

The Gospel Witness

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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 OPEN DOOR INTO THE HOLIEST OF ALL

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 5th, 1937

(Stenographically Reported)

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Hebrews 9:12.

The gospel is a very wide subject, a theme, indeed, of infinite dimensions; and he who preaches it may well be as one who plays upon a harp with a thousand strings. The gospel of Christ comprehends the whole realm of truth: nothing relating to God or man, in heaven or on earth, is excluded from its purview; but the centre, the heart, the foundation, the cardinal truth upon which all else hinges is, of course, the atonement. No true exposition of any aspect of gospel truth can ever ignore or evade it. Hence we continually discuss the atonement here.

It is not possible to dwell too much upon it, nor to speak too often of the precious blood. The atonement is more than an elementary truth—it is elementary, but it is a subject that may well engage, not only the penitent sinner who seeks salvation, but the mature saint as well. The atonement is the theme of the angels' music, and through all eternity it will be the subject of the song of the redeemed.

The great truth of the death of Christ is symbolically portrayed in both the Christian ordinances—in baptism, and in the ordinance which we are enjoined frequently to observe, the ordinance of the Lord's Supper. As often as we observe it, we "proclaim the Lord's death"—and we are so commanded to do—"until he come".

The Apostle Paul was a man of wide interests and of great erudition, but when he went to Corinth—I am not sure whether he had learned something experimentally in Athens when speaking to the philosophers on Mars Hill or not—as he later informed them by letter, he determined "to know nothing among (them) save Jesus Christ, and him crucified". The epistle to the Hebrews is concerned chiefly with setting forth the great truth of the atonement. That is my apology, if apology be needed, for once again turning to the cross and the precious blood—although I think we can say that in

this place we never turn away from it. It seems to me that the gospel cannot be preached without it.

When going to London to preach in war time we had to allow ourselves extra time, not being certain when we should arrive—or, indeed whether we should arrive at all. I got to London a week in advance of my engagement on one occasion, and so was able to hear others preach. In the morning I went to City Temple and heard the minister of City Temple preach on the ministry of sorrow. He contrived to get through the whole sermon period without the remotest allusion to the Man of Sorrows. I told that to a friend, and he said, "He must have been a genius to escape it." In the evening I went to hear Dr. Dinsdale T. Young. At that time I had never heard him, although I later came to know him personally. I have never forgotten the invocation of that service, as, in a few sentences, he set the Cross in the foreground, and brought us all to the mercy-seat where the blood was sprinkled—then I felt at home.

I.

In our text we are told that Christ, "by his own blood entered in once into the holy place, having obtained eternal redemption for us". Will you think with me a few minutes, first of all, that I may lay the foundation for what I have to say later on THE SIGNIFICANCE OF THE HOLY PLACE HERE REFERRED TO. Mr. Whitcombe read to you an inspired summary of the plan and particulars of the earthly tabernacle, the "worldly sanctuary" as it is here called, with its outer court, and the sanctuary beyond the second veil that was known as "the Holiest of all." That was the holy place.

It was significant of the Divine Presence in the midst of His people. There is a sense in which God cannot be confined in any place. When Solomon dedicated the temple, in his dedicatory prayer, he said,

"The heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Yet the tabernacle, and its successor the temple, were built after the pattern of heavenly things, the pattern shown to Moses in the mount. They were representative of the divine economy, and of the plan which a holy and gracious God had designed whereby sinful men might come into His presence. The inner sanctuary, the Holiest of all, was the place of the divine dwelling, where the Shekinah glory appeared, and where God met with His people, above the mercy-seat. In the outer court, the priests ministered; But within the Holiest of all was the golden censer in which the high priest offered incense, which was significant of the prayers of the people ascending to God. There too was the ark of the covenant containing the unbroken tables of stone, the golden pot that had manna, and Aaron's rod that budded—the golden pot, the supernatural element—the perishable manna perpetually preserved; and the budded rod, signifying God's approval of His anointed priest. Over the mercy-seat were the cherubim, where the blood was sprinkled. Into the Holiest the high priest entered alone once a year on the day of atonement, and appeared in behalf of the people, interceding for them. The priests ministered in the outer court, but the high priest within—and only once a year. This he entered, "not without blood", and there appeared in the presence of God.

We are specifically told that by that arrangement, the Holy Ghost intended to signify something, and that which He signified was that "the way into the holiest was not yet made manifest". Behind that second veil the Lord, in the fulness of His glory, was concealed; and from the Divine Presence, sinful man was excluded, save as he was admitted once a year in the person of his representative, the high priest. As long as that form of ritual was observed by divine command, the Holy Ghost signified that the veil was still drawn, that the way into the presence of God was "not yet made manifest".

