

# 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

SAVED FOREVER!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 31st, 1937

(Stenographically Reported)

"Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John 17:2.

I am to speak to you this evening on the eternal security of the believer, the scriptural doctrine of eternal life. I shall not confine myself to this particular text: rather I have a thesis to propound and to prove. My thesis is that when one is really saved, is made partaker of the grace of life, is "born again", such an one is saved for ever.

I ask you, to indulge me for a moment or two while I explain why I speak on this subject this evening, and, in so speaking, I shall depart perhaps from my usual reticence on these matters. Of course, there is first of all the inherent value and consequent importance of the subject itself. It is a truth which all believers need to know. It is one of unfailing interest to all the children of God.

Then, there are many whom we reach from this place whom we never see. I have traversed this ground often before, and many different sermons on the subject have been printed; and as surely as I attempt to expound this precious truth, and the sermon is issued from the press, the supply is soon exhausted. We have applications from all quarters for it.

There is another matter of which I seldom speak, for in this place I would have you feel that we are shut up to God and to His Word; but we minister to far more people than we ever see. I am told I am part-time Pastor of three churches in a mid-Western State, which I have never visited. There is a minister who has four churches under him. He visits each church once a month: the other three Sundays each church is ministered to by one of the deacons, when he reads a sermon from THE GOSPEL WITNESS.

I received a letter once from certain Islands in Scotland. Someone read THE WITNESS here, mailed it to someone there, and after she had read it, she lent it to

her pastor. Her pastor had three little churches. He arranged a plan in each church, and numbered his families. After he had read it, he passed it on to family number one; when they had read it, they passed it on to family number two. Thus it went around to every family in the church. The pastor then picked it up, and carried it on to the next church, where the same plan was followed; and then to the third, using the same method.

One of our ministers, Brother Dinnick, shepherds a group of people in Saskatchewan. He heard of a family far beyond the range of his circuit, but he went to them over almost impassable roads. When he arrived he found them Christians, the husband having once belonged to this church, having been baptized here. There they are, remote from all religious privileges, but they get THE GOSPEL WITNESS; and every Sunday the father is the priest and preacher of his family, and to as many as he can gather in.

Only a week or two ago I got a letter from the Fiji Islands, from a native, in rather broken English, who wants THE GOSPEL WITNESS because the copy or two he has seen brought blessing. Just a few days later I received a letter from a native Indian preacher in South India, telling of blessing he had received through the WITNESS. He said he was going to the north of India to minister, and asked for the paper and some books. We have such enquiries from nearly every European country: Norway, Sweden, Denmark, Holland, Belgium, Switzerland, France, Italy, Germany, Latvia, Greece. One dear brother writes me from Egypt, a native missionary. Another, a British missionary, asked permission to print the sermons in Arabic, which of course, was readily granted. Now occasionally my own sermons come to me printed in Arabic—which I cannot read. Someone else

writes from Bulgaria, and tells of their translation into the Bulgarian language. We have heard from China and Japan, to the same effect, and even from far-off Tibet.

A man came to see me one day, saying, "The first time I heard of you was on the borders of Tibet; I read one of your sermons." God has blessed us with a great—I will not say congregation, for they are not congregated, but with a great company of readers, both in this Dominion and beyond its boundaries, including ministers of all denominations: Canons of the English church, professors, and some ministers who are kind enough to say, "You are the only Pastor I have."

So I must occasionally think of that wider company to whom God permits us to minister in more than fifty countries of the world. What I say tonight will go into the record; and I want them to know that we frequently think of them, and pray for them here; and seek, as God helps us, to minister to them; and, through those who are ministers and Christian leaders of various sorts, to minister indirectly to multitudes of others whom they reach.

How important it is that this doctrine of the text should be clearly apprehended, and faithfully proclaimed! I ask you to indulge me a little further this evening, and let me be a teacher rather than a preacher, and speak to you as though you were a class, as I try to develop my thesis, that our great Saviour when He saves a man, saves him for ever. I shall try to *expound the doctrine*, to examine *some of the objections urged against it*, and then to *exhort you to an acceptance and an enjoyment of it*.

#### I.

##### First then AN EXPOSITION OF THE DOCTRINE.

Our Lord in this high-priestly prayer, in the intimacy of communion with His Father, reminded Him—not because He did not know, but because it was His joy to talk with Him about it—that He had given Him authority over all flesh, especially for this purpose, that He might give eternal life to those whom the Father had given Him.

I affirm that the salvation which they receive who are really saved by divine power, *must be an eternal salvation because it is the work of God, and therefore the work of grace*. If I traverse ground that is familiar to some of you this evening, I hope you will not object. There are some roads that we may take frequently, and enjoy them all the more the oftener we cover them. So there are many aspects of revealed truth which bring us only the greater delight the more frequently we meditate upon them.

Of all heresies, there is nothing quite comparable to that which assumes that it is possible for a man to save himself. We are "his workmanship"; God created man in His own image and likeness. Sin marred that image; and were it possible for a man, of himself, to restore it, he would be capable of infringing upon the Divine prerogative: he would be capable of doing that which only God can do. If a man could, by any possibility, save himself, logically he would, by that very act, attain to equality with God. God only can create; God only can remake and restore the image which sin has destroyed. As man was the product of the sovereign power of God in his first creation, so must he be in his recreation. Otherwise, God could not be God. Hence, salvation is of grace, which is another way of saying that it is of God; for it is God's work from beginning to end.

It is of grace *as to its origin*. The Lamb was "slain from the foundation of the world"—

"Grace first contrived the way,  
To save rebellious man;  
And all the steps that grace display  
Which drew the wondrous plan."

The Lamb was slain from the foundation of the world—and there was no modernistic professor present to assist in making the plan. God did it all. He originated the plan; He "devised means that his banished be not expelled from him"; for just as surely as the conception of man's creation originated in the Eternal Mind, and was formed and executed without aid from without, so surely the whole scheme of redemption originated with God, and no man has made any contribution to it:—

"His sovereign power, without our aid,  
Made us of clay, and formed us men;  
And when like wandering sheep we strayed,  
He brought us to His fold again."

Salvation is of grace *as to its revelation*. Men did not discover it. It was a sacred secret, a mystery, hidden from all the sages of all the ages. Line upon line, precept upon precept, here a little and there a little, the Divine Author of eternal redemption gradually, as men were able to bear it, disclosed His purpose of grace. Even the prophets of ancient time were so completely mastered by the Divine Spirit, and were so wholly subject to His inspiration, that they themselves did not understand many of the things they wrote: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom"—mark you, it was *revealed*: they did not discover it—"unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." The Lord Himself gradually unfolded His plan of redemption.

