

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS
Editor S.S. Lesson: WILLIAM J. JONES

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 15, No. 29

TORONTO, NOVEMBER 26, 1936

Whole Number 758

The Jarvis Street Pulpit

THE LIGHT OF THE WORLD ON THE PROBLEMS OF LIFE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 22nd, 1936

(Stenographically Reported)

Broadcast over Station CKOC—1120 Kilocycles

"When I thought to know this, it was too painful for me;

"Until I went into the sanctuary of God; then understood I their end."—Psalm 73:16, 17.

There is a scripture which says, "The whole creation groaneth and travaileth in pain together until now." Even those who set but small store by the Bible will recognize and acknowledge the graphic accuracy of that descriptive phrase in respect to the world of our day. Everywhere the world around men are listening to creation's groanings, and endeavouring to interpret its groans; and to seek, in many cases, to understand the cause of her ills. Men of all races, of all nations, of all classes, are endeavouring to ascertain what is wrong with the world; and by science and statescraft, and, I fear, less generally, by religion, are endeavouring to find some solvent for the chains of the bondage of corruption in which creation is held; trying to discover some kind of twilight sleep by which to alleviate the birth-pangs of a world in agony, not knowing that it is travailing for the issue of a freedom which is exclusively "the glorious liberty of the children of God."

The verses I have taken as a text are peculiarly appropriate as a subject of study for a time like this. We have in this psalm an epitomized biography—an autobiography—of a liberated soul; and it is fresher, newer, than the latest news of last evening's paper, more up-to-date than the latest news broadcast of to-day. It mirrors indeed conditions of life as they everywhere obtain to-day, independently of flag, or government, or race, or nation.

The verses I have announced as my text are the key to the psalm. A man tells us of how he addressed himself to the study of a serious subject, which he found was "too painful" for him, until he went into the sanctuary of God. Then, by another Light, and from another point of view, everything became clear and plain.

I.

I would have you review this story of THE PAINFUL STUDY OF TEMPORAL PROBLEMS AS THEY ARE VIEWED THROUGH THE OBSCURANT MEDIUM OF A CARNAL, HUMAN WISDOM. This is a human picture, a man's view of life.

Like a good teacher, this *psalmist states his conclusions in the beginning, and then tells us by what painful steps that conclusion was reached.* He begins the psalm with the triumphant declaration, "Truly God is good to Israel, even to such as are of a clean heart." Here is a man who has seen the goodness of God, and has anticipated the philosophy of things as set out in one of the beatitudes, "Blessed are the pure in heart: for they shall see God." But he anticipates objections to his conclusions. He recognizes that all the external evidence is against his conclusion. He is ready to hear men who insist that God is not good, and that the world provides no evidence of His goodness. Like one of a later day he would have answered all objectors:

"Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

"More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

"I bow my forehead in the dust,
I veil mine eyes for shame,
And urge, in trembling self distrust
A prayer without a claim.

"I see the wrong that round me lies,
I feel the guilt within:
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good."

The psalmist tells us that *his study had been rather a dangerous one*: "As for me, my feet were almost gone; my steps had well nigh slipped." It is possible for us to address ourselves to problems of life which, however important, unless examined under proper conditions may prove so "painful" as to do ourselves more harm than good. Moreover, there are subjects, as every teacher will recognize, which require some preparatory training in order to their understanding. It would be useless to try to teach higher mathematics to one who was ignorant of the elementary principle of the multiplication table. We must begin at the beginning of things.

Here is a man who looked out upon the world, and saw only a world of confusion, of contrasts, and conflicts. He said, "My feet were almost gone." I would remind you that it is quite possible to invert the laws of order, and to waste our time upon problems which, from our point of view, can have no solution. I remember a young fellow coming to my father's house years ago when I was young—no, younger—a young man fresh from college. He had been there long enough to feel his own importance, but not long enough to learn anything that was worth while. Being in a minister's house, he tried to air his superiority by asking a few absurd questions. I remember my father's saying—the young man had before complained that he had a headache—"Are these the questions with which you exercise your mind?" "Why not?" said young Mr. Importance. "If they are, I do not wonder you have a headache."

It is not surprising that some people have mental and spiritual indigestion. Nor is it to be wondered at that, while they are looking around, their steps should "well nigh slip". A young man told me the other day that he was driving a car, with an inspector of the Highways Department, in order to get his license. As they went down Yonge Street the inspector suddenly said, "What was that in that window?" The young man replied, "I did not see; I was watching the road before me." The inspector had tried to catch him. People sometimes look around them, and then wonder that they stumble. Therein was the psalmist's error: he was concerning himself about other people's affairs, and while thus engaged did not observe his own footing and had to exclaim, "My feet were almost gone; my steps had well nigh slipped."

What was this subject of study? It was a very old one, yet one that exercises the people of our day. "For I was envious at the foolish, when I saw the prosperity of the wicked." You thought the problem of capitalism was a modern problem? It is as old as human history. This man said, "I was envious." Many people envy the man who is more fortunate than they, whether he came by his possessions righteously or otherwise. But our psalmist was disturbed by the prosperity of the wicked.

That is what the newspapers discuss. That is what most of the street-corner orators are discussing. That is what nearly all religious assemblies are debating, that is the problem which even the ministerial colleges are attempting to solve. They seem to think they must consider the prosperity of the wicked. They must explain the difficulties involved in the social inequalities of life. But whoever addresses himself to the solution of that enigma, will exercise his mind on a matter which has

baffled the world's wisest men from the beginning, and which will in the end prove "too painful" for anyone.

The psalmist observed that these people had "no bands in their death: but their strength is firm". There never was a greater mistake than to suppose that because a man dies comfortably, and with no apprehension of the future, all was well with him. Many a man has gone to the gallows with hands red with blood, and strutted into the presence of his Maker apparently without fear. He had no consciousness of God, nor did he believe in a future life. You will find people growing old in ways of worldliness, and of material prosperity, apparently without any thought of God. When at last the end is reached, there are "no bands in their death: but their strength is firm".

In the meantime, they "are not in trouble as other men." I suppose you have thought—and can think even as I speak this evening—of many people, if not within the circle of your friendships, at least of your observation, of whom this is true; people who seem to be immune from trouble; "neither are they plagued like other men." They seem to be peculiarly favoured of fortune; as we say sometimes, they are among "fortune's favourites". Everything they touch prospers, and we wonder at it. Men have always wondered at that phenomenon. It has always been a puzzling paradox.

Hear what Job observed: "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly." And again he asked, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them." Jeremiah too was troubled with the same question. He said, "Righteous art thou, O Lord, when I plead with Thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" These are the questions, hoary with the frost of millennia, which now men assume to be peculiar to this modern machine age.

But let us go farther in our examination of the details of the picture.

