

# The Gospel Witness

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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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## ONTARIO'S SHAME

### LICENSES SCATTERED LIKE CONFETTI

#### Liquor Flowing Like a Flood

The address delivered Sunday evening last in Jarvis Street Church, and appearing on page three of this issue, tells the story in part of the flood of liquor just now flowing about Jarvis Street Church. Since Sunday, however, we have learned that directly across from Old St. Andrew's Presbyterian Church, and immediately behind the Carlton Tea Rooms, there is an apartment house owned by the proprietor of the Carlton Tea Rooms. Within the last few weeks some readjustment has been made of this apartment house, and a sign put up calling it a "hotel" and a "beverage room" opened.

In the block from Gerrard to Dundas Streets there are at least six licensed liquor-selling places, viz., The Royal Cecil, The Windermere, The Westminster, The Westmoreland, The Avonmore, and The Ambassador. Half way between Gerrard and Carlton Streets is the Frontenac Arms and in the next block the Hotel New York, or nine places within three blocks.

Since Sunday, up to the time of going to press (Wednesday evening), we have received hundreds of letters signed by voters, joining in our protest. The letters have come from the following places in Ontario, ninety-three in all:

Allandale	Exeter	Norwood
Alliston	Fergus	Omeme
Ancaster	Galt	Orillia
Aurora	Guelph	Oshawa
Barrie	Hamilton	Owen Sound
Bath	Hespeler	Palmerston
Beamsville	Huntsville	Paris
Beaverton	Ingersoll	Parry Sound
Belle Ewart	Islington	Penetang
Belleville	Jackson's Point	Peterboro
Bloomfield	Kingston	Port Carling
Bond Head	Kitchener	Port Colborne
Bowmanville	Langton	Port Nelson
Bracebridge	Lansing	Port Sydney
Bradford	Laurel	Powassan
Brampton	Lindsay	Queensville
Brantford	London	Rockwood
Burlington	Lucknow	Seaforth
Cache Bay	MacTier	Shelburne
Canfield	Markham	Simcoe
Cannington	Meaford	Snelgrove
Chesley	Mono Road	Stratford
Cobourg	Mt. Dennis	Sunderland
Collingwood	Mt. Forest	St. Catharines
Denfield	New Lowell	Teeswater
Durham	Newtonbrook	Trenton
Elmira	New Toronto	Tyrone

Vivian	Waterloo	Wingham
Walkerton	Weston	Wooler
Warkworth	Whitby	York Mills
Washago Beach	Willowdale	

Many of these letters contain information of conditions in other places similar to the conditions obtaining in Toronto. Such drunken orgies as are now taking place in Ontario daily have probably never been witnessed in this Province within the memory of anyone now living. The open bar was bad enough, but it was respectable to the last degree in comparison with the "beverage rooms" of the present order.

One druggist complains there has been a noticeable decrease in business since the opening of these "rooms", as it seems that all the available cash, as he put it, "is going for booze". Another letter tells of a woman who gave her husband two dollars and twenty cents to go and pay the milk bill. The husband promptly went to the beer parlour and spent it all. A woman who is a boarding-house keeper in Huntsville writes to say that she has had two of her rooms wrecked by drunken boarders, that when she locked the door upon some drunken roomers they came and wrenched the door open; and she asks, "If this condition continues, what am I to do?" Another tells of a town where only 75 people are earning in which one beer parlour took in \$100.00 on a Saturday night at three drinks for a dollar, or 1,200 drinks in all.

Among those who have written us, joining our protest, are a number of ministers, some lawyers, physicians, school teachers, at least one chairman of an educational board, and hundreds of fathers and mothers.

#### The Effect Upon Young People

There cannot be a doubt that these beer parlours will manufacture more drunkards in a month than the old bar rooms would in a year. They are open to young men and women alike, and in not a few instances it would seem the women outdo the men in their debauchery. If these beer parlours were permitted to continue for a year, one shudders to think of the effect they would produce upon the life of the young people of this Province.

### Who Will Pay The Bill?

Enormous sums of money have been appropriated by Federal, Provincial, and Municipal, Governments, for the relief of the unemployed. It is proposed in some quarters now to grant this relief in some form of cash contribution. If this is done, we have not the slightest doubt a very large portion of it will be spent in the beer parlours.

### What Will be the Reaction Upon General Business?

The complaint of the druggist mentioned above will soon be echoed by every legitimate business in Ontario. Beer will be more popular than milk, or bread, or meat, or clothing, or fuel. Everyone who has observed the effect of alcoholic drink, must know that that is exactly how it always works. Men come to the place where they will sell the shirt off their back, or the shoes off their feet, for a drink;—and what is worse, they will take the wedding-ring from the wife's finger; shoes from their children's feet, and bread from their mouths, to satisfy their craving for drink.

### A Rapidly Increasing Business

In other lines of business men have been wary of extension during the years of depression. Almost any business concern that has been able to hold its own has counted itself fortunate. The Carlton Tea Rooms is a case in point, at the corner of Jarvis and Carlton Streets. It is a very excellent restaurant, and, until the depression and before competition in the neighbourhood became quite so keen, we should judge it was a very prosperous business. But there has been no extension of the tea rooms for some years. Yet now suddenly an apartment-house becomes a hotel. That will take place all over the City, and all over the Province. People who have but little money for the ordinary necessities of life will somehow or another find money for strong drink. The Frontenac Arms, on the same side of Jarvis Street, and we should judge not a hundred yards south, has already made an addition to its "dining" room.

Monday morning a lady, who lives on Jarvis Street south of Gerrard Street, telephoned us. She said "beverage rooms" had opened in the Windermere, Westmoreland and Royal Cecil, while the Westminster Hotel served in their tea-room, all within the one block in which she lives. She said she and her family were accustomed to sit on the veranda occasionally of an evening in the summertime, but that now Jarvis Street was scarcely fit for any respectable person to walk on; and they could not sit on the veranda of their own house without having their ears offended by the foulest of language uttered by drunken men and women. All this has come about within a month's time.

### Who is Responsible?

It must be admitted, of course, that the law authorizing these "beverage rooms" was passed by the late Government of Ontario, defeated but a few weeks ago at the polls. The law was passed at what has been called the "lame duck" session of the Legislature—an additional session accorded itself by its own legislative action. That law was passed without any reference whatever to the people, without affording any opportunity for discussion of its merits. We understand it was passed in the form of an amendment to the Liquor Control Act. It is significant that no organization, fraternal, religious, or political, so far as is publicly

known had ever asked for free wine and beer. No doubt the measure received the hearty, if not practical, approval of all those engaged in the liquor traffic. And it seems extremely probable that the Government, in its dying days, fearing perhaps, with its intimate knowledge of public sentiment, the result of the approaching election, regarded the offer of freer wine and beer as a discreet political move designed to win the favour of certain elements of the electorate.

We did not blame the present Premier strongly at the time for his attempt to neutralize the effect of the beer bribe by promising that if the Government passed it, he would proclaim it; thus he endeavoured to eliminate the liquor question as a subject of political debate, in order to concentrate public attention upon other matters. *We shall assume, until we are forced to believe otherwise, that the present Government is responsive to public opinion, and that if it discovers this new measure is not wanted, by the people, it will be in haste to rescind it.* If our assumption be correct, we are rendering the public generally, and the Government in particular, a service by taking steps to inform them of the evils of the present measure.

