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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

GLORYING IN THE CROSS

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

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

(Stenographically Reported)

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"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."—Galatians 6:14.

Prayer before the Sermon

O Lord our God, we acknowledge this evening how great Thou art; how infinitely removed from us, the high and lofty One Who inhabitest eternity. And yet we rejoice that though we have no means by which to lift ourselves up to Thee, Thou hast been pleased, in the infinitude of Thy grace, to condescend to our low estate, to speak to us in a human voice, with human speech. Thou hast indeed wrapped Thine infinity with our humanity, and concealed Thy glory beneath the veil of human flesh, that we might look upon Him Who is the express image of the Father's person.

We thank Thee for His word to us: He that hath seen me hath seen the Father. This evening we worship Thee as we have seen Thee in the person of Christ; for many of us rejoice that Thou hast shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. We know Thee only as it has pleased Thine only begotten Son to declare Thee. We come, O Lord, as He has encouraged us to come, for we have heard Him say, Come unto me, all ye that labour and are heavy laden, and I will give you rest. We have all laboured, and we are all heavy laden; and we can find no rest unless—and until—we find it in Thee.

We thank Thee for the record of Thy Word, that this Man receiveth sinners, and eateth with them. We rejoice to believe that He is the same to-day, and that He delights to welcome to His presence those who come to Him in penitence and faith. A broken and a contrite heart, O God, Thou wilt not despise. Help us so to come to Thee this evening. We acknowledge that Thou art great, high and lifted up, and Thy train fills the temple. The seraphim, in the light of Thy dreadful holiness, cover their faces with their wings. We have no wings, but we have Jesus, and we would hide ourselves beneath the wings of the cherubim overshadowing the mercy-seat. There, where the blood is sprinkled, would we confess our sins, with the assurance that if we confess our sins, Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Bring us all, by the sweet constraints of Thy sovereign grace, into Thy banqueting-house, where Thy banner over us shall be love.

We pray for those who worship with us by radio, whom we see not. Some are very sick, racked with pain. Thou great Physician, soothe their pain, we pray Thee; and above

all, minister to them the things of God. May they be comforted with the assurance that One stands by, One Who loves them so much that He went to the cross and died in their room and stead. Some who hear us have come to the eveningtime. Their feet are all but touching the water of the river. It may be that some of them will exchange worlds to-night. Oh that they may know Christ, that so an abundant entrance may be ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There are prodigal sons and daughters listening, for whom prayers have long ascended, and which are now treasured before the throne in the golden vials full of incense which are the prayers of saints. Can it be, O Lord, that this shall be the night when those prayers shall be answered, and a boy shall come back to his mother's God, some daughter shall return to the God of her father? O Lord, look upon us: What needy people we are! How foolish we are, that we should ever try to live without Thee! We thank Thee that Thou hast spoken to us in the person of Thy Son, that the Holy Ghost is with us to take of the things of Christ and make them known unto us.

We pray for the effectual ministry of the Holy Spirit as the Word of God is proclaimed within these walls, and wherever the message of the hour may reach. May the word preached profit because it shall be mixed with faith by those who hear it. Let this be a night of grace to us all, and of glory to Thy great name.

So would we pray for all congregations, for all ministers of the gospel, for all witnesses, whether they witness privately or publicly, to the great truth that Jesus Christ came into the world to save sinners. Let the blessing of God be upon that testimony to-night wherever it is given, here, or in the uttermost parts of the earth. We ask it for the glory of that incomparable name, the name of Jesus Christ. Amen.

Those of you who have any familiarity with this epistle to the Galatians will recall that from the beginning to the end the Apostle Paul, as inspired by the Holy Ghost, argues the supremacy of divine grace. He tells us that the gospel is a gospel of grace; that salvation is by grace, and by grace alone; that a man is justified by faith with-

out the deeds of the law. His whole thesis is that no sort of meritorious ceremonialism has any affinity with the gospel of pure grace, but that it is alien to the very genius of it, and that men are saved by an act of God apart from all ceremonies or ordinances, and independently of all deeds of the law—that they are saved by grace—by God—alone.

The apostle's argument is directed against those who would offer to men a salvation that is an admixture of grace and works. There were some who would graft the ceremonialism of the law on to the gospel of free grace. At the end of the epistle he goes to the heart of the matter, and tells us why men are enamoured of the outward forms of the law. He says the reason is that they "desire to make a fair shew in the flesh", in order that they may not suffer persecution because of the cross. They would not abandon the cross, they would not set it wholly aside; but they would observe the ceremonialism of the law, and putting that in the foreground, relegate the cross to a secondary, a subordinate position—thus avoiding the persecution occasioned by a complete devotion to the cross, with all that it signifies.

That is not ancient history, for there are still many who do not wholly abandon the gospel: they dilute it. They do not wholly set it aside: they rather adulterate it. They mix with it a great deal that is essentially human, and encourage men to attempt on their own account, to make some contribution to the sum-total of merit requisite to the cancellation of their debt to the law. There are those who sing the hymns of Zion, who observe the ordinances enjoined by the New Testament; and in their songs of praise they mix much of the gospel. Some of them actually observe what they are pleased to call "holy week". I have never quite been able to understand the conception of God, that assumes that God requires some special devotion for one week of the year, and that He is content to be almost entirely ignored for the rest of the time.

That is an extraordinary view of God, as though He were an observer of times and of seasons. But many just now, because of the season, will observe "holy week". They will talk about the cross, and about the resurrection—but as soon as Good Friday and Easter have passed, they will preach an ethical gospel, a promise of salvation by human merit. They will bring something else to the fore, relegating the cross, with all its significance, with the absolute efficacy of its atoning blood, and all its flesh-crucifying implications, to the background; hoping that thus the offence of the cross, for them, will cease, and that by making a "fair shew in the flesh", with their robes and their candles, their ceremonialism and their recited prayers, and all their genuflections—they can trust and yet obscure the cross itself. It was in this connection Paul used our text, saying in effect, "You do not understand why they urge upon you the ceremonialism of the law. Have it if you will—but God forbid that I should glory (boast), save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Let us look a moment at this tremendous statement, this profound and comprehensive summary of the whole gospel of the grace of God. By glorying, Paul means boasting. As the strong man glories in his strength, as the rich man glories in his wealth, and the wise man glories, or boasts, in his wisdom, Paul declares he glories in the cross of the Lord Jesus Christ.

I.

THE TRUE BELIEVER HAS ONLY ONE JUSTIFIABLE GROUND OF BOASTING. "Where is boasting then", said Paul to the Romans, "it is excluded. By what law? of works? Nay: but by the law of faith." The man who is morally bankrupt, who has not a single virtue of which he may be proud, not a single work of merit to his account, who is nothing but a poor hell-deserving sinner, has no more to boast of than the convict in chains, on his way to the penitentiary. He has forfeited all right to boast of himself or of his own resources. Notwithstanding, the believer has something of which he may justifiably be proud. He has something of which he may constantly boast, in all company, under all circumstances, in all ages, in the presence of all races and conditions of men—indeed, before the very angels of God. He has one subject in which he may glory, of which he may be forever proud, the cross of the Lord Jesus Christ.

We are all boasters. But most of us boast of things of which we ought to be ashamed, and are proud of the things that ought to mortify us and bring us into the dust, not of humility only, but of abject humiliation. But we may forever boast in the Cross.

