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

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The Jarvis Street Pulpit

THE CHRISTIAN AS AN EMPLOYEE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 18th, 1914

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

"With good will doing service, as to the Lord, and not to men:

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. 6: 5-8.

I am to try to show you from the Word of God, how to be a Christian, or rather to behave like a Christian, when working for another.

And again we must begin by guarding against possible misapprehensions with a clear statement of what is involved in that spiritual condition of heart which entitles a man to the name of Christian.

Can a man attain to a standard of worthiness acceptable with God, by the rendering of any kind of service? Can a man merit heaven by serving his fellows? Can he attain to godliness by serving God? Have we not all broken God's law? Are we not all in debt to that law? Can a man justly demand a week's pay for a day's work? And if we could serve perfectly to-day, who will make up the obligations incurred yesterday, and the days that were before?

There is but one way of being a Christian. The world has never known but one perfect servant, and that was Jesus Christ. He was faultless in His service to men, and equally perfect in His service to God. He did all things well; and His name stands for the only man in all the world's history who ever did a perfect day's work. All His days were perfect. And a Christian is one to whom His perfect work is imputed, whose salvation is the reward, not of his own work, but of the perfect work of Christ. No one of us may hope for eternal life as wages earned by our own life of righteousness: eternal life is "the gift of God".

In our relations to God, we have forfeited our independence. . . We have come under the condemnation of

God's law, and we can be saved only by divine mercy and grace. We must accept charity in this sense, and receive salvation as God's free gift, or die. We can never earn it, however hardy we try.

A Christian, then, is one whose salvation is the reward of another's righteousness. How, therefore, is he to prove his love to Him Who has done the day's work for him so well? What if he be an employee, a man who receives directions from another: how can he serve his employer so as to "adorn the doctrine of God his Saviour in all things"?

I must explain that the word "servant" in the text does not mean hired servant, but bond-servant. But that only lends additional force to the text's admonition. For if bond-servants owe it to their masters to "show all good fidelity", and, in a situation where the common inherent rights of humanity to liberty are unrecognized, still are under obligation to "adorn the doctrine of God our Saviour", certainly the admonition has no less force as applied to those who voluntarily serve for wages.

We shall concern ourselves this evening with the exposition of a certain great principle, and with its application to conditions of modern industrial and commercial life.

I.

The verses which I have read, taken together, enunciate this principle, THAT EVERY TRUE CHRISTIAN IS THE BOND-SERVANT OF CHRIST. His worth may be variously estimated by men. Among his fellows he may

be a king or a coster; he may have millions or nothing; he may be a captain of industry or a labourer; if he is a Christian, he is before and above all else, the bond-servant of Christ.

He is so by purchase. By the payment of a great price he was transferred from the bondage of law to the bondage of love. The Christian is a redeemed soul. He is not his own, he is bought with a price; and therefore belongs to his divine Master, body and soul.

Moreover, *the Christian is Christ's bond-servant by choice.* His understanding having been divinely enlightened, he has seen and acknowledged his sin, and the justice of his condemnation; he has seen and acknowledged the sufficiency of Christ's sacrifice for him; he has recognized the essential justice of the demand of the gospel, that Christ is entitled to the service of all for whom He died; and, finally, he has deliberately and rejoicingly yielded himself to his Saviour and Lord, to be His servant for ever.

As the Egyptians came to Joseph when their money was spent, and said: "Buy us and our land for bread, and we and our land will be servants unto Pharaoh", so the Christian became a Christian by coming empty-handed to Jesus Christ saying: "Take me as I am, and I will be Thy servant for ever".

Once again, the true Christian is a bond-slave of Christ, by purchase, by willing choice, and *by divine ratification.* Under the Levitical law when a bond-servant, at the year of jubilee, elected to continue in his master's service, his master signified his acceptance of him as his servant for life, by the boring of the ear with an awl. That was the master's mark or brand. So Christ has signified His acceptance of the Christian as His servant, by setting His mark upon him. He has given him the earnest of his inheritance by putting His Spirit within him, and in many ways he bears upon him, like Paul, "the marks of the Lord Jesus".

Then, too, he is the bond-slave of Christ *by public avowal.* He bears his Master's name; he is made the custodian of his Master's honour; he is his Master's representative, the pledge and proof of the blessedness of his Master's service. His high and holy vocation in life is to exemplify the truth of his Master's golden promise: "My yoke is easy, and my burden is light."

Therefore the Christian saith,

"My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine;
At length my will is all Thine own,
Glad vassal of a Saviour's Throne.

"My Master, lead me to Thy door;
Pierce this now willing ear once more;
Thy bonds are freedom; let me stay
With Thee, to toil, endure, obey.

