

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 16, No. 22

TORONTO, OCTOBER 7, 1937

Whole Number 803

The Jarvis Street Pulpit

JAPAN'S LAWLESSNESS—AND THE GOSPEL OF SALVATION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 3rd, 1937

(Stenographically Reported)

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

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:37, 38.

Before announcing a text there are two or three matters of public interest of which I desire to speak briefly. We should remember that no man, and no nation, liveth to himself or to itself. There never was a time, I suppose, in the world's history, when the nations were more closely and vitally related, so that what affects one may affect all, than they are to-day.

I am sure that, in common with people in civilized countries the world around, we have all felt the deepest indignation at the conduct of Japan toward China. Quite irrespective of the merits of the dispute between these two nations, Japan's method of attack is surely without justification in morals or in international law. I trust we have all felt a response in our own hearts to the rising tide of public indignation indicated in the news from England. In Great Britain pulpit and press everywhere have made their contribution to the development of a public opinion which will enable the government to take strong action in respect to Japan. Of course, we all feel that such outrages as have been perpetrated against China ought to be prevented by force if other means fail. I should have little respect for the manhood of any man who, passing along the street some night should hear the cry of a helpless woman or child subject to a ruffian's attack—whether he were weak or strong, who would not make at least an attempt to respond to the cry for help; and when the world is in its present condition, one would suppose that the proper course to be taken would be united action on the part of the civilized world to compel Japan to behave herself.

However, there is always this possibility, that, by endeavouring to prevent one atrocity, we may precipitate an-

other that would be even greater. It is possible that the statesmen who bear the responsibility in these matters recognize that any precipitate action in the Far East might involve us in a world conflagration. But there are some things we can do; and in England to-day it is suggested that Japan should be treated as an outlaw nation, that all diplomatic relations with her should be severed, and that all trade with her, import and export, should be prohibited. If such economic sanctions, even apart from any united action by the League of Nations, were applied by Japan's principal customers, the British Empire and the United States, it would very rapidly deprive Japan of the financial resource that would enable her to continue her predatory attacks upon China; and would probably soon force her to her knees.

I was glad to see the account of a great meeting in New York City, attended by some twelve thousand people, in Madison Gardens, the import of which was to call upon the American people to take such action as would sever all relations with Japan. I believe we ought to do it in Canada. I believe the Government should do it. I believe we should be well advised to discontinue all import and export trade with Japan until her government calls off the dogs of war.

It may be that in such action the innate selfishness of human nature would reveal itself. If there be profit in dealing with Japan, it would probably be difficult to terminate relations with her. Still, in the end, it would be profitable to this country, and to all parts of the British Empire, if thus we were to force her to recognize that she cannot flout world-opinion and expect to continue to do business with respectable nations. It may help the

Government to a decision if, as individuals, we should say to the merchant, "Where are these goods made?" "They are made in Japan." "Excuse me, but you will have to show me something else. Not one penny of my money shall help to supply Japan with means for the murder of women and children." If that were done, merchants disposed to be selfishly inclined would find their trade falling off in some directions, and would probably join hands to make such separation from the outlaws general. I believe it would be an excellent plan.

I would go farther than that. I wish we could apply the same principles—just because the League of Nations has failed to do so—equally to Germany and Italy. Beyond all question, those two nations to-day, officially, are outlaws. They have placed themselves beyond the pale. They have violated every principle of international law just as truly as if they were actually at war. Their outrages in Spain are scarcely less to be deplored than those of Japan upon China. I do not mean to say that Germans or Italians in Canada should be penalized. They probably left their own countries to escape from the very conditions which we now deplore and condemn; and as Canadian citizens they have a right to be treated as Canadians, and to be placed under no disability because the countries from which they come are misbehaving themselves. I speak of Germany and Italy as nations.

I believe myself that there is but one "league of nations" that will ever accomplish anything—and how effective that might be, I am not sure. There is first of all the league of nations known as the British Empire; and if a working understanding, without any hard and fast commitments or any international treaty, could be arrived at between the British Empire and the United States of America, these two great powers could control, and compel, the peace of the world. I believe it is the duty of anyone who can make any contribution however small it may be, to forming a public opinion, on such matters, to try to get people to see that it is our duty to ally ourselves with all who are against such outlawry, such lawlessness, as now characterizes the conduct of the nations to which I have referred. It may be that that would work hardship in Japan. Doubtless there are good people in Japan, as there are many in Germany and in Italy. But we have to view these nations as they are represented by the respective governments which control their relation to ourselves, and to civilization at large. Such hardships as would be imposed by any such course of action would certainly be less than the suffering to which China has been exposed by the lawlessness, by the murderous lawlessness of Japan. If we reduced these things to a matter of ordinary human relations I believe no one of us would strike hands with a man known to be a robber and a murderer. If a man had a record of blood behind him, if he lived simply to spoil his neighbour, if he were known to be guilty in principle of such wickedness as Germany and Italy and Japan now are—if reduced to individual conduct, I say, no person would enter that man's store, or do any business with him. You would probably say, "It is a singular misfortune that such a man should be outside the penitentiary, and I shall not encourage him in his course."

There is no weapon more potent than public opinion when mobilized and given proper expression. I will not ask you to pass any resolution on the matter, but suggest only that we should each do what we can toward the

mitigation of these evils. If we take our stand first as individuals, ultimately the nation as a whole may be led to take action.

It is well that we should frequently measure ourselves by the principles of apostolic Christianity as set out in the Word of God. What does it mean to conform to the teaching of the Word of God? *On the day of Pentecost the word was so preached that people were "pricked in their hearts"*. A most unpalatable message was delivered, a word that could not be welcomed cordially by natural men apart from divine help, because it accused them of having a part in the crucifixion of the Son of God.

I believe the gospel is always that, dear friends. It is not possible for us to expound the principles of God's Word in such a way that the carnal nature will welcome it. It is only as the Holy Spirit enables men to see that the word is given them in their own interest, with a desire for their good, that they can welcome the thrust of the two-edged sword. It is a sharp, two-edged sword, this convicting word of God. When it was preached in the power of the Holy Ghost, men were convicted of their sin. So ought it to be always. If there be sin in your life or mine—and who of us is without sin?—the reading or hearing of God's Word ought to search our hearts and consciences, making us to know how faulty we are in the sight of God; creating also the desire to be free from that moral disability which the Bible calls sin.

Thus being cut to their hearts, *they repented because they believed the Word*. They recognized that what Peter preached was the truth, that Jesus of Nazareth was really the Son of God, and that they had committed the terrible crime of nailing Him to a cross. They admitted the truth of it—that is, they admitted the Messiahship of Jesus, that He was really the Christ of God. They were convicted of their sin, because they believed the Word, and thus were led to repentance. They confessed their concern and said, "What shall we do?" Peter answered, "Repent. Be sorry. Change your mind. Recognize in Jesus of Nazareth the Christ of God. Change your whole attitude toward Him, and receive Him for what He really is, and have no further part with those who would nail Him again to the cross."

Then Peter continued, in effect, "If you really repent, openly acknowledge your repentance. Be baptized, every one of you—not that that saves you, but in a figure, be baptized for the remission of sins. And ye shall receive the gift of the Holy Ghost." What a simple programme! Yet how important—first, hearing of the word; then conviction of sin; next, repentance; next, the obedience of faith—baptism; and next, "Ye shall receive the gift of the Holy Ghost." Said the Apostle Peter, "You have seen these people who have received the Holy Spirit. Repent and be baptized, and thus proclaim your surrender to Christ as your Saviour and Lord; and when you so do, ye shall receive the gift of the Holy Ghost."

These people "gladly" received the word. They were hospitable to it. They opened their hearts and intellects, and welcomed the reception of that full-orbed gospel; and as a consequence, they were baptized; and, being baptized, *they allied themselves with the Christian fellowship*. They were "added" to the number of the disciples. "There were added unto them"—that is, to the visible church—"about three thousand souls." Henceforth they were to be marked as the disciples of the Lord Jesus Christ.

So far so good, but how many thus making profession, return to their old ways again! What followed in this instance?

We are told that *they thereafter continued in four things*: "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They continued in the teaching of the apostles. They were but babes in Christ. They had His new nature, their sins were forgiven, they were children of God; but they went to school. They recognized there was more to learn. In our day you find many people who have been professing Christians for many years, and at the end of fifteen or twenty years, they are no more thoroughly instructed in the Word of God than in the beginning. Why? The enemy of our souls has destroyed the teaching ministry in the church. There is very little real exposition of the Word of God, little opening up of the Scripture so that people might know what is taught in the Book. But these people, having received Christ, having opened their hearts to the Holy Ghost, enrolled, so to speak, as scholars in the school of Christ; and they "continued stedfastly in the apostles' doctrine", or teaching. So ought we to do, receiving line upon line, precept upon precept, here a little and there a little—we must be diligent students of that which is written, if we are to grow up into Christ. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "Now ye are clean", said Christ, "through the word which I have spoken unto you." We are to desire the "sincere milk of the word, that we may grow thereby". The simple principles first, the alphabet of the gospel; and by and by, the strong meat. That was the apostolic method. They had no gymnasium. They put on no play; they did not propose some kind of entertainment to keep people coming to church: the people kept coming to church because they had received the Holy Ghost, and they desired to know more about God—and the church existed to teach them about God.

"They continued *stedfastly*." They were not spasmodic. They attended school regularly. They applied themselves to profit by the apostles' teaching. So let us do.

"They continued *stedfastly . . . in the apostles' fellowship*." That is a very important matter, far more important than we sometimes recognize. We may find some illustrations of it. Technicians in various departments of industry have a way of getting together to compare notes. Men of science come together to compare their findings, and so have fellowship one with another, sharing each other's experiences, so that each may be profitable to all.

That is what a Christian church is for. We ought to "continue stedfastly in the apostles' . . . fellowship", in the fellowship of the saints. We ought to find our association with those who are attending the same school, continuing in the teaching of the apostles, and learn what we can from the experience of others who are older in grace, and perhaps in years. There is a "tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above." Notwithstanding all its defects, I believe there is no earthly fellowship comparable to that which subsists between those who share like precious faith, and have been washed in the blood of the Lord Jesus Christ.

"They continued stedfastly . . . in breaking of bread." By which I understand, in the observance of the ordi-

nance. There are but two New Testament ordinances, the one you witnessed to-night, baptism. That ordinance properly stands on the threshold of Christian experience. It is to be observed once, as thus we declare our identification with Christ in His death, burial and resurrection. But the ordinance of the Lord's Supper, given to us as a memorial feast, is intended to keep us in perpetual remembrance of our obligation to Christ. The life derived from Him is sustained by Him. Hence the bread—which is only bread—symbolizes His body; and the wine—which is only wine—symbolizes His blood; and "as often as ye eat this bread, and drink this cup, ye do shew (declare) the Lord's death till he come." We give our testimony that, so far as we are concerned, we are sinners saved by grace, and have no hope toward God save that which is ours through faith in the Lord Jesus.

And "they continued stedfastly . . . in prayers." They were all praying Christians. That was one of the chief functions of the church; they gathered together to pray. I do not think it would be an exaggeration to say they spent more time praying than in preaching. Yet to-day how sadly is that divine ministry neglected! But how long can we maintain correspondence with Heaven but by "continuing stedfastly . . . in the prayers"? The diver goes down into an element in which he is not at home, and carries down with him a connecting hose through which air is sent down to him, so that in that lower field where he is working he may breathe the air of the upper world. The sailors in their submarines go down beneath the surface of the sea, and carry with them supplies of oxygen. They must carry a supply from the upper world, or they cannot live. So we live and work in a sphere of life which is alien to the new life that is given to us of God. That new life cannot subsist unless it maintains unbroken correspondence with Heaven. There is only one way by which we can do that, and that is by "continuing stedfastly . . . in the prayers".

How often the church doors are closed, and once a year people become very religious. Some people take a turn at attending church during Lent, and many people have a week of prayer. I have no objection to a "week" of prayer, but what if you had a week of breathing? How would you get along with that? It is all right—provided you have fifty-one other weeks! We must not pray occasionally only: we must pray "without ceasing". Here we read of the church functioning as a church, and they continued collectively in prayer, sending up their united prayers to God. And it was by that exercise that the church was vitalized, and that the life and power of God were regnant in its life, and in the lives of its individual members.

And they lived in reverent fear: "Fear came upon every soul." The church to-day is largely held in contempt because too often the professing church is utterly powerless. It manifests no supernatural power. It differs not, in many instances, from other human organizations, whether of business, or companies of people organized for social purposes, wholly on the human plane. Not so with the New Testament church. "Fear came upon every soul." People said, "There is something other than human in that; God is dwelling in the midst of His people." The church had become the earthly dwelling-place of the Most High.

"And many wonders and signs were done by the apostles." Their preaching was with power. Their

whole ministry proclaimed to all who observed that what they did was not done by human energy, but that there was a divine power resident within them, being communicated to other people.

It should be so, it may be so to-day. The days of signs and wonders are not past. They may differ from time to time, but there should be evident the presence of the supernatural in the life of every company of redeemed, regenerated, people.

"And all that believed were together, and had all things common." They subordinated all their temporal and material interests to their higher spiritual concerns, and shared with each other in their need. So ought it ever to be among believing people.

With the result that "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Daily devotion characterized their lives. By which I believe is intended that in the ordinary affairs of life, in the ordinary occupations of life, these people were characterized by a spiritual gladness—by singleness of heart; they had no ulterior motives, but only one aim in life, and that to glorify God. Whether in the home, or in their relations with other people, wherever they were, they were servants of God first; not worrying about the complexities of life like many of us to-day. They lived a simple life, glad of heart because they were saved, praising God all the time. It does not necessarily mean that they made a great noise about it, but that their lives were a testimony to the goodness of God, and their mouths were continually filled with His praise.

They enjoyed in that period special public favour. "Having favour with all the people."

And what follows? The Lord is always busy in the midst of a people like that. "The Lord added to the church daily such as were being saved." There is no other means of spiritual growth and development than to abide by the teaching of the Word of God. And when a little later persecution arose about Stephen and that great church—for at that time no less than five thousand in Jerusalem had publicly acknowledged Christ—and when they no longer enjoyed the favour of the people, but were scattered abroad everywhere except the apostles, broken up, fleeing for their lives; wherever they went, they went "preaching the word". How were they able to preach the Word? Because they had "continued steadfastly in the apostles' doctrine", because in Jerusalem there was built up a great body of believers thoroughly instructed in the great truths of the gospel; and when they were scattered abroad, they were competent to teach others, to tell to all around what a dear Saviour they had found. May the Lord make us such, by His abounding grace, for His name's sake.

