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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 LORDSHIP OF CHRIST

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 14th, 1937

(Stenographically Reported)

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"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2:36, 37.

The first of these two verses was the climax of Peter's argument—for his sermon was an argument—on the day of Pentecost. He had shown his hearers that the scriptures predicting the coming of the Messiah, had found their fulfilment in the person of Jesus of Nazareth; that He was not dead but alive, and that God had made the One Whom they crucified "both Lord and Christ". It was the proclamation of that great truth, the exaltation of Jesus Christ, which led to the conviction of a great multitude of people, who repented and turned to God.

It should be borne in mind that only a little more than seven weeks had elapsed from the time when Jesus had been crucified without the city gate, when these words were uttered. Among those who listened to Peter's address there must have been many who had personally witnessed both the trial and the crucifixion of our Lord. It was not news to them that Jesus of Nazareth had been crucified—but it was news when they were informed that the One Who had thus been done to death by human hatred, God had raised up, and exalted to His own right hand. May we not hope that again—and as often as this truth is proclaimed—God, by His Spirit, will bring conviction to the hearts of men and women?

I.

In the examination of this text this evening, I would observe that this apostolic preacher, filled with the Holy Spirit, argued that **MEN WERE WHOLLY RESPONSIBLE FOR THE CRUCIFIXION OF JESUS OF NAZARETH**—"Jesus whom ye crucified".

That is a tremendous fact, that *the blood of the Prince of glory must be required at the hands of our race*. "In

this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." The coming of Jesus Christ into this world was the supreme manifestation of the love of God to men. But that complete disclosure of His heart, that unveiling of the glory of His gracious disposition, was answered by human hatred; and, though He came to give life, He was Himself deliberately, by human hands, put to death. Elsewhere in this discourse Peter says, "Ye have taken—Jesus of Nazareth—and by wicked hands have crucified and slain." That is to say, the only complete revelation of God this world has ever had, called forth, in response to a loving heart, only the bitter and murderous hatred of men.

That is historically indisputable. There is the simple fact, that when Incarnate Deity, undisguised, doing the works of God, speaking the word of God, revealing the heart of God, came into this sinful world, men crucified Him. And I declare that men's attitude toward Jesus Christ—not to some figment of the human imagination which may be called Jesus, but to the historical Jesus, to the Jesus of the gospel, Who is "both Lord and Christ"—men's attitude toward Him has not changed. Men are as implacably hostile to any such conception of Deity today as they were then. The truth as it is in Jesus is as unwelcome now as it was then. Men are just as inhospitable to the gospel of grace as they ever were.

Their action was based upon the contention—which contention was abundantly justified—that *this Jesus had made Himself the Son of God*. He had not robbed anyone. He had never injured the hair of anyone's head. It was not charged against Him that He had interfered

in any respect with the orderliness of life. He was not a mover of sedition. Indeed, even His enemies admitted that He had gone about "doing good". But their charge against Him was based upon what He claimed for Himself; not so much upon what He had done, as upon the fact that He claimed to be the Son of God.

When the high priest examined Him, saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God", our Lord answered, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." Because He "made Himself the Son of God."

What offence was there in that? Why do men take up a hostile attitude toward such a God as Jesus Christ has revealed the God of all the earth to be? Because men do not want such a God as Jesus Christ. To-day men are definitely and implacably hostile to the truth of the essential Deity of Jesus Christ. The biblical doctrine of the virgin birth of Christ, that He was begotten of the Holy Ghost, that He was God manifest in the flesh, is on every hand assailed. That He was one with the Father and the Holy Ghost, from everlasting to everlasting, God, is a truth that men as strenuously oppose to-day as they did in the days of His flesh.

What is your attitude toward God if Jesus Christ be God? If you are absolutely shut up to Jesus Christ for your knowledge of God, and if you can know no God apart from Him, what is your attitude toward Him? Are you content with such a God as that? He is the only God.

Let me call attention to the fact that *the enemies of Jesus of Nazareth wrapped their enmity in an intense, religious zeal*. It was in the name of religion that Jesus of Nazareth was crucified. It was by the religious leaders of His day that He was brought to the cross. The bitterest opposition to Christianity, to the living Christ Who is the heart of it, has always come from religious quarters.

I received a book through the mail last week—I do not know who sent it to me. It is rather attractively printed, a book on Spain, the country that has been cursed and ruined by religion; and, I judge from the titles of the works attributed to the author, and by the name of the publisher, that the author is somewhat of an atheist. He mocks at religion. He calls himself a free thinker, and says that religion has been the blight of Spain—and he is quite correct. It has been: it is to-day. I do not think there is any doubt that rivers of blood are flowing in Spain because of religion. Not because of Christianity, but by the perversion of Christianity, the antithesis of Christianity.

There is no class of people who hate the pure and unadulterated gospel like religious people. The great verities of the Christian faith are everywhere assailed by the same attitude which put a crown of thorns upon the brow of Jesus of Nazareth. We must always distinguish between religion and Christianity. By the logic of events, by the unmistakable testimony of all human history, by my own experience, as well as by the authority of Scripture, I am forced to accept the scriptural doctrine of the existence of a malignant personality spoken of as "our adversary the devil". He is here.

And the worst of all devils is a religious devil. In all the history of the human race the most hellish crimes that have ever been committed have been committed in the name of religion, at the instigation of the greatest of all religious experts, the devil.

It was in the name of religion that Jesus of Nazareth was crucified, and crucified because He was adjudged guilty of blasphemy—His blasphemy being that He identified Himself with God, saying, "I and the Father are one."

Why should men so hate that doctrine? You have heard of Dr. J. Gresham Machen? He was a distinguished scholar whose books challenged the attention of the religious scholastic world. One of his notable contributions to recent, theological thought was his great book on the Virgin Birth. Dr. Machen was not a fanatic, he was not a crank: he was just an old-fashioned evangelical preacher and scholar who believed the truth of the Bible with all his heart. When he found that the denomination to which he belonged were sending missionaries to foreign lands to teach that which is subversive of the gospel, he, with others, formed another missionary society. What for? Merely to preach the truth that "God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That was all he did. And what was the answer of his denomination? They expelled him from their fellowship. They did with him exactly what men did with Christ—and would have crucified him, too, had they the power.

I have spoken over the air long enough, and often enough—and have been in this pulpit long enough—for people to understand our position. It is nothing more than that for which Peter stood on the day of Pentecost—and nothing less. That is our testimony. But this church, mother of all the churches in the denomination to which it belonged, because of that, because it absolutely refused to compromise where the gospel of God's grace was concerned, and where the authority of Holy Scripture was at issue—we, too, were expelled. But we are happy. I had ten thousand times rather be outside with Christ than inside without Him. They are honoured who are privileged to go to Him without the camp bearing His reproach.

The bitterest opposition to the progress of the gospel of the grace of God, the teaching of the Bible, does not come in our day from publicans and sinners: it comes from so-called Christian churches. Still the Deity of Christ, with all its implications, is unwelcome.

They crucified Jesus because *an acceptance of His authority would have utterly destroyed their religious system*. I reminded you a few weeks ago of how He came into the temple, which had been dedicated as a house of prayer, and with a whip of fine cords, drove from the temple those who had made His Father's house a house of merchandise.

