

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

THE NEW COVENANT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 7th, 1937

(Stenographically Reported)

Broadcast over Station CKOC—1120 Kilocycles

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I. Corinthians 11:25, 26.

We have come often to this chapter, as to the well-spring, for our instruction; but we shall repair to it again this evening, that we may with joy draw water out of this well of salvation.

We ought ever to be seeking a deeper and fuller understanding of the things of God; for, as our understanding of God's Word, or of any part of it, is enlarged and refined, our joy in the appreciation and appropriation of its content of grace and truth is correspondingly intensified. As we pray or sing better, and with greater spiritual profit, as we do either with the understanding as well as with the spirit, so the observance of the ordinances of the New Testament, baptism and the Lord's Supper, becomes a means of grace in the measure in which our understanding of their significance keeps pace with the spirit which prompts their observance.

The gospel of Jesus Christ makes its appeal to the whole man, including the intelligence. The wearing of charms or amulets as a protection against evil and an assurance of God is a superstition which has no support in the Word of God. Religious exercises which are scripturally enjoined are designed to have more than a mystic value. There is neither magic nor enchantment in the religion of Christ. The New Testament ordinances were not instituted for the ceremonial communication of grace. They each have a teaching value, both to those who observe them, and to those who witness their observance. The benefits of divine grace are never arbitrarily bestowed upon unintelligent, unvolitional, non-participating human automatons. It is well therefore that we

should endeavour to understand more thoroughly the significance of these ordinances.

Every doctrine of the gospel is wrapped up in these two ordinances. They are, indeed, illustrative of the whole plan of redemption. And as it is not possible for us to exhaust the Word of God, or the body of truth call, "the truth of the gospel", so it is not possible for us wholly to exhaust the meaning of these Christian ordinances.

We are to come to the Table of the Lord this evening, and our meditation upon this text will, I trust, be profitable to those who will heed the admonition to remember Christ, while, at the same time, by our observance we "proclaim the Lord's death till he come". Therefore an understanding of this scripture will be profitable alike to those who are Christians, and to those who perhaps lack the assurance of salvation and yet are not without an interest in religious matters.

Here is a *memorial of a covenant faithfully fulfilled*: "This cup is the new covenant in my blood"; *the remembrance of a work already accomplished*; and *the proclamation of an achievement of lasting value*.

I.

This memorial feast commemorates THE FAITHFUL FULFILMENT OF A CERTAIN COVENANT: "This cup is the new covenant in my blood." To understand the teaching of the Word of God respecting the two covenants, is to understand the fundamental verities of our Christian religion. We have, in the relation of these two matters,

the germ of all sound, biblical theology. I hope you will not be afraid of that term, theology. It is nothing more than a systemization, a gathering together in proper relation, of the various doctrines of the Word of God.

Here we are reminded of a new covenant, and *we can understand the new as we see it in comparison and contrast with the old*. What is meant by the "new" in contradistinction to the old? What was the old covenant? We speak of the Old Testament, and of the New; of the old covenant, and the new—the one represented by Sinai, and the other represented by Calvary; the one representative of a system of law, and the other of a revelation of grace. What was the first covenant? Man was a party to it. It was an engagement which God made with His human creatures: "This do, and thou shalt live." It was wholly based upon the principle of human merit, and so long as man kept the commandments of God, strictly obeyed His law, it was promised that he should live, but that in the day that he should violate that covenant he should die.

Please keep in mind that that covenant is symbolized and represented by Sinai, where the law was given in particular, to the accompaniment of supernatural manifestations—thunder and lightnings, and a great smoke, where God revealed Himself as a terrible God, terrible in holiness. It was "the mount that might be touched, and that burned with fire, (and) blackness, and darkness, and tempest; and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken unto them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain it shall be stoned or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake.)" At Sinai man was kept at a distance from God. Sinai was representative of the dreadful holiness of God, of God as the source of all law, and of all judgment. That covenant man broke: "My covenant they brake"; and, breaking the covenant, they incurred the penalty involved, "The soul that sinneth, it shall die." Thus it came to pass that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The terrible record of that transgression is written on every page of human history. Nothing is more evident than that men have broken the covenant made between God and themselves, and have exposed themselves to the wrath of God by incurring the penalty of the broken law.

But our text has to do with a "new" covenant. The old covenant was made between God and the first Adam: *the new covenant was made between God and the second Adam* "which is the Lord from heaven". The new covenant was new only in respect to its disclosure, for it was ordained from the foundation of the world: "The Lamb was slain from the foundation of the world." It was the divine anticipation of man's sin and folly. It was the second and stronger cable to the elevator. It was something that God had provided, that could not possibly fail, that it might take the place of that which had failed because of human weakness. Hence God did not make a second covenant between Himself and His sinful creatures, but the second covenant was made among the persons of the Godhead. Thus it is written, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

Jesus Christ came, the second Adam, to do the will of God at every point where the first Adam and his seed had violated it. He wrought out, as we observed this morning, a righteousness for us. He was able to say, "The Father hath not left me alone; for I do always those things that please him." At His baptism, a Voice from heaven declared, "This is my beloved Son, in whom I am well pleased." And again on the mount of transfiguration a Voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

In no particular did the Lord Jesus fail in the perfect keeping of the divine law. His death had had no value if it had not been preceded by a righteous life. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He came into this world to fulfil the covenant-engagement he had with the Father, made with Him before the world was. From the beginning to the end of His life, he did not depart a hair's breadth either in letter or spirit from the requirements of that divine covenant. It was never necessary, on His own behalf, or by reason of any imperfection in Himself, for the second Adam to hide Himself from the presence of God, as the first Adam did, among the trees of the garden. There was never a cloud between Him and His Father. He lived our life for us, fulfilling all the requirements of God's holy law, and working out in our behalf a righteousness that was without fault before God.

He became obedient, the Scripture says, "even unto death". There is that significance in the death of Christ. He took upon him the form of a servant, and "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "Though he were a Son, yet learned he obedience by the things which he suffered." He kept the covenant of God at a price of blood. The only human element in that new covenant was that human nature which our Lord took upon Himself in order that He might become our Kinsman: "He took not on him the nature of angels; but he took on him the seed of Abraham." He joined humanity with His Deity, and thus as the God-man, fulfilled our obligations vicariously to the law of God—and He fulfilled it to the extent of laying down His life, becoming "obedient even unto death."

To His disciples He said, "This cup—which symbolizes my blood—is the new covenant in my blood, ever to remind you that there is One Who has never failed, in Whom God is well pleased."

II.

This memorial feast is designed to keep always in remembrance A WORK ALREADY ACCOMPLISHED. Our Lord Jesus said, "This do in remembrance of me." Thank God, we have only to *remember an atonement already effected*. We are not commanded to do anything to effect an atonement for ourselves. The ordinance of the Lord's Supper is not, in any sense, a sacrament. We do not offer again a bloodless sacrifice when we celebrate this feast. To do that would nullify that which has been already offered. There is no sacrificial element in this feast. We are admonished to remember—only to remember—something that has already been done. We are to recall, for our inspiration and comfort, and for the establishment of our faith, this great and eternal

fact that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself." I cannot too frequently, or too strongly, commend to your attention an acceptance of that central truth, that cardinal principle of the whole Christian revelation, that one great truth upon which everything is made to hinge, that "God was in Christ, reconciling the world unto himself"; and that when He cried on Calvary, "It is finished", He had made adequate atonement for our sins. Nothing more was required than that Incarnate Deity should take our nature up to Himself, and bear our sins in His own body on the tree, and that His infinitely capacious soul should endure the equivalent of the aggregate of all the suffering involved in that penalty which our humankind could, through all eternity, pay—"This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." The thing is done, my friends. There is nothing to add to it. And this ordinance is enjoined upon us that we may keep Him in remembrance.

We are to remember *Him*. Never mind ourselves, poor guilty sinners that we are, utterly unfit to come where God is, to take His name upon our polluted lips, to breathe His name even in prayer or praise—nothing that we could possibly do of ourselves could find acceptance with His infinite holiness were not all our sins purged away by the shedding of His blood. Hence we are required now only to dwell upon that fact: "This do *in remembrance of me*." We need remember no one else, no one else's virtues, no one else's sacrifice—least of all our own—but ever to remember Him.

Where atonement has been made, in the nature of the case "there remaineth no more sacrifice for sin". If your debt has been paid, why do you want to save up your pennies to try to pay? That is the simple story of salvation, the salvation of your soul and mine. The price of it emptied Heaven's exchequer. All the wealth of the world could never have procured it. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever)." It would have cost us more than we could possibly pay—it was entirely beyond human ability to make the smallest contribution to the liquidation of that great debt. But our Lord Jesus came, and bought and paid for our redemption, paid the price of your sin and mine, counted down the ruby drops at Calvary. Never did He cease from His endeavour until He was able to cry, "It is finished", and gave up the ghost. And even as His spirit was dismissed to the Father, the veil of the temple was rent in twain from the top to the bottom, and the way into the holiest was made manifest through the rent veil of His own flesh, Himself the Antitype of the temple, and its ordinances; and thus through Him "we have access by one Spirit unto the Father".