But Christ came, an High Priest "of good things to come". He entered, not into the holy place made with hands, but into that of which that holy place was the visible representation. How did He enter into the holy place, into heaven itself, "there to appear in the presence of God for us"? At His death the veil of the temple was miraculously rent in twain from the top to the bottom, and the way into the holiest was made manifest; the door into the Divine Presence was thrown wide open, and Christ our High Priest entered with His own blood.

We speak much of the substitutionary death of Christ—and we cannot too strongly emphasize it. But I think there are many orthodox believers who fail to appreciate the extent of His substitutionary, vicarious ministry. We must remember that Jesus Christ was just as much our Substitute in Bethlehem as He was at Calvary; just as truly our Substitute when He went down into Nazareth and fulfilled the requirements of the law, loving God with all His heart, and His neighbour as Himself, as at the cross. The life of Jesus Christ was just as surely a substitutionary life as was His death a vicarious death. He lived our life for us before He died our death for us. He was "made under the law"; He fulfilled our day's work; and we are to think of Him as made in the likeness of man, "made

of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." When He went to the cross, He was our Substitute there, for the Lord "laid upon him the iniquities of us all". "The Son of man came . . . to give his life a ransom instead of many." Be it remembered also, that when He was laid in the grave, He was our Substitute; when He rose again, He was our Representative, the Head of a new race, the Firstfruits of them that sleep; and when He entered into heaven itself with His own blood, as one who had fulfilled the law and paid the price of redemption, He was our Representative just as the high priest was the representative within the veil as well as without the veil. Our Advocate and Intercessor, He entered into heaven itself.

Observe also that the high priest entered once every year alone, "and that not without blood"; and by the recurrence of that day of atonement there was, as the Scripture says, "a remembrance again made of sins every year". The very fact that the high priest went year after year, year after year, bearing blood into the Divine Presence, was a proclamation of the fact that the debt was not paid, that sin had not been atoned for. There was a remembrance of sin. You do not go to the office of some firm in the city to whom you owe a bill a dozen times, after you have paid the account once. If, when you go, you pay the bill, once is enough. The high priest went again and again, again and again—and a succession of high priests—to present offerings "which could never take away sin". They never did, because they never could.

In contrast with that annual entrance, Christ is represented as entering once. This chapter lays special emphasis upon the fact that what Christ did, He did "once". Once! Once! Only once! "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Christ, with His own blood, entered into the holy place once for all—not many times, but once.

Shall we clearly apprehend then, and rejoice in the truth, that His single entrance—as His solitary death—proclaims the fact that the debt is paid. What a contrast to that which is very generally proclaimed in our day! The whole Roman Catholic system is a denial of this principle. Every time Mass is observed, the sacrifice is again presented. The Word of God tells us that is not necessary. With His own blood He entered once, because He did not need to enter again. That was sufficient for the cancellation of the world's great debt.

II.

Why did He enter? IN WHAT DOES HIS MINISTRY CONSIST WITHIN THE VEIL? We are told that He "entered in once into the holy place, having obtained eternal redemption for us". That one offering for sin was adequate to complete the payment. It was the price of redemption. You remember the sweet story in the Book of Ruth, where Boaz purchased the Moabitess, the widow of a kinsman—purchased his inheritance, and with it, purchased Ruth to be his wife. He called together witnesses to the gate of the city, to bear witness that the price had been paid. Boaz gave the closer kinsman his chance to redeem, and when he de-

clined it, Boaz stepped into the breach and paid the price of redemption and claimed the forfeited inheritance. Before Jesus Christ entered into the holy place, this world was under the curse of sin, under a mortgage which human power was impotent to cancel. The world was in debt, and nobody could redeem it until Jesus Christ came and paid the price. He bought it.

Do you know who owns this world? Part of His infinite domain, alienated from Him by sin, He redeemed it, bought it back: it is His. And, bless God, He is going to claim it one of these days. "The whole creation groaneth and travaileth in pain together until now"—and one must be spiritually deaf who cannot hear its groans—"and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." He obtained eternal redemption for us. He has redeemed us to himself—and He has redeemed this old earth too. In His own time He will come to claim it, beyond all possibility of doubt.

But His second coming would be of no value or comfort to any one of us were it not for the fact that He had obtained redemption, and is entered into heaven itself, "having obtained *eternal* redemption for us".

Someone bought a motor-car, and paid a few instalments on it; but he could not keep up the payments, and the company who sold it to him repossessed it. Or it may be it was a washing-machine, or a radio; but he bought something for which he did not pay the whole price. The title to it remained with the vendor until the price should be paid—and when it was not paid, the article was repossessed. But the devil can never repossess this world. The Lord Jesus has obtained "eternal" redemption for us. The whole price of our redemption has been paid; and He has entered into heaven itself as our Representative, "there to appear in the presence of God for us". That is where He is to-night.

