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Editor: T. T. SHIELDS

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

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The Jarvis Street Pulpit

THE STRAIT GATE AND HOW TO ENTER IT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 26th, 1937
(Stenographically Reported)

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter it, and shall not be able."—Luke 13:24.

Ministers of the gospel are described in the Word of God as men "who watch for your souls, as they that must give account". A minister is chiefly concerned with the souls of men. There are many whose task it is to care for other people's property. Sometimes men are charged with very heavy responsibilities in that respect; treasures of great value are committed to their care. There are those whose trust it is to safeguard the lives of others, the life of their bodies. A very solemn responsibility rests upon the physician. Sometimes upon his decision life or death depends, and a man of conscience will feel deeply the responsibility that is his.

But the minister has to do with something of greater value than mere property, with that indeed which is of greater worth than physical life, that is worth more than all else in the world beside. We have the highest Authority for believing that were it possible for a man to gain the whole world but lose his own soul, the measure of his loss would be inestimable. How responsible then is the position of the minister! He ought to concern himself, not to please his hearers, not to entertain them, but so to minister to them that their souls may profit.

The minister is said, I repeat, to "watch for your souls". He must watch over the spiritual health of such as are the professed disciples of Christ. Just as thousands of mothers in this city to-day watch every movement of their children, quick to discern the slightest indication of ill-health lest it should be the symptom of the much dreaded malady. They are far more concerned now about the children's health than anything else in life. The affairs of the household may be allowed to go, but the health of the family must be conserved. So ought the minister to be ever watchful of the spiritual health of the flock over which the Holy Ghost has made him overseer. That should be his supreme concern. How important it is that the lighthouse-keeper should keep his lights burning! Out on the stormy sea many a mariner will

look eagerly for the light, that he may be sure to steer his ship away from dangerous places. So ought the minister, above all people, to keep his light burning, that the souls of men may not be wrecked by a false or erroneous testimony.

Ministers are said to be men who must give an account. Sooner or later, the minister must give an account of his opportunity, of how he fulfilled his trust, before God; whether he did, from a pure motive, seek the highest welfare of the souls of men. A young minister complained to an older one of his limited opportunity, of the smallness of his congregation. The man of longer and larger experience said, "My brother, I expect you have quite as many people as you will care to be responsible for at the judgment-seat of Christ."

The minister must be careful not to allow himself to become familiar with holy things, nor, with the coming of his weekly opportunity, to treat his duty lightly; for it may be his last chance with someone. They may never hear the gospel again. It may be as he preaches, that with some it will be now or never. Therefore he ought to endeavour always to be faithful.

And with these considerations in view, I shall try again this evening to be very, very simple, and very direct, and as personal as the Spirit of the Lord will enable me to be; for my concern is for the souls of men, not for the preacher's reputation; he has none: he lost it long ago. Will you hear, then, the Word of the Lord? Let us endeavour, all of us, to hear it for our spiritual profit.

The text which I have read to you was our Lord's answer to the question of one of His hearers: "Are there few that be saved?"

I.

I begin with the remark that MANY PEOPLE ARE INTERESTED IN RELIGIOUS QUESTIONS, WHO ARE UTTERLY CARELESS ABOUT THE MATTER OF PERSONAL SALVATION.

This man, it appears, was not particularly troubled or concerned about the question as to whether he was saved. He rather hoped for a discussion of the question he propounded, whether few or many would ultimately be partakers of salvation.

What a multitude of religious people there are who have no interest in their own personal salvation! How many religious institutions are concerned with almost everything but the great matter of the salvation of the individual. *There are many people who play at religion.* There are many church-goers and church-members and religious officials who play at religion. Here is a man who joins a golf club. He pays his membership fee. Occasionally he takes his wife out to the club to dinner. On fine days he gets away with his sticks, and goes around the course—what doing? Knocking the ball about. It is to be sure an interesting mental diversion. It also affords him an opportunity to get out into the open air, and to enjoy a little useful physical exercise. But it really does not matter whether he wins or loses. The score he makes is a matter of no real importance. His attempt is just as diverting as his achievement—and probably the poorer his score, the more exercise he gets! At the end of the day, what has he done? Nothing. He has only played a game. He has afforded himself a topic for discussion with his fellow-clubmen, or others interested in golf. But he himself will admit that he has really achieved nothing.

That is how some people treat religion. They belong to the church. They sing hymns; they discuss religious questions; they make contributions to religious objects. But it is no more a part of their life, no more indispensable to their existence, than is the game of golf to the most enthusiastic golfer. They only play at it. There is nothing real about it.

There are a great many *who regard religion as consisting of debatable opinions.* We all ought to have some religion! We ought to have some opinions about it! But, oh horrors, the idea of regarding a man's creed as a matter of importance! The politicians talk about "religious strife", as though religion were a matter of no real importance, but something that should be kept in the background, that has no direct relation to character and life. You may have your opinion, and I mine; and we will discuss it when opportunity offers. But in the end, there is no arbitrator, no umpire, no one to say what is right. It is of no importance which is right, you or I, but it is an interesting subject of discussion. That is not an uncommon attitude toward religion. Men like to ask questions about it. To not a few, it affords an opportunity to exhibit their mental agility. It is a kind of intellectual gymnasium, where argumentative people can show their expertness in mental gymnastics.

I am quite willing to contend for the faith, to contend for things that are unmistakably revealed, but I hate mere contentiousness, the making of religion a subject of continual debate, and discussion, and argumentation. Yet with a great many people it is nothing more. They are ready always to ask questions. There is scarcely a service when any preacher preaches but somebody comes forward with a few particular questions that they have saved up—not because they are interested in the truth, but only in its discussion. Of course, a man may be a sincere enquirer; but to many people religion is very much like a cross-word puzzle: a problem to be solved, a riddle to be guessed. Such people are here to-day, and are somewhere else to-morrow. Any and every new religious

fad interests them. I went into a man's house one day. He had spread before him on the table magazines of nearly every cult that I have ever heard of. I said "What do you do with these?" "I take them all." His mind was so full of religious rubbish that he could not think straight on anything. That was his conception of religion—New Thought, Unity Truth, Christian Science, Russellism, and every other ism, and I rather suspect he had invented one of his own. That may represent religion: it is not Christianity.

II.

OUR LORD TURNED THE THOUGHT OF HIS QUESTIONER DIRECTLY TO THE SUPREMELY IMPORTANT MATTER OF HIS OWN PERSONAL SALVATION. That is the one thing that should monopolize our interest.

Our Lord used *the figure of a gate, as though there were a dividing barrier, with some on the outside, and some on the inside;* as though all men were not saved; as though some were saved and some not saved. Do you believe that? That is a very unpopular doctrine nowadays. There is a kind of universalism that is almost atmospheric. It is assumed, no matter how a man has lived, no matter what he has done, that when the end of life is reached, it will be all right. We live in days when people are being—I had almost said, fed on a Christianized paganism. When the Indian chief died his tribesmen buried his bow and arrows with him, that he might be equipped in the happy hunting ground to which they believed his spirit had departed. It is a wonder people do not do that now under the sanction of some branch of the Christian church. Some man who has spent his life making people drunk, or providing people with opportunity to gamble, ought to have buried with him the symbols of his damnable business—and the benediction of the church pronounced over a life that has been utterly godless!