Why should we boast in the Cross? If you study, not only this epistle, but all the epistles of Paul, you will find that he never varies his testimony. His testimony is the testimony of the Spirit of truth, and the Spirit of truth never contradicts Himself. Truth, in the nature of the case, is never self-contradictory. Always Paul insists that a man is never saved partly by works, and partly by grace; but that being completely undone by sin, and emptied of all worthiness of his own; he is reduced to nothingness in the absolute—and that God comes to him, remakes him, blotting out all his sins, cancelling all his obligations, making him a new creature, giving him a place in the family of God, making him more than equal with the angels. A waif, a vagrant, one destined for the pit and utter destruction, is raised to royal estate, and made an heir of God, and a joint-heir with Jesus Christ—and all through the cross of Christ. Said Paul, "I am proud of that. I shall never cease to glory in the Cross."

I trust you will forgive me if I make this the theme, for a moment, of my own boasting. Paul said, on one occasion, that he was a fool in boasting, and insisted that the people drove him to it. He was bound to boast. So say I; so say we in this place—that unceasingly we boast in the cross of our Lord Jesus Christ. With all its significance, with all its implications, in all the breadth and depth and height of its meaning, we glory in the cross of Christ. We have nothing else of which to boast, nothing else of which to be proud; but everything of which before men and angels to be ashamed. We have only the fact that God, in infinite mercy, has sent His only begotten Son that we might live through Him:

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

The Cross is the theme of prophets and of apostles, the theme of Deity Incarnate, the song of all the angels through all the ages. As long as eternity shall last, the Cross, and only the Cross, can be the glory of men and women who have seen God in Christ:

"Thou dying Lamb, Thy precious blood
Shall never lose its power
'Til all the ransomed church of God
Be saved to sin no more.

"E'er since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be 'til I die.

"When this poor, lisping, stammering,
tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing Thy power to save."

We have nothing else in which to glory, of which to boast.

I would remind you that Paul's glorying in the Cross—and I pause specially to emphasize it—was *in the Cross exclusively*. He not only said, "I glory in the cross", but he implied that, to him, it would be a sin to glory in anything else: for he exclaimed, "God forbid that I should boast, save in the cross of our Lord Jesus Christ. I dare not put anything else to the fore. It must be the cross, and only the cross, in which I glory."

How much we need to emphasize the exclusiveness of the Cross in our day! How urgently necessary it is that we should stand against all subtle adulteration or dilution of the gospel! There must be no admixture of any other element with grace. It must be all of grace or all of works. It cannot be partly of each. Therefore "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

I fear sometimes we think that is appropriate for the beginning of the Christian life, but after we have walked some distance on our pilgrim way, and after we have achieved something in the name of the Lord, and have some works to our credit, as we think, we may then boast a little. Oh no! No believer has any right to boast at any time, in anything, but in the Cross. By the graciousness of God, He permits us to have a part in the execution of His programme; therefore, He has promised a reward to such as do His commandments. But such rewards are but the rewards of members of the family, and have nothing to do with our standing in the family. Salvation is never of works: it is always of grace—and will be of grace to the end of the chapter.

How I wish I could burn that into the hearts of God's people to-night, that whenever we testify for Him, when we offer prayer or praise in His name, the ground of our acceptance, and of the effectualness of our service, is always the cross of Christ. Let nothing else intrude. We sing it sometimes for the sinner's encouragement—

"Venture on Him, venture wholly,
Let no other trust intrude;
None but Jesus,
Can do helpless sinners good."

That is true. But when we pray, however long we have been on the way, we must still remember to "let no other trust intrude". Our confidence must ever be exclusively in the Cross.

A few Sunday mornings ago I spoke to you on the text, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that boasteth, let him boast in the Lord." The same apostle wrote that by divine inspiration. Wisdom to choose, justification for our standing before God, sanctification—the progress of grace in the soul, redemption—our ultimate glorification before the throne of God, are all in Christ. Why? "That, according as it is written, He that boasteth, let him boast in the Lord."

We have nothing else of which to boast. Let us who are Christians, who know something of the significance

of the Cross, *instead of being ashamed of it, boast of it*. Let us glory in it; not hide it—I almost used a word that I think ought to be sent on a long vacation, a word that came into use during the war, camouflage, which means disguised. I said to some friends to-night as we passed some rather elaborate electric signs, How wonderful they are; what real works of art! But I am not sure of their effectiveness as advertisements. I find myself so occupied with the wonder of them that I forget what is being advertised. They remind me of some sermons I have heard—so richly ornamented that the people who heard them forgot what they were all about; like a cross worn on the minister's watch-chain, a cross put over the church, or in the church, or a cross wrapped about with flowers. It was that, in principle, Paul had in mind when he said he preached the gospel "not with wisdom of words, lest the cross of Christ should be made of none effect." Oh no! Let us take the Cross for all it means, and bear the odium of it, the offence of it; and with it all, glory in it.

If you preach the doctrine of pure grace, salvation by grace alone with all that that implies, denying to men all ability to do anything that can be pleasing to God, apart from His help, you will not be welcome in many religious circles. You will find the Cross is still offensive to the natural man. Notwithstanding, inasmuch as we are saved thereby, and saved by the cross alone, let us resolve that, God helping us, we will glory only in the cross of our Lord Jesus Christ.

II.

Let me lead you a step farther. I would have you observe THE ATTITUDE OF SOUL SUCH HOLY BOASTING INDUCES IN THE BELIEVER. Those who glory in the cross, what of it? "Why", saith Paul, "that Cross has been an instrument of crucifixion. It has delivered me from bondage; from subservience to the world, and to all that is in the world. By that cross the world is crucified to me." What does he mean? What can he mean by such an extraordinary statement? Was it not a combination of world powers that crucified Christ? Might it not truthfully be said that he was crucified by the world? How, then, can it be said that the world was crucified unto him? What did he mean?

What does he mean by "the world"? Not this material, physical universe. He means the sum-total of human life, an organized system of human existence, the world, man in relation to other men. The Apostle John, by inspiration, sums it all up when he says, "All that is in the world." What is it? "The lust of the flesh, and the lust of the eyes, and the pride (boasting) of life."

All that is in the world is alien to God, and said John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." When we truly understand the significance of the Cross, we shall soon be at odds with the world. We shall soon discover that the world is an enemy of everyone who would seek to do the will of God. This vile world is not "a friend to grace, to help us on to God."

But in what sense is the world crucified by the cross of Christ? Can you answer that question? It may perhaps seem a little abstruse, a little obscure, in the beginning; but an examination of Scripture will disclose the heart of it.

When our Lord was approaching the cross, He said to His disciples, "Now is the judgment of this world: now shall the prince of this world be cast out." Once the god

of this world, Satan; arrogated to himself the very prerogatives of God, and dared to offer to the Son of God "all the kingdoms of the world, and the glory of them", if He would but fall down and worship him. But said the Lord Jesus, "Thou shalt worship the Lord thy God, and him only shalt thou serve—Thou art a usurper; thou art offering that which it is not thine to give." "Now is the judgment of this world: now shall the prince of this world be cast out."