Suppose I had a case coming before the Supreme Court of Canada, and I employed, or retained, a lawyer to represent me. The Court sits, not in Toronto, but in Ottawa. If I have some communication to make to the Supreme Court, what must I do? I send all my communications to my attorney. I put my case in his hand, and he appears before the Court. That is what we have here. Christ is in the capital of the universe. He has entered into heaven itself, and is there to plead your cause and mine.

How wondrously, in the next chapter, the writer, by the inspiration of the Holy Ghost, speaks of the promise of God, "Their sins and iniquities will I remember no more." Let us keep away from that Oxford Group's unscriptural practice of "sharing"—we can afford to forget what the Lord forgets—therefore do not retail your sins. If they are forgiven, forget them. They are cancelled. Our Representative appears in the presence of God for us, and there pleads the merit of His sacrificial life and death.

What follows? "Where remission of these is, there is no more offering for sin." There is no need to attempt to pay a debt already paid. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God;

let us draw near with a true heart in full assurance of faith." There is the open door. Come without apology, but with boldness.

How many of you have come? How many of you know the way of the open door? Are there any here who have not come to Christ? Sinful we are, unfit ourselves to come, but through Him Who has made one sacrifice for sins forever, we may come to God.

We are to gather about the Lord's Table this evening. As we come to this ordinance, I trust no one will come thinking he is worthy. The New Testament admonishes us to consider that, and tells us that whoever eats or drinks unworthily, brings condemnation to himself. What does it mean to eat and drink "worthily"? What does it mean to you who are professing Christians? Does it mean that you find worthiness in yourselves? Surely not! Whoever trusts in his own worthiness will eat unworthily. For whom is the Supper designed? Those who believe this truth I have proclaimed in all simplicity, and are partakers of its blessing. It is for those who know they have no personal worthiness, but whose whole trust is in the infinite worthiness of the Lord Jesus. That is the meaning of the broken bread, and of the outpoured wine.

I have directed your attention to this great truth once again ere we come to the Table of the Lord, that our confidence may not be in ourselves, but wholly in the sinner's Saviour; for in the measure in which He, through faith, is precious, shall we be worthy to partake of this feast.

Let us pray:

Lord, we thank Thee for this Thy great salvation. Those of us who are its recipients, and know that we are heirs of glory, whose trust is in Him, Who has become the Author of eternal salvation, would adore Thee afresh. Help us to love Thee more and more, and to serve Thee with an ever-increasing devotion. If there be some hungry soul who has been standing without the pale, vainly trying to save up sufficient merit to entitle him to enter, help such an one to see that the inheritance is without price to him, but made possible by the payment of an infinite price, even the blood of our Lord Jesus Christ. So may we come, all of us, as poor beggars to the King's door, saying,

Nothing in my hands I bring,
Simply to Thy cross I cling.

Save us all with Thy great salvation, for Thy name's sake,
Amen.

TENTH ANNUAL CONVENTION

Union of Regular Baptist Churches of
Ontario and Quebec

JARVIS STREET BAPTIST CHURCH, TORONTO

October 19th to 21st

Special Speaker:

DR. HARRY HAMILTON, BUFFALO, N.Y.

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

The last chapter of this story appeared in our issue of April 1st, the story having then been suspended on account of the Editor's illness. We suggest that our readers re-read the chapters contained in the issues of March 25th and April 1st, so as to refresh their minds that they may be able to take up the thread of the story with this issue.

CHAPTER XXII.

Our last chapter closed with the story of the little boy, Donny Sutherland, who had intended to speak at the business meeting of April 29th, 1921. I repeat, for the refreshment of the memory of my readers who may not have preserved the last chapter, the concluding paragraph of April 1st:

"As the meeting was dismissed, Donny came to me and said, 'Well, I did not speak to-night, but I will speak next time.' Ah, yes; next time! Next time, Donny? When will that be?"

'So long Thy power hath bless me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel-faces smile
Which I have loved long since, and lost awhile.'

It may be well here to set out the general financial condition of the church at this time, as shown by the Treasurer's report submitted to the first instalment of the Annual Meeting, April 22nd, 1921. The report, as contained in the minutes of the meeting, shows that collections from all departments of the church during the year totalled \$72,690.70. The total credit balance in all funds amounted to \$3,113.75. The total amount included \$29,018.74 toward the Forward Movement, an instalment of Jarvis Street's total contribution to that denominational fund. This, deducted from the total, showed the total ordinary revenue of the church for the church year 1920-21 to have been \$43,672.03.

As an indication of the attitude of the Finance Committee, in which the Pastor's enemies had chiefly established themselves, I quote this item from the minutes of the Finance Committee of April 19th, 1921:

"Although disbursements were larger than usual, no deficit was shown. It was therefore moved by _____, seconded by _____, that the report be adopted."

The item of over \$43,672.03 on ordinary account was the largest ever reported in the history of Jarvis Street Church up to that time. All the Finance Committee could say about it was that because no deficit was shown, the report should be adopted. The only recognition in the minutes of the Finance Committee, of there being a God at all, consists in the fact that the meetings were opened and closed with prayer.