If the Bible be the word of God—and if it is not, we none of us know anything about the future—if it be a divine revelation of truth undiscoverable to the natural mind, if it be the unveiling of a life to be lived beyond the grave, then that assumption is utterly wrong; for the Lord Jesus plainly teaches us here that not everyone is or will be saved. I affirm that. Personally, I believe the Book. If I did not, I would not be hypocritical enough to occupy a pulpit and profess to preach what I did not believe. But believing it, I must preach what it teaches.

The Bible teaches us that, naturally, men are not saved. They are on the outside of the gate, not on the inside—and there is a great difference between the two positions. I do not know who is saved and who is not among you this evening. I cannot tell how many of my hearers are really regenerated, and how many are not. But I am in duty bound to warn you that there is a vast difference between those who are outside of this gate, and those who are inside. I remind you that the Lord Jesus said, "If ye believe not that I am he, ye shall die in your sins." That is a terrible possibility, that a man may carry all the sins of his life with him to the judgment-day, unless he be released from them by the interposition of the Lord Jesus Christ; for it is the teaching of Scripture, that unless by divine grace, they are removed from him, he will take them into the presence of God.

Let us therefore accept this plain principle to begin with, that *personal salvation is a necessity;* that, however well-born we may be naturally, that fact can not

introduce us to heaven's aristocracy; it does not ensure our presentation at the Court above. "Marvel not", said this same Saviour on another occasion, "that I say unto you, Ye must be born again." Not, You ought to be, but, "Ye must be born again." What right has any man to read at the graveside of one who has spent his whole life without God, that "we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection unto eternal life through our Lord Jesus, Christ." There will be a resurrection—there is no doubt about that—but there is a resurrection "unto condemnation", as well as unto life.

The question, "Are there few that be saved", is displaced by a more important one. I ask, Are you saved? The Lord Jesus implied that there is such an experience as salvation. Then He defines the entrance to this way of life as a narrow, strait, gate: "Strive to enter in at the strait gate." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." There is a broad road, and there is a wide gate that admits to it—and it is a road that carries much traffic: "Many there be which go in thereat." But the Lord Jesus said that the road that is taken by the multitude leads to destruction. That is almost a forgotten doctrine, or, at least, one seldom preached nowadays. But I give you the word of Someone Who knows. The Lord Jesus says that the broad road leads to destruction. There are many religions that offer a wide gate to those who will become their devotees. The popular religion is that which requires no amendment of life, a religion that has little or no relation to a man's conduct and character. Perhaps one will enquire, "Can I not go to church in the morning, go through certain religious observances, and finish my religion for the day?" Yes, you may thus deal with religion. I do not want to be censorious; but I do not believe that any one of us can read the Book, or hear its truth expounded, without his conscience being touched. We are all a bad lot at the best. We all need to be better—and the Bible teaches us how to be better. But if you do not want to be better, you may be offended by being reminded that you ought to be better. The Word that cuts like a two-edged sword will be unwelcome.

Notwithstanding, the religion of Christ is a happy religion. It is a narrow gate, and a narrow road—and perhaps some people think it must be very uncomfortable travelling in it. I remember the first time I tried to drive a car. I wanted to have an interview with the Minister of Highways! I wanted to give him a piece of my mind. I felt the road ought to be three or four times as wide. I could not understand why the road was made so narrow. But when you are travelling on a one-way road, it need not be very wide, especially when you are not likely to be travelling so fast as to want to pass others. I can be quite comfortable now on a very narrow road. So can you; you drive your car automatically, and it is not hard to keep to the road. The narrow road becomes a delight to those who are led in paths of righteousness for His name's sake. But it is still a narrow road. It means something to be a Christian—it ought to mean something.

We do not enter this gate dragging the world, the flesh, and the devil with us. I do not mean to say that an outward transformation of life is always immediately effected, but certainly in entering upon this road, we must inwardly feel something of the horror of sin. Do you believe there is such a thing as sin? Do you believe there is something in your life and mind that is "abom-

inable" to God? Do you believe sin is "the abominable thing" that God hates, and which must be put away if we are to dwell at peace with Him? Perhaps there is someone here who does not believe the old-fashioned doctrine of total human depravity? We are having exhibitions of it on a rather large scale just now, are we not? Quite enough of it in China, and Italy, and Japan, and Germany, and Russia—but, of course, none in Canada! Nor in Ontario in the present election! I have often said I wish it were more difficult to subscribe to that doctrine. I wish there were less evidence of the innate selfishness and incorrigible sinfulness of men. I wish I could see here and there in public life at least a man or two whom one could believe were sincerely devoted to the interests of the public instead of to Number One.

The strait gate requires us to recognize that sinfulness, to repent of it, and to seek a new nature from God. You say, "But I think religion, Christianity, has to do with the life that is to come?" It has. But how are you going to enjoy the life that is to come if you are not made ready for it here? Mr. Spurgeon once said, when a very young man, that if an unregenerate thief could by any means get to heaven, he would pick the angels' pockets. Some very precise person went to him afterward and said, "Do you not know that the angels have no pockets?" To which Mr. Spurgeon replied, "I had not thought of that. I will revise my simile and say such an one would pluck a feather out of an angel's wing." Of what use would it be to admit unregenerate men to heaven? If a man, with the same sinful nature could, by any means, come into the immediate presence of God—I had almost said it would be worse than hell itself. Certainly it could be no heaven.

This preacher is a poor sinful creature, yet his presence has frightened not a few people before now. Some are afraid to be even where the minister is, for fear he should ask them, Are you saved? What would people do in the presence of God? Yes; the way of life is a strait gate; and the Bible will teach us how to live a strait life. The Good Shepherd will not only save us, but will lead us in paths of righteousness "for his name's sake". I would give nothing for a man's religion if it consists only in a professed hope of heaven, and has nothing to do with his life and character here and now. People will believe in Christ when His professed disciples show by their lives that they have entered through the strait gate.

I have not time to labour that principle, but, lest you should misunderstand, let me remark simply that the largest liberty simply consists in complete obedience to law. It is when we are taught to live life God's way that life becomes full and rich and exuberant. There is a law written in the members of our bodies. I move my hand in the way in which it was intended to be moved, without pain, with freedom, with perfect ease. Watch the organist or pianist at the keys. See those who are especially dexterous in the use of their fingers, and then tell me if there ever was a machine made to equal those four fingers and one thumb. Sometimes we see things advertised as being "hand-sewn". Some years ago I went through some of the large linen mills in Ireland, and one of the proprietors gave me a box of handkerchiefs for my wife. There were a dozen in the box, and they were worth—a fabulous sum—for handkerchiefs. Why? No machine had ever touched them. I was told that they were woven and embroidered entirely by hand. We have not improved upon God's machine, the human hand.

But how does it work? How does it perform such wonders—the paintings of the great masters, the performance of the works of the great musicians, the finest of all sculptures—all wrought by a human hand, with a human brain behind it? How is it done? When that hand is perfectly responsive to the direction of the head, the man works with freedom and felicity, enraptured with his delightful task.

That is life. That is liberty. The way of Christ may seem to the outside observer a narrow path, and difficult to walk. It may seem as though it involved tremendous sacrifices. But to be in Christ, to become members of His body, and subject to His control, is to live the largest, fullest, richest, and most joyous life possible. It is a narrow road, but it leads unto life, and they really live—and they only—who walk it.

III.

HOW SHALL WE ENTER? "*Strive to enter in at the strait gate.*" What does it mean? *It does not mean that a man needs great strength, or some peculiar skill to forge his way in through the crowd.* Certainly he does not enter by any religious trick. I remember a case some years ago where there was a trial in the city. A noted counsel was to address the jury, and the court room was crowded, while only a small fraction of the people could be admitted who wanted to be there. There was one man whom I knew, who was determined to get in. He ought to have been made of brass for he was one of the most politely brazen men I ever knew. He was determined to hear, and his wife desired to hear also. To her question, "How shall we get in?" he replied, "Do not worry, I will get you in." He armed himself with a portfolio and pushing his way into the crowd he shouted, "Gang-way, please." I do not know whether the policeman thought he was the counsel or not, but by sheer impudence he pushed past everyone. That method will not do at the strait gate. "Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips." There is a Guardian at this gate Whom it were impossible to deceive.

"Strive"? I think *it means to be desperately in earnest, among other things; to be convinced of the necessity! "I must be saved. I must get inside that gate. There is no salvation without it. I am determined to get in, to be downright in earnest about the matter."* In this place we afford people an opportunity to confess their faith in Christ, and perhaps someone will say, "But, sir, you ask a great deal of a man when you ask him to walk up that aisle." What! If your desire for salvation is not of sufficient intensity to lead you to do a thing like that, you are not very much in earnest. "Strive to enter in." It means that we ought to be desperately in earnest in this matter of salvation.

It must mean too that *we are prepared to face all obstacles.* There are many in the way—"the sin that does so easily beset us"; our natural tendencies; our natural pride. We are all proud—I do not know why we should be. We ought all to be ashamed. We have much to be ashamed of, and nothing of which we may reasonably be proud. Yet human pride keeps many out. Men are naturally unwilling to admit that they are sinners of the deepest dye, and that none but Jesus can do helpless sinners good. So then one may have to face all these elements in life, his natural tendencies, his human pride, his natural wilfulness, his reluctance to yield to One who is Lord, to surrender and acknowledge a higher wisdom,

will, and power than his own. Notwithstanding, I bid you "strive"! Make up your mind that, God helping you, you will not allow anything to exclude you, but that you will enter this strait gate.

It means *persistence and perseverance*, so setting ourselves toward that great object that we shall say, "I will never give up until I have the assurance that my sins are forgiven." So will men do if they do but yield themselves to the Spirit of God. He will enable you to strive. He will make you earnest. He will make you determined. But whatever it may cost, we must resolve before God that we will so yield to His Spirit as to be enabled to enter the strait gate.

I have known people thus earnestly, and perseveringly to resolve. I have had people come to my house past the midnight hour, saying, "I cannot sleep. I must be saved." "Strive to enter." Let it be the all-important thing in life to know Christ, to be washed in His precious blood.

I knew a man who apparently had no conscience in the handling of money. As often as he was helped to get out of debt, he would plunge into debt again. He was always in debt, and in debt in a way that left his creditors exposed, not only to possible but very probable loss. I said to him one day, "My dear fellow, this must become with you a matter of conscience. You must get out of this. You have no right to assume obligations that you have not the shadow of a chance of discharging." "What shall I do?" said he. "Make up your mind that, though you starve, you will not go any farther into this mire of debt. Somehow or another, resolve you will get out of it." I do not know whether he did or not. But you and I are in debt, terribly in debt, so terribly in debt that if we had all eternity in which to work, we could never cancel the obligation. We should still be in debt.

You ask, "What shall we do? I am determined that somehow—somehow I will get rid of this, but how can I?" You cannot pay it. You remember the story of Pilgrim, do you not, with a great burden upon his back? And how he lost it? Says Bunyan: "So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in—and I saw it no more." Oh that men and women would say, "I will be out of debt this night if there be any way of getting out." Strive to get to that Cross. "Behold the Lamb of God, which taketh away the sin of the world." He will cancel all, and as we enter in through the strait gate we shall be free men and free women.

IV.

CERTAIN REASONS ARE ADDUCED FOR THUS STRIVING. Our Lord said, "Many, I say unto you, will seek to enter in, and shall not be able." *He did not mean that the door, the gate, would be shut against any now seeking entrance.* Blessed be God, salvation is for the greatest of all sinners. Are you not glad of that? If we could see ourselves as we really are in God's sight, by nature, I am sure we should say as did the Apostle Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." That is our prime qualification, that we are sinners seeking salvation. The gate is thrown wide to everyone who will trust in the Lord Jesus Christ. Yet many shall seek to enter, "and shall not be able." *There is an element of time here*, for says the context, "When once the master of the house is risen up, and hath

shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." I remind you—and I would remind myself, and pray that God will enable me to be more earnest than ever in seeking the salvation of souls—that in the providence of God there comes a time when the Master of the house shuts the door. It will not be for ever possible for us to enter.

Do you object to that? The stores will be open tomorrow morning, and will remain open all day—and they are anxious for customers—but if you go downtown a few minutes after five o'clock, knock as you will, they will not open the door. You will find the door shut to those who come after hours.

During the war I preached one Sunday evening a few miles out of London. I followed my usual habit of being content with a very limited meal at noon, and nothing else until I was finished for the evening. When I got through, I took a train back to London, thinking to slip into a restaurant for a little supper. I got out at Victoria Station, and saw right across the street a restaurant that would suit my purpose. I said to myself, That is fine; I will go there. Just as I reached the door, a man came to the front and turned a key in the door. I indicated that I wanted to come in, but he shook his head. I knocked at the door, and while I could not hear what he said, I could read his lips through the glass, saying, "You are too late." The door was shut.

I went to look for another place—it was only about eleven o'clock at night—but I was too late everywhere. I was never so hungry in my life! I said to a policeman, "Tell me of some place where I can get a bite to eat." "There will be a coffee wagon at such a place about two o'clock," he said. But it was of no use: it was too late—and I went hungry to bed.

That is what it means. God will not keep His restaurant open always. He has His hours. The day will come when the Master of the house will shut the door. It will be too late some day; and it will be of no use to knock then. Many will seek to enter in—"and shall not be able".

The context says that *many will knock who, until then, assumed they had a right to enter*. They come as though they were children of the household, saying, "Open to us." But the Lord of the house will say, "I know you not whence ye are." "But you must know us. We have eaten and drunk in thy presence, and thou hast taught in our streets—we were church members; we actually came to the Communion Table; we were religious people." "That may be", says the Master of the house, "but I do not know you."

You remember the word in the book of Revelation where the great Head of the church looked down upon the seven churches? Looking upon the church at Sardis He saw the names on the roll and said, "I have a roll too—and thou hast a few names even in Sardis which I have also on my roll, which have not defiled their garments; and they shall walk with me in white: for they are worthy." It does not follow because one has his name on a church roll, that it is written in the Lamb's book of life. In that great day there will be myriads of people knocking and saying, "We have eaten and drunk in thy presence. We were among the religious people. We were called Christian." "It makes

no difference what you were called: I never knew you." That is a terrible sentence! Vastly more appalling than my looking into that restaurant window that night in London—all brightly lighted, when I could not get in. I do not know that I ever saw a place look more attractive than that did—after the door was shut. Mr. Lloyd George, just after the war, described the nations of Europe as being like a man who was down-at-heel, out-at-elbow, hair unkempt, with every appearance of destitution about him, hungry and forlorn—standing looking into what he called a cookshop window. "Wanting everything", said Mr. Lloyd George, "and with no money to buy."

And the Master utters that terrible word, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out—you shall see something of the everlasting felicities of those who are saved, and yourselves shut out."

How ought we to strive? I know that we are saved by grace, and by grace alone; and yet the Word of God, though He does it all, addresses us, demanding our submission and surrender, as though we had something to do, bidding us strive—"Give diligence to make your calling and election sure." I beg of you, members of this church, members of other churches if such there are here, and members of no church at all, before you sleep this night, make absolutely sure that you are on the inside of this gate, saved with an everlasting salvation. Then at last we shall be eternally shut in with God.

Let us pray:

O Lord, how great is Thy mercy! How inestimable Thy patience! Thou art long-suffering to usward, not willing that any should perish. We bless Thee that the door still stands wide for us all, and we pray that this night some may enter in. We bless Thee for what some of us know of the joys of Thy salvation. Help us all that we may rest this night in the full assurance of faith. For Thy name's sake, Amen.

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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 XXV.

In order to lay the foundations for later reference, it is necessary to relate several experiences, some dating back to pre-tribulation days in Jarvis Street, and some that occurred between the meeting of April 29th and September 21st, 1921.

I here put one story into the record for the sake of my brother-pastors who are reading the Story of the Plot. It is ever enough for the servant that he be as his Lord. We all have been ungrateful to the Father of lights with Whom there is no variability, and from Whom come every good and every perfect gift; and if we receive from others treatment analogous to that which we have been guilty of according our supreme Benefactor, we cannot reasonably complain. "Every creature of God is good", we are told, "and nothing to be refused, if it be received with thanksgiving." And in the scripture which admonishes us to be "careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God", the giving of thanks, as an expression of heart-gratitude, is specifically enjoined. We are admonished in the Scriptures to do "more than others"; and there it is said, "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing, again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." The argument of these verses is that we are to emulate the attitude of the great-Exemplar, for "he is kind unto the unthankful and to the evil".

There is a list of ugly characters in the second Epistle of Timothy, chapter three: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." In this list, with the covetous, boasters, blasphemers, truce-breakers, and so on, the "unthankful" are included. Obviously therefore ingratitude, or unthankfulness, in the sight of God is a great sin; and of the sin of ingratitude to God every one of us has been guilty. That being so, perhaps it is no wonder that those who endeavour to serve the Lord should receive their most grievous wounds at the hands of those whom they have exercised themselves to help.

Before I became Pastor in London, Ontario, I spent a year in evangelistic work. It was not of my choice;

but while still a Pastor in Hamilton, urgent invitations came to me to conduct six weeks' evangelistic services, in the midst of the summer. It was so unusual that I obtained leave of absence from my church to accept the invitation. The Lord so abundantly blessed the six weeks' services that before they were ended, I received so many invitations for evangelistic work, that I decided to continue in the work indefinitely, and therefore resigned my Hamilton pastorate.

In the Autumn of that year I visited a certain town of perhaps three or four thousand people. On my arrival I was met at the station by the Pastor. He told me a very critical condition of affairs obtained in his church; that his resignation, undated, had been written some months before; but that he was hoping that one of the results of the special services we were to hold together would be to clear up the difficulties in his own church. He did not expect large congregations, complaining that it was very difficult to get the unconverted to attend church; but that he hoped the services would at least result in a sweetening of the atmosphere, which would make it possible for him to continue in the pastorate of that church.

He explained to me that his children were in attendance at the high school; and that if it should prove consistent with his continued usefulness in the church, he would prefer to postpone his removal until the children had completed their high school work. I felt that his desire for establishment there was perfectly legitimate. There was nothing mercenary about it. It was merely the natural desire of a father that his children should have opportunity to complete their secondary education.

I immediately proposed to him that we should visit together from house to house throughout the entire town, not omitting a single place of human residence. We printed some invitation cards, with an announcement on one side; and, on the other side, a simple setting forth of the way of salvation, with the names of the Pastor and his helper subscribed. We then began each morning about nine o'clock, and went from door to door. Where it was possible, we entered the house, engaged the people in religious conversation, and, where they were willing, we read the Scripture and prayed. Where that was not possible, we bore our testimony at the door, gave the people a warm invitation to attend the services, and left a card as a reminder. We continued this until every house in the entire neighbourhood had been visited, and not an individual in the town had been left without an invitation.

I said to this brother, "Now, having done all that is humanly possible, first to give the gospel to every individual in the town, and, secondly, to invite them all to the church for the further hearing of the Word, I feel that we can reasonably ask God to bless our efforts. Having put the wood and the sacrifice upon the altar, and having thus provided a place for the Fire to fall, we can reasonably ask God to send the Fire." This

Pastor said to me, "I have been a minister in this town for ten years: you have been here but a few days. But you have introduced me to the town. I have met hundreds of people I did not know. I have entered many homes I had not even seen. You have shown me possibilities of work of which I had never even dreamed; and I am most grateful."

The effect upon the services was exactly what might have been expected. The building was packed to capacity as often as the doors were open. Nor was there a single service without conversions. It transpired in later years that among those who were converted, some became deacons, others ministers.

But it was not all smooth sailing. The opposition showed itself. One man who was a printer, printed a scurrilous attack upon the Pastor, and stood at the church door, with one or two associates, and distributed them to the people as they were leaving the building. I recall that the name of the man was Post. I called the deacons together, showed them the leaflet—which, however, they had already seen—and I said to them, "That is enough to justify the exclusion of any man from any church in the world. Why do you permit a man like that to continue in the membership of this church? He is obviously untouched by the gracious showers which God has been pleased to send upon us, and unmistakably he is an agent of the enemy of souls." To which they replied, "What would you do?" I said, "Instead of a *Post*, I would have a *posthole*—by which I mean, the place where the *Post* used to be." They said, "You mean that we have ground for his exclusion?" I said, "If you have not, you never could have. I would summon him before the church to explain his conduct, give him his day in court, and unless he can explain it, or justify it, withdraw the hand of fellowship from him."

This, they did. Thus they cleansed the spring of the disaffection in the church. Large numbers were baptized, and the Pastor remained three years longer, and until his children had completed their high school work. Thus endeth the first lesson!

A number of years later—after I had become Pastor in Toronto—and when I was Vice-Chairman of the Home Mission Board of the Baptist Convention of Ontario and Quebec, this same Pastor reported to the Board that he was having trouble in the church of which he was then the minister, a church in the Province of Quebec, which was receiving Home Mission aid. The Pastor in question was a very mild-mannered man, very careful, and it always seemed to me, of a very kind disposition.

I was deputed by the Home Mission Board to visit the church, to endeavour to get to the root of the matter, and settle the trouble if possible. In those days I was looked upon as rather an effective conciliator. I had never had a church trouble in my life, but had been consulted many, many times by churches that were in trouble, with the invariable result that a way out of their difficulties had been found. It was because of this that I was asked to go to Quebec.

There is some advantage in being born into a minister's family, to anyone who becomes a minister himself. Some things become almost instinctive to him. He does not expect to find perfection in a Christian church. He knows, as Paul knew when addressing the elders at Ephesus, that even a model church may be attacked by "grievous wolves", and also that "perverse

men" may arise out of the membership of the church itself.

On going into the matter in this Quebec church, I found it was but a repetition of my friend's experience in the church to which I have already referred. He was not to blame in the matter. His only fault was that he would not allow an unreasonable man, who had crucified every other minister he had ever had, to control the situation. I was enabled to discern the cause of the trouble, and so to adjust affairs that the minister was able to continue somewhat happily for some time after.

