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

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The Jarvis Street Pulpit

WHY HATRED IS INDISPENSABLE TO LOVE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 14th, 1937

(Stenographically Reported)

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1:9.

In the realm of religion, tolerance, in our day, is esteemed as one of the highest virtues. Christianity is said to be a religion of love—and rightly so. But love, in the thought of many, is identical with tolerance. It is supposed to be a kind of emotional sufferance which is inherently incapable of resisting evil.

That view finds no analogy in any other sphere of life. Light is always intolerant of darkness, and darkness intolerant of light; cold is intolerant of heat, and heat of cold. The word "tolerance" has a special pharmaceutical significance: it is employed to denote the degree of endurance or resistance of the physical system to certain drugs or poisons. Indeed, it is one of the tasks of pharmaceutical science, by experimentation, I suppose, to determine the degree of tolerance in any physical frame in respect to the administration of certain drugs. There are chemical substances, of course, which our bodies will not tolerate at all. If they enter, there is war to the death.

That is a true analogy to principles which hold in the moral and spiritual realm: for there are principles which are inherently and mutually antagonistic, as opposite to each other as certain animals which are the natural foes one of the other, as incompatible as are certain chemical substances with each other. If they are brought into contact there is bound to be an explosion, with resultant destruction.

Truth is the most intolerant of all principles. Truth will never tolerate untruth in any realm. It is an evidence, a symptom, of the moral blindness of men, that so many preach in the realm of religion a tolerance which, if practised, let us say in pharmacy, would mean murder; in physics, would spell suicide.

God is love, but the reverse of love is hatred. It is not possible to love without hating, nor to hate without

loving. The quality of the one or the other will be determined by the quality of the object toward which it is directed.

There is in human nature, quite apart from all theological considerations, as a matter of universal observation and experience, a something which is antagonistic to the highest interests of mankind. You need not be a theologian to know that there is something in human life, which is observable in the life of every individual, and of every community, of every nation, and of the world at large, which makes not for human betterment, but for human degradation and destruction. How are we to "isolate", as the bacteriologist would say, that something?

The bacteriologist is constantly searching to discover the bacillus of certain diseases, in order to combat them. I noticed last week that an eminent professor, a woman, reported that she has discovered the germ which produces measles. It is ever the practice of scientists first of all to "isolate", or identify the enemy; when once they have isolated the germ, they then entertain a hope that they will be able to discover an antidote, an antitoxin, which will destroy it. But they must first discover the nature of the malady, and its cause; for until they have determined these things, it is impossible for them to prescribe an effective remedy—unless it be empirically, by sheer accident, or by repeated experiments; in which cases the reason for or nature of the cure remains as much a mystery as the disease.

We are able to prescribe for men only as we discover accurately what ails them. What is the nature of this trouble that afflicts the world? Of course, it is possible, by the use of certain opiates, to alleviate pain, and to make one stricken with a deadly malady tem-

porarily imagine that he is on the way to recovery. But the administration of an opiate does not get to the root of the matter. Nothing short of a radical treatment based on an accurate knowledge of the nature of the malady itself, and the application of the remedy to the root of it—nothing short of that can effect a permanent cure. The disposition of a sick man is to say, "Doctor, I have such pain; give me something to relieve me." If the doctor is content to treat the case superficially, he will take out his pellets, dissolve them, and administer a dose of some kind that will take the careworn look from the patient's face, and lead him to feel that this is not a bad sort of world. But the morning after tells another story!

Religious opiates abound. They have many forms. You may take it in a negative form, as in Christian Science, and deny the reality of evil, and try to smile it out of existence. That will make you feel better. You may take it in a positive form, the form of many modern cults which substitute psychology for the Spirit of God, and thus employ a positive mental opiate that does not touch the root-cause of all our trouble.

There are emotional opiates; such as certain forms of ceremonial religion, and they are very attractive to many. They have a certain cultural value; they elevate one's thoughts and combine a superficial mentality with aesthetic emotions. Participation in such worship leads people to leave a service saying, "Was not that lovely? Do you not feel better?" Yes; but neither will that solve tomorrow's problems in the home, the office or the shop. Sometimes, indeed, a religious opiate may take the form of an emotional orthodoxy, when people are stirred by sensuous music, and by association with kindred spirits, until they also feel better. But there must always be a reaction from any kind of mere emotional exultation. Sometimes a man may seek to get rid of the pain of his conscience and the ache of his heart by eschewing religion altogether; he may take an opiate that is in principle and essence identical with the religious sedatives I have described as sometimes administered in the church,—the pleasures of the world,—of the dance, of the theatre, the hunt, or the chase; anything that engages the thoughts and emotions of people, by which for a time they forget their trouble. But they all come back again, unless the root of it is dealt with in the realm of conscience and the moral nature.

The function of Christianity, of the gospel of Jesus Christ, is accurately to diagnose man's trouble, and then to apply an adequate remedy. It is represented, in principle, in the text which I have read to you.

I.

In an endeavour to expound it, then, let me say that **IT IS A FACT THAT GOD LOVES MEN, AND, AT THE SAME TIME, HATES THAT WHICH WOULD DO THEM INJURY.**

There can be no doubt that God loves us. *Every revelation of God is a revelation of love.* Having made this marvellously-ordered universe, He created man in His own image as the climax and crown of His creation.

The civil engineer finds pleasure in his achievement, in the building of a great bridge, the fabrication of a mighty ship like the Queen Mary, or perhaps the construction of a giant dam that converts a desert into the beauty and fruitfulness of a garden. Thus man,

in all departments of science, finds pleasure in his work. The physicist, the astronomer—how wonderful it must be when a man has superintended the construction of a gigantic telescope, and penetrates the infinite spaces, and discovers at last some new planet which the principle of probability had taught him to expect would be in a certain place! How he must be thrilled at the discovery—like Marconi when he put the ear-phones to his ears and got the first electric signal across the Atlantic without wires, and said, "I have it." There was a pleasure in that, as there is for the author in his book. Men find satisfaction in doing things, especially in doing them well. So, but to an infinite degree, did the great God find pleasure in the works of His hand. "All things were made by him; and without him was not anything made that was made"; "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

I say, what infinite delight God must have found in this marvellously-fabricated machine which we call the universe, into whose mechanism men have been peering throughout all generations, and whose wonders even the ablest investigators have not exhausted! But oh, when that conception which was treasured in His mind, the production of one who should bear His own moral likeness, the making of someone who should be like Himself, a son made after His own image and likeness, upon whose brow could be set a crown, and into whose hands He could place a sceptre and say, "Have dominion", what satisfaction God must have felt! "Thou madest him to have dominion over the works of thy hands thou hast put all things under his feet." It is no wonder that, when His work was finished, the love of His heart welled up, and in consonance with His wisdom and His power, and all the qualities of His infinite mind, He gazed upon His finished work and said, "It is very good." Yes; God loved man; He loved him with an everlasting love.

In the nature of the case, therefore *He must hate that which would spoil His handiwork*, and mar the perfect image which had come from His divinely-skilful Hand. There is a woman who hates war. She does not philosophize about it: she hates it, and finds it difficult to distinguish between a righteous and an unrighteous conflict. She hates it because it made her a widow, and made her children fatherless. There is a mother who shudders at the very mention of diphtheria, or scarlet fever. We are just recovering in our Sunday School from the terror that rested upon the parents of this city. One of our departments, in which there were two hundred present this morning, a few weeks ago began with two. Why? Because there were mothers and fathers who had seen what that terrible disease can do, and they hated infantile paralysis. They naturally kept their children away from others.

If we can properly identify the thing that has brought death into the world, and all our woe, we shall hate it as God hates it. It is "the abominable thing that I hate". "I the Lord hate evil." "Thou hast loved righteousness, and hated iniquity." The holy Nature which so loves the man of His own making, flames like a consuming fire

against every kind of evil that would militate against human welfare and perfection.

Is not that simple and plain, that if we love anyone, we are bound to hate that which would injure the object of our affection; and the measure of God's hatred for that thing which the Bible calls sin, is the measure of His love for those who have fallen under its dominion. My friends, there is no salvation, *there can be no safety, for anyone of us until we have come to recognize the nature of that thing against which the divine indignation is manifested.*

I have known physicians who have feared to tell their patients the truth. I have known preachers who said, "But, sir, if I were to preach like that, people would not come to hear me. If I were to talk about sin and judgment, in this day, no one would come to listen." You might just as well speak about it, Mr. Preacher, for unless you do, they will hear you to no profit, even if they do come. We cannot cure this universal malady without naming it, and dealing with it.

I remember years ago preaching on this text, "O generation of vipers, who hath warned you to flee from the wrath to come?" The wife of the minister whom I was helping—or trying to help—came to me the next day, a very supercilious woman I thought she was, and said, "You have not a very good opinion of human nature, Mr. Shields?" I said, "The fact is, I do not know much about it; but I have a Book that is an infallible authority on that subject, and that Book says that 'the heart is deceitful above all things, and desperately wicked: who can know it'—then it adds, 'I the Lord search the heart'. He is the expert diagnostician; He knows what is in the heart. And my text of last evening is in the Book."