Following the defeat of the Pastor's opponents at the meeting of April 29th, the majority of those in the enemy camp who counted themselves "the principal contributors", either cancelled or reduced their subscriptions to the church funds. From April 29th, to September 21st, when the decisive meeting was held, the financial affairs of the church were in the hands of the Finance Committee.

I have looked over the weekly offering book of that period, and find that the Treasurer of the church reduced his weekly subscription from \$1.50 to 50c. One deacon discontinued his weekly offering in May; another discontinued his in June; still another, who was rated as a millionaire, and who gave \$6.00 a week to general expense, and \$24.00 a week to missions, reduced his general expense offering from \$6.00 to 25c; and when he left the church his weekly pledge to missions was more than \$1,600.00 in arrears.

There was evidently a concerted effort to paralyze the general fund. Many reduced their giving to a mere nominal amount of 10c or 25c a month, some of whom stipulated that this was to help pay for the insurance on the building.

At the May meeting of the Finance Committee, while the Pastor was in quarantine with scarlet fever, the following motion was carried:

"Moved by J. B. McArthur, seconded by J. Francis Brown, that the Treasurer be instructed not to pay general expenses of any kind from the funds donated to Missions, Forward Movement, War Memorial, Women's Auxiliary, or Building Fund."

Thus they endeavoured to cut off all supply for general expense, and bring the general work of the church to a standstill. Most of the members of the Finance Committee reduced or cancelled their offerings, and having done so, had the audacity to publish in the church calendar, "A letter from the Finance Committee", in the following terms:

Toronto, May 30th, 1921.

To the Members and Friends of Jarvis St.—

At a meeting of the Finance Committee held this date, the undersigned were requested to acquaint you with our present financial position:

The plate and weekly offering collections show a sharp falling off when compared with the previous year. The following figures indicate our total receipts (no deduction being made for renewal funds):

	1921	1920
April Receipts	\$1,166.88	\$1,947.66
April Expenses	1,851.82	1,199.90
Deficit for April, 1921	\$ 685.44	
Surplus for April, 1920		\$ 747.65

The weekly offering treasurers report the following decreases in yearly subscriptions since April 1st, 1921, the beginning of the church year:

	General Expenses	Missions
Net decrease in April	\$ 559.00	\$ 338.00
Net decrease in May	1,697.80	1,766.00
	\$2,256.80	\$2,104.00

The Committee desire to express their disappointment that notwithstanding the need on the part of supporters of the

church to increase their gifts for current expenses, in order to cope with the larger disbursements, only six subscribers have increased, a total of \$1.65 per week in the past two months. In the same period we report eight new-subscribers who have obligated themselves for \$2.35 per week, making a total of new weekly subscriptions of \$4 per week, against a decrease of \$47.40 per week.

While the treasurer's account for May has not yet been closed enough is known to forecast a deficit for the month, of about \$700. If June were to give us the same income, it would result, for the first three months of the church year, in a shortage on current account of \$2,085.44. These funds will of necessity be provided from our Renewals Account, in which we had a surplus of \$2,250.74 at the commencement of our church year. Apparently nothing will be available for the purchase of coal, or for July expenses, apart from the usual Sunday offerings, which in the midsummer months usually run very light.

The Finance Committee, therefore, desire to express the hope that the members and friends of the church may continue and increase their support, so that the needful expenses of the cause at Jarvis Street may be met.

The Committee wish further to intimate that the missionary, charitable and educational gifts of the church and congregation are being apportioned to their respective treasurers, and are not available for other purposes.

Signed

Chairman Finance Committee.

Signed

Chairman Weekly Offering Treasurers.

It will be seen from this that an effort was being made to paint the picture as black as possible. The letter dated May 30th contained this gem: "Apparently nothing will be available for the purchase of coal." We always use steam coal and it was never put in the bins until October, nor had we ever laid up money in May or June for the purchase of coal in October. But any stick will do to beat a dog with. The utter hypocrisy of this appeal, as expressed in the second paragraph from the end, is apparent when it is remembered that nearly all the members of the Finance Committee had either reduced or cancelled their subscriptions, and were doing their utmost to persuade others to do so. When I read the letter, I had my nurse wheel my bed to within reach of the telephone, and I called the Chairman of the Finance Committee, and reminded him that even in open warfare honourable combatants show some respect for the Red Cross, but that the Finance Committee's letter was an example of the deliberate bombing of a hospital. If General Franco were to have photographs taken of some of the cities he had destroyed, or attempted to destroy, and circulate them among the Loyalists as an example of what Spain is coming to under Loyalist government, it would be almost exactly parallel to the action of the Finance Committee in the publication of the above letter.

I am telling the inside story of the plot for the encouragement of all brother-ministers who may read it. They will recognize surely that the case seemed hopeless, with such tremendous forces arrayed against us.