### Who Grants the Licenses?

But when all this has been said, responsibility for scattering liquor licenses like confetti at a wedding must rest, not on the former Government, but upon the present Liquor Administration. So far as we know, there is nothing in the amendment to compel the License Commissioner to grant a license to everybody who asks for it. And we believe that we are strictly within the bounds of fact when we say that never in the days of the open bar were licenses so prodigally distributed within so small an area as we see them here on Jarvis Street. If the principle of the old license law, of refusing a license to any place within three hundred feet of a religious or educational institution, were applied to the present liquor regulation, it would cancel every license issued from Dundas Street to Wellesley Street; for within those three blocks there are no less than three churches and four schools. The licenses that would thus be cancelled would be The Royal Cecil, The Windermere, The Westmoreland, The Westminster, The Avonmore, The Ambassador Hotel, The Frontenac Arms, the "beverage room" connected with Carlton Tea Rooms, and the Hotel New York.

### What Can Be Done?

By the time this copy of THE WITNESS reaches Ontario readers outside of Toronto, we shall be in possession of somewhere between seven and ten thousand signatures of people protesting against the present regulation, as a result of last Sunday evening's address.

### An Appeal to All Ministers

We venture to appeal to all ministers of the gospel who may read these lines, and particularly to every one of our Regular Baptist Pastors, immediately to take steps to obtain as many signatures as possible of qualified voters, that we may secure many thousands of signatures in addition to those already obtained. On the last page of this paper suggestions will be found as to how to do it. It would be a magnificent thing if we could send a list secured by every Regular Baptist Church within the bounds of Ontario. Let it be seen that those who say they believe in God are really careful to maintain good works. DO IT NOW!

## WILL ONTARIO TOLERATE THE PRESENT DELUGE OF LIQUOR?

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 19th, 1934

(Stenographically Reported)

Broadcast over CFRB, 690 k.c., as is every Sunday evening service of Jarvis Street Church, from 7 to 8.30 o'clock, Eastern Daylight-Saving Time.

### Prayer before the Address

We acknowledge, O Lord our God, as once again we call upon Thy name, that we have no ground of approach to Thee save that provided for us in the infinitely meritorious sacrifice of our Lord Jesus Christ. We thank Thee that ever it was said, Thou shalt call His name Jesus, for He shall save His people from their sins. We thank Thee that Thou dost meet us at the mercy-seat where the blood is sprinkled, and that Thy throne is a throne of grace. We bow before Thee this evening, a company of needy men and women. We thank Thee for every one in Thy presence into whose heart the light of the gospel has shone, who has been touched by the power of the recreating Spirit of God, and has been made a new creature in Christ Jesus. We beseech Thee, O Lord, to help us as Thy children, that we may ever grow in grace, and in the knowledge of our Lord Jesus Christ. Help us that we may not be dwarfed, stunted, children, but that we may grow up into Christ in all things, Who is the Head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Make us thus to grow symmetrically, becoming daily more like Thee.

We pray for all the household of faith, for all upon whom the name of the sinners' Saviour has been called, and who are really members of His body, of His flesh, and of His bones. Oh that Thou wouldst send to Thy church, to Thy believing people everywhere a gracious revival, that our consciences may be quickened, that we may feel more keenly our responsibility to Thee, and in respect to those who are about us. Bless, we beseech Thee, Thy people of every name.

We commend to Thee any in this place, or who hear this service by radio, to whom the Light has not yet come, upon whom Jesus Christ, the Sun of righteousness, has not yet dawned. Oh that Thou wouldst quicken many this evening! Speak with the voice that wakes the dead, for is it not written, You hath He quickened, who were dead in trespasses and sins? O Lord, we acknowledge that the power to save men is Thine, and Thine alone. Salvation is all of grace; sovereignly dispense that grace this evening, we beseech Thee. Glorify Thyself here, and wherever the truth of the gospel is proclaimed.

Help us, O Lord, in the discussion of the matter which is chiefly to engage our thought this evening. Give us tender consciences. Give us courageous hearts, that we may not be indifferent, and even that we may not be afraid to face great issues as they arise. Lord, bless us! Use this service for Thy glory, and for the good of men.

We think, O Lord, of multitudes of people, young people many of them, who have fallen into the grip of a terrible habit, and who are in danger of being wasted, both body and soul, by men who have no conscience, who live only for gain. We beseech Thee, O Lord, to stir all the forces of righteousness everywhere, and let Thy hand be outstretched against all the workers of iniquity, to bring them to repentance and salvation; or, otherwise, to restrain their wicked doing.

Bless us this evening. Make us here, and among the larger company who share in this evening's worship—make us all to feel that God is with us, and that He speaks to us to-night. We ask it in the name of Jesus Christ our Lord, Amen.

Although we might easily take any one of a hundred texts from the Word of God as the basis of our remarks this evening, we shall not formally announce a text. I suppose I am not a stranger in Toronto. We have a reputation, which I am sure we do not deserve. Some people think of Jarvis Street Church as though it were a bear garden. Because we have contended for the faith once for all delivered to the saints, and have refused to sur-

render our precious heritage as believers in the Lord Jesus Christ, this church and its Pastor have been the victims of much misrepresentation.

The fact of the matter is, I hate fighting, and of all the places I know there is no place where peace more serenely reigns than in this congregation. We love the Lord and His house, and prefer to be engaged in matters that directly concern the spiritual progress of the work of the Lord. I do not pose as a moral reformer. I am not an expert economist competent to advise politicians as to how they should govern the country. My business is to preach the gospel. But I know the difference between right and wrong. I know an evil when I see it. And while I would rather not have to fight, I would still place as the supreme asset of a Christian minister a conscience that is void of offence; and were I to keep silent in respect to the torrent of evil flowing about this place, and throughout the country, I should be guilty before God of failing in my duty toward my weaker brethren who are exposed to these perils.

I have something to say this evening that I want to say very carefully, and I say it with a full sense of responsibility, and with a full recognition of the fact that what I say to-night is only the beginning of a long war. I do not expect that we shall achieve our purpose with a single battle. So, before coming to the sermon—if indeed I get to it at all—there is a matter of grave importance which I desire to call to the attention of this congregation, and also to the attention of the larger company who regularly listen to this service by radio. How many there may be, I do not know; but I am reasonably sure that our audience this evening runs—even in the summertime—to many hundreds of thousands of people.

I have stood in this pulpit now for more than twenty-four years, and that has afforded me a fairly extended period of observation. It extends back to the days of the licensed bar, through the brief period of Prohibition, to the time of light beer, then Government Control, and now the liquor deluge. In this place we relate ourselves, directly and indirectly, apart from the radio, to thousands of people every week. In a central downtown situation such as ours, we have many opportunities of studying the life of the people in typical strata from the lowest to the highest, and to judge of the effect of certain measures upon these varying conditions of life.