Another scripture says that at the cross our Lord "spoiled principalities and powers, and made a shew of them openly, triumphing over them in it." And again, "The whole world lieth in the wicked one." Satan is described as "the god of this world". He is the usurper. He has taken possession of God's property, and dares to say, "It is mine." But the time of his eviction draweth nigh. The sentence upon his wickedness has been passed, and upon all worldly powers, religious and political. Every sort of worldly energy combined and conspired to eliminate Jesus Christ, the God-man, from this world. It was by their machinations, and the conspiracy of the principalities and powers of which these visible enemies were but the instrumentalities, that Jesus Christ was crucified. They conspired to remove God from His heritage. Our Lord described them in a parable as saying, "This is the heir; come, let us kill him, and let us seize on his inheritance."

They sought to kill the Christ—and they did kill Him. How, then, was the world crucified by Christ? Because He was representative of man. We read that, being offered for sin, he "condemned sin in the flesh". Sentence was passed upon human sin, and executed in the person of God's Son; and all that all world-powers in concert could accomplish, found its culmination in the cross of Christ. There the powers of darkness were defeated, and by the cross were spoiled and destroyed.

In our courts of law, nothing is more potent in the interpretation of law than a precedent established by a former judgment. A court has pronounced upon a certain occasion, and the shrewd legal adviser, in the case he has in hand, sees a close analogy to another case. He says the same principle of law was involved, the same statute had been violated, and the court's interpretation was to such an effect. The moment that is cited, the learned judge makes a note of it, that he may consult his authority, and examine into that precedent that is called to his attention. If, on examination, he discovers that a court has already pronounced upon the principle at issue, and has pronounced in a certain way, he is bound by the former judgment; and on the basis of the authority of that precedent, he gives judgment.

The Cross established a divine precedent. At the Cross, judgment was pronounced upon all sin, and all worldliness, with the lust of the eye, and the covetings of the flesh. There all the pride of life was condemned to death, and the sentence was executed. When the great assize shall come, the precedent of the cross will be the determining principle by which men shall be judged, "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel". So, said Paul, "I glory in the cross because by the Cross the world, with all its deceitfulness and wickedness, was crucified. Its end is divinely certified; there is no escape from the judgment. So far as I am concerned, I keep it company no longer," said he, "I shun the company of the condemned upon whom God has poured out His wrath."

You want to be a "good mixer", do you? You want to

run the way of the giddy world? You want to be found "hail-fellow-well-met" with those who dip their hands in the blood of Jesus Christ? You would keep company with hell's gangsters, and be flattered because you are hailed as a person of some prominence in a worldly circle? Not if you have come to know Christ. Not if you have looked at the world through the medium of the Cross, and have learned to appraise its value by that absolute standard of what is right. Then—oh then—you will come to say, like the preacher of ancient time, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?" There is nothing of value *under the sun*; nothing worth living for *under the sun*. All the true values are above the sun. Believer, know ye not that "ye are dead, and your life is hid with Christ in God"? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

III.

But there is still another word which I will briefly expound before I send you away. "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." "It is dead, out of my purview, I have severed connection with it, I am indifferent to it—I am crucified unto the world." If before God you are as a believer ought to be, as it is your privilege to be, you will soon discover that you are crucified unto the world. You will discover that the world does not want you, that the world will not have you. The world does not want Jesus Christ. It chased Him out of the world. The world does not want Him any more now than it did in the days of His flesh. "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."

I wonder if I might give this personal testimony. I have been here nearly twenty-seven years. When I became Pastor of this church I was put on every interdenominational Board in town, invited to every kind of celebration. My mail was a burden to me. I used to say that if I accepted all the invitations I received, to say grace at luncheons and banquets and other affairs, I should have no time left for preaching. I suppose they thought I was going to be a social figure. When you learn of this preacher, and that preacher, being invited to address this woman's club, and that woman's club, you will know the world is not crucified to him—nor he to the world. When people found out what we were, the postman was relieved of much duty! I am not ashamed of being left out. It is a simple fact that to-day, though twenty-seven years in this pulpit, and though I suppose not wholly unknown, I never even receive a postcard advising me of a ministerial meeting of any sort. I am never invited to address the Rotarians, or the Lions, or any other club. What a humiliation! Nay, nay! "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."

Some preachers are afraid of what the world will say. Dr. Norris said something that is in keeping with him: he can say things that nobody else on earth could say. At a risk, I repeat what he said. I heard him describe the modern preacher who is held in leash by a dozen considerations which forbid his abandonment to the service

of God, and he used a parable, saying, "Did you ever see a dog-fight? And did you ever see a dog that had a beautiful tail do any effective fighting? I never did. Watch a dog with a fine tail, and he goes round in circles looking after it, afraid of his life that something will happen it. But as soon as that caudal appendage is removed, it is eyes front—and he can fight. I have known many preachers who were so busy looking after their reputation they were no good to anybody."

I, too, have seen them, afraid they may be ostracized. They are afraid to say anything on certain public sins for fear of offending someone. It is a great advantage to be crucified to the world, to know that between you and the world, and all its ways, stands the cross of Christ, and you care absolutely nothing for what the world says. I do not. All glory to God, if He gives us grace. But I do not believe that any preacher or church can be free until he or it is crucified to the world.

I made a protest some years ago against a certain iniquity in this city. We had a great meeting downtown of preachers and laymen, among them a preacher of some note in the city. I have never seen "a cat on hot bricks", but I have heard of one. This man fidgeted and fussed about. He did not want to be out of it, and was afraid of his life to be in it. Finally he said, "Gentlemen, I may as well tell you that the person who is the target of these attacks is a member of my church." He had no business to be a member of any church—certainly that church was not crucified to the world; nor was the preacher. He did not dare call his soul his own because his church was not separated, insulated, from the world and all its ways.

When a man is dead, you cross him off your visiting list. You do not expect anything from him; you do not invite him to your banquets. So far as he is concerned, he is reckoned out; you know that you must get along without him. Blessed is the preacher, and blessed is the church member and the church, too, when the world, the flesh, and the devil, see that, by the grace of God, someone has recognized that he is dead, and his life "is hid with Christ in God". Then we are already on resurrection ground. We are free in Christ Jesus. That is what Paul means when he says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Do not draw long faces and say, "It is too bad, it is a solemn thing to be a Christian." It is the happiest thing in the world. It is a bit of heaven on earth. The children in our Beginners' Department sing sometimes, "It is grand to be a Christian, it is grand." It is "grand" to have all bands cut, and to be free in Jesus Christ.

Is that what the Cross means to you? Or have you conceived of it as a ticket to heaven, an insurance policy, guaranteeing certain sick benefits, and salvation after death, while the Person in Whose name the policy is issued is to you a stranger? Or is the cross of Christ, the instrument of your Saviour's death? Are you willing to go without the camp bearing His reproach? "Cursed is everyone that hangeth on a tree." We have endured the shame of the cross in Him. It makes no difference what the world calls you: they called your Master a glutton and a winebibber. Why should you ask for a higher place than He? "It is enough for the disciple that he be as his master, and the servant as his lord." Oh that God would make us, as blood-bought men and women, ready to make so complete a surrender of ourselves to the sovereign, wounded hands of the Cross,

that He should be our Saviour, our Master, our Lord; and make us willing to go anywhere, to bear anything, if only He may wear a crown. That is the great desideratum. "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 ANGEL OF HOPE

BY REV. T. T. SHIELDS, *Toronto, Canada.*

(Reprinted from *The Sword and The Trowel*, of Spurgeon's Tabernacle, London, August, 1918)

"We are saved by hope." And Grace will not begrudge the honour thus accorded Hope, nor will sturdy Faith dispute her title to such recognition: they all are fellow-workers unto the Kingdom of God. But how is the fair angel of Hope to be identified? How may she be distinguished from the radiant principles which consort with those good spirits who are sent forth to minister to them who shall be heirs of salvation?