The New Testament says that Jesus Christ "knew what was in man", and He said to certain religious people, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Was not that a terrible thing to say to a respectable congregation! Who said it? The One Who knows man, Who made us, and knows what is in our hearts. This thing that we call sin is a damnable thing; it has death at its heart; it puts into every human soul the very germ of hell itself; and if all the fires of hell were extinguished to-night, if that were possible, there is enough of hell in every man and woman here to rekindle them, unless the grace of God should interpose. But this Master of all men, Who needs no X-ray, from "whose eyes no secrets are hid", to Whom "all things are naked and open", says to every one of us, "There is something in you that I hate with perfect hatred. There is something in you that I hate with all the infinite intensity of the Godhead. I hate it as I hate hell, because it will kill you, and damn you, and rob Me of My glory."

Do not ask me for an opiate, because we cannot deal with sin by such means. We shall never get rid of it unless and until we recognize its true nature, and find a remedy which has power to change the nature of things.

II.

Bear with me as I tell you that Sinai, which lies at the heart of the Old Testament dispensation, THE LAW AS GIVEN ON SINAI, IS A REVELATION OF THIS DUAL QUALITY OF DEITY, THE LOVE AND HATRED OF GOD.

If God had not loved men, Sinai might have thundered, it might have been "altogether on a smoke"; the lightnings had flashed, and there had been fire and blackness and darkness and tempest: but had there been no love,

there would have been nothing more. Sinai had been but—how shall I put it?—an instrument of inarticulate vengeance, unvocal, dumb, and yet indescribably dreadful and deadly. If there had been nothing in God but hatred of our sins, Sinai had had no voice. But, in addition to all that, there was "the sound of a trumpet and the voice of words", and the law of God was given to men—which was but the Divine Physician's prescription. That lies at the heart of all God's law. Jesus Christ said, "The sabbath was made for man, and not man for the sabbath." By which He meant to say, "All my laws are designed to further the welfare of men, not to take from them anything that ministers to their happiness."

The Decalogue is not meant to be an instrument of torture. Philosophically, you will find that it is the very basis of all righteousness. Because God and things are what they are, the law of God must be what it is. You can no more change it than you can change the law that makes fire burn, and poison kill. The law of God is given to us to teach us that we cannot sin with impunity, that we cannot violate His law without touching Him. It is the love of God that puts the red light at the entrance to the broad road that leads to destruction. If God had not cared, He would never have put it there. Had He been willing that we should plunge over the precipice He might have held His peace and withheld His hand. Sinai is itself a revelation of the love of God, as well as of the law of God.

I have often reminded you in one way or another that God's law is written in our physical frame. It is written in our mental constitution. You can ruin your mind by disobeying the laws of mind. There is a lawn with no fence around it, and in the middle a little sign, "Please." But someone disregards it—perhaps some dewy morning someone coming along the street is in a hurry, and takes the short cut. Others, seeing the footprints follow, and soon there is a well-worn track across the lawn. By and by perhaps the poor man in despair puts a fence around it. Men have come to me with their problems, and have said, "I cannot think in these terms. I try to free my mind from some things, but I cannot do so." No! every vagrant spirit has been permitted to wander through, until the mind is tracked with evil feet. There is a deep rut worn, and the man cannot get away from himself.

God's law is in our physical frame. No scientist in the world ever made a machine like the human hand. As long as the laws upon which it is constructed are followed, that hand can do whatever the brain dictates it shall do. The Psalmist said, as he marvelled at the goodness of God, exhibited in his own frame, "I am fearfully and wonderfully made." If we were not blind, we should see that all the laws of our being, the mind, the body, and the conscience—all our moral nature—were originally attuned to the divine will, in order that the Lord our God might come into our spirits, and we might be one with Him.

The violation of that principle has brought all our trouble. Sinai was a revelation of that fact. Because men had closed their ears to the Voice of love, the thunder rolled, the lightnings flashed.

III.

Let me take a step farther. The Messianic Psalm Mr. Whitcombe read to you finds its exemplification in Jesus Christ. It is of Him the Holy Spirit speaks when He says, "Thou lovest righteousness, and hatest wickedness:

therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Sinai is a revelation to us of the love and the hatred of God, and I now say that CALVARY IS A REVELATION OF THE HARMONIOUS EXERCISE OF THESE TWO QUALITIES. What a miracle that God should find a way to love the sinner, and hate his sin; and that He should find a way to separate his sin from him, in order that he might be saved. *Calvary is a revelation of God's attitude toward sin.* Christ was your Substitute and Representative, and yet was the Son of God; and when He took our place there, our sin was laid upon Him.

One might almost, without irreverence, have asked, "Could not God, seeing the world's iniquity was laid upon Him, spare Him?" But He did not. When Jesus Christ, the Holy One, took upon Him our flesh, was made under the law, and took our place, the wrath of God was outpoured, and the stroke of divine justice fell upon Him. If He was not spared, how can anyone else hope to escape? "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Calvary was a revelation of God's hatred of sin, your sin and mine. But it was a revelation of the love of God for the sinner, for surely He died for us. He was there, I had almost said, by divine permission, by the Father's consent; but more than that: "It pleased the Lord to bruise him; he hath put him to grief." When stroke upon stroke was laid upon Him, it was because God loved us so that His Son was wounded for our transgression, and bruised for our iniquity. I know theologians have discussed with much variation of view the significance of that strange prayer offered by our Lord in Gethsemane when He said, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." I wonder did His human nature at last shrink from the ordeal? What was the meaning of that anguished cry within but an hour or so of His death, as He penetrated that awful darkness, as He felt the sword about to sheathe itself, not in His body, but in His soul, as He was about to "make his soul an offering for sin", to take the cup of divine indignation and drink damnation dry? Oh the bitterness of it, the terribleness of it! Was there something of that, and did He mean to say, "O my Father, is there no other way than this? I love men. I am willing to die for them. But in Thine infinite wisdom, if it be possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt."

He took the cup, and He drank it. There is a terrible verse in the Psalms: "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." That cup is not for you and me if we believe on Him—

"Death and the curse were in our cup;
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop;
'Tis empty now for me:
That bitter cup—love drank it up;
Now blessing's draught for me!"

That is the philosophy of the gospel. This great

Physician offers no opiate: He goes to the very root of the matter. He applies the remedy there. He deals with sin, punishes it in the person of His Son. There mercy and truth are met together, righteousness and peace have kissed each other.

You and I can reap the benefits of Calvary, which was but the fulfilment of Sinai—for there is no disagreement between them. Calvary was Sinai plus the one Mediator Who took our sins upon Him. Thus did He make the mount of terror to become a mount of blessing from which streams of living water flow.

IV.

HOW SHALL WE BENEFIT THEREBY? By seeing our sin laid upon Christ, and estimating it as God estimates it. Some man may say, "I want to be saved." Do you? When the law lays its hand upon a criminal, and he is put behind iron bars, he is sorry—what for? Sorry that he is caught, sorry that he must pay the penalty of his wrongdoing. And there are a great many people who profess faith in Christ who say, "I have received the gospel." What for? To escape hell and get to heaven? No! That will not save you. "It will not?" No; it may be the inspiring cause of your seeking mercy at the Saviour's hand. But I will tell you how we must be saved: when we come to hate the sin that has kindled the fires of hell, and to love the holiness which is revealed in Jesus Christ, when we hate iniquity and love righteousness—in other words, when we repent of our sins.

What is the weakness of modern preaching? Little or nothing is said about repentance. There can be no gospel without repentance. Faith, without repentance, is an impossibility; for if I believe what the Bible says, I must see my sin as a heinous thing, and hate it because it is such, asking God to deliver me from it. When the leper came to Christ, he did not say, "O Lord, save me from dying." What did he say? "Lord, if thou wilt, thou canst make me clean." He loathed himself, as everybody else loathed him. He was not fit for human society. He would rather have died than live in the condition in which the Lord found him: hence he cried, "Make me clean." That is the attitude we must assume when we come to Christ. That is what David said when he saw his sin, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

When God has taught us to repent—"Now (God) commandeth all men everywhere to repent"—to hate sin, and set our faces toward a higher and holier life, we shall see why Jesus Christ died, and be able to follow after righteousness. What profit would it be for someone here this evening to make a profession of religion, and become a member of the church, and then to-morrow go back to the office or the shop and live as the worldling lives, serving the devil with both hands and both feet as he did last week? Will a mere religious profession save him? No. The only proof that a man is saved, that a work has been wrought in his soul, teaching him to love righteousness and to hate iniquity, teaching him to cry to God for deliverance, is a transformed life that he be no longer conformed to this world, but is transformed by the renewing of his mind, that he may prove what is that good and acceptable, and perfect, thing, even the will of God.

When that is so, is it a hardship to be delivered from sin in all its forms? I have known people who pitied me because I do not dance, who pitied me because I do

not go to the movies! Quite apart from the subject in hand for the moment, let me digress that I may deliver an admonition. One evening as I came to the side door of the church two boys, one about twelve years of age, and the other a little younger, confronted me. They both had toy pistols, and as they approached they said, "Stick them up." I said, "Boys, you are opening your minds to an evil thing, and if you are not careful, one of these days you will be getting a real gun"—and the younger one said almost savagely, though it may have been meant for a joke, "I wish I had a real gun." "You do?" "Yes; I would like to shoot someone dead—and I would begin with you." Do not laugh at that. Shame on any man or woman who goes to these damnable institutions which fill the minds of boys and girls with that kind of thing, that brings many of them eventually to the penitentiary and to the gallows.

There are higher joys than the world can give. Listen: "Because thou hast loved righteousness, and hated iniquity"—because thou hast been brought into at-one-ment, and hast learned that the atonement effects an at-one-ment, and your whole life has been brought—or is in process of being brought—into harmony with God, because of that, "therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The way of peace, the way of joy, the way of gladness—and the way of glory—is the way they walk who have been taught to love righteousness, and to hate iniquity; who thus have been brought into agreement with the philosophy of the cross of Christ: for in them earth has begun to be attuned to heaven, and they have begun to be made ready to sing the song of Moses and the Lamb.

There are some lovely words of Whittier that I have often quoted, representing that idea, when he speaks of the shadows that come to us all:

"When on my day of life the night is falling,
And, in the winds from unshunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present;
Be Thou my strength and stay!

"Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

"I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

There sin will be purged away; the divine nature imparted; the soul attuned to the divine will and washed in the blood; we shall be without fault before the throne of God.

DR. E. HOOPER IN JARVIS STREET

The service in Jarvis Street Church last Sunday morning was of an unusual character. The preacher was Rev. E. Hooper, M.D., who is in his ninety-first year. Though a doctor of medicine, Dr. Hooper has preached the gospel for seventy years, for the greater part of that time as a pastor, and then for many years exercising a most useful ministry as interim Pastor of a number of the larger churches of the Denomination.

Dr. Hooper was in fine form Sunday morning, his voice was clear and easily heard in every part of the building. The great company of children and young people always in attendance at our morning service, were as interested as the older ones. Many of Dr. Hooper's old friends were present, and the service was richly enjoyed by everyone. It is not often one has the opportunity of hearing a vigorous preacher who can speak out of seventy years' experience of the gospel, and over ninety years' experience of life.

Dr. Hooper's sermon was reported, and we are certain our readers will appreciate our sharing it with them. It is not often one has the opportunity of reading a verbatim report of a sermon preached by a man ninety-one years old. The sermon appears in this issue. It will be read by many more of Dr. Hooper's friends who were unable to be present Sunday morning. We have little doubt that many of them will desire to write Dr. Hooper a word of felicitation and good cheer, after having read his sermon. For this reason we give Dr. Hooper's address: 41 James Street East, Brockville, Ont. We ought, however, in fairness to say that Dr. Hooper knows nothing of the sermon's being published. The transcription was not submitted to him, and the sermon is printed as delivered, without his revision.

IN THE SCHOOL OF CHRIST

A Sermon by Rev. E. Hooper, M.D.

Preached in Jarvis Street Baptist Church, Sunday
Morning, November 14th, 1937
(Stenographically Reported)

"Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29.

Prayer by Dr. Shields

We acknowledge, O Lord, as we bow before Thee, our inability to approach Thee acceptably, apart from Thy Holy Spirit. We come to Thee in the name of Him Whose blood was shed on our behalf, by Whose stripes we are healed. We thank Thee for the living Saviour, Who intercedes at the right hand of God for us. We bless Thee that so many in Thy presence know what it is to enjoy His salvation.

Look, we beseech Thee, upon this company this morning, these boys and girls, and young men and women, and older people. Grant them an enrichment from Thyself. We think of the homes here represented, the parents, and other members of the family who are not converted, and we pray that Thou wilt bless every Christian scholar. By the grace of Thy Spirit, enable him or her to bear a clear testimony to Thy saving power at home. Bless us all, and help us to be witnesses to the God of grace before men and women who so urgently need Thy great salvation.

We thank Thee for Thy servant whom Thou hast sent to us this morning; that Thou hast preserved him in health these many years; and especially that Thou has kept him so long true to the faith once for all delivered to the saints. We pray that this morning he may be peculiarly conscious of the presence of God. May our hearts be made receptive to the truth! Make this service an occasion of grace to every one of us.

And now we beseech Thy blessing, O Lord, upon all Thy people of every name, and every colour the world around,

upon all who in any way seek to proclaim the good tidings of salvation. Graciously let Thy hand rest for good upon those who rule over us, and give them in these difficult days wisdom from on high. We commend His Majesty the King, and all His counsellors to Thy gracious guidance. If it please Thee, O Lord, bring order out of confusion, and peace where now war prevails.

Come to us in this service. Shut us up to Thyself. May it result in some being brought from darkness to light, and in the upbuilding of all the saints of God! We ask it in the name of Jesus Christ, our Lord, Amen.

DR. SHIELDS: Some years ago, when the great Dr. Russell Conwell visited us here, a number of friends came to the vestry to greet him after his lecture. One of them asked him if he remembered lecturing in the old Pavilion that used to stand, I believe, where the horticultural building now stands in Allan Gardens. Dr. Conwell said he did, and he looked at this man and said, "How old are you?" "Oh", he said, "seventy-six past." "You are just a 'kid', then," replied Dr. Conwell. He was then about seventy-eight or seventy-nine himself. It seemed to me that that was a good age.

I have wanted to have our friend who is with us this morning, here for some time, but I was laid aside for a little while in the spring and early summer, and this is the first occasion since then that it has been possible to have Dr. Hooper with us.

I have known Dr. Hooper for some years: I have not known him all his life! There are some very young folks here this morning. We have some very little children in our Beginner's Department, and in the Primary. We had an even two hundred in the Primary Department this morning.

Our preacher this morning will not mind my referring to his age. You know, men are very much like women. There is a period when a young fellow wants to make out that he is older than he is. Then like the ladies, after a while he is not so ready to tell exactly how old he is. If he lives long enough he outgrows that so that he does not mind anyone's knowing that he has passed the ninety year mark. Dr. Hooper is in his ninety-first year, and has been preaching the gospel for seventy years. You boys and girls may be interested to know that he is a medical doctor; but he is not going to give you any medicine this morning: he is going to bring to you the story of the cross.

We are delighted to have Dr. Hooper with us. I was anxious that this company of younger people, as well as the older ones, should hear his testimony. I have had the pleasure of introducing a good many people in my time, but I think this is the first time that I have ever had the opportunity of introducing a preacher who has had ninety-one years of life. Dr. Hooper.

DR. HOOPER: After what your Pastor has said, inasmuch as he has said that I am not going to give you medicine this morning, I would like to say that the Apostle John was the greatest biologist that I know. He has given us the gospel. John was a great scientist, but he does not deal in medicine: he deals in life. His gospel and epistles are the very best treatises that have ever been given amongst men, on life. And if it may please the Lord, I should like that life of which he speaks to come to some this morning:

"Lord, Thy love at last hath conquered:
None of self, and all of Thee."

These words have been in my mind this morning, not inappropriately to the theme that is before us. You are all scholars, not only the younger ones, but some of us who are a little older, too. But the Babel sound

of teachers comes to us. Shall we pay attention to them all? Oh; no; far from that! And so I call your attention to this portion of the Word of God: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Are we to learn of Him? Is that it? This portion is found in words that we all know. Matthew is dear to us because of the last portion of the eleventh chapter: "Come unto me". Have I come? If I have not, I had better come while there is time, or it will be better for me never to have been born. Gracious Saviour, hast Thou come to me, and shall I not respond by coming to Thee! Oh, the "Come" of Jesus in these verses!

I.

And so, if we have come, WE HAVE COME INTO HIS SCHOOL, for He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

But if I have to be in the school of Christ, He is going to submit to me some pretty deep, or pretty high, propositions. And so just before this, He prays this prayer: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Happy babes! Saved babes! Eternally saved! And how does this come about? Because "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Oh, scholars! this is worth while, is it not? to be taught that of which our blessed Lord speaks in the seventeenth chapter of John: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

If I were to ask you this morning to repeat with me, as you did with our dear brother here in unison, a portion of the Scripture, the Lord's Prayer, so called, I do not think that one who is able to remember anything in this audience, would fail to respond. But there is such a thing as vain repetition. Do you know that that is not the only Lord's prayer? Do you know that there are several Lord's prayers? Do you know that one of the greatest of the Lord's prayers is in Ephesians? Do you remember how that begins? Do you, dear ones, remember the very first petition in that? You say, "Oh, is that the Lord's Prayer?" Certainly it is: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And so in Ephesians He is showing us the Lord's prayer, and after the opening words He says: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." That is it! Would you be wise? Do not approve every tongue you hear; be judicious. I commend to you in the name of God, the One Who said: "Learn of me." I think it was three mornings ago I opened a little book I had for a morning text, and the text was this: "Who teacheth like Him?" What are we if we are not in His school? What are we if our ears are not turned to Him so that He may teach us?

And one of the things that He will most certainly teach us is that *the Lord must be revealed to us.*

The revelation of Jesus Christ to the soul is the greatest boon that can come to us in the way of teaching. And the first thing the Lord Jesus does, in revealing Himself to any of us, is to reveal Himself *as Saviour*. I am a sinner, and He is the Saviour. And when a sinner meets the Saviour, there is something done for eternity.

After that there is such a thing as knowing Him *as Lord*. I remember when Dr. Torrey in Massey Hall was inviting those who had professed faith in Christ to come down to meet him. He stood at the corner of the platform, and bent down and asked this question: "Have you accepted Jesus Christ as your Saviour and Lord?" A very good question. But that question needs comment, and I am sure your beloved Pastor will sympathize with what I say, if he has not already said it. We take Him as Saviour, and we say at the same time we take Him as Lord. We may think we do, but I want to say this, dear ones: After a knowledge of Him—I do not know quite how long—I would not say that I know Him as Lord yet. There has to be some surrender to this Lord as the days go by. Think it out. There has to be some business done in the name of the Saviour Who saved you, because He is also your Lord.

But I must go a step further. My text tells me that He is my *Teacher*. Saviour! Lord! and Teacher! And only can this be by the Spirit's power revealed to me. Are there any like Him? No: "Who teacheth like Him?" If you have known Him He will stay with you, and shall not you scholars stay with Him? Oh, men and women, our time in the school of Christ is all too short. Our pastimes, our beguilements are all too many.

II.

Now let me tell you that He says that He is "meek and lowly in heart". In the days of my youth in the Lord—those presumptuous days! They have been presumptuous ever since, I am afraid—I said: "Lord, I do not quite like the approach of this text. It does not grip me to think that my blessed Lord is to come as the 'meek and lowly' One." I had much of Peter's spirit. He would not think of the Lord's dying as He did, and I said to myself, "I think it would be better if He would come some other way". Those presumptuous days! I am here to say this morning that there is only one way for Him to come, and that is as the "meek and lowly" One. Wonder of wonders that He should thus come!

And so I have already started the further division of my theme, respecting the lessons which our great Teacher teaches us: That is, CHRISTIAN HUMILITY.

A little while ago I heard a student preach. I am somewhat of a sermon-listener. I do not go to sleep, if they are preaching a sermon, do you? Well, this sermon arrested me. The argument of the whole discourse was that we should not at all humble ourselves, that this "inferiority complex" was altogether too widespread, that we should pick ourselves up, and be somebody, and not nobody.

I went across the ocean with Dr. Moffat once. I had some talks with him. I was not in the same class. I was in just the same class, I trust, with regard to eternal things. I am not a follower of Dr. Moffat in his translations—not quite. Notwithstanding, in his translation he may give something that is peculiarly good. And when I read this in Galatians six, verse three, a smile came to my face: "If any man thinketh himself to be somebody, he deceiveth himself: he is nobody". That suited me well. It suited me even to an internal smile.

The young man to whom I have referred, went on to say: "You have heard, and perhaps sung a hymn which says, 'Oh, to be nothing, nothing!'" He ended there, and he made it, or tried to make it, very uncomfortable for those who sang that. They should be "somebody" from the very beginning. Shortly after that a "Right Reverend" came along. Some of you will be trying to think who he is, and that would not be hard for the number of Right Reverends is limited. His argument all through his sermon was that the Church ought to be something. It ought to wake up, and be something worth while. It was not to be nothing. The mission of the church, and the one end of the church was to assert itself. There was no suggestion in his address respecting dependence upon God, upon the fulness of God. I must say that there was a good deal in my own mind that rather rebelled against what the sermon proposed.

The third thing I want to say is this: a lady recently said to me, "My mother is a very proud lady." Oh, yes; the Lord has a lot to do with such mothers, and such men, who are proud. A great many have said in my hearing, in effect: "My mother was a very proud lady." What shall we say of these things? Let me call your attention to this: These people, the student, the Right Reverend, and the lady with the "proud" mother, all assumed an attitude that appeals to us. We want to be "somebody". We want the church to be "something" in our own way. We want our family to be "something", do we not? Let me call your attention to this parable: Jesus "spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

And so, let me say a word or two about pride. One of the greatest theologians of this continent, was President Edwards of Princeton, in the eighteenth century. I revere the memory of any good and gracious man who was true, through and through, to the Word of our blessed Lord. Will you hear what he says? I must read it that it shall be accurate. In one of his sermons at New Haven, he speaks thus about pride: "Pride is the worst viper in the heart. It is the first sin that ever entered the universe, and it lies lowest of all in the foundation of the whole building of sin. It is the most secret, deceitful, and unsearchable thing in all its ways of working. Nothing is so hateful to the Lord, and contrary to the Holy Spirit. Satan had his heart lifted up with pride. Pride must die in you, or nothing of heaven shall live in you." These words were spoken by a gracious man.

III.

I want now still further—and in this I am altogether unable to speak—to try to speak of THE HUMILIATION OF OUR LORD. "He is before all things, and by him all things consist." He is the One Who came from the highest heights to the lowest depths. I know not how

many spheres there are. None know. But I do know this, that there is one sphere on which we live, to which He came, and on which He lived in His humiliation, and on which He died. If I were asked, Could such a thing occur again, I should say in meekness, even in confidence, "I think not". I do not think again it can ever be that the blessed Son of God should live the life of humiliation, and die the death He died for sinners, which He did nineteen hundred years ago.

Let me call your attention to a portion of Scripture that should be familiar to all of us. It is found in Philippians. Do we not love Philippians? Yes; from first to last. What is the core of it? The third chapter, when Paul is telling us of his experiences. He was selected that he might be a minister and a witness. And in the third chapter he tells us a great deal about his experience. I would like to tell about mine, but time is too short. But I want to call your attention to the experience of our Lord. In the second chapter we get these verses: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If you would know something of the humiliation of our Lord, I commend to you a portion that you know right well, the fifty-third chapter of Isaiah, in which you will learn how He was "despised", how He was "stricken", how He was "wounded", His soul made "an offering for sin"; how there was laid on Him "the iniquity of us all". Read the twenty-second Psalm, how God seemed to be afar off, and He could get no answer. Read of how He was made a "curse" for you and me. All these, we are told, are His experiences from the highest heights to the lowest depths of humiliation:

"By weakness and defeat
He won the meed and crown,
Trode all our foes beneath His feet,
By being trodden down.

"He hell in hell laid low;
Made sin, He sin o'erthrew:
Bowed to the grave destroyed it so,
And death by dying slew."

I started this portion by telling you how utterly inadequate anything I should say would be for the occasion. I leave it with you to go on to think this out, and so we shall together have something to think of while life lasts.

IV.

I want in the last division of my thought, to speak a word or two about THE CHRISTIAN'S HUMILIATION,—THE HUMBLE CHRISTIAN. If you turn to Isaiah Sixty-six, verses one and two, you will find Jehovah's saying: "Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that revereth my word." I think that Bishop Love has fully covered the

whole meaning in this paraphrase: "To this man will I look, to this woman, to this boy, to this girl will I look as the place for my rest, even to him that is poor and of a contrite spirit, and that revereth my word." We can think of many "humble" ones. Oh, if I should start a list it would be indeed a long one. I think just in passing of Andrew Murray. I think of Brother Lawrence, of Reginald Ratcliffe. If I could go through the list there would be no end to it, because I have never known a congregation in which there were not some humble ones. Thank God for them. They are not spoken about—no!

Before I close this morning I want to tell you about two, and the effect in the life of one. I forget just how many years ago it was in this city there was a conference at which Dr. A. J. Gordon, and Dr. Pierson, and some others of the Lord's army were gathered. And there was Mackay of Formosa. And Mackay spoke in Peterboro in the largest Presbyterian Church. It was filled: the gallery and the place behind the speaker was packed. He told of his experiences, of how he found the Lord, how north of Woodstock on the Strathallan road, going northward from time to time there was a man living there, and he would say to him, "Come in, my boy". And he would talk to him. Did he repel him? No; far from that: he drew the lad to him. "I knew", said Mackay, "just about what I would hear. It would be something about the Saviour, Jesus, something about His worth, and His love, and I liked to hear him talk about Him. And by and by He became my Saviour, and I have preached His worth. And that is how I came to know Jesus." Then turning around to the place behind the platform he said, "Come down here", and this man came down, and he put his arm around him, and when this was done, the audience rose, gallery and floor. Why did they rise? Simply because they could not help themselves. They rose in tribute to these two humble saints of God. And that man around whom Mackay's arm was thrown, was a Baptist minister, and well did I remember him in the times gone by. Those were two of the Lord's humble ones, getting a testimony from men that they never expected, and they never sought.

Let me give you the sequel to this, as far as Dr. Mackay was concerned. Up here in the auditorium of the Young Men's Christian Association Dr. Mackay was speaking. I was there, and heard him. He said: "Some of you think that this is just what we are after, to be at the very pinnacle when man is giving honour to man. But, dear friends, I am not living for this. I thank the Lord for the loving testimony of my friends, but I would far sooner be back in old Formosa, leading a man or a woman, or a child to Christ, and hearing the testimony of a newly-discovered joy in the Saviour implanted in the heart. I would sooner have that than all this Convention's applause: 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?'" This was the testimony of a truly humble soul. And these words from that man meant much to me.

"The saint that wears heaven's richest crown
In deepest adoration bends;
The weight of glory bows him down,
The more his soul ascends;
And nearest to the throne must be
The footstool of humility."

James Montgomery, a Moravian brother, who was a great hymn writer, gave us "Forever with the Lord", and this verse that I am giving you in closing was his.

I have tried in a very indifferent manner to tell you of our Teacher. Oh, seek Him, and learn of Him, for He is "meek and lowly in heart, and ye shall find rest unto your souls"! God tells us to humble ourselves. He keeps the power to exalt in His own hand; but He gives the promise that those who humble themselves shall be exalted.

Blessed Jesus, may I not endure the yoke with Thee? Very well, if I may, when Thou goest down I must go down with Thee. And it is impossible when Thou art exalted, but that I shall have some of the honour with Thee.

I have tried to speak. I would like another try—I shall never get it—but I would like another try at it, to tell something of the wonder of wonders of our Lord in stooping down to the lowest depths, to be "made sin" for me, to go down to the level of the lowest sinner that He might save him. We say, He descended into hell. Did He? I take the Word: He went down as low as could be. He was so low that He could not be lower—for me—for you!

And now I have tried to tell you, last of all, of our blessed privilege—it comes to us all—of humbling ourselves. May God give us the blessed satisfaction of feeling His touch to bring us where we shall have the blessing of the inpouring of His own gracious words.

Let us pray: Our heavenly Father, we thank Thee for the privilege of, in some way, declaring Thy Word. We thank Thee for the privilege of receiving it. Forgive anything of our deficiencies, and of our failures, and grant that the blessing that comes to us this morning may, indeed, be the blessing of the Lord which maketh rich and addeth no sorrow thereto. In Jesus' name we ask it, Amen.

DR. SHIELDS: I wonder how many boys here this morning will live to be seventy-five years of age? How many here this morning will live to be ninety years of age? None can tell. That is a long time, is it not? Perhaps some boy here will live as long as that, and perhaps he will be a preacher. I hope you will be able to preach as Dr. Hooper has preached this morning when you are ninety-one.

How extraordinary it is that any of us should be proud about anything! Do you know what makes people proud? I saw a man once playing a little organ, oh, the sort of thing they called a harmonium—just a little bit of a thing. I have heard some of the world's great musicians. I have *seen* Paderewski play, while hearing him. But he was modest compared with the organist of whom I speak. He swayed from side to side. One might have supposed he had a great organ before him with a half dozen banks of keys—if there be such. What airs he put on! The airs he put on were far more important than the airs he played! What made him proud! He was proud because he was ignorant. If he had heard some real musician play he would have been humble. Dr. Joseph Parker said that when he got back home from hearing Paderewski play he wanted to destroy his piano. He felt, after hearing that master, it was presumptuous for an amateur to try to play.

What makes any of us proud? It must be because we have not measured ourselves by a true standard; otherwise, instead of being proud we should all be humble. One evening I was standing down there on the stand in front of the choir giving the invitation at the close of the service. The building was crowded, and I saw two men come in. One appeared to be fairly tall, but nothing extraordinary. One of them I knew. The other

man seemed, in comparison, quite short. The taller of the two was a minister, and I asked him to come down and lead us in our closing prayer. I was still standing on that little platform when he came up. He did not need to get on the platform, for, while I was still standing upon it I had to look up to him, and I am a little over six feet. When the service was over I stepped down, and presently the second man came up, the man I thought was short. As he came up beside me, I still had to look up, as though I were looking up at one of those British Columbia fir trees!

I heard my old friend, Dr. John MacNeill, who used to be Pastor of Cooke's Presbyterian Church, say that one day he was reclining in his study, and his little boy came in and stood beside him. He said, "He looked down at me, and said, 'I am bigger than you are, Daddy'. And he was. I let him enjoy his superiority for a minute or two, and then I stood up and looked down at him, and I said, 'Now, where are you, son?' 'Oh, I am not as big as you when you are standing up'."

I will tell you why we are proud. Because we measure ourselves with each other; but "all have sinned, and come short of the glory of God". You must be a moral and spiritual pigmy, indeed, if you cannot find somebody smaller than yourself. But when we measure ourselves by Christ, then we see how far short we have come of the glory of God. Let us ask Him to help us get rid of our pride, and come as little children to the Saviour's feet. Would you like to be a little child? I think I shall ask you to sing one of the children's hymns. It will do us all good, and help us to yield to the teaching we have heard this morning:

"Jesus loves me! this I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak, but He is strong."

MISSIONARY CONFERENCES

There seems to be a desire on the part of many that arrangements should be made for a series of Conferences on the evangelistic and missionary interests of the Union which will include all our Union churches.

The Editor of this paper, with other members of the Executive Board of the Union, and doubtless other Pastors not on the Board, are ready to give their time and strength to a visitation of the churches. It would assist us in making such arrangements if every Pastor desiring to have such a meeting in his church would let us know his desire, the most convenient time of meeting, and the particular speakers he would like to have visit his church. Write the Union office at once.

PAMPHLET ON FRENCH MISSION

A pamphlet describing the history and the work of our Foreign mission enterprise, known as the Evangelical Association of French-Speaking Baptist Churches, will be ready this week. It contains the articles printed in THE GOSPEL WITNESS several weeks ago together with additional information and gives a comprehensive presentation of what has been done in France and what we may help to do in the days to come. This booklet should be in the hands of every member of each one of our churches. Write in and tell us how many your church can use.

SPECIAL CONVENTION PROMISES

A number of churches have already sent in the amounts promised at the last Convention, and a large proportion of them have sent more than was promised. This is most encouraging, and we are confident that by November 21st, when the pledges fall due, we shall be able to report that the deficit has not only been wiped out, but that a surplus has taken its place.

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 XXXII.

In our last chapter I gave a brief recital of the development of *THE GOSPEL WITNESS* from its simple beginning in May, 1922. I now return to that date. At that time the members who had precipitated the conflict in Jarvis Street Church had not yet formed themselves into a church. They held their services in the Y.M.C.A., and later in Castle Memorial Hall at McMaster University.

Before I record the history of their withdrawal from the membership of Jarvis Street Church, to form another church, I would once again direct my readers' attention to the menace which an unrevised church roll always presents. No matter how faithful the ministry, nor how prosperous the cause, in any church there will always be a proportion of people who, for one reason or another, lose their interest in the services of the church, and who, suddenly or gradually, cease their support, and absent themselves from its services.

In the majority of such instances, if the cause of their defection could be analyzed—assuming, of course, the church is blessed with a biblical ministry—it would be found that the people thus dropping away have first of all suffered a spiritual declension. That is to say, they find themselves out of fellowship with the church because, first of all, they have got out of fellowship with the Lord. Again, in the majority of such cases, it will be found that such people generally, instead of acknowledging their backslidden state, endeavour to justify themselves by finding fault with individual members, in some cases with the Pastor, or perhaps with the church as a whole. Such an attitude of self-justification makes such people potential enemies of the church and its work.

A forest fire invariably starts among some dead trees, or branches. Insurance inspectors are chiefly interested in the basement of a building, or whatever place may be used for the storing of odds and ends. They know that if a fire breaks out, it will be most likely to start in a rubbish heap somewhere. It is so in a church. When a member becomes violently disaffected toward the church, he is seldom aided and abetted by the vital members of the church. He gravitates naturally to the outside rim of things, and calls to his aid the self-justifying, potential enemies of the church to whom I have referred.

When I became Pastor of Jarvis Street Church, its membership nominally was a little over a thousand, but, on examination, I discovered that about three hundred and fifty of these were either non-resident or their whereabouts was unknown; and of those whose addresses were known, a very considerable number were not vitally related to the church. Nor were we able even to begin the revision of the roll for four years after my coming. At that time, a very serious attempt was made, and we did deal with non-residents, and with not a few others. But a large number we could not touch because the sentiment of the influential people of the church was entirely against such revision. Of course, if any member fell into any kind of outward sin, there was never any difficulty in dealing with such a case, for Jarvis Street

Church was so eminently respectable that any irregularity of life was never condoned. But members could be absent from the Lord's Table for years together, and indeed from the services of the church, without being subject to the church's discipline.

One excellent rule, however, had been observed in Jarvis Street Church from early years, and it was this: a record of the attendance at Communion Service had been faithfully kept. Nothing was done with the record, but at least it had been carefully maintained.

I need not here recite all the steps taken by those who had separated from us, which led up to their complete withdrawal from the membership of the church. The first issue of *THE GOSPEL WITNESS* was dated May 17th, and the fourth number bore the date of June 10th, 1922. That paper contained an account of the application of members for letters to form another Baptist Church. As this whole story has been written with the design of committing to print the complete history of the emancipation of Jarvis Street Church, I think it wise to reprint the whole article appearing in *THE GOSPEL WITNESS* of June 10th, 1922. The article was entitled, "The Final Chapter", and was as follows:

The Final Chapter

In the historic Jarvis Street Baptist Church, on the evening of Wednesday, June 7th, 1922, at a very largely attended meeting of the church, there was written the final chapter in the record of the attempt to silence the conservative testimony of the Pastor in the Jarvis Street pulpit, and so to discredit him in the estimation of the Denomination as absolutely to destroy his influence in the Baptist Convention of Ontario and Quebec. This, beyond all question, was the sinister motive behind the events which, for the past two years, and particularly since, March 1921, have brought Jarvis Street so prominently into the public view. To tell the story of this closing chapter, and briefly and plainly to explain the means employed in effecting the great cleavage in this historic church, is the purpose of this article.

Members Dismissed

At that meeting the following resolution was unanimously carried:—

"That the request of the members of Jarvis Street Baptist Church, bearing date of April 12th, 1922, over the signature of 'Gideon Grant, Chairman, Evangeline Watson, Secretary' (but received from Mr. Gideon Grant, May 24th), for dismissal from membership in this church for the purpose of organizing a new Regular Baptist Church within the Convention of Ontario and Quebec, be and is hereby granted; and that the Clerk of this Church is hereby instructed to prepare and send a letter certifying such dismissal, which letter shall bear the names of all those applying whose names were on the church roll; and that the said letter shall be in a form which shall indicate the standing of each member dismissed, in respect to the date and

manner of admission into the church, and attendance at the Lord's Table."

By this resolution three hundred and forty-one members were dismissed, who with the passing of that resolution ceased to be members of Jarvis Street Church.

The members of Jarvis Street Church entertain only the kindest feelings toward those who have withdrawn from our fellowship. They have prayed that God would in His mercy deal with the whole church; and for that reason, we have refrained from any effort to retain in the membership of the church any who were being importuned to leave us. We longed to visit some upon whom tremendous pressure had been brought, to secure their names for the list. But we refrained from doing so, because we had asked the Lord to order the whole matter according to His will.

Now that they are gone, and there remains no danger of our being misunderstood, we are free to say that we follow them with our prayers, and with the conviction that many of them will some day come to see how they have been misled; and will discover that they have yielded to influences which were not from God. And we want to assure our separated brethren and sisters who were once faithful members of this church, that we cherish only sentiments of affection for them, and pray that God may lead them in such a way that they may experience the fulness of His grace in all the years to come.

Letters were granted to three hundred and forty-one members. Our membership until then was one thousand, two hundred and seventy-one, so that eighty-two less than one third of the membership applied for dismissal. Even on the basis of our membership on March 31st, 1921, shortly after which the first vote was taken, and even if, by the circulation of lists, such as they have circulated to obtain these three hundred and forty-one names, they could then have secured the same number of votes as those names represent, they would still have been twenty-seven short of one third, as our membership was then eleven hundred and four.

The withdrawal of three hundred and forty-one is a serious cleavage all will admit; but surely no one will deny the right of the remaining more than two thirds of the membership to determine the affairs of Jarvis Street Church. The number of withdrawals, however, is sufficiently large to require some explanation.

How the Defection Began

The movement resulting in this serious defection showed itself openly by the announcement in a Toronto evening paper of the formation of a "Men's Committee of Jarvis Street Baptist Church," in April, 1921.

The leading spirit in this campaign, which it was asserted was to preserve "Old Jarvis Street," became a member of the church only five months before the beginning of the present pastorate. He is a member of the Senate of McMaster University, and is the friend of, and acted in conjunction with, one who has managed to represent McMaster alumni on the Senate for many years; he was an opponent of the late Dr. Elmore Harris, and as a newspaper man, has had at his command unusual facilities for attacking the opponents of Modernism.

This newspaper man led a small company in opposition to the present Pastor's being called to Jarvis Street, most of whom took up that attitude, as some of them later acknowledged to the Pastor, in response to

this man's persuasion. His opposition to the Pastor was based wholly upon the Pastor's theological views, for at that time they had never met personally. This person soon ceased attendance at the services after the Pastor's settlement, and after some years transferred his membership to another church. But from the beginning he has never ceased his antagonism; and left in the Jarvis Street Church, in the person above referred to, one who continuously, but under the surface, exercised his mission of being "a thorn in the flesh" to the Pastor.

After the Ottawa Convention of 1919, the little group of Modernists in the Denomination passed sentence upon the Pastor of Jarvis Street Church, as did Haman upon Mordecai, and decreed that his influence must be destroyed. There are members of the church who have stood loyally by the Pastor through all the terrific conflict, who were approached by some, whose names afterwards appeared as members of the so-called "Men's Committee," six months before the public attack upon the Pastor began, in an effort to seduce them from their loyalty, being warned that they would see what would happen the next spring.

In the ex-deacons' letter to the churches of the Convention, issued last October, the Pastor was contemptuously described as having been engaged in fighting a "stuffed lion" in his opposition to Modernism at Ottawa and elsewhere. But loyal Baptists throughout the Convention know that the thing that has been prowling and growling around during recent years, and which, having left Truth prone and bleeding in the folds of other denominations, has also been endeavouring to break down all barriers which stand in the way of its predatory roamings over our Baptist fields and flocks, is something more than a "stuffed lion." It is the sort of lion which, if anyone must attack, he will be wise to take unto himself the whole armour of God.

Modernism, as touching the inspiration and integrity of the Bible; *Modernism* in the matter of amusements; *Modernism* in vaudeville performances in Sunday School entertainments; *Modernism* in opposition to the Regular Baptist position in the matter of the ordinances; *Modernism* in church choirs; *Modernism* hydra-headed, and in its many-coloured forms, raised its head in Jarvis Street Baptist Church—and *Modernism* was vanquished! Halleujah!

Beyond all peradventure this is where the Jarvis Street conflict originated. Of course other elements entered into it. No pastor of a large church can please everybody, particularly in the matter of pastoral visitation. In every church there is always a certain amount of inflammable material awaiting the touch of a tongue "set on fire."

Members' Standing

In the letter granted June 7th, the standing of each member in respect to date and manner of admission to the church, and attendance at Communion Service, was indicated. Four general classifications were mentioned, as follows: "Regular," signifying eight or more attendances per year; "Fairly Regular," six or seven times a year; "Irregular," less than six and more than two; "Very Irregular," twice or less per year; when more delinquent than indicated by "very irregular," the attendance or non-attendance was particularly specified.

Of the fifteen members of "The Men's Committee" only three were "regular" in attendance at Communion service; three "fairly regular"; two were "irregular"; six were "very irregular"; and one had attended the Communion six times in seven years prior to January, 1921—and not at all since.

This "Mens Committee," in April, 1921, began the canvass of the membership. Thoroughly organized, they visited every home where they thought there was the slightest possibility of turning the members against the Pastor's ministry. Every conceivable effort was made to seduce the members from their loyalty. How many times the members were visited we dare not attempt to say. We know of at least one home which was visited five times in one week. And every one who called went to inject poison. There was no possibility of supplying an antidote, for no one could tell where the poisonous fang had struck.

What wonder is it that many good people, who hitherto had been loyal to the Pastor's ministry, became disaffected! What pastor in the world could stand against such insidious attacks without suffering some loss? Is it surprising, when a succession of callers insisted that the honor and prosperity of "Old Jarvis Street" depended upon the Pastor's removal, that even some of his best friends should have been persuaded to oppose the Pastor "in the interests of Jarvis Street"? The wonder is that they turned so few!

"If it had not been the Lord who was on our side, when men rose up against us:

"Then they had swallowed us up quick, when their wrath was kindled against us:

"Then the waters had overwhelmed us, the stream had gone over our soul:

"Then the proud waters had gone over our soul.

"Blessed be the Lord, who hath not given us a prey to their teeth.

"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

"Our help is in the name of the Lord, who made heaven and earth."

Secessionists Decide to Organize a Church

The story of the several votings is well known. On September 21st the so-called "Men's Committee" learned that their utmost efforts had failed, and they, with those whom they had persuaded to follow them, withdrew; and have since been meeting at the Central Y.M.C.A. for religious services.

On April 12th, 1922, this company of members decided to organize themselves into a "new Regular Baptist Church within the Convention of Ontario and Quebec," and so advised the Jarvis Street Church by special delivery letter received April 13th, in which it was promised that the list of withdrawing members would be forwarded within ten days." No further communication was received until the list of applications was delivered at the church office, May 24th. What was done in the intervening forty-one days? A large part of the membership was again canvassed, a letter was sent to not a few of the loyal members (as was publicly testified at the business meeting of the church, June 7th) with a form appended for use in applying for a letter from Jarvis Street to join the new organization. Thus, right to the end, the spirit and method which

marked the beginning of the cleavage persisted. It was not the result of a spontaneous expression of dissatisfaction on the part of a large number of members; but rather it has been the result of the determined efforts of a small group of men actuated by a general distaste for a Biblical ministry, inspired by one who was the willing tool of those elements in the Denomination who were determined to destroy the Pastor's influence in the Convention in order to put an end to his opposition to their Modernist propaganda. And these fourteen months of unremitting labour resulted in the sending to Jarvis Street Church of a list of three hundred and forty-one names of members applying for letters of dismissal to organize another church. (The total list contained three hundred and forty-five names, but four had already been dropped from the roll for long-continued neglect of the services of the church.)

This article would not have been written had the list contained the names only of those who of their own volition had been meeting at the Central Y.M.C.A. But when this last determined effort to make an impression upon the Christian public, and particularly the Baptist Denomination, by advertising in advance the withdrawal of "three hundred and fifty" members has been made, this explanation of how the names were obtained, and what religious interest they represented, has been rendered a necessity.

We have already explained that the three hundred and forty-one names represent the utmost the unremitting labour of fourteen months could do to destroy the unity and effectiveness of Jarvis Street Church.

It must now be acknowledged that the present ministry is supported by eighty-two more than two-thirds of the entire membership of the church. No one, we think, will contend that three hundred and forty-one people had the right to govern nine hundred and thirty. (For there was not one of the nine hundred and thirty whom there was the slightest chance of persuading to leave who was not either visited or written to.)

The Application Analyzed

What proportion of the three hundred and forty-one were vital members of the church, and what proportion were induced to join the seceders for the sake of the impression the announcement of so large a number would make?

We ask our readers to refer to the paragraph on page eleven of this article for the signification of the terms "regular" to "very irregular." Of the three hundred and forty-one dismissals, ninety were "regular" attendants at Communion; thirty were "fairly regular"; sixty-three were "irregular"; and forty-seven "very irregular". That is to say two hundred and thirty attended Communion service once or oftener in a year. But the "very irregular" attendants represent some who attended in 1921 for the first time for some years, and are so classed to avoid even the semblance of injustice. Only one hundred and eighty-three of the three hundred and forty-one attended oftener than twice a year. And it must be remembered that Jarvis Street Church observes the ordinance of the Lord's Supper every Sunday, that is, fifty-two times a year. Yet only one hundred and twenty of the three hundred and forty-one observed the Ordinance as often as six times a year or once in two months.

But what of the one hundred and eleven who were even more delinquent than is described by "very irregular"?

Space forbids our telling the full story of the one hundred and eleven. A few samples must suffice. But here let us explain that we have a complete record of every monthly Communion attendance for the past forty years, and for several years back, of the weekly Communion also.

And in tracing the record of some we had to go back nearly thirty years. One had been twice in twenty-seven years. That is to say, that person out of one thousand four hundred and four opportunities to remember the Lord's death took advantage of two! Another had attended once in twenty years; three, attended once in thirteen years; another, once in twelve years; another, once in ten years; another, once in seven years; another, once in six years; one attended twice in sixteen years; one twice in fifteen years; one, twice in twelve years; one, twice in eleven years; two, twice in nine years; one, three times in twelve years. The record of others shows their attendance scattered over the years, with here and there, three or four attendances close together, followed by extended periods of absence; such as twelve attendances in sixteen years; fourteen attendances in twenty-two years; fourteen attendances in nineteen years; twenty-four in twenty-two years; seven in eighteen years; six in eleven years; nine in twelve years; and many others such as four times in eight years; five times in seven years; seven times in twelve years. In this list of those who have been so irregular as to defy general classification, there are no less than forty-four names. Whatever the present Pastor's shortcomings, he cannot be made responsible for the neglect of the Lord's Table by so many extending over periods of from thirteen to twenty-eight years. One of the leaders of the secessionists, who until three or four years ago was the treasurer of the church, attended the Table twenty-three times in twenty-eight years; in which time there were periods showing years of continuous absence. Out of one thousand, four hundred and fifty-six opportunities to attend Communion this brother had availed himself of twenty-three. In addition to these, in the list there is the name of one who, though resident in the city, has been continuously absent from the Lord's Table for thirteen and a half years; two who have been absent for twelve years; two for ten years; and several others for periods of two years or more.

Readers will bear in mind that among those responsible for assembling these names are several former deacons and the former clerk of Jarvis Street Church. These former officers must have known that many of these names have for years meant nothing to Jarvis Street Church but names on a book; and they cannot possibly have desired the transfer of these names to the books of the new organization for any other purpose than to make the defection bulk as large as possible. We are persuaded that among the three hundred and forty-one there must be some who, had they known it, would not have consented to have had their names included in a list containing the names of so large a number who have for so many years neglected the ordinance of the Lord's Supper,—especially as that list was to represent the charter members of "a new Regular Baptist Church" organized "for the purpose of observing the ordinances of religion."

When Some Became Members

We now come to another phase of the matter. The secessionists have contended that they were "old Jarvis Street." The impression has been created that they have been dispossessed of a building in which they had some sort of proprietary right. But the Jarvis Street building was dedicated, by those who built it, to certain principles,—not to any persons. And those who hold those principles are the only legitimate heirs. Of the three hundred and forty-one only eleven were members of the church when the present building was opened. In the parlour of Jarvis Street Church there is hanging on the wall an illuminated address presented to the late Sanator McMaster, January 8th, 1879, expressing the thanks of the church to him for having paid off the last cent of indebtedness on the building as a New Year's present on January 1st, 1879. Of the three hundred and forty-one only sixteen were members of the church prior to that date; and it is certain that most of the sixteen were either so young or otherwise so conditioned that their contributions to the building, if any, must have been very small.

Only one hundred and eighty-two of the three hundred and forty-one were members when the present Pastor began his ministry in Jarvis Street in May, 1910, and of the one hundred and eighty-two the records show, thirty-nine were among those who were more delinquent than "very irregular," thirty were "very irregular," twenty were "irregular," while sixteen were either aged and infirm, or prevented from attendance by duty to others; thus accounting for one hundred and six of the one hundred and eighty-two who were members when the present pastorate began. It follows, therefore, that only seventy-six of those who were members prior to May, 1910, when the present Pastor began his ministry in Jarvis Street, out of the three hundred and forty-one, were either "regular" or "fairly regular" in attendance at the Lord's Table—that is, only seventy-six attended as often as six times, or over, in a year.

The Blessing of the Past Year

For the sake of those who may not have read elsewhere of what God has done for us, we here again record to His praise, that during the year in which the church has been fighting for her very life, while an organized force has openly and avowedly sought by every means within the law (and the letter issued by the ex-deacons before the Convention last October, was not within the law, but was unquestionably libelous) to ruin the Pastor's reputation and utterly destroy his usefulness as a minister of the gospel, Jarvis Street has held on her way. The people have, through it all assembled five times a week for prayer; the average congregations have been larger than ever before during the present pastorate; conversions have been frequent and numerous; two hundred and nineteen joined the church during the year, ninety of whom were baptized; and for the six months following the withdrawal of those who have now been dismissed from our membership, our income for general expenses exceeded the income for the corresponding period of the year before, by \$40.99 per week, and we closed the year with a cash balance in current account of \$1,575.75.

What of the Future?

Until now we could not hold out the olive branch. There were some among those in opposition whom we had no desire to see return unless and until they should bring forth fruits meet for repentance. The liberty and spiritual fruitage which immediately followed their departure forbade our jeopardizing the church's future spiritual usefulness by holding out any inducements to return. But there were others in whose sound Christian characters, and deep and self-sacrificing spiritual interest, all who knew them intimately must have the fullest confidence. Peter, even after Pentecost, "withdrew and separated himself" from the Gentiles, "fearing them of the circumcision;" and for this Paul "withstood him to the face, because he was to be blamed." And it is said, "the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." And since that day many more have been "carried away" with others' "dissimulation." We can well understand how social and family influence "carried away" a good many. We pray that God may bless them where they go. And we venture to hope, that as they have prayed for God's blessing to rest upon Jarvis Street in the past they may continue to do so; even as we assure them, that many of us will breathe their names before the Throne. And if, as their thought turns affectionately toward the place around which for them, as for us, so many holy and happy memories gather, they should feel the desire, even if only as a visitor, to tread once more the loved and familiar courts, we beg them to believe, that there will always await them the most loving welcome; and all others too, who love our Lord Jesus Christ in sincerity and truth. And if God should continue to favour us, as we believe He will, and blessings should, of His grace, be multiplied to us, we believe they will share our rejoicing as in former years. And if the time should come when any of these, hearing that the Lord has visited His people in giving them bread, should, like Naomi, turn again toward their loved Bethlehem, we want them to know that we have written nothing in our books, even as we have allowed enmity to write nothing in our hearts, to prevent such a reunion. Meanwhile we can only pray that He Who makes even the wrath of men to praise Him, who permitted the church at Jerusalem to be "scattered abroad" that they might "go everywhere preaching the word," may graciously cause the things which have happened to Jarvis Street to "fall out unto the furtherance of the gospel."

In closing this chapter of our history we venture to express the earnest hope and belief that the members of Jarvis Street, new and old, will and do now join, in sending to our former fellow-members this message: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

NEWS OF UNION CHURCHES

GERALDTON—*Pastor G. B. Hicks.* Three years ago Geraldton was a railway station, in a wilderness of bush and muskeg in the region north of Lake Superior. Then it was discovered that hidden deep in this rock was gold! Today Geraldton is a thriving town—built on top of muskeg—surrounded by a number of gold camps, some of which are already "in production" and others of which will be shortly. Among the many men who responded to the first call of the first "rush" were two Christian men, both readers of this paper. They met and wrote to the editor to send a man to preach the Word. Brother George Hicks, a recent graduate of the Seminary, was the man sent, and from him comes the following letter, after five months' work prospecting for gold that perisheth not. Read this great letter and pray for him and his fellow-labourers.

"We had a good day yesterday here. Our attendance was one of the best yet and a number who were there had not been before. Our service was followed by a good sing-song which all seemed to enjoy.

"At Bankfield we are repairing and trying to make a little more attractive our meeting place, an old log road camp building. The sieve-like roof has been covered with new tar paper, the paneless windows have glass in them, the cracks between the logs will be chinked by us on Tuesday, and the logs will be covered inside by building paper, which we hope we can paint or colour some way to brighten up the interior. Then if we can get a Coleman lamp, some chairs, a pulpit and a few other things, we shall be well fixed for a good winter's work in a much more inviting building, though it is the same one in which we have always met here.

"The service which was announced to be held in one of the mines last week was not conducted because of a big poker game among the men in the bunk house. Our journey there, partly by car and partly on foot, was not in vain, however, for we had a very interesting conversation with the cooks who took Gospels and are just waiting for our next service there. We also went about in the bunk house and placed Christian literature in each room. We plodded home tired, but not the least discouraged.

"Wednesday we are having a service in the cookery of another mine. I walked out today and placed signs announcing it in the bunk houses and cookery. We are looking for a profitable time. Some of our young folk are going to join us at this service. It will be a help and blessing to them and us.

"In Geraldton we are looking forward longingly to the time when we shall have a building of our own in which to labour for the Lord. Building is going on as much as ever. A new four-room school is partially completed. A dozen or more houses are in process of erection. There have been dozens of new buildings erected here this summer and fall. Three of the mines are putting up their mills, too, and will be producing before spring. I trust that the work of the Lord here will keep pace with the material progress that many may find Christ Jesus their Saviour, and the saints grow in grace.

LINDSAY—Last Sunday, Rev. W. Gordon Brown supplied at the Lindsay Baptist Church. There were good congregations at both services, and a happy time of fellowship was enjoyed together.

BOBCAYGEON—*Rev. M. B. Gillion.* A splendid new parsonage has been erected this summer at Bobcaygeon. A good part of the materials and labour was contributed by the members of the Church, and it is a credit to them, being nicely finished inside and out. Recently at their Anniversary services an offering was asked to meet necessary expenses, and something over five hundred dollars was contributed. After the Union Convention Rev. M. Henry of Medina went to Bobcaygeon to assist for a week. It was a blessing to him to see how the men and women, girls and boys, gather in the school houses to learn of God's Word; he reports.

STRASBOURG, SASK.—*Pastor D. S. Dinnick.* Most of our readers know of the great need for gospel testimony in the West. Mr. Dinnick is doing all he can to give out the good news of salvation to needy sinners, but feels greatly burdened over those who are not being reached. In a letter

(Continued on page 15)

Bible School Lesson Outline

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

Vol. 1 4th Quarter Lesson 48 November 28th, 1937

THE LAST SUPPER

Lesson Text: Luke 22:1-30.

Golden Text: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11:26.

I. The Covenant of Judas—verses 1-6.

Compare Matt. 26:1-5, 14-16; Mark 14:1, 2, 10, 11.

The religious leaders had long been watching Christ, seeking occasion to accuse Him, to trap Him, to rid Him of His power with the people, and finally they determined to put Him to death. But they feared lest the people should rise in revolt and take vengeance upon them if they should lay hands upon Him. Sin makes men cowards. With such a wicked desire in their hearts, they rejoiced when a tool was found to work their will, one who would secretly deliver Christ into their hands.

The treachery of Judas is difficult to understand, since he was "of the number of the twelve", having the advantage of being closely associated with Christ during those three years, of hearing Him teach, and of observing His gracious life and ministry. Christ had chosen him (John 6:64, 71), knowing that he would be the betrayer (John 13:18, 17:12; Psa. 41:9), but Judas acted of his own free will, and was accountable for his sin (verse 22). Scripture clearly teaches these two principles; namely, the sovereign omniscience of God and the freedom of the individual (Acts 2:23). We believe both, even though our finite minds cannot fully grasp the relationship existing between them.

Satan put into the heart of Judas the thought of betraying his Master (John 13:2), and that nominal disciple gave himself over to Satan to such an extent that his body became the instrument of the Evil One (John 13:27).

The covenant between the two guilty parties was sealed, the price of betrayal being thirty pieces of silver—perhaps \$20 in our money—according to the prophecy of Zech. 11:12. Had Judas gained the whole world, it would still have been a bad bargain (Luke 9:25).

11. The Last Passover Feast—verses 7-18.

Compare Matt. 26:17-20; Mark 14:12-17.

The passover lamb was chosen on the tenth day of the month, and killed on the fourteenth day (Exod. 12:3, 6). It must be perfect, tested and then slain. Christ our Passover Lamb was perfect (Heb. 7:26), tested (Heb. 4:15) and slain (1 Cor. 5:7), that we might have shelter through His shed blood (Exod. 12:13).

Associated with the Feast of the Passover was the Feast of Unleavened Bread (Exod. 12:14-20; Lev. 23:4-7), that the people might remember the significance of the ceremony established so long ago. Leaven was a token of malice and wickedness, and as such had no place in the rite which represented the redemption of God's people.

Peter and John were sent to make preparations for this last passover feast. The Master told them to follow a man whom they should see carrying a pitcher of water. Travelers in Palestine inform us that women act as water-carriers in that land, and that the sight of a man bearing a pitcher of water would be unusual.

Tradition says that the "large upper room furnished" belonged to the parents of John Mark, and that this may have been the same upper room where the believers witnessed the coming of the Holy Spirit at Pentecost. But of this we do not know.

Christ greatly desired to celebrate this passover feast with His disciples; the time of separation was at hand, and "having loved his own which were in the world, he loved them unto the end" (John 13:1). The memory of this experience with their Lord would assist them to understand the meaning of His death. This last Paschal Supper will have its fulfillment in the Kingdom of God in the marriage supper of the Lamb (verses 16, 18, 30; Luke 14:16-24; Rev. 19:7-9).

Teachers of younger scholars may find it helpful to describe the setting, events and meaning of the first Passover (Exodus 12), showing how it illustrates salvation through Christ.

III. The Lord's Supper Instituted—verses 19, 20.

Compare Matt. 26:26-28; Mark 14:22-24; 1 Cor. 11:23-26.

In connection with the Passover Feast Christ instituted the memorial supper, a Divine ordinance which He has commanded us to perpetuate. In partaking of the Lord's Supper we proclaim His death until He Himself shall come. We proclaim the fact of His death, our faith in the efficacy of His sacrifice to procure salvation for us, our fellowship with Him, and our hope in His return.

The bread, the emblem of His precious body, reminds us of the Deity of our Lord (John 6:33, 51), His all-sufficient sustaining grace (John 6:35), and His sacrificial love in giving Himself for us. The wine, emblem of His blood, speaks of His life (Lev. 17:11), of His suffering (Isa. 63:3), of His death (1 Pet. 1:19), and of the new covenant He established, whereby our sins could be forgiven (Exod. 24:8; Jer. 31:31; Heb. 9:11-22).

IV. The Strife of the Disciples—verses 21-30.

Compare Matt. 20:25-28; Mark 10:42-45.

At the supper table, our Lord foretold His betrayal at the hands of one of His own associates, and in answer to the dismayed questioning of the disciples "Lord, is it I?", identified Judas as the culprit (Matt. 26:21-25; Mark 14:18-21; John 13:21-30). Christ was following the Divinely-ordered plan of redemption in going to the cross (Acts 4:27, 28), but woe unto Judas, who betrayed the Son of God (Luke 17:1)!

In spite of the stupendous event which was in the offing, and in spite of the solemnity of the Saviour's words and actions and the example of love which was before them (verses 19, 20), the disciples were engaged in selfish, trivial matters, disputing as to which one of them should be accounted the greatest. How far short they came of understanding the spirit of the Christ, who came not to be ministered unto but to minister, and to give His life as a ransom for many (Matt. 20:28)! The disciple should be willing to be as his Lord (Matt. 10:25). Their reward, however, would be sure; they who suffered with Him would also reign with Him (Rom. 8:17; 2 Tim. 2:12).

NEWS OF UNION CHURCHES

(Continued from page 14)

dated November 4th he writes: "I have on my desk an invitation to hold special revival services in a town seventy-five miles north-east of here. There is just one church in this fair-sized town, and it is Catholic. Two weeks ago we held a service in a town about seventy miles north-east of here. There were over one hundred and fifty present, and after the service two young women sought Christ as their Saviour. There is no gospel testimony here either. Think of it, just a handful of gospel churches in Saskatchewan, and thousands perishing without Him! Next week I am to teach in a Bible School Conference forty-two miles north of here. It is in a German Baptist Church. They have a really live gospel minister. His heart is full of Divine love for all, especially for the unsaved. They have just had a great revival in his church, when thirty souls acknowledged Christ as Saviour. The purpose of our Bible Conference is to help ground these young converts in the faith. I am to give expository addresses on the Book of Philippians. Pray for this endeavour."

WILLOWDALE—Pastor B. Hisey. "I had the privilege of preaching anniversary services at Willowdale on November 7th, where Pastor Bruce Hisey has, carried on the work under a serious physical handicap," writes Rev. W. W. Fleischer, of Fenelon Falls. "This visit was one of several made in the last few years, and I must say that each visit has impressed me with the able leadership of the pastor and the wholesome spirituality of his people. It was with sincere pleasure that I noted on anniversary Sunday evidences of sound and wholesome growth in both Sunday School and Church. A beautiful tribute to both pastor and people is the tender devotion with which the Church has cared for the pastor during the trying days of his illness. Indeed, I shall not soon forget the day spent with the saints at Willowdale."

APPROPRIATE 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.

TO THOSE WHOSE MINDS ARE THUS EXERCISED

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Please find enclosed \$..... for which send No. 1, 2, 3, 4, 5, 6, as per above advertisement (cross out number or numbers not ordered) to the following address or addresses:

Name

Address

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Signature:

Address: