames, anywhere—it is only as we do that that we can really become good soldiers of Jesus Christ.

I appeal to you this evening, if the faith of God is in you, whether you are at home or here within these walls, to have the courage to make your position known. May the Lord bless this simple exhortation for His name's sake.

Let us pray:

We beseech Thee, O Lord, to give us grace, all of us, to be what we ought to be. Thou knowest the weakness of the flesh. Thou knowest the strength of life's temptations. Thou art infinitely compassionate. Thou hast had mercy upon us these many days, and still Thou art waiting to be gracious. O Lord, by the grace of Thy Spirit, we pray Thee, reach, not alone the hearts and consciences, but the affections and the wills, of men, the whole man. Claim men for Thyself. May many who have heard this word this evening resolve that henceforth they will take their stand for Jesus Christ, and be true to Him in all the relationships of life. Bless us every one for Thy mercy's sake, Amen.

Young People's Rally

Long Branch Baptist Church on Lake Shore Road,
May 24th at 2.30

Bring your lunch and stay for the evening service.
Tea and coffee will be served.

Speakers:

Rev. Clifford Loney

Rev. Horace Davey