From what bright world does this Angel of the morning come? To what unfailing fountain of cheerfulness may her lineage be traced? To what other heavenly graces is she related? And how does she differ from them? What are her own peculiar and distinguishing characteristics?

Hope is an angel of paradise. She comes from a land where nothing fails: where the leaves never fade; the trees yield their fruit every month; the springs never run dry; the sun never sets; the inhabitants never say, "I am sick"; and even the oldest never die. She is undazzled by triumphant certainties, because she is native to a realm of regnant principle, where righteousness is manifestly invincible; where goodness leaves no room for evil; where light has prevented the darkness; and life abounds to the exclusion of death. Hope has had a glimpse of the inexhaustible resources of Infinite Love, and has looked into "the unsearchable riches of Christ"; and there are therefore no tears in her eyes. Hope comes from God. This bright-winged angel is native to the infinite spaces, where there are no limitations, and no impossibilities; where the purposes of God have ample verge; and where it is never said of anything, "This is the end". Hope, I say, is an angel of God; a tearless spirit who is stranger to a sigh, save in another's breast. She is never found in spiritually Arctic regions, where an attitude of unbelief has turned the soul away from the sun.

This angel has no kinship with Presumption. Though Presumption simulates the voice and attitude of Hope, they are worlds apart. Presumption, while not wholly deaf or blind, hears and sees only that which is favourable to her desire. She is unrelated to Truth, and ignores Fact. Her cheerfulness flows from a cistern and not from a fountain. She has a nodding acquaintance with Mirth, but is a stranger to Joy, Hope is dishonoured when mistaken for Presumption; and it is a fatal error to mistake Presumption for Hope.

The Angel of Hope is closely related to the Angel of Faith. They strongly resemble each other in many particulars. They are, indeed, twin angels, mutually dependent and complementary. Hope finds her inspiration and example in Faith; and Faith finds her complement in Hope. Like two disciples of old, these two often run both

together; but, like Peter in relation to John, Hope outruns Faith, and comes first to the empty sepulchre. Hope verifies what Faith affirms. Faith is sure-footed: Hope is swift-winged. Faith finds renewal of strength in waiting upon God, and saith, "Above the clouds, the sun is shining." Hope mounts on eagles' wings beyond the clouds and revels in the sunshine. Faith plods along the weary road, and walks without fainting. Hope with fleet foot, runs, and is not weary.

The faces of these two proclaim their kinship, though each has its own peculiar beauty. The face of Faith is sometimes drawn with pain, as when she went with Abraham to offer up his only son; yet shining through the anguish, there is always the beauty of a calm repose. But the countenance of Hope is never shadowed by a secret pang—her face is like a summer sky, and her eyes are homes of cheerfulness. The face of Faith is unmarked with lines of conscious care, and her complexion evidences the possession of the secret of perpetual youth: Hope adds to her equal beauty the eloquence of smiling lips, and the fascination of eyes which sparkle with the promise of the morning. Faith makes Paul and Silas to endure the prison and the stocks without murmuring. Hope supplements Faith's ministry by teaching them to sing at midnight. Faith is the dove going forth from the ark, and returning again to safety: Hope is the dove coming home the second time in the evening, and in her mouth "an olive leaf plucked off".

But if Hope is thus differentiated from Faith, by what characteristics is she distinguished from all others? Her vision is periscope: she can see all sides at once. Hence she can see the dawn at midnight; she can revel in the delights of spring amid the snows of winter; she can find attraction in a cemetery as being the most interesting of all places on the resurrection morning. Again her hearing is very acute. She never misses "the sound of a going in the tops of the mulberry trees"; she is quick to discern the tramp, the measured music of the lightning progress of heaven's reinforcing angels, when the horses and chariots of fire set out on the cloudy road to Dothan. Therefore, Hope never spoils her morning voice with moans; nor mars her joyous face with frowns; nor dims her gloom-dispelling eyes with tears; but living always in the sunshine, she is ever smiling, and always singing to despondent souls: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him who is the health of my countenance, and my God."

A NEWS FLASH

As we were working on THE GOSPEL WITNESS copy this (Wednesday) evening, a friend informed us by telephone that the Hepburn iniquitous School Tax Bill had been wiped off the statute books. This is news indeed.

This morning *The Globe and Mail*, in a front-page editorial two columns wide, running over on to the second page, recommended the repeal of the Separate School Legislation, going as far as to say:

"It (*The Globe and Mail*) cannot commend the Government to the electorate while the 1936 Act remains on the statute books, with its potential danger to community and family happiness."

Yet this same paper urged everybody to support Mr. Hepburn's candidate in the East Hastings' by-election. Anyone could see that *The Globe and Mail* editorial of

this morning was inspired by the Government. *The Globe and Mail* is the most reliable journalistic weather-vane in Canada. One can always tell which way the wind is blowing by looking at it. It is a barometer which foretells every change of political weather. Its editorial staff constitute a political weather bureau.

We immediately announced by telephone this morning, to the city papers, that we would speak in Jarvis Street, Thursday evening, on "*The Globe and Mail*, and the Hepburn School Tax Legislation", replying to this editorial. We have not the slightest doubt that *The Globe and Mail* was in the Premier's confidence, and told him to do what he had already decided to do.

The School Tax Legislation was forced through Parliament in a most unseemly fashion, and with a brutal disregard of all the amenities of parliamentary discussion. And from then forward, Mr. Hepburn and his aides, in season and out of season, have defended this iniquitous legislation as one of their principal achievements.

The Opposition in the Legislature is numerically small. The Honourable George S. Henry, Leader of the Opposition and former Premier, moved a resolution calling for the repeal of the School Tax Legislation. The friend who telephoned us but half an hour ago, informed us that Mr. Hepburn responded by accepting the resolution of the Opposition, and moved that the question be put. One member of the Opposition, desiring to speak, was informed that the motion that the question be now put—really equivalent to a motion for the previous question—was not debatable. Notwithstanding, he talked to the gallery for some time, until the sergeant-at-arms was ordered by the Speaker to escort him to the door.

So our friend informed us that the School Tax Legislation was wiped from the statute books. We have no word from anyone except this telephone conversation. But our friend said that the Premier charged the Editor of this paper chiefly with starting a religious war, and stirring up religious animosity, etc., etc. We are reasonably sure that we were able to make some little contribution to the overwhelming defeat of the Government's candidate in East Hastings, and we flatter ourselves that we have contributed something to the uneasiness of the most unworthy head that ever wore the crown of Premiership in Ontario. We are altogether too modest to take too much credit for starting Premier Hepburn and his Government on the run, although we are happy to believe our guns have got the range of his dugout where he consorted with his liquor traffic and Roman Catholic confrères, on more than one occasion.