"Therefore pride compasseth them about as a chain." How proud people become when they get a little money—proud of their achievements, sometimes of their accidental good fortune. You see it everywhere. I remember some years ago hearing two men talk while on a Sherbourne Street car. One of them had just come home from England. He was a Canadian, but somehow he had become greatly attached to the Old Country, and to some of its ways. He was telling his friend how modest certain classes of people are there, and what an entire absence there is of display. He said, "A hundred thousand dollars in this country puts on more side than ever so many millions on the other side of the sea." I do not know what "side" means, unless it is another way of spelling pride. But I have seen it, and so have you.

"Violence covereth them as a garment." Have you noticed when people have worked their way into positions of prominence and of power, how violent they become? I do not mean that they use pistols. We are strangers, fortunately, and, as yet, to the violence of poor war-ridden Spain. But in business and commerce, there are men who exert all their power to crush the lives out of

others. "Violence covereth them." They have no heart, no feeling for anyone apparently when they get into a position of authority.

I remember a friend's telling me that during the war he was under the necessity of visiting one of the richest men in Canada. He had never seen him before, but was sent on a government errand. He made his way to this man's office, and presented his card. The rich man looked at him and said, "Do you know who I am?" Said the visitor, "Yes, sir; I think I do", and called him by name. "I am one of the biggest tax-payers in this country, bled white to pay the salaries of such as you—get out." The man to whom I have referred was a cultured gentleman, but the man with millions shrieked, "Get out." "Violence covereth them as a garment." That is true of Canada. It has always been true of human nature when allowed to express itself without restraint.

"Their eyes stand out with fatness: they have more than heart could wish." Oh, the surpluses men sometimes pile up—and sometimes they pack it away in a secret fund so that the government may not find it. "Their eyes stand out with fatness: they have more than heart could wish"—while people starve all around them for the want of the necessities of life. Verily it is a "painful" subject of study, a problem extremely difficult of solution.

"They are corrupt, and speak wickedly concerning oppression: they speak loftily." I have heard them. "Oh yes; it is too bad that people are poor, but what can one do about it? Give them a better house, and it would soon be as bad as ever. They would probably use the bath-tub for a coalbunk." Thus they justify their oppression and hardness of heart. Business in our day is as cruel as war, and, in many instances, as devilish and as damnable as war.

I do not justify violent protest, but I do not wonder that there are people in our day who smart under the oppression, and rebel against it. This man did. Men have always done so.

"They set their mouth against the heavens, and their tongue walketh through the earth." They are utterly irreligious, with "no fear of God before their eyes". And what an expression! I wonder how people can doubt the inspiration of Scripture, written long before the days of printing, and telegraph, and the radio. But what does this spirit do? It commandeers newspapers, magazines—every organ of publicity—what for? To "walk through the earth", and by every tongue through which they can speak, to justify their own iniquity: thus "their tongue walketh through the earth." And strangely enough, because of it, the people run to them, and it is said, "Therefore his people return hither: and waters of a full cup are wrung out to them." If you were to become possessed of great wealth, people would not ask how you made it. There might be blood on every dollar, but they would run to you. You would become popular overnight.

And what do they get? "Waters of a full cup are wrung out to them." How bitterly do they ultimately rue their folly who run after people of wealth! At last, "waters of a full cup are wrung out to them." But the worldling saith, "How doth God know? and is there knowledge in the most high?" They live as though there were no God. Modern philosophies have elbowed God out of His world, and have made practical atheism respectable. Many even so-called Christian churches are full of practical atheism.

When the psalmist has thus described the prosperous materialist he sums up the picture by saying, "These are the ungodly, who prosper in the world; they increase in riches." They become fabulously rich, while many starve.

At length *he turns his eye upon himself, and, observing the contrast*, says, "Verily I have cleansed my heart in vain, and washed my hands in innocence—I have tried to live a righteous life, tried to be honest and straightforward; but it has not paid me—All the day long have I been plagued, and chastened every morning." You say, "Honesty is the best policy"? But this man, in his carnal wisdom, says, "I do not believe it. I have cleansed my heart in vain, and washed my hands in innocence. I have tried to be as unlike these men as I could be, but it has not profited me."

Let me call your attention to a *very erroneous assumption*. It is often argued that if you follow the Lord, and do His commandments, you will prosper in this world. I remind you of the martyr fires that contradict that theory. I remind you that countless millions of people have laid down their lives rather than deny God, and rebel against Him. And so far as this life is concerned, their faithfulness did not profit them. I insist that if you have no other than a merely temporal perspective there is no solution of modern problems. The expert economist who denounces the present social order, and insists that only by some sort of social revolution can things be righted, has no solution. Suppose the whole world were ready to respond to your call, it might well be that the undertaker would be summoned before the plan you sponsor could be put into operation. Rich men and poor men die, and if you are determined to seek a solution and rectification of the problems of life in the light of temporal things, inevitably you will find the subject is "too painful" for you. There is no explanation. There can be not equitable adjustment of the inequalities of human life: They inhere in human nature itself.

I have been long enough a minister to have seen people who lived godly lives all their life long, suffer for so doing. I can even take the psalmist's place myself as a preacher. I know what to do to be so pleasing and popular as to be invited to all the pink teas in the city. If you would have men praise you, you must do well for yourself by avoiding any pronouncement upon matters about which they are sensitive. To do that you must be all things to all men in the sense of agreeing with things which are mutually contradictory. Look after yourself. Find out what the people want, and then drift with the tide. Take life easy. Never say anything that is contrary to carnal desire.

On the other hand, if indeed we stand for the faith, temporal favour and prosperity are not guaranteed to us. Stephen did not so prosper. He never had the chance to preach a second sermon. He preached one—and they stoned him to death. So may they stone us.

The psalmist, looking abroad, said, "I cannot solve the problem. It is too painful for me."

II.

Let us now observe him AS HE BRINGS HIS PROBLEM INTO THE LIGHT OF THE SANCTUARY: "When I thought to know this it was too painful for me; until I went into the sanctuary of God; then understood I their end." What did he mean but the place where God discloses

Himself, where the Sechinah glory shines—in New Testament language, the Word that is written, and the Word made flesh, the One Who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

I do not believe it is necessary for the believer to be baffled by these problems. He has the solution of all life's problems in the light of God's holy Word, and in the teaching of the One Who said, "I have overcome the world."

What did the psalmist mean? I think *he saw in the sanctuary the books balanced for himself, there where the blood was shed.* We can never be right with ourselves, with others, or with our circumstances, until we are right with God.

He understood the phenomena of the wicked when he viewed their condition and circumstances in the perspective of the sanctuary: "Then understood I their end." Listen to what he says: "Surely thou didst set them in slippery places: thou castedst them down into destruction." Do you believe in a future life? Do you? Do you believe a man dies as a brute, and is buried—and that there is nothing beyond? Do you insist that all accounts must be balanced here and now? Is there no hereafter? If you insist upon that, you will never understand the problems of life. "I understood their end", says this man, "surely thou didst set them in slippery places: thou castedst them down into destruction."

"How are they brought into desolation, as in a moment!" The element of time enters. Take up the paper any day you will while the courts are sitting, and you can read of litigation about somebody's will, someone who has lived for this life, and, perhaps, grasped and grasped, and, in some cases, piled up a large amount, in other cases a smaller amount, but in a moment he was taken away, and had to leave it. And when he has gone, "wheresoever the body is, thither will the eagles be gathered together." The story of such contentions is as old, and in some cases as sordid, as human nature.

Why do I speak of it thus? For the reason that the ministers of religion nowadays have little to say about the future. Our churches are trying to get the prodigal a better job in the far country, trying to make the earth a paradise—and a fine job they are making of it! Where would you like to go for a vacation? To Spain, sunny Spain? Or France? Or Italy? Or Germany? Or Russia? Where would you go? Where could you go? And yet I fear the majority of the messages delivered from Toronto pulpits to-night will have to do with temporal things, with scarcely an allusion to heaven or hell; and never a word about the absolute certainty of having to stand before God by and by.

This keen observer says, "I looked, and I saw them prosper in the realm of the temporal; but when I went into the sanctuary of God, and viewed life in God's light, and in the perspective of eternity, then understood I their end. Thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment." Thus the structure of life so laboriously fabricated collapses in a moment; and whose shall those things be which they have accumulated but left behind them?

"As a dream when one awaketh; so, O Lord, when thou wakest, thou shalt despise their image." How

despicable in the sight of God is the life spent in grovelling in the earth, like a mole with no eyes for sun or stars! A thousand years are but as a day in His view. History abounds with the records of divine judgments upon individuals, upon nations; even temporal judgments. The Bible is wholly true, and when life is interpreted in its light, this earth-life appears but as a brief parenthesis in the soul's immortality; and it predicts that a day is coming when every man shall give account of himself to God.

III.

Observe how, IN THE LIGHT OF THE SANCTUARY, A NEW PROSPECT OPENS BEFORE THE SOUL. First of all, our biographer *recognizes and acknowledges his own folly:* "So foolish was I, and ignorant: I was as a beast before thee." He had had the limited vision of the brute creation. He had not looked beyond the grave, and, lacking the perspective of immortality, he had appraised the values of life exclusively by temporal standards. Now he sees that such a course was "foolish" in the extreme, and that in spite of all his careful observation, without the light of the sanctuary he had remained "ignorant".

How tragically true that is! However great a man's natural capacities may be, however thorough his education, without the Light of the world, a really intelligent investigation and appraisal of the relative values of life are impossible. Only in God's light can we see light. The things which are seen are only temporal, and whoever is without a vision of the things beyond, will never feel that the afflictions of life are "light"; nor will he ever be able to measure them as enduring "for but a moment".

Such observations therefore as are described in this psalm will develop in the observer only a cynical discontent, for he must then remain "ignorant" of the wealth that might have been wrought for him in a future life, where there might have accrued to him "a far more exceeding and eternal weight of glory".

In the light of the sanctuary, this man also *discovers himself to be rich, in that he enjoys the presence and help of the Lord Himself.* It is blessedly possible, though a man be never so poor, to have God for his Friend and Helper. The godless worldling was rich in *things*. Now our psalmist discovers that he himself is rich in the divine favour and eternal salvation: "Thou art continually with me: thou hast holden me by my right hand."

That is salvation. "They shall never perish, neither shall any man pluck them out of my hand." In spite of the contempt of the ungodly, and of all the apparent contradictions of life, he is upheld by the hand of Omnipotent Grace. Thus, by this heavenly Light, he learns that goodness and mercy have followed him all the days of his life.

But what of the future? Saith he, "Thou shalt guide me with thy counsel." It is an unspeakable blessing to find in God, our Saviour and Friend. And what peace and comfort accrue to him who discovers that God is also his Guide! "Thou shalt guide me with thy counsel." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word"; "Thy word is a lamp unto my feet, and a light unto my path." How infinitely wise is this divine Counsellor! What a high and holy privilege to be able to pray after this manner:

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven,
Feed me, till I want no more.

"Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be Thou still my Strength and Shield.

"When I tread the verge of Jordan,
Bid my anxious fears subside:
Death of death, and hell's Destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee."

Whoever is able thus to pray may also triumphantly exclaim, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." This, prophetically, was the voice of the Holy One Who saw no corruption; and it may also be the confidence of the believing soul.

But what follows? *This significant word, "Afterward"*. It is a word which links two worlds, a word which relates Time and Eternity. Oh, that I could set it ringing in your minds as a bell sounding out a message of warning and of comfort! Hear it, ye worldling, "Looking diligently lest any man fail of the grace of God . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat"—for the temporary gratification of physical appetite, for temporal satisfaction—"sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." And again, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

When the pilgrim journey is ended, and life's terminus is reached—what then? What awaits us "afterward"? What of the man who dies without God—"afterward"? What of the man who crowded God out of his life in this world—what about his "afterward"? "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day . . . the rich man died, and was buried; and in hell"—afterward!—"he lift up his eyes, being in torment." There is—there must be—a readjustment of the moral balances. God hath appointed a day when He "shall judge the secrets of men by Jesus Christ according to my gospel." There is an "afterward" for the righteous and the unrighteous alike.

It may sometimes seem that God is sleeping, but there is reserved in His holy purpose a time when He shall be as one who awaketh, and in that day He will despise the folly of those who have lived only for time. Wisdom, more precious than rubies, and which can be identified only in the light of the sanctuary, is put within everyone's reach. It is no wonder that an observer cries, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart for it?" The truth is, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

But not only will she cry. Wisdom too has her "afterward"; and warns us, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at

your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

But what is the character of the "afterward" that appears in the light of the sanctuary? Here it is: "Thou shalt guide me with thy counsel, and afterward receive me to glory." That is the gospel. "It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." There is a glory beyond. Joseph in his exaltation, with the vast wealth of Egypt at his command, said to his reconciled brethren, "Ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." The glory of Joseph was bereaved Jacob's "afterward". And a Greater than Joseph said, "Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." "Thou shalt guide me with thy counsel, and afterward receive me to glory."

So, then, *reckoning up his assets and his liabilities at the end of the day*, this pilgrim-believer exclaims, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Yes, we shall find it true that the jasper walls, and gates of pearl, and streets of gold, and all the splendours of the heavenly city, will fade into insignificance in comparison with the Light of the knowledge of the glory of God, which then, in full-orbed effulgence, we shall see shining in the face of Jesus Christ; for of that celestial city it is said, "The glory of God did lighten it, and the Lamb is the light thereof." Even on this side of the grave, though we lack the luxuries, and even some of the necessities of life, knowing the Lord Jesus, we shall be able to exclaim, "There is none upon earth that I desire beside thee."