During the intervening years both the son and daughter of the Pastor referred to had come to Toronto. The son had become a graduate of McMaster University, and had gone into industrial life in the department in which he had specialized in his university course. The daughter had become a graduate of Toronto Conservatory of Music. On my return from Quebec, arriving on a morning train, after breakfast I went into my study at my house, and was amazed to see the room profusely decorated with flowers. How many there were, I cannot tell; but as I recall it now, it seemed as though vases were everywhere. I called my wife and said, "What in the world is the meaning of this? what fairy has been here?" She replied, "Miss So-and-So"—naming the daughter of the minister in Quebec—"came last evening and asked me to let her put these flowers in your study as an expression of her gratitude to you for what you had done for her father."

I confess I appreciated it. I thought it was a lovely thing for her to do, although I had no consciousness of having put her or her father under any obligation. I had simply done what I believed to be right, and the doing of it, incidentally, had served his interest and ministered to his peace.

I do not remember the exact date, but when this daughter had completed her course, she came to me, saying she intended to devote her life to the teaching of music, and that she proposed going to some little town where she would be able to get a start. But I said, "Why do you want to leave Toronto?" She replied, "It would be useless to try to break in as a stranger in a large city like Toronto. I do not know where I should begin." I told her she must not think of leaving Toronto, that we would help her. I soon supplied her with a list of names of families in which there were children who needed instruction in music, gave her a letter of recommendation, did what I could to influence these families to give her consideration; and the result was that in a very short time she had a large class, and within a year, when motor cars were very scarce, she was able to drive her own car about from place to place.

Some time later, her father retired from the pastorate. He had been a very careful man, and as long before as 1911, he had told me that, small as his salary had always been, he had managed in some way to prepare for eveningtide, and he said he was even then in a position to retire and live on what he had saved without undue anxiety. But he continued in the pastorate, for he was not an old man at that time, for some years longer. Ultimately, as I have said, he retired, and came to Toronto where two of his children were living, bringing another, the youngest, with him. She very soon found employment, and the whole family of five became members of Jarvis Street Church—father and mother, son, and two daughters.

At that time Jarvis Street had a Mission on Parliament Street, which had been the old Parliament Street Baptist Church which had been amalgamated with Jarvis Street in June, 1912, or thereabout—the date is unimportant. It had been ably served by Rev. C. M. Carew for eight years. It had a fair Sunday school, but the character of the neighbourhood rapidly changed, and the work became increasingly difficult. Mr. Carew was succeeded by another worthy man, who also did his best; but it became evident to some of us about that time that success in that place would be impossible. But there was a noble band of workers working in Parliament Street every Sunday. They were in love with their work, and with the children whom they taught; and so Jarvis Street continued to spend between three and four thousand dollars a year on that Mission.

When Mr. Carew's successor left to accept the pastorate of a church in the West, we asked the retiring minister whose experiences I have related, to supervise the work until another man could be found. The supervision consisted in attendance at Sunday school in the afternoon, and preaching at Sunday evening service; a mid-week service; and what visitation he was able to do. We were particular to stipulate that his appointment was a temporary one. My recollection is that it was made a month at a time. He was remunerated by a small honorarium of twenty dollars a week; but, by the fact that he had voluntarily retired from the ministry, he had himself acknowledged that he had passed the time when vigorous and aggressive service could be expected of him, and therefore he was never considered as a possible permanent superintendent of the work.

Several times he made proposals to me of methods by which he thought the attendance could be stimulated, but he was unable to suggest anything that had not been tried times without number. He was a gracious man, and the workers liked him; and he apparently enjoyed the work, for he had never been Pastor of any other than a small church all his life, and probably the congregation and Sunday school were equal to anything he had ever known. Furthermore, the honorarium of twenty dollars a week exceeded any salary he had ever received, and it must have come to him as a bonus: for it was something "over and above" his reasonable expectation.

After he had carried on for some time—it may have been three or four months, more or less—his daughter came to me, begging me to recommend that her father be permanently appointed to the position. She insisted that the work was succeeding as it had never succeeded before. On the other hand, a committee of the Parliament Street workers waited upon me, and said that while they liked Mr. So-and-So, and respected him highly, believed he was a godly man, received some profit from his ministry, they were sure his permanent appointment would be fatal to the interests of the work. They went so far as to assure me that the workers would, they were sure, either go on strike, or one by one drop off from the work. I told this man's daughter that I had no one in view, and that if any man could be found anywhere in the world who could succeed in that apparently impossible situation, I should be most happy to recommend his appointment. I told her frankly of the deputation that had waited upon me from the workers, not of course telling her who they were. She had

supposed that all the workers would be favourable, and was amazed to find that they were unanimously opposed. Notwithstanding, she would have had me recommend her father's appointment. I reminded her of my long acquaintance with her father, assured her of my personal interest in him, my friendship for him, and said that if the interests of the work justified it, there was no man I would rather recommend; but that in view of the opposition of the workers it would be impossible for me to make the recommendation.

From that moment she and her whole family became implacable enemies, and were very active opponents during the critical months of 1921.

Here perhaps I may anticipate the final meeting of September 21, 1921, by saying that while the determining vote was taken by ballot, there were other votes taken in that meeting that were open. In the open vote, this family of five—the minister and his wife, their son and two daughters—voted against me every time. I can only assume that they did the same thing in the ballot vote which was designed to terminate my ministry in Jarvis Street Church. Thus, because I would not be a party to an attempt to force this brother upon a group of earnest workers who did not want him, I became in their eyes a bad man, and they my bitter and implacable foes.

How often is it so! Any man occupying a position of official leadership, whether in religion or politics, if to be in any true sense a leader, and refuses to accept dictation from all the cranks, will be sure to be called by those by whom he will not be browbeaten, either a dictator or a pope. How many little ministers have I known through the years who have laid this charge against me. I say "little" ministers because only men of little spirit can become guilty of such folly. But I have been importuned again and again by men who, by some accident, had got into the ministry, and whose whole record proved that they had no fitness for it, to urge some vacant church to accept them as Pastor; and because I would not attempt what I had no right to do, namely, bring pressure to bear upon any church in respect to the calling of a Pastor, I have been called a pope. Thus, at the hands of these ministerial midgets I have been called a pope because I refused even to try to be a pope! What a funny world we live in! And what a funny lot of people inhabit it—including ourselves!

The story I have told, in varying forms, could be repeated over and over again. Every minister of the gospel must, in his measure, endeavour to walk in the steps of his Master; and, in such case, in a lesser degree, he will share his Master's experience, and will learn from his own experience what it means to be hated without a cause; and will perhaps turn and find his own experiences exactly mirrored in such a scripture as the beginning of the one hundred and ninth Psalm: "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love."

(Continued next week)

Whole Bible Course Lesson Leaf

DR. OLIVE L. CLARK

Vol. 1 4th Quarter Lesson 41 October 10th, 1937

THE LOST FOUND

Lesson Text: Luke 15.

Golden Text: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Introduction—verses 1, 2.

The three parables in this chapter are perhaps the best-known and best-loved of all the parables of our Lord. They are rich in suggestion, and teachers should have no difficulty in leading scholars to grasp the great facts of the Gospel as they are presented in these familiar narratives.

In order to appreciate the significance of the parables, it is necessary to understand the occasion which called them forth. The Pharisees and scribes had muttered a complaint against Christ because He received sinners and outcasts. His answer is contained in the substance of the teaching of the three parables.

Each with its distinctive viewpoint emphasizes the same great truths—God's love for lost men, His zealous search for them, His joy at finding them. The parable of the lost sheep recounts the love of God, giving even His life for His own, the search surmounting all difficulties, and the rejoicing in heaven. The parable of the lost coin tells of love, satisfied only with complete redemption, the search persevering unto success, and the rejoicing in the presence of angels. The parable of the lost son speaks of the love which welcomes the sinner, the search which anticipates success, and the rejoicing upon earth.