We need not bring our little gift. We cannot insult the Majesty of heaven by offering Him our poor pennies. I remember hearing my father tell a story—whether it was a home-made parable I cannot say—of a little girl in rags and tatters, going along the street of a great city one day, and coming upon a beautiful garden, surrounded by an iron fence. There was a profusion of bloom, and the little girl from the slums looked longingly through the rails, for she loved flowers.

The little girl had been on her way to a shop. Her

mother was ill, and she had saved a few pennies to buy her some flowers, a few violets or roses. She stood transfixed before the garden. Presently she saw not far from the railing a young lady moving about among the flowers. The child called to her and asked if she would sell her a few of her roses. Taking a torn corner of her ragged skirt, she drew out a few pennies and offered them to the young lady for some of her flowers. "Come around to the gate, and I will give instructions to let you in. Come into my garden, and we will talk it over." She went to the gate, and the guard let her in, and the lady showed her among the flowers, saying, "Choose the best there are here."

The little girl told her that her mamma was sick at home, and she had saved a few pennies because mamma could not get out to see the flowers for herself, and she wanted to take some blooms to her. "You shall have the best there are in the garden." They went about, and the young lady cut flowers until she had put together a magnificent bouquet; then the little girl said, "Please, would you give me all those for these few pennies?" "No", said the young lady, "my father does not sell his flowers." "I am so sorry", said the little girl, and began to cry. But the young lady continued, "My father is the king; he does not sell his flowers." "Your father is the king?" "Yes; my father is the king; and he never sells his flowers. But you must not cry. I did not mean you could have none. My father, the king, never sells his flowers—but he loves to give them away. Take them home to your mother, and tell her they are the king's gift."

We want to come, like that little girl, with our poor pennies, in our ragged clothes, thinking we can buy salvation. Not the King's daughter, but the King's Son, tells us, "No! no! Do this in remembrance of me. They are all paid for, and the best that an infinitely gracious God can give is yours for the asking. As we come to the Table of the Lord, and eat the bread and drink the cup, we are to remember that—

"Jesus paid it all,
All to Him we owe;
Sin had left a crimson stain
He washed it white as snow."

How happy, how thankful, poor bankrupt sinners ought to be that salvation may be had for the asking; that it is written, "Whosoever shall call upon the name of the Lord shall be saved." There is no reason why any of you should leave this building to-night without salvation, without the absolute assurance that you have eternal life through Jesus Christ our Lord.

Are there some who hear me to-night by radio who are not saved? I am happy to know that many have been converted through our radio services. Some such are here this evening. Others live far away. But many an one sitting at his or her radio has heard the word of life, and received the gift of God. You do not even need to rise from your chair. All you need to do is to stretch out hands of faith to receive the gift of God. "The wages of sin is death"—that is the first covenant. "The gift of God is eternal life through Jesus Christ our Lord"—that is the second covenant. That is what we are to remember to-night, that it is all ours as the free gift of His sovereign grace.

III.

But that is not all. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he

come." WE ARE TO PROCLAIM THE DEATH OF CHRIST AS AN ACHIEVEMENT OF LASTING VALUE. We are not to explain it. I cannot explain it. We call it substitution. We say that He died instead of us—and that is true. But it is not all the truth. We say that "God was in Christ, reconciling the world unto himself"—and we know that is true. We say that "he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him"—and that is true. He took our sins; we take His righteousness. But when we have exhausted all our philosophies, when we have put under tribute every science, and the whole realm of human experience as found in the records of history, or in our own experience or observation, we can find nowhere an illustration that will completely set forth the ministry of the death of Christ. You cannot square it by rule and compass. Here we touch the realm of the infinite.

Nor is it required of us that we should explain it: rather, we are to proclaim it, and that I do this evening. That we do as we come to the Table. We tell you who are not yet Christians that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures". We tell you that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Again and again we proclaim the truth that "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners", and that He "died the just for the unjust, that he might bring us to God". But as we cannot understand it sufficiently to give you a complete explanation of it, so it is not necessary that you should thoroughly understand it in order that you may receive the benefits of it.

Here it is proclaimed in the Word of God that Christ died in your room and stead, that He came "not to be ministered unto, but to minister, and to give us life a ransom for (instead of) many". Do you tell me that you will not receive Christ until you can find an adequate explanation of the atonement? I remind you that you believe ten thousand things which you cannot explain, that you derive the benefit of many things which you cannot understand. So I am here simply to proclaim the death of Christ, to tell you that it is so, to tell you on the authority of the Word of God that cannot lie, that Christ died that you might not die, and that if you will but believe that fact His death shall be reckoned to your account, and you shall live through Him.

That is the very essence of faith, to believe even what we cannot understand, and to believe it on the ground of the worthiness of Him Who proclaims it. You cannot absolutely trust any man's word, any man's promise; but surely we can distinguish and differentiate between God and all others, and repose a faith and trust in God of which no one else is worthy; and by thus believing, we exalt Him above all others, and recognize that salvation can come only from the hand of God as His free and sovereign gift. Will you receive it as we proclaim the Lord's death?

I wonder are there any here this evening who would say, "Ah, sir, I have heard that before, but it has never saved me yet." Quite true. But "as often as ye eat this bread, and drink this cup, ye do shew the Lord's

death till he come." We are to proclaim it, *and keep on proclaiming it.* We must tell the same story over and over again, until men believe it. Some of us heard it hundreds of times before it burned its way into our souls, and we received the truth of it. It may be this is the night when, by the power of God's grace, and the quickening energy of His Spirit, this truth shall flash its way into your darkened understanding, so that you may believe that Christ died for you. But we must keep on proclaiming, keep on telling you the truth over and over again, the same old story, that Jesus Christ died for sinners.

Thus do we remind ourself of it. "As often as ye eat this bread, and drink this cup." How long have you been a Christian? Someone here would tell me for forty years. You are still saved only by the blood of Christ. I read only this afternoon of an English preacher who will soon celebrate the sixtieth anniversary of his pastorate in one church. He has been preaching the same old gospel for sixty years—and believed it for his own salvation. If we could live to be as old as Methuselah; and were to keep on observing the Lord's Supper, we should still have need to keep in remembrance that great fact that we are saved through the blood of Christ, and on no other ground.

Is there any supercilious gentleman here this evening who would say, "That is an old, old story. Have you forgotten that we are living in different times, and that the gospel needs amendment?" I do not so read the Book. "Ye proclaim the Lord's death *till he come.*" No other gospel will take the place of this one. No other way of salvation can be offered to men. We must keep on preaching the same old truth "till he come".

When I came out of my home this morning, to come to Sunday School, it was rather frosty. The ground was hard, with no suggestion of moisture anywhere—until I dropped down the hill where the rays of the morning sun struck. I said to myself, It seems as though the spring is coming after all. It always does! I have not heard of any scientist proposing an amendment to the course of the seasons. I have never heard of anyone's proposing to substitute for the sun. I have tried it myself. I tried to make flowers grow last summer without sun—and found they would not because they could not. I hoped that with rich earth and my special care, I could get some things to bloom in the shade where direct rays of the sun never fall—but they said to me, "Go on about your business, or put us out where the sun is shining." They would not blush for me; in spite of all my efforts they said, "Give us sunshine or we die."

That is still the record. It is only in the realm of religion that man has taken leave of his senses, and proposes human substitutes for what God has ordained. But we need the sunshine, the old gospel of the grace of God. We must keep on proclaiming the great truth until He comes.

And blessed be God, He is coming. And when He comes, He will come "without a sin offering unto salvation." He will come for the complement of the work of redemption. But do not let anyone persuade you that after Jesus Christ comes, there will be a chance to be saved. The gospel will be proclaimed "till he come", not afterward. His coming will end the dispensation of grace. There are few greater heresies than

that which teaches a man that after Christ has come again, the world will witness the greatest revival ever known. There is no scriptural warrant for that theory. The scheme of redemption, the gospel of salvation through the blood, is to be proclaimed "till he come". Until He comes, the door of mercy is open; but when He comes, it will be for ever shut. It may be now or never for some here this evening, but I bring to you this offer of divine grace, this gift of God which is eternal life; and exhort you that, as you come to the Table of the Lord this evening, come as you came to Him first of all, as a poor sinner rejoicing only in the precious blood. As we eat this bread, and drink this cup, let us rejoice in a finished, a completed, salvation, which we are to proclaim until He come—and enjoy the fruits of it through all eternity.

Let us pray:

We thank Thee, Lord, once more that Thou didst come to us who are morally destitute, who have nothing with which to pay. O Thou great King of kings, Thou Heir of all things, Thou didst come to enrich us. We know something of Thy goodness, we have heard of the grace of our Lord Jesus Who, though He was rich, for our sakes became poor, that we through His poverty might be rich. Send us all home from this place of worship this evening rich because we have received Jesus Christ, because He has become our Saviour and our Friend, because we have thus been begotten by the Holy Ghost through the Word of Truth; and have been made children of God, and if children, then heirs, heirs of God and joint-heirs with Jesus Christ.

May it be so with those here assembled in this house of prayer, and with the great number whom we cannot see, but who have listened to this service this evening. Thou sovereign Saviour, make this a night of great grace to us all, for Thy glory's sake, Amen.

