

The Gospel Witness

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AND IN DEFENCE 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 DOMINION OF CANADA AND THE EMPIRE

More than twenty years ago we spent a holiday in Vancouver, B.C., preaching on Sundays in the First Baptist Church. There were great congregations, and one evening we noticed a British sailor sitting in the end of a pew, with his feet out in the aisle. We greeted him later, and learned that he belonged to the crew of a British gun-boat at anchor in the bay. He invited us to visit his ship, which we did the next day. He was a petty officer of some description, and showed us over the ship.

We asked this sailor of his home and family, and learned he was from Plymouth, that he had a wife and a little boy. On enquiring how long he was usually away from home, he said they were three years on commission, but that he was filling out the time of another man absent on sick leave, so that his absence from home would extend to perhaps four years. We asked him what he was doing in British Columbia waters, and he replied, "Oh, merely protecting British interests." When we remarked that it was rather a hardship for a man to be away from home so long, and particularly when he had a wife and child, he agreed; but said, "It belongs to the service, sir. When a woman marries a British sailor, she knows what to expect."

That sailor was a splendid type of man, to us a symbol of the spirit of the British Empire. As we left the ship, we felt rather ashamed as a Canadian citizen that Canada was making no contribution to such service as was rendered by that man and those he represented, either in money or in men.

What a high privilege Canada enjoys as a part of the British Empire! It was by British arms Canada was defended in 1812 and before; and it is because of her British affiliation that the Dominion enjoys her present immunity from attack. There was a time when geographical distances made Canada fairly secure, but such distances have been all but annihilated now. We may enjoy some security by the Monroe Doctrine, which takes its name from President Monroe, and is to the effect that it is a settled policy of the United States that it will not allow any European power to acquire any new territory on the American Continent. But though Britain in general may afford Canada protection while the British taxpayer pays for it, it is reasonably certain that if at any

time the principle of the Monroe Doctrine were invoked to protect Canada from some European aggressor, Canada would have to pay for such protection by becoming a part of the United States.

We have the profoundest respect and admiration for the United States, but we feel certain that the great majority of Canadians prefer our own form of government, and the British connection, to annexation to the United States. We are confident that not one per cent. of the people of Canada would favour annexation except as a necessity. The Dominion of Canada is composed of the larger part of the North American Continent—its territory is more extensive than that of the United States—and beyond doubt it is potentially one of the richest countries of the world. What right has Canada to expect British protection without paying for it?

The speech of Premier Mackenzie King before the League of Nations at Geneva must have humiliated every truly British-Canadian. It is humiliating beyond expression for Canada to be so represented—or misrepresented. Some things Mr. King said were true enough, but it was not necessary to say them. Everybody knows already, who knows anything at all about the subject, that no Canadian Government would ever participate in any war without the consent of the Canadian Parliament. But if hardpressed Britain, who has strained every nerve to preserve the peace of the world, and who has given us in Canada all we have, were wantonly attacked, we have not the slightest doubt that any Canadian Parliament would vote to stand at the side of the Mother Country.

It is barely possible that in an emergency such as we have supposed, the majority in the present Dominion Parliament, under the leadership of Mr. King, might decide to stand aloof and let Britain bleed to death. But we feel morally certain that in such case Canadian public opinion would swiftly compel a change of attitude. Personally, we have no doubt that the overwhelming majority of the English-speaking part of the Dominion of Canada would stand with Britain.

We need not introduce so many "ifs" and "buts", for it is inconceivable that Britain would embark on any war but one of defence of her own territory, or of principles of righteousness. We believe that every publication in

Canada, even THE GOSPEL WITNESS, should make its sentiments known on this subject, in order to make it clear that Mr. King would find himself very far from receiving unanimous support in his policies. His platitudinarian talk about peace was quite unnecessary. The League may have many defects. We believe it has. But we are sure it cannot justly be charged with having failed to exercise a conciliatory influence among the snarling nations of Europe in the interest of peace. We have never read of a greater apostle of conciliation than Captain Anthony Eden. Mr. King failed to suggest any means of conciliating a man-eating tiger; or any conciliatory way of rendering Germany's marching millions and flying destroyers harmless, or of teaching peace-loving human beings to conciliate bombs, and poison gas, and bursting shells. If the Dominion and all the Provinces, and municipalities within the Provinces, find it necessary to maintain police forces to protect the life and property of their citizens, one would suppose that common sense would dictate that Canada should maintain an adequate defensive force.

We vividly recall the roar of Mussolini's aeroplanes over Toronto when the Italian Air Squadron that had made the voyage from Rome to Canadian soil, passed over this city on its way to Chicago. Mussolini had not shown his hand at that time as he has shown it since. We have sometimes wondered whether that excursion of the Italian aeroplanes was really designed as an experiment?

Mr. King's speech reminded us of an experience we had in Ireland in 1918, when a Sinn Feiner, who had been exiled for a year for his country's good, following the 1916 rebellion in Dublin, called to see us in a hotel in Cork. He gave us a document consisting of many closely-typed pages, reciting all the ills that Ireland had suffered at Britain's hands; and then, in conversation, insisted that Ireland would never be satisfied with anything less than absolute separation from England.

We ventured to ask the gentleman, "In that event, do you think Ireland would be able to defend herself against all possible foes? Ireland is potentially a rich country, and it would soon prove a Naboth's vineyard which some Ahab would covet. In such an event do you think you could defend yourselves?" This man, whose name was Fawcett, replied, "Certainly we could. Irishmen can fight." We admitted that few Irishmen had ever shown any inability or indisposition to fight; but we pointed out that Ireland would be a maritime nation, and that its defence would have to be a naval defense, which is the most expensive kind of defense. We then said, "Do you think, Mr. Fawcett, that the limited population of Ireland could afford to maintain a navy sufficient to provide protection for your shores?" He looked at us aghast and said, "Navy? Why in the world should Ireland need a navy?" We innocently enquired, "Why not, in such circumstances as you insist must come to pass?" To which he naively replied, "But, sir, there would still be the British Navy!"

True! And Thank God it is true! But why should the hard-pressed British taxpayer have to pay for it all—and man the navy in addition?

It appears to us that Premier King's speech at Geneva was about as reasonable as the attitude of the Irish Sinn Feiner. THE GOSPEL WITNESS is not a political journal,

but we have lived many years in this country, and we feel reasonably sure that in an hour of crisis the overwhelming majority of English-speaking people in this country would agree with the sentiments herein expressed. But whether or no, in view of the tense international situation we think Premier King's speech was ill timed and unfortunate, and will almost certainly convey an impression to the anti-democratic states of Europe which does not accurately reflect collective British Canadian opinion, while it will almost certainly create an impression in Great Britain as painful as it is misleading. We only wish there were a medium through which we could express this view to the whole British people.

SEMINARY STUDENTS ABROAD

Pavilion, New York

The gospel raises the dead! When the Word of God is preached faithfully dead churches are revived. Three years ago last June Rev. Adam Galt, a graduate of Toronto Baptist Seminary, became pastor of the Pavilion Baptist Church, Pavilion, N.Y., located in a small but beautiful village in which there is also one other Protestant Church. The work was at a very low ebb; the people were saying that it would be too bad to close the doors. When Mr. and Mrs. Galt came to the work those who opposed gave them six months to last, and when, shortly after, the church withdrew from the Genesee Association because of the Modernism in the Northern Baptist Convention, they gave them another six months. In spite of these prophets of woe, the work has quietly but surely progressed. With all the difficulties of a rural district, the attendance has increased, and what is more, the fervour. A number have been won to Christ and others assured of their salvation. This church, with four others, has formed an association to meet every second month for mutual help and times of fellowship and blessing are found. The Lord is raising up a testimony in this and other ways in a district where Baptist work has been nearly ruined by the Modernism and compromise so prevalent to-day.

From Sunday, September 13th, through Sunday, September 20th, Rev. W. Gordon Brown, of Toronto Baptist Seminary, held special meetings with the Pavilion brethren. As a result there was awakened interest in the study of the Scriptures and in the spread of the good news.

SUNDAY RAIN

If our judgment is at all sound, the country was greatly in need of rain. And if it be lawful to do good on the Sabbath day, it must be right for it to rain on Sunday.

The soaking rain at church time tests the quality of church-goers. Last Sunday morning we had a torrential rain just about the time hundreds of people would ordinarily be starting for Jarvis Street Bible School, and the rain continued to come down more or less heavily until past the eleven o'clock hour. We greatly feared we should have few people at either Sunday School or church. But rain notwithstanding, the attendance at Sunday School was 1,016. Undoubtedly it would have been three or four hundred more had the morning been fair. It was promotion day in the School, and the ground floor of the auditorium was reserved for the scholars. There was a large congregation in spite of the rain. At the Sunday evening service the ordinance of baptism was administered, and though the rain had continued all day, and was still falling, there was a large congregation. The sermon preached by the Pastor appears in this issue.