"Yes, ear and hand and thought and will,
Use all in Thy dear slavery still!
Self's weary liberties I cast
Beneath Thy feet; there keep them fast.

"Tread them still down; and then, I know,
These hands shall with Thy gifts o'erflow;
And pierced ears shall hear the tone
Which tells one Thou and I are one.

Thus I have enunciated a general principle which applies to every man and woman who belongs to Christ. That was the most that could be said of Moses: he was "the servant of God". It was thus Paul delighted to speak of himself—"the bond-servant of Christ". And

Jesus, Himself, was among men as One Who served. The prophet sang of Him as "My righteous servant".

II.

And now we must concern ourselves with THE APPLICATION OF THIS PRINCIPLE TO MODERN CONDITIONS OF INDUSTRIAL AND COMMERCIAL LIFE, ESPECIALLY AS IT AFFECTS THE EMPLOYEE. How is a servant of Christ to conduct himself, when he is the employee of another?

The bond-servant of Christ *will look upon all service as rendered to Christ.* You see, he has no right to work for anyone else. He has no time of his own. He cannot work by the hour, for all his hours are his Lord's. And whether he be a prime minister or a policeman, it is all the same, in all that he does, he is serving the Lord Christ. He may have foremen and managers over him; men may say that he is working for the man who pays his wages; but he knows that he is in the employ of Jesus Christ, and all human masters are mere underlings.

It follows from this that the faithful servant of Christ *will refuse any occupation which is antagonistic to his divine Master's interests.* There are employments which are manifestly unChristian. There are places of amusement and entertainment, there are certain lines of trade which make for the moral undoing of men and women. I need not name them, their name is Legion. The man who is conscious of Christ's proprietorship, who fully recognizes His Lordship over him, will never accept employment in these occupations. "But he is not responsible for its management. Many things about it are incidental. Surely a man may become a cog in the wheel, without being held responsible for the work of the whole machine?" I have used that simile advisedly. It needs no argument. There must be no Christian cogs in the devil's machine.

Someone will ask: "What if a man can get no other work?" Well, what if a man can get no work at all, must he steal? Moses refused a kingship to become a shepherd, and all for principle. The three Hebrews refused to worship the golden image, to become fagots for the furnace. Time failed the writer of the epistle to the Hebrews to recite even the names of the whole army of martyrs in his ancient day. The army has been greatly multiplied since then. And martyrdom is not an ancient experience of the children of God. A man for conscience toward God may endure grief, suffering wrongfully now as ever. And there are martyrs to the industrial smithy as to the religious Smithfield. Say what you will of compromise and expediency, the true servant of Christ will starve before he will give himself to an employment which is subversive of the interests of the kingdom of Christ.

But finding legitimate occupation, the Christian employee *must put conscience into his work.* For all his work is done for Christ, though his employer's name may be Smith, or Brown. And, quite irrespective of wages, or his personal likes or dislikes, he will do his work well because work is holy. It is God's work. It is His servant's contribution to the world's good. Therefore, it has a moral quality. The use of a saw or a sceptre, a pick or a pen—it is all one. The Christian does it heartily as unto the Lord, for he serves the Lord Christ. Thus the quantity and the quality of a Christian's work will be in proportion to his ability, not

to his willingness; for he does the will of God from the heart.

Such an one *will not presume upon a Christian employer's generosity*. Some men entertain strange conceptions of a Christian employer's duty to his employees. I spoke of the Christian employer's duty last Sunday, and those of you who were here, will bear witness that I did not lower the standard. But what if a man have a believing master, what then? Is the employer to put up with every sort of incompetency because his employee is a Christian?

I have been amazed, in better times than these, to find that all the unemployed seemed to be Baptists. And there is no acerbity in that remark. Many before me are out of employment through no fault of their own. And I know that your religious profession accords with your convictions. But what I mean is that there is a tendency in some to trade on religion—it is sometimes assumed a Christian employer is a man to be imposed upon, especially if his pastor can be induced to recommend a man to his consideration. And this is not new. It was common in Paul's day: "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit". That means, if a Christian employee has a Christian employer, he ought to be the more faithful, if possible. I mention this because it is specially mentioned by Paul; and because every one who has ever tried to do anything in finding other employment, has encountered that difficulty. If our religion does not make us better servants, it cannot be the religion of Him Who was Servant of all.