I wonder what would happen if men could free themselves from preconceptions, free themselves of all their traditionalism, of that which is really churchianity rather than Christianity, with its ceremonialism and religious orders of one sort and another—if men could put them all aside, and in simple faith like little children open the inspired Word of God, and believe what is there revealed, and do what is there commanded? It would revolutionize the religious world—albeit, multitudes of religious officials would be out of a job. There could be no place in an unadulterated Christianity for many of

the authorities now exercised. It is because of that, that many people hate the simplicity of the gospel; and are as guilty of the crucifixion of Christ to-day as were those who participated by voice or deed in the murder of the Son of God.

These people especially registered their objection to *the prophetic word which had the promise of supernaturalism at its heart*. They misunderstood Him when He said, "Destroy this temple, and in three days I will raise it up." They supposed He spoke of the literal temple, and said, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But He predicted a greater miracle than they dreamed of.

I wonder why men inately oppose the supernatural, a power superior to their own? What the Man of Nazareth really predicted was that, though they should kill Him, He would rise again. When at last they understood the implication of His promise, they were filled with a still greater consternation; for they said to the apostles, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." We can none of us escape the blood of Christ. Either it comes to us in cleansing power or we shall be found guilty of complicity with those who accomplished His death.

"For envy they had delivered him up." Is it not strange that men should be envious of God, that men should be zealous of divine supremacy? Ah, that is what fills men with fear and dread,—

"Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods,
Aspiring to be gods, if angels fell,
Aspiring to be angels men rebel:
And who but wishes to invert the laws
Of order, sins against the Eternal Cause."

Men do not want God. They sought to remove Jesus from their path—they still do. That is man's natural attitude, until God by His grace teaches us the folly of it all.

Let me get at your consciences for a minute. You have said, "Mr. Preacher, I do not quite agree." Wait a minute. Have you not at some time, when alone, sometime when conscious of many defects and of much guilt, contemplated the possibility of there being no God? Have you not almost wished that there was no one to whom you were ultimately to be answerable, that in all the universe there was no reckoning against you, no one to command you, no one to compel you to give an account? Most of us would have to say, "It may have been a fleeting fancy, but I fear there has been a dark hour when I could almost have wished that that were true."

That was the philosophy of the crucifixion. "Blot Him out; Have done with Him, Remove Him from our path, that we may have our own way." Yes: sin is lawlessness.

II.

And yet Peter went farther, and declared that just AS SURELY AS MEN WERE EXCLUSIVELY RESPONSIBLE FOR THE CRUCIFIXION OF JESUS, GOD WAS EXCLUSIVELY AND SOVEREIGNLY RESPONSIBLE FOR HIS RESURRECTION AND EXALTATION: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What an unspeakable blessing it is to the whole universe—that somewhere there is One Who has power to overrule the evil machinations of men, and to bring the counsels of His

holy will to pass! In spite of it all, Jesus was exalted, and declared to be "both Lord and Christ".

The apostles declared that they were themselves witnesses of His resurrection, and then they proceeded to show that that tremendous fact had been prophetically described in the Word, anticipated there, and that Jesus Christ was the fulfilment of the very scriptures which His enemies professed to believe, and that God had exalted Him to His own right hand.

I point out to you *how opposite is the judgment of man to the judgment of God*. Said the high priest, the representative of religion, "What think ye?" And the people said, "He is guilty of death"—and they crucified Him. But what said the Lord, the God of all the earth? He exalted Him to His own right hand; and the One Whom man's hatred consigned to death, Divine Holiness and Power exalted to universal sovereignty. What a wide gulf there is between our opinions and the thought of God! It is no wonder He said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Verily "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." How else can we account for the fact that when He Who was "the express image of the Father's person", the effulgence of His glory, the very revelation of God Himself—that when men saw Him, they said, "He is guilty of death." Notwithstanding, God exalted Him to His own right hand.

It ought to make us always to be suspicious of unaided human judgment on any matter, when we see how far afield man's judgment strays when God leaves him alone.

Thus He was clothed with sovereign power Whom man had rejected. That must have been a striking fact to them. I remember seeing, a good many years ago, a cartoon following a federal election. Sometimes one wonders whether these elections are comedies or tragedies. I am often divided in my own sentiments: I do not know whether to laugh or to weep. There had been, on this occasion, a political leader who had boasted of what he was going to do, and who assumed that all the people were with him. But he was overwhelmingly defeated, and the cartoonist represented him a week or so afterward, leaving the parliament buildings at Ottawa. He had under his arm a mammoth letter "I"—dragging it out with him. He had thought he was everything, but discovered that, in public estimation, he was almost nothing.

They crucified Jesus. They voted against Him. They utterly repudiated Him. "Away with him", said they, "crucify him." But they are suddenly startled by the discovery that He is not in the grave, that the One Whom they repudiated is at the "right hand of God" in glory.

Oh that we could realize that the Crucified is crowned! Somewhere I have read of a missionary who preached among the savage tribes of Africa, the doctrine of the resurrection. He preached in the presence of the chief of a warlike tribe on one occasion, when he told of the resurrection of Jesus Christ, and of that resurrection as being the pledge of the resurrection of all men, to some, a resurrection unto life, and to others, a resurrection unto condemnation. The chief, whose hands had been dyed with blood, said, "Stop, missionary. Say that again. You do not mean to tell me that men who have died will live again?" "Yes, every one of them." "You

would not tell me that men who have died in battle will live again?" "Yes, they will all live again." "But", baring his brawny arm, he said, "this arm has slain its thousands. You do not mean to say that all the men I have killed will live again?" Yes; that is what I declare", said the missionary. "They must not—they shall not!" the chief exclaimed. Well might he fear the resurrection.

So also these blood-thirsty men had had Jesus of Nazareth at their mercy—so they thought when they cried, "Away with him; crucify him." They saw Him bow His head, and give up the ghost. They knew it was by their wicked hands He had been crucified and slain. Now to be told that He was not only raised from the dead but exalted to Heaven's high throne, must surely have filled them with consternation. It would fill us with alarm, too, unless grace should save us.

I speak to some this evening—perhaps not in this building; I hope none of you are guilty of the habit of taking the name of God in vain. The mayor of New York said something the other day about a certain man in Germany—and I am on the side of the Mayor of New York in that matter. Germany's ruler proved to be super-sensitive, and there have been diplomatic exchanges between the embassies at Washington and Berlin. But how did you speak of God last week? You took His name in vain. He is not in the grave, but at the right hand of power. You had better be careful what you say and do. No wonder that company of people were deeply stirred by learning that the One Whom they had crucified was now in glory, exalted to be "both Lord and Christ".

He is no less than that. *And by His exaltation, every word that He had ever uttered was vindicated, and the truth of it established.* In this place we are old-fashioned enough to believe in the Bible. We still believe it is the word of God, the inspired and infallible word of God from Genesis to Revelation. I have no doubt about it. With me, it is a profound conviction. I have no other message to declare, than the message of this Book.

Perhaps someone would bid me prove it. I do not know that I could. It has proved itself in my own experience. But I am looking forward to a day when the Author of the Book will vindicate the faith of everyone who has believed in Him, and in Him as revealed in the Word. Some old-fashioned folk are going to have a great time some day. Yes; the tables will be turned. "For ever, O Lord, thy word is settled in heaven." The One Who was the Word Incarnate, and Who was crucified, received the same treatment accorded the written Word—which also has been wounded in the house of its friends. But some day the faith of all will be vindicated, when the white horse and his Rider shall come down the skies.

If you are held somewhat in contempt to-day because of your faith, you can afford patiently to wait until God's day shall come. It was a different day when, in the power of the Holy Ghost, Peter proclaimed the exaltation of Christ, from that in which, full of fear, he ran away even from a servant girl who charged him with association with the Galilean.

When those men heard Peter's declaration, "they were pricked in their hearts." They did not say, "Peter that was a wonderful sermon." They did not compliment the preacher on his argument. They forgot all about the preacher—and the sermon. They were bowed beneath the authority of the truth which he had proclaimed, that the crucified Saviour was now living. They were "pricked in their hearts".

I wonder what that means? Were you ever "pricked" in your heart? It is one thing to yield a mental assent to the truth. You may say sometime, under the spell of some logician, "The man speaks the truth. My understanding is convinced—but I will not believe." Apart from religion altogether, that principal holds. One may yield intellectual assent to a proposition and mentally admit the truth, while his affection and will continue in opposition. But when the truth comes like a barbed arrow, and pierces the very heart of a man, so that he cannot escape it, he says before God, "That is the truth. What shall I do?" Nothing less than that was meant when our Lord promised, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." That threefold conviction was wrought in the hearts of that great multitude when, under the authority of the gospel of an exalted Christ, they were cut to the heart. They said, "We are all wrong. We were wrong in crucifying Him. We were wrong in rejecting Him. Our whole attitude towards Him has been wrong. What shall we do?"

Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In effect he said, "He is exalted, but you need not be afraid of Him. You crucified the Christ, but He is ready to forgive you." And He is to-night. "There is forgiveness with thee that thou mayest be feared." Blessed is the man who, seeing that he has had a part in the crucifixion of Christ, repents of it, and turns to our gracious God! We have all sinned. It was our sins that nailed Him to the cross; it was our sins that plaited the crown of thorns; it was our sins that drove the spear to His heart; it was we who crucified Him. You had a part in it; I had a part in it—we are all guilty of the rejection of Christ. If it be so that, by God's mercy, we have been pricked in our hearts, and made to see the error of our way, if we do but repent and turn to Him, we shall find there is no anger there.

"Would Jesus have the sinner die?
Why hangs He then on yonder tree?
What means that strange expiring cry?
Sinner, He prays for you and me.
Forgive them, Father, Oh forgive,
They know not that by Me they live."

God sovereignly overruled man's enmity, and "the blood of Jesus Christ, his Son, cleanseth us from all sin." No one of us is better than another. "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe", that "whosoever believeth in him should not perish, but have everlasting life." Let us so repent and believe, and then we shall come greatly to rejoice that He Whom we crucified is now made "both Lord and Christ". Hallelujah, what a Saviour!

Let us pray:

O Lord, this wonder of Thy grace surpasses our understanding — how Thou couldst make the wrath of men to praise Thee! How Thou couldst use even human hatred, in the sovereign outworking of Thy plan of redemption! Forgive us our sin; Oh forgive us our sin! Blot out our iniquity! Help us to receive the Lord Jesus for what He really is, both Saviour and Lord. We would submit to Thee. May the Spirit of God lead many to repentance this night, for Thy name's sake, Amen.

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 XIX.

In our last issue we brought our story up to February 13th, 1931. The sermon on the Christian attitude toward amusements closed with these words:

"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 might 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 sermon closed, a young man under the gallery rose and said, "I will do that, Pastor. I have resolved to put Christ first."

Then a good number of others rose spontaneously, indicating the same determination; and in a moment's pause, a deep voice was heard from the back of the church—the voice of one of the Deacons which, in the eleven years of my pastorate, as I recall, I had never heard in any meeting in prayer. This Deacon rose and said something to this effect: "I fear many of us will be misunderstood by this procedure. If I had not done everything which the Pastor has suggested this morning, I would not be a member of this church, to say nothing of being a Deacon. I think if the Pastor would put his question in another form, it would be advisable: he might ask all those who have already put Christ first, to stand."

I accepted the suggestion, with the result that a large number of others rose. I had set the number at one hundred and fifty; on consulting a newspaper report of the next morning, I find the reporter had set the number at one hundred. Which ever it was, it seemed to be a fairly good company.

I do not recall that anything unusual followed that morning service, during the day; but Monday morning, February 14th, a report of the service appeared in *The Globe*, under a fairly large heading, as follows:

MANY RENOUNCE WORLDLY JOYS

Dr. Shields Stirs Congregation With Attack on Pleasure Craze Hits Out at Theatre

"There are many church members who go oftener to the theatre than they do to the house of God, and who pay more for their pleasure than they do for their religion," said Rev. Dr. T. T. Shields in a sermon on, 'The Christian Attitude Toward Amusements', at Jarvis Street Baptist Church yesterday morning.

"He said there were a large number of Christian people who could see no impropriety in the dance, and church people were inclined to join in the mad rush for pleasure which was general throughout the world. This had resulted in a deadening of the churches and in a spiritual paralysis. 'Religion has become an insurance policy, necessary to have, but for which they hope to have no use for some time to come.'

Chaplinesque Services?

"If men will have pleasure, must the church provide facilities for dancing, for card-playing and for amusements?" asked Dr. Shields. He said it was not surprising that people who depended on Charlie Chaplin six days a week should

want him on Sundays also; and he thought that Billy Sunday was the logical outcome of the desire for the theatrical. The people were indulging in stimulants, and losing their taste for spiritual enjoyments.

"Referring to the theatre, Dr. Shields said in his judgment it was not, as a whole, an influence for good, but there might be plays which in themselves were not degrading. He said he would be ready to admit the theatre might, 'theoretically', be made a great educational force, but he had never seen it worked out in practice.

Force of Example

"He admitted that there was no moral evil in 'keeping time to music', and cards and dancing might be used without injury by some Christians, but the slight indulgence in these things by Christians might lead weaker brethren to become addicted to them.

"The text of the sermon was: 'But through thy knowledge shall the weak brother perish, for whom Christ died?' Dr. Shields in conclusion, applied this to his own church and congregation. He called upon them to take the higher ground of St. Paul, for the sake of the people who believed these pleasures to be wrong who would go the whole road to ruin by following the example of a stronger Christian.

Questions Church Officers

"Addressing his church officials, Dr. Shields said if there was any deacon who was unwilling to put anything away that was hindering the work of God he should 'instantly resign and get out of God's way'.

"Dr. Shields then asked all those who were ready to 'put Christ first' to stand up. About twenty persons rose to their feet. The preacher then urged the need of showing an example, and asked those who did not believe in that method of advertising their decision to stand up for the sake of the weaker brother. Eventually about one hundred persons stood up."

It was not often I turned to the social columns of *The Globe*, but for some strange reason my eye fell upon a column headed, "What Women Are Doing", which contained a report which began with the words:

"The Toronto Dancing Club had another enjoyable dinner-dance at the King Edward on Saturday evening, among those present being"—

My eye ran down the list until I observed the names of a Deacon of Jarvis Street Church and his wife. Of course I had known nothing of the Toronto Dancing Club, nor had I the remotest idea that this particular Deacon—or, for that matter, any Deacon—was given to dancing, or to any of the worldly amusements I had named the Sunday before. But that I might make no exception, and make my appeal applicable to every member of the church, I began with myself, went on to the Deacons, Sunday School teachers, and church members in general—never supposing that what I said would have any particular application to a single member of Jarvis Street Church.

Indeed, another Deacon had said to me, referring to the sermon, "That address would have been appropriate enough for the congregation of such a church, or such a church"—naming two other prominent Baptist churches in the city—"but I am sure that our dear people in Jarvis Street did not need it."

Among those who rose in response to the invitation was the wife of one of the Deacons, while the Deacon sat still! She later said to him, "Why did you not rise, too?" To which he replied, "How could I when I had

tickets for tomorrow night at the theatre in my pocket at the time?" I repeat, of these things I had no knowledge. That particular sermon, I think, illustrated the principle that the preacher has but to expound the Word of God, and it will ever prove, by the blessing of the Spirit, "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No Pinkerton detective agency, nor Scotland Yard itself, can equal the discovering power of the Word of God.

Monday passed, and on Tuesday I received the following letter:

Monday, February 14th, 1921

"Last spring I was honoured by Jarvis St. Church electing me a Deacon, which position I accepted against my own personal wish in the matter. Yesterday the Pastor asked for the resignation of every Deacon who did certain things which he considered should not be done, and I hereby tender my resignation, to take effect immediately. I also beg to be relieved from acting as usher.

"It is needless to say how cognizant I am of my shortcomings, or how keenly I have always felt my unworthiness to hold the office of Deacon, but for a great many years I have endeavoured to follow my Lord, and although I may not always interpret His wishes correctly, nor always give the prayerful thought to His commands that I should, still I reserve to myself the prerogative to endeavour to follow Him as I think He wishes me to.

"With continued assurance of my great affection for and interest in dear old Jarvis St. and its members, I remain,

Yours sincerely,

(Signed)....."

I ought here to say that the gentleman in question was one of our younger men. I say, gentleman, because that is exactly what he was. I had thought of him always as being one of the finest men we had in the whole church. I very early learned that a Pastor must have no favourites in a congregation—or, at least, that he must show no favouritism. I think I have always observed that rule. But privately, one cannot help feeling more drawn to some than others, and if I had a favourite in Jarvis Street, it was the young Deacon in question. I loved him intensely, and looked upon him as one who was going to prove a stalwart in the faith.

The discovery of his name "among those present" at the after-dinner dance of the Saturday evening before at the King Edward Hotel was a real shock. I had no doubt then—I have no doubt now—that this particular Deacon belonged to the class which I described in my sermon as the type of man who would have no association whatever with anything that was manifestly wrong. I was disappointed in the discovery that he was unwilling to take the higher ground which I had advocated in the sermon.

I think I may safely assume that those who read the sermon last week on, "The Christian Attitude Toward Amusements," would admit that it was a very moderate position I took. Certainly there was nothing extreme about it. The letter I received from this young Deacon showed that his conscience was tender on the subject. I saw at once that the resignation of this Deacon would force the consideration of the whole question by the Deacons' Board; and I quote now from the minutes of the Deacons' meeting held February 22nd, a week later. In the minutes of that meeting the text of the resignation is found, which I have quoted above, and there follows this note:

"This letter was read by the Secretary, and the Pastor reported having a long conversation with Mr. _____ on

the subject. After a lengthy discussion of the question of amusements, it was considered best to appoint a committee to interview Mr. _____."

A committee was appointed, and requested to report at the regular monthly meeting in March.

A further minute occurs to this effect:

"The Pastor reminded the Deacons of the prayer-meeting to be held on Saturday evening. He asked prayer especially for himself and for the committee appointed to visit Mr. _____; and expressed his own very warm appreciation of Mr. _____. The Pastor stated that a new situation had emerged in the discussion this evening, and asked the Deacons to pray that the Lord should lead us. He then closed the meeting with prayer."

The next reference to the matter occurs in the minutes of the Deacons' meeting of March 22nd, in which the following minute is found:

"Deacon _____ reported for himself and Deacon _____ that they had interviewed Mr. _____ with reference to his resignation, but could report only that Mr. _____ still felt that, for both church and himself, it would be better for the resignation to be accepted. After some discussion of the situation, it seemed that the only course open to the Deacons was to pass the resignation on to the Church, but it was felt that this should not be done at the monthly business-meeting of the church on the following evening when the Pastor would still be absent in Chicago. On Deacon _____'s motion, seconded by Deacon _____, it was agreed that the regular monthly business-meeting should be postponed one week and that, at this postponed meeting on March 30th, Mr. _____'s resignation should be passed on to the church without comment from the Deacons, simply the letter itself to be read to the church."

In the minutes of the meeting of March 30th, a further minute on the subject is found in the following terms:

"It was moved by Deacon _____, and seconded by Deacon _____, that the bringing of Mr. _____'s resignation as Deacon and usher before the church be deferred until the annual meeting."

These minutes are sufficient to show that the sermon on amusements had not only discovered the Deacon who had been actually at the dance, but it had revealed the attitude of several other Deacons to such matters. Surely any spiritually-minded person, who knows anything about the New Testament, and of the standards of life which the New Testament sets up, will recognize that believers are called to a life of separation from the world; and one might have supposed that when such a fact as named in this week's story was brought to light, and a resignation was submitted, only one course would ever have been contemplated. It might reasonably have been expected that the resignation would be immediately accepted. The appointment of Deacons to interview the resigning Deacon, and the reluctance of the Deacons to reach any conclusion on the matter, their decision to pass it on to the church, and their later decision to pass it on to the Annual Meeting, surely indicated that the Deacons, acting in this way, deliberately planned to make this resignation an issue in the Annual Meeting.

The minutes of the Deacons do not, of course, record all the discussions which took place on the subject. I distinctly remember, however, that the Deacon who had risen that Sunday morning, saying that if he had not already done all the Pastor had suggested, he would not even be a member of the church, very early displayed a spirit that was decidedly inhospitable to the standards set up in the sermon at issue. Among other things he said that the Apostle Paul was in error in insisting that believers should refrain from doing things that were not intrinsically wrong. What he ought to have done was to have addressed himself to the enlightenment of the people who supposed that meat offered to idols had been injuriously affected thereby. To that I replied, 'Well, Mr. So-

and-So, if you are ready to make an issue of the teaching of the Apostle Paul in this matter, I am prepared to accept your challenge. To me, the New Testament is divinely inspired, and supremely authoritative; and the word of the Apostle Paul in this instance is, to me, the very word of God." I added, "If you are prepared to question the authority of the New Testament, I have no further argument with you." At this, he suddenly showed great anger and said, "Do not accuse me of that." But I said, "You have just now plainly expressed the view that the Apostle Paul was mistaken, that his teaching was erroneous, that there was a better way. If that does not impugn the inspiration and authority of Scripture, what could?"

Anyone having had experience of church life will recognize that the unaccepted resignation of the Deacon who resigned on account of the amusement sermon was bound to produce irritation; and, like a splinter in the hand, was in danger of becoming a festering sore. But when this Deacon saw that he was supported by a majority of the Deacons, he at length withdrew his resignation, evidently having made up his mind to fight. The conclusion was inevitable, that his love of the dance was stronger than his desire for the peace and spiritual progress of the church.

During all this time, the man whom I have before described as a shirker of duty during the Great War, and whose only pronounced capacity was for unscrupulous manipulation and deception, was constantly busy. He was often seen in those days in company with DR. JULIAN, the Baptist apostate who was chiefly responsible for the doctrinal corruption of McMaster University.

Without mentioning names, from which course, so far as possible, I desire to refrain, it would not be possible to set out in detail the relation of McMaster University to the disturbed condition of Jarvis Street Church life. The connection of one of the Deacons with a dancing party was only an incident; and, serious as it was, had there been no contributory causes to the state of unrest, could easily have been dealt with. Sometimes when a patient is ill, and the physician is asked as to the prospects of recovery, he will say, "Most favourable, providing no complications set in." A Baptist Church Deacon at a public dance was beyond doubt a symptom of serious illness, but had there been no complications, the patient might have made a rapid and complete recovery—but undoubtedly the McMaster influence provided the complications.

In the month of April it came to my knowledge that a company of young men, about fifteen in number, including the Deacon of the dance, had formed themselves into a committee, and, by resolution, authorized certain of their number to wait upon some of the Deacons, requesting them to convene the Deacons' Board with a view to obtaining the Pastor's resignation. Probably some of the fifteen identified themselves with the movement only under pressure, but DR. JULIAN'S tool was one of the leading conspirators.

Here we face a problem in psychology not easily solved. Pastors of all sorts of churches, big and little, will read what I now write, with understanding. How difficult it is to induce the majority of church members to manifest any real zeal in the Lord's work! There are always some who do, always a few who are faithful in witnessing for Christ, who can be counted on to attend all services, including the prayer-meeting, to be diligent in Sunday School work, and regular in their support of

the funds of the church. But the many are slow to accept responsibility. Some of them are ready enough to accept appointment to official position, but of those who accept it becomes evident of some that it is the honour of the position, rather than the opportunity of service, that has attracted them. But when mischief is in the wind, when the devil has a job to do, he may always be sure of a crowd of volunteers.

If these fifteen young men had ever manifested a hundredth part of the zeal they now displayed, in seeking to promote the spiritual interests of the church, they might easily have become a centre of a great spiritual revival. But they were destitute of spiritual interest. In the sense of the opening verses of the third chapter of First Corinthians, they were essentially carnal. Some of them, I doubt not, had really been born again; but the reality of the conversion of others of them, I am compelled, by their conduct, to question.

These men were not thrust into a position of leadership: they appointed themselves. While, as I have said, a few of them may have been led by those more aggressive, yet they were under no compulsion. Having formed themselves into a group, they issued a statement to the press, to which all their names were appended. If now I publish the names, it is because they published them in April, 1921. The names of the fifteen follow: S. E. Clark, F. G. Dyke, Q. B. Henderson, J. B. Lawrason, F. G. Lawson, J. B. McArthur, M. Macdonald, F. W. Merrill, Grant Ryrie, Ross Ryrie, Arthur Scott, Frank Scott, R. S. Stockwell, W. R. Smith and H. R. Wellington.

More than half of these, during the preceding eleven years of my ministry, had never once attended prayer meeting. Two or three of them were fairly regular in attendance, and one or two others may have come occasionally. But these were the men who organized themselves to promote the welfare of "dear old Jarvis Street". If any of them have distinguished themselves in any form of Christian service since that time news of it has not reached me.

Next week I shall relate the preparations for the first great meeting of April 29th, 1921; and tell the story of the meeting itself.

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BRITISH REARMAMENT AND WORLD CONFIDENCE

No individual, or company of men, would be inclined to invest money in a town or city providing no protection against fire or theft, and no assurance of orderliness of life. Racketeering must add enormously to the cost of living in the United States; and there are ugly rumours that this may apply, in some measure, to some parts of Canada.

But the whole world has been suffering from a want of confidence. One wonders sometimes whether the "depression", which seems to be lifting a little, at least in some places, was not more mental than physical. Nations have been suspicious of each other, and people everywhere have been trembling under a vague and undefinable fear. There has been no lack of money, but in one form or another it has been locked up. Literally, the world's wealth has been "frozen", as when rivers and waterfalls are chilled into stillness and silence.

The United States practically withdrew herself from world-affairs, after the War and tried desperately to live to herself. Japan ran out from the League of Nations, like a naughty boy running from home, bound for a melon-patch, or a neighbour's orchard. For two or three years Germany and Italy have spent money lavishly on weapons of war. They have been preparing for war, and talking war—and, Italy at least, prosecuting war. Russia has been doing largely the same. In a somewhat different way, she has been mobilizing all her resources—she says for protection; Germany would say for wanton aggression.

But all these activities on the part of these nations have but made men more fearful than ever. Britain did her best with the League of Nations, and went as far as talk could go to keep the peace. But the League of Nations inspired no one with confidence. At last, in sheer desperation, Britain announced her determination to rearm, and immediately set to work to rebuild her defenses. That programme involved—and still involves—the expenditure of vast sums of money. But not more than has been spent, in the aggregate, by other nations: Russia, Germany, Japan, France, Czechoslovakia, Poland, and lesser powers.

But as soon as John Bull gets out his policeman's uniform, buttons on his belt, and puts his weapons in his pocket, there seems to be a change of temper throughout the world. No one is afraid that Britain will ever initiate an aggressive war. All the world knows that her armaments are but a policeman's baton, and not a burglar's kit of tools. Therefore it seems that all the world is breathing a little more freely, and confidence seems to be gradually returning, since John Bull ceased theorizing and has gone on his beat again.

We have not had to wait until now to preach this doctrine. We have believed from the beginning what the Bishop of London has been recently saying, namely, that pacificism is the worst enemy of the world's peace. All right-thinking people hate war. Christian people must hate every kind of evil. But that does not mean that righteousness must not be prepared to defend itself. Men in England and elsewhere, who for some years have been preaching the doctrine of peace at any price, have done more to contribute to the world's woes than any other single class of people. The pacifists, of course, mean well, and their sentiments are most creditable to all but their intellect.

We hail Britain's rearmament programme as the surest of all guarantees of the world's peace. We rejoice every time we hear of the United States making herself ready for any eventuality. Anglo-Saxondom hates war, and will never engage in a war of conquest anywhere. No formal agreement between Britain and the United States is necessary, and therefore no such agreement is even desirable. In the end, right-minded people will always do more on the principle of grace than by the principle of law. We are sure that the armed forces of Britain and the United States will never be arrayed against each other, but will always be found standing together in defense of the world's liberties, and in the preservation of its peace. Therefore, the stronger these two great powers become—on land, on sea, and in the air—the less likelihood there will be of War.

It is regrettable that such vast sums of money should have to be spent on the defensive forces of great nations; but as long as there are outlaw nations like Germany and Italy, and perhaps we might include Russia, and as long as there are gangsters like Franco and his fellow-conspirators in Spain, nations who love peace and freedom must be prepared to defend themselves against such outlaws. The worst that the Mayor of New York and his fellow-denunciators could possibly say of Hitler, or of Mussolini, would be mild in comparison with what they deserve.

There have been British critics of France, but we confess we have had the fullest sympathy with France throughout. How anyone could prefer the friendship of Germany to that of France, we are unable to understand. The peace of the world is chiefly in the keeping of France, the United States, and, without offence we would say, above all, the British Empire. With these three stalwart policemen on their beats, alert and well armed, the gangsters of the world will be compelled to behave themselves. We believe nothing will contribute so effectively to the complete dissipation of the depression like the restoration to full standard of Britain's defensive power.

ABOUT CHURCH USHERS

Of all the difficulties which inhere in the orderly conduct of public worship, there is perhaps none greater than that with which church ushers have to do. Of course there are ushers who ought never to be in the positions they occupy. Some who have little attractive or commanding power, and some of them, we have sometimes thought, did not display the best judgment. We have seen ushers who apparently thought it was a virtue to begin filling a church from the back, by packing every seat to more than its comfortable capacity, instead of getting all the people who can, by any means, be persuaded to go there, to occupy the front seats first. For every reason, this ought always to be done, so that late-comers, if there is accommodation for them anywhere, may find seats in the rear where their being seated will not disturb the whole congregation.

But for every incompetent usher, there are hundreds of inconsiderate people who seem to forget every principle of consideration and courtesy the moment they cross the threshold of a church. They are determined to sit just where they want to. From the platform we have watched them by the thousand, in course of time,

(Continued on page 11)

NEWS OF UNION CHURCHES

AN APPEAL FROM THE NORTH

Those who have followed the accounts of the establishment of new causes in the Northern part of Ontario during the last year will have realized that these advances mark a new epoch in the work of our Union. A year ago at this time in all that vast area of the North, the Union had only one church, at Timmins. Since that time four additional causes have been begun and upon them the blessing of the Lord has manifestly rested. This affords great cause for rejoicing on the part of those who are concerned for the preaching of the Gospel, and great encouragement to continue the task thus begun in a country rich in natural resources but poor in spiritual knowledge, where, indeed, it may truly be said that Christ is not named. We publish the following letter from Pastor Robert Brackstone at Kapuskasing in order that our readers may rejoice with those that do rejoice; hoping, at the same time, that his appeal may not fall on deaf ears. The letter is given in some detail that our people in well-established churches with good buildings may realize some of the many problems that confront a pioneer work. Mr. Brackstone writes:

"Our first major problem has been the securing of a suitable hall which we could afford. Until recently we have been using a hall costing five dollars for each service. Such a price made it almost impossible to hold a morning Bible School or a morning service. I enquired of the town clerk about the Town Hall and he informed me that the jail was underneath and that the prisoners would disturb the services. On hearing that I turned to what had seemed to be the last possible place in town and fared somewhat better. I was able to secure this hall for twenty-five dollars a month which entitles us to a morning Bible School at ten o'clock, morning service at eleven, evening service at seven-thirty, Young People's service, Thursday evening, followed by a meeting for prayer and Bible study. But we still have another problem: Before our renting of the Hall the Paper Union had rented it for every second and fourth Sunday evening of the month. Thus, on those Sundays we have an afternoon service instead of an evening service, but we are hoping to make better arrangements before May.

"We have begun a Bible School that averaged thirty scholars the first two Sundays and increased to 37 last Sunday. On February 28 we had a remarkable conversion. A young married woman, whose husband was saved while Pastor Harold Slade was here, tearfully prayed to God for forgiveness and salvation. She has been living for God since that day.

"We have also started a hymn book fund—forty hymn books are required and the people have given liberally to this fund. In addition we need twenty Bibles suitable for children."

It is possible that some of our older churches may have a number of hymn books that are not now in use. If such is the case they might well be put to work at Kapuskasing. The Union office would be delighted to hear from some individual, or from a class who would undertake to provide the Bibles for the children in Kapuskasing.

—W.

BELLEVILLE—Pastor J. Scott—The church family of the Belleville Regular Baptists met together on Friday evening, March 12th, for their annual supper and business meeting. As the reports of the various departments of the church were presented, we were confident that the Lord had blessed us, and, in a measure, had worked through us to bring blessing to others. During the past year a number made profession of faith in the Lord Jesus; three from Belleville and one from Sidney were baptized; three were received into the membership of the church by baptism, and one on experience.

The financial report showed a total income from all sources of \$1,448.13, which represents a considerable increase over the previous year. A building fund was started, and we have on hand \$270.40 towards this project.

In order to be faithful to the truth, we must confess that the spiritual life of our church during the immediate past was not all that might be desired, but we praise God that at this meeting we had a time of heart searching, of confession, of misunderstandings being made right. This was followed by a prayer meeting which lasted until well past

the midnight hour. The meeting closed with the singing of the doxology. We are persuaded that the Spirit of the Lord is about to lead us into a larger experience of His grace, and to make our testimony more fruitful. Will you not remember to pray for us, both pastor and people? We thank the many who have done so, and covet the continuance of your intercession on our behalf. Pray that the Lord will send us a mighty revival. Pray that the Lord will provide us with a permanent church home.

COURTRIGHT AND WILKESPORT—Messrs. Watt and MacBain—It was with mingled feelings that we bade farewell to our beloved pastor of this field (Mr. J. H. Watt) and saw him start his journey for the frozen North. Partings are usually sad affairs and entail a great deal of sorrow on the part of all concerned. However, in this case, although his absence will be a decided loss for a time, we are glad that he is able to carry the good news of the gospel into that land and be used of the Lord in the beginning of a real evangelical testimony there.

For those who are not acquainted with the circumstances, we may say that Mr. Watt's absence is only temporary; a matter of two months or so. In that time he will be preaching in the northland about six or seven hundred miles north of Toronto at a place called Val d'Or, Quebec. This is an entirely newly populated country where thousands of people are living, and with scarcely any evangelical testimony. We solicit the prayers of all our readers on behalf of this new enterprise, that the Lord may do great things, winning many souls for Himself.

The special meetings which have just been concluded at Wilkesport after two weeks of rich blessing saw a number of souls who confessed Christ as their Saviour for the first time and all the believers refreshed in spirit. We were fortunate indeed in having Rev. F. R. Wellington as our special speaker for these meetings. One could not help enjoying the special music which was supplied by Mr. Wellington on his various instruments, and also the vocal selections in the form of solos, duets, and trios. We are truly grateful to God for the stimulus these meetings provided, and we believe that we can look forward to even greater things in the future as a result of the soul-stirring messages we received.