NEXT SUNDAY

At the close of the public service Sunday evening the Jarvis Street Monthly Communion Service will be held. We hope every member, young and old, who is able to be present, will attend this Communion. The public service will be dismissed not later than 8.15.

The Jarvis Street Pulpit

THE PURCHASING POWER OF THIRTY PIECES OF SILVER

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 27th, 1936

(Stenographically Reported)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

"Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

"And they took counsel, and bought with them the potter's field, to bury strangers in.

"Wherefore that field was called, The field of blood, unto this day.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

"And gave them for the potter's field, as the Lord appointed me."

—Matthew 27:3-10.

For the last few years, particularly during what we have become accustomed to call the depression, we have heard a great deal about the values of currency. We used to think we knew the value of a dollar, or of a pound; but the fact is we never did—and I fear few of us understand it yet. Two or three years ago Great Britain went off the gold standard. Do you know what that means? Can you explain it? More recently the Government of the United States reduced the silver content of the dollar to about half what it formerly was. France has made a desperate effort to continue on the gold standard, and to maintain the value of the franc. Now we read that an arrangement has been made between France, London, and Washington, to devalue the franc.

I do not suppose there are very many apart from those who are expert in matters of finance who are able to understand all that this means. I remember having one lesson during the war. I took a little money with me to London, and thought I was rather shrewd in depositing it in a London bank. I lived as economically as I could, so that I might have something to bring back with me—or at least enough to bring me back! I found I had a little left, but when I went to draw it from the bank I discovered I had lost nearly one hundred dollars, because the pound sterling had declined in value, and had dropped from four eighty-six to about three twenty-five—and I was the loser. I do not understand yet who got that money, but I know who lost it!

The fluctuation of national currencies, the change in the relative value of the dollar, the pound, the franc, has had a disastrous effect upon international trade. In some instances the drop in value of the currency of one country has made trade with another country a practical impossibility, and has had all the effect of a prohibitive tariff; as for example, for a while, between Canada and the United States. The financiers of the world have been trying to find some way of stabilizing national currencies so that the world of business might know for a little while together what the dollar, or pound, or franc, will buy.

I do not know much about finance, and confess myself utterly incompetent to follow or understand the intricacies of international finance, with its relative problem of exchange. We shall have to leave that to the experts. I do not know where they are, or who they are. I have asked several bankers to explain the matter of exchange, and they have all shrugged their shoulders and said, "You had better ask someone else." But the problem is there, and it does affect the commerce of the world.

The text I have read to you has something to say about a certain kind of currency, money in the form of silver. There were thirty pieces of it. It is a bit of ancient history. The transaction here recorded took place many centuries ago, and yet, strangely enough, those thirty pieces of silver have always had a fixed value. Their purchasing power has never increased or diminished. They will buy as much or as little to-day as they did in the day of which our text speaks.

I.

This evening, first of all, we shall try to IDENTIFY THESE THIRTY PIECES OF SILVER. When you get a coin in your hand, you consider, What is this? Is it twenty-five cents? Is it a nickel? Or what is it? Sometimes you may question its genuineness. But these thirty pieces of silver have never been a medium of national or international exchange, but a medium, if I may so say, of interworld exchange.

If one should be unfortunate enough to find his whole fortune, the product of his life, limited to the possession of thirty pieces of silver, it would be important that he should know whether they are collectively an asset or a liability, whether they will buy anything for him, or render him liable to trouble for having them in his possession.

Of course, I shall not speak of the material, tangible coins. They were but the physical representation of something else. They represented something else to the chief priests who paid the money, and to the man who received it. After all, money at best is but a medium

of exchange. You cannot eat a dollar bill, nor even the silver dollar. It is of value to you only in so far as it will procure something in exchange for it. What we need to learn is, What was behind the silver pieces? What did they represent? And what may they represent in our day, and to some perhaps here this evening?

They represented to the man who received them an attitude of mind which made him incapable of recognizing Jesus Christ. I have sometimes wondered, when I have studied men in public life, why they took courses which, in some instances, seemed to be utterly unethical. I have said to myself, Whatever possessed the man to take that position? All the facts of the case seem to be against it. Reason and conscience, one would have supposed, would have dictated some other course. The man has seemed to be too intelligent to take up a certain position; but by and by I have read in the paper of his appointment to some position of honour or emolument and we have seen that that was the reason. He had had his eye on that, and could see and hear nothing likely to jeopardize his chances of realizing his ambition.

