

# The Gospel Witness

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

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

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

Vol. 16, No. 29

TORONTO, NOVEMBER 25, 1937

Whole Number 810

## The Jarvis Street Pulpit

HOW TO BE SAVED—AND KNOW IT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 21st, 1937

(Stenographically Reported)

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:10-13.

There are comparatively few people to be found anywhere who would boldly deny the truth of the soul's immortality. That, as we have observed before, is not a distinctively Christian doctrine. It is an assumption all but universally entertained, that life continues after death.

In moments of depression, of great despondency, I suppose most of us have foolishly tried to persuade ourselves that we could wish we never had been born. There have been experiences through which people have been called to pass during which they have momentarily entertained the idea that it would be distinctly advantageous if they could drop out of existence altogether. And yet no one seriously wishes that he had not been born, and no sane man ever desires to cease to exist. The idea of the utter extinction of being would be altogether a horrible conception—to cease to be, as though one had never lived. Absolute oblivion would be a poor substitute for a dream, even if it were only a dream, of paradise. The fact is, people generally believe in a future life.

That being so, one cannot escape the consideration of the being of God, who He is, where He dwells, and how we may—or must—come into relationship with Him. No one can entertain the thought of a future life without postulating the possibility of having to come into a new relationship to God. I say, the doctrine of the continuity of life, the survival of personality beyond the grave, drives us back upon a consideration of the relation of this life to the other.

Has it any relation? It must have. If the other life be a continuation of this, and if this personality of ours

is to survive beyond the grave, then there must be some relation between the two; and it must be an all-important consideration for every one of us to know how we stand, and how the record of our lives stands in relation to God and His holy law. I know that people try to dismiss these things from their minds. I know that many, at some period of their life, live almost as though there were no other life, no prospective day of reckoning, and no possibility of having to give an account of themselves to God. But in our sober moments, and our saner moods, we must all recognize that though we are here now, we have "no continuing city". We must go on into another life, into another condition of existence, when, by every analogy, in all probability we must stand in a new relationship to the God Who made us.

Surely it requires but little thought to persuade one that salvation, the salvation of the soul, must, in the very nature of the case, consist in a right relationship to God here and hereafter. It must ever be the concern of the preacher of the gospel, to endeavour to be God's instrument to bring immortal souls into a saving relationship to God. That, I frankly confess, is my sole purpose this evening, the object at which I shall aim.

Now then, to our text—an old one, a familiar one, and yet one whose depths have never been plumbed, whose heights have never been scaled, whose content has never accurately been estimated.

I.

But to begin, SALVATION CONSISTS IN RECEIVING CHRIST, whatever that may mean. Nothing is plainer

than that. They are saved, and they only, who receive Christ. Hence the direction of our enquiry must be, What is involved in receiving Christ? How may we now receive Him? We cannot see Him with our natural eyes; we cannot visibly, tangibly, come into contact with Him as did the woman who touched the hem of His garment. He presents no physical appearance to our view. We cannot welcome Him to our home openly, visibly, as for example, Martha, Mary, and Lazarus, received Him into their home in Bethany. What, then, does it mean when we are told that we must receive Christ?

I hope there are some here this evening who have just as definite an object in view as the preacher. I hope there are some here who saw in the paper that I would speak this evening on, "How to be saved, and to know it", and that that someone said, "I should like to know how to be saved, and I should like to be sure of it; and I am going for the purpose of learning." If that be so, we have a common place of meeting to begin with. You ask the question: I am here in God's name to try to answer the enquiry of an earnest heart, How may I receive Jesus Christ?

I think it may help us to understand if we proceed to observe the contrast first, and stop to ask, *What did they who are described as receiving Him not?* In what did their rejection of Jesus Christ consist? "He was in the world, and the world was made by him, and the world knew him not." The Revised Version has it, "He came unto his own things." Another translation, "He came unto his own possessions." Jesus Christ came into this world as the Maker of it, the Owner, the Proprietor—its sovereign Lord. Peculiarly, of course, He came to His own people, to those whose nature He had taken upon Him, for "he took on him the seed of Abraham." He came, I say, unto His own in that sense.

The Lord Jesus did not come to earth as a vagrant, He did not come as one who had no right to be here: He came into this world as into a world that had come into being by His own wisdom and power. He came into His own house, to His own possession, and to the hearts of men who were equally His own. The text says, "And they received him not." He came unto His own people, and "they received him not."

I was interested in another special rendering of this text to this effect: "He came unto his own possession, and they received him not home." The Landlord came to His own house, the Proprietor, the Lord and Master, visited an estate which was inherently, sovereignly, His own—and He found it occupied by those who refused to recognize His Lordship, His Proprietorship. He found them living in a house to which they had no title, paying no rent; and they "received him not home", they refused to receive the very Landlord, the One Who owned them. They were even without what we call here, legally, "squatters' rights", yet they received Him not, in that they refused to recognize who He was. To them, He was not the Son of God. To them, He was not the Messiah. To them, He was not the Creator of all worlds. To them, He was not the suffering Servant of Isaiah, Who had come to bear their griefs and carry their sorrows, and to give His life a ransom instead of many. They absolutely refused to accord Him recognition. They shut the door upon Him, and "received him not home", into their own hearts; nor did they even accord Him, as later developments showed, the right to live in the world He had made. They told the Prince of glory that He

was unwanted in this world, He was not welcome. They absolutely refused to bow to His sceptre.

That, my dear friends, is the attitude of people who receive not Christ still. Whether we like it or not, we belong to Him. We are His by His inherent right of proprietorship in His own house, for He made us "and not we ourselves." We live in a world that is His. We live by the use and employment of a world's furnishings all of which belong to Him. We are ourselves His property. We use His property, but He has the first claim upon it. We are His own possession, for "God hath made all things for himself"; and yet the great majority of people "receive him not home", offer no hospitality to the Prince of glory.

Look at the contrast. *There were some who did receive Him*—and while the word for receiving is cognate, it is not precisely the same word, and is used in a more active sense than in the first clause. It is something more than the positive in contrast with the negative. Some received Him not, others received Him; but they received Him in the sense of laying hold of Him. As I thought of this text this afternoon my mind went back over the pages of Scripture, to see if I could find a biblical illustration of the contrast. I found it in an historical incident, and yet one in which the second principle is applied in an ill sense.

You remember how Naaman came with all his gifts, first to the King of Israel, and then to the door of the prophet Elisha. When told the way of healing he went away angry, and then returned by his servant's counsel, dipped himself in Jordan seven times, and was made whole. Then he returned to Elisha and begged him to receive his presents, but Elisha would have none of them, not a thing. Naaman went away. "But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him." And he went out after Naaman, and took to himself that which Elisha had rejected. He did it in an evil way; but his action in even running to receive what Elisha had refused, illustrates the contrast of the text. Thus our Lord Himself comes, loaded with gifts for a bankrupt world; He comes to enrich us; but the great mass of people do not recognize what He offers as wealth. They will not receive Him or His grace.

But here and there are those who recognize Him, who say, "I will reverse that judgment. I will go after Him, I will receive Him, I will tell Him there is somebody who will welcome Him." Are you that one? Some of us, because we had been made by divine grace to know Him, can say with all humility, and never ceasing to wonder at the condescension on His part that made it possible, that we really have received Him.

*In what does that reception consist?* I find it illustrated in this chapter. In what did their rejection consist? In a refusal to recognize who He was, what He had come to do. To them, He was not the Son of God. He was not the King of Israel. He was not the Redeemer. He was not the Messiah. They said, "We will have none of him."

It is said of John that "the same came for a witness." John identified Him. And among those who heard John speak was Philip. Philip found a man called Nathanael,

and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth—the One Who was promised, the Messiah; we have found Him." Said Nathanael, "Can there any good thing come out of Nazareth?"—"Come and see." How wise Philip was! Philip knew that that was his best course. Nathanael came, and as he was approaching, this Stranger said, "Behold an Israelite indeed, in whom is no guile." "Whence knowest thou me?" said Nathanael. Said He, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." What that event was which was related to the fig tree, I do not know; it was probably some peculiar matter, of which Nathanael assumed the Stranger could have no knowledge. It may have been some exchange between Philip and Nathanael. But our Lord said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Instantly Nathanael said, "Rabbi, thou art the Son of God: thou art the King of Israel. I recognize Thee. I bow to Thy sceptre. Thou hast come into Thine own possession. Here I am; I receive Thee for what Thou art: I receive Thee home."

Do you see the mutuality of it? Said Jesus, "I know that man"; and said Nathanael, "Because He has shown me that He knows me, I recognize Him." And then Jesus said, "Nathanael, I gave you but a little proof of my Messiahship. Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these . . . Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Did He speak of the way of faith, of the realization of the Babel-builders' dream? Did He anticipate that great saying of His, "I am the way, the truth and the life: no man cometh unto the Father, but by me"? Did He not also look forward to that later day when He shall come with clouds, and "every eye shall see him", when He shall come in the glory of His Father, with all His holy angels with Him? Nathanael received Him home. They who receive Him recognize that Jesus is the Son of God, that He is the Redeemer of the world. Apart from that fundamental consideration that Jesus is "God manifest in the flesh", the cross at the place called Calvary can have no saving significance. It is only when we see in Him a suffering God, into whose capacious soul the sorrows of a world are emptied, and the infinite value of whose life poured out in His precious blood, blots out for ever the sins of the vilest sinner—only as we see in Him the Son of God, can we understand the significance of that matchless, measureless cross.

I wonder—Oh I wonder, did Nathanael at last stand before the cross? Did Nathanael see its significance then? Did Nathanael say, "Now I understand: that is the way home"? The way of the cross leads home.

Do you thus receive Him? Can you say this evening, "As for me, sir, I worship Jesus Christ as God. I know He is God. I accept the scriptural record—born of a virgin, the very Son of God Who 'died the just for the unjust, that he might bring us to God.' My heart and my intellect, all there is of me, offer the largest, the most generous hospitality to the truth and the grace of God as revealed in the person of Jesus Christ, that God has come down to man, to His own, to save us. I receive him." Can you say that?

## II.

Follow me briefly a step farther as I point out to you that ALL WHO THUS RECEIVE HIM ARE ADMITTED TO A HIGHLY-PRIVILEGED POSITION: "To as many as received him, to them gave he power to become the sons of God"—the authority, the right, the privilege, the competency, to become the sons of God. It does not mean that a power was delegated to them by which they were enabled to make themselves the sons of God. They were given the legal right to become sons. All legal obstacles to their adoption were removed. God had found a way whereby He might be just and yet might justify the sinner and receive him into His own family; hence by the sinner's receiving Christ, he receives at the same time the right to become a child of God.

But more than that objective right is intended here. They received a *capacity* to become the sons of God. We need such a capacity. We need natures like unto His. The One Who dwells in the high and holy place stoops to the humble and contrite heart, I know; but you remember how Solomon said, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded"—lined with gold, made beautiful with lily-work, the production of consummate art; notwithstanding, the temple could not contain God. He requires a large house in which to live. If we are to be sons of God, to keep company with Him through all eternity, with capabilities that will enable us to enjoy the felicities of heaven, and to explore and appropriate all the treasures of grace in all the ages to come in which He will show us "the exceeding riches of his grace in his kindness toward us through Christ Jesus", and so to hold fellowship with God and the angels, we shall need to be something more than the little shriveled-up souls we are!

Oh the pity of it, a man with a very small heart, and a head no larger, inclines his lip—and perhaps his nose too—celestially, at the Bible! That is true not only of the man in the pew, but of the preacher in the pulpit too, blind leaders of the blind. Who are they who can entertain God? Only men and women whose hearts are enlarged for His reception: "To as many as received him, to them gave he the right"—and the capacity—"to become the sons of God."

Can you hear Him saying Whose head is filled with dew, and His locks with the drops of the night, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What if you were to go to some household where there are a number of children, the father out of work, the mother in feeble health, scarcely able to get about, and say, "I have come to have dinner with you"? And find nothing in the pantry, nor money to buy anything? But if you could then say, "Do not worry. Come along to the kitchen." Messenger after messenger comes from the stores laden with good things. The meal is prepared. If thus you were to open the door of that home and say, "I have come to sup with you—but I bring all the provisions with me," you would probably be warmly received. "As many as received him, to them gave he the right to become the sons of God."

How can one discourse upon these great themes of the Bible? I shall have to leave much to your enlightened

and sanctified imaginations. You cannot exaggerate the wealth and glory of it—"the right to become the sons of God." "If children, then heirs; heirs of God, and joint-heirs with Christ." That, however, is not my particular theme to-night. My aim is rather to show you how to become the sons of God.

### III.

Receiving Christ admits us to the privilege of sonship, and then that reception of Christ—I scarcely know how to put it. I think I will put it this way: **THE RECEPTION OF CHRIST IS AN EVIDENCE, A SIGN OF AN INEXPLICABLE INTERNAL MIRACLE.** Do not demand to know everything. There are ten thousand things you believe that you cannot explain. But who are they who receive Christ, and become His sons? What follows? They believed on Him, of course, but coincidentally with their faith a miracle was wrought within them. The reception of Christ is really a definable aspect of an undefinable miracle, "the right to become the sons of God", which involves the creation of a capacity for sonship. But how is it conferred? "Which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God."

Let me ask again, *Are you sure you have received Christ?* Is there no reserve in the realm of the affections? Is there nothing treasured there which would be contrary to His sovereign rulership and Lordship? Have you said, "I receive Him into my heart, and give Him the key; he is welcome to become Lord; if there is anything there of which He does not approve, I concede Him the right to put it out; but I receive Him as my Lord"? Have you done that in the sphere of the intellect, in the realm of thought? Are all your mental powers subject to this revelation of divine wisdom?

I do not know much about the Bible. I have been preaching the gospel for a good number of years, but I have within me the deepest conviction that if I could live to be as old as Methuselah, I should not have learned the alphabet of it. I believe the Book will serve us in all the ages to come—so you had better begin to learn it now. "Unsearchable riches" of grace are laid up for us.

Has every thought been brought into captivity to the obedience of Christ? I have often used Paul as an illustration: I do so again. One of the greatest men of all history, by common consent even of his enemies; one of the most brilliant of all intellects, a man of massive mental power, a great scholar, to whom his enemies once said, "Much learning doth make thee mad,"—that man once said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Then he met Him on the Damascus road, and as soon as He identified Himself to Saul, his prejudices were dissolved, his antagonism ceased, and he said, "Lord, what wilt thou have me to do?" Later in his second epistle to the Corinthians he gloried in such complete subjection to his Lord as involved "bringing into captivity" every thought to the obedience of Christ. This great scholar said, "I cannot afford to entertain even a thought that is contrary to Jesus Christ." Christ became to him Lord of the heart, Lord of the intellect, Lord of the whole life. He had received Him. Such recognition of the Lordship of Christ was progressive in his case: it must be in yours and mine.

If you have received Christ, you are born again. Do you say, "I have received him. I trust him. I lean upon His word." Then you are born again. All who receive Him are born again. Sometimes they charge us with being controversial in this place. The Bible is the most controversial book that ever was written. The Bible nearly always teaches by contrast: it not only tells us what is true, but what is not true. Very often you can learn the truth only as you set it in contrast with untruth. Here the Holy Ghost says, "Which were born"—how? "not of bloods"—what does that mean? I do not know whether there is a self-complacent gentleman here who says, "My dear sir, I was born in a religious home. My father was not only a good man: he was a godly man. As for my mother, she was a great saint. And so was her mother. On both sides of the family I come of a godly line." Grace is not transmissible: "Which were born not of bloods." Your life may be the issue of the combination of the most aristocratic blood streams in the world, but it will not entitle you to heaven. Thank God for a wholesome, privileged, natural birth. Those of us who were born into Christian homes carry a heavy responsibility. I do not discount it. We do well to revere the memory of those who gave us life. But I remind you that "flesh and blood cannot inherit the kingdom of God". "Not of bloods", however worthy, however pure. Another birth than that is necessary.

"Nor of the will of the flesh." Whatever you understand of this new birth spoken of here, it is not something that is effected by carnal volition, by any sort of fleshly power. I think there may be here an anticipation of many of the cults that are rampant to-day. Many of them that wear a religious guise are in essence but carnal methods of salvation. The new birth, in many quarters, is not denied: it is explained, and explained on natural grounds, psychological grounds, wholly carnal grounds. This new birth is not of bloods, "nor of the will of the flesh." There is no human power anywhere that can bring a man into saving relationship to Jesus Christ—no priest, no church, no preacher, no evangelist, no "soul-winner". I am afraid of that term. I know there is a scripture which says, "He that winneth souls is wise", but I fear the assumption that a soul may be born at the end of a syllogism. I have seen people argued into a profession of religion on Sunday—whom the devil argued out of it the next morning. "Not of blood, nor of the will of the flesh."

"Nor of the will of man." You remember the passage which says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth"—and lest he should have omitted something—"nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Blood? There is the will of man in that. "The will of the flesh"? There is the will of man in that. But now he sums it all up by excluding human volition and power altogether when he says, "Nor of the will of man"—man is out of the reckoning altogether—"But of God." It is the stoop of Deity to a ruined soul, touching it, entering it, vitalizing it, justifying it, energizing it, sanctifying it, saving it, glorifying it. That is salvation.

### IV.

I am going to preach in heaven—I know I am. And I shall be happy in the opportunity because time will be

no more. I am trying to get you Jarvis Street people ready for it! But I said I would try to tell you **HOW YOU MIGHT KNOW YOU ARE SAVED**. That is what many desire to know. I would have you go out of this place to-night with a firm tread. If there is any possibility of your knowing that this matter is settled, and that you are an heir to glory, I trust you are eager to hear the word of assurance.

Oh that I might speak it in the power of the Holy Spirit! Oh that the life-giving Spirit would do what I cannot do, and make you understand! Since my text says that it is all of the will of God, I am myself profoundly conscious that I have no ability whatever to make you know it. Only the Spirit of God Himself can make you sure. Will you Christians not pray that He may, in His matchless grace, make us all absolutely certain of salvation to-night?

Nurse this figure in your mind. *The babe that is born, lives a period after birth in utter unconsciousness, it appears to be a mere living thing; it knows no one; recognizes nobody; the mind is still dormant; it has not awakened—but the child is alive, and the life of the father and the mother is in it. Applied spiritually, that is high doctrine, but no higher than scripture. When a soul is born from above, it is God's work. Life is imparted; the very life of God is in that soul even when it does not know it. I am sure I was a Christian long before I knew it. I remember distinctly the hour when the assurance came to me, but I was born before that.*

After a while that babe's mind awakes. There is a very simple but lovely expression which I have heard mothers use when they saw their child developing; they said, "He is beginning to take notice." There is something within that begins to recognize something without. You can see the mind unfolding, but the child is no more alive than when it was in a state of unconsciousness. There is an enlargement and an enrichment of life, and by and by you see a smile light up that little face. Is it not lovely that one of the first evidences of the awakened mind in that child very often is a recognition of mother? That child knows mother before he knows anybody else. You cannot deceive him. He is not concerned about how she dresses; she could disguise herself with a new hat from other people, but not from the baby. Dress how she may, when once he has recognized her as mother, that ends it.

Have you said in your heart, "I am surprised, sir. You have told us nothing about leaning on the promises of God. Must we not do that?" Yes. There was a time when I knew I was my father's son, and that I belonged in my father's house; but I did not need to go to the family Bible to make sure: I knew it. My name was in the family Bible; it was registered—but I knew without that.

I went to Somerset House in London a few years ago—to see how old I was! It is a most interesting place. I gave them my name, told them where I was born, and paid half-a-crown. I could have searched for myself, but I had not time. A man took me up around a gallery, took down a large book by a leather strap, put it on a desk, turned over the pages, and said, "There you are, sir." There was my name, printed, Thomas Todhunter Shields, and a reference number indicating where all the particulars might be found. He said, "If you will call again this afternoon, we will have the informa-

tion ready for you." I called again, and was handed a document, giving name, place and date of birth, particulars of my parents, and all the rest of it, bearing the stamp of His Majesty's Government. But I knew I was alive without a birth certificate from Somerset House.

The Bible is the registry office. Here you can find the certificate. You may know you are alive, but here is the confirmation. I knew I was alive, though I did not know all particulars, before I went to Somerset House. When one is really born of God, something has happened inside. I fear we do not make enough of it. "The Spirit itself beareth witness with our spirit, that we are the children of God." One might argue with me for ever and a day, but it would make no difference. I tell you, I know I am saved!

Yonder is a home, and in it a young man. He is not bothered about certificates. He enjoys the provisions of his father's house. He knows who he is. How do you know, my boy? "My mother told me; my father told me; I grew up with that knowledge." If you had any doubt about it, where would you go? "Since my father and mother have told me so, that is the end of all argument to me." But supplementary and complementary to that, what other testimony would you require? "Sir, I wish you would not argue with me. I know." What do you know? "I know I belong to the family where I live. I know the woman I call mother is my mother, and the man I call father, is my father. I was born to that consciousness." One that is born of God has a special anointing; "the anointing which ye have received of him abideth in you, and ye need not that any man teach you." There is no doubt about it.

Confirmatory of that, however, we have the divine record. Here it is: "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When I believe on His name, He gives me the right to wear His name; I am a child of God.

Have you trusted Him? Have you received Him? Do you know, by your own experience of His grace, and on the authority of His holy Word, that you have passed from death into life? If you do, you have ten thousand reasons to be thankful. What a happy lot of people, in spite of our occasional depressions, we ought to be, if indeed it is for ever settled, and we are as safe to-night as when we have been ten thousand years in heaven. We are! I give you that testimony: I am sure that I am as safe to-night as I shall be when I have been ten million years in heaven. The life of God has been given me, and I have His word in confirmation and explanation. What more does anyone need? Will you receive Him as your own Saviour, and go from this place with a hallelujah in your hearts, saying, "I know whom I have believed"?

Let us pray:

Thou good Shepherd, we have no crook that is long enough, no arm that is strong enough, to reach Thy erring sheep. We have no voice that can make itself heard save as Thou dost speak through us, or work through us. We have tried to make plain the way of eternal life. Many rejoice in God their Saviour. Others desire to trust Him, and be sure. Give to all this great company the full assurance of faith; and forbid that anyone here this evening should leave the divine Landlord and Proprietor on the doorstep, shut out of His own house. Come to us all, if Thou hast not come; help us all to receive Thee, for Thy name's sake, Amen.

# 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 XXXIII.

Following the decision of 1921, Jarvis Street Church endeavoured faithfully to carry on its own work, and to support the missionary interests of the Baptist Convention of Ontario and Quebec. But the attempt on the part of the Modernist group in the Convention to capture the organization of the Convention, including all its Boards, was intensified, as soon as the people of wealth had been separated from Jarvis Street Church. While they remained with us, the Modernists' antagonism toward the Pastor was veiled and secret, because they hesitated to incur the risk of alienating the sympathy and support of these people of substance from the Convention Funds. Hence, their whole plan had been to detach these people of influence in the Convention from the Pastor of Jarvis Street Church, and, failing that, they did not hesitate to set in operation a movement which issued in the disruption of the church.

Through the medium of McMaster University, this group became increasingly antagonistic, and more boldly active. In 1924 the Convention at London supported me in my contention that McMaster University should not be used as a means of honouring the enemies of evangelical religion. This contention arose over the conferring of an honorary degree upon Dr. W. H. P. Faunce, then President of Brown University. As a Governor of the University, I declined to participate, even by my presence, in the convocation at which this degree was conferred. The Senate, by resolution, in January, 1924, in effect read me out of the Denomination, but the Convention, as I have said, supported my contention, refused a vote of confidence in McMaster University, and passed a resolution instructing McMaster University not to repeat its error.

Following this, in order to reopen the whole question, and regain the ground that had been lost, McMaster University imported Rev. L. H. Marshall from England to take a Chair in the Theological Faculty of the University. His position was challenged at the Convention in Hamilton in 1925. It would be too long a story even to sketch in outline the intense denominational war which followed. That is really another story. It represents a chapter of Baptist history which ought to be written, and I may yet take it up chapter by chapter as I have written the story of "The Plot That Failed". It is enough at this point to say that the great majority of the Pastors of the Convention were either graduates or former students of McMaster University. The Modernists captured the Foreign Mission Board, the Home Mission Board, the Publication Board—in fact, the whole organization of the Convention represented by the Executive Committee.

That, of course, is not difficult to do. People who are devoid of conscience, and who have no regard for the truth, by a campaign of misrepresentation, can usually effect their purpose. Moody once said that a lie could travel around the world while Truth was getting its boots on. That is true. Few people have judicial minds, or

stop to reflect that there must be two sides of every question. The Wise Man said, "He that answereth a matter before he heareth it, it is folly and shame unto him." Notwithstanding, the majority of people do answer a matter before they hear it, and take up an attitude based on the first report they receive of any matter, and from that moment become prejudiced in favour of the first view presented; and usually thereafter lock all doors and windows of the mind lest they should be forced to recognize the facts of the case.

The history of the Baptist denomination in Ontario and Quebec is largely parallel, in principle, to that of Soviet Russia, where a little group of men forced themselves into official positions, secured control of all organs of expression, and then proceeded to smother all criticism by violent persecution. Thus McMaster University, having secured control of the Convention organization, terrorized the majority of the ministers—and the churches knew no more than their ministers told them.

The issue of the denominational war was that the Convention amended its Constitution in 1927 by a vote of six hundred and forty-eight to two hundred and sixty-nine, which amendment gave them the right to declare any church out of fellowship with the Convention. Following the adoption of that amendment, a resolution was moved by Rev. Bowley Green, D.D., and seconded by Rev. M. F. McCutcheon, D.D. I give the names of these brethren in order that the honour they sought by their action may be perpetually theirs. The terms of their resolution were as follows:

"WHEREAS an organized campaign that creates division and discord and seriously interferes with the work for which this Convention exists, has been carried on for some time among the churches of the Convention;

"AND WHEREAS such misrepresentations are made in this campaign as tend to destroy the confidence of our people in the Boards regularly appointed by the Convention and in our denominational leaders,

"AND WHEREAS an organization calling itself the Regular Baptist Missionary and Educational Society of Canada, has been formed, which carries on work in opposition to or in rivalry with the work of certain Boards of the Convention, and thus diverts the support of our churches from our Convention Boards, while at the same time full status in this Convention is claimed for churches supporting that organization;

"BE IT RESOLVED that, in the opinion of this Convention, such churches as have, by resolution or otherwise, identified themselves with such campaign or support the aforesaid organization, should therefore be considered as being not in harmony and co-operation with the work and objects of this convention."

This resolution was carried, presumably by a similar majority.

On the morning of October 14th, 1927, a further resolution was moved by Rev. W. C. Smalley, B.A., then of Ottawa, now living somewhere in the West. (Mr. Smalley's B.A. was conferred by the notorious P.N.U. University of the United States.) The resolution was seconded by Mr. Harry L. Stark of Toronto. I feel that these names also should be recorded so that they may

perpetually enjoy the credit of their action. The resolution thus proposed was in the following terms:

"In view of the resolution dealing with the conduct and attitude of churches in the Convention, passed on October 13th, 1927,

"Be it resolved that in the opinion of this Convention the conduct and attitude of the Jarvis Street Baptist Church, Toronto, are not in harmony and co-operation with the work and objects of this Convention, and that the said church shall cease to be entitled to send any delegates to the said Convention."

With the passage of that resolution, Jarvis Street ceased to have any connection with the Baptist Convention of Ontario and Quebec. Our offence had been that we contended for the fundamental principles of Evangelical Christianity which were written into the Trust Deed of Jarvis Street Church, and, in exactly the same terms, into the Trust Deed of McMaster University. Since that day, a graduate of Toronto University, who is now a Judge, told me when I met him on a train that he, and all those who fought against us in this great conflict, knew, and had known from the beginning, that we were right. He said they had never doubted that Senator McMaster left his fortune to propagate such doctrines of the gospel as I had always proclaimed. When I asked him why they had contended against us, his answer was, "We refuse to be ruled by the dead hand." I replied, "You looted a legacy; you prostituted the money left by Senator McMaster to purposes other than that to which it was dedicated by his will."

There I leave the matter of the church's relation to the Baptist Convention of Ontario and Quebec. I have never for a moment regretted the course pursued. No campaign, of course, is without its faults. There has never been a leader who has not made mistakes. But so far as the protest itself is concerned, and the long war of many battles fought in defense of the faith, I have nothing to regret. If it were necessary, I would do it over again—only I would fight more zealously than ever. The effect upon the Baptist Convention of Ontario and Quebec is already noticeable. By resolution the Convention supported a man who rejected the Scriptures as being the infallible word of God, and openly declared that Christ did not bear the penalty of our sins. Since leaving Canada, Mr. Marshall has thrown off all restraint, and has shown himself to be a Modernist of all Modernists.

McMaster University, by a campaign of falsehood and misrepresentation that would throw the worst traditions of Tammany Hall into the shade, wrung from the Baptist Convention of Ontario and Quebec a mandate to proceed on the modernistic road. When the ultimate fruit of this course becomes ripe, and the churches of what we now call the Old Convention are all manned by the later product of McMaster University, there will be little if any evangelical testimony left. "Wisdom is justified of her children." We are content to await the vindication of the future.

On the other side of the balance sheet it may be said that a new Convention was formed in 1927; a training school had been formed a couple of years earlier in connection with Jarvis Street Church, known as Toronto Baptist Seminary; and all the ordinary functions of the Old Convention have been exercised by the new Union in relation to the sixty-six churches which now compose its fellowship.

I return now to a summary of the record of Jarvis Street Church since the disruption. I began my pas-

torate in Jarvis Street in May, 1910. The disruption took place at the adjourned Annual Meeting of 1921. For statistical purposes therefore I will divide my pastorate into two periods: first, from May 15th, 1910, to March 31st, 1921; and second, from April 1, 1921, to the conclusion of the church year, March 31st, 1937. I do this in order that the figures may be taken from audited statements. (Here, by way of parenthesis, let me add that our books are not audited by Jarvis Street members, but by one of the large auditing firms of the city.)

#### Membership Statistics

I take first the membership statistics for the first period, namely, May, 1910, to March 31st, 1921. The additions to the church membership for that period were as follows: by baptism, 460; by experience, 112; by letter, 577; a total of 1,148; or an average of 104 additions per year.

Many churches probably would consider even such a report as that as furnishing some ground for thankfulness. I mention it here to show that the opposition to the Pastor's ministry, which developed in 1921, could scarcely be said to be accounted for on the ground of a conspicuous failure of the ministry. Our friends who left us contended that it was the Pastor who was the bar to greater progress. They have had abundant opportunity to prove their contention in the new church which they formed. But after they left us, in the second period of my pastorate, from April 1st, 1921, to March 31st, 1937, the number received were: by baptism, 2,039; by experience, 716; by letter, 670; a total of 3,425; or an average of 214 per year. Adding the two periods together, for the twenty-seven years the additions have been: by baptism, 2,499; by experience, 828; by letter, 1,247; a total of 4,574, or an average of a fraction less than 170 per year for twenty-seven years.

#### Financial Statistics

I turn now to record the church's financial strength for twenty-seven years, and again divide it into two periods, the first, eleven years, May, 1910, to March 31st, 1921; and the latter, sixteen. In order to give my readers some idea of the church's growth financially, it is necessary to go back to the beginning, and set out a few years in detail. It must be remembered that in 1910 Jarvis Street was looked upon as financially the most substantial church in the Denomination in Canada. I select, for purposes of comparison, the first four years.

The first year our receipts were.....	\$ 28,465.44
Second year .....	28,889.19
Third year .....	33,765.80
Fourth year .....	39,437.11

Total for the four years .....\$130,557.54  
Or an average of \$32,639.38 per year.

#### The First Eleven Years

I turn now to the first eleven years. The total receipts amounted to \$436,494.65. That included nearly \$30,000.00 for a special Building Fund in 1914 and 1915; and from 1919 to 1921, between \$40,000.00 and \$50,000.00 for the special denominational Forward Movement. It also included amounts that were not actually passed through the treasury of Jarvis Street Church, which were given to various outside objects, and credited to the giving of Jarvis Street. That is to say, in those days—the practice was inspired by the Laymen's Mis-

sionary Movement—it was customary to go to all societies to which it was believed Jarvis Street members had contributed, and to obtain from them a statement of the amount received from such members, and in the summary of the church's giving, these amounts were included, although they had been given to the respective treasurers direct, and had not passed through the treasury of Jarvis Street Church. After the disruption we abandoned that practice, and have never since reported one cent that had not passed through our treasury, and been certified by our auditors. But we have deducted none of these special amounts from the eleven years' total of \$436,494.65.

The average receipts for the eleven year period were \$39,681.33 per year. I remind my readers again that in the first year of my pastorate the total income of the church was \$28,465.44. Thus the average for the eleven years had increased by \$11,215.89 per year, or thirty-nine per cent. It may be worth while to show the weekly contrast for the period. The weekly income of the church for the first year of my pastorate was \$547.41; whereas the average weekly income for the eleven years was \$763.10.

#### The Last Sixteen Years

At the great decision in 1921, it was generally said that all the wealth had left the church—and that was probably true, with the exception of one Multimillionaire Who is "Heir of all things". He, to His everlasting praise I record, remained with us, and is with us still. For the sixteen years following the disruption, from April 1st, 1921, to March 31st, 1937, the total receipts were \$985,597.26, or an average of \$61,599.82 per year, or \$1,184.61 per week; an average increase of \$21,918.49 per year over the average of the eleven year period, or an average of \$421.51 per week in excess of the average for the eleven-year period, or an increase of \$637.20 per week over the average weekly income of the first year of my pastorate. It will be observed that the average yearly revenue for the last sixteen years, \$61,599.82, was in excess of the total receipts for the first year of my pastorate by \$33,134.38. So that for the sixteen years following the exodus of "all the wealth of the church", the income of the church increased an average of one hundred and sixteen per cent. over what we had in the beginning; which is "exceeding abundantly" beyond the experience of Job, of whom it is recorded that "the Lord gave Job twice as much as he had before".

I now bring these two periods together, and for the twenty-seven years of my pastorate, as of March 31st, 1937, the total revenue of Jarvis Street Church has been, \$1,422,091.91, or an average for the entire twenty-seven years of \$52,670.00 per year, or \$1,012.86 per week. Of the total amount of \$1,422,091.91, Jarvis Street gave to missions and benevolences, \$607,603.37, an average of \$22,503.79 per year. Last year its giving to missions and benevolences amounted to \$26,135.83, or within \$2,430.00 of the total income of the church the first year of my pastorate. It is worthy of note that the second period under review included six years of the worst depression we have ever known. We would none of us glory in this achievement, but give all glory to God, by Whose grace these results have been achieved.

Returning now to the more directly spiritual results, it must be said that in addition to those who have been baptized and received into the fellowship of the church, many hundreds of others have professed conversion.

#### Sunday School Increase

During the first eleven years the average Sunday School attendance was somewhere between two and three hundred; our average Sunday school attendance now has long exceeded the thousand mark, sometimes rising to an average attendance of twelve and thirteen hundred per year. Our highest attendance for the whole period was a little in excess of eighteen hundred.

During the first eleven years we have no record of anyone's going directly into the ministry from Jarvis Street Church. I believe several who were converted and baptized in Jarvis Street entered the ministry later, after they had left us. But since the disruption, so far as I can ascertain, twelve have gone directly into the ministry from Jarvis Street, and seven have left us to enter foreign mission service.

In addition to this, as I have already noted, Toronto Baptist Seminary has come into existence. About two hundred and sixty-seven have passed through its classrooms. Many of them have removed to distant places, and it is not possible to be sure of what all of them are now doing; but this I know, that fifty of our students are now Pastors in Canada, three are Pastors of churches outside of Canada, and thirteen are foreign missionaries.

Through THE GOSPEL WITNESS, Jarvis Street reaches more people than it ever reached before in its more than a century of history, and I think it is not at all an exaggeration to say that by the goodness of God, through the preached and printed word, through the ministers and missionaries that have gone out from us, and the students who have been trained in the Seminary, Jarvis Street is reaching more people with the gospel, and, by its worldwide ministry is giving a wider testimony to Evangelical Christianity, than any other single church of any denomination in the entire Dominion of Canada.

This is not said for the purpose of instituting a proverbially "odious" comparison, but only to show that God has honoured His word, and the all-too-poor attempt we have made to contend for the "faith once for all delivered unto the saints." Thus I record to the praise of God that the plot to extinguish a full-orbed evangelical testimony in Jarvis Street Church utterly failed.

THE END.

#### THE EDITOR'S NEW BOOK

The story of *The Plot That Failed* is brought to a conclusion this week. We hope to have it issued in book form before Christmas. Next week we shall give the price. But the matter will be put immediately in hand, and we hope to have a supply of bound volumes ready for use as Christmas presents.

#### BOOKS BY DR. SHIELDS

"Other Little Ships" - - - - -	\$1.50
"The Most Famous Trial of History" - - - - -	.50
"The Oxford Group Movement Analyzed" - - - - -	.50
25 Copies	1.00
"The Hepburn Government's Betrayal of Its Public Trust" (Separate School Address) - - - - -	.10
12 Copies	1.00
"The Roman Catholic Horseleach" - - - - -	.50
12 Copies	.50
"The Papacy—In the Light of Scripture" - - - - -	.10
"Saved Forever"—A Sermon on The Eternal Security of the Believer - - - - -	.50

Address: THE GOSPEL WITNESS,  
130 Gerrard St. E., Toronto.



## NEWS OF UNION CHURCHES

**PROGRESS IN NIAGARA FALLS.** For most people Niagara Falls is a centre for sight-seeing, but there is also a large city there and our readers will be glad to know that the work of the gospel is going forward under the energetic leadership of Rev. John F. Dempster, who writes of their new building as follows: "We have been working night and day on our new building and although we had our opening services a week ago we still had much to do during the past week. Our new church is modelled along the lines of Briscoe Street Church in London. We have just put in the basement this winter, as that is all we can afford. Every bit of work was done voluntarily by members and friends of the church, thus we were able to do a seemingly impossible task. Some material was donated as well, so that we now have a comfortable and commodious basement, seating capacity one hundred and seventy-five, that would ordinarily have cost at least fifteen hundred dollars, for much less than that.

"Since I came here we have laboured under some very severe handicaps, but with our own place now, we are sure of greater progress. We had our first service Friday evening, November 12, when Dr. H. G. Hamilton of Buffalo was the special speaker. About one hundred and fifty people attended this service. We also had splendid congregations on the Sunday, when Mr. Layzell was our guest speaker at the morning service. This step forward has greatly encouraged our hearts and strengthened our church."

**TRENTON—Pastor William Hall.** Mr. William Hall, former student at the Seminary, is now ministering to the church at Trenton, and reports that he is encouraged by an increase at the evening services and at the Sunday School. There are also a number awaiting baptism who have recently made a profession of faith. We rejoice in this good news from Trenton.

**SPECIAL MEETINGS.** We are happy to note the number of special evangelistic campaigns that are being carried on in our churches. Let us all join with the churches thus engaged in special prayer for the fruitfulness of these efforts. Rev. J. Fullard of Essex is carrying on a series of special meetings with the Belleville Church, and Pastor J. Scott, this week and next.

**WAVERLEY ROAD, TORONTO—Rev. W. E. Atkinson.** An Evangelistic Campaign has just been closed at Waverley Road, Toronto, with Evangelist D. F. Nygren, and Mr. Harry Bundy as sojourners. The Lord blessed these efforts and over thirty professed salvation, a large number of whom were children. A number have applied for baptism and church membership.

**A FULL WEEK AT SUDBURY—Pastor John Boyd.** All of our readers are especially interested in the progress of the work in the North, and many of them heard Pastor John Boyd at the Convention. We give here his regular weekly programme of work, which will go far to explain, humanly speaking, the large success he has enjoyed in Sudbury.

Monday—*Children's Meeting* (100 present), and Bible-Study Group. Tuesday—*Prayer Meeting*. Wednesday—*Boys' Meeting*. Thursday—*Gospel Service* in a centre outside Sudbury. Friday—*Children's Meeting* in a suburb of Sudbury. Sunday—*Six services*: Sunday school and church services at Sudbury in the morning, and Bible Class in the afternoon; afternoon Sunday school and evening service in a suburb, and another evening service at Sudbury. In addition to this, Mr. Boyd has also held services in another town some distance from Sudbury, canvassing the entire community.

Until the weather forbade, a regular street meeting was held each Saturday night. This programme, of course, is supplemented by a steady campaign of visitation of Sunday-school scholars and adults who attend the services. Mr. Boyd recently read of another centre in the North that has sprung into existence, thus creating another need, and feels that if means were provided for him to do some prospecting, he might reach out to this place also. In between times Mr. Boyd runs down to Toronto to continue his Seminary course.

We pray that the abundant labours of Brother Boyd will be in the fulness of the blessing of the gospel, and would urge all our readers to remember him and the other brethren who labour in various parts of the great north country.

**BUCKINGHAM—Rev. M. Doherty.** We hear of further blessings on the meetings at Buckingham, and hope to print a complete report next week.

**NEW TORONTO.** For some time the Long Branch Baptist Church has been holding meetings in New Toronto, and on Monday evening of this week a Gospel Service for children was commenced. About four hundred children crowded into a small room to hear Mr. W. J. Hutchinson and Mr. Fred Turney give the gospel in story, picture, and song, in their own delightful fashion. Through these meetings many children will hear the gospel and contacts will be made with their homes. We are sure that the Lord will honour His Word as it is thus given out, and many will come to know Christ as their Saviour and Lord.

## SEMINARY NOTES

Pastor W. A. R. Murray, writing from Fort William, reports that Miss M. Olsen is a "grand" help in the work, and Miss M. Beer keeps herself busy in itinerant work with another young lady connected with the Canadian Sunday School Mission.

A personal letter from Pastor W. A. R. Murray tells that after an evangelistic sermon a week ago Sunday evening the daughter of one of the members went home and, alone in her room, accepted Christ. Another of the young ladies of the Fort William church is in training for Christian service, and still others are considering such a course. To help in the difficulty of programmes for the Young People's Society the Fort William-friends are going to have a book review once a month. The Seminary is pleased to help with the loan of some books that have been reviewed in this paper.

Trust Seminary students to see bargains in books! This week, because one of our men was on the look-out, the Seminary procured two standard sets of the works of the Fathers, which usually retail for about one hundred and twenty-five dollars, for the total sum of seven dollars and ninety cents! Another friend, a member of Jarvis Street Church, gave a set of volumes of a standard Bible Dictionary to the Seminary library last summer. We are happy to receive useful additions to the school library and could use many more such.

More fruit, and of fine quality, was sent in for the refectory last week, and so we say again, "Thank you very much."

At this the opening of the Second Quarter of the School year, we are glad to welcome a new student who is transferring to us from another school.

Our special visitors at Chapel service last week were Evangelist David F. Nygren and Song-Leader Harry Bundy. This is their third visit to the School and we always enjoy them. Mr. Nygren's subject was Divine Guidance. They have been holding special services in Waverley Road Baptist Church, Toronto.

Pastor Bruce Hisey has been in poor health for some time. Student Arthur MacAsh supplied for him last Sunday night at Willowdale Baptist Church.

Again we express our thanks for help for our Seminary dining room, this time from Second Markham friends.

## French Classes

Our Seminary French classes have begun their sixth consecutive year. This session we begin work with greater confidence because of former students who are now in active service in French work. We trust that in years to come many others will follow them. We are fortunate in having as teacher this year, Mr. Paul Bauman, who shared in the formation of the Evangelical Association of French-speaking Baptist Churches, and who is now a member of the Executive Board of the Union. Mr. Bauman gives of his time generously to this great work of preparing students to preach in French, and the students find his informal conversational groups both profitable and enjoyable.

Last year a prize of twenty-five dollars was donated for this class by some friends who understand the possibilities of evangelization in the French language. We sincerely hope that a similar prize will be made available this year also, and that it may be announced early in the school year so as to increase its effectiveness as an incentive to hard work.

—W. G. B.

## Bible School Lesson Outline

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

Vol. 1 4th Quarter Lesson 49 December 5th, 1937

### THE AGONY, DENIAL AND BETRAYAL OF CHRIST

Lesson Text: Luke 22:31-71.

Golden Text: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

#### I. The Warning Given to Peter—verses 31-34.

Compare Matt. 26:31-35; Mark 14:26-31; John 13:36-38.

The Lord addressed His apostle by the familiar name, Simon, gently and solemnly warning him of the testing which lay just ahead of him. Had Peter been less sure of himself (1 Cor. 10:12), he might have avoided yielding to the temptation.

Satan can have no power to touch one of the Lord's children except it be given him of God (Job 1:6-12); the Greek signifies, "Satan hath obtained you by asking". The sifting was a painful and humiliating process, as far as Peter was concerned, but he had the comfort of knowing that Christ was praying for him. The prayers of the Son of God are always effectual (John 17:9,11,15; Heb. 7:25); Peter did not lose his faith, but he lost the courage to confess his faith.

All the experiences through which we pass may become part of our equipment for the Lord's service (2 Cor. 1:4); even our mistakes may be overruled to His glory, for the blessing of others (Psa. 51:12,13). Our Lord said to Peter, "When thou art turned again, strengthen thy brethren." Suffering and trial make us more sympathetic, and sometimes experiences which would be unnecessary to us as individuals come to us for the sake of others whom we may help (Col. 1:24).

#### II. The Warning Given to the Disciples—verses 35-38.

The disciples had hitherto been sent forth on errands of evangelism only (9:1-6; 10:1-6). They had needed no weapons of defence. But now, their Master would no longer be with them, and in future they must carry purse, bag and sword. Christ would be betrayed into the hands of sinners; the prophecy of Isa. 53:12 must be fulfilled, and He must be associated with evil-doers, and be counted as one of them.

#### III. Christ in Gethsemane—verses 39-46.

Compare Matt. 26:36-46; Mark 14:32-42.

In the garden of Gethsemane Christ entered alone (Isa. 63:3), into spiritual conflict and agony such as no mortal can understand. The eyes of the disciples were heavy with sleep. Peter, James and John followed Him a little way, but they failed to watch and pray with Him.

The weight of the sin of the world already lay upon the spotless Son of God. Whether the load of sin was "this cup" from which He shrank, or whether it was the fear that Satan should succeed in his efforts to crush that human body ere He reached the cross, the destined instrument of redemption (Heb. 5:7), Christ was submissive to His Father's will; "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). So may every request we make of our heavenly Father contain the proviso of trustful obedience, "Nevertheless not my will, but thine, be done".

Three times did He pray the same prayer in extreme agony of soul. But God hearkened to the cry of His beloved Son, and despatched an angel to comfort and strengthen Him.

#### IV. Christ Betrayed Into the Hands of Sinners—verses 47-53.

Compare Matt. 26:47-56; Mark 14:53-52; John 18:1-11.

Judas knew that Christ often resorted to the Mount of Olives in the evening (Luke 21:37; John 18:2), and chose that place and time to carry out the covenant he had made with the chief priests (verses 3-6). He betrayed the Son of man with a kiss. The token of friendship became the token of betrayal (Psa. 41:9).

The followers of our Lord attempted to protect Him and avenge Him, but this was the hour, so long foretold, when Christ would give Himself voluntarily as a ransom for the sins of the world (Isa. 53:4-7; Gal. 1:4). Many times He

had said, "Mine hour is not yet come", but at last it had arrived. This was the hour when His enemies seemed to be triumphant, and the powers of darkness were apparently victorious, but in reality it was the hour of destiny. The Seed of the woman was now to bruise the head of the serpent, and Satan was to be crushed (Gen. 3:15; John 16:11; 12:31). This was at once earth's darkest and earth's brightest hour, for Christ died that we might live for ever (John 3:16).

#### V. Christ Denied—verses 54-62.

Compare Matt. 27:69-75; Mark 14:66-72; John 18:15-18, 25-27.

Simon Peter heeded not the warning of His Master, but, self-sufficient and boastful, failed to watch and pray in humility. Instead of remaining close to Christ, he followed "afar off". Then, eager to protect himself and to avoid annoyance or danger, he was easily led into the temptation of denying his Lord. The word of Christ was fulfilled in every detail.

Christ turned and looked toward Peter with a tender, sorrowful gaze of compassion and pain, and the rebuke of his Lord broke the disciple's heart. Because of his failure and base denial, the memory of the Saviour's word of warning brought sorrow. And yet, those bitter tears manifested a godly sorrow (2 Cor. 7:10); they were the sign of a deep and true repentance. So may all who have grieved the Lord heed His gaze of love, remember His word, humble themselves before Him, confess their sin, and find forgiveness (1 John 1:9).

#### VI. Christ Accused—verses 63-71.

Compare Matt. 26:57-68; Mark 14:53-65; John 18:19-24.

For our sakes did Christ submit to the indignities of mockings and scourgings at the hand of the hostile crowd.

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood:  
Hallelujah! what a Saviour!"

No man could accuse Him of sin (John 8:46); the charges against him were every one false. When He claimed to be the Son of God, the religious leaders considered He had spoken blasphemy, and, in their wickedness, held Him guilty of death.

### SOUND WORDS FROM A VIGOROUS PAPER

(The following is from *Protestant Action*, November, 1937. The column in print below is not written by the Editor, L. H. Saunders, as the congratulatory paragraph indicates, we understand it to be written by Cecil Armstrong. To subscribe, address 11 Glebeholme Blvd., Toronto, Can.—Ed. G.W.)

#### THE WATCH TOWER

PRaises	and	PROTESTS
ACTION		APATHY
PROGRESS		POPERY
BACKBONE		BETRAYAL

#### CONGRATULATIONS

We feel it a duty to congratulate and encourage the Editor of this paper, Mr. Leslie H. Saunders, whose industry, ability and valor as a protesting Protestant, exemplified in every one of the issues of *Protestant Action* in the past year, mark him as one of the most forceful and promising men engaged in Christian, journalistic, fraternal and Empire building activity. Not yet forty years of age, this fearless young Canadian crusader is recognized as one of our leading authorities and enthusiasts in the realm of education. His task has not been an easy one, but the same pluck and pride that characterized his life in the trenches of France when he was but sixteen years of age, together with the inheritance of a courageous Christian instinct, have carried him, and will continue to carry him, to great heights of glorious achievement for God, for Country and for King. Even his critics will one day agree with this column. Good luck and good health, Mr. Editor.

The whirligig of time and experience has taught the Conservative Party's Board of Strategy very little when it comes to matching wits with Political Rome.

Hepburn and the Pope were elected on Oct. 6th to govern Ontario for the next five years.

Earl Rowe, Conservative Chieftain, had the ammunition to win, but he refused to fire it. His twenty-three candidates, whose main plank was the school question, were endorsed. Sixty-seven were left at home.

Crafty, wealthy and experienced Rome double-crossed and handcuffed the Tory Party by the odd hint of support, and papist newspapers, silent before the election, now declare that Rowe was too ambiguous while Hepburn's friendship was clear.

For the first time in the history of Ontario, there are three Romanists holding important Cabinet portfolios in the Government of a Protestant Province.

We have definite proof that in several parts of the Province priests read instructions from their Bishops telling the "faithful" to vote for Hepburn candidates. PROTESTANT ACTION was the only paper in Ontario to warn the people of this Romanist last-minute trick.

Our paper was extensively distributed in the ridings where candidates were elected on the "hands off the Public School" platform. Had we been able to finance the issuance of a MILLION copies of this Protestant messenger, the Pope would not be in the political "saddle" in Ontario to-day.

Rome is controlling the Canadian Radio Commission and a priest is employed to censor Protestant addresses.

Rome dictates Canada's foreign relations policy, and a papist, Senator Dandurand, representing Canada at the League of Nations recent assembly, voted against Loyalist Spain and in favor of Franco's Romanist rebels who have been blessed by the Pope.

Rome is now in charge of our Federal Printing Bureau at Ottawa. Departmental forms are in French as well as English and in districts where the population is entirely English these printed French forms are a constant reminder of the political power of the French Roman Hierarchy.

Rome is mistress of all public institutions in the Province of Quebec and she is making satisfactory progress elsewhere in Canada, according to Cardinal Villeneuve, of Quebec. And we still find cases of Protestant sleeping sickness in Canada.

The Pope has an army of "Pontifical Zouaves" in uniform and armed in Quebec. Twelve hundred of them gathered at Sherbrooke a few weeks ago. The regiment attended Mass.

Five thousand persons attended a pilgrimage at Montherme, Quebec, to thank St. Anthony for his aid in finding lost articles. More than 20,000 attended last year. The "lost article" shrine is the latest racket to be introduced by the TRUE CHURCH. Stiff joints and aches are lost at the St. Anne's shrine and lost watches and husbands are returned at Montherme. What a combination of greed and deceit.

The Roman press of the United States is organizing to promote the candidature of a papist in connection with the next Presidential election. In all the history of the States the people have refused to endorse a Presidential candidate owing his first allegiance to a foreign Pope. May Uncle Sam ever remain true to this record, and prosper as the founder of a great national, non-sectarian public school system. This system is the envy of the world. A Romanist President would be a blot on the nation.

### "PREACHING THE GOSPEL IN FRANCE"

A booklet of twenty-eight pages entitled, "Preaching the Gospel in France", is now available for distribution. This booklet will give to those who read it an adequate account of our new Foreign field. True missionary zeal springs from a love for the souls of men, and is fed by accurate knowledge of what God has done through others and what He would have us do. We have so much to tell about the work of the Evangelical Association of French-speaking Baptist Churches that it is has been difficult to compress it into twenty-eight pages. Even this booklet will be but the introduction to regular information that will be supplied from time to time through the pages of THE GOSPEL WITNESS. We hope that every member of all our churches will read this thrilling story of "Preaching the Gospel in France"; for we are confident that they will enjoy it, and that it will issue in an understanding of the possibilities of this great work. We shall be glad to receive requests for this booklet from all who are interested.

### CONVENTION PLEDGES

The Union Office reports that the amounts pledged the last night of the Convention, October 21st, by the delegates of the churches in behalf of the churches they represented are coming in most satisfactorily. Not one church has failed to accept the obligation which its delegates assumed in its behalf. Indeed, in nearly every instance the churches we have heard from have sent something more than the amount pledged by their delegates. There are still some churches to be heard from, however, and we write this note just as a reminder. May we earnestly exhort our brethren, the Pastors of the churches, to do their utmost to see that the amounts promised are forwarded at the earliest date possible. We hope very soon to be able to report the receipt of the entire amount.

### REGULAR UNION CONTRIBUTIONS

We would remind the churches also of the necessity of forwarding their regular contributions to Union funds as promptly as possible. While our definite obligation on account of Liberia has ceased, we have regularly recurring obligations to meet on account of Home Missions. For years the Foreign Mission requirements of the Union made any progress in Home Missions an absolute impossibility. Our Home Mission apportionments were reduced to the minimum; and how some of our Pastors managed to live at all is a mystery to us. For the nearly three million French-speaking Roman Catholics in Canada we have been powerless to do anything.

The Union, as an organization, is both young and small, and we ought to have spent the first ten years specially advancing and establishing our Home Mission interests. Unless we maintain our small churches, enabling them to grow to self-support, and continually establish new churches, it is impossible that we should have a flourishing home base competent to do a Foreign Mission work on any worthy scale. The new causes opened the last couple of years are all making splendid progress, and in a few years will be vigorous self-supporting churches.

About the time of the beginning of the Union we began a new work in Chatham. For a while, it was necessary to give a large annual grant to enable that church to live. It is now a self-supporting church in fine health, and its contributions to the Union will soon have paid back, if they have not done so already, all the money the Union invested in it. Let our readers read the Union news even of this week, and note the reports from Niagara Falls, Sudbury, and elsewhere. We have no doubt that in Niagara Falls, under Brother Dempster's able leadership; there will soon be a strong church. The same will be true of Sudbury under Pastor Boyd, and Sarnia, and other places.

The Board hopes it the churches will put it in a position to take advantage of other openings. For this reason, we remind the churches that the pledges made at the Convention were specifically intended to be something over and above the regular givings of the churches. We hope therefore our Union treasury will receive the churches' regular contributions from time to time as promptly as the churches are able to send them.

### CONTRIBUTIONS TO FRENCH WORK

The Union Board is endeavouring to work out a plan to suggest to the churches by which, without diminishing anything from the support of the Convention Budget, the churches will be able to give directly to our new foreign enterprise as represented by the French work. In the meantime, the Union Office will be glad to receive any special contribution designated for the French work. To this end, we hope all Pastors will endeavour to have the booklet on the French Mission work, announced on this page, put into the hands of every member of every church. We shall send copies of this booklet to every Pastor this week, for distribution. If there are others who desire a copy, please address the Union Office, 337 Jarvis St., Toronto, Can.

# 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

We offer the following suggestions:

Send "The Gospel Witness" to as many friends as possible for 52 successive weeks. Every week it will preach the gospel to the unconverted, edify the saints, and minister comfort to the shut-ins and the bereaved. We therefore make these

## SPECIAL CHRISTMAS-PRESENT OFFERS

No. 1 "The Gospel Witness" with copy of "The Most Famous Trial in History" to any address—\$2.00.

No. 2 "The Gospel Witness" to six separate addresses—\$10.00.

No. 3 "The Gospel Witness" to three separate addresses—\$5.00.

No. 4 "The Gospel Witness" and a copy of "Other Little Ships"—\$3.00.

(Regular \$2.00 and \$1.50 respectively, or \$3.50)

No. 5 "Other Little Ships" to any address, postpaid—\$1.50.

No. 6 Four copies of "Other Little Ships"—to one or four addresses—\$5.00.

The binding of "Other Little Ships", the publishers say, is such as is used for books selling for not less than \$3.50. You will not be ashamed of this book as a Christmas gift.

Order your "Gospel Witness" subscriptions now, and we will mail on any date you direct. If you desire to use your own card of Christmas greeting, and will forward it to us, we will enclose with "Witness" or book; or, otherwise, we will provide the card and use as you direct.

## ORDER FORM

THE GOSPEL WITNESS,  
130 Gerrard St. East, Toronto, Canada.

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:

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