We are rather amused. We are announced in the press to speak to-morrow (Thursday) evening in Jarvis Street Church on a piece of legislation that has been wiped off the statute books. But we have been, by no means, deprived of a text. We had intended to issue a call to all Protestants to rally to the attack, and drive this Papal agent from his official fortress; but seeing he has evacuated the fortress, and is running for his political life, we shall do our utmost to augment the number who will join in the chase. We shall publish more particular news of this matter in our next week's issue. Of course, our Ontario readers will before that time know all about it, but we shall publish it for the information of those who never read Canadian papers.

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 XX.

In our last chapter we recorded the formation of a group of fifteen men who called themselves a young men's committee, and sent certain of their number to call on a selected number of Deacons, proposing they arrange a meeting of the Deacons to ask for the Pastor's resignation. This took place six or seven weeks after the preaching of the amusement sermon, and the resignation of the Deacon whose presence at an after-dinner dance of the Toronto Dancing Club, at the King Edward Hotel, had been reported in the press. The self-styled "committee" included the Deacon in question.

The formation of this "committee" came to my knowledge, as did also their visitation of certain of the Deacons, and the purpose of their call. The Deacons in question made no move to call a meeting of the Board, so I called a special meeting April 21st. At that meeting, in addition to the Pastor, there were present: Deacons Howard R. Wellington, J. Francis Brown, Gideon Grant, K.C., J. G. Hyde, W. J. Lugsdin, George Greenway, J.E. Clark, J. G. Scott, K.C., A. W. Record, James Ryrrie, Thomas Wilkins and E. A. Brownlee. The minute of the meeting is recorded as follows:

"The Pastor made a statement in which he sought to trace the history of the opposition to his ministry, finally presenting the draft of a letter which he proposed to send to every member of the church. He was expressly desirous that this letter should go forth with the approval of the Deacons' Board.

"The wording of the letter called forth considerable discussion. It was taken up clause by clause, and finally amended by the Deacons to the following form:

IMPORTANT

A SPECIAL LETTER FROM THE PASTOR

Toronto, April 22, 1921

"To the Members of Jarvis Street Baptist Church,
Toronto,

"My dear Friends:

"A number of young men who are members of the church, held a meeting April 14th, and 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.

"On hearing of the action of these young men, I decided, as Chairman of the Deacons' Board, to call the Deacons together.

"The Deacons met April 21st, and I submitted a draft of this letter, which, as amended by the Deacons, is now sent to every member of the church with the Deacons' approval.

"1. The matter dealt with in this letter shall take precedence of all other business at the adjourned Annual Meeting, which the Deacons recommend shall be held Friday, April 29th, at 7.45, the first half hour to be spent in prayer.

"2. That at that meeting the following question shall be submitted: Do you desire the present Pastor to continue in the pastorate of this church? (The vote, the Deacons recommend, to be taken without discussion).

"3. The Pastor hereby informs every member of the church, that unless he is supported by two-thirds of the votes cast, he will tender his resignation.

"4. Further, the Deacons hereby recommend, that in the event of the Pastor being supported by a two-third vote (1) every Deacon who shall then feel that he cannot accept the church's decision, shall immediately resign, in order that others may be elected who would be in full sympathy with the church's expressed desire; and (2) in the event of the Pastor being supported as above stated, that a resolution be passed requesting all to accept the decision of the church, and enter heartily into the church's activities.

"This letter is to urge you at all costs to be present Friday, April 29th, at 7.45 o'clock. All who desire a change in the pastorate are urged to be present to register their vote; and all who desire the Pastor to continue as Pastor of Jarvis St., should also be present and vote.

"Remember: the only way to register your desire on this important matter is to be present and vote. The next day will be too late. Therefore, whatever the weather, you are urged to be present.

"I would add this personal word: I have striven faithfully to exercise a New Testament ministry. I have stood for principle when some have disagreed with me. If only we can have unity I believe there is an opportunity to make Jarvis St. one of the greatest testimonies for Christ in Canada. But a decision must be reached so that the work of the Lord in Jarvis St. may go on. Therefore, whatever your view of the matter, let me urge you to be present April 29th.

"As it is recommended that the vote be taken without discussion, it is important that everyone be on time.

Sincerely yours,

(Signed) Thomas T. Shields.

"P.S. Only members of the church are entitled to be present."

It will be observed the minutes contain the form of the Pastor's letter as "finally amended by the Deacons". The amendment referred to consisted of the addition of paragraph Three of the letter. I recall that Deacon James Ryrrie expressed the opinion that there would be no doubt of the Pastor's being supported by a considerable majority, but insisted on the insertion of that clause as a condition of his consent to the sending out of the letter.

Of the Deacons present at that meeting, Messrs. Brownlee, Greenway, Hyde, and Record, opposed the principle of minority rule. I consented to the insertion of the clause, however, thinking it would be better that the letter should go out with the authority of the Deacons, than as a personal letter from the Pastor only.

It will be observed also that in the second clause of the letter, which also was insisted upon by all the Deacons with the exception of the four named, there was added, "The vote, the Deacons recommend, to be taken without discussion." Fair-minded people will immediately recognize the two injustices insisted upon by the Deacons. They knew that a committee of fifteen men, augmented by every disaffected member they could find in the church—and everyone they could disaffect—were working day and night in house-to-house visitation of the members of the church. They knew that every effort was being made privately to prejudice people in favour of their position. They knew also that the Pastor and his supporters would never stoop to such

tactics as these young men employed. Yet they proposed that the members of the church should be assembled, and asked to vote upon the important question as to whether a ministry, after eleven years, should be continued or terminated, without any discussion.

Even in Russia, such procedure is not attempted. Accused persons are at least given an opportunity to speak for themselves in some way. But here was a proposal to appeal for a verdict, and then to pass sentence and execute it, without a word of evidence, or any opportunity for argument. In addition to that, it was proposed that a fraction over thirty-three per cent. of the jury were to be given power to overrule the will of a fraction over sixty-six.

I must say, however, that in consenting to these unjust conditions, I recognized that, even though I resigned, failing a two-thirds majority, the church would still have power, by majority vote, to say whether or not the resignation should be accepted if submitted. However, the matter so passed, and the letter was mailed April 23rd.

The letter was accompanied by a card from myself in the following terms:

"Toronto, Saturday,
April 23rd, 1921.

"To the Members of Jarvis St. Baptist Church,
"My dear Friends:

"I send you this card independently of the enclosed letter which will explain itself. I write to ask you earnestly to pray that God may have His way in this whole matter; and that He may so dispose the hearts of His people that they may act in accordance with His will. To this end, I beg of you to make this week a week of unceasing prayer. The matter is so important, and such tremendous issues are involved, that I ask you, even at great sacrifice, to come to Three Special Prayer Meetings, Monday, Tuesday and Wednesday Evenings, when we will pray that God's will may be revealed and done. Please come if you possibly can.

Affectionately yours,

(Signed) Thomas T. Shields."

Following the mailing of this letter, the noble fifteen organized a canvassing committee, adding to their number, as I have said, every person whom they could influence to join them.