I. The Lost Sheep Found—verses 3-7.

Compare Matt. 18: 12-14.

The sheep when lost cannot find its way home; it is helpless unless the shepherd himself seek it (Isa. 53:5, 6). Our salvation is entirely by grace. The shepherd is not satisfied with having ninety and nine safe and sheltered ones, but his heart goes out after the wandering ones (John 10:16). Not that God has no regard for His children who are secure; we know that He loves them tenderly with a love of delight. But the lost He loves with a love of pity, yearning for them as they wander about, lost, helpless and hopeless, with no means of shelter from cold, darkness and danger. Christ, the Good Shepherd, gave His life for His sheep (John 10:11), and brings each individually to His fold (Isa. 40:11). "The Son of man is come to seek and to save that which was lost" (Matt. 18:11).

The Pharisees, thinking themselves safe and just, unconscious of their need of repentance, were thus rebuked when faced with the fact that the ones whom they despised were the object of God's love and redemptive work.

II. The Lost Coin Found—verses 8-10.

The value of this coin was not in its intrinsic worth, but in its significance. In Jewish times, ten pieces of silver were strung on a chain to form part of the head-piece worn by the married women. These coins represented the bride's dowry, and to lose one would reflect upon her carefulness, and possibly also upon her regard for her husband, just as the loss of the wedding ring might be so regarded in our day. The soul is of great value in the markets of heaven (Mark 8:36, 37); the price of our redemption was the blood of God (Acts 20:28; 1 Pet. 1:18, 19).

The woman sought diligently till she found the coin. The One who seeks us will never fail, nor will He be discouraged (Isa. 42:4; Ruth 3:18). His search is ever patient and successful.

III. The Lost Son Found—verses 11-32.

The three chief characters in the story of the lost son—the younger son, the father and the elder son—represent the three actors in the scene which occasioned the parable—the sinners, the Saviour and the Pharisees.

The course of the younger son, tired of his father's home and fellowship, with his eyes upon "things" and pleasure, illustrates the steps in the path of a sinner, whether he be

a sinning saint or an unbeliever—evil, desire, waste, wandering in a far country, want, disgrace, despair and desolation. His restoration was brought about when he came to himself (Prov. 4:26), longed for his father (Psa. 51:12), repented (Psa. 34:18), resolved to return (Psa. 32:5), returned (Jer. 3:12, 18; Hosea 14:1-4), and confessed his sin (1 John 1:9), trusting his father for forgiveness.

The description of the father as he scanned the horizon for the first glimpse of the returning prodigal, seeing him while he was yet a great way off (Rom. 5:8), yearning for him in tender compassion (Isa. 54:10), running to meet him, embracing him, accepting the confession (Isa. 43:25), pardoning, welcoming and restoring the unworthy son to a place of honor in the family (Eph. 2:13), as though he had never sinned,—all this is a touching illustration of the boundless mercy and love of God. To those who repent and believe He gives the robe of righteousness (Isa. 61:10), the ring of the covenant (Heb. 8:10), and shoes that they might hereafter walk in the ways of God (Zech. 3:3-7).

The rejoicing caused by the return of the prodigal was curtailed because one member of the family refused to have a share therein. How readily one bitter spirit can dampen the holy joy of God's people! The elder son remained in the field instead of in the banquet-hall; he was toiling instead of feasting. He was so far separated from his father's counsels that he had not yet learned of the return of his brother. Dutiful in all outward respects, his heart was cold and estranged (Isa. 29:13). With bitter jealousy he reproached his father for the kind treatment afforded the wanderer on his return. So did the Pharisees, just in their own eyes, complain because the Saviour received sinners.

It was not the father's fault that his elder son was unhappy. The inheritance was his, but he refused to take advantage of it (Luke 11:52). The festival was fitting; it was he who was out of place. The wrong lay in his own attitude, not in the father's procedure. The Pharisees should have rejoiced when sinners came to Christ and found fellowship with Him. Their hearts were out of tune with the Saviour's compassion for the lost.

The saving of a lost soul is in reality a resurrection from the state of death to the state of life in Christ (Eph. 2:1).

SEMINARY BRIEFS

With the opening of the Seminary last Monday the long-silent halls and classrooms are once again filled with the sounds of life and activity as students and faculty take up the work of another school year. We pass along to our readers a few of the echoes, that they too may share in our gratitude for the work accomplished during the summer and in our expectations for this coming term.

Mr. Walter Tomkins reports a very busy and fruitful summer with Pastor John Boyd in Sudbury. The Sunday school there has made a record in attendance of 113 present in spite of the current fears of the epidemic. Mr. Tomkins has also assisted Mr. Boyd at the out-stations at Black Lake and Lovack.

Mr. Boyd spent the last week with Pastor George Hicks at Geraldton, which work is making good progress. Several Christian young people have been discovered and many opportunities for witnessing to Christ where He is not named, have presented themselves. In one lonely camp visited by Mr. Hicks a man was seeking the way of salvation and of himself opened the conversation about spiritual things. Even in the midst of sin and vice the Spirit of the Lord strives with the souls of men.

Messrs. Russell Slade and F. S. Cook came home from Kapuskasing by way of Black Lake where they carried on meetings and did intensive visitation work. This is the last series of meetings in connection with the Northern Tent Campaign.

Mr. E. A. MacAsh who served on the field at Avoca, Belle Falls and neighbourhood this summer, reports that he has made 400 visits during the summer, prayer meetings were well attended, and blessing was experienced under the ministry of Pastors Roy Hisey and H. Hindry who preached in the large Gospel Tent.

Last year the gifts of a number of friends helped us to maintain the Seminary dining room, and we trust that they will not forget us this year.

SOME INTERESTING LETTERS

Dear Dr. Shields:

Cobourg, Ont.

Please find enclosed money order for ten dollars. We are so happy, and thankful to our heavenly Father for restoring you to health again. And pray God's richest blessing to be upon your labours in the coming months by the saving of many precious souls.

Yours sincerely,
(Signed) _____

Who Will Subscribe for This Missionary?

29th May, 1937, Tasmania, Australia.

Dear Sir:

I noticed in the Keswick Quarterly a reference to the fact that you are the editor of a weekly paper "The Gospel Witness" which is evangelical in character. I am a Home Missioner for the Presbyterian Church in this larger district and have a number of small scattered churches in my charge. There is a woeful lack of evangelical teaching throughout the district and I wondered whether any one of your members would care to forward me a copy of your paper each week when they had read it. If you have any old copies to spare they would be very welcome for distribution in outback places.

Thanking you in anticipation,
Yours faithfully,
(Signed) _____

London E.12, England.

Dear Dr. Shields:

As I renew my subscription to the THE GOSPEL WITNESS for 1938, let me say once more a big thank you for all the blessing I have received from its pages. Nothing to equal it comes through the letter box. I am not using vain words when I say next to my bible comes THE GOSPEL WITNESS. I have been reading the issue of Sept. 2nd. I am truly grateful for all the help I have received from you in that direction. I wish you could see the way clear to print in book form the series used some time ago concerning things to come. May God bless your ministry abundantly in the prayer, Yours Till He Come.

(Signed) _____

Toronto, Sept. 4, 1937.

