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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 MOST EXPENSIVE OF HUMAN INDULGENCES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 21st, 1937

(Stenographically Reported)

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I have a text this evening, as I always have, but I shall reverse the usual order and instead of announcing the text before preaching the sermon, I shall preach my sermon and announce the text toward the close. Meanwhile, you may exercise your minds and discover the text if you can.

I propose to speak of the costliest indulgence in Toronto—and everywhere else, for that matter. In these difficult years through which we have come we have heard a great deal about economics. The word literally means, household management, dealing with the household. A father and mother with many children to clothe, and many mouths to feed, of necessity are driven to a very intense study of the science of economics. They have to try to "make ends meet", to make their income go as far as possible and to distribute their resources among the members of their family as wisely and equitably as they may be able.

By extension, economy has come to mean, not only the management of a household, but management in general, the administration of a community, of a government. We speak sometimes of the economy of nature, and religiously, of the economy of grace. We have heard a great deal about different forms of political economy. That is to say, economic principles regulated and enforced by governmental action. We have had many forms of socialism offered for our adoption, from the mildest form of cooperation to the extreme collectivist doctrines of Communism. Men have been forced to address themselves to the study of economics to see how productivity may be increased, and waste reduced to a minimum—or eliminated altogether; and then how the products of nature and human labour may be equitably distributed. Some, in the name of economy, have endeavoured to put an end to the anomaly of having poverty in the midst of plenty by destroying the plenty!

It is very strange that in all these theories, men of science, the economists of various ranks, have failed, so far at least as I have been able to observe, to take into account that element in human life which costs most of all, an element which, if it could be wholly eliminated, would make life simple, and easy; but which, because of its universality, among all races of men, multiplies the cost of living ten thousand fold. If only some way could be found to deal with this expensive item in the cost of living, and to separate it from human life, even this earth might everywhere become a kind of paradise. I shall not name that human indulgence—you shall name it for yourselves. Therefore as we think together, enquire of yourself whether you have any acquaintance with it, and whether its elimination from your own life would greatly assist the happiness of living, and the cost thereof.

I.

Look for a moment first of all at THE SPHERE OF INDIVIDUAL LIFE,—I mean, the life which each must live separate from all others, as an individual, a separate human entity.

What problems there are for every one of us! How may we make the most of life? How may it be lived most worthily and happily? What are the elements in life which make life difficult for all of us, no matter what our station in life may be? We can none of us escape this one thing which has proved itself a universal handicap. The man starts life as a boy. There faces him the problem of education, and of the general development of his powers. How may he command and make the best use of his time? How may he discover and discipline his native talents? How is he to organize his life so that the fruit of his living may prove a satisfaction to himself, and to those about him?

As he addresses himself to the task of reaching a higher level of life, of attaining some worthy object, he soon discovers that he is like a car travelling with the brakes on, like a ship battling against contrary winds. Suppose the man to be early overtaken with some physical malady, impairing his strength and rendering him unable to do what others do. His physical powers are reduced. He has little energy for any effort, and he soon finds himself lagging behind in the race; and he says, "If I could only get rid of this thing that holds me back, and holds me down, I might hope to accomplish something." But is not the man who enjoys the fullest measure of physical health, who scarcely knows what it is to be physically indisposed, painfully conscious that there is another kind of malady, there is a something that hampers his mental efforts, something that chains his will, and makes it difficult for him to do the things he would? He feels he is only half living at the very best. He cannot produce that which is worthy. He cannot find any measure of abiding joy for himself. He has no surplus from an over-running cup, to dispense to those who are needy. On the contrary there is a strange blight upon his garden; its flowers live but at a poor dying rate, its fruits shrivel and perish unripened; and often he finds he has spent his strength for naught.

There is scarcely a man in any station of life from whom the cry of an anguished soul has not been extracted, "O wretched man that I am! who shall deliver me from the body of this death?"

What is that thing in human life which forbids a man's spreading his wings? What is it that to the end of the chapter hampers and handicaps—cribs, cabins, and confines him, so that he feels even as the shadows are but beginning to lengthen that his whole life has been a failure? I shall not tell you what it is: I leave you to identify that something which, without any exception, finds a place in every human life.

## II.

Suppose you look for a moment at THE DOMESTIC SPHERE OF LIFE, at the family problem. Once I visited a certain friend in the West. He had a lovely family, how many children I do not remember. It took a little while to count them, for there was a houseful. My friend was a big man, and as we got home from church after the morning service he sat down in a large easy chair, and his children climbed in about him, hanging all around him. He put his arms about them, as many as he could encompass, and drew them to himself. As I watched, I said to him, "Lucky man; surely you know that you are rich." He said, with a smile of gratitude, "One of the richest men in Canada"; and as he drew them closer he added, "They are a great luxury, but a heavy responsibility."