Let us pray:

We thank Thee, Lord, that Thou hast saved so many of us, and that we know of a surety that our sins are forgiven us for Thy name's sake. We have no ground of approach to Thee, no argument with which to come except that we are sinners, always in need of replenishment at the throne of grace. So do we come. Bless all Thy dear people this evening. Give us all the courage of our convictions. Help us to be true to Thee in every walk of life. Help us to behave as Christian men and women everywhere. May it be evident to all that we are really walking in newness of life.

If there are any to whom Thou hast spoken by Thy Spirit, convicting them of sin, of righteousness, and of judgment, if it be that they have seen Jesus Christ as the sinners' Saviour,

help them to cast themselves upon Thyself this evening, with no excuse, with no attempt to explain away their sinfulness, help them rather to acknowledge it. We are all sinners. Help us to come in true penitence. Some of us would fain come again even as though we had never come. Sometimes we feel that we want to take our place again with those who come seeking Thee for the first time, once again to pray with them, God be merciful to me, a sinner. Help us all so to pray; and then, with the assurance that God is ours, that we are Thine, that we have Thy Spirit's presence with us, we can go out into the world boldly. We can be *in* the world, and yet not of it, bearing a clear testimony against all unrighteousness, summoning men to repent and believe the gospel. Give us grace so to do, every one of us, for Thy name's sake, Amen.

SEMINARY NOTES

Convocation

It usually rains on nights when the Seminary celebrates! But in spite of the dampness there was a fine attendance at our Fall Convocation last Thursday. Trustees and teachers publicly signed the statement of faith, promising thus that they would have taught and would teach only in accordance with the Word of the Lord. So the school binds itself each year, as with an oath, to adherence to Evangelical Christianity.

Student John Paterson briefly presented the opportunity which he found at Emmanuel Baptist Church, Verdun, Quebec, where he was student-pastor for the summer. Student H. MacBain related the way in which Gospel work had been started in Sarnia. Through two months' tent campaign many professed faith in Christ. Following the campaign, meetings are being held in the Y.W.C.A., but plans are afoot to secure a well-located lot and put a suitable building upon it. Mr. MacBain will continue as pastor, travelling to and fro between Sarnia and Toronto.

The chief address of the evening was delivered by the President, Dr. T. T. Shields. He emphasized the need for real men, men of action, men of God, men in the work of the ministry. The Seminary exists to train such. It stresses quality, not numbers. The School's ministry is a work of faith. Beginning without capital it has continued ten years, but its need is still great. To send forth a band of earnest and equipped workers into the needy harvest fields is to be truly missionary.

The Store-Room

"Come down and see what Mr. _____ has brought." The cook's face was beaming. We went down to the store-room to find carrots, beets, squash, apples and even spinach. And last week the same friend presented us with a six gallon crock of delicious pickles. "That is a fine man," said the cook. We think he must be! Such offerings, Paul would say, are a sacrifice well-pleasing to God.—W. G. B.

"A Small Down Payment"

The following letter was written by a graduate of the Seminary, who is now a pastor of a small church. Coming from one who knows the work of the school thoroughly, it give us the greatest encouragement in our task of training men for the work of the ministry. We could ask for no higher commendation of the Seminary's work than such a letter from a former student who is being richly blessed in the service of the Lord.

"Dear Miss Lindsay:

"I know the Seminary will be opening soon and that you can always use 'green backs' for its support. I am glad that I can make a *little* gift toward its upkeep. It will be but a small down payment of what I actually owe it for my training. May these two dollars enclosed be multiplied by many others that the Seminary debt may be paid and the great work continued.

"Take this money as coming from the work here at _____ and send a receipt for our records.

"I wish all of you connected with the Seminary God's richest blessing that this year may be the best yet at the Toronto Baptist Seminary. I am

"Yours in His glad service,

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 XXVI.

In order to complete the record of influential events occurring between the meeting of June 29th, 1921, and the decisive meeting of September 21st, I must include in our narrative some incidents which may, in themselves, seem to have been trivial, but which, as we shall see, had far-reaching effects.

When I came to Jarvis Street in 1910, the Church Clerk was an old gentleman of nearly eighty years of age, and very deaf. There was no church office open for public use every day. The records of the church were kept as well as could be expected of one of that age, handicapped by deafness. For the first four years it consumed the better part of an hour at every Deacons' meeting to get the Clerk's minutes sorted out. At the time of the upheaval in 1921, we had had a church office open daily for about seven years. The latter part of that time the office had been filled by a woman. She was a very efficient Secretary, but when the storm broke I found she was wholly sympathetic toward the enemy. One can readily see under what a great handicap we were labouring when so many church officials had become disaffected, and the office, with all its records, was in charge of one in full sympathy with them.