On account of my protracted illness and confinement in quarantine, it was not possible to continue the Annual Business Meeting on the date set on adjournment, April 29th. I therefore sent a letter to the church, dated May 25th, 1921, as follows:

May 25th, 1921.

"To the Members of Jarvis St. Church:

"My Dear Friends:

"I venture to send you this letter which my friend and physician, Dr. Simpson, has kindly consented to read at the business meeting to-night.

"I should like, first of all, to convey to the members of the church my very deep sense of gratitude for the many and

beautiful expressions of affection which they have sent to my sick room. With all my heart I thank every one of them.

"I write this letter, however, to ask a favour of the church. The Annual Business Meeting of the Church was adjourned from April 29th until this evening at my suggestion. As it is not possible for me to be present this evening, I should esteem it a great favour if the church would consent to a further adjournment to June 22nd.

"I have been informed that it was in the minds of the Deacons, in view of my illness, to propose an adjournment of the business of the annual meeting until September. I appreciate most deeply the kindly consideration involved in this proposal, but my physician assures me that there is reasonable probability of my being strong enough to attend a meeting on June 22nd, and it seems to me important that the business of the annual meeting should not be postponed any longer than is absolutely necessary. I think it would be a great advantage if the business could be disposed of before the holidays, so that the church would be ready to go on with its work in the Fall.

"For these reasons I venture to ask that the Annual Business Meeting be adjourned from this evening until June 22nd, instead of till September.

"With warmest regards to you all, and earnestly hoping to be with you again in a few weeks, I am,

"Affectionately your pastor,

T. T. SHIELDS."

During practically all the time of the Pastor's illness, the prayer meetings were conducted by Deacon George Greenway. Week after week Mr. Greenway spoke from the same text, "Have faith in God." He held that text before the people at every meeting until the Pastor's return.

A letter appears in the calendar for June 12th, 1921, from the Pastor as follows:

To the Members of Jarvis Street Church:—

My Dear Friends:—

As I am not yet permitted to speak to you from the pulpit, I venture to use the calendar to send you a brief message. I believe God would teach us more perfectly to depend upon Him. We have sought God and His abounding grace while insisting that sin has rendered us all utterly helpless apart from the grace of God. That view of man's relation to God is bound to lead men to pray, and Jarvis Street Church has been led to pray. As a church we have met three times weekly to pray because we felt that no one but God could do for us what we need, and send us the revival for which we long.

I would remind you that such public prayer puts upon those who offer it a very heavy responsibility. Such prayer is a challenge to God. Thus Elijah challenged God to plead His own cause when he said, "The God that answereth by fire, let Him be God." It remains for us to put ourselves in such an attitude toward God as will make it possible for Him to reveal His power through us.

In Elijah's day the fire fell upon the repaired altar on which the wood and the sacrifice had been laid in order. Let us see that the altar and sacrifice are ready for God's fire to fall. Let us count all that has recently occurred to be only as the water which is poured even for "the third time" upon the sacrifice to insure the reality of the miracle. Personally I am confident that all that has recently happened to us as a church is God's strange way of sending the revival for which we have prayed. Let us trust and not be afraid. God is with us, and all things are subject to His sovereign will.

I hope to return to my pulpit June 26th and shall return with renewed confidence in the Gospel. I believe the Lord Jesus Christ is looking for a work-shop in Toronto, and so far as it rests with the pastor, I am determined He shall find in Jarvis Street a church in which He may have all His own way.

With warmest love to you all and with renewed thanks for the scores of affectionate messages which have reached me, and with especial thanks to those who have so nobly stood by the work in my absence, I am,

Gratefully and affectionately yours,

T. T. SHIELDS.

A further postponement of the Annual Meeting was made, from June 22nd to June 29th. An explanation of that will be found in the following item in the calendar for June 19th, 1921:

"When the Pastor asked for a further adjournment of the Annual Meeting from May 25th to June 22nd, he had been advised that it seemed most improbable that he would be strong enough to undertake the journey to Des Moines, Iowa, to fulfil his engagement to speak at the Conference on Baptist Fundamentals, June 21st, preceding the meeting of the Northern Baptist Convention on June 22nd. Since then, however, the Conference Committee have urged him to go if at all possible, and his recovery being so much more rapid than at first seemed likely, he ventured to suggest that if there were no serious objections he would appreciate a further adjournment of the Annual Meeting to June 29th. This was agreed to last Wednesday, and for this the Pastor says, 'Thank you', to all concerned. He hopes to be back from Des Moines some time next Friday."

I am not quite sure by whom the calendar was edited during those weeks, but I believe it to have been Rev. E. A. Brownlee. An article on the last page of the calendar affords some indication of how the church was being led to lean upon God. We therefore reproduce it here:

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves. Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Sel.