Bible School Lesson Outline

Vol. 1 First Quarter Lesson 12 March 21st, 1937

DR. T. T. SHIELDS, EDITOR

THE ORDINANCE OF THE LORD'S SUPPER

Lesson Text: Matt. 26:17-30; I. Cor. 11:23-34.

Golden Text: "This is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:28.

1. Was instituted by Christ the night of His betrayal: Matt. 26:17-30; Mark 14:22-24; Luke 22:19, 20; John 13:1-4.

2. Was observed by the church at Jerusalem immediately following Pentecost: Acts 2:42. And thereafter throughout the New Testament: Acts 20:7; I. Corin. 10:16.

3. The Lord's Supper was observed as an ordinance of the church: Acts 2:42, 46, 47.

Its obedience therefore should follow, and not precede, baptism. Since obviously from many scriptures the ordinance of the Lord's Supper was restricted to observance by a church, and was never observed by little groups of two or three, and since baptism always in the New Testament preceded the union of the believer with the disciples, or with the church, it follows there is no example in Scripture of anyone's observing the Lord's Supper who had not first been baptized.

If, as we believe, immersion of the believer in water in the name of the Trinity contributes the only scriptural baptism, people whose only baptism consisted in their being sprinkled in infancy, have never really been baptized in the scriptural sense. Their immersion, therefore, should precede their observance of the Lord's Supper.

4. The significance of the ordinance, and the spiritual prerequisites to its observance, are set out in I. Corin. 11:23-34. (See also the sermon on this subject in this issue.)

A FEW RADIO LETTERS

Erie, Pa., Feb. 22nd, 1937.

"Dear Dr. Shields:

"I listened in to your sermon and baptism service on Sunday evening, February 14th and want to tell you that I enjoyed it very much.

"I was baptized in the First Baptist Church here in Erie a good many years ago and your service brought it all back to me.

"Sincerely yours in His Service,

(Signed)

Old Orchard Beach, Me., March 2, 1937.

"Dear Dr. Shields:

"Greatly enjoyed your very helpful message on last Sunday evening via radio. Please send me a copy of your message February 28th.

"We need more men of your type—militant—unafraid of man or the devil. May God richly bless your ministry.

"Yours in Him,

(Signed)

Palgrave, Feb. 5, 1937.

"Dear Dr. Shields:

"I am sending a small cheque (\$10.00) for the radio, I do hope you can continue on the air. Your sermons are always so helpful; last Sunday's was marvellous. I have just finished reading it in THE GOSPEL WITNESS. I hope you have "The Plot That Failed" published in book form.

"Yours sincerely,

(Signed)

Ellwood City, Pa., Feb. 15, 1937.

"Dear Dr. Shields:

"Thought you would be interested to know that we get your radio program here. Some times it is better than others, but last night it came through clearly and without interference. However, we could not wait for the entire program as our loved and respected young pastor, Mr. Robt. B. Morrison, holds services for us Sunday evenings. As you know, our pastor is a graduate of T.B.S. and has made it possible for a number of us to read THE GOSPEL WITNESS. We are following your articles on "The Plot That Failed" with great interest. We are rejoicing in the return of Mr. Morrison.

"Am enclosing a small contribution towards the radio service.

"Yours in Him,

(Signed)

St. Thomas, Ont., Feb. 14th, 1937.

"Dear Dr. Shields:

"You will find enclosed \$5.00 for the radio fund. We certainly enjoy all the services from Jarvis St. Church and if we had been with you two weeks ago to-night would gladly have stood up with the congregation in your protest against the dance hall across the street.

"Hoping many more will find Jesus, the Saviour they need, in your church and over the radio.

"Sincerely,

(Signed)

Otenby, Lexington, Ky., March 1, 1937.

"Dear Dr. Shields:

"Heard your radio message last night very clearly. Certainly want you to know we heard you read Chapter 21, St. Matt., also heard someone read 1st Psalm. We were thankful to get you. Last two Sunday evenings we had such big down-pouring rains, some electricity too, so we were unable to get you. Lexington visited by a snowfall Saturday night which left 6 ins. of the beautiful on the ground, so Sunday night clear, stars shining, and we had good reception. At this writing the prospects for another good snow are very encouraging.

"We are happy to enclose herewith one dollar for the furtherance of the radio ministry. Your messages over the air are blessings to our souls.

"Praying the richest abiding blessings of our Father upon you and coveting an interest in your prayers, I am yours, by God's wondrous grace,

(Signed)

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 XVIII.

My Deacon and I returned from these three days of conference, feeling that surely the long-desired revival was on its way—and I am of the conviction that it was, that it might have come. Church Union was being discussed by the Methodist, Presbyterian, and Congregational Churches. It was proposed that these churches throughout the Dominion should unite in one great body. Anyone of spiritual discernment could easily forecast the result of such a union. No great spiritual awakening has ever come, in all the world's history, by such means. And such discussions of union are always symptomatic of declining spiritual life. Indeed, it seems to me that such discussions invariably resemble the conduct of a man of whom I read, who, as the eventime of life drew nigh, became concerned about his burial. He bought a plot in the cemetery, selected his monument, had his name cut upon it, leaving a space for the date of his death, and even selected the casket, so that he might know in what sort of coffin he was to be buried.

Discussions of church union are never signs of revival, but may always be accurately described as an undertakers' conference, called to arrange for the obsequies of a body from which the tide of life is rapidly ebbing. There was need for a great spiritual body in Canada; and if the Baptist denomination had taken advantage of "God's occasion passing by," if on arriving at Kadesh-Bárnea, as we did at the Convention in Ottawa in 1919, they had determined to cross the river and possess the promised land, there might have come to Ontario and Quebec the greatest spiritual awakening it had ever known.

These "spiritual aims" conferences, as they were called, were but the sending forth of spies to see what manner of country this promised land of milk and honey really was; and beyond all doubt, some of these conferences, those which I have described, with others held elsewhere, were as the clusters of Eshcol.

What immediately follows is really the report of the ten spies, to the effect that the cost of entering into the promised land would be too great, and who, by their report, prepared the way for God's Israel to return to its wilderness experience.

Soon after these conferences the Toronto Baptist Ministerial Association was addressed by Mr. S. J. Moore, one of the most prominent and highly esteemed laymen of the Denomination. He had just returned from a visit to California; and impressions received there, together, I suppose, with a general knowledge of the religious situation in Canada and the United States, had greatly stirred him. He addressed the ministers on the subject of worldly amusements, and expressed the view that the addiction of professing Christian people to these amusements was greatly retarding, if not wholly paralyzing, the efforts of the churches.

I recall how clearly Mr. Moore stated his own attitude, that it had never presented to him a personal

problem, because he had long seen the necessity for being entirely separated from these things; and as I now recall the address, he urged the ministers to seek to lead their people to a similar separation. It was a fine presentation of the subject; and in moving a vote of thanks to Mr. Moore, I personally expressed a wish that it might be possible for Mr. Moore to give the same address to a company of laymen. I pointed out that, while ministers were not absolved from the duty of instructing and leading their people in these matters, the fact that these worldly amusements, particularly attendance at the theatre, injuriously affected attendance at religious services, led some people to assume that a minister's opposition to these practices might be due to his envy of their superior attraction; whereas if a layman were to speak as Mr. Moore had then spoken on the subject, people might give "the more earnest heed" to the question.

In replying to the vote of thanks, Mr. Moore said that while we had been discussing the matter, he had been going over in his mind the names of those who were sometimes described as the "leading laymen" of the Denomination; and he said he could not think of as many as twenty who would stand with him in this matter. Then, as he soliloquized on the subject, he reduced the number from twenty to twelve; and so on down until, if my memory of the matter is correct, and I think it is, he at length said that he could not think of even half a dozen of the leading Baptist laymen who would share his view as to what the Christian attitude toward these worldly amusements should be.

Near about the same time a meeting was called in Toronto of the leaders of the Spiritual Aims Conferences. The meeting, I think, was held under the auspices of the Executive Committee of the Forward Movement. The various leaders reported times of refreshing at nearly all the conferences, and the question of worldly amusements received a good deal of consideration.

The conference of leaders held an evening session which, because of another engagement, I was unable to attend. But at the evening session the leaders passed a resolution to the effect that it was their observation that nothing was hindering the spiritual progress of the churches as much as the growing tendency on the part of Baptist church members to participate in these worldly amusements, notably, dancing, card-playing, and theatre-going; and they suggested that the Forward Movement Committee should give the question careful consideration, and make some pronouncement upon it.

In due course the Forward Movement Executive met, to consider how effect might be given to the recommendations of the conference leaders. Naturally, the resolution on the amusement question occasioned considerable discussion. One man quoted the Chief of Chicago Police as having said that the motion picture theatre was the greatest crime-producing agency in the

world today. Another, I recall, told a story of a certain man who applied to Dr. Jowett's church for membership, but expressed the desire to have a talk with the minister before he united. In his conversation the prospective member asked Dr. Jowett whether he considered it to be consistent for a professing Christian and church-member to attend the theatre. Instead of answering directly, Dr. Jowett said to the man, "I understand, Mr. So-and-So, that your favourite recreation is equestrianism?" His enquiry was answered in the affirmative. Then Dr. Jowett said, "But you have not asked me whether I think it is consistent for a professing Christian to ride horseback?" The man smiled and said, "No, certainly not; I have no doubt whatever about that." Then said Dr. Jowett, "Have you any doubt as to the propriety of a Christian's attending the theatre?" The enquirer admitted he had, and Dr. Jowett replied, "If that be so, I suggest that you give the Lord the benefit of the doubt."