What is salvation? Here it is: "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." A Saviour, a Friend, a Guide, a Companion, a Helper, forever; for "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Do you know Him? Have you trusted Him? Have you committed your soul to Him for safe keeping? If so, though the bank be empty, and there is but little in the larder, and the world may seem to have been cruel, as life's sun is westering the believer can say:

"When on my day of life the night is falling,
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

"Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

"I have but Thee, my Saviour! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

Nowhere else can we find it. It is all in Christ, here and hereafter. "Truly God is good to Israel"—to see Him face to face will be "far better".

Let us pray:

O Lord, we have no continuing city here: we would seek one to come. We are reminded of it every day we live. And oh, how we need Thee! We need Thee every hour. There are some here this evening who have not gone far along the road of life. For them, the birds are singing, and life may seem an unbroken round of merriment. But some have come to the heat of the day, and admit that while there is much of joy, there is much of sorrow too. Others have fared far along the road, and are nearing eventide, there is not much of life left. Oh, that we may have the prospect of faith! Oh, that in the light that shines from the face of the Lord Jesus we may get a glimpse of the eternal city! Teach us the folly of living for Time, and the wisdom of living for Eternity. So do Thou come to us, and possess us this night, that we may find for all the limitations and deprivations of life abundant compensation in the fellowship of the Father, Son, and Holy Ghost. Make this a night of salvation. Teach us that we can none of us do without Jesus Christ, that only as His blood cleanseth us from all sin, may we anticipate with hope and gladness that life beyond, and rest in the assurance that afterward Thou wilt receive us to glory. Hear us, and save us every one, for Thy name's sake, Amen.

"THOUGH ALL THINGS FOUL WOULD WEAR THE BROWS OF GRACE"

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jeremiah 5:30, 31.

A certain Parson Horne once said to a committee of a British Parliament that "truth never yet had so many friends in the world as to carry it anywhere by vote." The Apostle Peter warned the gathered thousands who heard his powerful words on the day of Pentecost: "Save yourselves from this untoward—crooked, perverted—generation." Our generation, like his and every other, is "untoward". Men still love the darkness of error rather than the light of truth. A writer in a popular magazine review says that "the formal philosopher, judging others by himself, works on the assumption that man is naturally a reasoning animal, whereas experience teaches that the craving for the reasonable is an acquired taste." That was true in the Dark Ages, with all their superstition, and it is true to-day. Mussolini is credited with the remark that "the propensity of modern men to believe is almost beyond belief." Our own Dr. H. A. Bruce, Lieutenant-Governor of Ontario, declares that

"our own times are the golden age of quackery." True, the ultra-modern G. Bernard Shaw assures us that "our credulity, though enormous, is not boundless," but of many it is nearly so!

These men are not speaking specially about religion, but in that field modern superstition is at its best. What does not, and cannot, pass to-day as pure religion? The metaphysical word-spinning of the neurotic Mrs. Mary Baker Eddy does with thousands; the self-confidence, sold by correspondence on a business basis by the Unity School of Practical Christianity, does with thousands more; the prophetic and pathological vapourings of Judge Rutherford, "Pastor" Russell's successor, do with another host; and so do the seance trickery and mind-reading to be found in back streets of any city.

All this is another way of saying that the Bible doctrine of total depravity is true to fact. Sin has perverted man's view of God and the world, and the relation between the two. Many have in these days rejected the Word of the Lord. As we heard an outstanding professor say, "Men will not believe in great things, they must believe in something, so they believe in small things."

What shall we do? "Preach the word." In doing so we shall plainly warn men to "flee from the frauds of the false Messiahs"; in doing so we shall be

"Watching Thy terrible and fiery finger
Shrivel the falsehood from the souls of men."

In doing so we shall be holding fast to the Word of Life in view of the Day of Christ ahead when we shall give account, and holding forth the Word of Life to souls in darkness as we shine as lights in the world.—W. G. B.

PETER'S TASK—AND OURS

Our Lord bade Peter feed His sheep and His lambs. It is a good thing to emulate the good Shepherd, Who left the ninety-nine and went after that which was lost until He found it. But we must remember that when He had found it He laid it upon His shoulder rejoicing; nor did He then abandon it, but safely carried it home. So must we exercise a shepherd's care for the lambs of the flock. They must be taught in the ways of the Lord; they must be encouraged in times of difficulty; and they must be fed with food convenient for them. There are many ways in which this ministry can be exercised.

The first is, we should pray as constantly for the newly converted as for the unconverted. We should endeavour, also, to help them by a personal word. The more interest we take in the lambs of the flock, the easier will it become for us to remember their names; and we do well to make it a rule, as we meet these newly converted persons, to enquire with respect to their spiritual state. Once more: we may use our public services for shepherding the flock; very particularly, the prayer services may be utilized for this purpose. To do this there must be a recognition on the part of all that the lambs are there. We have observed some wise parents who are especially careful of their speech in the presence of the children. Thus, in our prayers and testimonies, we should remember they are being offered in the presence of young Christians. There should be in the prayer-meeting some milk for babes as well as meat for those of maturer years. The length of our prayers and testimonies, also, may in some degree be regulated by the requirements of the younger members of the flock—younger, we mean, in Christian experience, rather than in years. We are persuaded that the best spiritual results will be obtained from the ministry of a church where the young and the old as well as the rich and the poor meet together, and the Lord is the Father of them all. Every prayer-meeting should be a young people's meeting, where the youngest believer will feel at home.

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

CHAPTER IV.

In the summer of 1913 my wife and I spent about two months in England. It proved to be a most enjoyable holiday. We made a short visit to the Continent, but spent most of our time in England and Scotland. I preached in several places during the visit, having one enjoyable day in Spurgeon's Tabernacle, morning and evening, supplying for my friend, the late Dr. A. C. Dixon; and one Sunday I preached at a Baptist church in Scarborough—I do not now recall the name, but arrangement had been made for these preaching engagements by Rev. T. I. Stockley, then Pastor of West Croydon Tabernacle. I distinctly recall the Monday following the Sunday at Scarborough, being shown the ruins of the old castle by one of the brethren of the church. It required no special prescience to make the suggestion I made, when, looking out over the North Sea, I said to the friend who was showing us about, "I suppose, when we get into our scrap with Germany, this will be one of the first spots at which she will aim." And, singularly enough, it was; in the first German raid, shots fell on and about Scarborough.

Up to this time I had taken no part in the management of the finances of the church. But I had never known any church to attend to its business in a more slipshod fashion than Jarvis Street did. Indeed, Jarvis Street was very much like some well-to-do households, the heads of which are prosperous business men, and attend to all their business affairs with strict punctuality, but who seem to think the grocer and butcher ought to be able to carry them along indefinitely, and who are rather "put out" when they receive a bill.