A word needs to be said to Christian employees whose employers are not Christians, and who are disposed to be unjust, and sometimes very hard to get along with. "But surely," someone will say, "the only thing to do with them is to endure them if you must, and leave them when you can?" That, of course, is the natural view, but it is not the Christian view of the case. Just such conscientious, and faithful service is to be rendered, "not only to the good and gentle, but also to the froward". I wonder is there any one here who has ever worked for a "froward" person? That is a very expressive word. It is an old Anglo-Saxon word. It means the opposite of "toward"; it means "from ward". Did you ever work for a "from ward" man? A man who always turned the back of his head when he ought to show his face; who always frowned when he should have smiled; who spoke when he ought to have been silent, and was silent when he should have spoken? A man who is always out when he ought to be in, and in when he ought to be out; who is always downstairs when he ought to be up, and up when he ought to be down—a "froward" man, like Pollyanna's Mrs. Snow, who is determined not to be pleased, but is always "from ward", whether it be calf's foot jelly, or what not, and never turns toward the sun. How can a Christian man work for Mr. Cantankerous Contrary Fromward? Well, you see this man probably never goes to church, and is especially *from-ward* the preacher. Yet God would save him, and this is His way: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your

faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." It is very remarkable that all that should be written, and that the highest Example of patient endurance in the world's history should be cited to encourage a Christian man to try to get along with an awkward employer.

But another thing must be said: *A Christian man must never put himself in a position which may compromise his conscience*. I have frequently been asked whether I thought a Christian should belong to a union. And I have never been able to answer the question yes or no. In such matters we must beware of generalities. There are unions and *unions*. All I have to say is this: A Christian can never afford to put himself in a position where he is required to violate his own conscience. I have known unions whose members were the most abject slaves, and no Christian should submit to such tyranny. In other cases councils of moderation have prevailed, and the many have combined to relieve the oppression of the few. But a man must remember he is Christ's servant. He must first of all be obeyed.

Labour thus provides *an opportunity for the adornment of the Gospel*. You thought it was adorned by its public and official exponents. It may be, but chiefly by its private exemplars. There is no greater ornament to the gospel than the man who is faithful to his trust in any walk of life.

And this will *lend dignity to labour*. Have you observed what strange titles are borne by persons who occupy positions in the service of the crown? If a milliner makes a hat for a princess all the world is told about it. If a butcher sells meat, or the proprietor of a pickling factory, supplies anything to the royal household, he is henceforth, "purveyor to his Majesty". So also the humblest toil becomes an honourable service when the Christian conception of life obtains, for the Christian bootblack, equally with the Christian statesman, is a servant of His Infinite Majesty the King: it is thus grace lifteth up the beggar and setteth him among princes.

You will say *I have said nothing about wages!* A Christian must be paid for his work. Only in special circumstances does God command the ravens to feed His servants. And a Christian must provide for his wife and children. He must give thought to these things. But how is he to safeguard his interests in this respect? I think our text points out the way: He is to give service of the highest quality. In all the work of the factory, or office, or store, he is to work for the Lord. I repeat, if he is a true man, his religion is in his business, and his business is his religion—and God is in it all.

But what has that to do with wages? Ask any employer engaged in legitimate trade if that is not the kind

of man he needs. I am prepared for a demurrer, but I believe the practice of the principles of the Christian religion in all branches of industry would do more to increase wages and generally improve conditions of labour, than all the trade organizations in the world.

Consider how in industry and commerce the cost is increased by the assumption that all men need watching. It is the checking, and suppression of that moral something which is untruthful and dishonest, and selfish, and which we know as sin, which makes life a burden. From national armaments to departmental store detectives, with all the systems of checks and balances which they represent, and whose mission is to circumvent the work of sin, all these things would be eliminated in a society where everyone was a servant of Christ, doing the Will of God from the heart.

Hence, the Christian will receive his wages by and by. Over and above the gift of eternal life of the Lord he shall receive the reward of the inheritance, for he serves the Lord Christ.

EDITORIAL

PRESIDENT MUSSOLINI AND THE REVEREND LOQUACIOUS ANTHONY EDEN

We have long believed that any man who can successfully conduct the affairs of a church, particularly a Baptist church, for an extended period, by that simple fact proves that he is a diplomat of the highest order; and that indeed were he possessed of other qualifications necessary to usefulness in a nation's diplomatic service, as a diplomatist he might be accredited to almost any government.

The conflict between good and evil on all fronts is one. Beelzebub is never divided against himself. From the dawn of human history he recognized the necessity of unity of command, and he has therefore retained control of the forces of darkness. Thus in whatever sphere of human interest the battle between good and evil must be fought, whether it be in the domestic, educational, industrial, commercial, religious, or political sphere, the powers of darkness are under the direction of the same subtle mind, and the same tactics are employed.

It may sound somewhat egotistical to say that we are able to understand, from our own experience, something of the present political situation in Europe. We know all about Stalin, and Hitler, and Mussolini; about the League of Nations, sanctions, the Spanish Civil War, the Neutrality Pact, and its secret and open violation, and all about the "white book", the "blue book", and every other kind of book containing innocuous resolutions framed by the Reverend Loquacious Anthony Eden in answer to the fulminations, threats, and actions of President Mussolini of the University of Effective Bluffdom, and Professor Hitler of The Modernistic Slaughter University.