One other item we must include in this instalment leading up to the adjourned Annual Meeting of June 29th. In the last chapter we told the story of Donny. During my illness I learned that Donny was greatly concerned. The family moved over to the Island for the summer, but at frequent intervals, almost daily, Donny called. As soon as I was able to sit up, my bed was wheeled to the window, from which, on one side,

there was a fine prospect of green grass and shrubs. Donny many times brought flowers to the door, but of course, on account of the quarantine, could not be admitted. As warmer weather came toward the end of May and early in June, I was able, from my bed, to look out through the open window. Now, on the occasions of Donny's calling, I was able to talk with him a little through the open window as he came around upon the lawn.

On June 12th I was stunned by the news that Donny had been drowned by the overturning of a canoe in one of the lagoons at the Island. He was in company with another boy in the canoe, and it was thought that the other boy fell overboard, and that Donny leaped after him, in an effort to save him. But there were long weeds in the lagoon, and both boys became entangled in the weeds, and were unable to rise; so that both were drowned. I heard the story of Donny's mother standing on the bank, frantically endeavouring to free herself of those who held her, to leap in, in an endeavour to save them. But even the strongest swimmer was afraid to attempt it: the bottom being very treacherous.



"DONNY"

Donny was drowned on June 11th. The funeral was to be on Tuesday, the 14th. My period of quarantine was to expire on Saturday, June 18th. Naturally, Donny's mother desired that I should conduct the funeral service of my little friend, and I was no less desirous of doing so. By this time I was assured, both by my physician and nurse, that all danger of contagion, so far as I was concerned, was past. My physician communicated with the Health Department of the city, but they said that, as the matter of my illness had been most public, and the date of my being stricken would be very clearly in the minds of a great many people, though they agreed there was no danger, they felt they could not safely shorten the quarantine more than three days; and so undertook to lift it—or cancel it, whatever is the term—on Thursday, the 16th.

Some time on Monday Donny's mother telephoned me, and I told her the result of the physician's efforts to shorten the quarantine. She was silent for a moment, and then said, dropping into her Scotch, "And ye'll no see my Donny any more? And he loved you so!" I confess it was too much for me, for it seemed to me that my grief was second only to hers. I said, "Yes; I will see him. I have conferred with the undertaker, and, on the assurance of my physician that I am now of danger to no one, after eleven o'clock, I will have Mr. Fraser drive me over to the undertaker's parlours, accompanied by my wife and my nurse. It shall be an understanding between us that I will not shake hands, or come into contact with anyone. But toward the

midnight hour, if you will come, we will hold a little private service beside Donny's casket; and the public service can be held to-morrow."

Donny's mother gratefully agreed to the proposal, and the service was held as arranged. I shall never forget that night, as I stood on one side of the casket and his mother on the other. She laid her hand upon his cold forehead, saying, "And this, Pastor, is death." The funeral service was conducted on Thursday by my brother, Rev. E. E. Shields, then of Brantford, at Mrs. Sutherland's request.

On Thursday a man came from the Health Department to remove the quarantine card, and fumigate the house. In the afternoon my physician called, and while he was there a policeman came, with a summons. I was summoned to court for breaking quarantine. My doctor told me that he was not surprised, that he knew it was coming, and that protest had been made to the Health authorities by some of my bitter enemies.

The item published from one of the calendars shows I was under engagement to speak in Des Moines, Iowa, at a Pre-convention Conference, to be held under the auspices of the Fundamentalists' Conference Committee, on June 21st. In order to reach Des Moines, it was necessary to leave Toronto before my case was to be called in the police court. I therefore left it in the hands of my solicitor, the late Mr. Thos. Urquhart, an ex-mayor of Toronto. He told me I might safely leave, and he would be responsible.

When the case came to trial, the magistrate said the summons should never have been issued, but the representative of the Health Department said they had been "besieged" with requests for prosecution, and that if Dr. Shields were let off it might be that someone in the "ward" (the slum district of Toronto) might break quarantine the next week. To this, the magistrate objected, saying that Dr. Shields was a public man, with some sense of responsibility, and that he had done what he thought any minister in like circumstances would do; and indicated that he would dismiss the case. But the representative of the Health Department insisted that that should not be, on the ground of the many requests for prosecution which had reached the department. At last the magistrate said, "Very well, then; I will find him guilty, and suspend sentence." And so I am out on suspended sentence!

I tell this story in this chapter only that my readers may see what satanic bitterness may be engendered in the human heart when men rebel against the gospel.

I have never regretted holding that service in the undertaker's parlours, and, being sure that I was endangering no one, I would do it again.

I made the journey to Des Moines, and delivered an address before a great audience when the temperature was almost a hundred in the shade. I distinctly remember that I found a great deal of inspiration while speaking, in the fact that there was present in the audience, Professor I. G. Matthews, of Crozer Theological Seminary, the man who, for nine years, sowed the seeds of unbelief in the minds of the students of McMaster University. Although by no means a man of outstanding ability, he set in operation those forces which brought the Baptist Convention of Ontario and Quebec at last absolutely under modernistic control.

(To be continued next week)

SEMINARY OPENING SEPTEMBER 27

The Toronto Baptist Seminary will commence its twelfth year of existence on Monday, September 27, at ten o'clock in the morning, with the registration of new students. Lectures will begin the following morning and the Fall Convocation will be held in Jarvis Street Church, Thursday evening, September 30.

We commence this year of our school's history with special gratitude to God for His help in enabling us to continue thus far and with greater hope than ever before for the increasing usefulness of our ministry of teaching. When this school was begun, our President saw a great and pressing need for thoroughly trained men who would stand uncompromisingly for the Book, men called of God who would be able and willing, not only to protest against false doctrine but, by the grace of God to proclaim the truth. Those of us who were engaged in the work in those early days entered on our great task with high hopes and much trembling; but to-day, as we commence the twelfth year of our work, we could wish for no other vindication of the faith and hope of those early days than the scores of graduates, both pastors and missionaries, who, throughout Canada, in the United States, and unto the uttermost parts of the world, are standing true to the doctrines of the Book which they have been taught in this School. The proved value of these re-enforcements to the Army of the Lord give us confidence that our labour has not been in vain.

Our hope for the future usefulness of this Seminary exceeds those of the earliest days of our history. The need for "faithful men who shall be able to teach others also" has not diminished with the passing of the years, but has rather increased. Our students have demonstrated throughout the period of our existence as a school that men and women will rally around the Gospel banner when it is set up with boldness and conviction. New churches have been started throughout this province, and a remarkable demonstration of the potentialities of the Seminary as an instrument of evangelization has been given during the last year in the opening up of five new preaching stations in Northern Ontario and Quebec. The account of the blessing that has attended the Tent Campaign in the Ottawa Valley, appearing in this paper a few weeks ago is another illustration of the same principle in action. And if the men and the money are provided there is no reason why these and similar activities should be limited to these two districts. We say with the Wesleys, "The world is our parish".

But since the Seminary has become a proved and established institution with graduates of some years' standing as successful pastors, we see many fields of service opening up. Ten years ago it was prophesied that without a school in which to train young men for leadership, the evangelical movement would "peter out" in a few years. Churches that stand in the "old ways" to-day are experiencing the truth of that prophesy, and Baptist Churches suffer in a peculiar way. Unless they have a distinctively Baptist school to which they may look for a source of supply, they are faced with the alternative of calling as pastor either a "Baptist" Modernist, or an evangelical "Interdenominationalist" who has been taught in some non-baptist school that the New Testament doctrines concerning the church, its government, and its ordinances, are of minor importance. We have reason to believe that the dilemmas of some Baptist Churches will become more and more acute as the years go by, and bitter experience will in the end force them to admit that such an arsenal as we have established in Toronto Baptist Seminary is of supreme importance in the battle against the forces of unbelief abroad in the world to-day, for without trained leaders the whole front must eventually give way.

Readers of THE GOSPEL WITNESS may have a share in this great work. We earnestly request you to pray that the Lord of the harvest Himself will "send forth labourers into His harvest fields", for unless the men are of His choosing, the finest training in the land will be of no avail. Again some will be able to help financially. The depression has left its mark on our finances and we are in need of the wherewithal to carry on. Some of those who live nearer at hand have helped to supply foodstuffs for the Seminary kitchen in other years, and again we would invite their co-operation in this important part of the undertaking.

Bible School Lesson Outline

Vol. 1 3rd Quarter Lesson 38 September 19th, 1937

OLIVE L. CLARK, Ph.D. (Tor.)

SEEKING FIRST THE KINGDOM OF GOD

Lesson Text: Luke 12.

Golden Text: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

I. God's Care for His Persecuted Disciples—verses 1-12.
Compare Matt. 10:26-33; Mark 8:14-21.

In view of the continued hostility of civil and religious leaders, Christ encouraged the disciples, whose lives were being threatened (11:49). Chief among these foes were the Pharisees, whose attitude of hypocrisy, and whose evil teaching (Matt. 16:12) He compared to leaven, or yeast, an active principle which permeates a mixture quickly and thoroughly (1 Cor. 5:6-8; Gal. 5:9). The word "hypocrite" is derived from the Greek word meaning "actor"; a hypocrite is an impersonator, one who plays a part.

Though the servants of Christ should be compelled to preach the Word secretly and privately, because of opposition, yet the time would come when all secret counsels, evil and good, would be revealed. The disciples would be justified, and the Pharisees condemned. Therefore, let them publish the message without fear.