In the early part of 1914 I decided it was time to act; I therefore told the Deacons that until I became Pastor of Jarvis Street, I had never presided at the Annual Meeting of any church of which I was Pastor, where a deficit had been reported, and that I had done so for the last time in Jarvis Street. I pointed out that it was utterly unnecessary. Jarvis Street people had plenty of money to meet their obligations when they were due; that it was not honouring to the church nor to the Lord to treat its business affairs so carelessly.

Furthermore, I told them that the man who, more than anybody else, was held responsible for the state of a church, in public estimation, was the Pastor; and I did not propose to bear the responsibility longer. At the same time I pointed out the need for extension in several directions, with the result that the deficit of six thousand dollars, which by sheer carelessness had been allowed to accumulate, was met, and the sum of sixty thousand dollars was subscribed for a new building. At my suggestion, the new building was to be called, "The B. D. Thomas Hall", to perpetuate the memory of a former Pastor who at that time was still living, and hale and hearty. The church heartily adopted the suggestion, and work on the new building was begun somewhere about May or June of that year.

The excavation had been completed, and most of the foundation had been put in, when the war broke out in the summer of 1914, and all work immediately ceased.

For the refreshment of my memory in the writing of this article, I have examined the minutes of the church and of the Deacons' Board. The Deacons' minute book, from the early part of 1914 forward for a year or so, is full of references on every page to the revision of the church roll. It was not until we had established a church office that any attempt at such revision could be made. The membership of the church when I became Pastor was a little over a thousand on the books, but there were over three hundred and fifty of that number who had been long absent from the services of the church. Some of them were still living in Toronto, some were non-resident. Of a few of the non-resident, we had the addresses, but the majority of them were classified as "whereabouts unknown". We later discovered that some of the friends whose names were still upon the church roll had been for some time in heaven. That, at least, was the presumption, for they were no longer living upon earth! The membership of Jarvis Street Church represented by those who came regularly or occasionally, when I became its Pastor, numbered less than seven hundred.

During 1914 we introduced a weekly offering coupon system which has been used ever since, and has been adopted by other churches. But we were still cluttered with a big Finance Committee which met periodically without any suggestion before them. I felt then, and have since proved, that all that such committees accomplished in six months of meetings could be done by one alert mind easily, and far more efficiently, in thirty minutes. The average church organization is about as useful for effecting the purpose of its existence as would be the heaviest and most ancient ox-cart drawn by oxen with sore legs and shoulders, if entered in a race to compete with a modern motor-car.

In those days we had a number of young men, several of whom were graduates of McMaster University, who were never seen at prayer-meeting, who could not be pressed into Sunday School work, and were, so far as I could observe, utterly useless to the church because apparently destitute of spiritual interest or life; but they were members of families more or less prominent in the church, and, being useless for anything else, certain of the brethren thought they were conserving their alert minds and business ability for the work of the church by putting them on the Finance Committee! That, in turn, proved about as sensible as adding a trailer to our ox-cart, and filling it up with rusty scrap-iron.

As I now look back upon what was called an organization in those days—and which was similar to the organization of nearly all other Baptist churches—I am more and more convinced that the mere existence

of a church is incontrovertible proof that the days of miracles are not over. No other organization in the world could survive the impediment represented by the collective stupidity and incompetence of many of its committees—even when made up of shrewd business and professional men, who have been eminently successful in their own vocations. The habit of slowing down to the pace of the most spiritually indolent member, and adopting only such measures as may be agreeable to the most cantankerous and "old man"-uppermost, self-justifying, member, makes the decision of many such big church committees nothing but a drag on the progress of the institution they are supposed to serve.

The Scripture says, "Every house is builded by some man", and we might add that every church must be organized and brought to a state of efficiency by some man. There may be exceptions to the rule—doubtless there are—but, with our limited experience, they have escaped our observation.

So then, we may summarize the four years as being peaceful and reasonably prosperous, and, in the business affairs of the church, affording the Pastor ample opportunity to "let patience have her perfect work".

In order to lay the foundation for a proper understanding of denominational events which began with 1919, and continued until 1927, I must return to the year 1910. For a year or so prior to this date, Dr. Elmore Harris, the founder of Toronto Bible College and of Walmer Road Baptist Church, and the builder, unless we are mistaken, of the Bloor Street Church of that day, and of the Centre Street Church, St. Thomas, had raised the question of the fitness of Professor I. G. Matthews for his position as Professor in Hebrew in McMaster University.

We recall that the question was briefly discussed at the time of Professor Matthews' appointment at the Convention held in Jarvis Street Church in October, 1904, when the announcement of Mr. Matthews' appointment was made. But it was several years later that reports of Professor Matthews' Modernism began to be circulated; and, on what he believed to be substantial evidence of Professor Matthews' modernistic teaching, Dr. Harris made certain charges against him in the Senate of McMaster University.

At that time this writer was young and inexperienced, and had no opportunity for firsthand investigation of the matter. But the whole subject came before the Convention in the Bloor Street Church in October, 1910, in the form of McMaster's Annual Report, which embodied the report of a Committee appointed to investigate Dr. Harris' charges.

Before we proceed to a consideration of this matter, it is well to remark that at that time the Convention Constitution did not require delegates to be members of the churches they represented. So far as we are able to ascertain, the practice of appointing proxy delegates began with the Guelph Convention in 1888, when a group of people who wanted to establish the new university in Toronto, rather than in Woodstock, packed the Convention with proxies.

It was done in this way. Small churches, remote from the place of meeting, seldom sent delegates to the Convention. In preparation for the Guelph Conven-

tion these small, and in most cases, unsuspecting churches, were asked to appoint as their delegates people living in or about Toronto. They complied. And of course delegates were nominated by the group who wanted to put through their programme, with the result that the Convention was packed in advance just as effectively as any ballot-box was ever stuffed with bogus votes.

McMaster University was born in trickery and manipulation, and has lived by it from then until now. The same practice was resorted to in 1910. The Constitution of the Convention provided two delegates for the first hundred members of a church, or fraction thereof; and one for every subsequent hundred or major fraction thereof. Thus a church of ten or twelve members, or less, might send two delegates; while a church of one hundred and fifty-one could send three. Many small churches had not more than fifty members, but let us take fifty as a standard. There were many having less than fifty; some a few more. A church of a thousand members, it will be seen, would be entitled to eleven delegates; but the same number of people distributed in churches of fifty members each would be entitled to forty delegates. Thus, if the small churches in country places, scattered over two provinces, authorized a committee in Toronto to send the names of Toronto people who should act as their delegates, a careful selection of the proxies would settle all matters before the Convention assembled. The churches functioning normally, and sending their own delegates, would be the larger churches; but they would be hopelessly outnumbered by the mass of regimented proxies.