I distinctly recall that one of the most prominent of Toronto Baptist pastors expressed the view that it would be dangerous to touch the amusement question, that it would almost certainly cause trouble in the churches. It was in response to that minister's remarks that another said what I have reported about the Chicago Chief of Police.

Following that meeting, it appeared to me that, whatever others might do, it was clearly my duty to bring the subject of worldly amusements to the attention of my own congregation. I hope my readers will acquit me of being guilty of a Pharisaical attitude in what I am about to say, for I cannot see that I am entitled to any credit for it. It may indicate a want of prudence on my part; or, by some, the attitude might be defined as indicative of a want of tactfulness. But call it what you may, most sincerely I declare that throughout my ministry it has never occurred to me to consider what would be the consequences of proclaiming the truth. It has been enough for me to see the truth clearly, to feel a solemn obligation to declare it. Therefore pooling the result of my own observations with that of my brethren, I felt it my duty to preach on the subject of worldly amusements.

I had not the slightest idea that what I should have to say would have special application to the members of Jarvis Street. So far as I was aware, the church was entirely free from any connection with such matters. I recognized, of course, that people generally, and young people in particular, needed instruction, and I hoped that what I might say would exercise at least a preventive ministry. I did not suppose that it would cut deeply; but I am sure that had I known it, it would not have changed my course.

Until 1921, Jarvis Street Church had but one regular prayer-meeting, held each Wednesday evening; and this meeting was always very largely attended. Generally the Lecture Hall was filled. Anyone attending those prayer-meetings would have regarded Jarvis Street as being made up of definitely spiritually-minded people. I recall one evening, when, at the close of one of these prayer-meetings, a lady who was a stranger, approached me and said, "Dr. Shields, I am amazed at this prayer-meeting. Everywhere I hear ministers complaining of the decline of the prayer-meeting. In this church you seem to have found a solution of the problem. Why do you not call a conference of ministers of all denomina-

tions, and tell them how it is done?" I told her that we were far from counting that we had "apprehended" in this matter, but that we were rather following on and pressing toward the mark; and that so far as there was any secret in it, it was a very open one, that the people came together, not to hear an address, but really to pray.

But I was able to discern what, of course, would be unknown to the casual observer: I knew that if the meeting were extended much beyond nine o'clock, there would be vigorous objection from some quarters. I knew there was not that spiritual abandon which should characterize a company of people who desired to "continue in prayer". However, by all ordinary standards, the mid-week prayer-meeting in Jarvis Street was a well-attended and successful service.

But in 1921, as we very definitely set ourselves to seek a larger measure of blessing from the Lord, I called a special prayer-meeting for Monday evening, to be held in my study. There was no special announcement: I called a few by telephone, suggesting to them that they might call others. The result was the study was crowded. I called a similar meeting, in the same way, for Saturday evening; and again the room was crowded. The experiment was repeated, and the meeting held in the large parlor, into which we have since crowded as many as two hundred people. The room was well filled; and from the beginning of January, 1921, the three meetings for prayer have been held continuously to this date.

For a considerable time they were held Monday, Wednesday, and Saturday; but that made a very busy week-end—Saturday, Sunday, and Monday—so that we later changed the Monday meeting to Tuesday, and the Wednesday meeting to Thursday. The late Mrs. Greenway, wife of Deacon George Greenway, I remember, remarked that the new arrangement might easily be remembered because Tuesday, Thursday and Saturday, could be recalled by the Pastor's initials, T.T.S.

Very early under this new order of things, Deacon George Greenway opened the meetings because very often someone took advantage of the meeting-night to come a little early to see the Pastor, and the interview was not always ended by eight o'clock. That arrangement soon became an established custom, and since January, 1921, Deacon George Greenway has been a prayer-meeting fixture—to the joy and unfailing comfort of the Pastor, and to the satisfaction and pleasure of the whole church.

There are few men who know how to conduct a prayer-meeting. Many ministers talk a prayer-meeting to death; others scold it to death. In Jarvis Street, the prayer-meetings are really meetings for prayer, not for addresses, nor for extended testimonies. When testimonies are given, they are always spontaneous utterances, and never the fruit of expostulation. We early learned that a silence in prayer-meeting is no more "awkward" than a silence in heaven. Rather, it is impressive, and a prelude to still more earnest audible prayer.

I remember to have read somewhere of the discovery of anthracite coal. It was thought that it ought to be useful as fuel, but great difficulty was experienced in getting it to burn. The discoverers had been accustomed to various kinds of soft coal, and having put kindling under the anthracite, they expected it to flame up as soft coal would do. When it did not, they poked it, and kept

on poking, until it died out altogether. Several different kinds of grates were tried, but without avail; until at last one experimenter, weary of the attempt, left it alone in disgust—and, coming back to it a little while afterward, found it in a white heat, and the container ready to melt.

We learned the possibility of having anthracite prayer-meetings. They did not flame up in a few minutes. We saw something of the operation of the principle, "While I was musing the fire burned: then spake I with my tongue." In Jarvis Street we believe one may pray with the spirit and the understanding, inaudibly; and that when the fire has burned to an appropriate heat, the tongue will speak. Thus Jarvis Street, in 1921, soon became somewhat noted for the intense spiritual heat generated in its prayer-meetings.

Mr. Greenway, as I have said, always opened the meetings, and conducted them with consummate wisdom. The Pastor joined him as soon as it was possible. Sometimes the leadership remained unchanged to the end; sometimes the prayer-meeting was like a train with two engines: on the same track, pulling the same coaches, in the same direction, and reciprocating in unison. The practice has continued, we are thankful to say, without a desire for change on the part of anyone, unto this day.

These prayer-meetings were well under way in February, 1921, and on Saturday evening, February 12th, I asked the meeting specially to pray for the divine blessing on the Sunday morning service. The next morning I preached on, "The Christian Attitude Toward Amusements", and, in order that my readers may judge whether this sermon was a scripturally sane presentation of the subject, although the sermon has already been printed four or five times, I reprint it here in full. The sermon was not reported stenographically, but is printed from the manuscript, which was completely written before the sermon was delivered, as was true at that time of practically every sermon preached from the Jarvis Street pulpit.

The sermon follows:

THE CHRISTIAN ATTITUDE TOWARD AMUSEMENTS

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, February 13, 1921

"And through thy knowledge shall thy weak brother perish, for whom Christ died?"—I. Corinthians 8:11.

The Christian attitude toward amusements is a subject of great importance. While belonging, in some respects, to the category of minor questions, to the "childish things" which we may be expected to "put away" as we attain to some degree of maturity in the Christian life: yet because, as Christians, we can never be unrelated to anything which affects in the slightest degree the spiritual welfare of the least of God's children, we cannot be either indifferent or superior to this matter.

It is a fact, moreover, which even the most liberally and charitably minded find themselves compelled to acknowledge, that vast numbers of professed Christians are now being carried away by an ever-growing love of pleasure, which, like a mighty tide, is sweeping over the world. It cannot be denied that many church members go oftener to the theatre than to church, and pay more for their amusements than for their religion; that there is reason to fear that many such are better

versed in rules "according to Hoyle," than in the principles of the gospel according to Matthew, and Mark, and Luke, and John; and are bolder and more expert in dealing cards than in disseminating the Word of God. Some, too, there are who are most punctilious in their observance of religious decorum; who would be offended by a colloquialism from the pulpit, or an inartistic performance by the choir; but who see no impropriety in the presence of professing Christians at the dance.

Nor is this condition of things peculiar to any one denomination, nor to any one country. It is a matter of general observation that vast multitudes of the professed disciples of Christ, by their addiction to these and other forms of amusement, openly advertise themselves to be "lovers of pleasure more than lovers of God".

Candid minds, I think, will acquit me of the charge of exaggeration, when I say that this has had, and now has a deadening and almost paralyzing effect upon the life of the churches. The public worship of the sanctuary, the preaching of the gospel, the study of Scripture, the exercise of prayer, the spiritual service of the Christian life, and all the pure spiritual joys flowing therefrom, are esteemed dull and uninteresting.

And I venture the assertion that this inordinate love of sensuous pleasure vitiates not only the public taste, but the taste of that part of the public which professes to be Christian. This has resulted in many deplorable reactions upon the life and activity of the churches. Standards have been lowered to suit the popular taste. People who feed on Charlie Chaplin several days a week have but little appetite for anything but Charlie Chaplin on Sunday. Standards may not always, however, be vulgarized. They may only be reduced to fit the diminishing capacities of the people. The man who becomes addicted to the use of stimulants soon loses his appetite for wholesome food, and what food is forced upon him must be administered in tabloid form. And it seems to be the policy of "the god of this world" to vitiate the appetites of God's children for all healthy spiritual enjoyments, by treating them with stimulants.

Respecting the particular form of amusement provided in the moving picture theatres, it ought frankly to be said that, independently of the character of the pictures, the habitué of the "movies" is certain to find the habit mentally demoralizing. Even now there are many who refrain from reading certain books, preferring to await their production on the screen. Quite apart from the moral quality of the pictures, this aspect of the influence of the craze for the "movies" should give educators, and all interested in the cultivation of the mind, the most serious concern.

The great question, however, which faces us is this: What is the Christian Church to do? What is the truly Christian attitude toward these things? If people will have nothing but pleasure, is the Christian Church to provide it? If the multitudes insist upon being entertained, must those who serve in the church, in the pulpit and elsewhere, learn the entertainer's art? If young people refuse to engage in religious exercises designed to develop both the mind and the spirit, unless such exercises are diluted with some sort of entertaining or pleasurable element, is it the duty of the church to accommodate her ministry to the popular demand? Or is there higher and safer ground which we may take?

I.

LET US EXAMINE THE PRINCIPLE OF THE TEXT for our answer.

It appears to have been common in pagan Corinth, as in other places, to offer for sale in the market places, meat which was the residue of sacrifices which had been offered to idols in heathen temples. Some of the Corinthian believers seem to have made a practice of using such meat for food. They argued that as an idol was nothing in the world, meat which had been presented to the idol in worship was neither the better nor the worse for having been so used. Therefore they saw no reason why they, as Christians should not eat it.

But there were others who viewed the matter differently. Lacking the clear intelligence of their more enlightened brethren, they appear to have felt that, since the meat had been used in idol-worship, the eating of it would involve some recognition of the idol. Therefore when they saw their fellow-Christians eating such meat, notwithstanding their unenlightened consciences felt the practice involved a recognition of the idol, they claimed the liberty their fellow-Christians exercised, and in the doing of it were caused to stumble.

It is probable that this matter had been submitted to the Apostle Paul for judgment, as the first verse of this chapter seems to imply—"Now as touching things offered unto idols"—and this chapter is his answer. Many a pastor in our day is asked similar questions by members of his flock, who are sincerely desirous of knowing and doing the will of God in all things.

The apostle begins by telling them that they are right in the assumption that "an idol is nothing in the world," and that, therefore, meat is unaffected by the fact that it has been used in sacrifice. He tells them that in the eating of such meat in itself there is no wrong. He lays down the principle that *there is a spiritual knowledge which affords liberty*: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." That is to say, when a man knows God as He is revealed in Jesus Christ, he knows there is no other god; and that God is a Spirit Who requires of His creatures a spiritual service; and that, therefore, we are not to judge ourselves nor others by outward forms, by the mere externals of life, such as eating and drinking. On the contrary, we know that it is spirit, and motive, and intention with which God is concerned. Or, as the same apostle says elsewhere (Rom. 14:17): "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

The argument, therefore, is that knowing an idol to be nothing in the world, so far as the act itself was concerned, and by itself considered, a Christian, knowing this, might eat meat which had been used in idol-worship without offence either to God or to his own conscience.

On the other hand, the Corinthians are reminded there are some who lack the spiritual discernment to perceive that the nothingness of the idol leaves the

sacrifice unpolluted: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled."

And herein another principle is enunciated to this effect: that while the believer's relationship to God is unaffected by his eating or refraining, and his own conscience, therefore, is also undefiled thereby, *there is still another relationship to be considered, and that is, the believer's relationship to his neighbour.*

And here let me pause to interject a more general observation: in respect to its own desires, the human mind is marvellously resourceful in discriminate judgments. When it suits us, sin and righteousness are defined in terms of our human relationships, and men go so far as to measure a man's fitness for the presence of God by the service he appears to have rendered to his fellows. But how swiftly we can swing to the other extreme: "As long as I have a clear conscience toward God, whose business is it what I eat or drink, or where I find my pleasures or my recreations?" Thus we choose to magnify the one or the other of the tables of the law as comprehending our whole moral obligation, as the inclination of the moment suits us. One day we are sure that if our consciences be at peace with God, nothing else matters. The next day we are equally certain that so long as we busy ourselves with some particular bit of human service—usually something we rather like to do—it really does not matter whether we pray or otherwise recognize God or not.

The underlying principle of Paul's teaching, however, is this, that the gospel provides a way whereby "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit": and that the principles of the gospel applied to life and conduct will relate the believer in self-denying service to both God and his neighbour.

But now, to return to the specific matter more immediately before us. I have said the Corinthians are here reminded of their further obligation to their neighbour: "Howbeit there is not in every man that knowledge." "But," someone will object, "am I to be brought into bondage to another man's ignorance? Because he is so ignorantly superstitious stupidly to suppose that the idol pollutes the meat, or that the idol and the sacrifice are inseparable, am I therefore to be deprived of the liberty which my clearer knowledge gives me?" So secure did they feel themselves to be in their spiritual knowledge, they felt they could actually "sit at meat in the idols' temple" without violating their own consciences, knowing the idol to be nothing, and God to be all in all.

But our apostle lays down a further principle, *that while there is a liberty in knowledge, there is a still larger liberty in love.* "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse"—which means that, knowing our relationship to God is not affected by such matters, we may do as we like. Thus the truth of God makes us free. "But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak."

"But why should I allow the absurd prejudices of my ignorant brother to deprive me of legitimate enjoyment?" Because, my friend, you may cause your weaker brother to stumble if you insist on the exercise

of your liberty. "But why should I be held responsible for his stumbling? If I may legitimately do without injury to myself, that which, to him, becomes an occasion of stumbling only and wholly because of his ignorance, why should not his stumbling be charged to his ignorance, and I be left to the enjoyment of my Christian liberty? Is there any sound reason why my freedom should be restricted, why I should be required continually to deny myself for fear of offending the ignorant, old-fashioned, and superstitious?"

In effect, you really ask, Why should you care if the ignorant and weak stumble?

There is a reason why you should care, and why you should deny yourself for the sake of the most benighted human being. Hear the tremendous answer! *He is a soul "for whom Christ died"*! This man Paul has but one answer for every question: it is always the Cross! Everything is referred to the Cross. He sees everything and everybody through the medium of the Cross. He measures and values everybody by the Cross. Nor is this a solitary note in his teaching. He wrote the same to the Romans: "Destroy not him with thy meat *for whom Christ died.*" Thus he measures and values all that is in this world and cries: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And that is no more than our Lord Himself said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Thus our text, and the gospel generally, puts love before knowledge as the guiding principle of life, and as the foundation of the largest liberty. Knowledge afforded liberty conscientiously to eat meat: love gave liberty to refrain from eating for the sake of the interests of a soul for whom Christ died.

II.

LET US CONSIDER SOME MODERN ILLUSTRATIONS OF THIS PRINCIPLE.

There are certain forms of amusement which are only evil. There are plays which cannot be defended before the bar of an enlightened conscience; there are uses of playing cards which lead inevitably to ruin; there are kinds of dances which are flagrantly immoral, and which no reputable person will attempt to justify. To these propositions no one in this audience will object. But with these things we have nothing to do in our present discussion. Every true Christian will instantly, and instinctively, recognize that the thing which is evil in itself should have no place in the Christian life. Participation in such amusements as I have just named, I feel sure every one here this morning will readily acknowledge, would be as unworthy of a professed Christian as lying or stealing.

The case before us is that of a matter which is not evil in itself, but which some uninstructed people, here called "weak", think to be evil. It is with the Christian attitude toward these we are now concerned.

For the sake of argument let us assume that the theatre is an institution of great educational possibilities. Lest I be misunderstood, I give it as my personal conviction that the theatre, as an institution, is immoral; that its influence, on the whole, is not good but evil. But I speak of the theatre in this way as an institution. I

shall not argue the point here, for that is beside my purpose this morning. There may be exceptions, and I am willing to assume the exception, to assume that there may be individual theatres whose management keep their stage clean and pure and wholesome. And this involves the further assumption that there may be good plays. Doubtless many are not good; but we will assume that some are, and that their teaching is morally sound, and their influence morally uplifting—or at least not degrading.

We may assume further that the conscientious Christian—and who can be a Christian without being conscientious?—will exercise the utmost discrimination, and will go only to the best theatres, and the best plays, in which there can be nothing that is in any degree harmful.

And we may make the same assumption respecting the playing of cards. Surely no one will insist that there is any evil in the cards themselves; they are neither moral nor immoral: but unmoral. That, to the discerning, is self-evident. But I am aware of the strong prejudice conceived by many against the cards themselves, as though the pieces of pasteboard so marked were essentially evil. Personally I know nothing of cards, but I suppose there is something peculiarly fascinating about the various games they are used to play. It is not difficult for me to imagine a game of cards to be a very pleasant diversion, nor indeed to believe that such a game may be mentally refreshing. I am not now speaking of the use of cards for gambling purposes. No one questions that cards are frequently put to evil uses; that even in private drawing-rooms men and women have been inspired by a simple, friendly game with a passion for gambling which has led to their ruin, and even to suicide. No one whose knowledge is at all extensive will deny that cards have been the latchkey to the penitentiary for many—to let them in, however, not to let them out. I say it is not to be wondered at that so many should look upon a pack of cards as having been printed in hell, in view of the terrible havoc they have wrought.