In the story of the recent relations of these principals there is an almost complete analogy to our experience in the war of Evangelical Christianity against Modernism. We have met Nazism in religious guise. It claims the right to tear up treaties, to mock at their covenants, to regiment its human affinities by appeals to ambition, and to regiment all others within its sphere of influence by fear—the fear of loss of position, contempt of status—and in some cases, by threats of actual want—and thereafter boasts that "everyone believes it". We are familiar

with the ruthless "blood purge" of Hitler, the conscienceless expulsion or extermination of all actual and potential rejecters of Modernism. We have seen Modernism regiment its delegates, destroying every semblance of democracy, trample every agreement under foot as "a scrap of paper", take possession of its Rhineland, and dig itself in so as to make itself invulnerable.

On the other hand, we have seen Modernistic Fascism in educational garb, with fist and chin like Mussolini. It has organized its resources, made officers of its devotees that they might terrorize all others into a loud profession of devotion to Fascist Modernism. We have seen it set its covetous eyes upon many an Ethiopia, and when it had rained its deadly gas-bombs from high-flying professorial aeroplanes upon an uninstructed people, it has taken possession of many an educational Abyssinia in the name of "advanced" scholarship of a higher "civilization". Thus we have seen Modernism go from strength to strength, destroying churches and colleges, and every organ of truth in its wake.

But has there been no opposition? Oh yes. There was organized a Fundamentals Committee or Convention. If it was not a League of Nations, it was a league of denominations! They appointed a certain Rev. Loquacious Anthony Eden as Chairman of the Fundamentals Committee. He went by train, and ship, and aeroplane, back and forth, back and forth, like a weaver's shuttle, between his League of Nations and the people whom he was supposed to serve. He was extraordinarily wise. He had the penetration of X-rays and radium combined. He was obsessed with the notion that his speeches were more potent than the armament of all the Hitlers and the Mussolinis. So he continued to talk, and talk, and talk; and to hold conferences; and travel back and forth again—with more conferences, and more resolutions, and still greater assumption of superior wisdom; all the time keeping us out of war, and trying to persuade us that he was beating Hitler and Mussolini at their own game!

And then there came the revelation. In spite of all the loquacious brother's resolutions, Professor Hitler had possessed and re-militarized the Rhineland, and Mussolini had added Ethiopia to the Modernistic empire.

But is that all? Oh, no! The battle must still be fought in other centres. Thus we have seen the counterpart of the Civil War in Spain. All the elements of religious and educational reaction—indeed, of every variety of obscurantism—united in an attempt to overthrow legitimately constituted authority. Meanwhile the Reverend Loquacious Anthony Eden, Chairman of the Fundamentals Committee, insisted that all who stood for the fundamentals of the faith should be neutral, that peace must be preserved at any price; and therefore no word should be spoken, for example, on the conflict in the Presbyterian Church, or about Dr. Machen, or—oh well, anywhere or about anyone!

But the violation of promises easily becomes a habit, with the result that while Brother Eden is urging platitudinarian neutrality, religious Nazism and educational Fascism pour their aid into the camp of the enemies of light and truth, with the purpose of subjugating the champions of liberty there, as they have done elsewhere. But the Reverend Loquacious Eden is perfectly satisfied. He is sure his resolutions were well worded, and if Mussolini and Hitler had had any sense they ought to have known that by these resolutions they were utterly routed.

This Fundamentalist Eden deliberately did away with sanctions. He said it was useless to continue them. We might as well support the denominational programme; everybody should send their contributions to President Mussolini, even though he were a robber and a murderer.

The Reverend Loquacious Eden has not yet resigned his position. Fascism will establish itself in a religious Spain, and, having captured a religious Spain and a religious Portugal, who knows but the delegation from these new Fascist territories will overwhelm the French at the next convention? And in a little while, France will fall before this Modernistic onslaught. The Fundamentals Committee, like the League of Nations, becomes but an aggregation of offensive odors emitted by a thing that has continued too long unburied. And for this splendid piece of diplomacy, by which he has allowed the enemy to take everything he wanted without fighting for it, the Reverend Loquacious Anthony Eden ought to be given a D.D.—which letters should signify “deluded donkey”.

Need we make any application of this parable? Our American readers will easily identify the Chairman of the Fundamentals Committee, past and present,—a simple Simon, succeeded by an Eden—after the serpent has entered; and our Canadian readers will recognize the picture of Canadian religious pacifists. Of course they were going to stand out against everything. But here in Canada, as in the United States and England, the Modernist Hitler has re-militarized the Rhineland, and the Modernist Mussolini has taken possession of Abyssinia.