It was late in June before I returned to the office after my illness with scarlet fever. One day I went to one of the cupboards where the minute-books and other large books of record were kept, and which was enclosed by sliding doors, when I discovered that a strong clasp had been attached, and the doors securely locked with a large padlock. On making this discovery, I turned to the Secretary and asked when and by whose order this new lock had been put on the cupboard. She replied that it had been done quite recently, and by order of the House Committee. I said to her, "I presume, Miss So-and-So, you have duplicate keys?" To which she replied in the affirmative. I then said, "Then, if you please, I will take one of them." Whereupon she straightened herself, and stood upon what dignity she could command, and very insolently replied, "As Secretary of this church, I prefer to have the records in my own custody." Perhaps her insolence angered me somewhat. At all events I pulled out all the stops of the organ, couplers included, and concentrating all the personal force available in the command, answered, "How dare you so speak to me? I am Pastor of this church. Go to that safe, or wherever you keep them, and get me that duplicate key. I want no more argument." She wilted, and trembled like the proverbial aspen leaf, and handed me a key which I attached to my key-ring.

The immediate occasion for consulting the records that had been locked up, I cannot now recall except to say that it was relatively unimportant. I little knew at the moment how much hinged upon that simple incident. Later I was profoundly convinced that the course I took was under special divine direction. The sequel to the incident will appear later.

I have already referred to the visit, during the summer, of the late Dr. John Roach Straton, of Calvary Baptist Church, New York City. I had met Dr. Straton on one occasion, casually, long enough only to shake hands with him; we were not intimately known to each other. Dr. Straton rendered us great service. Great congregations attended his ministry, and many were converted. One memorable meeting was that at which Dr. Straton delivered a lecture exposing the evils of dancing. It was rather amusing when I was later accused of importing a "sensationalist" from New York, to create a public opinion in my favour. I knew that the arrangement for Dr. Straton's coming had been made months before, and that while I had cordially acquiesced in it, his coming was not of my proposing. An examination of the record shows that the man who had taken the initiative in inviting Dr. Straton was the very Deacon who criticized me for importing a sensationalist.

However, Dr. Straton proved to be a sensationalist in the best sense of that term; for he preached Christ in demonstration of the Spirit and of power, and such preaching always produces a sensation.

During the summer, all our workers were busily engaged in the prayer-meetings, and in open air work, and house-to-house visitation. Not a few who had gone away for their holidays sacrificed their vacation, and returned to town. Others whose vacations came later, did not go away at all. It was indeed an occasion of "all hands on deck", for the ship was passing through a terrific storm, and everyone had to be at his or her post.

I would call the attention of my ministerial readers to the fact that during that summer we made no attempt whatever to justify our cause by argument, but the whole church addressed itself to its own proper mission, namely, that of prayer and preaching. The result was, many were converted, and something over fifty during July and August were added to the membership of the church. Our story will later show that it was that evangelistic effort which unified and inspired our loyal members, and added a sufficient number to the membership of the church to turn the scale at the great meeting held September 21st. The lesson which may be learned from our experience is simply this, that when a church is in trouble, those who love the Lord and desire to see His work prosper, should give themselves with renewed zeal to the ministries of prayer and preaching; in which case the Lord will look after the rest.

Some time in September I received an invitation from the Deacons whose resignations the church was eager to accept at the meeting of April 29th. They continued as Deacons only as the result of my clemency in moving an adjournment of the meeting. The communication which I received from these gentlemen was an invitation to meet them, in the hope of reaching some private and amicable arrangement, in order that I might

be spared the humiliation of a public dismissal. I replied to them, saying that we had appealed to Caesar, and to Caesar we would go; that I refused longer to recognize the competence of such a body to deal with the questions at issue, and that I should await with confidence the decision of the church at the meeting of September 21st.

During all these months, one of my most faithful helpers, and my constant and inseparable companion, was Mr. William Fraser, who was called my Secretary. The reason for that designation was that I wanted a man who would supplement my own efforts, and receive all direction from me. Mr. Fraser did no secretarial work, although he was called a secretary; but he was, during those months, my righthand man upon whom I depended for every sort of assistance. And no Pastor in the world did ever have a more faithful colleague. He was with me practically all the time, night and day.

One night—it was not evening, but nearly midnight, Mr. Fraser was with me at my house. We had been praying together about the future, as we did many times daily; and had conferred respecting things which needed to be done. Sitting quietly at this time, meditating upon the whole situation, there was suddenly borne in upon me, almost as by a supernatural revelation, exactly what would be done at the meeting scheduled for September 21st. It was spread out before me as a record of accomplished fact. I felt I could almost hear the Chairman giving orders.

After still further viewing the matter quietly, I broke the silence, and said to Mr. Fraser, "Will, it has just been borne in upon my mind that a certain action will be taken at the forthcoming meeting." I then continued, "I have a conviction which has just come to me, that when that meeting is convened, they will try to disfranchise all the new members who have been received during our evangelistic campaign." Mr. Fraser did not see how they could successfully do so. I replied, "They will object to their voting on the ground that some of them have been received at prayer-meetings and at Communion Services—in a word, at meetings other than formal and regular business meetings of the church." But, said Mr. Fraser in effect, Have you not always received members in exactly the same way? Have new members been received only at monthly business meetings? I said, "Yes; ever since I have been Pastor of the church we have followed that course; but they may try to raise that objection. I will tell you what we will do. We will get the car and drive down to the church. I will get the minute-book of the church, and we will come back here and work all night, making abstracts from the minute-book, so that if that objection is raised, we shall be ready to meet it."

Accordingly, we got the car out of the garage and drove down to the church. That would be between twelve and one in the morning, probably nearer one than twelve. But I did not drive the car up to the church: I stopped it a block away. The janitor lived across the street. He was not a member of the church, but had always been a very faithful janitor; but I had been betrayed by so many, and so often, that I felt it was prudent, for the time at least, to trust no one; and I could not be sure just where the janitor's sympathies might lie. We actually walked on the boulevard rather than on the sidewalk, so that we should not waken anyone.

I let myself into the church almost as though I were a burglar. We closed the door, and locked it; made our

way to the church office, unlocked that, and turned on the light. I went to the cupboard for the minute-book, and it was locked with a big padlock! But I had the key, the key which I had ordered the disloyal Secretary to deliver to me some time in June. I unlocked the cupboard, took out the minute-book, locked the door again, went out of the building; and drove home.

I fixed upon a given date. I had been Pastor of the church eleven years, but for the first four years the minutes had been written by the aged Clerk, and the records were not easily deciphered. From the opening of the office in 1914, the records had been perfectly kept, and for the greater part of the time were clearly typewritten, with marginal notes facilitating reference. It was past one in the morning, and we had only until daylight to work, so I selected these clearly-written minutes for examination, and covered six or seven years of minutes. I was particular to make abstracts of those entries which recorded the reports of examining committees who recommended candidates for baptism, and also to note the names of the mover and seconder of these resolutions. Thus I copied the record of between six and seven years, showing how Jarvis Street had received its members; and I found they had been received at prayer-meetings at any time, at Communion Services, as well as at regular business meetings, and that in many cases people had come into the fellowship of the church who had been interviewed by other persons than the Deacons.

Having made this copy, as the day was breaking we got into the car, drove back to the church, entered, unlocked the cupboard, put the minute-book back where it had been, locked the cupboard, and went home again—and no one, not even the disloyal Secretary—knew that the minute-book had ever been consulted.

During these two months the opposition had been busy. Every disaffected member had been corralled, and everybody in the church susceptible to the influence of the opposition, had been poisoned. There is a passage in the Acts of the Apostles to this effect: "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." It has long seemed to me that one of the indications of man's natural depravity consists in the hospitality which human nature so readily affords to any kind of evil. The carnal nature is a veritable culture bed in which evil bacilli multiply literally by the million overnight.

In those days it was not unusual for me to meet a member of the church one day, find him or her cordial and apparently thoroughly loyal, only to find on meeting such an one but a few days later—and in some cases not more than twenty-four hours later—he almost frothed at the mouth in his madness. The disaffection spread as when some virulent poison gets into the blood-stream of a man apparently in good health, and which makes his body a mass of corruption, ending in death within a day or so.

But what a blessing it is in times of such stress to find saints who are steadfast and unmovable! I discovered that God had given us a great army of people who had been attracted to Jarvis Street, not by its splendid choir, not by its reputation for wealth and social position, but only because of its biblical ministry. These people had been inoculated with biblene. It had entered into their very blood, and the divinely-implanted love of the truth rendered them immune to all the attempts of the enemy to inject their poison. It simply would not

take. A great many of these had so openly declared their sympathies that nobody doubted on which side of the great issue they stood. There were others, however, more reserved who had not forsaken us.

We knew that the enemy had their spies at every service: some of them we could identify as people who were just as open in their opposition as those to whom I have referred were in their support; but might there not be others who, while taking no side openly, might be on either one side or the other? Up to this time we had visited no one. In preparation for the two meetings of April 29th and June 29th, we had not made a single call. But I reflected that, notwithstanding the communication sent them, it was evident some members who voted April 29th had not expected that their presence would be needed on June 29th. I therefore concluded it was necessary that we should do some visiting.

I felt it was legitimate that we should exercise a certain prudence in our preparation for September 21st. On another night therefore, Mr. Fraser and I went to the church late, and to my vestry. I had a shrewd suspicion that I was being watched constantly, almost day and night. Of course, I received the usual flood of anonymous letters, some with skull and crossbones. One was sent to my wife, telling her that her husband's body would be carried home some night in pieces. Other letters were of such a character that they cannot be described. I paid not the slightest attention to them, however, believing that they contained no real menace; for anonymous letter-writers, as a class, are craven cowards who would be afraid of their own shadows. They served only to display something of the spirit which the opposition had engendered. Nevertheless, under the study lamp we wrought the greater part of the night, copying the whole church roll as found in the card index, with all the latest addresses and telephone numbers. Again we left the church before daylight, and nobody knew the card index had been duplicated by me.

Others had copied it, and from April 29th to September 21st, almost unceasingly they had visited the membership trying to poison everyone they possibly could. As I think of it now, I wonder that any cause could survive such an onslaught. How many Pastors could really survive a war of that kind, extending over six full months? I had a large part of the official life of the church against me. I had practically all the people of wealth against me; and the families of this latter class, almost without exception, solidly against me, because they hated the doctrine of separation from the world which I had endeavoured to preach. In addition to that, I had the moral plague-carriers from McMaster University, the graduates of that institution who were under the direct superintendence of the man on the Board of Governors of the University whom I have described in my earlier chapters as *Dr. Julian*. They stopped at nothing.

No political campaign was ever waged more bitterly or more unscrupulously. Even a small group of people, thus determined and unprincipled, might easily have unsettled any Pastor. If I had had seven-eighths of the people solidly with me in the beginning, even an eighth of the membership, under such inspiration, might easily have accomplished my ruin.—But "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had

overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

I would exhort my ministerial readers who are Pastors of churches once again, Preach the word. Be instant in season, and out of season. There is no protection against the various kinds of poison distilled in the devil's laboratory like the Word of God itself.

Next week I shall tell my readers what we did with the church roll duplicated from our card index file.

NEWS OF UNION CHURCHES

ALTON—Rev. John Hunter. On Friday, October 1st, the members of the Alton Baptist Church, and friends from Orangeville Baptist Church, gathered in the Alton Church to welcome officially the new pastor of the Alton Church, Rev. John Hunter. A fine presentation was made to Mr. and Mrs. Hunter, of dishes, silverware, and linen, and a very happy and profitable evening was spent together.

Sunday, October 3rd, was Harvest Home in the Alton and Orangeville Churches, when Rev. John Hunter, of Alton, preached in Orangeville, and Rev. Gordon Searle, of Orangeville, preached at Alton. The churches were beautifully decorated and splendid congregations were in attendance, and the presence of the Lord was manifest.

KAPUSKASING—Rev. Robt. Brackstone. We are happy to announce that the Kapuskasing Church has received the requested organ, and the offer of several more. The Lord continues to bless, and we are sure our readers will continue to pray for these brethren.

SUNDERLAND ASSOCIATION—The Churches of the Sunderland Association met in the Fenelon Falls Baptist Church on Wednesday, September 29th, for a time of fellowship and spiritual inspiration. The special speaker was Rev. John Elder, of Milverton, formerly of the City Mission, Belfast, Ireland. Music was provided by Mr. and Mrs. Knights, of Maple Hill, and Miss A. Baker. Between the afternoon and evening sessions the ladies of the Fenelon Falls Church provided a hearty supper for all.

VAL D'OR—Pastor C. S. McGrath. The summer months are as difficult in the North as in the South, but now in Val d'Or the people are returning and the work has taken on new life during the past few weeks. Numbers have increased as well as interest. "When doing my visitation from house to house," writes Mr. McGrath, "I come across some very sad homes that are greatly in need of the message of salvation, and the Saviour Who can save unto the uttermost. Only last week I called at a home and found the lady and mother of the home greatly distressed. She told me that her husband could not get work in the mine on account of having poor eyesight, and that they did not know what to do or where to turn. I tried to comfort, and at the same time lead her to the God of all comfort. She seemed to be intensely interested in the message of salvation and invited me to come back when her husband would be at home. I went back a couple of days later and had the great joy of leading both husband and wife to acknowledge Christ as their Saviour. Since then they both have been rejoicing in the Saviour and are trusting Him for their future."

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.

Bible School Lesson Outline

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

Vol. 1 4th Quarter Lesson 41 October 17th, 1937

REWARDS AND THE LIFE BEYOND

Lesson Text: Luke 16.

Golden Text: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10.

I. THE DISMISSAL OF A FAITHLESS STEWARD—verses 1-18.

Our Lord continued teaching His followers in the presence of the Pharisees and the publicans (15:1,2; 16:1). This parable concerning the right uses of wealth was particularly appropriate to the Pharisees with their covetousness (verse 14), and to the publicans, notorious for their cruel methods of extortion (3:12, 13; 19:8).

The rich man's agent, responsible for administering the estate, was accused of squandering his master's property, probably by fraud. The owner called upon him to close the accounts and bring him the books showing the financial statement, as we would say to-day. Deliberating upon his course for the future, the agent, who desired neither to engage in manual labour nor to beg, resolved to see to it that he did not lack friends to receive him after his dismissal. As his master's debtors came before him individually, bringing the bills showing the amount of their indebtedness, they were advised to reduce the figures. They probably did not realize that the agent was acting without the authority of his master, and that he was gaining friends by dishonest dealings. He was dismissed because he was unfaithful to the trust committed to him.

Our Lord found lessons of truth in the affairs of everyday life, using even such an incident as the dismissal of an unscrupulous steward to impress upon His hearers the qualities which His servants should display. The Christian is a steward of the Lord (1 Cor. 4:1; Titus 1:7; 1 Pet. 4:10), a steward of the mysteries and of the grace of God. He holds in trust the riches of the Gospel, and is commanded to keep safe his Master's property, and administer it on behalf of those for whom it is intended (1 Tim. 1:11; 6:20; 2 Tim. 1:14).

The Lord's stewards must be wise (verses 8, 9). The steward in the parable, though unjust, was commended for his wisdom. Men of the world display prudence and sagacity, and so should the Christian. He should avoid the sins of the children of this world, but should imitate their virtues.

The unfaithful steward sought worldly friends by cleverly manipulating his master's resources, but the Christian may gain friends for eternity, friends who will welcome him when he reaches heaven, if he will but use wisely the money he holds in trust for the Lord, giving to the needy, and supporting the proclamation of the Gospel whereby many may be saved. Thus wealth, which is too frequently the "mammon" or riches of unrighteousness (1 Tim. 6:10), may be a blessing, and not a hindrance.

The steward of the Lord should be faithful (verses 10-12). The Lord does not reward His servants on the basis of success or of cleverness, but on the ground of faithfulness (Matt. 25:21; Luke 12:42-44; 1 Cor. 4:2). The man who is faithful in small matters shows that he is worthy of being entrusted with great matters. If he be faithful in the spending of his Lord's money, he may be counted upon to care for the Lord's spiritual interests. To be trustworthy in administering another's wealth is an indication that a person is qualified to possess wealth in his own name.

The Lord's stewards will serve Him exclusively (verse 13). The dishonest agent attempted to serve his master and also his master's creditors. Impartial service to two masters is impossible (Matt. 6:24; Rom. 6:16). One is our Master, even Christ (Matt. 23:8). Riches and all other material resources are to be used for Him, but they are not to control our motives or actions. Christ demands the first place in our lives.

The Pharisees also attempted to serve two masters; they claimed to be serving God, but in their hearts they clung to their wealth. God's judgment of them was just (1 Sam. 16:7; Psalm 19:9).

Christ came to fulfil the law, not to destroy it (Matt. 5:17). He interpreted it in a spiritual manner, and ushered

in a new era, the era of the Gospel. Every one, even the lowly publican and sinner, could now enter the open door.

II. THE ANGUISH OF A LOST MAN—verses 19-31.

The parables of the Lost Sheep, the Lost Coin and the Lost Son present the Gospel in the form of an appeal. The parable of the Rich Man and Lazarus, if indeed it be a parable, contains a solemn warning for all who do not obey the Gospel, and we must not forget that the Gospel is a command, as well as a privilege (Mark 1:15; Acts 2:38; 17:30). Christ lifted the veil and gave to His followers a glimpse of the life beyond the grave, the comfort of the blessed and the anguish of the lost.

We dare not trifle with God's ordinances. Urge pupils to close with God's offer of mercy while they may (Isa. 55:6, 7; John 3:36). The solemn truths herein disclosed show the necessity of the death of Christ. He alone could save us from eternal death. The language used in Scripture to describe hell, and the condition of the lost, may be figurative, but if the figure be terrible, what about the reality?

The rich man lived in selfish ease and luxury, although this was not the reason for his condemnation. He was justifying himself, and trusting in the high esteem in which men held him. God was not in his thoughts. On the other hand, Lazarus trusted in the Lord; his name means "God is my help".

God cares for His own; He giveth His beloved sleep (Psa. 127:2; 116:15). Angels were called upon to convey Lazarus to the unseen world of the dead. The rich man was not so honoured; the Word merely states: "The rich man also died, and was buried."

The place to which the dead were escorted is called in the Old Testament, Sheol, and in the New Testament, Hades (Greek for "hell", verse 23). Before the resurrection of Christ this place was divided into two sections, separated by "a great gulf". The saints were in the one section, called Paradise, and the wicked were in the other. After His death, our Lord descended into Hades (Eph. 4:8-10), and "took captivity captive" as He ascended into heaven, when He carried with Him the spirits of the just. Since His ascension, Paradise is in heaven (2 Cor. 12:1-4; Luke 23:43), and those who die in the Lord go immediately into His presence (2 Cor. 5:8).

The anguish and hopelessness of the former rich man are vividly portrayed. He was conscious, retained full possession of the faculties of memory and reasoning, and suffered intense pain of some sort. His prayer for mercy was too late. So also was the prayer for his brothers too late. Moreover, they were rejecting the means of light which was open to them—the Old Testament Scriptures.

What a sad commentary upon the darkness of men's souls we find in verse thirty-one! Many to-day are like the evil brothers; they will not believe even though Christ has risen from the dead to prove His claim as the Son of God, and as the Saviour of men.

BOOKS BY DR. T. T. SHIELDS

"Other Little Ships" _____	\$1.50
"The Most Famous Trial of History" _____	.50
"The Oxford Group Movement Analyzed" _____	.05
25 copies _____	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address) _____	.10
12 copies _____	1.00
"The Roman Catholic Horseleach" _____	.05
12 copies _____	.50
"The Papacy—In the Light of Scripture" _____	.10
The Gospel Witness, published weekly, per annum _____	2.00

Address: THE GOSPEL WITNESS

130 Gerrard St. East, Toronto, Can.