At this time I knew nothing of this practice, nor did I learn until the Convention of 1910 was over, that the Convention was packed in advance by proxy delegates from the Faculty and student body of McMaster University, and others in sympathy with them. For example, in the early pages I have told the story of a man who was President of the Alumni Association of McMaster University, and who always fulfilled his duty as a messenger of Satan to buffet whoever stood for "the faith once for all delivered unto the saints". He was an enemy of Dr. Harris. He automatically became maliciously hostile toward me, before ever I knew of his existence. Examining the record contained in the Year Book for 1910, I find that this man's wife was appointed as a delegate for Palmyra; and, as a delegate of the same church, there was a young man who later graduated from McMaster, and who proved its senseless but cunning and conscienceless tool in later years. Both of them were members of Jarvis Street Church, but delegates from the church at Palmyra.

The President of the McMaster Alumni, the real thorn in the flesh, a member of Jarvis Street, was at that Convention a delegate of the Thornbury Church. Professor Thomas Trotter, who was attached to Bloor Street Church, was a delegate of a little church called Ingoldsby. Another man, who was one of the Governors of McMaster University, was a delegate of the Kingsville Church. Another man, who was a member of Century Church, was appointed a delegate of the Osnabrock Church. Professor Gilmour is reported as a delegate of the Wallaceburg Church. Professor Wilson R. Smith was a delegate of the Goshen Church. (We fear it was not the Goshen in which Israel lived, and where all the children of Israel had light in their

dwellings!) In 1910 this church had forty-five members.

I have selected the names of only a few people of whose church affiliation at that time I had knowledge; but they are representative of a great company.

My readers will see that under these circumstances, a debate of any prejudiced question was a waste of time. Such proxy delegates had been appointed as would respond to the crack of McMaster's whip. Of all this, I then was utterly ignorant.

The report of the Committee of Investigation embodied in the McMaster Report to the Convention, covers nineteen pages in the Year Book. The main text of the report is in eight point type, and the extensive quotations, which cover more than eight pages, small six point solid type. How was it possible for any body of people to form a fair judgment of such a voluminous document when the time available precluded even the reading of it? But there it was.

An amendment was proposed to the report in such involved and cumbersome form that it was impossible, it seems to me, for anyone to understand its import. Certainly no one could vote for it intelligently without having ample time to relate it to the original report. But, in addition to that, a statement was submitted, signed by all the members of the Faculty of McMaster University.

As, in these articles, I am setting out a record of the denominational controversy which, when they are finished will be published in book form, which I design shall serve the purpose of an historical record, I shall beg my readers' indulgence to publish some matters *in extenso*, for the sake of their historical value.

Here, parenthetically, I may state that I recently received a kind letter from President Cutten of Colgate University, saying he thought the Samuel Colgate Historical Collection of Baptist Records was the most complete on the Continent, and that they had on their shelves bound volumes of THE GOSPEL WITNESS for all years since its publication began except Volumes One and Two, and asking us if we could make the collection complete. This we were most happy to be able to do.

Turning the pages of the Year Books for an examination of these matters, I have come upon the names of hosts of men who have gone to the land that is "far better". I believe we have been makers of history in Jarvis Street Church during the last twenty-five years. It has occurred to me that the vast amount of research that would be necessary to any accurate historical record to be contemplated when the principal actors shall have passed on, would preclude probably the possibility of such a record ever being written. And if the Lord should tarry, I am convinced that the Union of Regular Baptist Churches and the Seminary which serves it, will together, having grown to large proportions, maintain for years to come the "faith once for all delivered unto the saints". When that time comes, that, which I am now writing will be of considerable historical value. For this reason I shall embody in the record the complete text of many statements and resolutions which mark the progress of this controversy.

The statement of the Theological Faculty of McMaster University, upon which the action of the Con-

vention of 1910 was based, and out of which, in later years, there issued the controversy which has been reported throughout the Baptist world, and far beyond its bounds, was as follows:

"To the Senate of McMaster University:

"Brethren:

"In compliance with the Senate's request of November 16th, the members of the Theological Faculty beg to submit this statement touching the view of the University's attitude to the Bible, which they seek to work out:

"The trust deed of Toronto Baptist College commits the care of the institution to the regular Baptist churches, and these are described as holding and maintaining substantially certain specified doctrines, among them this:

"The divine inspiration of the Scriptures of the Old and New Testaments, and their absolute supremacy and sufficiency in matters of faith and practice."

"In the report of Toronto Baptist College, published in the Year Book of 1885, there is embodied a series of doctrinal statements, the first of which bears on this matter, and is in these words:

"The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of saving knowledge, faith and obedience."

"Since the deed refers to the Regular Baptist churches, the constitutions of six different associations whose minutes were at hand have been consulted. In three of these the statement is the same as in the deed. In the other three the statement is as follows:

"The divine inspiration of the Scripture of the Old and New Testaments as a complete and infallible rule of faith and practice."

"By the charter of McMaster University, granted in 1887, the trusts of Toronto Baptist College are continued in the University.

"Two other facts in the history of the University since then have fundamental importance in this connection. The first is the resolution of the Convention of the Regular Baptist churches of Ontario and Quebec, held at Guelph, March, 1888, namely—"The McMaster University should be organized and developed as a permanently independent Christian school of learning, with the Lordship of Christ as the controlling principle." The other is the University motto, adopted by the Board of Governors in July, 1888, namely, 'In Christ all things consist.'

"These facts and declarations indicate, in general, the attitude of the University to the Bible in the past, and imply that fundamental in all our faith and life are the authority and Lordship of Christ.

"Each member of the theological faculty hereby declares that, according to his best knowledge and belief, he is teaching in harmony and in sympathy with that attitude; and they agree that, while complete freedom should be accorded in the investigation and discussion of facts, no theory should be taught in McMaster University which fails to give their proper place to supernatural revelation and inspiration, or which would impair in any way the supreme authority of the Lord Jesus Christ, our God and Saviour.

"The report was signed by J. H. Farmer, B.A., LL.D., Dean in Theology, and Professor of New Testament and Patristic Greek; I. G. Matthews, M.A., B.Th., Professor of Hebrew and Aramaic and Old Testament Exegesis; E. M. Keirstead, M.A., D.D., LL.D., Professor of systematic Theology and Apologetics, and J. L. Gilmour, B.A., D.D., Professor of Church History.

Dr. Trotter's Endorsation

"Dr. Trotter, of Toledo, Ohio, the Professor-elect of Homiletics and Pastoral theology, who will enter upon his duties January 1st, 1910, having been communicated with, made the following statement in a letter addressed to the Senate:

"The affirmations embodied in the historical documents of Toronto Baptist College and McMaster Uni-

versity, respecting the inspiration and authority of the Scriptures, and the Deity and Lordship of Christ, accord with my most settled beliefs and convictions, and will, in my work as professor, be supported by the full weight of my teaching and influence.