Dropping the parable, what has happened in Europe? If Mr. Anthony Eden had been paid by Germany and Italy to serve their interests, and utterly to betray the interests of his own country, he could have taken no course that would more effectively accomplish both purposes than the course he has taken. Britain may have been in a state of unpreparedness: so was she in 1914. This writer was shown personally by the highest authority in the Empire, in his own office in London, Britain's utter unpreparedness, while he explained that had Germany known it, we should have been powerless to prevent her taking possession of the channel ports. But fortunately for the world, Mr. Eden was not then in the British Diplomatic Service.

If Britain had opposed Mussolini's advances with something stronger than Mr. Eden's speeches—and nothing could be more puerile—if she had opposed Hitler's militarization of the Rhineland, and Mussolini's violation of Ethiopia, the outward opposition would almost certainly have brought such internal trouble in Italy and in Germany as would have rendered them powerless to resist Britain's demands. Instead of that, what has happened? If Mr. Eden had been appointed Mussolini's press agent, charged to do everything in his power to enhance the prestige of his master, he could not possibly have served Mussolini better. If Mr. Eden had been a member of the German Secret Service, specially commissioned to persuade Britain to hold off until Hitler's braggadocio should have unified Germany and made it at last a formidable foe, one can scarcely conceive how he could have rendered Germany a better service.

We have seen these principles work out in religious warfare, and they will work out in the political future of Europe. France feared to take strong action in the Abyssinian matter, lest she should lose the friendship of Italy, but loving her life, she has lost it; and by her

conduct has earned and secured nothing but Italy's contempt. Beyond doubt, Germany and Italy are working to make Spain and Portugal bases from which, secretly or openly, they may operate against France and all remaining democracies.

To us, the future seems dark indeed; and, humanly speaking, the responsibility, it seems to us, must be laid at the door of the government, which has had the weakest and most inane foreign policy of any government in British history; and especially at the door of Eden and Baldwin. We greatly fear that unless a change is soon effected, Britons the world around will live to lament the day that these two men came to office. Had they but known and applied the Scripture, they would have known that there is but one way to deal with evil in all realms. It is this: “Resist the devil, and he will flee from you.”

A NEW PROTESTANT PAPER

We have before us Number One of Volume One of a new paper entitled “*Protestant Action*, a Militant, Independent, Protestant, and Patriotic Newspaper.” It has twelve pages, ten by twelve inches, and is full of information respecting the encroachments of Rome in Canada in general, and Ontario in particular. It is edited by Leslie H. Saunders, and the price is \$1.00 a year. Significantly the text at the head of the editorial column is Jude three: “And exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

This paper is informing, inspiring, and full of dynamite. People who are constitutionally neutral on all great issues, whose habitual attitude is described in the modern phrase, “pussyfooting”, who believe that the proper way to treat a man-eating tiger is to pat it on the head and call it “Pretty pussy”, should not read this paper. It will be sure to keep them awake at night. But those who believe that black and white are not the same, that you cannot go east and west at the same time, and that there is a fundamental distinction between right and wrong, will find in this paper a tonic. It is really refreshing to discover that there are some people still living who have something to say, and who are not afraid to say it.

If this first number is a sample—and we are sure it is—we predict great things for the future of “*Protestant Action*”. It is published monthly at 11 Glebeholme Blvd., Toronto, Canada. We should be glad to hear that every reader of THE GOSPEL WITNESS has subscribed for *Protestant Action*. It is only \$1.00 per year. Subscribe now.

BOOK REVIEWS

Thirsting for God, by Eva Stuart Watt, published by Marshall, Morgan and Scott, 1s. (35c in this country), 160 pages, paper cover.

From the downs of North Ireland to the swelter and filth of Africa went a home secretary of the Sudan United Mission to visit the work of some one hundred and forty missionaries among nearly one hundred tribes. She went to see whether the Acts of the Apostles are still going on. She saw, she heard; and here is the thrilling story of cannibals, murderers, drunkards, liars and unclean changed till, as one testified, “Jesus is the centre of everything.”

W. G. B.

The Upward Calling, by F. C. White, B.D., published by Marshall, Morgan and Scott, Ltd., 128 pages, 1s. (35c. in this country).

The purpose of these twenty short, well-printed chapters “is to survey briefly some aspects of the calling of God's people and of the provision made by God for the salvation and spiritual enrichment of individual men and women in Christ” (page 5). The key-note is the four-fold aspect of the great truths dealt with. For example, we have the Lamb's Four-fold Victory—over us, for us, in us, and through us (pp. 40-44). This is a good book, especially so for the newly converted.—W. G. B.