A situation has arisen where one does not need to go far afield to judge the operation of certain Government regulations. Calmly, very deliberately, as a statement of cold and indisputable fact, I say that, without leaving the ground upon which Jarvis Street Baptist Church stands, I have seen more drunkenness at this corner in the last four weeks than I have seen in the more than twenty-four years of my ministry in this place. A condition has come about which is a disgrace to any civilized community. It ought to make every decent Canadian citizen hang his head in shame—a condition which is a menace to the well-being, not to say progress, of any organization existing for the public good.

Jarvis Street Church stands upon the north-east corner of Jarvis and Gerrard Streets. On both the south-east and the south-west corners there are "beverage rooms", to my left, and across the corner, where liquor is flowing in a continual stream. I name the places: the now so-called Ambassador Hotel, formerly the Crown Hotel; and on the south-west corner, the Avonmore Hotel. Half-way between Gerrard and Carlton Streets, on the west side, is another "beverage room", at the Frontenac Arms; and it is reported that at a corner still farther up on Carlton Street another place may be licensed. Half a block farther up, on the east side of the street, is the Hotel New York, another drinking centre that is largely patronized.

Last night I was detained at the church with some business, preparing for this service, and driving up this street at ten minutes to twelve, with one of the janitors of this church, I saw the drinking-room—or dining-room, or whatever they call it—of the Frontenac Arms, crowded with men and women. The street on both sides was lined with the cars of the men and women who were patronizing the "beverage room" within ten minutes of Sunday morning!

The present condition, from every viewpoint, is worse than the open bar in Canada ever was. In the days of the open bar it was not common to see women drinking. The "beverage rooms" of to-day are patronized by young people, as well as old. There is a sign up at one of the "beverage rooms" near here that "ladies will not be served in this beverage room", but when it was first opened but two or three weeks ago, young men and women both patronized the place; and before it was limited to men only, the janitor of this church reported to me that he saw a young girl brought from one of these "beverage rooms", the Avonmore, to be specific, helplessly drunk. She was lifted by a man to the running-board of the car, then he went to the other side of the car and literally dragged the poor helpless creature into his car.

I speak from this pulpit as one who is entitled to be heard. For the twelve months ending March thirty-first last the aggregate attendance at our Bible School alone was fifty-six thousand, three hundred and sixty-eight, or an average of one thousand and eighty-four every Sunday morning throughout the year, summer and winter. In addition to this, there are many meetings during the week for young people. A meeting is held weekly especially for children during the Fall and Winter months, which is attended by hundreds of children.

Half-way between here and Carlton Street, on the site of the old Jarvis Collegiate, there is a Vocational School for sub-normal boys—and right across the street from that school, at the Frontenac Arms, there is one of these abominable "beverage rooms".\* In the next block north is the Hotel New York where a week ago last night as I went home from prayer-meeting at ten-thirty I saw a steady stream of customers going in and out almost like one of the great stores downtown.

This church was dedicated for public worship in the year eighteen hundred and seventy-five, and men and women have been investing their lives in its enterprises at this corner from then until now. Tens of thousands of adults, as well as children, cross its threshold every

\*Since this address was delivered I have learned that another beverage room has been opened in what was an apartment house but has suddenly become a "hotel" connected with The Carlton Tea Rooms which restaurant is directly across the street from Old St. Andrew's United Church.

year,—at a conservative estimate, not less than two hundred thousand people. Even from a business point of view, judging it purely by material standards, Jarvis Street Church is entitled to be heard. In the last twenty-four years it has received and dispersed more than one million, two hundred and fifty thousand dollars. It has exercised itself during that period, and is still exercising itself, seeking the moral and spiritual welfare of the people. While we do not generally advertise it, I will venture the assertion that there is no church in the City of Toronto that does more real social service than Jarvis Street Church. The poorest of the poor are just as welcome within its walls as the richest of the rich. I have said this only in support of my contention that the workers of this place have opportunity to study the effect of any and all liquor regulations upon the life of the people in all stations of life.

But now what have we? Two drinking places on two of the other three corners, and two farther up on the west side of the street—and four others between Gerrard and Dundas Streets, on Jarvis Street. Years ago some wag described the corner of King and Simcoe Streets in a somewhat significant way. The Lieutenant-Governor's residence was on one corner, a church on another, a hotel on the third, and a school was on the fourth. But it was then said that on one corner there was salvation, on another, legislation, on the third, education, and on the fourth, damnation. I know there is salvation on this corner, and I fear there is damnation on two of the other corners of this intersection.

The Liquor License Act of nineteen hundred and fourteen embodied the following section:

"No license shall be granted under the provisions of this Act for the sale of liquor upon any premises, for which a license has not heretofore been granted, within three hundred feet of a building occupied exclusively as a church, or as a high school, public school, separate school, university, college, or other public educational institution, to be measured from and to the main entrances along the street or streets or across the same at right angles, as the case may be."

Are the present liquor regulations designed to give the Liquor Traffic a longer tether than the License Act of the days of the open bar? In the days of the licensed bar, before a new license was granted, any religious or educational institution in the immediate neighbourhood of the place it was proposed to license would be notified of the application, and given an opportunity to appear before the license commissioners, and protest or approve the granting of the license. I have on several occasions, with other of my brother-ministers in days gone by appeared before the license commissioners to protest against the granting of such licenses where they were within reach of certain churches or schools.

But under the present order, without reference to churches or schools, licenses seem to be granted anywhere. Two drinking places on two of the four corners of Jarvis and Gerrard Streets, and another half a block up the street, within less than three hundred feet of this place and the Seminary building next door. North of Carlton Street, between Carlton and Wellesley, there is the Hotel New York. Next door to it is a Roman Catholic School; next door but one is the Administration Building of the Roman Catholic School Board; and next door but two is the large Jarvis Street Collegiate Institute

attended by hundreds of young men and women during the school term. Are they, when they come out of school, to see drunken people reeling out of these beer parlors? Is that the example that is to beset the young people of this country? Will the present liquor regulations make it dangerous for young people to come to this place of worship which has stood here for so long? Are the sub-normal boys of the Vocational School to come out of their school only to see people stagger out of the "beverage room" of the Frontenac Arms, as they do out of other places? We protest vigorously against the continuance of this condition. I appeal to every minister of religion, of every name and to every educator, man and woman, who has the moral welfare of the young of our land at heart, to make their opposition to this new iniquity distinctly heard and felt. Personally, I pledge myself to enlist in this war until victory is achieved.

Ontario has recently been startled and staggered by the account of what is said to have been the first serious kidnapping case in her history. I do not know whether it is or not, but that is what is said. Everybody who has read anything about it, and who has any ordinary human feelings, will be happy to know the victim has been released, and returned to his home without serious injury. But up to this moment the kidnapers have not been apprehended. Every man and woman of British blood, with a Briton's innate reverence for law and order, will fervently hope that the criminals will speedily be brought to justice; and that the laws governing such cases may, if necessary, be so amended as to reduce the possibility of the recurrence of such a crime to the smallest possible minimum of probability. No one can be safe while such criminals are at large. But I would respectfully remind the Government of Ontario that in the new liquor regulations they have released upon the men and women, boys and girls and little children, of this country, a company of kidnapers infinitely more dangerous than those who have power only to destroy the body. The Government has licensed this kidnapping fraternity to carry on its nefarious business.