"The report of the Professors teaching Theology was unanimously adopted by the Senate.

"The foregoing reports and resolutions are published by authority of the Senate of McMaster University.

"Toronto, December 2nd, 1909."

The question at issue was debated on the afternoon of October 24th, 1910, and continued through the evening session. General confusion seemed to follow the moving of the complicated amendment to which I have referred, and after an hour or so of debate, Rev. John MacNeill came to me with a slip of paper containing an amendment to the amendment, which he said he would move if I would second it. I read it carefully, and promised to second it.

In due course Mr. MacNeill rose, and in proposing his motion, announced that it would be seconded by Mr. Shields. He then proceeded to a discussion of the matter, which, boiled down, amounted to this: that both Dr. Harris and Professor Matthews were members of his church, and that if he was able to live with both of them, he saw no reason why the Denomination could not agree to do the same. It was a weak speech, which failed utterly to recognize the principles at issue, and really recommended an attitude of compromise toward the whole matter.

The motion Mr. MacNeill proposed was in the following terms:

"The Convention approves of the statement touching the attitude of the University to the Bible presented to the Senate on the 15th of November, 1909, by the members of the Theological Faculty and relies on the Senate and Board of Governors to see that the teaching in the Institution is maintained in harmony therewith."

There was nothing in the statement of the Theological Faculty of which I did not approve. I felt I should be thoroughly satisfied if the University was kept in strict agreement with the statements therein contained. On that ground, I had agreed to second Mr. MacNeill's motion. But, having risen to do so, I explained to the Convention that, while I would keep my promise to second the motion, I must begin by entirely dissociating myself from Mr. MacNeill's speech. I explained that I utterly dissented from his argument, or the want of it, and said that nothing could ever be settled unless and until it was settled right.

But I assumed that when professors solemnly set their signature to a statement of their belief, they could be depended upon to teach nothing that was contrary thereto. Oh, how innocent, how unsophisticated, how gullible I was! I did not then know that Modernism, by its very nature, trained its votaries to duplicity and deception. I had not yet realized that belief in the fraudulent character of the Pentateuch, while professing notwithstanding to find some good in it, by the doubtful ethics involved, was bound to react upon the mind accepting such a theory in such a way as to make him a double-minded and deceitful man.

Professor Matthews signed that theological statement, but immediately thereafter went into his classes and trampled it under foot by teaching its opposite.

Next week we shall begin the review of the war period, 1914 to 1918.

HEARTY THANKS

Some weeks ago a friend of the Seminary installed a large-sized Frigidaire in one of our store-rooms for the use of the Seminary kitchen. Mr. and Mrs. Cullington, who superintend the Seminary meals, express their thanks daily, and all the Seminary students and Faculty say, Amen. We are sure, if the Seminary had power—and believed in it—that generous donor would immediately be canonized! Since that time other friends have generously taken advantage of it. We have even had as many as two or three roasts in store at a time. We should not have known what to do with such generous donations if we had not had the Frigidaire. Only last week, we believe, a week's butter supply was donated, while many friends and churches have sent in vegetables, canned fruit and pickles, honey, etc., insuring for our students a well-balanced meal—which means, all they can eat. We assure our friends that the students are not diet cranks. Whatever is edible, to them is "compatible".

We are most grateful to all the friends who have thus helped us, and solicit your continued gifts. Good food helps to keep the students in health, and fits them for their really arduous studies; and we are now equipped to take care of any donations that may come in.

"PROTESTANT ACTION"

A week or so ago we announced the publication of a new paper, "Protestant Action", edited by Mr. Leslie H. Saunders; and recommended GOSPEL WITNESS readers to subscribe. We have been pleased to hear from the office of the paper that a fair number of subscriptions have been received from GOSPEL WITNESS readers.

We are cooperating with Mr. Saunders in sending a sample copy of "Protestant Action" to some of our Ontario readers, and sincerely hope they will subscribe for the paper. Indeed, I am sure it will be full of good things for people who recognize the dangers inhering in Romanism the world around. GOSPEL WITNESS readers everywhere would be well advised to spare a dollar to subscribe for this new paper. Address: Protestant Action, 11 Glebeholme Blvd., Toronto, Canada.

BOOKS BY DR. SHIELDS

"Other Little Ships" - - - - -	\$1.50
"The Most Famous Trial of History" -	.50
"The Oxford Group Movement Analyzed" - - - - -	.5
25 Copies	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address) - - - - -	.10
12 Copies	1.00
"The Roman Catholic Horseleach" -	.5
12 Copies	.50

Address: THE GOSPEL WITNESS,
130 Gerrard St. E.,
Toronto.

NEWS OF UNION CHURCHES

MOUNT PLEASANT RD., TORONTO—Beginning on Sunday, November 22nd, a special evangelistic campaign is being carried on at Mount Pleasant Road Baptist Church, with the noted Evangelist, Rev. David S. Nygren, and Mr. Harry Bundy the well-known Gospel Singer. Meetings will be held each evening at 8 o'clock, with the exception of Saturday, until December 6th. All friends are cordially invited to attend these services.

CALVIN, TORONTO—Last week was Seminary week at Calvin Baptist Church, Toronto. Monday evening Mr. Alex. Wyse was the speaker, and the Sunshine Quartette of Waverley Road Baptist Church rendered three selections. Tuesday evening Mr. Tom Carson was the speaker, and Pastor J. Scott of Belleville on Wednesday. Thursday Mr. F. Buhler gave the address, and Mr. S. Black on Friday.

A successful campaign has just been completed with Rev. M. Gillion as evangelist, when a number professed conversion.

REV. A. ST. JAMES VISITS IN ONTARIO—Rev. A. St. James of St. Paul's, Montreal, has been visiting several of our churches since the Convention, and will return to his home on Saturday. He reports good meetings at Fenelon Falls, Kinmount, Orillia, and Long Branch.

EAST YORK—The East York Baptist Mission is now meeting in a house which they have rented on Barker Avenue. They have purchased chairs and made the house into a suitable meeting place. The work is very encouraging, and each Sunday sees an increase in attendance at Sunday school and at the church services.

ESSEX—"The past few weeks have been a time of joy and blessing. Starting with our Anniversary on October 25th, when Rev. F. Kendall of Detroit preached, the church has been practically filled on Sunday evenings. Following the anniversary two weeks of special meetings were held, Rev. C. J. Loney preaching each week night and remaining over for one Sunday and until Friday of the next week. Brother Loney preached great messages and blessing came. The Christians were aroused and a number professed salvation. Several others who had never publicly confessed Christ did so. The Sunday morning following, the Pastor, Rev. J. Fullard, preached on 'Continuing the Revival', and when the invitation was given a great number of Christians came forward in consecration to the work of Christ, and among them there stepped out a man for whom we had been praying, that he would take a stand for the Lord. Last Sunday evening a splendid congregation was present when three were baptized."