THE STORY OF THE PLOT THAT FAILED

The History of a Church's Struggle to Maintain an Evangelical Ministry in a Free Pulpit

By T. T. SHIELDS

The members of Jarvis Street Baptist Church are not likely to be puffed up unduly by a knowledge of the fact that Jarvis Street is widely known in the religious world. Few churches, on the American Continent at least, have been more widely advertised by friend and foe alike. In some quarters Jarvis Street would be called famous; in others, it would be said to be notorious. Jarvis Street has many friends. Thousands of people in many parts of the earth have received blessing through its testimony. Indeed, I believe there are few churches in the world blessed with so large a company of loyal friends as Jarvis Street. It is equally true, however, that this church has many enemies. Many people who have never crossed its threshold, nor heard a word of its testimony, seem to hate the mention of its name. It could indeed be said of those who worship at Jarvis Street, as of the apostolic Christians, "As concerning this sect, we know that everywhere it is spoken against."

By this, however, Jarvis Street is not in the least perturbed. She does not believe this vile world is a friend to grace to help us on to God. She has ceased to expect that a church, known for its uncompromising loyalty to the Bible as God's word, with all that that implies, will be popular with men and women of the world. She understands fully the prediction, "In the world ye shall have tribulation." Jarvis Street members are not disposed to self-pity; nor have their experiences made them cynical. But rather, they rejoice that they are counted worthy to suffer shame for Christ's sake.

In this connection, it may be said that Jarvis Street finds many compensations. Even those who commonly berate her in fair weather, run to her for shelter when trouble comes. And she has become, even in the view of those who profess no love for her, a standard—dare we say—of evangelical orthodoxy. Were I free to do so, I could tell many stories of amazing enquiries reaching us from people from whom I expected nothing but criticism—people who have criticized, and all but cursed, and yet when it suits them, they come to borrow the balances of our sanctuary in which to weigh things.

For readers far away from Toronto, I may dare to say this, that in respect to the ever-multiplying cults of the day, Modernism in all its manifestations—Oxford Groupism included—there are thousands of people in Toronto who wait for the voice of Jarvis Street as a fogbound ship listens for a warning bell, or looks intently in the hope of catching some faint gleam from the distant lighthouse. We rejoice therefore in this ministry.

Nor do we complain that some should not like us. No one borrows a fire-engine to take a joy ride; nor asks for a police patrol for a picnic party; nor an ambulance for a wedding. Truants from school do not ask for a school master, and drug-addicts usually have poor appetites for wholesome food. But when there is a fire, or a robbery, or an accident, they send for those whom they believe are trained to give expert service; and even ignorance sometimes becomes ashamed of itself and asks to be taught; while the victim of narcotics may learn

at last that life depends upon the substitution of food for drugs. I believe Jarvis Street has thus learned, as not all churches have learned, the meaning of the Saviour's saying, "If the world hate you, ye know that it hated me before it hated you. If you were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, *The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.*"

A church that endeavours faithfully to represent its Lord, and to hold forth the word of life in the midst of a crooked and perverse nation, while it may forfeit the world's affection, it will ever command its respect.

I believe the record of Jarvis Street Church, particularly for the last fifteen years, entitles it to be heard: and requires some explanation of its rather unusual ministry. A church that in twenty-six years has received four thousand five hundred, and eighteen members—three thousand, three hundred, and sixty-nine of whom have been received in the last fifteen years, surely deserves to be studied. For the first eleven years of the present pastorate of Jarvis Street Church, before the great decision was taken, namely, 1910 to 1921, the report of additions to the church membership was as follows: By baptism, four hundred and sixty; by experience, one hundred and twelve; by letter, five hundred and seventy-seven; a total of eleven hundred and forty-nine; or an average of one hundred and four additions per year. Many churches probably would consider even such a report as that as furnishing some ground for thankfulness. Viewing the second period, from 1921 to 1936, the number received by baptism was two thousand and eight; by experience, six hundred and ninety-eight; by letter, six hundred and sixty-three; a total of three thousand, three hundred and sixty-nine for the fifteen years, or an average addition of two hundred and twenty-four per year. Taking the whole period of twenty-six years, two thousand four hundred and sixty-eight were added by baptism; eight hundred and ten by experience; twelve hundred and forty by letter, making a total of four thousand, five hundred and eighteen, or a yearly average of one hundred and seventy-four.

We are not disposed to lay undue emphasis upon the financial aspect of things, and yet it ought not to be ignored. A summary of Jarvis Street's finances for twenty-six years is as follows:

For the first eleven years, or before our emancipation, the total revenue of Jarvis Street Church amounted to \$436,494.65. That included in 1914-15 nearly \$30,000.00 for a special building fund; and from 1919 to 1921, between \$40,000.00 and \$50,000.00 for the special denominational Forward Movement. It also included amounts that were not actually passed through the treasury of Jarvis Street Church, but were given to various outside

objects and credited to the giving of Jarvis Street. But we have deducted none of these amounts from the total \$436,494.65.