While I confess I feel a flaming indignation against the new law, and am constrained to say that in the light of all history, observation and experience, of the liquor traffic, no more wicked statute was ever spread upon the statute-books of this fair province than that which has authorized these so-called "beverage rooms", I can only hope that this flood of iniquity which they have already released will have the effect of awakening the churches of this province to a sense of our danger; and that it will rally to one standard, as they were rallied in years gone by, all Canadian citizens of every name who desire to see this province morally, as well as materially, prosperous. No language could exaggerate the evil which is bound to issue from the almost unbridled freedom at present given the liquor traffic in this province.

At a time when millions of dollars are being spent for the relief of the poor, when hundreds of thousands are out of employment, it seems almost incredible that any group of responsible men should have become guilty of authorizing this economic and moral waste. It is the greatest crime, in my opinion, in the legislative history of the Province of Ontario.

The present Government was not responsible for initiating these measures. They were adopted by the Government recently defeated at the polls. I am not a party man, but I suppose, in view of the late passage of

the bill authorizing these measures, immediately preceding a general election, some allowance must be made for the present Government on the ground of political expediency, for its having taken steps to prevent this liquor question being made a party matter. I say this because I desire to be fair. No man is responsible for what other people have initiated. But if the present Government allows this iniquitous condition of things to continue, then the Government of this day must bear the responsibility.

I was glad to see, in the report of a speech of one of the members of the present Government, something to the effect that if the present liquor regulations should prove unsatisfactory, a plebiscite would probably be permitted, allowing the people of Ontario to say whether or not these laws should be continued. I venture to say that people of all parties, and of every religious name, should join forces to ask for just such a plebiscite. But whether such plebiscite is taken or not, the quiet and security of areas occupied by religious and educational institutions should be preserved. Without prejudice to either party, I am sure the heavily burdened tax-payers of Ontario would welcome any sound economic measure adopted by the present Provincial Government with a view to relieving their burden. But I would call the attention of the Government to the fact that the most valuable assets of this Province—as of any other country—are the men and women who now constitute its citizenship, and the boys and girls who are the citizens of the future—and the saving of millions of dollars in money will not compensate for the irreparable moral and material waste which these free beer parlours must inevitably accomplish. I do not believe there is anything before the present Provincial Government, viewed perspectiveally, half so important as the consideration of this particular issue.

I would commend and support the present Administration for and in every effort to reduce the cost of government. If I had my way I would amend the British North America Act. I am told that seventeen per cent. of all the people of this country are employed in civil service. I do not need as many people as that to govern me! I am frankly of the opinion that from coast to coast the cost of government ought to be reduced. I care not who the man is, Liberal, Conservative, or whatnot, every sane man ought to support any measure that will reduce what I venture to call the utterly absurd burden that has been laid upon the people of this country.

But I appeal to the Government, and to all the people who hear me, to remember that it is far more important to save people than to save their pennies. I am glad to see it is reported that no effort is to be spared to bring the criminals in the recent kidnapping case swiftly to justice; but without fear of contradiction I say that the liquor business, at its best—I care not how you gild it; at its best—is a kidnapper a thousand times more dangerous than any of the kidnapping gangsters of the United States or of Canada. It tears the husband from the side of his wife, the son from his mother, and alas! alas! in many instances it snatches the mother from her children; and reduces the kidnapped victims to such a condition that none of them can by any means redeem his brother, or give any sort of ransom for him.

I have made no private appeal. I want to anticipate the absurd suggestion that someone should have been privately approached first. I speak as a public man, on a public question, to protest publicly against a

public evil. And I speak as representing an institution that is giving itself every day of every week, and every month of every year, for the moral uplift, and for the salvation in the fullest sense, of men and women, and boys and girls. Toronto celebrates its centenary this year. Jarvis Street Church is more than one hundred years old. And it has been established on its present site, in this present building, for nearly sixty years—and I think we are entitled to be heard. I respectfully submit to the Government that the body of citizens represented by this church has a right to the Government's protection, and I ask for the immediate cancellation of all licenses at least within the area prescribed by the law which obtained in the days of the open bar. I think this is not unreasonable: I think it is only just from every point of view. And if that were done, it would shut the "beverage room" of the Avonmore Hotel, it would close the "beverage room" of the Ambassador Hotel; it would close the "beverage room" of the Frontenac Arms; it would close the "beverage room" of the Hotel New York, because of its proximity to no less than two schools. I submit that this ought to be done.

I propose to send a copy of this address to the Honourable Mitchell Hepburn, Prime Minister of Ontario; to the Honourable A. W. Roebuck, the Attorney-General; to the Honourable David Croll, Minister of Welfare; and to Mr. Odette, responsible for the administration of the liquor laws of this Province.

To my radio friends I address this personal word. You have heard what I have said. Do you approve? If you do, write me a letter, if you are a voter. Write it to-night, saying you approve of my protest, and desire to be associated with me in my representation to the Government.

This evening we shall pass slips of paper in this congregation which read as follows:

"My signature affixed hereto indicates that I approve of the statement read to the Jarvis Street congregation, Sunday evening, August 19th, 1934, respecting the present liquor law in general, and the "beverage rooms" in close proximity to Jarvis Street Church in particular; and that I request that this slip bearing my signature be forwarded, with the above-mentioned statement, to the Honourable, the Prime Minister of Ontario."

It is no use to write from any place outside the Province of Ontario on this subject, but I appeal to every father and mother, every Ontario citizen who hears me, and who would see this liquor business at least restricted and kept within bounds, who desires that we shall not go back to conditions worse than obtained under the Ontario License Law in the days of the open bar, to join us in our protest. The open bar was bad enough, but I repeat, the present liquor regulation is the worst piece of liquor legislation that Ontario has ever seen. It is far worse than conditions ever were before the war,—and I defy successful contradiction at that point. I have seen for myself what the condition is.

How many in this congregation agree with me in my protest, put up your hands (practically the entire congregation raised their hands.) If you agree, really agree, will you stand up? (Almost the entire congrega-

tion rose.) How many of you are willing to have your name sent, with a copy of this protest, to the Prime Minister of Ontario: I hope you will put principle before party in this matter.

And you radio friends, send in your letters. I will see that they are all forwarded to the Prime Minister of Ontario.

The ushers will give the slips prepared to those who desire to sign in support of this protest.

*After the signing of the protest, the Pastor spoke further as follows:*

Before we close, let me say just this word. I read to you a scripture this evening which clearly sets forth the function of the principle of law. It applies, of course, to the law as given by Moses; but in principle it is true of any law. It can but exercise a restraining influence. No law can make a drunkard sober. Nor do I think that any law can absolutely remove temptation from the way of the drunkard, or of any sort of sinner. No law absolutely prohibits: it restrains and restricts. There is a law against murder, but people commit murder. There is a law against dishonesty, against a great many things; but the law is often broken. The existence of the law, and its enforcement, together, cannot absolutely prevent the thing which it is designed to prohibit.

The Bible tells us that "by the works of the law shall no flesh be justified". That is why I am a preacher rather than a moral reformer. There is a place for the moral reformer, but it is a second best. The gospel proposes to change the nature of a man; not to regulate his life from without, but by divine power to recreate his sinful nature, to impart to him something that is not there by nature; to quicken the one who is dead in trespasses and in sins.

Jesus Christ was made under the law. That is to say, He obeyed the law; He fulfilled all the obligations of the law by a stainless life. He obeyed completely—let me use the strongest word, absolutely, to the degree of absolute perfection—the law of God; and wrought out a righteousness pleasing to God. He became, in the days of His flesh, the one and only Man who ever lived who exemplified the divine ideal when God said, "Let us make man in our image, after our likeness." Jesus Christ fulfilled that high expectation of Deity. He was, as the second Adam, the Lord from heaven, the only perfect Man the world has ever seen.

What about Adam? Adam was perfect in his innocence. Innocence is a negative quality. He had never sinned at the beginning, but before temptation he fell. Jesus Christ was more than innocent: He was righteous. By His own deliberate choice, by the act of His own will, He kept the law of God inviolate: "Lo, I come (in the volume of the book it is written of me), to do thy will, O God." He not only did it, but He delighted to do it; and having wrought out our life's day for us, He, uniting Deity with Humanity in His own Person, His Deity gave to Him an infinite capacity, infused a boundless degree of compensation into all the pangs He bore, as both perfect man and God. He took our sin upon Him, and was made sin for us, though He knew no sin, "that we might be made the righteousness of God in Him." As we trust Him, all His perfections, the sum-total of the perfection of His glorious manhood, His righteousness, is imputed to us, and thus we have standing before God,

(Continued on page 11)

## The Jarvis Street Pulpit

### CAN EARTH COMMUNICATE WITH HEAVEN?

A Bible Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,  
Thursday Evening, June 7th, 1934.

(Stenographically Reported)

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:17-20.

I believe that Christian people generally little realize to what extent unbelief has grown even among those who profess the Christian name, and in the world at large. They little realize how generally the essentials of the Christian religion are denied. Some of us, for a good many years, have recognized the drift, and years ago began our protest. We were told at the time by many that we were greatly exaggerating the situation. I recall, I should think at least ten years ago, a newspaper man's coming to my office and bringing me a book which he had reviewed in one of the papers of the city. He said, he frequently heard it said that I greatly exaggerated the dangers of the day, by overstating the case against Modernism. He said he was convinced the half of the story had not been told; and he left me a book which, in its blatant infidelity, was as bad as anything ever written by Voltaire, or Paine, or Bradlaugh.

In the view of many, the Bible has been discredited. Its divine inspiration and authority have long been denied in certain quarters. Yet the fact remains that in a city like this there are hundreds of churches professing the Christian religion. There are some hundreds of ministers of various denominations in this city who profess varying measures of belief in the gospel. There are great denominations, made up of great churches, great organizations, composed in the aggregate of hundreds of thousands of people who profess to believe the Christian religion, and for this reason they belong to these churches; they support their enterprises; they actually give of their money to send people across the sea to heathen nations for the propagation of some kind of gospel. But what gospel do they preach? What have they to offer the people to whom they go? What have they to "sell"? Is their religion dead or alive? Is it inert or dynamic?

Is Christianity true? Is there anything in it at all? Or is it, from beginning to end, only a delusion? Does it rest upon no solid and indisputable basis of fact?

I know that you who gather in this place believe the Bible to be true. We believe that the gospel is "the power of God unto salvation to every one that believeth". We are still foolish enough to believe that Jesus Christ is the Son of God, and that all that the Bible says of Him is true. We have not changed our position at the behest of the influences of religious Modernism. But those who take the evangelical position—the position which was taken by the majority of professing Christians twenty-five years ago—are now viewed as extremists, if not indeed, as fanatics.

What is our proof, our apologetic? How can we establish in our little sphere the truth of Christianity? How can we witness to the truth of the Christian religion? Here we are a company of people who say we believe in God—but no one of us has ever seen Him. We say we believe in the Lord Jesus Christ—but no one of us has ever beheld Him. We say that we believe the promises of the Bible to be true—how can we demonstrate the truth of what we profess? What is the distinctive characteristic of the Christian religion?

It has its foundation in the Bible. But what is the distinctive thing about the Bible? What does it say for itself? In the Old Testament it claims to be the voice of God. Its writers have recorded for us the deliverances of men who professed to have heard something from God. They never saw Him; but it is the testimony of the Old Testament, that somewhere beyond this terrestrial sphere there is a God, and that He has communicated Himself to men. That is what the prophets and writers of the Old Testament professed: "The mouth of the Lord hath spoken it." Furthermore, in the Old Testament there is a record of men who professed to have talked with God, and to have received some answer to their petitions. They claimed a reciprocal relation with Him. In principle, they declared that that which the Babel-builders dreamed of had become an actual fact, and that there had been, though invisible to men, a tower set upon earth whose top reached to heaven, and that it was possible for mortals on this terrestrial ball to hold communication with Heaven. That, in effect, is what the Old Testament teaches: "Hear thou", said Solomon, "in heaven thy dwelling place: and when thou hearest, forgive." Solomon, and whoever wrote the record of his prayer, professed to believe that it was possible to talk to God, and for God to talk to men.

In the narrative of Elijah which is carried forward into the New Testament, we have the remarkable record of a man who professed to have shut up the heavens for three and a half years, and then to have opened the heavens again; to have talked with God, and so moved the arm of the Almighty.

Of course I know what the critics will say. Long ago—more than twenty years ago—when it was at the beginning, I challenged Professor I. G. Matthews in McMaster University. He spoke of the story of Elijah in a book published later, as the "Elijah legends". There was no historic Elijah; and the record of his miraculous life, according to Professor Matthews, was not true. We had what was called "a prayer conference" in this church in January, nineteen hundred and nineteen, and Professor Matthews sat in the middle of the church in the morning, two or three seats from the back. We had gathered for prayer, and the place was crowded at nine o'clock in the morning. The Professor somewhat superciliously remarked to someone that there appeared to be an eddy in the stream, a temporary reaction in favour of the supernatural; but that it would soon pass.

More than twenty years ago I bore my testimony, and I was said to be a false alarmist. Well, unbelief has increased until to-day there are comparatively few min-

isters in the city of Toronto who would accept the story of Elijah as being true. It seems now to be generally doubted, if not denied, that it is possible to pray to God, and unmistakably to receive an answer. Notwithstanding, the Old Testament explicitly teaches that reciprocal communication between Earth and Heaven has been historically demonstrated as a fact.

Then you have the New Testament, and the New Testament does not differ from the Old, except in degree. There is no contradiction between the Old Testament and the New. I think it was Dr. Joseph Parker who said, the New Testament fulfils the Old just as the noonday fulfils the dawn. It is the same sun; it is the same light. So we are told that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Jesus Christ, in His Person and work, is an all-comprehensive summary, yea, more, the incarnation of all that God ever said by all the prophets who had preceded Him: "The Word was made flesh and dwelt among us."

I heard of a man who reported to a friend an extraordinary sermon that he had somewhere heard. The friend admitted its extraordinary character, but said he had a book at home which contained every word of the sermon. When his friend expressed a desire to see and examine the book, he took him home and handed him a dictionary! Jesus Christ is the alpha and omega of the truth. All truth is in Him, He is the Alphabet and the Literature of the truth, the Standard Dictionary; every word that God ever uttered by any prophet He has spoken again in the person of His Son. Hence He is called the Word, "the Word"; the eternal Logos was made flesh and dwelt among us. God uttered Himself in the person of Jesus Christ. That is the teaching of the New Testament, and the New Testament is a record of Jesus of Nazareth.

And what did He say? He said, "I came down from heaven." Nobody else could ever say that. To some He said, "Ye are from beneath: I am from above." He claimed to have lived with the Father before the worlds were. Unbelief will not overcome its difficulty by denying the virgin birth of Christ: the whole testimony of Jesus Christ is to the effect that He lived before man saw Him, and that He came from heaven and took upon Him our flesh, that God might be manifest in the flesh.

You remember the story of Philip and Nathanael, how Philip said to Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said, "Can there any good thing come out of Nazareth?" Philip answered, "Come and see." He went with Philip, and as together they were approaching Jesus Christ, our Lord pointed to Nathanael and said, "Behold an Israelite indeed, in whom is no guile." Nathanael replied, "Whence knowest thou me?" "Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel." Then said the Christ, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon

the Son of man." In effect He said, "Nathanael, I am the realization of the Babel-builders' dream, and of the dream of everyone whose heart has cried out to his God, 'Oh that I knew where I might find him.' I am the ladder that Jacob saw, and in Me, and through Me, it is possible to communicate with God. No man cometh unto the Father but by Me."

My friends, that is either true or it is not true. Either Jesus Christ is the Son of God, and is infallibly true in everything, or He is not. If He is, the Bible is true; and if the Bible be true, then we have a Saviour, and we know something of the way to God.

I have no sympathy with men of compromise, who would say, "Of course there is a great deal of truth in the Christian religion, but we must separate the precious from the vile, and hold fast that which is true; but there is much that must be discarded." I accept the implications of the evangelical position: If you prove to me beyond all peradventure that the Bible is not the inspired word of God, I will be done with it. If I did not believe the Book I would not waste my time—nor yours either—in preaching it. We might more justly close the doors, and issue a manifesto to the world to the effect that we have been mistaken. Either we have the truth in the Bible, or we have not.

I have felt indignant when I have read accounts of the Spurgeon Centenary in England, where the associates and confederates of many who deny and repudiate everything that Spurgeon stood for, have been exploiting his great name. The Bible is either true or untrue. If it be true, what is the essence of it all? The essence of it all is that it is possible for a man to pray effectually. It is possible for us to talk with God. I know we say that, but do we, first of all, really believe it? One can scarcely avoid the illustration: I remember the thrill with which I read the account of Marconi's first transmission of electric signals across the Atlantic. One wondered and said, Can it be true that somebody thousands of miles away did really, through space, project that electric energy so that it registered itself here? You cannot find anyone in the civilized world to-day who is agnostic in respect to wireless telegraphy or the radio. If any man were to say in respect to these things, "I hope it is true, but I am as yet agnostic in respect to wireless telegraphy", you would say, "Where have you been living, friend?" If he were told of the wonders of radio, and were to say, "It seems scarcely believable, but of course in this age of science it would be unwise to call it impossible, but I will maintain an open mind toward the matter." "Open mind"! A school boy would say, "What is your mind for but to shut, on that question? "Open mind", indeed! Do you not know that one man can talk to millions to-day? How do we know? It is demonstrated. It has altogether passed the stage of experimentation.

Is the reality of prayer as easily demonstrated? Is it as demonstrable as the principle of radio? Is it possible for us to meet here, a company of people, and talk to Heaven, and receive Heaven's answer? If we all believed that profoundly, I should expect you to say, that talking to Heaven and receiving an answer is such interesting and profitable exercise that the church should make prayer its supreme business. I insist that the reality of the Christian religion hinges upon that, whether on any matter on which one needs divine help, he can so address his soul to Heaven as to receive from Heaven



an absolutely unmistakable answer. Is that not so? If that is impossible, the Bible is not true. If the Bible be true, that is possible.

What follows? The obligation rests upon us, *not merely to profess the Christian religion, but to demonstrate its truth.* Can it be done? I believe it can, and I believe we are going to have in years immediately succeeding a great opportunity to show that we can talk with God. We have the opportunity now. I am aware that people may easily be deceived in matters of this sort. It is quite possible to imagine an answer to prayer. Sometimes extraordinary things may occur in human life which are mere coincidences, and are susceptible of natural explanation. This chapter, in the verses preceding those we just read, speaks about the healing of the sick. I believe the Lord heals the sick. I am sure He does. And I am sure, too, that many people who say they were healed, never were sick. I am confident that much of that talk is sheer nonsense, if indeed it is not cant. It is not honouring to God to attribute to supernatural means that which manifestly belongs purely on the natural plane. It only discredits the gospel to do that. We need to be careful in these matters.

The Lord is concerned with all that concerns us. The hairs of our head are all numbered, and nothing is too small for us to pray about. But what I want to make clear is this: *the proof of the Christian religion in your experience, in mine, and in our collective experience as a church, consists* in a demonstration of that which is itself essentially and unmistakably of God. We must know that God has specifically answered. Can we prove that? I am sure we can.

*It is possible to prove it in the realm of the spiritual.* I dare to say that I have seen, in my own experience as a minister, many miracles of divine grace that could not possibly be explained in any other way than the Bible would explain them, that God had come and made men new creatures. I know all about the "change" of the Oxford Group principle on the positive side; and the same thing in Christian Science, on the negative side, which is purely psychological and which may last for a certain time. But when a life is changed at its very foundation, and developed in grace over a long period of years, when it becomes manifest that the whole life has become a temple of the Holy Ghost, and that God has definitely answered the sinner's cry, it cannot be explained on natural grounds. And I say we have all seen such miracles as that in this place.

I trust that the greatest of all miracles to each of us is our own conversion. That, in itself, proves the truth of this matter to ourselves. But I am speaking of the obligation that rests upon us not merely to experience the blessing of salvation, but to prove, as witnesses for God, that God does hear, that He does answer; and that therefore Christianity is true.

There are people who have no eyes for miracles in the spiritual realm. If a drunkard is sobered, and his whole life changed, there are people who would endeavour to explain that away. But even the unbelieving sometimes are impressed by a manifestation of the supernatural in the material world. We have been praying—many people, thousands of people throughout the world—for a long time that God would make bare His arm, that He would show Himself strong in behalf of those who fear Him. It may be that God will interpret that prayer for Himself. It may be that in His own way He will

do as He did in Elijah's day. I received a letter from Mrs. McIvor, who was Miss Marks, a Seminary graduate, to-day. What do you suppose she said? That they have a fearful drought in Africa. This morning's paper said that the United States Administration was asking Congress—or something to that effect—for an appropriation of nearly six hundred millions of dollars for drought relief! And less than a year ago the aggregation of lunatics who are called economic experts were planning to effect a reduction of the earth's productivity, and to bring back prosperity by destroying what the earth had already produced. In less than a year they come to ask Congress for six hundred millions of dollars to make up for the rain God did not send!

Can you face, as believers, the implications of our profession, that God Whom we trust as a Saviour, as being sovereign in matters spiritual, is more than that? That our God is the Creator, and Preserver, and Ruler, of all; and that He can withhold the rain if He wills? I do not know whether He will do it. There have been other dry seasons. But I do say, we as Christians ought to pray for grace that we may face every exigency of the hour with calmness, with a steadfast faith in God.

Would you choose to have a famine? I saw a prediction recently that some expert had said that within three years wheat would be forty dollars a bushel. It has been as low as fifty cents or less—and with no market for it at that price. There will be plenty of market for it after a while. Wheat was down, but the bakers did not get news of it, did they? I do not know how that escaped them. Wheat was down, and I think that is the stuff they make flour of; and my understanding is that bread is made from flour; but the bakers seem to have never heard that wheat was at a low figure. At all events, there was no reduction in the price of bread. But if it goes up to forty dollars a bushel, they will hear of it—and so will you! They always know when it goes up: they do not know when it goes down.

There may be many, many trying times before us. But what if there should be? What if we should be so reduced that we have to go almost in rags, all of us? What if times were to get harder and harder and harder? What if it were to issue at last in multitudes falling at the feet of Christ, and acknowledging Him as Lord? Would you welcome that? I think, if I know my own heart, I would. There is a dream that I dream often, a day-dream, and I hope it is more than a dream: I picture to myself often a great revival, thousands—hundreds of thousands, millions—of people turning back to God. I long for a day when ministers will rise in their pulpits once again, and without apology, preach the glorious gospel of the blessed God! I say to you, I can conceive of nothing this side of heaven so desirable—even if we had to come to church without shoes on our feet. No matter how we came, I should welcome any providential condition that would bring the professing Christian church back to God and His word. That is the great desideratum.

Shall we, then, set ourselves once more, and with renewed earnestness, to seek the face of God, that in our little measure, and in the little sphere we occupy, we may, like Elijah of ancient time, bear witness that there is a path to the Skies, and that communication with the Throne has been established. May the Lord help us so to do!

# The Union Baptist Witness

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## LIBERIA

### Routine Works on the Geah-bar Zondo Station

The following is from a letter from our Missionary, Mr. Percy Clubine, who went to Africa last winter. "Well Mr. Hancox is here on the Station with me, and it is surely good to have him as a companion and friend. I did not mind it alone, but it is good to have some one to talk things over with, and one who can help to share the burdens of the work, as they are not light. We have shared the work between us somewhat as follows, although we are as one in the work. He is the head of the Station, and as such bears a great deal of the responsibility of the work. He teaches school and supervises it at the same time. I have under my care the medical work, and have considerable time to study the language. We preach alternately on Sundays, and Mr. Hancox has the Sunday-school, while I have the Enquirers' Class after the preaching service. I am to supervise the Young People's meeting which we hold on Tuesday night, and he has the Friday night Bible Lecture and Prayer Meeting.

### A Glimpse at the Inside of the Domestic Affairs of Two Male Missionaries

"We have pooled almost all our goods, and are fairly well supplied with all that we need. For example, I have no serviettes, and Mr. Hancox has some. He left most of his dishes at New Cess, and so we are using mine. You should see our big cupboard. It is crammed full of tins of meat, of fish, and fruits, and soups, and vegetables. It looks as if there is enough to last us both until Christmas time at least. By the way, I have been elected 'Chop Master' by Mr. Hancox, and am in charge of the meals. Often I am too busy to think of them, and Gay has to look after them himself. We had some excellent apple pie today, the first pie I have had since the Mellishes left. It was excellent, being made by Peter who is Mr. Hancox' boy. He was trained by Mrs. Hancox, and knows how to cook rather well. Just about the time that Mr. Hancox arrived, I seemed to be able to get plenty of country meat, and it is excellent. It was young deer. For two weeks and more I did not need to open one tin of meat of any kind. The refrigerator allows us to keep it for several days at a time. Just now we are not getting any eggs, but I have turned the chickens over to Mr. Hancox, who is quite a good hand with hens, and we are expecting to get them started laying soon. Of late we have had plenty of fresh fruit. We have a whole string of pineapples hanging up under the eaves of the kitchen. A few days ago we bought eleven for sixpence, or a little less than a cent each. Others we have turned away because we had so many. I was able to buy a whole stalk of bananas for sixpence also, and they are ripe now so that we are eating all that is good for us. They are getting ripe too fast, and so I guess that tomorrow I shall have to dash them out to the boys to save them from spoiling. So you see you do not have to worry about our starving to death. We are both quite well and able to do a good day's work.

### The Rainy Season Begins

"It is rather nice weather here at present, and not so hot, although it is very humid at times. At other times it is like fresh June days in Ontario. Almost every afternoon it rains, and then the water comes down in huge quantities. One day last week it rained four inches in a few hours, which is a lot of rain. So much rain fell that the streams overflowed their banks and carried away the log bridges in the near vicinity. It is nice to sit in the house and hear the rain come pelting down on the thatch, but I suppose I shall be thoroughly tired of it before the rainy season is over."

### Word from the New Cess Station

In a letter from Rev. H. L. Davey, dated June 12th, he reports that Miss Stacey is back at work greatly improved in health. Mr. and Mrs. Davey are being kept in good health, although Neill and Danny have both had a dose of fever, but are fully recovered and seem to be standing the climate fine. "Fever is almost unavoidable in some respects," Mr.

Davey writes, "so that we hope no one will be alarmed when we say that Neill has had same."

"We rejoice to be able to report the blessing of the Lord upon the services. We are having great crowds attend; the interest is keen, and men and women are stating their need of a Saviour. Some few Sundays ago after Brother Hancox had preached, I urged for definite decisions, and five men stood boldly and confessed their need of a Saviour, and their desire to follow Him. The work is worth while. The souls are precious. The Master has an interest in these people. Oh! that we who profess to be interested may also be alive to the ever-increasing possibilities. The work can be great, large, prosperous in precious fruit, if we who call this work ours do our part. . . .

"Now I must close, and trust that the Lord will greatly bless you as you seek to present the needs of this work as well as the work at home to the people in the churches. We are one with you in the work of the gospel. It is our chief aim and our greatest incentive to stay here, to preach His glorious redemptive work and its power to regenerate and transform lives steeped in sin. The only work worth while, the only message with any power or help for these poor sinners, is that Christ died for the ungodly."

## FENELON FALLS

For some weeks the Rev. C. M. Carew has been laid aside owing to illness, but recent information indicates that he is well on the way to complete recovery. Mr. O. L. Raymer addressed splendid congregations at both services on Sunday last, and it is expected that Rev. H. C. Slade of Timmins will preach next Sunday.