It was all of grace *as to its execution*. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." No man had anything to say as to the time of His coming, or as to the manner of His coming. He stooped from the heights of Deity in the exercise of His sovereign grace: "He took not on him the nature of angels; but he took on him the seed of Abraham." He wrapped Himself in human flesh, which became at once the veil of His Deity, and yet the medium of the revelation of His grace. Observe Him as He treads this earth in the days of His flesh, and mark how sovereignly independent of everybody He was, even when at last He went to the cross. All the disciples forsook Him and fled; but it was necessary that that should be fulfilled which was written, "I have trodden the winepress alone; and of the people there was none with me." He went alone to the cross; He died alone. Often have I walked with the women in thought as they went to the sepulchre at the break of day, troubled by one great problem, as they supposed: "Who shall roll us away the stone from the door of the sepulchre?" But our sovereign God would allow no one to assist in His

resurrection—and when they came “they saw that the stone was rolled away”. No man saw Him rise.

In due course He ascended into heaven, where He is seated on the right hand of God. Man did nothing: the sovereign Saviour did everything. It was of grace, I say, as to its execution.

Equally it was of grace *as to its application*. How are we saved? “When he is come, he will reprove the world of sin, and of righteousness, and of judgment.” It is by the Spirit of God we learn our need of Him. It is by His enlightening ministry we are enabled to identify Him as the Lamb of God. It is altogether by the operation of the divine Spirit that men are brought into living relationship with Jesus Christ. It is all of grace, and “not of works”.

But it is of grace “through faith”. *Faith would be impossible if it were not of grace*. I could not believe if I had to trust God a little, and someone else a little—especially if that someone else was myself. If faith were anything other than the dependence of a naked soul upon the word of a covenant-keeping God, I could not believe. But it is God’s disclosure of Himself in Christ that invites my faith, that inspires it, that shows me that there is nothing for a reasonable soul to do but to believe God. If salvation were all of grace except an infinitesimal fraction, and if that infinitesimal fraction were to be supplied by my intelligence, by my volition, by my perseverance, by my righteousness, I could never be sure, and I could never believe, for that one human link in the chain might, indeed certainly would, break. But if it is of grace, and therefore all of God, faith becomes possible; and “therefore it is of faith, that it might be of grace; to the end the promise might be sure to all the seed”.

If I may use a big word, I may say that philosophically, by every rational process, we are forced to the conclusion that if we have an enduring salvation at all, it must be of God; and if it be of God, it must be eternal, for “whatsoever God doeth, it shall be for ever”. God is not an experimentalist: He sees the end from the beginning; and since there is no limit to His love and power—to His grace—what He does is final. Hence He became the Author of “eternal salvation”, the Author of “eternal redemption”, giving promise of “an eternal inheritance.”

*The figures by which salvation is represented, all teach the same truth*. What is salvation? It is a new life. “That he should give eternal life to as many as thou hast given him”; “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” He is the Source, the Fountain, of life.

A dear friend of mine, a man of education and of religious knowledge and spiritual perception, told me that, as a journalist, he was once assigned to the covering of certain series of lectures at the meeting of the British Association for the Advancement of Science. He said, “I went from hall to hall, listening to various men of science lecture on biology and zoology and kindred subjects. It was highly technical, and very difficult for the average mind to comprehend. In their technical language I heard a number of men discuss the scientific problem of the determination of sex. After all their generalizations and their deductions I heard lecturer after lecturer say the same thing: ‘Gentlemen, according to all our reasoning, at this point a certain result ought to follow—but behold, the opposite. There is something here that eludes us. The microscope cannot discover it.’ Of course, I was only a reporter, and could say nothing; but

how I longed to say to those men of science, ‘Sirs, call that elusive thing, God, and be done with it.’”

Ah, yes! “In him was life; and the life was the light of men.” He has given Him authority over all flesh that He should give life—what sort of life—*eternal* life; which means more than endlessness of duration, it means rather a quality of everlastingness, of eternity, some thing that belongs to its very essence, the very life that is in God is the life that is communicated by the God-man to such as the Father hath given Him.

When predicting His own death, Christ said, “No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” He is “the King eternal, immortal, invisible, the only wise God,” and the very life that is in Him—He communicates to those who believe in Him—and that life is eternal.

Take the further figure of *the new birth*: “Except a man be born again, he cannot see the kingdom of God.” There salvation is said to be a birth from above. And what saith the Scripture? That we are “born again, not of corruptible seed, but of incorruptible, by the word of God”—what is its outstanding quality in that connection?—“the word of God, which liveth and abideth for ever.” “The words that I speak unto you”, said Christ, “they are spirit, and they are life.” How it is the word of God communicates life, I do not know; but I know it does. And when a soul is thus born from above, there is imparted to that soul the life of the divine Father; and just as surely as the life of its father is in every child naturally born, so the life of God is in every one who is born of God.

And it is a *life of similar quality*: it is of the same essence. That is a strong word: I say not of the same *character*, but of the same *nature*. Part of God is communicated to us.

Take another figure. We are said to be *members of His body*, with “Christ the head”. You remember how they came to break the bones of those who hung upon the cross, that the bodies might not remain over the sabbath day. They came to Him Who was the Lamb of God, and marvelled when they discovered that He was dead already. God sovereignly prevented that vulgar, indecent act, as they came in purpose to break His legs. Why? “That the scripture should be fulfilled, A bone of him shall not be broken.” When by and by they took that precious body down from the cross, it was wounded, it was scarred, “his vision was so marred more than any man, and his form more than the sons of men”; but not a bone was broken, not a member was missing. And when at last He rose from the grave in resurrection power and glory, He emerged a perfect Man, every member present; and when He ascended into heaven He took an unbroken body into the presence of God, and left no member behind.

We are “members of his body”, Christ being the Head, “from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” The same quality of life is in my little finger that is in my head, and the body is one. So is the body of Christ. “He that toucheth you toucheth the apple of his eye.” It is impossible to conceive of the body of Christ as being dismembered, as being ultimately incom-

plete. Wounded it may be for us—out of great tribulation shall they come, but they shall all be there when at last His ransomed are gathered home.

*The church of Christ is called the Bride.* Every member is a member of the Bride, both Old Testament saints and New Testament saints. They without us shall not be made perfect; and all are saved by faith. The gospel was preached to Abraham as unto us. There is going to be a wedding some day, and a marriage supper. Do you suppose the Bride will be there? Can there be any doubt about that? I think not. The Beloved of our souls will not be denied the purchase of His blood. No one will ever charge Him, if I may without irreverence say it, with breach of promise. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Every one really made partaker of the life of God, a member of the Bride of Christ, must be gathered home at last. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." That sovereign "I will" insures our eternal salvation.

There is a lovely figure in the Scripture which perhaps we are still better able to understand. We often quote it, and sing of it:

"The Lord's my Shepherd, I'll not want;  
He makes me down to lie;  
In pastures green He feedeth me,  
The quiet waters by."

He is our Shepherd, and we are His sheep. "Those that thou gavest me I have kept, and none of them is lost, but the son of, perdition; that the scripture might be fulfilled." When David, the ruddy youth of fair countenance, stood before Saul, having put off Saul's armour, and boldly yet modestly said, "I will go and fight the Philistine", Saul looked at him and said, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth—what are your credentials?" David said, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And great David's greater Son, as He was facing the cross, as He was about to draw sword against the serried ranks of hell, and to set forth to vanquish Apollyon ere He went He said to His Father, "Those that thou gavest me I have kept, and none of them is lost."

He will always keep His own. This He implied when He said of the shepherd who went after his lost sheep, that he laid it on his shoulders "rejoicing". He did not say that the sheep rejoiced—it may not have known what was happening. None of the man's neighbours then rejoiced, because no one was there but the shepherd and the sheep. But as he put it on his shoulders I imagine his saying, "I have you." Our Lord said "When he hath found it, he layeth it on his shoulders,—not shoulder but 'shoulders'—plural—rejoicing". He had no doubt about his ability to take it safely home. He knew it would not be permitted to fall out by the way. And when he came home he

called together his friends and neighbours, saying, "Rejoice with me, for I have found my sheep which was lost—but he had been rejoicing from the moment he found his sheep. The moment a soul puts its trust in the Lord Jesus, there is "joy in the presence of the angels of God over one sinner that repenteth." It was a treacherous track for the shepherd—around the mountains, skirting the precipices, through many a pass, hard by the lairs of all the natural enemies of that defenceless sheep!—

"None of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed through,  
Ere He found His sheep that was lost:  
Out in the desert He heard its cry,  
Sick and helpless and ready to die.  
"Lord, whence are those blood-drops all the way,  
That mark out the mountain's track?"  
"They were shed for one who had gone astray,  
Ere the Shepherd could bring Him back."  
"Lord, whence are Thy hands so rent and torn?"  
"They are pierced to-night by many a thorn."  
"And all through the mountains, thunder-riven,  
And up from the rocky steep,  
There arose a cry to the gate of heaven,  
'Rejoice! I have found My sheep!'  
And the angels echoed around the throne,  
"Rejoice! for the Lord brings back His own!"

So will He always do, until the last of His sheep is brought by sovereign grace into the heavenly fold.

I have not time to quote the numerous passages which assert the same truth directly. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." One could pile up Scripture in support of this contention, that when the Lord saves He saves for ever; such, for example, "The gift of God is eternal life," "Should not perish but have everlasting life": but I can mention only this great truth, that the children of God are made heirs of glory, and heirs of an "eternal inheritance", an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." And this scripture also: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." There is no break in that chain descriptive of the eternal purpose of sovereign grace.

## II.

We cannot, however, ignore the fact that CERTAIN OBJECTIONS ARE OFTEN URGED AGAINST THIS DOCTRINE. Someone may say, "Well, sir, I should like to believe that teaching, but what I have observed forbids it; for I have seen many profess faith in Christ, walk with Him for a while, and then abandon their profession." That is sadly true. There are thousands of people in this city to-day who were once professing Christians who now make no profession at all. How are we to account for that? We have known some who, for a while, seemed to walk in obedience to the gospel, and then slip back into the world. As Peter saith, "It is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire". We must, however, interpret ex-

perience in the light of God's word, and not God's word in the light of our experience. The word of God is the norm, the standard, the ultimate authority. "If they speak not according to this word, there is no light in them."

It must be admitted that, superficially, there is much that seems to contradict the doctrine I have sought to expound, and notably the fact that many profess faith in Christ and then seem to fall away.

It is urged against this doctrine that *it teaches men to presume*, that if a man is taught to believe he is saved for ever, he will not care how he lives. The same argument is brought to bear against the doctrine of the vicarious atonement, and against the doctrine of imputed righteousness. But the objection is not valid. It neither teaches men to presume nor makes them presume: it never did. On the contrary it argues thus, "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live with themselves, but unto Him which died for them, and rose again." This glorious certainty saves people from despair, just to know that the soul is in the hand of a sovereign God, and that there is no power in the universe that can take it out of His hand.

Someone may object, *There are scriptures which are difficult to reconcile with that doctrine?* I shall refer briefly to a few of them.

First I cite, *the parable of the sower* which tells of six classes of hearers: the wayside hearer, the stony-ground hearer, the thorny-ground hearer, and the three classes of good ground hearers, that brought forth thirty, sixty, and an hundred fold. What is the chief characteristic of the people who hear the Word, and from whose heart the evil one snatches it away? It is distinctly said that they "understand it not". It does not enter into their understanding. They hear it, but it does not enter into them as seed must enter into the soil; hence the enemy snatches it away from the surface of the wayside hardened by the tramping of vagrant feet.

There are some who receive the word in stony ground; and what is characteristic of that soil? "They had no deepness of earth". Yet it is said "with joy" they receive it. It enters into their emotional nature; but it lies near the surface. It does not penetrate their moral nature, and, entering the understanding, lay hold on heart and conscience. How many people learn to shout, Hallelujah! over night. They are caught up in an ecstasy of religious fervour, but it is like the crackling of thorns under a pot. They flare up in a moment—and leave but a heap of ashes. It did never really lay hold of them, and never found root within them; hence "Yet hath he not root in himself, but dureth for a while." They never were really saved; they never were regenerated by the power of the Spirit of God. The seed did not catch, for it fell upon unprepared ground. Mark that.

There was also *the ground that was infested with thorns*: here too, the seed sprang up, but "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful". I am persuaded that much of modern evangelism has done irreparable injury to the cause of Christ. I saw a man at work in a garden, and following him, what he had done looked well enough—until I observed that he was only scratching the surface. The effect on top was much the same as though he had spaded deeply into the soil, letting the vital elements get down to the very roots of the flowers

and shrubs. Many of the Lord's husbandmen have used rakes instead of spades, and harrows instead of ploughs. They have not used the Word of God to get down into the depths of man's nature, therefore their hearers "have no root in themselves". The ground was full of thorns and thistles, and when the wheat fell upon it, it sprang up, but by and by it perished, because the roots of these alien growths had never been ploughed up: the soul had been exhorted to "believe" when it should first have been commanded to "repent", and to face all the implications of discipleship, and challenged to a complete surrender to Christ.

Did you ever observe the great Husbandman plow? When the multitude came and said they wanted to be His disciples, in effect, He said, "Now stop a minute. I do not think you understand what it means to be my disciple. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. Do you accept that?" Ah, that was another story. "Good master"—one can almost see the young ruler strutting up, a smile on his face, very religious—"what shall I do to inherit eternal life?" "Keep the commandments." "I have done all that, but what lack I?" Then our Lord put in the plow, down into the depths, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Ah, that too was another story—"He was very sorrowful: for he was very rich"; and he went away.

I remember being in Massey Hall at a great evangelistic meeting some years ago. After the service a man was dealing with an enquirer, and a dapper gentleman with a waxed moustache, walked up to me and said, "Now, Mr. Shields, I heard this man dealing with this enquirer; and I have been telling him that if I, as a business man in the city, can receive Christ, he ought to be able to do so. Do you not think there is something in that?" I said, "Not a thing, sir. The Saviour I preach does not care whether you are a business man or a scavenger. He knows that you are a poor, ruined, hell-deserving sinner, and in need of salvation." I have no patience with that hypocrisy. Business man! Professional man! A student at the university! As though we could pay a compliment to the King of glory by recognizing Him as our rightful Lord and King. If you have that kind of soil to deal with, you are sowing the Word upon stony ground, ground that is infested with thorns. I would not cross the street to multiply Christians of that order. The teaching of the word of God is that when Jesus Christ comes into a man's life, He comes to claim all there is of him, and unless one is willing to put Jesus Christ before all human relationships, and all earthly interests, and before life itself, he cannot be His disciple. He can be a church member, but he cannot be His disciple. I do not regard the term *Church-member*, and *Christian*, as being synonymous. I speak of those who are made new creatures in Christ by the power of the Holy Ghost. When God accomplishes that miracle they never fall away. They may stumble, but they are never lost.

Some seed fell into "good ground", ground that was prepared for its reception. Which meant the application of the parable, that their hearts had been prepared by the operation of the Holy Ghost. New natures were given them, and the seed brought forth fruit. Not all

alike. There is variety among the children of God. Some are stronger than others, and bring forth more fruit; but they only were really saved who did actually bear fruit, and were represented by the thirty, sixty, and an hundred fold of fruit-bearing.

Again I am asked, "What about *the parable of the vine and the branches*? Does it not say that 'every branch in me that beareth not fruit he taketh away'?" Do you know anything about vine-dressing, about grafting? I do not know very much, but I know a little. I know that even without grafting, you can transplant something, a shrub for instance, and for a while it may seem as though it were actually taking root. I suppose there is a certain amount of sap in the root and stem, and there is an appearance of greenness—for a while. But the root does not take hold of the soil to receive its vital elements into its fibre, and therefore by and by it dies. And what about the branch in question that is grafted on to the vine? It seems for a while to be partaker of the root and fatness of the tree, but eventually it proves to be one of those grafts that did not grow into the mother stock. There was no vital relationship established, and therefore, it did not bear fruit; and when the vine-dresser observed it he said, "That is not part of the vine; take it away."

There is a very solemn word in *the sixth of Hebrews*; "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." That passage, *rings the death-knell of the popular doctrine that one can be saved a dozen times*. Years ago I conducted evangelistic services in a small town, and at the close of a service a man got up to testify. He thanked the Lord for a great many things, and finished by saying, "I could not have said that last night." I remarked to the Pastor of the church, "That is brave talk for a babe, converted only last night?" To which he replied, "But that is the thirteenth time." Whatever explanation may be offered for such intermittent Christianity as I have described, the falling away of the sixth of Hebrews cannot be repeated. When people thus fall away, they fall away for ever; they can never be renewed. That is a solemn reflection.

What had been the experience of these people? They were once "enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

Were they not really converted? There is a sense in which the classes of hearers described in the parable of the sower "have tasted the good word of God". The seed had begun to germinate in them, the sun had shone on them—but it had never found rootage in good soil. The seed of the stony ground and that which fell among thorns, by the fact that it began to germinate had been "partakers of" the "powers" of the upper world—the sun and air, the dew and rain. But it never found rootage in good, that is, prepared soil; and was therefore predoomed to wither away.

But the important question is this, In what does the "falling away" consist? Here is a man who is given to profane speech, but his tongue is cleansed, and for a while he walks uprightly; then, overwhelm-

ed by temptation, he falls into his old habit. He says, "I have fallen away." Or another man is addicted to drink, but he lives a sober life. Surprised by some temptation, he goes back to his old practice once more. Is that what this means? Is that the kind of "falling away"? It may be only a superficial reformation, only the unclean spirit going out of a man, while the house is swept and garnished. If he repents and turns from his sin he may show that he was actually regenerated. If he continues in his sin he will illustrate the parable to which I have alluded, in which the unclean spirit returns to the empty house with seven others. The Scripture always guards against error if we examine it carefully. What do such people as are here described do? In what do they "fall away"? "They crucify to themselves the Son of God afresh, and put him to an open shame." The "falling away" referred to consists in an utter rejection of Christ.

We may understand it if we put beside it this other scripture in *the tenth chapter of Hebrews*: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Again, what is this "wilful" sin here described? Much more than yielding to a surprising temptation; even more than a repetition of an overt sin; it is more than any mere outward act or word. It is a sin that consists in treading under foot the Son of God, counting the blood of the covenant an unholy thing, doing despite to the Spirit of grace. Surely these two passages in Hebrews describe a state of absolute apostasy.

Let me say a shocking thing. I know some men who once preached the gospel—and it is quite possible for preachers to be stony-ground hearers, or thorny-ground hearers—who had a knowledge of the truth, who preached the gospel of grace, but who now deny the authority of the Book, mock at the precious blood, repudiate the idea of the vicarious atonement; hold the entire sum of revealed truth up to contempt. What is that? That is apostasy. "There is a sin unto death: I do not say that he shall pray for it." When I have read the books of some men, I have tried to pray for them; but could not. I said, "They have trodden under foot my Saviour, and have mocked at the blood by which I am saved." In the light of the teaching of Scripture in general I am forced to conclude that such apostates were never really regenerated: they were of the kindred of the apostate Judas Iscariot, not of the erring but eventually penitent and victorious Peter.

Certainly these passages in Hebrews have nothing whatever to do with the occasional lapse where one is surprised, overwhelmed, by temptation. In the first passage, the writer says, "But beloved, we are persuaded better things of you and things which accompany salvation, though we thus speak;" and in the second he says, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." But when a man deliberately sets his whole mind,—intellect,

and heart—all there is of him—in opposition to all that God has revealed, and says, 'I will have none of it,' what did all his former profession amount to but to prove that he never was converted? That is the only explanation I have of many a modern minister—and it is the most charitable one. Pulpits by the hundreds are occupied by men who were never born again; otherwise, they never could preach as they do.

Some people find difficulty in *the Epistle of James* and are unable to reconcile it with the teaching of Paul. Notwithstanding, I hold its explanation to be very simple. You and I are strangers, let us suppose; I do not know you, you do not know me. I tell you that I believe in the Lord Jesus Christ, and that I am justified by faith. You may reply, "I hope you are. I have no special reason for doubting your profession, but at the same time, I have no proof of it." But when I say before God that I believe in the Lord Jesus, He knows whether my profession is genuine or not. He does not need works in proof of its genuineness. He can look into the deepest recesses of my heart; He knows whether I am really trusting Him. Therefore my faith alone, without works, is sufficient to justify me before God. But James is speaking of an entirely different matter. My further problem is to justify my profession to you, for though I profess for ever and a day, if that is all I do, you remain unconvinced. The only way by which I can be justified before my fellows is by bearing fruit; therefore "faith without works is dead". If I really bring forth the fruits of righteousness, I am justified before men. James is not talking about justification before God: that is by faith alone. But only good works can justify the soul before men. An expert may be able to say whether a leafless tree or shrub is alive or not; but the ordinary observer must judge only by leaves and blossoms and fruit.

### III.

WILL YOU RECEIVE THE WORD OF GOD AND REST UPON IT? *How can we be at peace if we are not sure that we are saved?* How can we really enjoy our religion if there is still a question as to whether we have eternal life? I once had a stormy crossing on the *Mauritania*. She is broken up now—I thought she would break up then. It was at the close of the war, with few civilian travellers, and I had a millionaire's cabin, but I did not enjoy it. We had boisterous seas, and winds of almost hurricane violence all the way. As that big ship got on top of one of those Atlantic waves, and, balancing, seemed to bend over it, and vibrated with the strain from stem to stern, it seemed as though it were going to break in two right under my bed. Dr. Hoyt was with me at the time, and I remarked to him, "No doubt this old ship will weather it, after all. She has crossed a good many times, and has never gone down yet." I was a little uncomfortable—not sick; I never have been; but was much assured by the reflection that the ship had safely crossed a great many times. I crossed in another ship on her maiden voyage, and the helmsman turned his wheel very suddenly and she dropped over to an angle of twenty-eight degrees—and we were spilled all over the decks. On that occasion I said to myself, This ship has never crossed as yet; I wonder shall we reach port?

What a blessing to reflect that this gospel has been put to the test these many centuries by countless millions, and that our gracious God has never failed anyone yet—and that He cannot establish a new record by failing you or me. Having given unto His own eternal life, they shall never perish!

This, and I have done. Some years ago I had an experience in Texas when trying to make this doctrine clear. There was a tall, dignified woman who walked up the aisle, the sort of woman who would challenge anyone's attention. She looked rather like a duchess. She sat in the second seat from the front, in a large congregation; and as I expounded these principles that I have spoken of to you this evening, and tried to tell the people that it is possible for us to be as sure of our salvation as we shall be when we have been a million years in heaven—that it is all of God, all of grace, and not of works—suddenly, without a moment's warning, that dignified creature shouted, "Glory!"—and then dropped her head, covered her face in confusion, and never lifted it again until after the benediction. She came to me afterward and said, "I am sorry. I have been a Christian for some years, and I think I have believed that I was saved for ever, but as you were speaking it dawned upon me like a light from heaven that all possibility of the loss of my poor soul was forever ended, and that I had the word of a covenant-keeping God that I was saved eternally. I never did anything like it before; I did not intend to do it; but I could not help it. I was so overwhelmed with the joy and the glory of it that I had to shout." I said, "I think the Lord will forgive you."

I wish we could all thus shout, Glory. I wish we could all go home, saying, "There is therefore now no condemnation. My soul has passed from death into life, and I am for ever saved."

### TO ALL SEMINARY FRIENDS

Although many interests of a missionary character centre in Jarvis Street Church, no work in which we are now engaged is of quite such far-reaching influence as that of Toronto Baptist Seminary. Fifty of our graduates are Pastors in Canada, three are Pastors beyond the bounds of the Dominion, and thirteen are foreign missionaries. All these are evangelicals of the most pronounced order. There is no compromiser among them. In addition to these, a large number of students have passed through the Seminary, including a number of full graduates, who are engaged in some form of Christian work.

The Seminary is always in need of money. It has no physical assets beyond its library. The buildings in which its work is done belong to Jarvis Street Church. A large part of the support of the Seminary has come through the years from the members of Jarvis Street Church. The total cost of operating the Seminary is approximately \$13,000.00 a year. We are most grateful to the company of people who have helped us in this truly missionary enterprise. Some of the Seminary's friends have passed to their eternal reward, leaving a certain amount to the Seminary in their wills. Others have generously supported us by occasional contributions to our funds. One such friend, whose name and address we withhold, wrote us last week in the following terms:

October 27th, 1937

"Dear Mr. Shields:

"In time past I have tried to help a little with the expenses of the Seminary, but in the winter of 1936, if I understood rightly what I read in *THE GOSPEL WITNESS*, you said you did not want anything from anyone who was not a church member; so I did not send any more.

"But I have been wondering for some time if I could

(Continued on page 9)

# 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 XXX.

In our last chapter we included extracts from the report submitted to the Annual Meeting of the church in April, 1922, by the Prudential and Finance Committee. This covered six months of the church's life subsequent to the great meeting of September 21st, 1921. Following that meeting, as we have already said, the books of the outgoing regime were audited, and all the business concluded, and the office door locked, by noon on Saturday, September 24th. The new order began in the church office Monday, September 26th, following the great service of thanksgiving on Sunday.

When I came to Jarvis Street in May, 1910, because there were so many prominent business and professional men in its membership, I took it for granted that the business affairs of Jarvis Street Church were conducted in a businesslike way. I discovered to my sorrow, however, that few business men give the same meticulous care to the church to which they belong, that they bestow upon their own business. It is not that they are deliberately careless. The reason, of course, is that a man can control his own business, while he is but one of many in a church; and for the sake of peace, very often those who know least about order in any walk of life, are allowed to have their own way. Such a condition must inevitably obtain unless a pastor is given sufficient freedom to bring men of ability to managing positions, so that the affairs of the church can be conducted in an orderly way. This had never been done in Jarvis Street. After four years of endurance, I managed to get an office opened, but it required seven years more to secure the church's emancipation.

When the Prudential and Finance Committee took office with full authority, and examined into the business affairs of the church, we found they needed reorganizing from top to bottom. Heavy insurance was carried upon the building, amounting to approximately three hundred thousand dollars. But we discovered that not a few of the policies were in companies that were unlicensed to operate in Canada, and that if we had had a fire, they could have refused to pay our claims. All such matters were speedily overhauled, and the whole organization placed upon a solid business foundation.

To some of the details of that reorganization we shall refer later, but we come now to one matter of major importance. The Convention of Ontario and Quebec was to hold its annual meeting with the Centre Street Church, St. Thomas, beginning October 14th, 1921, which was exactly three weeks and three days after our decisive meeting. Following that meeting, except for interviews in the press, all was quiet on the Jarvis Street front. But on Wednesday evening, October 12th, there appeared a letter in the *Toronto Daily Star*.

This letter differed from others in that it was addressed to the delegates of the churches to the Convention. It was sent in sufficient quantities to every

church for all its delegates to be supplied. Many of them would be leaving for the Convention on the Friday: this letter was mailed in Toronto on Tuesday—but only to out-of-town churches, the declared object being to withhold the letter from my knowledge, so that I could not reply to it. One man of the enemy camp, knowing the letter had been mailed, boasted of it in the *Star* office, in the hearing of one of the reporters. That reporter called an out-of-town preacher by long distance, and had him read the letter to him, taking it down stenographically. That is why and how it was published in Wednesday evening's *Star*.

The method adopted by the retiring Deacons of Jarvis Street Church was quite enough to condemn their communication. Why should a company of honourable men, stating the truth, fear to have the contents of their letter known even by the one against whom it was directed? I have the letter before me as I write, and intended to reproduce it, but it is only a rehash of all their other charges, with this added, that Dr. Shields intended to run for the Presidency of the Convention at St. Thomas! The letter declared that no one objected to the Pastor's doctrine; there was no higher criticism or worldliness in Jarvis Street; they criticized the Pastor's personality, and repeated the complaints of earlier communications.

I have found great comfort in the scripture which says, "Wisdom is justified of her children." The truth is always justified in the end of the day. Those who withdrew from Jarvis Street, including these ex-Deacons, formed another church. Since it was formed, they have often, for several Sundays had such preachers as Professor L. H. Marshall and Professor T. R. Glover, and others of the same quality. Any group of men who deliberately choose the ministration of such men as I have named, and at the same time, declare they have no affinity with Modernism, by so doing hazard something of far greater importance than the character of their understanding.

As soon as I read this letter I recognized it was necessary to make reply. I therefore announced that I would speak on Friday evening at eight o'clock, on "The Inside of the Cup", and tell the whole inside story of Jarvis Street Church. It was not necessary to insert any paid advertisements in the papers: the press gave the announcement front-page position, with large headlines.

Thursday I had to assemble a staff of stenographers competent to take a public address and rapidly transcribe it. Apparently by accident—but really, I have no doubt, by providential arrangement—in telephoning certain firms, I stumbled upon a young man who was a Christian, and who volunteered to organize a staff, and to do the work. They were all court or parliamentary reporters, which guaranteed the accuracy of the account. I then arranged with a publishing firm to put their whole night staff on, and nine linotype mach-



ines with operators and other helpers were waiting for the first copy.

All this occupied me until early afternoon on Friday, when I shut myself up to outline the address of the evening, and to assemble such documents as would be needed for reference. When I left my office to go home at seven o'clock, cars were already lined up, and a large company of people had taken their places in the church. On my return at eight o'clock I found about two thousand people packed into the church, and, I should judge, about as many outside. I knew I had so much ground to cover that it would be impossible to hold all the congregation for the entire time, but my main purpose was to speak to the reporters, so as to get it all into print: I began to speak at eight-thirty, and concluded at five minutes past twelve midnight. When the benediction was pronounced, we still had about twelve hundred people who had stayed through the whole meeting.

The stenographers worked in relays of ten minutes each, retired to the office at the end of each ten minutes and transcribed what they had taken, and so continued for the three and a half hours. A messenger was waiting for copy as soon as transcriptions were ready, and by the time I had spoken for an hour, nine linotype operators were at work. An offering was taken toward the expense of publishing the address, which amounted to \$290.00 (approximately sixty pounds in English money). Many of the letters and other official documents included in the printed form were referred to, but not read entirely in the address. That meant that all these had to be typed following the end of the service. Some refreshments were provided for the workers, and the staff of tired reporters completed their work at four in the morning. I went from the office down to the printer's, where I found an army of men working like the proverbial beavers.

The book was finished and bound. It contained fifty-six pages six and three-quarters by four inches, set in nine point type, with all the letters, resolutions, documents, etc., set in eight point solid. When the C.P.R. train left for St. Thomas at three o'clock Saturday afternoon, a consignment of these books was on board, sufficient to put one in the hands of every delegate attending the St. Thomas Convention. After the three and a half hours' speech—the longest I ever made—and the all-night's work of proof-reading, I went to breakfast at one o'clock Saturday afternoon!

No doubt the intention of the opposition was to prejudice the minds of all delegates going to the Convention, then to persuade the Convention to pass some sort of resolution on the subject, and then, thus armed, to renew the assault upon Jarvis Street. The usual programme of the Convention was as follows: it opened on a Friday evening with the President's address, and the appointment of certain committees. There were usually some ministers' meetings on Saturday, Convention sermons on Sunday, and the Convention opened for business on Monday morning. The Jarvis Street story was in the hands of all delegates Saturday night, and no doubt had been completely read before the delegates came for business Monday morning.

I went to the Convention on Monday, and was immediately surrounded by reporters, to whom I explained that Jarvis Street Church was an independent, self-governing Baptist church; that the issue for which we

had contended had been settled, as all matters should be settled in democratic bodies, by a majority vote. I told them it was solely Jarvis Street's business, and all others were invited to mind their own business and leave Jarvis Street alone. I suggested that the Convention had quite enough to do to look after its own affairs, that in any case it had no jurisdiction over Jarvis Street, and that any discussion of Jarvis Street affairs by the Convention would be as unbaptistic as it would be useless; and that if the question was raised at all, it would be raised by an enemy of Jarvis Street, and not by one of its friends.

There was a tense atmosphere throughout the Convention. I attended every session, ready at any moment to defend our position if it should be assailed. But the Convention closed without incident. Thus our opponents lost their last chance of recovery.

An edition of two thousand copies of the fifty-six page booklet, "The Inside of the Cup", was published. I had no means of knowing, of course, how wide the interest in the discussion would prove to be. I think if we had made it six thousand instead of two, they all would have been taken, for the supply was exhausted almost immediately. We have now one well-worn office copy remaining, marked on the top, "Let no one dare take this away."

When I began this story it was in my mind to reproduce the entire book, "The Inside of the Cup", but nearly all that was of importance has already been incorporated in this narrative, and nothing of value said on that occasion has been omitted. I have referred to it only as my introduction to rapid printing and publishing. Since that time, on scores of occasions, I have spent all night in the printer's office, in editorial work, on some jobs that were far bigger than "The Inside of the Cup". Our success, however, in that venture demonstrated the possibilities of quick reply, which I have very frequently made use of since then.

### TO ALL SEMINARY FRIENDS

(Continued from page 7)

have been mistaken. I sent money because I thought—and still think—your work is one of the greatest forces for good we have. I believe the money to have been honestly acquired: I have patches on my overalls, and callouses on my hands, as I think Mr. Brown could tell you.

"Will you send me a few lines and put me right about this?"

We wonder whether any other of our friends have similarly misunderstood something that appeared in THE GOSPEL WITNESS? We beg to assure our friends that we had no intention of conveying such an impression. At all our meetings for prayer, we pray for the work of the Seminary and continually ask the Lord to send in supplies. We have not directly solicited funds from any of our friends except as we have written a letter to contributors once a year. But we are most thankful to receive contributions from anyone whom the Lord leads to give to the Seminary. We are greatly in need of money just now.

We have written the friend whose letter we publish above, saying that he evidently misunderstood what was written; and we write now to all our friends earnestly to ask them if they can find some portion of the Lord's tenth which they can spare for Toronto Baptist Seminary. No amount would be too large, and even the smallest amount will be most gratefully received.

## Bible School Lesson Outline

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

Vol. 1 4th Quarter Lesson 46 November 14th, 1937

### CHRIST SILENCES HIS ENEMIES

Lesson Text: Luke 20.

Golden Text: "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke 20:25.

I. The Elders Silenced: The Question of Authority—verses 1-18. Compare Matt. 21:23-27, 33-46; Mark 11:27-33; 12:1-12.

The rulers had no cause for their sudden hostile attack upon Christ. They came upon Him on one of the days when He was teaching in the temple, showing by His example the proper use of the House of God (19:46, 47). He had been preaching the good tidings to the people, who listened with rapt attention.

The elders and chief priests, fearing to lay hands of violence upon the Saviour because of His popularity, thought they might force Him to make an open declaration of His claims, so that they might have His own words as the basis of an accusation against Him. "By what authority, and by whose authority do you teach these things?" Should He say that His authority was from men, they would immediately repudiate Him, and have Him arrested. Should He say that His authority was from God, they would charge Him with speaking blasphemy.

The Lord's hour had not yet come; not yet was He to be delivered into the hands of sinners; their threats were powerless. Moreover, the Saviour used their question as a weapon against themselves, asking them a similar question regarding the source of John's authority. Had they received John, they would also have received Christ. There is a time to submit to persecution (Matt. 5:39; 1 Pet. 2:20-23), and there is a time to rebuke the evil-doer (1 Tim. 5:20; 2 Tim. 4:2).

The elders questioned Christ's right to speak as God's messenger, while He questioned them as to their failure to receive God's messengers. They refused to commit themselves, and were thus put to shame before the people.

Though Christ exercised the prerogative of a Divine Teacher when He did not directly answer the elders, yet, in the Parable of the Vineyard, He vindicated His claims, left a testimony for the people, and openly rebuked the chief priests, elders and scribes for their treatment of the prophets whom God had sent. Who gave Him authority to teach? He was the beloved Son, sent by the owner of the vineyard (John 9:4). Israel was referred to as the vineyard of Jehovah (Isa. 5:1-7), left in the care of the religious leaders while the owner was absent. The servants who came looking for fruit represented the prophets whom the Lord had sent to seek for the fruits of repentance and righteousness. The leaders mistreated these prophets (Luke 11:49), and instead of receiving and reverencing the Master's beloved Son, plotted to slay Him.

The parable, while unpleasant to the people, and stinging to the consciences of the priests and elders who realized that He had spoken this parable against them, was used by our Lord to bring forth the truth that He was the Stone, rejected of men, but approved of God (Psa. 118:22; 1 Pet. 2:6-8). In God's time the Stone which they had disregarded and refused would be exalted to the position of headship and authority. The attitude of men to Him is ever the touchstone determining their destiny. Those who throw themselves upon His mercy shall be broken in spirit, and humbled as they come in contact with Him, but they shall be saved. To them He becomes the Rock of Ages. Those who persist in their refusal to yield obedience to Him shall finally be crushed by His power, and compelled to acknowledge Him as King (Phil. 2:9-11). To these He is the Rock of Offence and the Stone of Stumbling (Isa. 8:14, 15).

Urge the scholars to come to Him; to meet Him as Saviour now, rather than as Judge hereafter.

II. The Priests Silenced: The Question of Tribute—verses 19-26. Compare Matt. 22:15-22; Mark 12:13-17.

Bitter as was the opposition of the religious leaders, they were powerless to institute proceedings against Him themselves, but must find cause whereby they might lay a charge against Him in the civil courts. Though the first attempt ended in failure, they sought again to entrap Him.

God uses the wrath of men to praise Him (Psa. 76:10); the specious words, intended as flattery or sarcasm (verse 21), stand recorded as a tribute of highest praise to the Master Teacher. It is true that He spoke and taught rightly, that He did not compromise the truth to suit His hearers, and that He taught the way of God in truth. How foolish they were, and how foolish all men are to-day, who refuse to listen to Him, and to follow Him!

Their question related to the troublesome duty of a subject nation paying taxes to a foreign master: "Should we as Jews pay taxes to the Romans?" If He had answered "Yes", they would have regarded Him as a traitor to the Jewish ideals of freedom. If He should say "No", He would be esteemed as a traitor to the Roman Government.

Christ perceived their cunning, and without falling into the trap laid for Him, He demonstrated the doctrine of loyalty to the civil government, and loyalty and allegiance to God. He asked for a denarius, a Roman coin valued at about 15 cents in our money, and this coin bore the image of the Roman Emperor. That which is due to the state should be paid (Rom. 13:1-7), and that which is due to God should be paid. To Him we owe our lives, our possessions, our time, and our talents. The rights of law should be respected, and the claims of God's laws should also be recognized. Teachers might use a coin, as our Saviour did, to illustrate the principles of proper conduct in view of our earthly citizenship, and in view of our heavenly citizenship.

They marvelled at His answer and kept silence.

III. The Sadducees Silenced: The Question of Resurrection—verses 27-38. Compare Matt. 22:23-33; Mark 12:18-27.

The Sadducees did not believe in angels, spirits or miracles, especially the resurrection (Acts 23:8). The situation they described was a most unlikely one, and demonstrates the lengths to which people will go in their attempts to discredit the Word of God. Christ told them plainly that they erred, "not knowing the scriptures, nor the power of God" (Matt. 22:29).

The Sadducees mentioned these difficulties in an attempt to prove that the resurrection was impossible. Christ proved that such a dilemma would be impossible, in view of the nature of the life hereafter. Carnal associations obtain only in the life of the flesh, while spiritual relationships last on into that life where the spirit holds sway.

Furthermore, our Lord showed them that in disbelieving the resurrection they were rejecting the testimony of Moses, whom they affected to revere. Long years after the death of Abraham, Isaac and Jacob, God is spoken of as their God (Ex. 3:6). Since God is a God of the living, these patriarchs must have been alive in a very real sense. Though dead to men, they were alive unto God (Rom. 14:7, 8).

IV. The Scribes Silenced: The Question of Messiah—verses 39-47. Compare Matt. 22:41-46; Mark 12:35-40.

The scribes rejoiced to see their opponents, the Sadducees, routed, but their triumph was short-lived; their pride brought a hasty fall. They, too, were silenced, and held up to the people as a warning.

Questioned as He was by elders, priests, Pharisees, Herodians, Sadducees, lawyers and scribes, our Saviour used each snare to manifest His wisdom. He saw fit to discomfit them still further by a counter-question which would give Him the opportunity of presenting a testimony concerning the Deity of the Messiah. In laying against Him the charges of being a blasphemer and of claiming to be the Son of God (Mark 14:64; Luke 22:70, 71), they were without excuse. Only on the ground that Christ was God could it be truly said that He was David's Lord, as well as David's descendant.

Christ warned His disciples against the insincerity of the scribes, their desire for the approval and applause of men, their pride, and their deeds of extortion. God is not deceived by the actions of men; He searches their hearts.

The events of this day of questions indicate the importance of the right attitude toward the Saviour. "What think ye of Christ?"

## NEWS OF UNION CHURCHES

**BROWNSBURG**—Rev. C. Hardie. God has greatly blessed the special evangelistic services held in Brownsburg Baptist Church in September by Rev. Lorne Hisey of Westboro, and Rev. C. J. Loney of Hamilton, and a baptismal service was held on Sunday, October 17th, in Dalesville Baptist Church, when eleven converts passed through the waters of baptism, including a man and wife and four daughters. It is expected there will be more to follow soon.

**COURTRIGHT AND WILKESPORT**—Pastor J. Watt. Anniversary Services were held at the Courtright Baptist Church on Sunday, October 24th, when Rev. J. F. Dempster of Niagara Falls was the special speaker. Great gospel messages were presented at both services to large congregations, and the presence of the Lord was manifest in the salvation of souls. The special vocal and instrumental music supplied by the Evangelistic Band from the Highland Park Baptist Church was greatly enjoyed and made a real contribution to the spirit and blessing of the services.

On Sunday, October 17th, the Wilkesport Baptist Church celebrated the seventy-fourth anniversary of its founding. The messages brought by Rev. H. H. Chipchase of Guelph were truly worthy of the capacity crowds that turned out both morning and evening.

**SCOTCH LINE**—Pastor J. E. Greening. On Sunday, October 3rd, the Scotch Line Baptist Church held its sixty-first anniversary services. Everything, even the weather, assisted in making it a day long to be remembered amongst us. Mr. J. Scott, pastor of the Belleville Regular Baptist Church, preached as the guest speaker to audiences which packed the building to capacity. The preaching was attended with divine power and our hearts were stirred. Miss Mary Jeffery as guest musician delighted us with the old-fashioned hymns beautifully rendered on the violin. As a Church we praise God for His presence and blessing on that day.

**STOUFFVILLE**—Pastor D. Macgregor. On Monday, October 25th, a reception for the new Pastor and his wife was held in the Stouffville Baptist Church. Rev. H. C. Slade, Vice-President of the Home Mission Board of the Union, was Chairman, and called upon the former pastor, Mr. Chas. S. McGrath, now of Val d'Or, Quebec, to extend the welcome to Mr. and Mrs. Macgregor from the congregation. Following this, Mr. Earl Hisey, Sunday-school superintendent, and Deacon P. Smith, spoke briefly. Deacon W. Johnston of First Markham extended the welcome from that church. Mr. Bruce Hisey also spoke.

Following the reception, the Chairman called upon Mr. Macgregor to extend to Mr. and Mrs. McGrath, who were recently married, the best wishes and congratulations of the two churches. The members of the churches took advantage of this opportunity to present to Mr. and Mrs. McGrath many handsome and useful gifts. Refreshments were served and a social time enjoyed by all.

**SARNIA**—Pastor H. MacBain. Our readers will be interested to know that the new Regular Baptist Church in Sarnia will be in its new building next Sunday. The church bought a lot on the corner of Harkness and Talfourd Streets, purchased a building and had it moved to the lot. It was the privilege of the Union to have a share in this work by the special grant of one hundred dollars. Now the church has secured chairs, a piano, and other equipment. It is planned to heat the building with a gas furnace which will cost sixty dollars. A friend has promised that if they secure thirty of this sixty required, he will make up the balance. Who would like to help warm the Sarnia brethren?

The prospects for this work are very bright. The new church is splendidly located, being near three main thoroughfares, and a considerable distance from other churches. Pray for them as they seek to make Christ known in this Border City.

Evangelist J. W. Hoyt was a very welcome visitor at the Convention, where he spoke briefly on the Seminary afternoon, much to the delight of the students and all who heard him. Dr. Hoyt began his ministry in Canada and has held several important pastorates in the United States. He is now giving himself entirely to evangelistic work, and we are glad to have the following accounts of his work in Fenelon Falls and in Shenstone Church, Brantford.

**FENELON FALLS**—Rev. W. W. Fleischer. Dr. Hoyt's visit to Fenelon Falls was very much appreciated by the community in general, and the local church in particular. To say that there were definite conversions and definite results in quickened lives tells but part of the story.

To this pastor, Dr. Hoyt is the ideal evangelist. His messages are passionate and convicting, his appeal is sane and very effective, but that is not all. Last year after the campaign was closed, practically every department of the church took on new life and energy, and the pastor found it much easier to carry on his labours. This year we anticipate even a greater acceleration of the work.

The reasons for his success and acceptability as an evangelist are many. One, of course, is his love for the souls of men. Another, that in his messages and in his personality the church is made to reap the benefit of many years spent in fruitful pastorates.

Some day I should like to tell the story of some of the remarkable conversions professed during the meetings, but in conclusion let me say, Dr. Hoyt's lovely devotion is specially seen in his tender love for the new-born. He never forgets them and insists that I write to inform him as to their spiritual progress. There are too few like him. Our prayers go with him, and he will be welcomed again, we trust, at Fenelon Falls.

**SHENSTONE MEMORIAL, BRANTFORD**—Rev. A. C. Whitcombe. We have just said good-bye to Dr. J. W. Hoyt of Warsaw, Indiana. He has been with us for a week, coming to us from two weeks' meetings at Fenelon Falls, where the church and Rev. W. W. Fleischer rejoice together at the blessings they received from his ministry.

Dr. Hoyt came to us on very short notice, and his stay of one week was all too brief, but in spite of that, this church has been benefited by his visit. Sunday especially was a great day in the Bible School, the morning service, and the evening service. At least a half dozen of our young people professed Christ as Saviour and the whole church has been stirred to greater zeal and activity in the work to which He calls us, namely to be witnesses to His grace and labourers in His harvest field. Our prayers and our interest follow Dr. Hoyt, and we hope he will return to these parts again.

## HAVE YOU READ THESE?

The demand for the Convention Reports was so great that it was necessary to print another thousand, but there is a good supply now on hand and they may be had for the asking. Copies of last week's number of THE GOSPEL WITNESS are also available and those who wish to have the account of the Convention and the information concerning our new Foreign Mission enterprise in France contained in it, should write to THE GOSPEL WITNESS office. Please remember the expense involved in printing and mailing, when writing for these.

We should be glad to receive requests from pastors and others interested in the pamphlet on the Evangelical Association of French-speaking Baptist Churches which is in course of preparation. Tell us how many you can use, and if you can enclose some help towards the publication it will be all the more encouraging.

## SEMINARY NOTES

At chapel this (Wednesday) morning we were greatly privileged in having a brief lantern lecture on the confirmation of the truth of scripture from archaeology by Dr. A. H. Carter, editor of *The Bible Witness*, England, who is on tour of this country, the United States and Australia. Truly the spade is vindicating the Word, and Dr. Carter shows the relation of the two in an able way.

## South America

Last Thursday we had another missionary speak at chapel. Mr. Kegel has laboured for some years among primitive Indians in central Brazil, twelve hundred miles beyond the railhead. His story of divine protection and his emphasis upon the power of prayer were very refreshing. We were glad he stayed for lunch, after visiting our classes, for those who met him in this social way got informing answers to many questions about missionary work in "the neglected continent". Mrs. Kegel, we should say, is a daughter of Trustee J. E. Jennings.

## Lantern Lecture

The Seminary has a number of new and interesting slides on the work done by its men last summer. From these and others a new lantern lecture is being prepared. It will be of interest to all, but it may particularly fit into the programmes of Young People's and missionary societies. The slides may be borrowed without charge, except cartage. A written lecture goes with the slides, explaining each picture.—B.

# WHAT ABOUT CHRISTMAS GIFTS?

Many people grow weary, are all but tired out, before Christmas comes, trying to select Christmas presents for their friends; which must be, first, within their means; which will be agreeable to their friends' tastes, and so be to them a gift of real value; and last of all, which in some degree will reflect their own desire for their friends.

To those who are really believers, the further consideration will be added: whether the present will express the donor's testimony for Christ, and thus tend to further the spiritual interests of the recipient; and in the end be glorifying to God.

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(Regular \$2.00 and \$1.50 respectively, or \$3.50)
- No. 5 "Other Little Ships" to any address, postpaid—\$1.50.
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