It is a great task to keep a roof over head, and plenty of food on the table, to supply clothes to wear; and then to provide means for their education, and training, and establishment in life. And if one of the children should become ill, or if mother should be overtaken with sickness, how the bills come in! Have you ever noticed what a large addition to the expense of a family one case of sickness brings? What a heavy duty that is to minister to the sick one!

Yet it is not the greatest. Let me ask you parents this evening, who hear me by radio, and in this building, if there is not a still greater and a very practical hindrance in your household? What is it that makes it difficult to secure the hearty cooperation of all the members

of the family? Some of them cooperate, but some of them do not. Some of them hold back. Perhaps you call it selfishness, each one wanting to live for himself. Sometimes father and mother get together and say, "If only we could organize our family in such a way that every member would pull with all the other members, how easy life would be!"

What prevents their pulling together? What is it that makes some one member of the family a greater problem than all the others—and which makes each a problem to the others? You know there is something in the most ideally related family.

Our good friend, Jock Troup, told me a story I had not heard before of the late John MacNeill, the great Scotch preacher, once Pastor of Cooke's Church in Toronto. Dr. MacNeill was an old-fashioned theologian, and was once entertained at the home of a brother-minister who did not agree with him theologically. John MacNeill was old-fashioned enough to believe in the doctrine of total human depravity, but his host quite indignantly rejected the idea. "Do you mean to say that these children of mine are totally depraved? I resent the suggestion." So said his host. They went out to church, and when they came home they found the children in the midst of a proper family row; they were having a pitched battle—and it was not a quiet one. Said John MacNeill, "Aha, brother; listen to your heavenly hooligans now." There is a world of true history in that story. It is a problem to get the "heavenly hooligans" even in the same family to agree. There is a something that makes family life difficult and expensive. What is that something?

## III.

Let me go a step farther. Look at THE SPHERE OF BUSINESS IN GENERAL. What have you there? The business of producing and selling, of making and distributing. Visualize any place of business, large or small. Even if this earth were a paradise, some system would be necessary to the preservation of order in the doing of business. But what makes business so expensive? The workers organize—and must pay for it. What for? To protect themselves. The employers organize—and have to pay for that. What for? To protect themselves. When the workers go to work in the morning, they punch a clock. Their time must be taken account of. What is that cash register for? How much did it cost? A drawer under the counter would hold the money just as well, why the expense of a complicated machine like a cash register? "A drawer would not do at all, sir. We have to keep track of things around here." Why? Can it be that you question people's honesty? If it is a considerable business, in the corner is a large safe. How much did that cost? "Oh, a great deal of money." But why did you buy it? Would not an ordinary wooden cupboard answer the purpose? I am informed a cupboard would afford no protection. "Protection"? With whom are you at war? How many know the combination of your safe? Only one or two—and they—really their characters, are insured! But why all these expensive precautions? Of whom or of what are you afraid?

Go into any large business concern, and see how large a part of the expense is necessitated by various kinds of checks and balances. I need not go farther. I offer only a suggestion, and tell you that the world of business—hear it, you business man sitting by your radio this wet night: *the whole system of business is predicated upon the assumption that this is a dishonest world, and there is not a man in it who can be trusted.* Half the cost of

business is necessitated by that assumption, that men may avoid being robbed of that which is their own. What makes business so expensive? Can you tell me? It is not the raw material, nor the labour, nor the distribution nor any system indispensable to mere orderliness,—not these things *per se*. If not, what is it? I shall not name it at the moment. Consider whether you can give it a name.

## IV.

Observe now AN ORGANIZED COMMUNITY. For instance, the City of Toronto. This is an organized society. How much does it cost for our various licenses? Why are places licensed? In order that they may be controlled. With the license there go certain stipulations which must be observed. A house is licensed on the understanding it will do certain things. Then it must be inspected. All this involves expense.

What does the police force of Toronto cost? and the magistrates, and the judges, and the jails? I wonder what the police telephone bill of Toronto would be in a year? Or the cost of their signal system, their radio cars, the finger-print system, their photography, and all the rest of their records? It is a very complicated and expensive matter.

But I do not need the police. I never did need a policeman to help me behave. I do not need a magistrate, nor a judge. And I certainly do not need a jail! Why should I have to pay for these things for other people? A great many decent people do not need these things, but they are necessary—indispensable to any organized community. What is it that makes all these things necessary?

## V.

Look at a still larger sphere, THE SPHERE OF NATIONAL GOVERNMENT. What a complicated affair that is, even in a country like ours, with only about ten millions of people, we have nine Provincial governments and a Dominion government. About seventeen per cent of the population is engaged in some form of civil service—many of them engaged in preventive forms of service. The Provincial government machinery could be reduced to a tenth of what it is. I think it could be eliminated altogether and the whole matter administered by the Dominion government at a small fraction of the present cost. Why then can it not be done? The Provincial legislators are unwilling to vote themselves out of their jobs. Why are they unwilling? There is a discussion in the Dominion Parliament respecting the spending of money for national defense, for aeroplanes, tanks, and guns. If I were a member of Parliament, I should vote with both hands for it, and while voting, lament the necessity of having to provide these things. Under existing conditions, they are among the necessary evils.