Dear Miss Stoakley:

I do not know how many times I have sat down to write you about Dr. Shields' recovery; really I wanted to say so much I just had to keep silent. Will you tell him words would fail us to express our joy and thanksgiving for his complete recovery. Not for his sake only but for his strong testimony to the power of the everlasting Gospel to save men's souls, and the inspiration and infallibility of God's Word, and will you tell him we see eye to eye with him in his battle against that Secret Rapture teaching, it has become almost universal.

I do hope Dr. Shields' does not over-do himself for some time yet.

(Signed) _____
A London City Missionary.

From Egypt

Heliopolis, Cairo, Egypt, 21st July, 1937.

Dear Brother in Christ:

I thank you very much for sending me your paper, THE GOSPEL WITNESS. I wait anxiously every Wednesday for it, and when I get it I read it from cover to cover, I enjoy mostly reading your sermons, I am greatly benefitted by them, they give me real courage and power to stand and preach the Gospel. I thank you very much for the book which you have sent me, "Other Little Ships". I read the book with great joy, specially I read some of the sermons again and again. May the Lord bless your book and make it a blessing to many as He has done to me. When I was in England I got a book of yours "The Oxford Group Movement Analyzed", which I was greatly benefitted by it. Here in Cairo there are some groupers, I am doing my best to warn the people against them.

I am always praying for your great work in Canada, I am sure that the Lord will do great things through you as

He has done in the past. I have a great respect for such men as you are, because you preach the truth without compromise and without getting afraid of anything or of anybody, praise God for such men as you, may He bless you abundantly and make you a mighty blessing to many in different parts of the world.

I have a favor to ask of you I am sure that you will not refuse me, could you send me a photo of yours which I will keep always on my desk.

Thanking you my dear brother,
Yours in His Blessed Service,
(Signed) _____

Meaford, Sept 21, 1937.

Dear Miss Stoakley:

Enclosed you will please find Exp. M.O. in the sum of sixteen dollars (\$16.00). Will you kindly renew our subscription to THE GOSPEL WITNESS and divide the balance between the WITNESS and Seminary Funds.

If it is not your intention to print Dr. Shields' address of this week re the political situation and you have printed copies of same, may I have one?

We rejoice with you in that the Doctor is back on the job again and trust that he may continue in the best health.

Sincerely,
Yours in Christ,
(Signed) _____

BOOK REVIEW

Communism, by John Horsch, published by the Bible Institute, Colportage Association, Chicago, 1937, 30 pages, 15 cents.

"This generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Marx." (p. 16).

So says the Canadian Fellowship for a Christian Social Order in their book, *Forward the Christian Revolution*. Communists are active in proclaiming, "What is thine, is mine." Atheism is the heart of Communism, yet we have this "deadly foe of the Christian faith assuming the guise of Christianity", and many churchmen are now its allies. Mr. John Horsch, known to Evangelicals by his book, *Modern Religious Liberalism*, in the third edition of which this pamphlet forms an extra chapter, here outlines the present confusion in a clearly Christian way. This pamphlet should be widely circulated.—W.G.B.

NEWS OF UNION CHURCHES

The President Visits the West

From the "Union Bulletin", edited by the President, Rev. Alex. Thomson, we reproduce the following article which we are sure will be of interest to all our readers, particularly those of Ontario and Quebec.—Ed. G. W.

It is usual for the President, Rev. Alex. Thomson, to spend his vacation at Mary Lake near Huntsville, Ontario, but this year on the very kind invitation of Rev. W. J. Thomson, of Vancouver, he travelled thither and even went beyond that restful land to the sunny clime of California. Several stops were made on the journey, and other places would have been visited had the time permitted.

Leaving Toronto on Monday, July 26th, Winnipeg was reached on the Wednesday morning. Here Rev. Byron Welch, Pastor of the Bethany Baptist Church of that city, and Mr. J. F. Davidson, a pillar of that church, although now a resident of Toronto, met him at the station and in the car of the latter whisked him away to the hospitable household of Mrs. Knight, where for two days he was to abide before pursuing his journey westward. During the day-time various points of interest were visited under the escort of these kindly brethren, but the two nights were given to meetings, the first with the Central Regular Baptist Church, of which Rev. H. C. Poole is pastor, and the second with the Bethany Church, of which Rev. B. Welch is pastor. With both churches, good meetings were held and enjoyable fellowship was had with the people.

Leaving Winnipeg on the Friday morning, a visit was paid to Regina, Sask., and on the Sunday morning Calgary, Alta., was reached. The first place visited was Westbourne Regular Baptist Church, of which Rev. Morley R. Hall is pastor. The

weather was very wet, the rain coming down in torrents, and Brother Hall was on vacation, yet a nice group of people were assembled to worship God under the leadership of one of the graduates of their Bible College.

Journeying from this city, Banff was the next stop, where some of the wonders of the Rockies were witnessed. Then on to Vancouver, where on the station platform Brother W. J. Thomson, the President of the British Columbia Regular Baptists, greeted most heartily his namesake, the President of the Ontario and Quebec Regular Baptists. Nothing could exceed the kindness of Mr. and Mrs. Thomson to their guest, for during the ten days of his visit with them they did all they could to make it most pleasant and profitable. Various points of interest were visited, even to a fishing expedition to Spuzzum Creek, which the President hopes to revisit on some future occasion, in the company not only of his kindly host and hostess, but of the genial Treasurer of the British Columbia Baptists, and his wife, Mr. and Mrs. Witter.

On the first Sunday in Vancouver the President was granted the privilege of preaching at both services in the Ruth Morton Memorial Baptist Church, of which that faithful man of God, Rev. Andrew Grieve, is pastor. Fine congregations were in attendance at both services and a splendid spirit was in evidence. On the second Sunday the privilege of preaching at both services in Dunbar Heights Baptist Church, of which Rev. W. J. Thomson is pastor, was granted. Here, although the congregation was not as large as at the other church, it was again a real pleasure to preach. At both places a genuine work of God is proceeding and the future is hopeful. The Regular Baptists of Vancouver are on the air each Sunday evening after the usual church services, and it was the privilege of the President to speak over the radio on the second Sunday evening.

On the Friday evening a public reception was held in Ruth Morton Memorial Church in honour of the President. Supper was served in the Sunday school room, at which about one hundred and forty were present, and in the church auditorium afterward about two hundred gathered for the public meeting. Greetings were extended at that meeting to the President and through him to the Regular Baptists of the East, by several officers and others of the B.C. Union, both male and female, and in a kindred spirit the President replied, conveying greetings of the members of our Ontario and Quebec Union, and emphasizing the need for Regular Baptist testimony throughout the length and breadth of the land.

It was a delight for the President to meet these brethren of the West at Winnipeg, Calgary, and Vancouver. We are one with them in their witness to the Lord, and we pray that the Divine blessing may be received by them in ever-increasing measure.

The rest of the President's journey requires no comment here, although many lessons were learned by the way, but his visits to Victoria, Seattle, and California, returning home by Denver and Chicago, were in the nature of an educational trip. He was glad to reach home, and in the strength of the Lord he is more determined than ever to preach the blessed gospel and seek to lead sinners to repentance.

ALTON—Rev. John Hunter. Much blessing is being experienced at the Alton Regular Baptist Church under the ministry of Rev. John Hunter. A real spiritual awakening is taking place and the members are being drawn together with one object—the salvation of precious souls. This summer they have redecorated the church, adding greatly to its appearance. One Sunday evening the services were held on the church lawn owing to the work being done in the church. Every chair available was filled and many sat in cars along the road. Open air meetings have also been held at Bel-fountain on Sunday afternoons.