It may be worth remarking that for the first year of the present pastorate, 1910-11, the total income of the church was \$28,465.44. The average receipts for the eleven-year period were \$39,681.33. That covered a period when Jarvis Street was looked upon as being the richest Baptist church in Canada. At the great decision in 1921 it was generally said that "all the wealth had left the church".

For the fifteen years since 1921, the total revenue of Jarvis Street Church has been \$935,381.18, an average of \$62,358.74, or an increase of about sixty-three per cent. It is worthy of note that this period includes the six years of the depression.

The total revenue for the twenty-six years was one million, three hundred and seventy-one thousand, eight hundred and seventy-five dollars, and eighty-three cents (\$1,371,875.83) or an average of \$52,764.45 per year or \$1,014.70 per week for the twenty-six years.

These facts of Jarvis Street's life justify some recital of her experience. Our story will concern itself chiefly with the years 1919 to the present time; but it would not be possible to understand the events of this period without some knowledge of the church's history in which these events had their roots. For this reason I ask my readers to suffer me to present them with a brief history of Jarvis Street Church up to the beginning of my pastorate in 1910.

The last Annual Meeting of Jarvis Street Church was its one hundred and eighth. The church has had several buildings, including one on March Street, and another on Bond Street (the site of St. Michael's Roman Catholic Hospital). I find in the minutes of the church that a lot was purchased for the erection of a chapel on the corner of Yonge and Albert Streets, where the Eaton store now stands; but this lot apparently was never used.

The church moved from Bond Street to Jarvis Street on December 1st, 1875, and the present building was opened December 2nd, 1875. There is hanging in the parlour of Jarvis Street Church an illuminated address presented to the late Senator McMaster, bearing date of January 8th, 1879, expressing the church's gratitude to him for a gift the preceding New Year's morning of \$5,544.00, which is said to have freed the church completely from debt. Acknowledgment is also made of Mr. McMaster's earlier gift of \$35,000.00 to the Building Fund, and of the "large money donations" of Mrs. McMaster, and of her personal generosity in giving outright the church organ.

The records available give a list of the names of Pastors who have served the church since 1844 as follows:

Dr. Robert A. FyfeSeptember, 1844 to July, 1848.
 Rev. James PyperOctober, 1848 to July, 1855
 Dr. Robert A. FyfeOctober, 1855 to July, 1860
 Dr. Thomas F. Caldicott.....November, 1860 to July, 1869
 Rev. William StewartJuly, 1869 to May, 1872
 Dr. John Harvard Castle.....February, 1873 to April, 1881
 Dr. B. D. ThomasOctober, 1882 to July, 1903
 Dr. H. Francis PerryDecember, 1903 to May, 1909
 Dr. T. T. ShieldsMay, 1910—

A minute book going back to 1829, however, names a Rev. Alexander Stewart as being in the Chair.

According to The Canadian Baptist Register of 1866, the Bond Street Church, of which Dr. Caldicott was then Pastor, was the largest Baptist church in Canada, with three hundred and forty-eight members.

Dr. Thomas began his pastorate, October, 1882, and continued until July, 1903. The membership reported in the Year Book of 1903 was nine hundred and twenty. During Dr. Thomas' pastorate Jarvis Street Church reached the height of its influence denominationally up to that time. I have no space in which to set out in detail the streams of life and influence which flowed from Jarvis Street Church into the Baptist Denomination during those years.

The foundation of all this was laid by Dr. J. H. Castle, who saw something of the possibilities of Baptist life in Toronto. It was under his leadership, with the generous support of Senator and Mrs. McMaster, that the present great Jarvis Street building was erected. Dr. Castle, too, was mainly responsible for the founding of Toronto Baptist College, of which he became the first President; and for its ultimate development into McMaster University through the munificence of Senator McMaster, who bequeathed his whole fortune to the purpose of propagating the great truths in which he and his wife firmly believed. The Statement of Faith in the Trust Deed of McMaster University is an exact copy of the Statement of Faith in the Trust Deed of Jarvis Street Church; so that it was evident the donor, by whose contributions the Jarvis Street building was erected, and McMaster University made possible, intended that both institutions should stand for the same thing, namely, "the faith once for all delivered unto the saints".

For the nearly six years following Dr. Thomas' pastorate, namely, from December, 1903, to May, 1909, Dr. H. Francis Perry was Pastor. Dr. Perry was a good and faithful man, who never spared himself in his "work of faith, and labour of love". But he lacked the glowing and magnetic personality of his predecessor. He was not, in any sense, an expository preacher; but was a faithful pastor and a most industrious man. At the conclusion of Dr. Perry's pastorate the membership stood at one thousand and sixty-nine.