I do not need a tank or a gun—do you? Why should we have to spend hundreds of millions of dollars on these things. What makes them necessary? I speak only in terms of the material. You read the other day of Britain's programme of seven and a half billions of dollars for defense in the next five years. If I were a member of the British House, I would vote for it, and have only condemnation for the political simpletons who have reduced Britain to her present state. But why does Britain need to spend seven and a half billion dollars? Because Italy is arming, because Germany is doing it, because all Europe has become like cages of wild beasts,

snarling at each other. The men composing the governments responsible for the preservation of peace can scarcely sleep at night. The chancelleries of Europe are pouring out countless billions of dollars to make weapons of destruction—what for? What lies at the basis of it all? Have you guessed my text?

## VI.

"From whence comes wars and fightings among you", asks James, "come they not hence, even of your lusts that war in your members?" Is it not a striking fact that the world's economists, all the efficiency experts of the world, thinking in terms of the material, seem absolutely to blind their eyes to that one universal element in human life which creates all these problems? Do you know what it is? It does not require many letters to spell it. This is my text: "The wages of sin is death." It costs a great deal to be a sinner. It costs everybody else a great deal. Sin is the costliest thing in the universe. It is the thing that produces all our trouble, in every sphere of human life.

The sad part of it is that every man will carry his burden into the next life unless he be relieved of the debt in this. A man may have a mortgage on his house, he may owe a good deal; but when he dies, his creditors cannot collect anything on it. But this awful incubus of sin follows a man into the next life; and the one supreme Authority on this subject said, "If ye believe not that I am he, ye shall die in your sin." Those who die in unbelief will take their debt with them, and it will cost them infinitely more in the next life than it does in this.

And may I reverently say that *it cost the supreme Governor of the universe more than it cost any of us*. God paid a truly awful price on account of sin. I use that word advisedly, not carelessly as we sometimes do. The price which was paid on account of the world's sin was a truly awful price. "The Lord hath made to meet upon him the iniquity of us all"—the sin of the individual, of the family, of the community, and of the nation—sins and sin, sin in the bulk, all the sin of the world, has been laid upon Christ, and for that He died.

If some of our economists would endeavour to translate the price of the Cross into their own language, they would be staggered by the cost. If it were conceivable that someone who had money enough should suddenly appear, and pay off all national debts, all community debts, all municipal debts, all family debts, all individual debts—if he could cancel everybody's debts, set everybody free to start life over again with a clean sheet, would he not be hailed as a public benefactor? Why are men so blind as not to see that it was for no less a purpose than that that the One Who is Heir of all things, who also made the worlds, the only begotten Son of God, came into this world? "Behold the Lamb of God, which taketh away the sin of the world."

It simplifies life to receive Jesus Christ. It reduces life's complexities. It eliminates a great deal of the cost of living. I heard of a man and woman who were professing Christians, and members of a church. One day they received a letter from the church advising them that there was to be a missionary offering on the following Sunday. The woman, a mother of a family, said to her husband, "I do not know how we are going to give anything. There are so many things we need, and so many other things we might have if we had not to give to the church. We lose a good deal by being Christians."

"Yes", said the husband, "we lose a great deal. Before I was converted, you used to stand at the washtub six days a week. As soon as the Lord Jesus came into my heart, you lost your washtub. And more than that. I used to come home drunk half the time, and the children were afraid of me. The man whom they called, Father, came in like a wild beast; and that father the children used to have—your husband, the father of your children, wife—they have lost him. He does not come home like that now. And I am ashamed to remind you, but I have seen you with two black eyes, made so by these hands of mine; you were not fit for the neighbours to see. But you have not had black eyes for a long time. That is something else you have lost through our being Christians. We had a place that was called home, but it was the nearest thing to hell on earth—and we have lost that, wife." Much subdued, the wife said, "Yes; I really think, husband, our gains altogether outnumber our losses. How much can we give to that missionary offering?"

When sin enters into the individual life, into the family, it piles up an inestimable account; but when Jesus Christ, in all the fulness of His grace and power, comes in and takes possession of the heart of a man, and makes him considerate of others, willing to serve others; when the family becomes like that in the home at Bethany where they make a supper for the Lord, and Martha serves, the home is filled with riches. What if someone had said to Martha, "It costs you a great deal to entertain the Lord Jesus, does it not, Martha? Do you not lose much?" Judas in effect did say that as Judas always does. He estimated the cost of the supper as "more than three hundred pence." Martha would have replied, "Do you see that man at the table?" "Yes; who is he?" "That is our brother Lazarus. The Lord brought him back from the grave. It is our greatest delight to entertain the Lord Jesus, for we have had heaven on earth since we have learned to know and love Him, without Him we had been only two: now we are three—a happy trinity."

That is ever true economically. "The wages of sin is death; but"—oh, mark the contrast—"the gift of God is eternal life through Jesus Christ our Lord." Oh, the boundlessness of His grace, to have paid all the debt piled up by our sin, and folly; to blot it all out, and make us children of God—"And if children, then heirs; heirs of God; and joint-heirs with Christ." May the Lord help us to receive Him this evening, to take Jesus Christ home with us, to live with us here and hereafter—forevermore.

### THE VISIT OF MR. JOCK TROUP

Mr. Jock Troup, Superintendent of the Tent Hall, and the one who in 1921-22 was so mightily used in the great Wick-Yarmouth revival, spent about ten days in Toronto in connection with the celebration of the Moody Centenary. Mr. Troup spoke in a number of churches, and many evenings in Massey Hall. He spoke to crowded audiences everywhere, in demonstration of the Spirit, and of power.

While Jarvis Street had no official connection with the Centenary celebrations, it was in fullest sympathy with the purpose of the meetings—to emphasize once again the great truths of the gospel so effectively preached by D. L. Moody. On Saturday evening last Jarvis Street Church was crowded to hear Mr. Jock Troup tell the story of the Wick-Yarmouth revival. It was a meeting of great blessing, which those who were present will never forget. Mr. Troup's visit to Toronto was all too short, and we only hope that Toronto will have the privilege of hearing him again.

### THE AGGRESSIVENESS OF ROME

(The following article "Treachery Run Riot", is reprinted from "The Churchman's Magazine" for December, 1936, published in England, and speaks for itself.—Ed. G. W.)

#### TREACHERY RUN RIOT

Akin to political law-breakers who are determined to have their own way and to batter down every righteous restraining force, the Anglo-Catholics (as they rather stupidly call themselves) are pursuing a policy of absolute rebellion and lawlessness.

Recently a moderate clergyman wrote to a brother cleric who had presided at one of our Protestant Demonstrations, that Mr. Kensit bore the character of a fanatical alarmist and that there was no formidable number of clergy at all engaged on a Romanising policy: if a handful existed, that was all.

A similar contention is being made within Methodism and that no one need be troubled because of one or two extremists. This, of course, is always the way in a warfare—the advance guard occupy a position and the main body later on moves up. Now the advanced pro-Papal Sacerdotalists in the English Church are revealing themselves more and more boldly, because they know that they will bring up the main body before very long. Nor are they a mere handful.

The Roman Catholic newspaper, *The Tablet*—which now seems to be conducted with a little more reason than a short time since—reports, in its issue of October 24th, how a special correspondent of theirs attended a meeting in the Caxton Hall on October 19th, and underwent what was, to him, a heartening and an eye-opening experience. On the platform sat a committee of Anglican clergymen, birettaed and sou-taned, telling a hall full of Anglicans that:—

"We are in schism, and the sooner it is ended the better"; that "we are committed to the acceptance of the Holy Father as the divinely-appointed centre of Catholic unity"; that "fidelity, to the Faith in its entirety is the greatest glory of the Papacy"; that "one thing the Popes have always done is to teach the fullness of doctrine; they have never compromised with heresy; they will not compromise about that now. If we seek reunion with Rome, we must have the Pope with his doctrine, for that and that only is Rome."

*The Tablet* adds significantly that these references to the Pope were greeted with applause, and the Roman Catholic reporter wondered whether he was really amongst his own people or not.

Papers were read along this same line, and there was particular joy expressed at the agreement between the Anglican and the Rumanian Churches, for "if the Anglican Church has sincerely and corporately subscribed to the faith as held by the Rumanian Church, then indeed is she committed to the faith as held by the Holy See."

After the meeting, this Roman Catholic press man sought an interview with one of the clerical leaders, and this is how he reports his conversation in his newspaper:—

"What is the size of this movement?" I asked.

"We are exactly 1,016 clergymen," he replied, "who have these last eight years subscribed to the faith of the Council of Trent, and pledged ourselves to preach it to our parishes. Moreover, some two-thousand others are in sympathy with our aims, and join us every year with their parishioners in a Novena for the return of the Anglican Church to the Papacy."

"But is this not discouraging individual reconciliations?" "We rather encourage them if they are prompted by God's grace. Besides, their number is negligible in comparison with the extent of this movement."

"But why do you not join us at once, as you have the faith?"

"Who will account for God's grace? And what is time in God's designs? I cannot account for it. If God urges three-thousand clergymen to preach the Faith to half-a-million people before minding their own interests first, spiritual and material (for every one suffers persecution

(Continued on page 7)

# 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 XVI.

In our last chapter we brought our story down to the decision in 1920 to subordinate the choir to the pulpit in the services of Jarvis Street Church.

Anyone having an experience of the difficulty of keeping a church choir in its place will know that, though by the unanimous vote of the church, control of the whole situation had been put in the Pastor's hands, the choir were not thereby converted to a happy acceptance of the new order of things.

For the information of our readers who have never been in Jarvis Street Church we had better explain that the choir arrangement in Jarvis Street is somewhat different from that obtaining in most churches. The choir faces the congregation, seated in circular seats, between the pulpit and the congregation; so that, however simply he may preach, the Pastor must of necessity, physically at least, preach over the heads of the choir!

Our readers may readily understand that a company of musicians thus compelled to submit to another authority than their own will, would neither feel, nor appear to others to be, particularly agreeable, to the new arrangement.

Wading through the minutes, both of the Deacons' Board and of the church, recording the transactions of this period, has not been a pleasant task. More and more deeply I have been impressed with the absurdity of the methods by which it was endeavoured to carry on the Lord's work. It was very much like appointing a committee of three to get gas for the car, and another committee of three to put oil in the car, with separate committees to inflate each of the four wheels, and an extraordinary committee for the spare tire—and last of all, a very special committee of about five people to sit in the driver's seat, and drive the car! No insurance company in the world would accept the risk that such an arrangement would involve.

But that is scarcely an exaggeration of the way in which it is attempted in many churches to do the Lord's work. The difficulties are only accentuated when, as is frequently the case, the various tire committees, and the gas committee, and the oil committee, have all failed to do their duty—and the only committee ready to fulfil its responsibilities when the scheduled hour for the starting of the car arrives, is the committee of five drivers! But alas! alas! the tires are flat, the gas-tank is empty, and there is no oil for lubrication. Notwithstanding, at its annual meeting the church "reported progress".

The minutes, though an account of serious transactions, and a record of the consumption of weeks of time, and the story of the action of full grown men who were far from being stupid in the conduct of their own business, if read through common-sense glasses, are about as full of real comedy as the pages of Punch! One rises from the reading of such minutes with a deepened conviction of the divine character of a Christian church, for the reason that no other institution in the world could survive such ridiculous treatment.

What is the explanation? Is it not that the Lord's

business differs from all other sorts of business? And that men, who are leaders in the marketplace, if they be but babes in spiritual stature, when they turn their attention to the Lord's business, act like little children instead of like fullgrown men? A man with no more ability to make money than is possessed by one in middle life who has never been able to get beyond some mental task, but who spiritually has walked with God and grown to the stature of a man in Christ Jesus, is worth immeasurably more as a church administrator than the keenest business man who, spiritually, is but a babe.

There will be no difficulty with anyone of experience in church affairs in understanding that if the adjustment of the choir's relation to the public services did not involve an ecclesiastical surgical operation, it at least necessitated very drastic medical treatment; and the period of convalescence may be almost as extended in the latter case as in the former.

One of the issues of the choir matter was the resignation of my first associate. He was a splendid man in many respects, as I have already said; and had been far more critical of the choir than I had ever been. Notwithstanding, in the crisis he failed to stand with me, with the result that I found it necessary to inform him that a dissolution of our partnership was inevitable. The mere mention of some of these matters recalls very vividly the grief I felt at the time. Notwithstanding, I am persuaded that many a promising work has been wrecked, and many a minister's usefulness permanently crippled by the want of resolution in times of emergency.

During this year—the year 1920—my dear friends, Rev. C. M. Carew and his wife, also left us. Mr. Carew accepted a call to the Fenelon Falls Baptist Church, in the pastorate of which church he continued until he was called to higher service in 1934. But never in all the years of our acquaintance, when he was my neighbour in London, my associate in Jarvis Street, or through the years in which he served in Fenelon Falls, during which time he was invariably my guest when in Toronto, was there one moment's ripple on the surface of our fellowship.

All through the year 1920 one could feel an undercurrent of opposition, set in operation largely by the winds that had been generated by the heat of the Ottawa Convention.

I would not have it understood, however, that the upheaval of 1921, toward which now in this narrative I am progressing, was wholly due to influences from without the church. So far as I am aware, the testimony of the Jarvis Street pulpit to-day is exactly what it has been throughout the nearly twenty-seven years of my pastorate. From the beginning, I determined to know nothing here "save Jesus Christ, and him crucified"; and so far as I am aware, I have never at any time departed from that resolution.

There were in the Jarvis Street of that day many Christians who had had a very rich experience of the grace of God, and who were absolutely loyal to the gospel. That was true of many who had already been long in the membership of Jarvis Street Church when I became

its Pastor in May, 1910. But Jarvis Street was looked upon as an eminently respectable congregation. There were many in its membership whose positions in business and professional life, in the view of worldly people at least, gave the church a certain standing. That being so, no sacrifice was involved in joining the church. On the contrary, it was rather a mark of respectability.

Thus many young people had come into the membership of Jarvis Street Church very much as others become members of the Anglican Church at Confirmation. I am happy to say that Jarvis Street Church was always strict enough in its discipline of members who walked in an outwardly disorderly way. Hence we had no members who were not quite respectable. But we had many members who were worldly-minded, and were not spiritual.

A biblical ministry gradually attracted another quality of life. Many people who have come into the membership of the church have said in effect: "We want you to understand that we are not attracted here by the church's standing, nor by the choir's performance. Indeed, there are some things in Jarvis Street which we merely endure; but we have come because we want to sit under a biblical ministry."

I would have my ministerial brethren carefully to observe what I now write. It is seldom possible to reform overnight, an old established church. The minister who would lead his church in an endeavour to realize the New Testament pattern of a church, must be prepared to "let patience have her perfect work". Sometimes my brethren are disposed to think of me as one who went into an ecclesiastical forest with a broadax, and began immediately chopping down the tall trees. Nothing could be farther from the truth. I had to wait eleven years for my full liberty as a preacher of the gospel.

A number of those years were not unhappy years by any means. The older members of the church were not inhospitable toward the doctrines of the gospel. But in ten years, boys and girls became men and women, and in some families it became a case of "bringing up father". I may give a single example.

There was a gentleman who was a particular friend of mine. He had begun life in a humble way, having been a journeyman mechanic. But his native ability had made him the head of a large contracting firm, and a man of considerable substance. When I knew him first he expiated often on the admirable qualities of Dr. Thomas, declaring that, in the membership of Jarvis Street, Dr. Thomas was perfectly oblivious to a person's social standing; that the poorest person in the congregation was just as much to him as the wealthiest. And he insisted that that should be the attitude, not only of the Pastor, but of all members of a Christian church, toward all other members. With which sentiment, I hope I scarcely need say, I was in cordial agreement.

This man told me of an occasion when someone telephoned him, and expressed deep interest in his family affairs, enquiring about the health of his wife; and when he informed him that all were well, his wife in particular, it dawned upon the man at the other end of the telephone that he was speaking to the wrong man. There was another man in the membership of the same name, but different initials; and the enquirer supposed he was speaking with the other man, who at that time occupied a much more prominent position in life than my friend. As soon as the mistake was discovered, the receiver was hung up.

But in a very few years I saw that man's attitude so completely changed that once in a Deacon's meeting,

when the question of the election of Deacons at the approaching Annual Meeting was being considered, this brother, who had been proud of his plebeian rank, expressed the view that no man should be considered as eligible for the Diaconate of Jarvis Street Church until he had attained a certain social standing. I could scarcely believe my ears—but there was no mistake about what he said. Nor was that changed attitude a reflection of the attitude of his wife, a splendid Christian woman who never lost her head. But I readily discerned that the voice was an echo of his socially ambitious daughter.

I learned, particularly in the years 1920 and 1921, why the Scripture sets up such a standard by which to measure the Deacons of the church. Here it is:

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

It is to be observed that the Deacons must "rule their children and their own houses well". Since our revolution in 1921, we have been very careful about this matter, and when Deacons are being elected I always read the verses quoted above, for the church's direction; and never fail to point out that, however godly a man may be, however spiritually-minded, if he is not master in his own house, he is not fit to be a Deacon. Otherwise, a church may discover that, having elected a man for what he is in himself, to the office of Deacon, his course is being directed by his wife and family at home. Therefore, without apology or adornment or euphemistic disguise, I boldly and frankly announce, "If you know that any one among the nominees is ruled by his wife or family, don't vote for him as a deacon."

That became very evident in Jarvis Street in the years 1920 and 1921. Not in respect to the Deacon to whom I have referred, for he had already passed to his reward; but his children remained, and showed nothing of their father's spiritual quality.

There were some young men in the membership of Jarvis Street Church who were graduates of McMaster University. I remember what a great disappointment they were. I had often heard the representatives of McMaster speak of the advantages of what they were pleased to call a "Christian education", particularly emphasizing the value of having in small communities, as well as in larger ones—but particularly in small ones—teachers, and lawyers, and doctors, who had received their Arts training in a Baptist university. Before I had had experience in the matter, I heartily agreed with their arguments.

But I came to know many churches which had graduates of McMaster University in their membership, and I discovered that the modernistic influence of McMaster was expressed not only through its theological graduates, and as I think of the churches now whose record I have passed under review, I can recall but a very few non-ministerial Arts graduates of McMaster—and they were graduated during the early years of that institution—who were not a distinct handicap to the spiritual progress of the church they elected to join. I think of one church that had in its membership twelve or thirteen of them, and from my observation of the quality of their religious

life—I will not call it spiritual—I should think they were enough to sink any ecclesiastical ship that could be launched.

The same quality characterized such graduates as were found in Jarvis Street. Can anyone be so foolish as to suppose that men or girls encouraged to dance and smoke, make up theatre parties, and play cards, are going to be an asset to a real New Testament Church, when they have been graduated and return home—just because they have learned these things while attending a Baptist college?

Only one McMaster graduate was in the habit of attending prayer-meeting. I have referred to him in an earlier chapter. He was not marked by special ability in any direction. He was once nominated for a Deacon by some irresponsible person, and I recall the late Deacon Rylie's coming to me in the Chair and saying, "Something must be done to prevent his election, for by his shirking of every duty during the war, he has forfeited the respect of every man in the church."

But this man became very active in parts of the church's life. When the Nazis wanted to burn the Reichstag, they used a halfwit whom they could charge with incendiaryism. The man I refer to was never charged by anybody with incendiaryism, but in other respects the analogy is not wholly inappropriate. He, with others of his kind, were put on the Finance Committee. It was a practice in those days, that if there was anyone in the church who was as dead as the mummy of Rameses, and hence good for nothing, they put him on the Finance Committee to "conserve his business ability" for the church!

This man to whom I refer was not clever, but was unscrupulous; and was just dull enough to feel complimented when people of position paid him attention. It is easy to win at any game if one violates all the rules. A man of only mediocre mentality may easily force himself into prominence if he be devoid of conscience. Such a man was the one of whom I speak.

The Pastor was ex-officio a member of all committees, and was therefore entitled to know when a meeting was to be held. This man forced his way into the Chairmanship of the Finance Committee—not even by clever manipulation, but by violating all the rules of decency. I discovered he had managed to get a meeting called on an evening when many of the Committee would be engaged, but when his henchmen would be free. He had an official notice sent to all his particular friends a week in advance, while the others received their notice by mail only the evening of the meeting, when, returning from business, they would receive the notice not more than about two hours before the meeting was to be convened.

I set this out here to show my brother-ministers how necessary it is for the Pastor to keep all the activities of his church, and all its committees, constantly in view. The betrayer of the Lord Jesus was the treasurer of the band of disciples. And it has often happened that when the devil has failed to plant a stick of dynamite in the choir-room, he has succeeded in placing it in the treasurer's office. From this experience also I have learned a lesson: since that time we have sought for a treasurer, not merely a man who was accustomed to the handling of financial matters, but we have sought for him among those whose godliness was beyond question. On the basis of my own experience therefore, I would suggest to my ministerial brethren that if they have a Judas, or a near-Judas, or anyone related to him, in the church, see to it that such an one is never admitted to the choir, elected a member of the Finance Committee—if you still have

such an encumbrance—or appointed treasurer of the church.

We shall have to return to a consideration of this matter in a later chapter.

### THE AGGRESSIVENESS OF ROME

(Continued from page 4)

who dares work for reunion), who will question His will?"

"And what conditions would you claim for a mass return?"

"No conditions at all. It will be the Pope's business to impose them. Our task is to make ourselves worthy of God's grace to be reunited with the true fold."

"But do you not visualize a Uniate Church?"

"That is neither here nor there. The method of mass reconciliation again must be left to the Holy See, which we trust will deal in a spirit of wisdom and charity with, say, several thousands of clergy and their parishes making their submission in God's own time."

"If Your Reverence will permit me, what about your orders?"

"Well, we naturally believe in them, else we could not do this work, but we are quite aware of Rome's decision, and we must be ready to have our orders rectified in that spirit. In the Sacraments the Church always aims at greater safety, and we know that the Holy See will be as lenient with us as it was with the Constitutional Bishops consecrated by the apostate Talleyrand."

"But is the Anglican Church not hopelessly divided?"

"So she was, and still is to a great extent, but in eight years we have increased to over three thousand holding the same Faith, i.e., one-fourth of the Anglican clergy in Great Britain. Is this not sufficient sign that God is at last listening to your prayers and ours, though perhaps not in the way you or we expected?"

It is no use beating about the bush in the light of such treachery. It is wilfully dishonest and scandalous. Every Bishop should face up to the situation created, and ferret out these 1,016 TRAITORS.

A further illustration of this treachery is made in the subjoined extract from the will of an extreme Anglo-Catholic priest, which we have ventured to contrast with the will of the late Pierpont Morgan.

### TWO WILLS—A Contrast

In the will of the late Rev. H. S. MILNER, Rector of Elton, Stockton-on-Tees, published in the daily Press of October 16th is the following extraordinary conclusion:

"I bequeath my soul to God in firm faith that the provinces of York and Canterbury and Wales with which I am in communion, are the Catholic church of Christ in this realm of England, and I beg the prayers of Blessed Mary, the Mother of God, St. Cuthbert, St. Charles of England, King and martyr, and all saints and faithful Christians for my soul, and that the provinces of this church may be guarded from Protestant heresy and schism and State aggression, especially in the nomination of heretically-minded priests to bishoprics and deaneries."

In the will of the late JOHN PIERPONT MORGAN, the wealthy American, who died in March, 1913, was the following great confession of faith:—

"I commit my soul into the hands of my Saviour full of confidence that having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend at all hazards, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the blood of Jesus Christ once offered and through that alone."

—Times, April 21st, 1913

REMEMBER the Seminary, Witness, Radio, and Church Funds before March 31st.

## Bible School Lesson Outline

Vol. No. 1 First Quarter Lesson 10 March 7th, 1937

DR. T. T. SHIELDS, EDITOR

### THE BELIEVER SHOULD JOIN THE CHURCH

**Lesson Text:** Matthew 16:13-19; Acts 2:33-47; Gal. 1:2; 3:27.  
**Golden Text:** "And the Lord added to the church daily such as should be saved."—Acts 2:47.