DALESVILLE AND BROWNSBURG—Rev. Chas. Hardie—These churches are enjoying much blessing. The services on Sunday are well attended, also the prayer meetings on Tuesday and Wednesday evenings. The Women's Missionary Auxiliary, held on the last Wednesday in every month, is most encouraging also. A Mission Band, held every Saturday afternoon at Dalesville and Brownsburg, is bringing in new scholars to the Sunday-school. We are hoping to have evangelistic services early in May, and we ask your prayers.

LONDON, BRISCOE ST.—Rev. R. D. Guthrie—Sunday, February 28th, the membership and adherents of the church enjoyed the rare privilege and high honour in having for the two preaching services the eminent theologian, preacher, and teacher of God's Word, Rev. E. E. Shields. On Tuesday evening, March 2nd, Mr. Shields gave his lecture in the church auditorium on "Red Russia: Paradise or Perdition." This first-hand information of known facts and vital statistics was listened to with rapt attention and great appreciation. Good congregations attended all meetings, and we thank God for sending this outstanding preacher to us.

MEDINA—Rev. M. Henry—Two weeks of special services came to a close on March 7th. We would like to have been able to report greater things, but we rejoice that it was not a failure. The blessings are due to the persistent prayers of believers here and elsewhere on our behalf. During the special services 86 homes were visited, 13 professed conversion, 9 applied for baptism, and one was accepted into the fellowship of the church by experience on Sunday, March the 7th. Continue to pray for us.

WESTBORO—Rev. L. Hisey—February 14th was a day of blessing with us. At the evening service we had the joy of baptizing six believers on profession of their faith. The service was made known and a large congregation assembled to witness the testimony of these believers in baptism. At this service the pastor preached an evangelistic message on the conversion of Manasseh, II. Chron. 33:10-13, which seemed to bring conviction to many hearts. Pray for us

that the many unsaved who attend our services may come to know the Saviour.

Our Children's meetings and Bible School are a source of real joy as we see the work progressing among the young.

WINDSOR, CALVARY—Rev. W. Wellington—We have just completed a two weeks' campaign with Rev. and Mrs. E. C. Wood of Chatham, whose ministry in preaching and singing was much enjoyed, and proved of rich blessing to the members of the church. In our Sunday-school several children professed faith in Christ, including one young lad of about fourteen years of age.

MAPLE HILL—Rev. J. Armstrong—"Our work has been going along about the same as usual," writes Mr. Armstrong. "During the winter we have service in the morning at Baldwin; in the afternoon at Maple Hill, and in the evening at Mt. Albert. Sunday-school is held for an hour before each of the regular services, even at Mt. Albert where we have Sunday-school at seven in the evening.

At Maple Hill we have just begun again our Young People's work. There seems to have been a great deal more interest created, and our attendance has been running around thirty-five. At Mount Albert we have commenced a Children's Sunshine Hour. We have been getting around thirty boys and girls all under fifteen. Some of these have never been associated with our Sunday-school, and it has reacted splendidly there for our younger classes have almost been crowded out. Last Sunday evening the children sang for us at the regular Gospel Service. They formed a choir of about thirty-five voices. Of late we have witnessed no professions of faith in Christ. This deeply concerns us, for we feel that God has chosen us that we should bring forth fruit."

BETHANY, WINNIPEG—Rev. Byron Welch—The Bethany Regular Baptist Church in Winnipeg faithfully supports our Union Missionary work, and the Pastor, Rev. Byron Welch, is a graduate of Toronto Baptist Seminary. We are always glad to hear of their work, and we publish below extracts from the Pastor's Annual Report.

"As you are well aware, this is a pioneer work. We have no building of our own, and the hall we rent on the Lord's Day is available to us for that day only. Lack of a plant is always a great handicap. Without it even a fairly large congregation must lose prestige in the eyes of the world, and a small congregation fails in the majority of cases easily to win numbers to their support.

"We began the year 1936 with fourteen members on the roll, including the Pastor and his wife. Of this number two were resident in Toronto for the major part of the year. Our average attendance for the morning service was 19, and for the evening 25, while the Sunday-school averaged 22.

"The finances of the congregation were good. There was an increase of nearly one hundred dollars over the previous year, and of nearly four hundred over the same period four years ago. The total amount received was \$944.00. Of this sum \$50.00 was collected for the Liberian Mission. We closed the year with a small surplus and with no bills outstanding.

"The regular work of the congregation included two week-night prayer meetings; two prayer meetings on the Lord's Day before the morning and evening services; the monthly observance of the Ordinance of the Lord's Supper; the Sunday-school session each Lord's Day, and regular visitation of the sick, etc. The special work of the congregation for the year included the distribution (all in our own district) of over two thousand gospel tracts, one thousand specially printed Bethany circulars; and one thousand gospel monthly papers localized for our use. The immediate district was canvassed during the summer when an invitation was extended to upward of seven hundred families to attend our services or send their children to our Sunday-school. In the Fall a special week of prayer meetings was held and was well supported by members and friends.

"The definitely known spiritual results obtained have not been spectacular. Four adults have made a profession of faith in the Lord Jesus. Three of these have been faithful in their attendance of the evening services and have openly professed faith in Christ before their relatives and friends." The prayers of our readers are requested for this faithful testimony in a very needy district.

WITNESS AND RADIO LETTERS

Scottsville, Ky., Feb. 28, 1937.

"Dear Dr. Shields:

"I am sure that you don't know the good that you are doing in preaching over the air, as well as in your church, it is not often that we hear men that are not afraid to take a stand against sin as you do. I was taking in your sermon to-night when you were cut off, so I am writing you for a copy of this sermon and any others that you may see fit to send me.

"I love to hear men preach that love the truth and are not afraid to preach it to the world, so I am sending you one dollar to help keep you on the air. I am a poor old Baptist preacher having given about 33 years to the preaching of the gospel in rural districts, so I have not received much for my work in the way of money, but it is a great joy to me to know that the Lord has blessed my labours and many souls have been saved and I expect to meet them some day in a better world than this, and from the way you preach I believe that I will meet you there.

I am yours in Christ.

(Signed) _____"

"Gloversville, N.Y., Feb. 28, 1937.

"Dear Dr. Shields:

"We thank God for the sermon we have just heard in part. Praise Him there are still some Christians and preachers with courage to uncover and expose the evils of our day, and to make known the sinfulness of sin. May the grace of God rest upon you and keep you from the attacks of the evil one. May the souls of many who follow the life as it is lived in those hotels be gloriously saved. God bless you.

Sincerely,

(Signed) _____"

St. Catharines, Mar. 1, 1937.

"Dear Dr. Shields:

"On account of illness in our home mother was detained from going to the church service last night. She tuned in and listened to the service from Jarvis St. Baptist Church, Toronto, and enjoyed it so much she has been talking about it all day. She is anxious for us to get the message, too, so will you please be kind enough to forward us a copy of the sermon, the latter part of which was not heard on the air.

"Thanking you and praying that God will continue to use you in the salvation of precious souls for whom our Redeemer died.

Yours faithfully,

(Signed) _____"

Fries, Va., Mar. 1, 1937.

"Dear Dr. Shields:

"Your message Sunday night, Feb. 28th, greatly encouraged me. As I did not hear all of it, will you please send me a copy of it? I thank God we still have a few men who have some convictions and the courage to stand for them.

"Enclosed is a small contribution for the radio expense.

"May God bless you in your stand for righteousness, and I know He will.

Sincerely yours,

(Signed) _____"

Pickwick, Texas, March 2nd, 1937.

"Dear Dr. Shields:

"Find enclosed cheque of \$10.00 for your 'three needy children'—I shall call them sons. I know your eldest son very well indeed. He comes into my home every week with great spiritual blessing. Really his pages are written in gold, and I feel sure THE GOSPEL WITNESS will stand all the storms of the ages.

"Through this eldest son of yours I have learned something of the two younger sons, and am confident they are as worthy as their brother. You can give my tenth—it is the Lord's—to the one that is most in need.

"I cannot say too much in praise of your eldest son. He could go into the king's palace, or into the widow's cottage, and fill both with the very joys of heaven. He does more. He touches every phase of life between the two, to lift up and make better. I thank my Heavenly Father every day that we still have preachers that have not bowed the knee

to Baal. May God richly bless your work, and enable you to continue—increasingly.

(Signed)

Aurora, Iowa, March 14, 1937.

“Dear Dr. Shields:

“Enclosed please find six (\$6.00) dollars for THE GOSPEL WITNESS Fund. This was a special offering from the Fundamental Baptist Church.

“We don’t know what we would do without your paper. We use it every Sunday for the Sunday school lesson and read the sermon in our church service. May the Lord bless you richly in your work.

“We are also sending two dollars additional for renewal of THE GOSPEL WITNESS.

Yours in His Service.

(Signed)

Galt, March 9th, 1937.

“Dear Dr. Shields:

“Your annual letter to ‘THE GOSPEL WITNESS Family’ received, and contents noted. Enclosed please find my offering of \$5.00, also \$5.00 towards Radio Fund.

“Words fail to tell you how pleased I was when you commenced broadcasting again, as I am now a shut-in with a very ill brother, with a nurse in attendance since November 1st, which I find rather expensive. But I thank God for good health, also the privilege of reading and listening to the old-fashioned Gospel as preached by you. My prayer is that God may continue to bless you with health and strength and many, many souls for your hire.

Very sincerely,

(Signed)

ABOUT CHURCH USHERS

(Continued from page 8)

leave the usher at the first vacant seat. Why will ordinarily courteous and considerate people be so utterly intractable when they go to church?

This Editor is not easily disturbed. He prefers silence and decorum, but he can put up with a crying baby for a little while if he must. Almost the only thing that he ever sees in church that is really annoying is the absolute mulishness of so many church-members who will not co-operate with the ushers in their endeavour smoothly and evenly and quietly to seat a congregation. We believe that hundreds of people ought every Sunday, on returning from church, to go to their rooms, fall on their knees, and ask God to forgive them for behaving so stubbornly.

This is a bow drawn at a venture, but should these words strike home, will you not please, the next time you go to your church, make up your mind before you enter the door, that you will follow the usher to the seat to which he desires to lead you? And then, do not sit at the end of the pew if there is room farther in. Try to be hospitable. Try to behave as though you had really asked the Lord to send a great congregation, and were expecting Him to answer your prayer; and were prepared to show whoever might come to your pew how glad you are to have them sitting beside you. “Whatsoever you do, do all in the name of the Lord Jesus.”

SEMINARY CHAPEL

The Faculty and Student Body of Toronto Baptist Seminary meet together in chapel each school morning at 10:30 a.m. It is usual for the various instructors to take the service in turn, except on Fridays when students take it. But visiting missionaries and ministers are very welcome. This year we have been particularly fortunate in the “array” of speakers we have been privileged to have.

Early in the school year we had Rev. Jas. Boyd, of Dovercourt Rd. Baptist Church; and Rev. David Hackett, of Pape Ave. Baptist Church; also Rev. J. H. Barnes, of the nearby

St. Peter’s Anglican Church. Then among others, Evangelist D. Nygren and his singer, Mr. H. Bundy, who at the time were helping Rev. A. Thompson with special meetings in Mount Pleasant Rd. Baptist Church, gave us two enjoyable visits. Mr. F. H. Leech, formerly professor in Evangelical Theological College, Dallas, Texas, gave some fine words of exposition. Last week Mr. Jock Troup, of Tent Hall, Glasgow, who was in town for the Moody Celebrations, managed to come to us notwithstanding his many other meetings.

Of missionaries we had Miss Marie Barham, of the China Inland Mission, speak to us twice of her field in China, before her return there. In the Fall Miss Kathryn Judd, of the same mission, gave us a delightful talk on real preparation for missionary service; and not long ago she visited us again, this time as Mrs. Leslie Lyall; and Mr. Lyall, a Cambridge graduate, who is specializing in young people’s work in Shansi, gave us one of the most informing illustrated addresses we have ever heard. Dr. Ralph Hooper thrilled us with an account of hair-breadth escapes in the Abyssinian war. Mr. Frank Cook is one of our own students. His father, Rev. J. H. W. Cook, is a home director of the South America Evangelical Union. Recently we had from him another fine illustrated lecture, this one on missionary accomplishments in Brazil. Not least in interest was the visit of our own missionary, Rev. H. L. Davey, with pictures of our stations in Liberia.

And so we learn, and so we are inspired, and so we worship the Lord together.—W. G. B.

Whole Bible Course Lesson Leaf

REV. WILLIAM J. JONES, EDITOR

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THE BELIEVER’S SEPARATION

Lesson Text: John 17:13-17; II. Corinthians 6:14-18; I. John 2:15-17.

Golden Text: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—John 15:5.

I. Our Lord Himself specifically taught that believers should be separated from the world. The doctrine of separation is taught throughout the fifteenth chapter of John, in John 16:33, and 17:13-17. It is really strange that this truth should need emphasis, because it is self-evident: “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

Believers, by their faith, have identified themselves with Christ. In their baptism, in symbol, they have put the grave of the Lord Jesus between themselves and the old life; so that the true Christian should be able to say, as did Paul, “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.”

The word for church also means, “to be called out”. Hence the church should be an institution that is entirely separated from the world.

II. The teaching of the New Testament in general is to the same effect. I. Corinthians 6:19, 20; II. Corinthians 6:14-18 and 7:1. It is set out with special clearness in the passage in Second Corinthians. And again in I. John 2:15-17, we are shown that love of the world and love of the Father mutually exclude each other.

III. In apostolic times, all who were faithful to the gospel were separated from the world by their very faithfulness. Read through the Acts of the Apostles, and observe how the apostles—and all believers—by their profession of faith in Christ, put themselves in a realm apart from all others. It will be so with all who “follow the Lamb whithersoever he goeth”, in our day. Whether we will or no, if we put Christ first in all things, we shall have to go to Him without the camp, bearing His reproach. We are indeed enjoined to “be not conformed to this world”. The measure of our influence and power over the world will be the measure of our unlikeness to it. Only as we are separated from the world can we enjoy the “fulness of the blessing of the gospel of Christ”.

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