On Labour Day, a Young People's Rally of the district churches was held at Alton. Visitors were present from Toronto, Guelph, London, Westboro, Willowdale and Stouffville. In the afternoon, after a brief song service led by the pastor of the Alton Church, Rev. John Haddall of Dannville brought a message on the Assurance of Salvation. Rev. Lorne Hisey of Westboro then followed with a message on Prayer. Supper was served in the basement of the church to over one hundred. In the evening the song service was led by Rev. G. Searle of Orangeville. The messages in the evening were powerful and to the point. Rev. L. Hisey took as his subject, "A Young Woman's Decision which led to a Happy Marriage." Rev. J. Haddall spoke on "A Beggar's Conversion." The meeting was closed by prayer by Rev. Richardson.

ORILLIA—Rev. John Byers. "We are having splendid times in Orillia," writes Mr. Byers. "Three were baptized on a recent Sunday night, and several came forward the previous Sunday night. A special drive for the Building Fund has now reduced our debt to \$1,450.00 and we are praying and trusting that the entire debt will be removed ere the year closes."

BROWNSBURG—Rev. Chas. Hardie. Special evangelistic services are being held in Brownsburg Baptist Church. For the first week Rev. Lorne Hisey of Westboro was the preacher. The Lord blessed these meetings with the salvation of eight souls. For the next two weeks Rev. C. J. Loney of Hamilton preached, and the Holy Spirit has worked mightily in their midst.

LONG BRANCH—Rev. B. Jeffrey. It is indeed a pleasure to be able to mention something of the work of the Lord carried on here this summer. The gospel was heralded in no uncertain fashion in the open at New Toronto each Saturday evening, with members from the church being faithful in attendance, in preaching the Word, in testifying, in distributing tracts, and in personal work among the listeners. While there were those who came forward to confess having found Jesus as Saviour, particularly among the young, we would not limit the usefulness of these services to visible results only, for we are sure that the Word going forth has blessed many others also. Then, it is with much satisfaction that we speak of the continued good attendance at the church services, and the healthy Christian spirit that was plainly manifest, despite the fact that it was the holiday season. Of late, the epidemic has proved to be disrupting, especially with the Sunday school, but with the knowledge of how God has blessed this past summer, we look forward to the work of the fall and winter with an increased faith in God, and an expectancy of great things to be accomplished in His Name. It is with sincerity that we say, that due to the goodness of the Lord, the diligence and competent leadership of the Pastor, and the faithfulness of those who love the Lord in this place, the work in Long Branch is proving itself to be an ever-enlarging spiritual monument to the praise and glory of God.

NIAGARA FALLS—Rev. J. F. Dempster. The Trinity Baptist Church in Niagara Falls has been labouring under the handicap of having no suitable building in which to meet for some time. The work has grown, notwithstanding, and they are beginning building operations for a new Church auditorium. They expect to put in the basement this winter and build the rest as the funds are forthcoming. The gospel testimony of this church is much needed, and we are sure they will greatly appreciate any financial assistance which our readers may feel led to give.

STRASBOURG, SASK.—Pastor D. S. Dinnick. It is a joy to follow the splendid progress of this work in Saskatchewan, and we quote from a recent letter from the Pastor. "I have just returned from a visit with Christian people who used to attend Jarvis Street Baptist Church. They are proving a homestead in the northern part of the province, one hundred and sixty miles north-east of here. It was just like home to me when I visited there. We conducted four gospel services in the schoolhouse there and four professed Christ as Saviour. There are golden opportunities for evangelical testimonies in the northern part of this province. These people, I may say, learned of my presence in Saskatchewan through THE GOSPEL WITNESS. Little does one realize the loneliness and hardships of settlers in the bush areas of northern Saskatchewan. These people are twenty-nine miles from a station, twenty-six miles from a doctor, and thirteen miles from the nearest telephone. The roads are almost impassible by car. I felt like offering my car an apology for driving it over such rough roads—stones, stumps, etc.! The only spiritual leadership which these fine Christian people have outside of family worship is THE GOSPEL WITNESS, and this paper is the most welcome visitor that comes to their humble little home.

"God is blessing us here. Our work is branching out. Pray that the 'branches' may bear fruit and be strong."

WANTED—AN ORGAN—The Kapuskasing Baptist Church is in need of an organ. One which is pumped with the feet, will do; says Rev. R. Brackstone. They will pay the freight if someone will send the organ. One will be enough, so write before you send it, to Rev. Robt. Brackstone, Box 183, Kapuskasing, Ont.

PROGRAMME

Of the Tenth Annual Convention of the Union of Regular Baptist Churches Of Ontario and Quebec to be Held in Jarvis Street Baptist Church, Toronto, Oct. 18th to 21st

PRE-CONVENTION MEETINGS

MONDAY, OCTOBER 18th

2.00 p.m.—Meeting of the Executive Board of the Union.

TUESDAY, OCTOBER 19th

11.00 a.m.—Registration of Messengers.

2.30 p.m.—Inspirational Conference in charge of Rev. W. N. Charlton.

Subject: "Soul-Winning".

Conference and Prayer.

Tuesday Evening

FIRST CONVENTION SESSION

7.30—Prayer and Praise Service, led by Rev. E. C. Wood.

8.00—Opening of Convention—Rev. Alex. Thomson, President, presiding.

Adoption of Tentative Constitution.

Appointment of Committee on Nominations.

ADDRESS—Rev. John Byers of Orillia.

WEDNESDAY, OCTOBER 20th

Morning

SECOND CONVENTION SESSION

9.30—Prayer and Praise Service led by Rev. J. Fullard.

10.00—Rev. W. N. Charlton, Vice-President, presiding.

Presentation of Annual Report of the Executive Board of the Union.

Afternoon

THIRD CONVENTION SESSION

2.00—Prayer and Praise Service led by Rev. F. Roblin.

2.30—Rev. H. C. Slade, Vice-President, presiding.

EDUCATIONAL SESSION

Speakers:

1. "Pioneering Across the Border"—Rev. A. Galt.

2. "Pioneering in the North with the Tent"—Mr. Russell Slade.

3. "Pioneering in Sudbury"—Mr. John Boyd.

4. "Making Full Proof of the Ministry"—The President—Dr. T. T. Shields.

Evening

FOURTH CONVENTION SESSION

7.30—Prayer and Praise Service led by Pastor J. Scott.

8.00—Rev. A. Thomson, President, presiding.

ADDRESS—Dr. H. G. Hamilton.

THURSDAY, OCTOBER 21st

Morning

FIFTH CONVENTION SESSION

9.30—Prayer and Praise Service led by Rev. W. Lempriere.

10.00—Rev. W. N. Charlton, Vice-President, presiding.

Report of Committees.

Election of Convention Officers and Board Members.

Afternoon

SIXTH CONVENTION SESSION

2.00—Prayer and Praise Service led by Rev. H. H. Chipchase.

2.30—Rev. H. C. Slade, Vice-President, presiding.

HOME MISSIONS

ADDRESSES—

1. Rev. Robt. Brackstone.

2. Pastor J. B. Cunningham.

3. Rev. Roy Hisey.

4. Pastor J. H. Watt.

ADDRESS—Dr. H. G. Hamilton.

Evening

SEVENTH CONVENTION SESSION

7.30—Prayer and Praise Service led by Rev. F. W. Dyson.

8.00—Introduction of Officers and Board Members.

ADDRESS—Dr. H. G. Hamilton.

Adjournment.