CALVARY, WINDSOR—"The Calvary Baptist Church, Windsor, held a baptismal service on Sunday, November 15th. The candidate was the young girl who was converted a few months ago under the preaching of Rev. Frank Wellington."

HESPELER—"During recent days the Hespeler Baptist Church has been enjoying times of real refreshing from the presence of the Lord. Not only has there been a marked increase in the size of the congregation, but several have confessed Christ as Saviour. Two weeks ago three of these, a young man and two young women, followed their Lord in baptism, and last Sunday, November 15th, one young woman responded to the invitation, accepting Christ as Saviour.

"The prayer meetings of the church have been largely attended and two extra meetings for prayer have been started. We are having the droppings, but are praying for the showers of blessing, and that we may be used further in the winning of precious souls for Christ."

FOREIGN MISSIONS

MR. PERCY CLUBINE sailed from Southampton for Canada on November 14th and has arrived home safely.

REV. H. L. DAVEY is visiting a number of Union churches in the interest of Liberia. On Sunday, November 22nd, he visited Brantford and Otterville, going to Springfield for Monday. On Friday, the 27th, he will speak at Central, London, and will be at Chatham on Sunday, November 29th. On Monday, the 30th, he will visit Wheatley, and Essex on the Wednesday following. On Thursday, December 3rd, a meeting will be held at Calvary Baptist Church, Windsor. On Sunday, December 6th, Mr. Davey will visit Courtright and Wilkesport. Remember these meetings in prayer.

WORD FROM MRS. MELLISH—"We have just come inside," writes Mrs. Mellish in the September News Bulletin of Gea Bar Zondo Station in Liberia. "Outside it is such a lovely moonlight night, and the children are enjoying the grand coolness, playing as usual. Our children play very little in the daytime as it is warm, but on moonlight nights they sing and play every minute until they are tired.

"This evening we were taking Ruth Anne for a little walk, and up on the path we met a little girl with two eggs. I was almost going to say her daddy had sent her, but I just remembered it was not her daddy, but her husband. He had sent her with the eggs for two cents. She is only about eight or nine years of age, and such a dear child. She has a wistful smile and a very nice way with her. This little girl is worth \$20.00 and one goat. That is what her husband bought her for. Imagine being worth \$20.00 and a goat! Women and girls are valued in this country by dollars and cents, and indeed at times it isn't very much. When we think of how the Lord Jesus went to Calvary and died for us, shedding His own precious blood for such sinners, we hide our faces to think that we are not more earnest to proclaim His riches. Imagine anyone loving us enough to die for us when we are only filthy rags! But He did that for us, and that is why we are here in Liberia to-night.

"The husband of this little girl has two other wives. Up until a few months ago he never came inside our church, but he must have passed by outside many times. Then one day his curiosity brought him in, and ever since he has been coming. Now we believe he is weighing the important matter of salvation very seriously. Do pray for him, because Satan will not let him go without a struggle.

"Then we should like to tell you about a family that we have here. The Word says, 'A little child shall lead them', and oh, how true it is over and over again. In this family there are five persons, a man and his wife, and three children. The little girl has come to Sunday school almost every Sunday for a long time, and often during the week she brings some sweet potatoes for us to buy. When people bring things for us to buy in this country, we always give them an invitation to come to Church on Sunday, and this little girl has been a real missionary. She comes on Sunday, and at first brought with her a little brother, then later another brother, next her daddy, and now her mother has commenced coming with her. Now the whole family comes on Sunday to hear the Word of God, all because a little girl kept at her parents to come. To see one or two in a family come is wonderful, but to see a whole family come makes our hearts rejoice, and we are sure the angels in heaven rejoice too.

"So far these people just come, but we pray that before long the Spirit of God may have His way, and they will accept the Lord Jesus Christ as their own personal Saviour. Do pray for other families to come and hear His Word, too, and receive it. We pray for Canadian families to come to the Lord Jesus Christ. Even in so-called Christian Canada few come to church on Sunday morning. It seems as if this custom is old-fashioned. Let us all become a little old-fashioned again."

FORM OF BEQUEST

Date.....

I give, devise and bequeath to the UNION OF
REGULAR BAPTIST CHURCHES OF ON-
TARIO AND QUEBEC, 337 Jarvis Street,
Toronto, Ontariodollars
(\$) for Missionary purposes.

Signature.....

Witness.....

Witness.....

GET YOUR CHRISTMAS PRESENTS OFF YOUR MIND

Many people grow weary, are all but tired out, before Christmas comes, trying to select Christmas presents for their friends; which must be, first, within their means; which will be agreeable to their friends' tastes, and so be to them a gift of real value; and last of all, which in some degree will reflect their own desire for their friends.

To those who are really believers, the further consideration will be added: whether the present will express the donor's testimony for Christ, and thus tend to further the spiritual interests of the recipient, and in the end be glorifying to God.

TO THOSE WHOSE MINDS ARE THUS EXERCISED

We offer the following suggestions:

Send "The Gospel Witness" to as many friends as possible for 52 successive weeks. Every week it will preach the gospel to the unconverted, edify the saints, and minister comfort to the shut-ins and the bereaved. We therefore make these

SPECIAL CHRISTMAS-PRESENT OFFERS

No. 1 "The Gospel Witness" with copy of "The Most Famous Trial in History" to any address—\$2.00.

No. 2 "The Gospel Witness" to six separate addresses—\$10.00.

No. 3 "The Gospel Witness" to three separate addresses—\$5.00.

No. 4 "The Gospel Witness" and a copy of "Other Little Ships"—\$3.00.
(Regular \$2.00 and \$1.50 respectively, or \$3.50)

No. 5 "Other Little Ships" to any address, postpaid—\$1.50.

No. 6 Four copies of "Other Little Ships"—to one or four addresses—\$5.00.

The binding of "Other Little Ships", the publishers say, is such as is used for books selling for not less than \$3.50. You will not be ashamed of this book as a Christmas gift.

Order your "Gospel Witness" subscriptions now, and we will mail on any date you direct. If you desire to use your own card of Christmas greeting, and will forward it to us, we will enclose with "Witness" or book; or, otherwise, we will provide the card and use as you direct.

The year's subscription may begin with any issue you name between now and Christmas. To all subscribing between now and the year's end, we will supply back numbers of "The Plot that Failed", from the first chapter, free of charge.

ORDER FORM

THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto, Canada.

Please find enclosed \$..... for which send No. 1, 2, 3, 4, 5, 6, as per above advertisement (cross out number or numbers not ordered) to the following address or addresses:

Name

Address

.....

.....

.....

.....

.....

.....

Signature:

Address: