

The Gospel Witness

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

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The Jarvis Street Pulpit

"THY CALF, O SAMARIA, HATH CAST THEE OFF"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 10th, 1937

(Stenographically Reported)

"Thy calf, O Samaria, hath cast thee off."—Hosea 8:5.

There is a most interesting and instructive history behind our text. It carries us back to the division of the kingdom of Israel. When Solomon was succeeded by his son Rehoboam, and Rehoboam foolishly accepted the counsel of young and inexperienced men, and defied the people of Israel, the result was that ten tribes broke away, and Jeroboam the son of Nebat, a trusted officer of Rehoboam's, was carried by a wave of popular favour to the throne of the new kingdom—and Samaria became its capital. But scarcely was he established as the new ruler than he took counsel, first with himself, and then with others, and reflected that if the people of Israel were to obey the law, and go up to Jerusalem whither the tribes were wont to go up to pay their vows to the Lord, their loyalty to him would fade, their sympathies would be alienated, and they would be turned back again in their hearts to Rehoboam, and to the Holy City with all its holy and happy memories.

So he cast about to devise some scheme to obviate the necessity of their going to Jerusalem. He made calves of gold, and set them up, one in Bethel and another in Dan, and said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." Then he appointed priests of the lower orders, who were not of the tribe of Levi. He established feast days, and as the Word tells us, "which he had devised of his own heart." Thus he introduced to the life of Israel the principles and practices of idolatry—and Israel became an idolatrous nation.

Each succeeding king followed in the path to which Jeroboam had introduced the nation; and it is significant that right to the end of Israel's history there never arose a king sufficiently strong—or even with the disposition—to turn the people away from their idolatrous worship.

Thus, with the tragic monotony we read all through Israel's subsequent history of succeeding kings, that "he walked in all the ways of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities."

Having displaced God, the nation steadily deteriorated; her defences were impaired; she lost prestige among the nations. Hosea, surveying the whole field of Israel's apostasy, right up to the time of the Assyrian captivity when the ten tribes were carried away and lost as a nation to history, seeing the terrible harvest reaped at last by Israel, when, stripped of her divine defences, she became an easy prey to all her foes, with reference to Jeroboam's strategy in seeking to save the nation by establishing these golden calves, cries, "Thy calf, O Samaria, hath cast thee off."

There is wrapped up in that text principles which are eternal. We live in an ordered universe. This is a universe of law. Whether you magnify the infinitesimal and bring it within range of human observation and analysis, or, with your mighty telescope, span the infinite spaces, and talk to us in terms of light years by the tens of thousands—wherever man pushes his investigation, he finds everywhere that law reigns. Nor do we need to be scientists to discover that, for the law of God is written in our own frames. We are part of the ordered universe. Our own physical, mental, and moral natures proclaim the same truth, that "God is not mocked: for whatsoever a man soweth, that shall he also reap." There is no escape from that inexorable law. If men turn from God to man-made substitutes, and set up calves of gold, and call them their deliverers, instead of worshipping the one true God, in the end of the day, however apparently prosperous and immune they may be for

part of the span of life—in the end of the day, inevitably it comes to pass that their calves cast them off.

I want you to look with me, with this historical background before you, into the text, to see what teaching it has for us in this present day. There are volumes in it, and any adequate analysis of it is impossible within the space of one discourse; but we can pick out a few principles, and learn something from this history.

I.

In what did Jeroboam's sin consist? The sin which bore fruit in disaster when centuries had passed? JEROBOAM ATTEMPTED TO DISGUISE A THING OF EVIL NATURE WITH A RELIGIOUS DRESS. The fact is, he set up a system which he called a religion, from which God was excluded. He made him calves of gold, and said, "Behold thy gods, O Israel."

So have men done from that day until this. So have men always, in their carnal natures, desired to wear a religious name while living in alienation from God, and in rebellion against Him.

These were calves of gold. It really mattered little whether the idols were of gold or of silver, of wood or of stone. They were things that were put in the place of God. They were substitutes for the only true God. And yet they were called gods; and the service which the people rendered, the devotion they showed to these creatures of human ingenuity, resulted from their being called by a religious name. They had a religion without God. So do men to-day, in various forms, substitute mammon for God. Our Lord Himself in the days of His flesh knew the hollowness of the formal religion of His time. He knew there was a form of godliness devoid of the power. He knew it was the husk, the frame of the thing only, with the heart of it removed. He warned the people—and His message was addressed to religious people when He said, "Ye cannot serve God and mammon"; saying in effect, "Ye cannot worship calves of gold, and the true God at the same time."

How many mammon-worshippers there are to-day! There is a man who has taken his employer's money. He had learned somewhere to gamble, and had become dishonest in his practices—for the gambler is a potential thief always. But this man had the misfortune to be caught, and was sent to the penitentiary—losing his reputation, was separated from his family, and by and by he died within prison walls. It may be his body was sent home for burial. He was a poor man, he had nothing left, and even his friends and neighbours were afraid to attend the funeral. They telephoned the wife to say they were sorry they were unable to come—and the body of the poor fool, who threw his life away, is laid away in the grave with nobody to honour him. But if a gambler is successful, if he makes money and owns a race-track—an institution which, directly or indirectly, effects the ruin of countless thousands—when he dies they take his body to a church, and the ministers of the Church put on their robes and pronounce their benedictions, upon a life that has been lived without God. In such case what have we but mammon-worshippers—lauding one whose chief achievement was that he made himself rich by affording people opportunities for gambling. Nor is it uncommon for men in the name of religion to condone, to tolerate, all kinds of evil.

At last Jeroboam said, "If they go up to Jerusalem to worship, I shall lose my kingdom. I will prevent their going if I can. I will offer them a substitute so that I may retain my position, and the emoluments of my office."

The religion of many a modern church is just as corrupt as the religion of Israel. It is shot through, cursed, with mammon-worship. Not infrequently the preacher dare not denounce these evils, but rather acquiesces in the worship of calves of gold. All such are guilty of Jeroboam's sin.

They substitute a religion of mere human wisdom for one of divine revelation. Jerusalem was the place which God had chosen to set His name there. There the temple had been built according to divine specifications. There was the law. There was the Holy of Holies, with its mercy-seat, and its sacrifice of blood. "But", said Jeroboam, "I can do without that." And he substituted therefor a religion of his own.

My dear friends, that has been the bane of the professing church now for a generation. That which God has revealed, and the law which He has prescribed, have been set aside, and in their place a religion bearing the Christian name that is no more according to the divine pattern than Jeroboam's religion was in accord with the divine pattern, has been set up. I know I shall be criticized, for the man who stands for God anywhere in our day is as a voice crying in the wilderness—but I must speak notwithstanding. I indict those who are called ministers to-day, the vast majority of them, as responsible for the present world-confusion. They have substituted the thought of man for the oracles of God. They have put calves of gold in place of Calvary and Sinai. They have substituted what they call the authority of scholarship for the authority of the Book. They have destroyed the fear of God from before men's eyes. And they have said, "Behold thy gods, O Israel."

That has led to the substitution of expediency for duty. Where can you find men of sound principle? A business man said to me this morning, "I am going away for a couple of weeks. I am bound to have a holiday. I have not had one for a year, and business is very trying." He is a banker, and he continued, "The fact is, you cannot believe anyone. Business men, lawyers, men supposed to be reliable, seem incapable of telling the truth." All the standards of life have been lowered, because the only god men have is a calf of gold.

I have a cutting in my files, clipped from a city paper, where a certain minister of the United Church in Toronto, in a company of ministers, said, "I do not pretend to put God before my wife and family. My first duty is to my wife and family, and to myself." You say that is terrible? Yes; but he was only a little more honest than some others. I have seen men go down like nine-pins rather than stand for principle. Why? They professed evangelical principles, but really they had no God—but only calves of gold. They worshipped at mammon's shrine, and substituted expediency for duty.

Some wag who thought he was clever, pasted a sign over our notice-board this morning, to this effect: "Ontario's Reply to Dr. Shields—Hepburn, sixty-five; Rowe, twenty-three." I never presumed to say what Ontario would do with Hepburn: I only said what she ought to do. If it had not been for the lowering of the standards in the life of this Province, the substitution by the pulpits of human wisdom for divine revelation, such a terribly corrupt administration as Hepburn's could not have held office in this country. It is shot through with corruption, having behind it the wealth of the liquor traffic and the Roman Catholic Church. Why? Because men worship calves of gold. "Truth is fallen in the street." But I would rather plead the cause of righteous-

ness and truth, and fail in it a thousand times, than be victorious as a partner in such iniquity as Hepburn's. When I see the hell-traps on this street where young men and women are being led to ruin, physically and in every other way, and I know the people who put that man in power and returned him to power have blood upon their souls, I can at least say, "Thank God, my skirts are clean; I did the best I could."

"Though love repine and reason chafe,
There came a voice without reply,
'Tis man's perdition to be safe,
When for the Truth he ought to die."

The most conspicuous failure this world has ever known, from a human standpoint, was One Who was forsaken of all, and went to a lonely hill, and died alone, crying, "It is finished", and gave up the ghost. And men said, "We have done with him." No, they had not! Nor have they yet!

Jeroboam sought to attach men to himself by detaching them from God. He said, "They will be better friends of mine if they do not fulfil their duty to Jehovah, by going up to Jerusalem." Poor fool that he was! You can well afford to yield the friendship that can be purchased only at a price of disloyalty to principle and to God. It is easy to make friends if you worship mammon. It is always easy. But they are not lasting friends who join you because you have provided them with calves of gold.

II.

Observe further: JEROBOAM ATTRIBUTED THE DELIVERANCES AND HISTORY TO GODS OF HIS OWN MAKING. What Jeroboam said was, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." But they had not. Israel was not delivered from Egypt by calves of gold. The foundation of that great nation was not laid by idolatrous practices. All their glorious history, in every chapter of which were written the wonders of God's hand, was not the fruit of idolatry, but the opposite. And now Jeroboam seeks to invoke the precedents and wonders of history to sanction his own apostasy.

For example, let me bring it into the political realm, because the recent election is still in your minds. Some man speaks about the glories of Liberalism, and says, "I am a Liberal." Then he tries to associate himself with Blake, or Laurier, or Mowat, or Gladstone. There is about as much likeness in this man to those men as there would be in a tadpole to a dinosaur. A Liberal indeed! But thus they would bring all the prestige of history wrapped up in a great name, to reinforce his deviltries. That is what Jeroboam did. That is what men do to-day.

They do it religiously. A man says, "I went to school, and sat under Professor So-and-So. Under his teaching the Bible became a new book to me." What did the Professors say? "He told me that it was not inspired. He eliminated every supernatural element from it, he took the crown of Deity from the brow of Christ. He gave me back my Bible, and it became a new book!" In reality, he substituted the calves of gold for the living Jehovah. Some day Mr. Preacher wants a text, and he goes to the Bible which he has emptied of all authority, and says, "This is my authority. These be thy gods." But the Bible that wrought wonders in Israel's history, that turned the world upsidedown, was an entirely different Book from the Modernist-skeleton Bible. When the Modernist preacher has done that, he endeavours to "re-

state" the gospel, and makes it no more than a system of social and moral reform, a system of ethics, a philosophy of life, a book of ideals. Some day when he is setting these things forth, he says, "This is the gospel which is the power of God unto salvation." It is nothing of the kind. It is not the gospel at all. Or he re-interprets the "Jesus of history," explains Him on natural grounds, denying His miracles, His vicarious death, the reality of His resurrection. He makes the Christ a mere shadow-man, but at best a man, and says, "This is the Jesus that brought us up out of the land of Egypt." He did not. That is a lie. The Jesus of the Modernist is not the Jesus of the Bible. The gospel of the Modernist is not the gospel of the Lord Jesus Christ. The Bible of the Modernist is not our Bible. It is the substitution of calves of gold for a living Saviour, and for an omnipotent King. Do not link the history of the Church, with its mighty movements—for example, the Reformation with all its glorious subsequent revivals, such as in Wesley's day, and Finney, and Moody, and all the rest of them, with the religion of Modernism. Let no Modernist tell me that his gospel accomplishes anything like that. It never did: it never can. God's people have not been brought up out of the land of Egypt by calves of gold or by any human substitutes for what God has prescribed.

I have said enough, I think, to suggest innumerable applications of the principles of the fallacy of the substitution of the artificial for the real, of truth diluted almost to the point of the exclusion of truth altogether, for truth unadulterated. That is the principle so much in vogue to-day.

For example, here is a system that is called Science, in other words, Eddyism, a religion devised out of the heart of an evil woman. "Science"! It is not Science. True Science is concerned with factual philosophy: Eddyism with the denial of fact. Neither is it Christian: it is the antithesis of Christianity. It is the denial of everything Christian. There is not a single pure Christian element in it; but in order to give it vogue, it is called "Christian Science".—"Behold thy gods, O Israel, which brought thee up out of the land of Egypt." It is simply a lie, that is all, a strong delusion, unadulterated, unmitigated error, with a Christian name. So of many modern cults. History repeats itself. It is the same old devil that inspires them all, and by the same strategy. As he has ruined individuals and nations before, he persists to-day, his main purpose being to exclude God from human life, from the life of nations, and from the lives of people called by His name; for if God be eliminated, the enemy can have his own way.

While that obtains, it is no wonder that the Church, and the world generally, should deteriorate. In the end, the result is always the same. The calves cast men off. "Whatsoever a man soweth, that shall he also reap." Of what profit is it to conceal worthlessness within an attractive wrapper? You buy a package of seed in the store, or from the seed man. It is put in an attractive envelope, with a beautiful flower on the outside. Will the envelope grow? Oh no! If what is inside the envelope has in it the nature of the flower that is on the envelope; if you plant your seed, you will have that flower in your garden. But if, instead of that, you have an ugly noxious weed within that flower envelope, when you plant it, Nature will pay no attention to the envelope in which you bought the seed, but whatever you sow, "that will you also reap."

Let a man sow a religion from which God is eliminated, let him put his trust in a system in which there is no grace, no mercy, and no expiation, let him call an ideal a Saviour that has no relation to a living, omnipotent Person, and when the end of the day is reached, what must follow? "Thy calf, O Samaria, hath cast thee off."

There is only one God Who will not cast us off. You know who He is, do you not? He is the God and Father of our Lord Jesus Christ. He is the only One Who will see you through to the end of the day. He is the One of Whom this glorious Book—His own inspired and infallible Word—tells us. He was manifested in the Person of His Son, born in Bethlehem, treading our common earth, having our nature, going at last to our cross, and dying our death, and being buried in our grave. The Substitute of the sinner who endeavoured to exclude God! While He was in our place, He cried, "My God, my God, why hast thou forsaken me?" In His character and official position as the sinner's Representative—He was cast off, forsaken. But why? Let Mrs. Browning, in her poem on "Cowper's Grave", answer:

"Deserted! who hath dreamt that when the cross in darkness rested,
Upon the Victim's hidden face, no love was manifested?
What frantic hands outstretched have e'er the atoning drops averted,
What tears have washed them from the soul, that one should be deserted?"

"Deserted! God could separate from His own essence rather:
And Adam's sins have swept between the righteous Son and Father;

Yea, once, Immanuel's orphaned cry, His universe hath shaken—

It went up single, echoless, 'My God, I am forsaken!'

"It went up from the Holy's lips amid His lost creation,
That, of the lost, no son should use those words of desolation;
That earth's worst frenzies, marring hope, should mar not hope's fruition,
And I, on Cowper's grave, should see his rapture, in a vision!"

He will not cast us off. He was raised again from the dead, and ascended into heaven, where He intercedes in our behalf; and He has promised, "I will never leave thee, nor forsake thee." There is only one Saviour. There is only one God. There is only one life to live, and at the longest it is a short one; and we had better live it God's way. We had better go up to His Jerusalem to worship, and not stop at Dan or Bethel to worship calves of gold. It may be a little longer journey. It may be a little costlier. It may involve the sacrifice of some earthly treasure, but when at last the sun fails, and the night drops down, and the evening shadows deepen into darkness, and all the stars are obscured, and the man must go out somewhere, he does not know where of himself—if he has trusted this Saviour, he will be able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Hallelujah! what a revelation of an unfailing, eternally faithful Saviour! Is He yours? Do you trust Him? Have you committed all that you have to His hands? If you have, He will never fail you. You are as safe this hour as when you have been a million years in heaven.

May the Lord help us give ourselves entirely to Him, for His glory's sake.

Let us pray:

O Lord, we thank Thee for the gospel of Thy salvation, for the Word of God that endureth for ever, for this hope which Thou hast given to be as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil. Help us who are Thy children ever to be true to Thee, ever to endeavour to do that which is right in Thy sight, to enjoy fellowship with Thee, the companionship and upholding ministry of the Holy Ghost.

If there are any here this evening who have been tempted to tarry at Dan or Bethel, who have felt it was too much to go up to Jerusalem, and have stopped short of Calvary, we pray that such may be constrained by Thy Spirit to see that none but Jesus can do helpless sinners good. Bless us all! Let Thy benediction, O Thou God of grace, rest upon every member of this congregation this evening, and send us away from this place rejoicing in God our Saviour. For Jesus Christ's sake, Amen.

NEWS OF UNION CHURCHES

YORK ROAD, GUELPH—Rev. H. H. Chipchase. Rev. A. J. Schultz has just completed two weeks of special meetings in Guelph. The first week the meetings were illustrated lectures for Christians, and the second week was of an evangelistic nature. There were good congregations in attendance, and much blessing was experienced. Several professed conversion and others were deeply convicted.

MAPLE GROVE—Rev. K. M. Cutler. The Lord is blessing the work at the Maple Grove Baptist Church. On Sunday, October 10th, three followed their Lord in baptism.

ORANGEVILLE—Rev. G. W. Searle. On Sunday, October 10th, Rev. W. Gordon Brown of Toronto Baptist Seminary was the preacher for the day, in the absence of the pastor, who was preaching at the Anniversary services in Westboro.

HILLCREST, TORONTO—Rev. D. Macgregor. Mr. Duncan Macgregor completed four years of ministry in the Hillcrest Baptist Church, Toronto, on October 3rd, 1937. Last Sunday, October 10th, he finished his pastorate in Hillcrest to become the pastor of the Stouffville and First Markham Baptist Churches, of which Mr. Chas. McGrath, now labouring in Bourlaimaque and Val d'Or, was formerly pastor.

The services of the day fittingly witnessed the keynote which has comprised Mr. Macgregor's ministry. In the evening, the subject of his message was, "The Name that is above every name." The church was well filled and hearts were moved at the message, such that one young lady immediately after the service, one for whom much prayer had been offered, professed faith in Christ. With what greater joy could the pastor's last night be blessed?

We cannot but feel deep sorrow over Mr. Macgregor's departure from our midst. But, as expressed in a letter sent out to the membership and friends to share our pastor's last Sunday with us, "the regret is not that of feeling that the Lord will leave us without leadership, for we are confident that He will be with us and will give us the man of His choosing, and thus ensure an even increased blessing among us. It is rather that we are losing the services of one who has, with the blessing of God, served to the utmost of his strength, and we are sorry to lose him."

On Wednesday evening of this week, a presentation will be made to Mr. Macgregor and his wife, and we shall bid them God-speed, and our prayers will follow after.

TENTH ANNUAL CONVENTION

Union of Regular Baptist Churches of Ontario
and Quebec

JARVIS STREET BAPTIST CHURCH, TORONTO

October 19th to 21st

Special Speaker:

DR. HARRY HAMILTON, BUFFALO, N.Y.

THE STORY OF THE PLOT THAT FAILED

The History of a Church's Struggle to Maintain an Evangelical Ministry in a Free Pulpit

By T. T. SHIELDS

CHAPTER XXVII.

As the 21st of September was drawing near, a number of good people became very anxious and began to bombard me with questions as to what I was going to do in preparation for September 21st. In effect, I told them we must do as Oliver Cromwell advised his soldiers to do, "Trust in God, and keep our powder dry." I reached the conclusion that, notwithstanding we had been on our knees for nearly six months before God, praying for victory, we must use ordinary prudence in preparation for the great conflict; and, inasmuch as every member of the church had been canvassed again and again throughout the six months by the opposition, and we had done nothing in that direction, it would be well to select a band of people who would visit the membership to urge the members to come out and vote.

I knew that among our people there were many, like thousands of others elsewhere, who were so nervously constituted that they could scarcely endure a conflict of any sort; and that while their sympathy would be with us, they might fail to recognize how much depended upon their vote, and therefore might not come out to the meeting. I therefore arranged a plan of visitation.

I took the membership of the church, and studied every name. All those who were known to be in opposition I marked, "Con"; all those who were pronouncedly for us I marked, "Pro"; and the middle class whose position was unknown, I selected for visitation. Then I took the "pro" list, from which I made a selection of one hundred and ten names for visitors. To the remainder on the "pro" list I wrote a letter, urging them to be present at the business meeting of September 21st.

The next question was, where to arrange a meeting of the one hundred and ten. Mr. Fraser reminded me of a new member who, with his wife, had but recently joined the church. The new member was Mr. Fred Turney. I knew that he had a store on Queen Street East, and Mr. Fraser said that he had heard that he had a chapel in the basement of his store in which he gathered boys from the street, endeavouring to interest them in spiritual things, and to lead them to Christ. I immediately communicated with Mr. Turney, asking if I might invite the hundred and ten to meet in his basement chapel, for I wanted a neutral place to hold the meeting rather than assemble the visitors in the church. Mr. Turney gladly consented to the use of his premises.

I then prepared an invitation for the one hundred and ten to meet me on Tuesday evening at Mr. Turney's. I had selected them most prayerfully, but of course was unable to hold any personal communication with them. Having prepared the invitation, I made a further selection out of the one hundred and ten, and invited them to meet me at my home. I had arranged the one hundred and ten in districts, for I feared to send the invitations by special delivery, lest so many letters mailed together might attract attention even in the post office. I therefore invited the smaller company from the one hundred and ten to meet me at my home early in the evening of

the 12th; and was able to divide the one hundred and ten, less the number of visitors, among them, to ensure that every invitation would be delivered that night. The invitation merely invited them to meet me at Mr. Turney's the following evening, September 13th.

The middle block of names, neither *pro* nor *con*, was divided into districts, a card being made out for each one, and as many stamped and addressed envelopes as cards, were also prepared. I naturally felt some anxiety as I went to Mr. Turney's the next evening, as to how many of my selected one hundred and ten would respond. My readers can imagine my delight on discovering, when the roll was called, that every one invited had responded either personally or by proxy; by that I mean, that where husband and wife had been asked to come, in a few cases only the husband or wife came, but not one failed me.

They were then arranged in groups according to districts, and the cards and envelopes, as prepared, distributed. The workers were instructed to make their call, not to argue, but to ascertain whether the person called upon was *pro* or *con*, and, on leaving the house, to write in pencil on the card either, "pro", or "con"; or, "neutral", where the person refused to declare himself, put the card in the stamped envelope, and mail at the first letter-box. The cards began to come back thus by the first mail the next morning, for some called on their way home from the meeting.

I selected all the *pros* and sent a printed letter to each of them, like the one I had already sent to the others; but I wrote a personal word by hand as a postscript. This involved writing a very large number of letters, but they were dispatched as the replies were received, even though it involved writing half the night. Thus within about two days the entire number of the middle block were visited, and notes dispatched, urging them to be present at the meeting on the 21st.

For six months the affairs of Jarvis Street had been prominently displayed in all the newspapers, so that news of the controversy was known throughout the Dominion, and beyond its boundaries. It was most unpleasant, of course; and yet the publicity brought its compensations; for from all over the Dominion I received letters from people of all denominations, assuring me of their sympathy and unceasing prayer in our behalf. From some Pastors of non-Baptist churches I received most brotherly letters, assuring me that Jarvis Street had been a subject of prayer in their prayer-meetings for several months, and that they would continue to pray until the issue was decided.

On the very day of the final meeting a man called at my house. He explained that he was a Roman Catholic, but believed in the things for which I was contending! He said he did not know how such matters were determined in a Baptist church, but he understood there was to be a meeting at which a vote was to be taken, and he wanted to know if there was any means by which he could legitimately cast his vote in favour of Dr. Shields. Of course, he was informed that only members of Jarvis

Street Church could vote. He was disappointed on discovering that he could go no farther than to express his interest and sympathy. However, I recall that in the midst of so fierce a battle, that kindly expression of interest greatly cheered me.

At this time all the meetings of the church were very largely attended, and the prayer-meetings were crowded to capacity. There was nothing formal about them. They were never of less than two hours' duration, and many of them lasted much longer than that. Though the prospect, so far as the church membership was concerned, seemed to be quite dark because so large a part of the official body of the church was in open opposition, and because that body included so many people of substance and influence, those who walked by faith and not by sight, still believed that God would give us the victory.

The long-anticipated day came at last. The meeting was held in the auditorium of the church, and a great company of members assembled on the ground floor. As though by arrangement, the opposition swarmed into the pews to the right of the platform, overflowing into the right centre; and, equally as if by pre-arrangement, the Pastor's supporters occupied the opposite side; so that when the meeting opened, the two parties were facing each other as in the House of Commons. I am sure, however, that no pre-arrangement was made on either side, but naturally each gravitated "to their own company".

After devotional exercises, which the Pastor conducted, I raised the question as to who should preside over the meeting. The Chairmanship of Deacon Gideon Grant at other meetings had not been entirely satisfactory to many of us, and Dr. C. J. Holman, K.C., moved that Rev. E. A. Brownlee be appointed Chairman of the meeting. An amendment proposed Mr. Gideon Grant.

Before the motion was put, attention was called to the fact that a large company of people had assembled in the gallery, with a few on the ground floor, who were not members of the church; and these were asked kindly to withdraw. Though manifestly greatly disappointed, the people left—at least we supposed they had all done so. Later I shall refer to the discovery long afterwards that some did not retire, but concealed themselves from view in the gallery by sitting on the floor behind the pews.

After the non-members had withdrawn, the motion on the Chairmanship was determined by a standing vote. Three hundred and thirty-two voted for the amendment—that is, for Mr. Grant; and three hundred and twenty-six in opposition; so that the amendment prevailed by six votes. The result of this vote seemed rather to dim the prospect of victory.

Mr. Gideon Grant assumed the Chair. I now quote from the minute of the meeting:

"Mr. J. Francis Brown presented and moved the following resolution:

"Whereas the Jarvis St. Baptist Church, notwithstanding the insinuations to the contrary, stands squarely to-day, as it has always stood, for the distinctive principles of Baptists, including a full and free gospel, the inspiration of the Scriptures and the supreme authority thereof in all matters of faith and practice, and whereas it is vital to the continued life of this church that the present lamentable state of affairs, brought about partly at least by the insinuations referred to, shall cease,

"Therefore be it resolved:

"1. That the pulpit of this church is hereby declared vacant as from this date, September 21st, 1921.

"2. That the pastorate of the present incumbent, Rev. T. T. Shields, cease from this date but that his salary be continued for six months, until March 31st, 1922.

"3. That the Deacons, Trustees, Finance Committee and House Committee of this church are authorized and instructed to forthwith take any and all such steps as shall be necessary to see that the above expressed will of the church is carried out and the regular services of the church maintained."

"Mr. H. R. Wellington followed Mr. Brown: 'I second Mr. Brown's motion and also move that the question be now put and that the vote be by ballot. The reason for this motion is that it permits of no amendment but makes a vote necessary on the main question.' Mr. J. B. Lawrason seconded Mr. Wellington's motion. The Chairman declared the motion carried in a standing vote. Those opposed to the motion protested against the Chairman's ruling. The Chairman then named Mr. E. C. Green, Mr. Mervil Macdonald, Mr. Bert Love, Mr. L. H. Whittemore, Mr. W. L. McKay, and Mr. J. B. Lawrason, as scrutineers to count the standing vote on the motion. On account of the length of time that would be consumed in counting the vote, the Pastor suggested that those opposed to the motion should consent to the vote being taken by ballot and without debate. The objections being withdrawn, the Chairman declared the motion carried.

"The Chairman again read the resolution and appointed the ten scrutineers who had counted the vote on the appointment of a chairman.

"The Chairman remarked that people were remaining in the room who were not members. The Pastor asked who they were. The Chairman named one lady in particular and read the names of ten persons who had been received in an irregular way, and whose votes should not be counted. The Pastor replied that in the reception of these members the same rule had been followed as throughout his pastorate. The Chairman asked whether their names had come before the Deacons. The Pastor claimed that in the past six years thirty-six members had been received on experience without being previously reported to the Deacons. The Chair ruled that they, too were irregularly received, but agreed to allow the new members to vote."

The form of the above motion, I think, was open to objection; but, while it would seem perhaps unfair to prevent discussion, on the whole, I decided it would be just as well to take the vote without discussion. There had been so much publicity about the whole matter, and so many meetings, that I concluded the minds of the people were already practically made up as to the course they would take; and therefore suggested that no further objection should be made to the vote being taken without discussion.

The last paragraph of the minute quoted above, however, does not tell the whole story. It must be remembered that the minute was written by the hand of an enemy. When Mr. Grant attempted to have certain members disfranchised, and I asked for an explanation, when he had given his reason, namely, that new members had not been interviewed by the Deacons, I further protested, whereupon he requested me to sit down, saying I was out of order. I still further protested, and left my seat, walked up to the front and into the choir stall. The Chair still insisted that I was out of order, whereupon I drew from my pocket the abstract from the church minutes, which I had made when, after midnight, I went to the church for the minute-book—an incident which I have already related in these pages. I addressed the Chair, in substance, as follows:

I hold in my hand an abstract of the minutes of Jarvis Street Baptist Church covering a period of six years. The items contained therein refer to the manner in which members have been received during that period. I am prepared to show you, sir, that on numerous occasions persons have been received into the membership of this church after being interviewed by persons other than

Deacons of the church. I shall show you that the motion to receive such members on several occasions was made by Deacons now in opposition to the Pastor; and I shall name you several instances in which members were thus received on a motion made by yourself. Further, I shall show you that a number of those who were received in a way which you now say was irregular are this evening in opposition to the Pastor; and if members on that account are to be disfranchised on this side of the house, I must, in all fairness, insist that the same rule shall apply to those who have been so received, who are now on the other side of the house.

Furthermore, I continued, it is known to you and to the church that the minutes of Jarvis Street Church are never read to the church, but have for years been approved by the Deacons of the church as an economy of time, this authority having been given them by the church. Therefore the minutes to which I refer have been approved by the Deacons' Board. I have been careful to examine the record of those in attendance at the Deacons' meetings at which the minutes I have referred to were approved. You have this evening referred to Mr. D. E. Thomson, K.C., LL.D., as a recognized authority on legal matters, and I should be the last to question the correctness of that appraisal of Dr. Thomson's standing. I have noticed that in the Deacons' meetings to which I refer, approving minutes of procedures involving the practice you now say was irregular, Dr. Thomson was present; and it is not recorded that he ever objected to the procedure. The fact is, sir, that throughout my pastorate of eleven years, the same method of receiving members has obtained, which, pursued during the last summer, you are pleased now to say was irregular.

Then, spreading out my papers, I said, "Shall I read this abstract from the minute-book?" The Chairman saw that he was beaten, and waived the question, saying, "We will concede you that."

I believed that on the night the impulse came to me to examine the minute-book, and make the abstract to which I have referred, it was not wholly a mental forecast of my own. When I observed that the Chairman raised the very objection which I had anticipated, I felt still further convinced that I had been divinely directed; and, looking back a little further, to the end of June, I believed then, and still believe, that when I demanded the key of the cupboard from the rebellious Secretary, not knowing what I did, or for what particular purpose I might need it, I was then also directed in the course I took. Knowing these things, I gave thanks, and still give thanks, to God, to Whom all His works are known from the beginning.

I here resume the quotation from the minutes of the church respecting the rest of the meeting:

"The Chairman again read the resolution, and called upon those in favour of the pulpit being declared vacant to vote, Yes; those opposed to vote No.

"The Chairman called on the Church Clerk to stand with the scrutineers beside the ballot basket and watch that members only voted. Deacon Greenway asked that the Pastor also stand beside the basket. This suggestion was adopted. When the votes had all been cast, the Chairman instructed the scrutineers to retire, to appoint a chairman, to count the ballots, and to bring in a written report."

After the ballots had been marked and deposited, and the scrutineers had retired for the count, I left the auditorium for a few minutes to see what was going on among those who were thronging the corridors without.

On going into the parlour I found a large company of people—I should say certainly not less than one hundred—on their knees; and, under the leadership of an Anglican woman, earnest Christians of all denominations, were thus engaged in earnest prayer for victory. Many of these had been among the number who had withdrawn from the auditorium when they found that only members were expected to remain. I judged that the non-members who had come to the meeting were generally sympathetic toward our cause, many of them earnest Christians who had been praying for victory, and who thus together continued to pray.

(Continued next week)

ARE YOU PRAYING FOR THE CONVENTION?

We remember some years ago in a certain church, of a period of its history when the Lord was manifestly in the midst of His people. As often as the saints came together, there were found among them some who had been brought thither by earnest souls; and as surely as they came, they were converted. We remember saying at the time that the Lord was so real, and His presence and power so manifest, that it seemed as though, if the unconverted were admitted to business-meetings, they would be saved.

It ought to be true of the assemblies of believers, that as often as they come together, the power of the Lord is present to heal. And many of us, we trust, earnestly pray for this in respect to all the ordinary services of the church. But when people come together from many churches, to a Convention where there is much business, to be attended to, it seems as though few expect the presence of the Lord in a business session of a Convention. And yet how much His presence and direction are needed on such occasions! In the local church the members get to know each other, and become accustomed to each other's ways, and as they become mutually adjusted, it may become comparatively easy to get along together. But members of a Convention meet but once a year. They have no thorough acquaintance with each other in general. A few individuals, of course, may be intimate acquaintances; but the delegation to such a Convention is made up, as a rule, of people who are strangers to each other, and may never have met before.

Nor is there the same leisure for consideration. In the local church, what cannot be completed to-night may be traversed to an adjourned meeting. But you cannot well postpone Convention business for a year. Therefore, though they may not have time to get each other's points of view, and to make allowance for each other's personal idiosyncrasies, they must reach decisions respecting questions at issue.

How much therefore we need to pray that people who thus come together should come in the fulness of the blessing of the gospel of Christ!—every one consciously subject to the direction of the Holy Spirit. If Convention delegates could meet in the spirit of earnest prayer, sincerely desiring to know the will of God, and definitely seeking divine direction, how much more wisely and expeditiously the work could be dispatched! Let us thus pray for the Convention next week; that every delegate may come with his or her mind attuned to the will of God, and that the Spirit of God may preside over all our sessions. Then might we easily see a real revival fire kindled, which would sweep through the whole Union—and far beyond.

Bible School Lesson Outline

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

Vol. 1 4th Quarter Lesson 43 October 24th, 1937

TEACHING OF CHRIST ON THE KINGDOM OF GOD

Lesson Text: Luke 17.

Golden Text: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."—Luke 17:33.

I. Practical Christianity—verses 1-19.

1. Helpfulness—verses 1, 2.

Stumbling blocks are inevitable: trouble is a common heritage. But woe to that person who is a stumbling-block to another! We are responsible for our influence; if others go astray through our teaching or example, we shall be judged. That course of conduct cannot be right which hurts another (Rom. 14:21).

This truth applies especially to little ones who believe on Christ (Mark 9:42; Matt. 18:6). Many a child has been discouraged from taking a stand for Christ by thoughtless elders. "Forbid them, not" is the Saviour's word (Luke 18:16). Parents, teachers, brothers and sisters, friends and Christian workers should unite to protect, encourage and teach the boys and girls in the way of the Lord, removing harmful influences where possible, and living the life before them.

2. Forgiveness—verses 3, 4.

We must watch our attitude when another injures us. We are to mention the matter to him, but not to antagonize him by publishing it abroad (Matt. 18:15-18). If he repent, forgive; reconciliation and peace (Rom. 12:18) will be possible if he confess his sin. Even if he do not repent, let your own spirit remain tender (Heb. 12:15). See to it that it is not your fault if the matter be not cleared up, and peace be not restored.

3. Faith—verses 5, 6. See Matt. 17:20.

The apostles felt the need of faith, and prayed the prayer appropriate to all who teach, "Lord, increase our faith." May He give us faith to take Him at His word, to believe what He has said, to believe that He can save and keep each of the little ones committed to our care! Our Lord reminds them that great faith is not necessary, but the full exercise of the faith they already possess. Faith grows by use.

4. Devotion—verses 7-10.

The earthly servant deserves no special praise for faithful service. He is doing no more than that which is expected of him, when he carries out the commands of his Master. Let us be content to devote ourselves to the service of our Lord, asking no praise or reward, no special mark of His favour, save the consciousness that we are doing His will. We are, at best, unprofitable servants, for our service never comes up to His standard; we are continually coming short of the glory of God. Let us serve quietly, without ostentation, but with humility and love.

5. Gratitude—verses 11-19.

Our Lord met the ten lepers on His journey towards Jerusalem, to which His steps were now directed in the final march toward the cross (Luke 9:51). As lepers, they were compelled to stay afar off (Eph. 2:17), lest others be defiled. Sin separates a man from God, and from His fellows, and is defiling to spirit, mind and body. Christ heard their cry for mercy (Psa. 34:15). To test their faith, He commanded them to show themselves to the priest, as a sign that they were cured (I John 5:15). They took Him at His word, and without questioning the propriety of the command, as did Naaman the Syrian (2 Kings 5:10-14), exercised the obedience of faith. As they went, they were cleansed.

Nine were so engrossed in the blessing they had received that they forgot the Blessor. Only one, and he a Samaritan, returned, and poured out his heart in loving gratitude to Christ. The grateful Samaritan received not merely physical healing through his obedience, but also spiritual healing through his faith.

Salvation is not subscribing to a creed, it is coming into vital fellowship with a Person. Use this incident to point scholars to the Saviour. It illustrates salvation as needed (Rom. 3:23), as provided (Rom. 5:8) and as accepted (John 1:12).

II. The Kingdom and the King—verses 20-37.

The Pharisees probably questioned Christ with the object of entangling Him in His talk. They thought of the coming of the Kingdom merely as a sudden, dramatic event, so our Lord answered them, saying, "The kingdom of God cometh not with outward show." Its appearance would be so gradual that its progress would be unobserved: "The kingdom of God has surprised you" (Greek of Luke 11:20). In fact, He tells them "The kingdom of God is (already) in the midst of you" (verse 21, Revised Version margin). The translation "within you" does not fit the context, as Christ is speaking to unregenerate Pharisees. It is true, of course, that the Kingdom of God has a spiritual aspect: it includes the reign of God over the hearts of men (Luke 18:17, 24). The Pharisees refused to recognize the Messiah in the One Whose ministry among them was of a quiet, spiritual nature (Isaiah 42:2; 61:1).

Christ instructed the disciples as to the future coming of their King, teaching them deeper truths which the Pharisees would not have been capable of understanding because of the blindness of their hearts.

When Christ should depart from them, they would long for a manifestation of His presence and power such as they had seen during His sojourn with them. Impatient for Him to reveal Himself, they would be liable to be deceived by false messages that He had appeared. But when He should come in power and glory to reign for ever, as the prophets had foretold (2 Sam. 7:9-14; Psa. 89:33-37; 110; 45:1-8; Isa. 9:6, 7; Jer. 33:14-21), every eye would see Him. But the Messiah must go away before returning, and He must suffer and be rejected of men before coming into His glory (Luke 24:26).

The conditions in the latter days are compared to conditions in the time of Noah. Worldliness, sensuality, and scoffing at the message of the coming judgment and the salvation provided, would characterize men (2 Tim. 3:2-5; 2 Pet. 3:3-7). Christians are warned against clinging to earthly things at the expense of their soul's welfare, avoiding the sin of Lot's wife (Gen. 19:26) who looked back to Sodom. The principle of the Golden Text, illustrated in her case, is ever true. Men who seek to live their lives for themselves, in that sense saving them, will lose them, for only the life committed to God and lost to self-interest, will be saved.

Separations will take place in that day, for some will join Christ in His Kingdom, others will be left for judgment.

Our Lord did not directly answer the question as to where these events would occur, but gave them information in the form of a parable. The eagles may represent judgment, and the body, those who are spiritually dead (Compare Luke 9:60). The judgment of God will fall wherever there are unregenerate men.

Our Lord carries, that He may have mercy (2 Peter 3:9). Urge boys and girls to accept the pardon He offers, and to spurn His love no longer.

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