The three weekly prayer-meetings had continued from the beginning of the year. Again and again, while the church was assembled for prayer, The Fifteen were engaged in the B. D. Thomas Hall, copying the church roll, and arranging the membership in districts, that every member who was not known to be positively sympathetic with the Pastor, might be visited and importuned to come to church and vote against him. This campaign of visitation was intensified during the week April 22nd to 29th.

I heard of one poor widow who had never before received attention from prominent members of the church, who was visited by deputations from the church every day during the week, and importuned to be sure to be on hand April 29th to save "dear old Jarvis Street" by voting against the Pastor.

The Fifteen made no secret of their activities, and I heard of many a contemptuous reference to "the prayer-meeting crowd". They rather held us in contempt for substituting petitions to Heaven's throne for personal persuasion in the homes of the members.

I received an authentic report of a visit to one member by one of The Fifteen, who was a son of one of the wealthy Deacons of the church. He had subscribed a

small amount to the weekly offering, but years had passed without his paying anything, until his arrears amounted to something between one and two hundred dollars. I recall that at a meeting of the Finance Committee, the man whom I have described as the tool of DR. JULIAN, reporting the case of this Deacon's son, said something to this effect: "I suggested to So-and-So that, as he was so far in arrears, he had better cancel his whole obligation on our books, and that he then begin to give regularly. I told him," said JULIAN'S tool, "he could give to the church some of the money he now spends on the girls at the King Edward."

So far as I can recall, I had never once seen this young man in prayer-meeting. He came occasionally Sunday morning, but that was all. Yet he appeared at the door of one of the most spiritually-alive women in the church, and introduced himself as coming from Jarvis Street, to speak with her about the business meeting that was to be held. He presented his case, and entreated her to come out on Friday night, to save "dear old Jarvis Street" by voting against the Pastor.

That seems to have been their plea quite generally. But this spiritual woman then asked this young man his name, which he gave her. She said, "Are you any relation to Deacon So-and-So?" He acknowledged he was his son. She asked him if she had ever seen him in the prayer-meeting, to which he replied that he never attended. She asked him, too, if he ever supported the evangelistic ministry of the Pastor at the Sunday evening service, only to receive a further negative answer. In response to enquiry, she learned also that he had no part in the work of the Sunday School. She did not know that for many years he had had absolutely no part in the financial support of the church. But, having heard his plea, she said something like this to him: "And so, Mr. So-and-So, you acknowledge you never attend the prayer-meeting, or the Sunday evening service; you do nothing in the Sunday School; you make no contribution to the spiritual life of the church, or lend any co-operation to the Pastor's ministry—yet you have the audacity to come and visit me, a person whom you never troubled to meet before, and ask me to go out and vote against my Pastor, and thus save 'dear old Jarvis Street'." Then she added, "You may tell those who sent you that I shall certainly be there if I am able—and there to vote—but I shall not vote in the way you desire."

It may well be that this persistent visitation had much to do in arousing the Bible-loving members of Jarvis Street Church to a recognition of the danger of the hour. Be that as it may, in preparation for this meeting of April 29th, we visited no one. The only communication any member received from the Pastor and his supporters was the letter accompanied by the card reproduced in this chapter. Beside that, we did nothing at all but without ceasing offer prayer to God.

The evening of the meeting came, April 29th. In a crowded Yonge Street car, one of the Deacons in opposition to the Pastor found himself hanging to a strap, and in the seat before him a lady whom he knew as a member of Jarvis Street Church. He stooped to make enquiry of her, saying, "Well, Miss So-and-So, are you going to vote for the Pastor or for the church this evening?" To which, like a flash, that lady replied, "Mr. So-and-So, I intend to vote for both." Whether the discerning and witty remark penetrated his understanding,

I have no means of knowing; but certainly it represented a conception which was foreign to the mind of the Pastor's opponents. It never once occurred to them that the great Head of the church might make it clear to those who decided to know His will, that in that crisis the only way to vote for the church was to vote for the Pastor,

The meeting began with prayer, in the Lecture Hall, at 7.45 p.m., under the leadership of Rev. E. A. Brownlee; but the Hall was soon crowded out, and on motion it was agreed to adjourn to the auditorium. Deacon Gideon Grant was elected to take the Chair, and non-members of the church and representatives of the press were then requested to withdraw.

The minutes say that the Chairman drew attention to the letter sent to the membership, on authority of the Deacons, and particularly to clause Two, with the recommendation that the vote be taken by ballot, and without discussion. It was agreed, on motion, that the vote be taken by ballot, and that there should be no applause. The next minute reads as follows:

"It was moved by Deacon Hall, and seconded by Mr. E. C. Green that,

"Whereas in the matter of the letter addressed by the Pastor to the members of the church under date of April 22nd, and respecting clause 3, whereby it is proposed that a fraction over one-third may deprive a majority of the ministry in which they have found profit, and which would thereby establish the precedent, that a condition already existing, and approved by the majority of the members of the church, may, at any time, be overturned by a minority, which principle would give no reasonable security of tenure to any officer of the church, nor any assured continuity to any of the church's undertakings, now, therefore, be it resolved that the church, in Annual Meeting assembled, hereby rejects the principle of minority rule, and calls upon the Pastor to withdraw clause 3 of the letter."

"In the discussion the Pastor stated that the clause had been inserted in the letter because the Deacons insisted on it. He saw no analogy between the election of a Deacon requiring a two-thirds vote and the present instance where it would be a case of upsetting something already established by a fraction over a one-third vote. Deacon J. G. Scott had understood that the Pastor concurred with the opinion of the Deacons in their meeting that no pastor could lead a church successfully unless he were supported by a large majority of the members. Deacons Brownlee, Greenway, and Record, separately disclaimed approval in Deacons' meeting of the insertion of the clause. It had been inserted because the majority of the Deacons would not approve the sending out of the letter without it. Mr. T. B. Hughes asked why it was that objection should be raised now to insisting on a two-thirds vote when, less than a year before, the Pastor had resigned and had emphatically declared that he could not reconsider his resignation unless he were supported by an 'overwhelming majority'.

"On being put to the meeting, the motion carried. The Pastor withdrew clause 3, and added that he could not continue in the pastorate unless he should be supported by a 'substantial majority'."

We quote again from the minutes of that meeting:

"The Chairman gave the Deacons' reasons for recommending that the vote be taken without discussion. Most of the members had their minds made up on the question, so that discussion would accomplish nothing, while it would expose the church to the trouble likely to ensue from acrimonious remarks. Deacon Matthews moved that the vote be taken without discussion except that the Pastor make his statement if he so desires. Dr. Holman seconded the motion. As the evening was already well advanced, Mr. G. W. Holmes suggested limiting the time to be taken in the statement. Mr. Matthews and Dr. Holman then incorporated in their motion that the Pastor be allowed twenty minutes for the discussion of the question in clause 2, if he so desired. The motion carried.

"Mr. Shields reviewed his pastorate from its beginning in May, 1910. His coming had been strongly opposed by some because of the truths he preached. The leader of that opposition had criticized his preaching from the first. After some years he transferred his membership to another church but continued his opposition in Jarvis St. through 'lieutenants' whom he had left behind him. Mr. Shields had tried to preach the principles upon which he supposed the church was founded, but had always had opposition. He was sure that of those opposed to him now, not all were opposed on theological grounds, but the opposition that had begun in a small circle had spread. At the Convention in Ottawa in 1919, he had been the mover of a resolution by which the Convention expressed its disapproval of an editorial in *The Canadian Baptist* entitled, 'The Inspiration and Authority of Scripture'. A Deacon of Jarvis St. had moved an amendment concluding with the clause, 'At the same time the Convention strongly deprecates controversy at this time as to the interpretation in detail of our distinctive beliefs as un-called for, and sure to minister to heart-burnings and divisions in our body, when we ought to be presenting a united front in grasping the opportunity of the hour.' Mr. Shields had been criticized by members of the church on account of his failing to entertain young people in his sermons, and for lack of pastoral visiting, but underneath it all there was a movement in the Convention to destroy the man upon whom Higher Criticism had split. Wherever he should be—in Jarvis Street or elsewhere—Higher Criticism would continue to engage his attention. *The Toronto Daily Star* on a recent evening had published a statement from some supposed to be leading the opposition to the Pastor, that, 'if Dr. Shields wants to carry on a religious controversy we insist that he must do it in some other capacity than as Pastor of Jarvis St. Baptist Church'. Some weeks ago he had attempted in a sermon to apply the principles of his Master, and had consequently learned that if he must preach the principles of his Master, there were some members on whom he could not count. He was sure there were members present in this meeting who were the instruments of the man who he believed, had engineered opposition to him throughout the Convention. Whatever the result of this meeting's vote should be inside Jarvis St., he was resolved to disappoint the enemy without. The fight for the truth would go on. The Pastor expressed the wish that he could love the members all back to Jesus Christ, declaring that there was not one of them whom he did not 'love in the Lord'. He concluded with the charge, 'Consciously or unconsciously, you vote to-night for or against the great body of evangelical truth for which this denomination stands. In due course it will be proved to you.'"

It should be borne in mind that the minutes of that meeting, which we have reproduced above, were not written by a friendly hand. The Clerk of the church at that time, who was the general office secretary, had given no little evidence that she was distinctly in opposition. The summary therefore of the Pastor's statement cannot be regarded as having been coloured in the Pastor's favour. The Secretary reporting the meeting for the minutes was a stenographer and therefore presumably made a verbatim report. I quote again the concluding words of the minute above printed:

"He (the Pastor) concluded with the charge, 'Consciously or unconsciously, you vote to-night for or against the great body of evangelical truth for which this denomination stands. In due course it will be proved to you.'"

The years which have since elapsed have surely demonstrated that those words were unconsciously prophetic.

In all this battle, I had no truer friends, and no more faithful and ardent supporters than Dr. and Mrs. C. J. Holman. Another name mentioned in the minutes which follow is that of Mrs. John Lillie, whom I regarded until she was called to be with the Lord, as one of the noblest Christian women I had ever met, a woman who would have been equally at home in the cottage of the humblest peasant, and in the drawing-room of a king:

I cannot do better, I think, in order to give my readers the atmosphere of the meeting, than quote the last of the minutes of the meeting of April 29th:

"Proceeding to the vote, the Chairman was instructed to nominate the scrutineers. He named: Dr. Holman, Mr. E. C. Green, Deacon Hall, Mr. Mervil Macdonald, Deacon Matthews, Deacon Brown, Mr. G. W. Holmes, Deacon Brownlee, and Mr. Hector McLean. Mrs. Holman moved and Mrs. Lillie seconded that after receiving the ballots, the meeting stop for prayer. Mr. T. R. Jones suggested that the ballots be collected by each member passing the basket and dropping the ballot into it. Dr. Holman approved, provided that all return quietly to their seats for further business. After the distribution of the ballots, the Chairman called on Deacon Stillwell to lead in prayer. The Chairman then read the question and the ballots were marked. The Chairman counted the ballots as the members filed past him, dropping the ballots into the basket. While waiting for the report of the scrutineers, the Chairman proceeded to the next item on the agenda, the election of officers. He read that we had in hand the resignations of Mr. Q. B. Henderson, Mr. W. J. Lugsdin, Mr. H. R. Wellington. The Pastor added that he had received Mr. E. Sale's letter of resignation. It was moved and seconded that all the resignations be accepted. Deacon Clark asked that they be dealt with separately. The Pastor asked that no action be taken until the report of the scrutineers should be received. Deacon Stillwell moved that the election of officers be postponed for a week. The motion was seconded. The Pastor moved an amendment that action in regard to the election of deacons be deferred until the result of the vote should be known. Mr. T. R. Jones seconded the motion. Deacon Stillwell withdrew his motion, and the Pastor's motion carried. Mrs. Holman and Mrs. Lillie requested that the time of waiting for the result of the vote be spent in prayer, and Deacon Record led in intercession.

"The report of the scrutineers, signed by Deacon Matthews, was, Yes, 284; No, 199; Blank, 6. Total, 489 votes. Mr. Shields was sustained in the pastorate by a majority of 85 votes.

"Moved by Dr. C. J. Holman, seconded by Rev. E. A. Brownlee, and carried:

"That the members of Jarvis St. Baptist Church in annual meeting assembled desire to voice their love and attachment for their Pastor Dr. T. T. Shields, and their gratitude for the ministry of one who speaks not merely in the words of man's wisdom but in the power of the Holy Spirit; and would take this opportunity of expressing their high appreciation of his remarkable strong power as a preacher, and our admiration of his fearless exposition of the great Christian verities with his unflinching faith in the Bible, in its inspiration, its integrity, and its Divine authority; and the Church rejoices in the outstanding position on Biblical questions which Dr. Shields occupies in the denomination upon this continent. And this Church hopes that it may long have the privilege of his faithful ministry, and that the Baptist Convention of Ontario and Quebec may long reap the benefit of his leadership.

"The Chairman read clause 4 of the letter addressed by the Pastor to the members of the Church under date of April 22nd. The Pastor suggested that no further action should be taken until the monthly business-meeting of the Church in May.

"On motion of Deacon Brownlee, seconded by Mr. E. C. Green, the meeting was adjourned until the date of the next regular monthly business-meeting of the Church, for the completion of the business of the Annual Meeting.

"In view of the publicity that had already been given to this meeting in the daily papers, the Pastor suggested that a committee of three or four men be authorized to make a statement for publication. The Chairman nominated Dr. Holman, Mr. J. B. McArthur, Deacon Brownlee, Deacon Matthews. The motion for the appointment of this committee carried.

"The Chairman called on Rev. Jesse Gibson to dismiss the meeting with prayer."

From the foregoing it will be seen that by the church itself the principle of minority rule was rejected. Though perhaps some did not vote for it, there was no vote registered against it. I was really not surprised that the two unjust provisions included in my letter by the Deac-

ons' insistence should be rejected by the church. As soon as my letter had been received, people began to ask everywhere, "In what respect are the Pastor's supporters so inferior that it should require two of them to equal one of his opponents?"

It will be observed also that the proposal to take the vote without discussion was vetoed by the church, and the Pastor was allowed twenty minutes to make his statement. While the minutes record little more than the bare fact, it was only after vigorous protest had been made, and some discussion had ensued, that the motion allowing the Pastor twenty minutes was carried.

An examination of the minutes will also show that the Pastor took no advantage of his opponents. Having a majority of the meeting, he could easily have insisted on the carrying out of the provisions of section four of the letter, which would have effected a wholesale house-cleaning by the removal of all his official opponents.