They need not fear their adversaries whose power was limited to the body, but they were to fear the omnipotent God, Lord of the soul and spirit, as well as the body. The word "Hell", in this instance, is Gehenna, the valley of Hinmon, in early times the site of the king's gardens, but later, because of idolatrous practices, converted into a place for the disposal of sewage. Its constantly burning fires became a type of hell, and its name used as a designation of hell. The Word counsels us to fear God; we are to reverence, obey, love and trust Him (Psa. 76:7; 34:9).

"Fear Him, ye saints, and then you will
Have nothing else to fear."

God cares for His own. Though their lives are not always free from danger, not one can fall without His consent; He notes even the fall of the extra sparrow, "thrown in" when four are purchased (compare verse 6 with Matt. 10:29).

The disciples would be rewarded for their faithful confession of Him, while those who denied Him would be punished, as those who committed blasphemy against the Holy Spirit, attributing to Satan the works performed through the Spirit. (11:15; Matt. 12:31, 32; Mark 3: 28, 29).

II. The Folly of Trusting in Possessions—verses 13-21.

Christ declined to interfere with the duties of judges and legal executives, for His ministry was spiritual. The incident of the brother and his inheritance provided an occasion for Christ to warn of covetousness, and to teach the importance of having a true perspective in life.

It is the part of wisdom to care for the interests of the soul (Mark 8:36). Those who aim at increasing their worldly possessions, neglecting the welfare of their souls, are foolish in God's sight. The rich man in the parable centred his thoughts upon himself and his goods, living and planning as though there were no God, and no eternity. Notice the repetition of the words "I" and "my". He discovered that even his soul was not his own, but was required of him. Thinking he was secure for many years, God demanded a reckoning that very night. He lost both soul and possessions, for wealth cannot buy salvation (Psa. 52:7; Hab. 2:9; Matt. 19:22). So is every one foolish who is not rich toward God in faith (2 Pet. 1:1), wisdom (Prov. 8:11), and good works (1 Tim. 6:18).

III. The Wisdom of Seeking God's Kingdom—verses 22-34.
Compare Matt. 6: 25-34.

Since spiritual interests are of paramount importance, Christ admonished His disciples to "take no anxious thought" (verses 11, 22, 25, 26), regarding their food and clothing. The nations of the world aimed at material prosperity, but the believers should seek first the kingdom of God, and His righteousness. Should they do so, these other things—food, clothing, shelter and the like—would be granted by their

heavenly Father. What an excellent promise for young people to carry with them!

"Make but His service your delight,
Your wants shall be His care."

God is our Shepherd, our Father and our King (verse 32).

The rich man's treasure was laid up on earth, and his heart centred upon earthly things; the one whose treasure is safely committed to God (2 Tim. 1:12; 1 Pet. 1:4; Matt. 6:19-21), will direct his affections to Divine things (Col. 3:1-4).

IV. Watching and Serving in View of the Master's Return—verses 35-48.

The true servant of the Lord, like the servant in the parable, will be watching for the Master Whom he loves. The girding of the loins suggests preparedness for service (1. Pet. 1:13). The Orientals wore loose, flowing robes which required to be caught up and fastened with a girdle to obtain freedom of movement. Blessed, indeed, are they who watch eagerly and expectantly for their Lord, who love His appearing; their reward will be great (2 Tim. 4:8).

The time of His coming is unknown; it might be delayed (verse 35). In early times the Jews divided the night into three periods, or watches, though later they used the Roman method of reckoning time, and divided it into four watches. The master of the house, not knowing the hour when the thief might attack, should never be found unprepared. So are we counselled ever to be ready for our Lord.

The faithful and wise steward of the household is no less mindful of his absent Master when he busies himself at the task assigned to him. "Blessed are those servants, whom the lord when he cometh shall find *watching*" (verse 37), and "Blessed is that servant, whom his lord when he cometh shall find *so doing*" (verse 43). The Apostle Paul described the Thessalonian Christians as turning from idols "to serve the living and true God; and to wait for his Son from heaven" (1 Thess. 1:9,10). We are to "occupy" till He come (Luke 19:13).

Punishment would be swift and certain to the servant who should take advantage of his Master's absence, knowing His will, but refusing to obey (Jas. 4:17). There are degrees of punishment, a fact which is suggested also in the woes pronounced upon the cities (10:13-15); responsibility for sin varies according to privilege (John 15:22; Jas. 3:1).

V. Discerning the Day of Opportunity—verses 49-58.

Compare Matt. 10:34-39.

The presence of Christ was as a firebrand upon the earth, causing excitement and division (John 7:43) in households and in nations, for all would not receive Him. Many, who could discern the signs of the sky, did not know how to interpret this time, this time of opportunity and privilege for them. Christ was among them, offering pardon and grace, yet they rejected Him.

The wise man will settle difficulties quietly, when the opportunity offers, knowing that he will pay dearly for neglect. Even so, in eternal matters, we are to seek Him while He may be found (Isa. 55:6; Psa. 2:12), for they who neglect so great salvation shall not escape (Heb. 2:3).

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