It is possible for men who are eminently reasonable, and able to distinguish between things that differ in ordinary matters, to become so obsessed with an idea or an ambition as to render them incapable of forming a correct judgment in relation to a given subject. The alienists would not reckon them to be insane, but obsession is a kind of insanity. It was so in the case of Judas. When Jesus Christ asked, "Whom do men say that I the Son of man am?" the disciples answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Probably Judas stood by. Why did he not thus answer? Why did he not know who Jesus was? Why did he not recognize Jesus as the Christ? Ah, it was because there was something before his mind's eye beyond which he could not see. His heart was set upon something else, by which he was blinded to that great truth. Nor did he ever see that Light which gives "the light of the knowledge of the glory of God in the face of Jesus Christ".

It is possible for one to assume certain attitudes of mind which make it impossible for him to receive the truth. That does not discount one's ordinary intelligence; but it is possible for one to have an obsession which will blind his mind to the truth. *Sometimes that belongs to the lower realm of being, to the carnal, fleshly nature.* It is possible for a man to give himself to appetite, to any kind of appetite, to any disposition or tendency of his carnal nature, until that thing becomes the master passion of his life, and he becomes incapable of any thought that is independent of it. Give him all the books you like, witness to him, preach to him—but he does not understand; he does not even hear you, because he has surrendered to his baser nature, and it has mastered him, and so subjected his mind that the carnal nature becomes uppermost. That is what the Scripture means when it says, "To be carnally minded is death", the minding of the things of the flesh. Which does not necessarily mean in any gross and sensual way, but rather that the carnal or natural mind dominates

the life. That issues in death. It is possible for a man thus to surrender himself to the desires of his fleshly nature. I have known some men who appeared to be quite respectable, but whose whole thought was concentrated upon, "What shall we eat? or, What shall we drink?" I am not speaking only of the man who gets drunk. He is but one illustration of the principle. A man may be a total abstainer, yet a glutton; or he may be abstemious both in the matter of eating and drinking, and yet become so slovenly, lazy, indolent, indulgent of the flesh, that the mind becomes incapable of any vigorous action. He allows the motions of the flesh, of his physical nature, to dominate him.

I heard a professor once say that the greatest hindrance to the progress of the gospel is man's inherent love of comfort. Do not spiritualize that: it is literally true. Our indisposition to expose ourselves to any sort of privation or physical discomfort, often cripples our spiritual usefulness. We need to be on our guard lest the carnal part of our natures obtain the mastery, and so blind us to the truth. For that which does so is comparable to Iscariot's thirty pieces of silver.

Sometimes this mental bias takes on a very respectable guise. *It may be an intellectual assumption.* It may be a kind of mental pride that makes it impossible for a man to become as a little child, and to receive the things of the kingdom of God. There are many people who ape the great. A friend riding with me to church to-night, said of a certain church, "I think they specially cater to the rich in that place." I replied, "Wherever that is done they cater to the snobs too." Do you know what a snob is? A man who is not rich, but who wishes he were. A snob is a man who is not rich, but who thinks if he can somehow manage to work his way into the company of people who appear to be well off, he will share a little of the glamour of their supposed superiority.

There are real intellectuals. They are very few, about one in a million. But here and there you find a man of genuine intellectual vigour, who has an X-ray quality of mind that leads him to see things that other people cannot see. There are men who have a kind of telescopic vision, that enables them to look beyond, and a microscopic vision that enables them to see the almost infinitesimal. There are men of great intellectual strength, but there are thousands of intellectual snobs, who have little intelligence, but would like people to believe they have much. They affect a superiority, and cultivate an intellectual pride, which makes them look down upon all simple believers.

Here and there you might find a preacher who has found a little intellectual difficulty in the Bible, but among the modernistic preachers ninety-nine per cent. are only intellectual snobs. They are not superior. I once of a day thought they were, until I found the majority of them were dunces, and really knew little of anything. But they assume that attitude against the Bible, against the things of God, as though it reflected some credit upon them; with the result that their minds are blinded to the truth. They will not go where the gospel is preached; they will not read an evangelical argument; they will not listen. Talk about "static" minds? They are the gentlemen who have them. They simply will not see the truth. It becomes to them an obsession like that of Judas Iscariot when he had set his heart upon the thirty pieces of silver. From the moment he

conceived the possibility of their possession, he could see nothing in Christ but one who could be sold that he might realize his ambition.

The same is true of the man who sets before him some scholastic ambition. He wants to achieve greatness in a certain direction, and feels that to consort with Jesus of Nazareth, or to bring every thought into captivity to His sovereign will, would be to confess a mental inferiority that would jeopardize his chances of success. In how many ways may one give himself to things that are contrary to Christ, and so yield himself to their mastery, that he at last becomes their servant! There comes to such a man a strong delusion by which he is made to believe a lie but cannot believe the truth. I have said to you before, but I repeat it: the penalty a man pays who gives himself to deception—call him a liar or what you will—who gives himself to the pursuit of that which is agreeable to himself irrespective of its relation to truth—the man who becomes habitually deceptive pays this penalty, not that men will not believe him, but that he becomes incapable of believing anyone else. Thus it is possible by consorting with the chief priests, and negotiating with them for the possession of thirty pieces of silver, to render one's self incapable of recognizing Jesus Christ.

Thirty pieces of silver not only blinds a man to the glory of the truth: *it makes him susceptible to the allurements of evil.* He is just as unable to discern evil as to discern good. He cannot distinguish between the two. Judas had consorted with Jesus of Nazareth for three years, yet he went to the chief priests, the religious men, and talked with them about the possibility of deriving some profit for himself by delivering Jesus of Nazareth to them. The man did not see that they were the enemies of all goodness. He did not see that they were bent upon spilling the blood of Incarnate Deity. He made friends with the devil's agents—without recognizing them—and for a reward received thirty pieces of silver.

Anything that will blind a man to the truth, that there are principles and persons which are the natural enemies of all goodness, is his thirty pieces of silver. The man who keeps company with such, who walks in the counsel of the ungodly, will be sure to stand in the way of sinners, and at last sit down in the seat of the scornful. I know some ministers who sit continually in the seat of the scornful. They never open their lips but they take a fling at Evangelical Christianity. I could name them; their name in this city is almost legion. They mock at all the verities of the Christian faith, and pour contempt upon everybody who still believes it. How did they reach the seat of the scornful? They once at least professed to believe the Bible, but later they said, "I must read some books about the Bible." They put the Bible on one side, and instead of meditating in God's Word day and night, they walked in the counsel of the ungodly. They read books that were against the Bible, saying, "We must hear both sides." But instead of fortifying their minds with the Word of God, they opened them to the enemy. After a while you will find them standing in the way of sinners, and sitting in the seat of the scornful.

The psychology of it you have in Judas Iscariot—he turned away from the Light of the world, turned a deaf ear to the hearing of His Word, and closed his heart against the truth. By and by such an one must

reach the place that Judas reached when he could not distinguish between God and the devil. He closed his heart to Christ, and "Satan entered into Judas".

How we ought to seek to "keep our hearts with all diligence"! Anything that will dull the moral sense, put the conscience to sleep and silence the voice of God in the soul, is analogous to Judas' thirty pieces of silver. There are people who are like an empty house spiritually. To talk with them about the things of God, to present to them the claims of Jesus Christ, is like standing at the door of an empty house, and hearing your knock echo through all the rooms. There is nobody home, nobody there to open the door; it is locked and double-barred, possessed only by the enemy of souls.

II.

WHAT CAN ONE BUY WITH THIRTY PIECES OF SILVER? In what markets will they be received? Over what counters may they be passed in exchange for things of abiding value?

Certainly *no man can buy with thirty pieces of silver what he at one time expected to buy.* Judas conceived of the price of betrayal as a fortune: "I can buy many things." But when he got the money, he found that in the jewelry store, the contents of which he desired, they would not take it.

He could not get peace. You cannot buy peace with thirty pieces of silver. You can never buy peace with that which excludes the Prince of peace. I suppose Judas was foolish enough to think that if he had thirty pieces of silver, he could have what young people in our day call a good time. But he could not buy a good time with it. He could not pay his way into any place of entertainment that would give him any real joy. As for any measure of satisfaction of soul, it was not to be had for thirty pieces of silver. He had the money. I do not know exactly when they paid him, but he had it in his possession. But he had not Christ. He had exchanged the Prince of glory for thirty pieces of silver, and set out with his new-found fortune to see what he could buy with it. But the stores he would have entered were shut against him. They would not accept his money for any merchandise on display.

I will tell you what Judas did buy with his money. *He bought self-revelation.* He did not know what sort of man he was. He thought he was rather a shrewd man, more than ordinarily wise. He saw no evil in what he contemplated. He had become blinded to that. His course, in his view, was perfectly legitimate. He would have compared himself with any one of the apostles greatly to their disadvantage. But after he got the thirty pieces of silver, he found a mirror in his house. He was able to see himself as he was never able to see himself before. Whereas he thought he had been wise, now he knew he was foolish. Whereas he thought he had been righteous, now he knew he had sinned. The text says, "He repented himself."

Repentance is proper when it is godly repentance. But when it meant nothing more than that he had come to see himself in a true light, and discovered that his was the ugliest character out of hell, and that he could not change it, but had to live with it—there was no joy in that. I see the ladies sometimes having a look at themselves in public places, looking for defects that they may correct them. But suppose, by some misfortune, one were to have an ugly scar across the face, such a scar

as a burn makes, such a scar as some of our brave soldiers received in the Great War until their faces were horrible—if you had a face like that from some accident, and could not change it, could not correct it, and were compelled to live in a room surrounded with mirrors, and had to see that ugliness day and night, and could never forget what you were like—it would drive anyone out of his mind.

Judas' thirty pieces of silver did that for him. The scales fell from his eyes, and he saw himself for what he was, the vilest sinner the devil ever deceived—and he had to live with himself for ever, knowing that he had descended to the likeness of the devil himself. He could not change himself. That was an awful penalty to pay.

The thirty pieces of silver brought Judas *entire disillusionment*. He had misunderstood the chief priests. He knew now what they were. He hated himself—but he must have hated them. How would you like to have to live with someone you hated, and must always hate? That would be hell: that *is* hell! There is no love in hell. I have never worried about the real meaning of the Scriptures which speak of hell as a place of physical torment—I think it is, but that is not the worst of it. For a man to be shut up with people as hateful as himself, with a nature given up to the devil, and with associates that will get worse and worse—"He that is unjust, let him be unjust yet more; he that is filthy, let him be filthy yet more," that is why there is a bottomless pit, to make room for the everlasting descent of evil. But for a man who has given himself up to evil, at last to have his eyes opened to see that those he called his friends were his foes!

How terrible! How Judas hated those chief priests when he came back! I fancy he gnashed his teeth at them, saying, "You devils! You led me on, and offered me thirty pieces of silver to do this dark deed. Now I know what you are—and I know what I am; but I cannot change it." He discovered that thirty pieces of silver would not buy anything he wanted, and had procured for him only such things as now he loathed.

I think, too, *it served to open his mind to the glory of Jesus Christ*. "I know now who He is, but it is too late. I can see His beauty now, but He is lost to me, and I to Him." He "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." As though he had said, "It was not true what you said of Him. You were liars every one. You have condemned Him the only Man Who ever deserved to live—and I helped you." That is what Judas got for his thirty pieces of silver.

The worst feature of hell will be to get a view of heaven. The worst part of the judgment will be to see the Judge in all His glory, and to know that He might have been a Friend. If that should be so, that were hell itself. Oh, that we may see Him while yet He waits to receive us!

Let me pause to exhort you, my unconverted friends: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But not always. It is possible to go on in sin and at last to recognize Jesus Christ too late for one's profit. So far as Judas was concerned, of his own deliberate action he

discovered that the money would buy him nothing. He brought it back to the chief priests, and in effect said, "I can buy nothing with it. These thirty pieces of silver are like coals from the pit in my hand. I have sinned in that I have betrayed the innocent blood."

"What is that to us", said they, "see thou to that." He took the thirty pieces of silver and threw them down, and they rang on the floor of the temple. "Take them; they are of no use to me." He had lost Christ, and had lost the price for which he had sold Him. He had nothing in exchange but sorrow and everlasting woe.

III.

DID THE THIRTY PIECES OF SILVER BUY NOTHING AT ALL? Our text says that "the chief priests took the silver pieces", and consulted what they should do. "We cannot put them into the treasury: it is not lawful. These thirty pieces of silver are the price of blood." The price of blood? Yes; the price of blood! Some dignified Doctor of Divinity says, "I will have nothing to do with the blood." Yes, you will. You cannot get away from the blood. Judas might have known the preciousness of the truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin." But he rejected it. Yet he did not get away from the blood. The blood of Christ was on him. He was responsible for its being shed. He helped to drive a spear to the heart of the Son of God. He helped to nail Him to the cross. Judas was bloody all over, a murderer; and had he been tried in any of our courts, he would have been arraigned as an accessory before the fact, as truly as those who drove the nails.

We cannot get away from the blood of Christ. It will save us for ever, or damn us for ever. That thing which is allowed to come into the life of any man or woman, that will shut him or her out from Christ, will turn out to be the price of blood.

These pious gentlemen said, "What shall we do with it? We will buy a place to bury strangers; we will buy a cemetery. We will call it the field of blood. When people have lost everything in this life, and cannot even afford to pay anyone to put them out of sight, we will bury them. It will be a place to bury strangers in." But note, Peter says in the Acts of the Apostles, "This man purchased a field with the reward of iniquity." Matthew says the chief priests "took counsel, and bought with them the potter's field" with Judas' thirty pieces of silver. Someone will say, "There you are. It is a contradiction." There is no contradiction, my friend. You give a piece of money to someone, and he spends it for something; there is a sense in which you share responsibility. Judas brought the reward of his iniquity and threw it down at the feet of the chief priests, and they picked it up; but indirectly Judas himself bought the field of blood with the reward of his iniquity. So that all the thirty pieces of silver would buy, after all, was a grave, a grave to bury strangers in—people who had no friends, and no money, no standing of any sort, just the stranger. Ah yes; in its spiritual application, those who were strangers to grace and to God.

Was that all? No! I do not like even to mention it: it is a horrible subject. But I read last week of that terribly sordid case in Nova Scotia of two brothers, one nineteen and the other twenty years of age, who were hanged for a triple murder, instigated by their mother who is now in Kingston penitentiary. I do not know why the papers reported it, but it was said they used the rope by which those boys had been hanged, to lower the single coffin

into the rough grave in the jail-yard. What did Judas' thirty pieces of silver buy for him? A rope to hang himself with; a power, as I said just now, of self-revelation; yes, but also a power of self-destruction.

It is a terrible story, but not more terrible than the sin that brings it to pass. Thank God, it is still the day of grace. My dear hearer, in the name of the Lord, let me conjure you to let nothing stand in the way of your acceptance of Jesus Christ to-night if you are not a Christian. Receive Him now. It is a terrible thing to say, No, to God. Mr. Brown read a very significant scripture this evening: "He then having received the sop went immediately out: AND IT WAS NIGHT." It was! Dark, starless, endless, night for the son of perdition. God grant that we may not go out into that night! If you have not yet come to Christ, will you come to Him now?

Let us pray:

O Lord our God, Thou didst come to this man of whom we have been speaking, on that last night. Thou didst meet him, first, in the upper room, and later in the garden; and with infinite tenderness Thou didst plead with him, Friend, wherefore art thou come? O Lord, if any here in Thy presence have not received Christ, may the Spirit of Light from above, shine into the hearts of such. Forbid that anyone here should finally take the course of Iscariot. We covet every one, O Lord, for Thee. Let this be a night of salvation. Even as we pray, may a cry go up from many a heart, God be merciful to me a sinner; that so there may be joy in the presence of the angels of God over sinners who repent. Hear us now for Jesus Christ's sake, Amen.

NEWS OF UNION CHURCHES

NINTH ANNUAL CONVENTION of the Union of Regular Baptist Churches of Ontario and Quebec

The above Convention will meet in Jarvis Street Church, Tuesday to Thursday, October 20th to 22nd. The special speakers for the Convention this year will be Rev. R. T. Ketcham, D.D., of Gary, Indiana; and Rev. George Palmer, the famous "Morning Cheer Hour" broadcast preacher of Philadelphia. Details of the programme will be published later.

We hope every Pastor in the Union will endeavour to attend; and that every Union church will send its full quota of delegates. As usual, for the convenience of the delegates, and to afford time for social intercourse, noon and evening meals will be served in the B. D. Thomas Hall. Let us endeavour to make this a record Convention in the matter of attendance, and in all other respects.

St. Paul's Bilingual, Montreal

"On September 20th Rev. W. S. Whitcombe paid us a visit and gave us a sample in his impressive sermon, of his sane, simple and forceful teaching in the Seminary. He is also interested in the vast Canadian field of French work among Roman Catholics, of which St. Paul's Church is now the 'lone star'.

"Pastor St. James, D.V., will stay West for a month's change, after the Convention. Any one desirous to help, and wanting one or two Missionary addresses, or one week's special meetings, write now, so that satisfactory arrangements may be made, to Rev. A. St. James, 5368 Azilda St., Montreal, P.Q."

Strasbourg, Sask.

Revival services were held by the Strasbourg Baptist Church, of which Mr. D. S. Dinnick is Pastor, from September 20th to 27th, in the Lutheran Church. They report good times. Mr. Dinnick writes: "Last evening we had a fair crowd. Three of our young people spoke, and two others sang. A young man about twenty-eight years of age, and about the size of John Boyd, gave his heart to Christ. Pray

for these services." Instead of returning to Toronto Baptist Seminary, Mr. Dinnick is staying this winter as Pastor of the Strasbourg Baptist Church, where he has laboured with good success this summer. Recently, as a token of their love and appreciation, the members of the church presented Mr. Dinnick with a leather brief case.

A Correction

In the Missionary Bulletin it was stated in error that Mr. Wilfred Wellington had accepted a call to the Fort William Baptist Church. It should have read Mr. Wilfred Murray, of Toronto. Mr. Wellington is pastor of the Calvary Baptist Church, Windsor.

Pray for Kirkland Lake!

Pastors Slade and Cunningham have recently completed a two weeks' campaign in Kirkland Lake. At first it seemed impossible to secure a hall in which to hold these meetings, but finally they were able to rent what had been an undertaker's establishment, and it was in this place that the meetings were held. Mr. Cunningham writes as follows: "During our two weeks of special meetings the Lord was with us in mighty power. We were very conscious of His leading in many matters, and we return thanks unto Him for His goodness. During the two weeks we canvassed the whole town, leaving a card announcing our meetings in every home. We also made use of the radio for announcements. The week night attendances were encouraging. We held open air meetings every night prior to the service, and by this means we were able to get some.

"Both Sunday evenings of the campaign were times of blessing. Mr. Slade preached both times in the power of the Spirit. Many hearts were touched by the Spirit of God, and we trust that they will yet come to know Him. The attendances were most encouraging, and we contacted a number of Christian friends who seemed interested in the work.

"Our nucleus of people have taken a great interest in the work, and are getting down to real work. They are greatly encouraged, and are really anxious to see something done in the name of the Lord. The spirit of prayer has come upon them, and already we have seen the Lord answer our prayers in a wonderful way."

Maple Grove

Recently a baptismal service was held at the Maple Grove Baptist Church, of which Mr. K. M. Cutler is Pastor, and the young man who was baptised is now enrolled in Toronto Baptist Seminary. The work in this district has been most encouraging this summer. Mr. Cutler preached at three appointments each Sunday, as did his assistant, Mr. Grahame Reeve. Recently Mr. Ray Faulkner assisted Mr. Reeve in special meetings at Eugenia before leaving for the mission field in Belgian Congo. Two of the six appointments were summer fields which have been closed. Many people expressed the wish that the work be continued during the winter or reopened next summer. The closing meetings revealed that many friends had been made who bore testimony appreciative of the gospel messages which had been given.

Westport

The Fall Conference of the Ottawa-Montreal Association was held at Westport on September 22nd. Rev. R. E. Jones, Moderator, was Chairman at the meetings, and Rev. Lorne Hisey spoke in the afternoon on the need of prayer in the church. At the evening session Rev. Chas. Hardie brought an inspirational message, and Rev. Roy Hisey an evangelical message. Between the sessions the ladies of the church provided a really sumptuous banquet for the delegates.

Mr. John Greening has accepted a call to be Student-pastor of the Westport Baptist Church.

Ellwood City, Pa.

Mr. Robert Morrison has recently gone as pastor to a small yet flourishing work near Ellwood City, Pa. He succeeds Student Walter Tompkins who spent the summer months at the same place. We trust that the Lord will richly bless the preaching of His Word to the salvation of many souls in that community.

THE PLOT THAT FAILED

The Story of THE BATTLE OF JARVIS STREET CHURCH to MAINTAIN AN EVANGELICAL MINISTRY IN A FREE PULPIT, will be told by the Editor in

A SERIES OF WEEKLY ARTICLES

Which will appear in this paper

BEGINNING NOVEMBER 5th, 1936

And will probably continue for Six Months covering the period from October, 1919, to October, 1927. The articles will be based upon the official records of the Church and denomination, newspaper reports and comments of the time, and will tell the inside story of one of the greatest church revolutions of modern times.

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