As to the vote: Of the four hundred and eighty-three votes cast, two hundred and eighty-four were for the Pastor, and one hundred and ninety-nine against. Thus the Pastor was supported by fifty-eight and four-fifths per cent. of the votes cast, being opposed by forty-one and one-fifth. But if the unjust proposal had been allowed to stand, the forty-one and one-fifth per cent. would have prevailed over the eighty-eight and four-fifths. But, notwithstanding all the plotting and planning it was ordered otherwise. That night fleets of motor cars plied to and fro. Literally people were brought from the Home of Incurables, the Aged Women's Home, and wherever a pliable member could be found to "save dear old Jarvis St. Church" by voting against the Pastor: but the majority voted for both.

DR. NORRIS' BROADCASTS

Tell, write, or phone your neighbors and friends to listen to Dr. J. Frank Norris on WJR, 8.30 a.m. Eastern Time, 7.30 a.m. Central Time, 6.30 a.m. Mountain Time, 5.30 a.m. Pacific Coast Time, 11.00 p.m. Eastern Time, 10.00 p.m. Central Time, 9.00 p.m. Mountain Time, 8.00 p.m. Pacific Coast Time.

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THE STORY OF A MISSIONARY POSTMAN

THE GOSPEL WITNESS has a missionary postman on its staff, of whom, we are sure, our readers will be glad to hear a story concerning a piece of good work that he did just last week for the furtherance of the gospel.

Last Wednesday afternoon THE GOSPEL WITNESS went to press as usual; on Thursday the edition was put in the mail, and on Friday morning there were few letter-carriers in Toronto who started out on their rounds without a copy of it in their bags. Among the others was the missionary postman of whom we write. About ten o'clock in the morning he pushed a copy of THE WITNESS into the letter-box of a certain home in Toronto. As in a good many other homes, we suppose, this welcome sound was the signal for dropping routine tasks until THE WITNESS was scanned with interest. In the home of which we write special interest was aroused by an article telling of blessing in Kapuskasing, one of the Union's latest missionary undertakings in Northern Ontario, and appealing for Bibles and hymn books for the church there. That same afternoon the Bibles were on their way to the North, where on Monday another postman delivered them to the pastor in charge.

On the same day the postman delivered another copy of THE WITNESS to another home, with the result that a promise has been received of enough money to purchase the hymn books needed for Kapuskasing.

We do not know which of these two postmen is the better missionary, the one who delivered THE GOSPEL WITNESS telling of the need, or the one who delivered the Bibles and hymn books to meet the need. Both of them were necessary links in the chain, but the one came before the other not only in point of time, but in the succession of cause and effect. We commend the work of these two missionary postmen to our readers for they are among the most useful and successful missionaries of whom we know. They are at work six days of every week, rain or shine, and they make it their boast that nothing is allowed to frustrate the fulfilment of their duty.

We have mentioned only two of our missionary postmen because this particular incident was called to our attention, but every one of the hundreds of men in the Toronto Post Office is on our staff, together with hundreds of their fellows in the rest of Canada. In the United States our missionary postmen wear a different uniform but their task is the same; in France they bear the insignia "R.F." in the place of the familiar "G.R.", in Germany they may add a "Heil Hitler" when they deliver our paper, but the message does not vary with changing customs.

These faithful GOSPEL WITNESS missionaries scattered throughout the earth have been the means of bringing many to a knowledge of Christ, they have cheered lonely Christians far from the fellowship of kindred minds, have lent courage to disheartened pastors in hard places, and have built up young converts in the faith. And not less important, THE GOSPEL WITNESS postmen have built churches in the homeland, sent missionaries to the heathen, maintained a training school for Christian workers for the last ten years, and in brief have pleaded the needs of one hundred and one other worthy causes.

But though this is a faithful servant of all, and bearer of the good news to the ends of the earth, it does not call attention to its own labours, and although it con-

tributes much to others, like the faithful postman; it is almost entirely forgotten. We hope that the recital of this story of how it brought aid to one needy cause will serve to remind our readers of the faithful GOSPEL WITNESS that unashamed, with true apostolic zeal, bears testimony to the truth, and seeks to further its proclamation in many different spheres of labour.—W.S.W.

Bible School Lesson Outline

Vol. 1 Second Quarter Lesson 14 April 4th, 1937

Lesson Text: Matthew 6:5-15.

Golden Text: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6.

Many speak glibly of prayer, who seem really to have but little idea of what prayer really is. It is quite possible to use words in the form of prayer, and really not pray at all. The Hindu uses his prayer-wheel, the Romanist his rosary, and some so-called Protestants a mere form of words. Prayer is more than mere talking, more than sending an order to a store. What is prayer?

I. It is the breath of God in the soul. Just as breath in the new-born, or in the one who seems ready to shuffle off this mortal coil, breath is an infallible indication of life in the body, so true prayer is the breath of God in the soul of a man. Saul of Tarsus was "dead in trespasses and in sins", but as proof of his regeneration, the Lord said to Ananias, "Behold, he prayeth." When the publican prayed, "God be merciful to me a sinner", he actually breathed the desire of his stricken heart, to God; and gave evidence that his soul was really alive. It is as impossible for the soul to live without prayer as the body without breath.

II. Therefore all true prayer is divinely inspired. The philosophy of this will be found in Romans 8:15-17, 26, 27. No prayer ascends to heaven which has not first come down from heaven.

III. Prayer is a continuous exercise of the believer. There may be—and ought to be—seasons of prayer; but real prayer is the life of the soul itself. Just as the lungs inhale and exhale, and thus correspond with the vitalizing elements of the atmosphere, so the soul in prayer holds commerce with the spiritual world. Daniel prayed with his windows open toward Jerusalem. A symbol and prophecy is therein illustrated. It is when the soul's windows are open toward Heaven, when the Atmosphere of the heavenly places, even the Spirit of God, is communicated to us, that we really have fellowship with the Father and with His Son, Jesus Christ.

One cannot live by breathing only occasionally either spiritually or physically. A High Churchman in Toronto, on Palm Sunday, wished the crowded congregation a Merry Christmas, for he said he did not expect to see them again until Palm Sunday, 1938! The practice of serving God once a year, by keeping lent and going to church on Easter Sunday, finds no justification in the Scripture. The believer is a living, breathing soul; and prayer is the very life of the soul. Hence, by his attitude and his sense of dependence upon God, as well as by his specific and occasional verbal expression, he prays continuously.

Effectual prayer, however, must always be in harmony with the will of God, and therefore with the revelation of God's will in the Scripture. That is why prayer and Bible-study always go together, or are together neglected. What the illustrated catalogue is to the mail-order purchaser, the Word of God is to the petitioner who requests gifts of God. The shopper sees what the store has in stock, and orders accordingly. The Word of God shows us what God wills to give us, and reveals all the treasures laid up for us in Heaven's departmental store. After we learn of these in Heaven's catalogue, by means of prayer, we order them from Heaven's storehouse.

But prayer also is an avenue of praise. It is, in short, a means of fellowship with Father, Son, and Holy Ghost. As we pray, we praise; and as we praise, we pray. So must we be instant in prayer, by the inspiration of the Holy Ghost, and in accord with the exceeding great and precious promises of God's holy Word.

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