The Foundation of The Church. In our first Scripture our Lord elicits from Peter a confession of his Messiahship: "Thou art the Christ, the Son of the living God"; and declared that upon this rock, upon this eternal truth, He would build His church. In the second chapter of Acts we find Peter declaring that the resurrection and ascension of Christ, together with the outpouring of the Holy Spirit, established the truth of the Lordship of Christ (Acts 2:36).

The proclamation of that truth in the power of the Holy Ghost cut people to the heart, so that they enquired what they should do; and when they had been told to repent, to be baptized, and to receive the Holy Ghost, it is said, "They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

The New Testament church was inaugurated at Pentecost, and those who were baptized on that occasion were added to the company of believers. That is, to the church. There is no record that any of those baptized went off by themselves; as separated and unrelated units. Baptism involved a confession of faith in Christ as Saviour and Lord, and by their baptism they were added to the visible church. Thus the church was built and established upon the truth of the Lordship and essential Deity of Christ.

There is great need in our day of emphasizing the importance of the local church as a divine institution, to which all believers ought to be attached. All over this Continent there are springing up preaching stations, they usually go by the name of tabernacles. They have a preacher, and possibly a committee, but no membership—no order, no discipline, but only a preaching place. These places set the New Testament doctrine of the church entirely aside. While doubtless many may be converted through the instrumentality of these tabernacles—because usually they are fairly sound theologically—yet they involved a great error because the converts are not trained and established in the faith. We need in our day a new emphasis upon the institution and ministry of the local church; and naturally, in this connection, a new insistence upon the scriptural necessity of everyone's joining the church who professes faith and is baptized. We should not dare to say that they are not really converted who are not baptized and do not join the church, but we do say that they drift about as religious waifs, without instruction, example, or discipline; and that by this practice great harm is done.

It should be noted that according to the teaching of Galatians 1:2, and indeed the teaching of Colossians and Corinthians and other scriptures, there was no big church, with a centralized form of government, such as the Anglican Church, the Presbyterian Church, the United Church. They were all "churches", self-governing, and independent of each other; standing for the same thing, and cooperating in the Lord's work, and yet each governing itself. The church polity of the New Testament is suited to a spiritual body, and should be insisted upon. The believers, animated by one Spirit, have full liberty in the Spirit, to serve the Lord according to the teaching of His Word.

### LIBERTY TO CAPTIVES

By W. R. Slade

For a number of years the students of the Seminary have been responsible for the Wednesday afternoon service at the Don jail. This weekly service is conducted by the male students assisted by the professors and Rev. Frank Roblin and others.

The jail is certainly not the easiest place, nor is it the most conducive environment in which to perform the Lord's work. It is, therefore, with supporting strength that one leaves the after-dinner prayer circle where the whole service has been made a matter of special request, assured of the

presence of the faithful God Who never fails to honour and answer the prayers of His children. Through the principle of association, one's approach to this place is not accompanied with the merriest thoughts, especially in contemplating the wrecked lives behind its grey walls. What a commingling of thoughts and sensations when the heavy door swings shut behind one and the lock is loudly shot into its place by the porter's big key!

To the majority of the inmates, the service is just another hour; so primarily for the sake of diversion, anywhere from twenty-five to a hundred men (some mere striplings) may file into the jail dining hall where the meeting is held. At once the men leaf through the hymn books and have their requests ready. It is not uncommon for them to select, ironically and indifferently, such hymns as "Where is my wandering boy?" But the singing is always lusty. At this point, one wonders about their homes, their youthful days, the circumstances under which they learned these old, gospel hymns. To the speaker who has something to say to them they will listen with rapt attention. Here is no place for formal discourses on philosophy and psychology, but for red-hot gospel messages from hearts burning for the salvation of their souls. Praise be to God their hearts respond to the presentation of divine mercy and sovereign grace as all other sinners, for their individual and eternal weal or woe.

Parallel with other forms of Christian endeavour, the jail work brings in its train blessing and discouragement. The good accomplished cannot be ascertained—the final, great analysis alone will reveal that. It is unfortunate at the "Don" that the speakers have no personal contact whatsoever with the prisoners before or after the service. Then, in addition, due to the particular function of this jail—the prisoner is in a half-way house—an entirely different group may constitute the audience on the following Wednesday. In this way, however, the gospel is reaching hundreds but without means of our determining to what extent it bears fruit.

Nevertheless, God has given evidence of His moving upon hearts in the jail. It was with rejoicing we heard at the close of a recent service, from the lips of a prisoner who remained behind to gather up the hymn books, the news of his conversion. His face was lighted up, indicative of a changed life within. He had found Christ on a Wednesday afternoon. Consider our further joy at our last service when six raised their hands for prayer. They all filed out and back to their cells; we can only commend them to God and His Spirit. As God lays these men upon your hearts will you not join with us in prayer as we endeavour to uphold and keep them before Him?

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