## BOBCAYGEON

During the absence of Rev. M. B. Gillion on vacation, Mr. J. M. Coghill of Jarvis Street Baptist Church, Toronto, is supplying for him.

In a recent letter the pastor writes, "Our work has been quite encouraging the past two months. Mr. —, who has been very much opposed to his wife's coming to our meetings has been gloriously saved. They have both been baptized recently. During the past six weeks fourteen have been baptized, six from Kinmount, six from Nogies Creek, and two from Silver Lake, and others have asked for baptism.

We hold at least one service a week in each place, making a total of nine services a week, including Sunday-school. It has been a real joy to minister to the young Christians. Our hearts have been encouraged at the progress they have made. We are looking forward to a real time of ingathering this fall."

Pray for this work over a widely scattered area. The pastor is giving himself unstintingly to these outlying districts. It takes many miles of travel by motor with little or no remuneration. As a Home Mission Pastor the work is assisted by the Board, but much more good could be done and more people reached if the financial burden was lighter.

## TRINITY, NIAGARA FALLS

The Rev. J. F. Dempster of Willowdale Baptist Church was extended and has accepted a call to the Trinity Baptist Church, Niagara Falls, Ontario. He will begin his ministry there the first Sunday in September.

The Willowdale Baptist Church suffers the loss of the services of a faithful man of God, and a most efficient pastor and preacher. Nearly three years ago when Brother Dempster undertook the work at Willowdale, it was not an easy task. Today the services are well attended, and a large Bible School is meeting each Lord's Day at ten o'clock. Through the energetic efforts of the Pastor, and with the blessing of God, not a few have responded to the claims of Jesus Christ as Saviour and Lord. We bespeak for Brother Dempster an ever-widening sphere of usefulness in his new field of labour. Niagara Falls is to be congratulated on securing him as their pastor and spiritual leader.

## WESTPORT

The Pastor, Mr. H. G. Hindry, writes as follows: "Here is a news item which might prove of interest to your Union Witness readers. Rev. H. C. Slade of Timmins was married to Miss Viola E. Prevost of Westport, in the Westport Baptist Church, August the 4th. Rev. L. Hisey of Westboro, officiated. Miss Prevost has proved herself to be a faithful and devout worker in the Lord's cause, teaching a Sunday-school class, and being Secretary of the W. M. S."

## ST. CATHARINES

In a letter from the Pastor, Rev. E. E. Hooper, he states they are making an effort to secure a piece of property of their own. It is situated at the corner of George and Beech Streets. The lot is fifty-three feet by one hundred and thirty-two feet, and at present there is a cottage standing on the property. "We expect to make use of it for the present. We will have \$500.00 to raise by September the 1st. It is quite a bit for our small band and in so short a time. However, we are determined to go through with it. If we can raise the initial payment of \$500.00 we will be able to take care of the rest. The total cost of building and lot will be \$2,000.00."

So far St. Catharines and their group of faithful members have carried on without any outside assistance. Last year they met in a small store building seating seventy-five persons. During the summer they have been meeting in a tent provided by the Union, but with the growing congregations they need new quarters for the expansion of the work. No work is worthier of your prayers and financial assistance. A great and effectual door of service is open unto them in the beautiful Garden City of Canada. Address communications to Rev. E. E. Hooper, 142 Geneva Street, St. Catharines, Ontario, or to this office, 337 Jarvis Street, Toronto.

## Will Ontario Tolerate the Present Deluge of Liquor?

(Continued from page 6)

while the Spirit of God changes the nature within, making us new creatures in Christ Jesus.

That is the only hope of the individual and of the world. If a man's heart is changed, if God dwells within him, he will have within him a power that will make him superior to the temptations from without. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." We must still be under legal restraint in a society made up of unregenerate men. I preach you the gospel of the grace of God, and tell you that all the laws that ever were passed, even the law that issued from Sinai, never saved anybody. We are saved by the grace of God.

Are you saved? Have you given yourself to Christ? Have you yielded yourself to Him. If not, will you yield to Him to-night?

"I heard the voice of Jesus say,  
'Come unto Me and rest;  
Lay down, thou weary one, lay down  
Thy head upon My breast':  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting-place,  
And He has made me glad."

## Subscribe to The Gospel Witness Now

**T**HE weekly issue of this paper contains Dr. Shields' sermon of the previous Sunday evening, as broadcast and stenographically reported; and, while the Toronto Baptist Seminary is in session, October to May, it contains also the Thursday evening Bible Lecture, which is part of a course consisting of a continuous exposition of the whole Bible.

In addition it contains editorials on great religious and moral issues as in this number, and news in general of the religious world. Each regular issue also contains an exposition of the S.S. Lesson by Rev. Alex. Thomson. The paper is now in its thirteenth volume, and circulates in over fifty different countries. Subscription \$2.00 per year.

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130 Gerrard St. E., Toronto.

Please find enclosed \$2.00 for which send The Gospel Witness to the undersigned for one year.

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# ONTARIO'S SHAME

## LICENCES SCATTERED LIKE CONFETTI

Liquor Flowing Like a Flood

DR. SHIELDS WILL SPEAK  
ON THE ABOVE SUBJECT

in

JARVIS STREET CHURCH

Sunday Evening, August 26, at 7.00

Broadcast CFRB (690 k.c.) from 7.00 to 9.00

All opponents of the present Liquor Regulations within reach of Toronto are urged to **SUPPORT OUR PROTEST BY THEIR PRESENCE AT THIS SERVICE.** If by any means you can be present in Jarvis Street Church, please do not sit at home to listen by radio, but, rain or shine, irrespective of denomination, whoever and whatever you are, **COME AND HELP BY YOUR PRESENCE.** By our permanent amplifying system the service can be heard in the Lecture Hall, Primary and Beginners' Rooms, in the Courtyard between the Church and Seminary Buildings, and in our Open Air Church on the church grounds east of the church building, quite as clearly as in the Auditorium. Thus in all these rooms conservatively three thousand could hear under Jarvis Street roof, while easily twice as many more could hear outside. But even if you cannot hear, **COME AND HELP MAKE OUR PROTEST FELT BY YOUR PRESENCE.**

## TO ALL TOO FAR AWAY TO ATTEND

All radio hearers are urged to invite as many people as possible to hear, singly or in groups. Then **GET AS MANY AS WILL TO SIGN A SIMPLE PROTEST LIKE THIS:**

"The undersigned Ontario voters protest against the continuance of the regulation permitting the sale of wine and beer by the glass in beverage rooms, and request that our signed protest be forwarded to the Honourable, the Prime Minister of Ontario."

Having secured the signatures of your radio hearers, take your protest from door to door and get the signature of every opponent of the wine and beer regulation in your town, and forward the lists of signatures to the Editor, THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada. **AND PLEASE DO IT AT ONCE, TO ENABLE US TO PLACE OUR PROTEST BEFORE THE GOVERNMENT AS EARLY NEXT WEEK AS POSSIBLE.**

**BUT ATTEND OUR SUNDAY EVENING  
PROTEST MEETING IN PERSON  
IF POSSIBLE.**

No Parking in the Courtyard between Church and Seminary Sunday evening, PLEASE!