But it must surely be assumed that no true disciple of Christ would permit himself to have part in a game in which any of these things could find a place. He would play cards only in such a way as there could be "no harm" in it.

But what shall we say of the dance? I confess to having had no personal experience. There are those who insist that the modern dance in any and all its forms is always and only evil. I have no doubt it is often so. Indeed I feel sure that certain dances can work only evil to those who engage in them. But I have no time to-day to discuss that aspect of the question. I would take ground, for the sake of argument at least, that many censors of the dance who are better informed and more experienced than I, would not take, I would assume that there may be perfectly innocent and harmless dances. For I am compelled to assume that no Christian would deliberately and persistently participate in any sort of dance associated with the probability of evil. I assume, therefore, (I say again, for the sake of argument, for the testimony of the more experienced makes me cautious), that under right auspices some pure-minded people may dance without injury to themselves.

Thus I have assumed that it is only with the good play, the innocent card game, the harmless dance—if

such there may be, the Christian will have anything to do.

Can you, however, be sure that others will be equally discriminating? It is admitted that these things are not always good, but sometimes decidedly evil. What if others fail to exercise your carefully discriminating judgment? Perhaps someone will say that their failure to do so is their own responsibility. Beyond question, to great multitudes, the theatre is the theatre, the dance is the dance, and cards are cards. They do not discriminate, and they will not. Some fail for want of capacity to discern between the good and the bad, and some from want of inclination. "But that," I have heard even professed Christians say, "is their concern and not mine."

But remember, *the text lays down a principle for the government of the relationship of a person of a very high degree of religious intelligence to one who is densely ignorant and superstitious.* You must draw the picture for yourself. At one end of the scale you have a religiously enlightened mind, plus education, culture, refinement, wealth; all these co-operating to discern between the precious and the vile. At the other end you have one steeped in prejudice, restricted in capacity, weak in character, and sheep-like in his imitative propensities. Between these two extremes there may be many varying degrees of intelligence on the one hand or ignorance on the other. But I take the extremes. What principle can possibly bridge that gulf or span that difference of spiritual enlightenment and moral vigor? *Only the principle of the Cross!* And that is the principle by which all truly Christian conduct is determined, and on which all Christian character is founded: "For whom Christ died!"

Let me take the highest possible ground. I anticipate your argument as to your taste for literature and the drama, your love of music and the aesthetic, your passion for cultivated society and mental recreation, and your superiority to the degrading influences to which the less favored are subject. I will take your argument at par—"Howbeit there is not in every man that knowledge"! Do you hear it? "Howbeit there is not in every man that knowledge." Let me thunder it in your ears: "*Howbeit there is not in every man that knowledge!*" What then? "*Through thy knowledge shall thy weak brother perish for whom Christ died?*" Oh, my brother, do you care? Do you care for the soul for whom Christ died? What? Does this question of amusements affect the business of soul-saving? Yes, it does. Most emphatically it does! The passion for pleasure, for society, for worldly amusements, has made barren churches as it has made childless homes! *And we shall never accomplish our God-given task, nor glorify Him in the salvation of men, until by the power of the Holy Spirit we learn to relate ourselves to men everywhere as to souls for whom Christ died.*

III.

MAY I VENTURE NOW TO OFFER A WORD OF EXHORTATION AND APPLICATION?

For the sake of clearness, I repeat, I have nothing now to say about indulgence in that which is known to be sinful. Nor have I any word of denunciation to utter respecting that which is not evil in itself. It would be as wrong to belie your moral intelligence by assuming there is evil where there is none, as it would be to ignore the ignorant conscientiousness of another, who, where there is no evil, thinks there is.

The supreme question is, Can any one of us afford to

be indifferent to the fate of one "for whom Christ died"? That is the highest and strongest appeal which even God can make. From eternity He has estimated everything by the Cross! Have we learned to estimate men by the Cross? The man is poor, and ignorant, and obscure, and unattractive, I know; but he is a soul "for whom Christ died." For his own sake he is worth much; and he is one for whom an inestimable price has been paid.

For Christ's sake we cannot afford to be indifferent toward such an one. Can you not remember the thrill of satisfaction you experienced when you first realized that Christ died for you? And in that hour you realized His own satisfaction in some measure. Dare any of us consent to permit anything which might defeat the purpose of the Cross in another's life? Shall we have done once for all with all worldly standards, and henceforth measure all men by the Cross?

Do you realize that *some may be perishing through your act of selfish indulgence?* "It is only an innocent pleasure," you say. But the moment your pleasure becomes an occasion of stumbling it ceases to be innocent: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Do you see *what estimate they put upon the weak brother who selfishly insist upon doing their own pleasure irrespective of its influence upon others?* They put their own passing pleasure before the salvation of the soul. That is the text's teaching. That is the consideration it forces upon us: "Through thy knowledge shall the weak brother perish, for whom Christ died?" Is there a professed Christian here who will refuse to forego an evening at the theatre that another soul may have an eternity in glory? On one particular evening the weaker brother saw you there, and he found sanction for his course in yours. I know he is "weak", and "ignorant", and "prejudiced", and "narrow-minded", and all that is contemptible in the eyes of some: but for him Christ died! Can it be that anyone of us will deliberately sacrifice the interests of a soul for whom Christ died, for a few hours' pleasure? Even to save a soul from death can we refuse to deny ourselves? I must be faithful. The spiritual requirements of the hour are insistent. The testimony of Scripture is most urgent: "Destroy not him with thy theatre-going, or with thy card-playing, or with thy dancing, or with the pursuit of any other kind of pleasure—destroy not him for whom Christ died!"

Does someone contend that such teaching is extravagant and impracticable? That it involves the erection of impossible standards? That such self-denial requires an unreasonable service? I remind you that the difference between the very greatest and the very humblest of earth is infinitesimal in comparison with the gracious and infinite stoop of the Lord of glory when He died for your sinful soul. And for one for whom He died will you do nothing? For one for whom He sacrificed everything, will you sacrifice nothing?

No, my standard is not impossible. It is the simple standard of the New Testament. To be a "living sacrifice", to "be not conformed to this world", is our "reasonable service". It is for this we are here. For this we have been sent. I should be unworthy of my office were I to preach anything less. I must apply the principle to myself; and I say frankly, that if there be any pleasure upon which my heart is so set that it is more to me than the interests of a soul for whom Christ died, I am un-

worthy of my office, and I ought immediately either to resign that pleasure, or resign my office. And I say the same to the office-bearers in this church. I say it to the deacons: If there be a deacon of this church who thinks more of an evening at the theatre, of the diversion of a game of cards, or of the pleasure of the dance, than of the interests of a soul for whom Christ died, he is unworthy of his office; and he ought immediately to resign either his pleasure or his office. And the same may be said of Sunday school teachers and officers, and also of every member of the church. The teaching of Scripture requires that every interest in life should be subordinated to the purpose of the Cross—which is, that they should be saved for whom Christ died. For any of us who call ourselves disciples of Christ, there is but one course compatible with love and loyalty to Christ, and that is to resolve that by His grace, and by the might of His Spirit in the inner man, we will put Him always and everywhere first; that we will live to realize the purpose of the Cross in our own lives, and in the lives of others; that we will lose our lives for Christ's sake that thus we may find them.

As I thus closed my meditation, a thought occurred to me—it may have been a day-dream—I said to myself: "What if some young man should rise in his pew before all the congregation and say, 'I have here and now resolved that henceforth at all costs, I will in all things put Christ first'—if such a thing should occur, who knows how many would follow his example, and perhaps the revival we have longed and prayed for would come to-day." Shall we not all resolve to rededicate ourselves to the Lord Jesus Christ as our Saviour and Lord, and from this forward, put him always first?

(As the conclusion of the sermon was reached a young man under the gallery rose and said, "I should like to say, Pastor, that I have resolved to put Christ first," and in a few moments a large number of men and women, perhaps a hundred and fifty, rose signifying the same decision.)

JARVIS STREET RADIO MINISTRY

The Jarvis Street Sunday evening service is broadcast every week from station CKOC (1120), Hamilton. The service is carried over long distance Bell Telephone wire forty-eight miles to Hamilton, and broadcast from the station there. The total cost of the broadcast is now about eighty-five dollars (about seventeen pounds in English money). The charge was higher but we have now secured a lower rate.

Already we have heard of conversions and of much blessing to God's people. Thousands hear the message whom we never see. Our service has been heard distinctly in North Carolina and Kentucky, and of course in Michigan, Ohio, Pennsylvania, Connecticut, Massachusetts and New York, as well as Ontario. We are glad to hear this week of our service being distinctly heard in New York City.

We would remind our readers that we are depending on hearers outside of the Jarvis Street membership to support this enterprise. Notwithstanding Jarvis Street members have set a noble example. One member gave \$250.00, another \$150.00, while \$250.00 came to us by the will of a deceased radio hearer who used to listen to our services on our former station.

We remind our readers also that our expense is a weekly one, and can be maintained only by regular or, at least, repeated contributions. If you are among our Radio hearers will you not send in such contribution as you can afford before March 31st? We receive hundreds of letters expressing appreciation of the services. If all who write would enclose a contribution we should have little difficulty in meeting even this heavy additional expense. Please, please, please, do it now!

THE GOSPEL WITNESS

Remote from the passenger station of any railway terminus, you will find somewhere a roundhouse where the locomotive engines are stored, and put in order for the road. Some of them are employed to draw long trains of freight-cars, loaded with all sorts of merchandise; others are used to draw passenger trains—some local trains over comparatively short distances, some are attached to trains of cars which they pull for the first one or two hundred miles of a trans-continental journey.

The people who get on the train, or the people who buy the merchandise at the store—food to eat, clothes to wear, tools to work with, motor-cars to ride in, furniture, or a thousand other things—seldom think of the men who, covered with grease and oil, work away making the locomotives fit for the road; or even of the men who ride in the cab, one of them feeding the fire, and the other controlling the throttle. And yet all these trains are dependent upon the engines for their power of locomotion.

THE GOSPEL WITNESS Office is very much like a roundhouse, where the engine is oiled and made ready for the road. In the course of a year it pleads all sorts of causes, and carries the testimony of the gospel to the uttermost parts of the earth. On reflection, however, it occurs to us that a locomotive would not fully illustrate the work of THE GOSPEL WITNESS. We should have to add to that, the motor-car, the aeroplane, and the ocean liner; for THE GOSPEL WITNESS goes to many distant countries, and travels on many different conveyances.

The important matter, however, which we would have our readers remember is that THE GOSPEL WITNESS is a servant of man; and endeavours, so far as is possible, to serve every good cause to which it is related.

Have You Answered Our Letter?

From the inception of THE GOSPEL WITNESS enterprise nearly fifteen years ago, we have sent an annual letter to our readers soliciting a contribution for THE GOSPEL WITNESS Fund. The continuance of the paper until now has been made possible by the response to that letter. Our usual annual letter was mailed February 23rd. We are happy to say there have been not a few responses to our appeal, and to all who have thus written us, and contributed to the fund, we are most grateful.

But it seems to be a fairly general human habit to postpone things until another day. We think it probable that perhaps everyone of our readers, on reading that letter, said, "I must respond to that, and send a contribution." They still intend to do so! But we are sure they will understand what a relief to the minds of the Editor and his staff it would be if everyone would respond immediately, so that we might know at the earliest possible hour, that THE GOSPEL WITNESS Fund for another year is "out of the woods".

The largest single contribution we have received this year was \$50.00. We have had some of \$25.00, one of \$15.00, some of \$10.00, some of \$5.00, down to \$3.00, \$2.00 and \$1.00. We wonder if there are not many of our readers who could manage to send us \$50.00—or many, indeed, who could double or quadruple that amount? But will you not join the procession somewhere, and remember that, while we urgently need the

larger gifts, even the smallest gift is most gratefully received, and personally acknowledged.

For the information and inspiration of our readers, we publish below a few extracts from letters received from GOSPEL WITNESS readers. When you have read these letters, please sit down and write out your cheque for as large an amount as you can afford, and sent it to us immediately. Let no one suppose that we depend upon the large amounts: THE GOSPEL WITNESS is continued, in the main, by the support of givers of small amounts. Let us hear from you at once.

Following are the extracts:

"Dear Dr. Shields:

Coaticook, Feb. 23rd, 1937.

"Enclosed please find P.O. Order for ten dollars (\$10.00) to assist in making up the 'Family Budget'.

"Could I send a much larger amount, it would give me much pleasure to do so.

"You do not know how eagerly I devour THE GOSPEL WITNESS when it comes. I have taken it regularly since 1925 and it has been a great source of strength and comfort to me. I eagerly read the sermons and other articles and watch for the news among the churches.

"I am deeply interested in the work of the Seminary and pray that the leaders and the students may be greatly blessed, not only now but that in the future their strong testimony for the truth may reach far and wide.

"Trusting that the year may close satisfactorily and that the future may be all bright with the presence and blessing of the Master.

"As ever, yours sincerely,

(Signed) _____"

Ont., Mar. 4th, 1937.

"Dear Dr. Shields:

"Am enclosing small offering of \$25.00 for THE WITNESS Fund and wish to take the opportunity also to tell you how much we enjoy THE WITNESS. Occasionally, as well, we are able to pick up the radio broadcast from Jarvis St. and to worship with you.

"THE WITNESS is particularly acceptable to my wife and me as we do not attend church here, not being able to find fellowship in any of the local churches—not that we are cranks but we prefer the Jarvis St. type of gospel and doctrine—and no doubt you have a great many readers who find things the same. Although we have done little or nothing to further your work we yet look upon Dr. Shields as our pastor and Jarvis St. as our church.

"We are looking forward to attending your church this coming summer as we have never yet had that pleasure although we have followed Jarvis St. activities via the radio and THE WITNESS for several years. We thank God for your unchanging gospel in the midst of the confusion and apostasy of to-day and rejoice with you in a Saviour Who is also God. Sincerely,

(Signed) _____"

Galt, Ont., Mar. 6th, 1937.

"Dear Dr. Shields:

"Enclosed please find Money Order for THE GOSPEL WITNESS Fund. I am glad to help a little in sustaining the wonderful witness your weekly is giving here at home as well as to the far corners of the world. Your sermons are, if possible, improving all the time, and the two cardinal characteristics, to my mind, are your unswerving loyalty to the evangelical truths of the New Testament, and your inspiring boldness and courage to condemn evil and error wherever found. More particularly when false teaching comes to us plausibly decked up as 'new truth'.

(Signed) _____"

Washington, D.C.

"Dear Dr. Shields:

"I have been treasuring the recent letter about THE WITNESS, Seminary and Radio, until I could find time to write, also to decide how much I could send. Sorry, but the \$2 for each which I have given before at about this time, is all I can send now. Enclosed find \$6.00.

"I hope that all the necessary funds will appear before the end of March, and that all the work can go on as at present.

"My WITNESS goes to Africa, to home missionaries, and

to various persons and places, and carries the wonderful Word preached therein.

(Signed) _____"

Ithaca, N.Y.

"Dear Dr. Shields:

"This letter just received. Can send so little but send it very gladly, \$2.00. Bake bread and rolls every Friday, and use all the money for Church, S.S. Work, Missionary Work. My sons buy my flour, yeast, shortening and so on and I have the great joy of using the money I earn from the baking. I am greatly interested in your Church in every part of the great, grand work you are doing. Best wishes.

(Signed) _____"

Braymer, Mo., Mar. 8th, 1937.

"Dear Dr. Shields:

"Answering your appeal to the readers of THE GOSPEL WITNESS of February 23rd, I herein hand you a U.S. Postal Money Order in the amount of five dollars.

"Use three dollars of it where it is needed the most, and two dollars to advance my subscription to THE WITNESS for another year. You can never know the comfort and consolation that comes to me when reading it. I compare it with what a square meal is to a hard-working man that happens to be at a job that must be finished before night comes, and by so doing generates a ravenous appetite before he can spare the time to eat. It is the Word of God so fully and so simply explained that a child can understand it, and really, is food for the soul.

"I often wish that I might be permitted some day to listen to you at Jarvis Street service. I imagine I would feel as the queen of Sheba when she said "and, behold, the one half of the greatness of thy wisdom was not told me". Trusting that the response to your call will be "abundantly above all that we ask or think" and with all good wishes for your success in every undertaking, I am,

Sincerely yours,

(Signed) _____"

Brockville, Mar. 1st, 1937.

"Dear Dr. Shields:

"Enclosed you will find a Postal Money Order for \$10.00 (ten dollars), to be divided as follows: Toronto Baptist Seminary \$5.00, GOSPEL WITNESS \$3.00, Radio Fund \$2.00.

"We are glad at this time to be able to send the above contribution to these three very worthy objects.

"More and more we praise God for the testimony which is borne by your faithful ministry through the above channels, and we rejoice to know that other men and women are being prepared to carry the Gospel message out to a very needy world. We regret that we are unable to get your Sunday night broadcast, but are greatly blessed by the ministry of THE WITNESS. We are following with considerable interest the series on 'The Plot That Failed'. Assuring you of our continued prayers, yours in Him,

(Signed) _____"

THE ADDRESSES ON THE PAPACY IN THE LIGHT OF SCRIPTURE

These two addresses, delivered some weeks apart a short time ago, have been reproduced in booklet form, with cover, bound together, and are now available at the price of 10 cents a copy. We suggest to our readers that, inasmuch as they consider the whole question from a scriptural point of view, their distribution, both among Roman Catholics and Protestants, would serve a useful purpose in sending people to the Bible for a study of the subject.

Write THE GOSPEL WITNESS Office for a supply.

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.

TORONTO BAPTIST SEMINARY

The Seminary is one of our missionary enterprises. Already a small army of graduates, and a number of those who, while not completing their course, have received partial training in the Seminary, are engaged in the service of the Lord. About fifty of our graduates

gathering the money mainly belongs to the Editor of this paper, and it would at present seem probable that he may be able to exercise this ministry for some years to come: but life is uncertain, and it would be a great comfort to all concerned if we had money enough to yield an income sufficient for the maintenance of the Seminary work.

Therefore, remember us in your will; but in the meantime, send us as substantial a contribution as you can for the carrying on of the work. The Seminary is in need of more than \$4,000.00 between now and the end of March. We say of the Seminary, however, as of **THE GOSPEL WITNESS**, that while large sums are needed, smaller sums, should there be a sufficient number of them, would serve the same purpose; and will be received with the utmost thankfulness. What a day it would be for us if only every reader of **THE GOSPEL WITNESS** could send us a minimum of \$5.00 for the Seminary. We should have to hold a special service of thanksgiving, for that would put us well out into the open. Think it over, and see if, by a sacrifice, you could do that.

Students and Faculty as Ordinary Mortals

Students and professors are frequently thought of as spending their lives in study. And yet they are men and women in the flesh, and they have to eat at mealtime the same as other people, or they very soon reach the end of their course.

Seminary students meet at the mid-day meal in the B. D. Thomas Hall every day except Saturday and Sunday. We are indebted to many friends for contributions of provisions—meat, vegetables, butter, flour, honey, maple syrup, canned fruit and pickles, cheese,



Faculty and students at dinner

are Pastors in the home land, and others are on different foreign fields.

The Seminary depends exclusively for its financial support upon Jarvis Street Church, and such helpers as are reached through the pages of **THE GOSPEL WITNESS**. Some of these are members of churches of the Union of Regular Baptist Churches, and others are from the United States, England, and elsewhere. The Union of Regular Baptist Churches is not a strong enough organization as yet to be able to help to any large extent.

It will be recognized that the maintenance of an educational institution, involving an annual expenditure of approximately \$15,000.00, is a heavy undertaking for one church, in addition to its other enterprises. It would indeed be impossible were it not for the help of those who are in sympathy with our work.

While we say the responsibility rests upon Jarvis Street, we gratefully acknowledge that we are indebted to many of the Lord's stewards who gave the Seminary a place in their wills—and we hope many other readers have done the same, so that part of their substance at least will still preach the gospel when they no longer need it.

But the Seminary cannot wait for bequests, and highly as we value such contributions, we value still more the help of living contributions who give us not only their money, but their constant prayerful cooperation as well. No amount of money would be too large to contribute to the Seminary. We greatly desire to see the Seminary put in a position where its continuance through the years is assured. The responsibility for



Students at work in the kitchen

and many other things. One friend at present is providing the bread and milk needed. All this makes the work of providing for the dining-room a little easier. The only labour paid for in the provision of these meals

is for the superintendents of the work of the kitchen. The washing of dishes, making ready of vegetables, and similar labour, are done by the students. We present to our readers a picture of the Seminary students at their mid-day meal, with some of the members of the Faculty present; and, in the second cut, three of the students are seen at work in the kitchen washing dishes, and doing other necessary work. This not only saves expense, but, having in mind that we are training men to be preachers and missionaries, we think they ought all to be able to cook, to get their own meals, and to wash dishes!

Our Lord taught us to pray, "Give us this day our daily bread", which, in principle, is a reminder that, as some of the old saints used to say in prayer-meeting, "Past blessing will not suffice." Therefore our friends are reminded of the mid-day meal in the Seminary dining-room, in order that they may remember us with their gifts.

DR. E. HOOPER

A Veteran Soldier of the Cross

Jarvis Street Church and THE GOSPEL WITNESS have had no more loyal and consistent friend through all the years than Rev. E. Hooper, M.D., now of Brockville. It seems impossible to believe that he has just entered upon his ninety-first year. Dr. Hooper, and his son, Dr. E. R. Hooper, for some years a missionary in Ethiopia, are well-known to all Canadian Baptists.

What a statement for anyone to be able to make: "Sermon-tasting has been my employ for seventy years!" There are people who would be cruel enough to suggest that one would need to be possessed of a good digestion to be able to survive such a pabulum!

We looked upon Dr. Hooper as more than a veteran when we began our ministry—how long ago, we will not say. We have a very vivid recollection, however, of being a guest in Dr. Hooper's home some time in the winter of 1919-20—we are not quite sure of the date. In company with the late Dr. John MacNeill, we toured all the Associations of the old Convention, setting up the organization for the Baptist Forward Movement of that time. One of the conference-centres was Brockville, and Dr. and Mrs. Hooper were our genial host and hostess.

The programme of the meetings was heavy, and therefore the evening meeting was late; and we had to take a very early train the next morning—we are not sure of the time, but it was an uncouth hour, like four-thirty or five in the morning. The temperature in that eastern part of the Province was at zero or thereabout. We were faithfully called in good time to get breakfast, and get to the train. But scarcely had we rubbed our eyes open when we heard the voice of Harry Lauder from below-stairs, singing on the gramophone—whoever can, may put it in to scotch—

"It's fine to get up in the morning,
But it's nicer to lie in your bed."

Think of opening one's eyes to that song—between four and five o'clock of a zero morning! I remember remarking to Dr. MacNeill, "If that is not the refinement of cruelty, what could be!"

But it was a fine exhibition of Dr. Hooper's rare humour—and incidentally it was of great assistance to us in shaking ourselves wide awake.

Dr. Hooper has always loved the gospel, and in his ninety-first year is still preaching it. We have a letter from him, dated February 25th, 1937. It is written by hand. We should like some handwriting expert to examine it, and estimate the age of the writer. One might easily suppose it to have been written by a young man. But here is the letter—the first received in response to our general appeal for THE GOSPEL WITNESS:

Brockville,
February 25th, 1937.

"My dear Dr. Shields:

"Nothing but what I judge to be the truth could get a dollar. You do well, and I rejoice.

"I preached once years ago for your father. Preaching is all I live for, but they do not care for an 'old 'un' till they feel the grip. Sermon-tasting has been my employ for seventy years; at times, I partake and much enjoy the Word of truth. You have it, the Word of Life in Jesus our Lord.

"The story of the Plot is well told. I remember well a good deal of the fight, only made possible by the Lord. I get little or nothing for preaching, but it is a joy.

Yours in Christ Jesus,
(Signed) E. Hooper."

Having printed the letter, we should like to give this little bit of history from a paper published at Redhill, England, January 7th of this year:

"Dr. Ebenezer Hooper was born on the third of January, 1847, in the corner house of Bermondsey Square, London. In 1854 the family removed to Redhill.

"He was educated, under capable masters, at Bermondsey; Redhill; Lewes; and Dormans Land and while still young went to work in his father's tanyard. In the sixties he engaged in horticultural work near Angers in France, then in commercial work in England after which he emigrated to Canada and began a strenuous career as a Baptist Minister in several important centres. During that period he entered Kingston University and obtained the M.D. degree and soon after a London Medical degree.

"An editorial in a Canadian paper states: 'That wonderful man, Dr. Ebenezer Hooper, is about to celebrate his ninetieth birthday and, characteristically, he will spend part of it preaching the Gospel as he has preached it for more than the average lifetime. We make use of the adjective 'wonderful' in describing this fine citizen of Brockville because, in spite of his years, he exhibits no sign whatever of either mental or physical decay.'

"He has one sister and six brothers (one 91½ years) still living and taking an active part in life."

We greatly appreciate Dr. Hooper's fine fellowship, and confess to a feeling of deep satisfaction on receiving the commendation of such a faithful veteran of the Cross. We should greatly delight to hear Dr. Hooper once again in Jarvis Street pulpit.

ONLY 20 DAYS TO THE YEAR'S END

Therefore Remember Before March 31st

THE JARVIS ST. ANNUAL THANK-OFFERING

THE GOSPEL WITNESS FUND

THE TORONTO BAPTIST SEMINARY FUND

THE RADIO FUND

Subscribe to The Gospel Witness Now

For only \$2.00 it will visit you every week of the year, carrying the atmosphere of the services of a great church, and a verbatim report of a sermon, and for eight months, a Bible lecture too. Subscribe for yourself and for a friend. The paper is now in its fifteenth year, and circulates in over fifty different countries.

The 52 Sermons appearing in one year's issues of "The Gospel Witness," if published in book form would make about four volumes of 250 pages each. Would not this be a good all-year-round gift for a preacher, teacher, or student? And all for \$2.00. A paper-covered book of sermons, "The Most Famous Trial of History", is sent with each year's subscription.

There is also now running in the paper a serial, "The Plot that Failed", which is the history of the victorious battle of the Jarvis St. Church for a free pulpit. This story is of great interest and profit to ministers. We will date all new subscriptions from the first issue following receipt of subscription, and will send without extra charge the back numbers of the paper to the beginning of the story—the first issue in November last.

SPECIAL OFFER

In order to introduce "The Gospel Witness" to new subscribers, for \$3.00 we will send the paper for one year and a copy of "OTHER LITTLE SHIPS."

Order Blank

"The Gospel Witness,"
130 Gerrard St. E., Toronto 2.

Please find enclosed \$3.00 for which send "The Gospel Witness" for one year, with a copy of "Other Little Ships"; or \$2.00 for one year's subscription to "The Gospel Witness", to the undersigned.

Name _____

Address _____