At that time the motor-car had not come into general use, and Toronto was served by the worst street-car system on the Continent; and Jarvis Street Church was regarded as a downtown church. But it had a very solid membership, and in the membership many families which had their roots in the history of Baptist life in Toronto; so that during the years of the ministry of Dr. Thomas and Dr. Perry, Jarvis Street Church reached and retained its position of being the largest contributor to Baptist Denominational funds in Canada.

It is fair to say that Jarvis Street Church had never been noted as a preaching centre. Dr. Thomas was one of the most glorious souls I have ever met, and was absolutely true to the Word of God, and to the gospel of grace. His style was rather florid, but, when at his best he could move an audience as few men. His was a most gracious personality. He was a veritable magnet, who attracted all and repelled none. He was full of zeal for the Lord, and his personality and character formed a rare exemplification of the gospel he preached. I never had a truer friend. I always felt when Dr. Thomas was in the congregation that I had at least the equivalent of a thousand people to begin with. He was utterly incapable of envy, or jealousy, or littleness of any sort. But

Dr. Thomas was not a doctrinal preacher. He preached nothing but the gospel, but his doctrine was diffused. It was not systematized, nor clearly articulated.

Thus many people came into the membership of Jarvis Street Church who, though they were true believers and had been baptized, were not, in any true sense, Baptists. There were women who, though undoubtedly genuine believers, had submitted to immersion because their husbands were members of the church. There were young people who had joined the church on profession of faith and baptism, to whom a Baptist church was no different from any other church. In other words, the Jarvis Street congregation as I found it in 1910 was not an indoctrinated congregation. That, of course, did not apply to all. It contained not a few Baptist stalwarts. But there were very many who recognized no special value in the principles distinctively held by Baptists.

Another matter must be dealt with in order that the genius of Jarvis Street Church, as of 1910 and following years, may be understood. The church had a magnificent choir. At that time Dr. Edward Broome was organist and choir director. He had been preceded by Dr. A. S. Vogt, who, up to his time, was regarded as one of the greatest of Canadian musicians. The Mendelssohn Choir found its nucleus in the choir of Jarvis Street Church. It became, and still remains, a civic institution. Beyond doubt, it has been for many years one of the foremost choral societies on the American continent. Jarvis Street Church was proud of its music, and proud of its musical reputation and traditions.

I think no one could appreciate the music of Jarvis Street Church more than I did as a purely artistic performance. But it proved frequently to be rather a restraint in the conduct of the public services of the church.

It is sometimes assumed that a good choir will attract and hold a congregation. It would be difficult to imagine a finer musical organization than the Jarvis Street choir was in those days. It is my conviction it had no superior on the American Continent.

Before Dr. Thomas retired from the pastorate there were a few who, while they loved their Pastor, sometimes suggested that it was Dr. Vogt's choir that attracted the crowd. But Dr. Vogt himself told me that as soon as

Dr. Thomas retired from the pastorate, the congregations began to diminish—notwithstanding the church had the same famous choir and leader. Dr. Vogt said he himself retired from the leadership of the choir because, with Dr. Thomas' retirement from the pulpit, it appeared to him that the palmy days of Jarvis Street were over. Even in 1910 the traditions of Jarvis Street Church as a musical centre were highly prized by its membership.

I would have my readers therefore think of Jarvis Street Church as housed in a magnificent building; officered by many men prominent in the business and professional life of the city, and having in its membership a good company of fairly prosperous people. The Jarvis Street of that day had no financial problems. It was able to do whatever it wanted to do. The membership of Jarvis Street had been drawn upon largely by the Denomination in the formation of its Boards. At the time of which I speak, it had in its Diaconate the Chairman of the Board of Governors of McMaster University, the Chairman of the Home Mission Board, the Chairman of the Foreign Mission Board, the Secretary of the Superannuated Ministers' Board, the Editor of *The Canadian Baptist*; and in the membership of the church, the Secretary of the Bible Society, a little later, the Secretary of the Sunday School Board, the Chairman of the Publication Board, the President of the Women's Foreign Mission Society of Ontario West, and about one-third of the members of the Board; the President and Vice-President of the Women's Home Mission Society of Ontario West, and about half the members of the Board; as well as other unofficial members of the Home, Foreign, and Publication Boards, Superannuated Ministers' Board, Sunday School Board—indeed, it had more members of Boards than the full complement of Convention delegates to which Jarvis Street Church was entitled.

Jarvis Street Church, therefore, was the heart of the Baptist Denomination in Ontario and Quebec. Its services were always well ordered and dignified, and the Jarvis Street Church and congregation were rated as one of the principal churches of the city, and the premier Baptist church of Canada.

Next week I shall tell the story of the call of the present Pastor to Jarvis Street Church, and of the happy years immediately following.

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