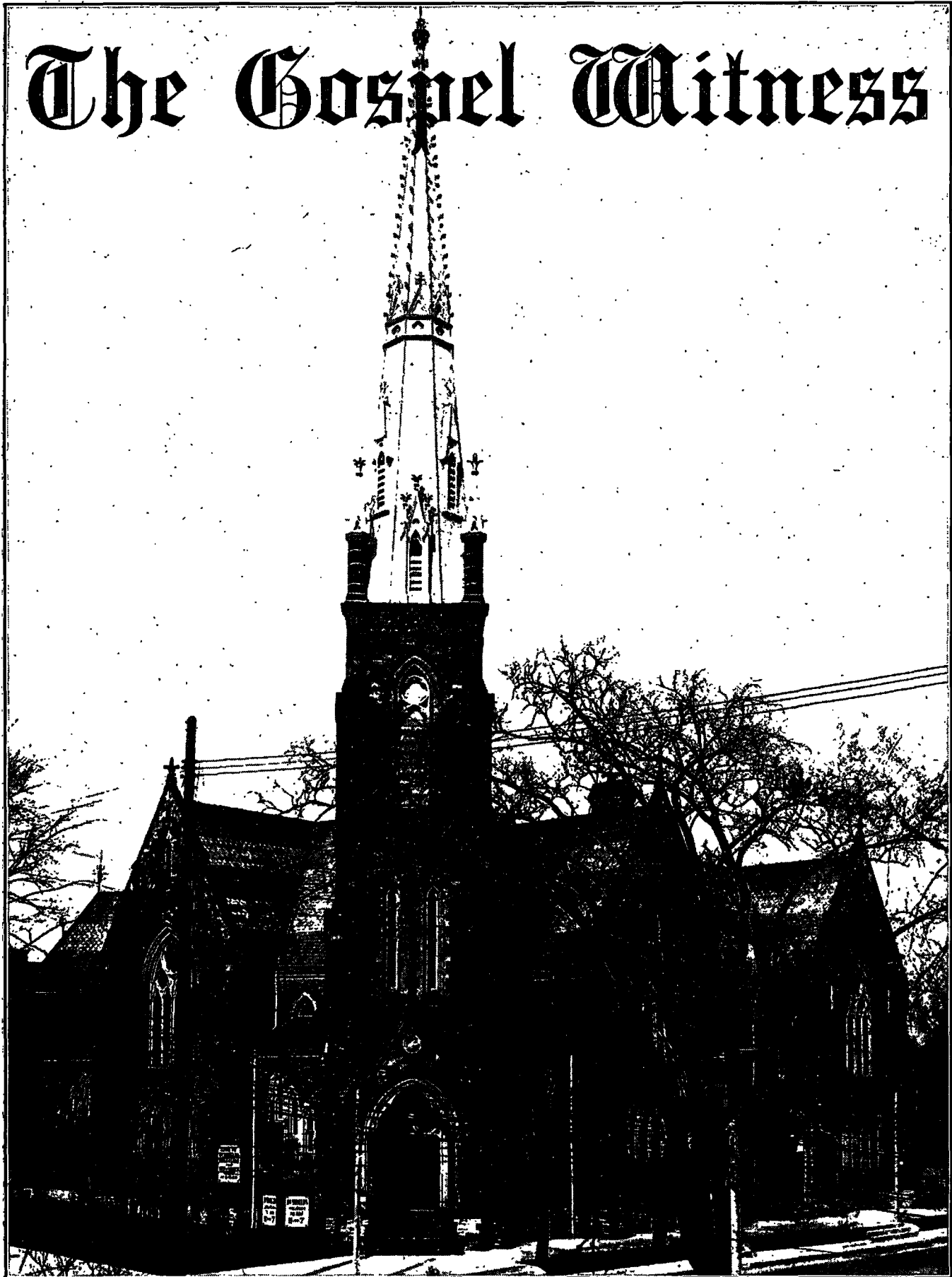


The Gospel Witness



“Our Holy and Our Beautiful House—

—Where our Fathers



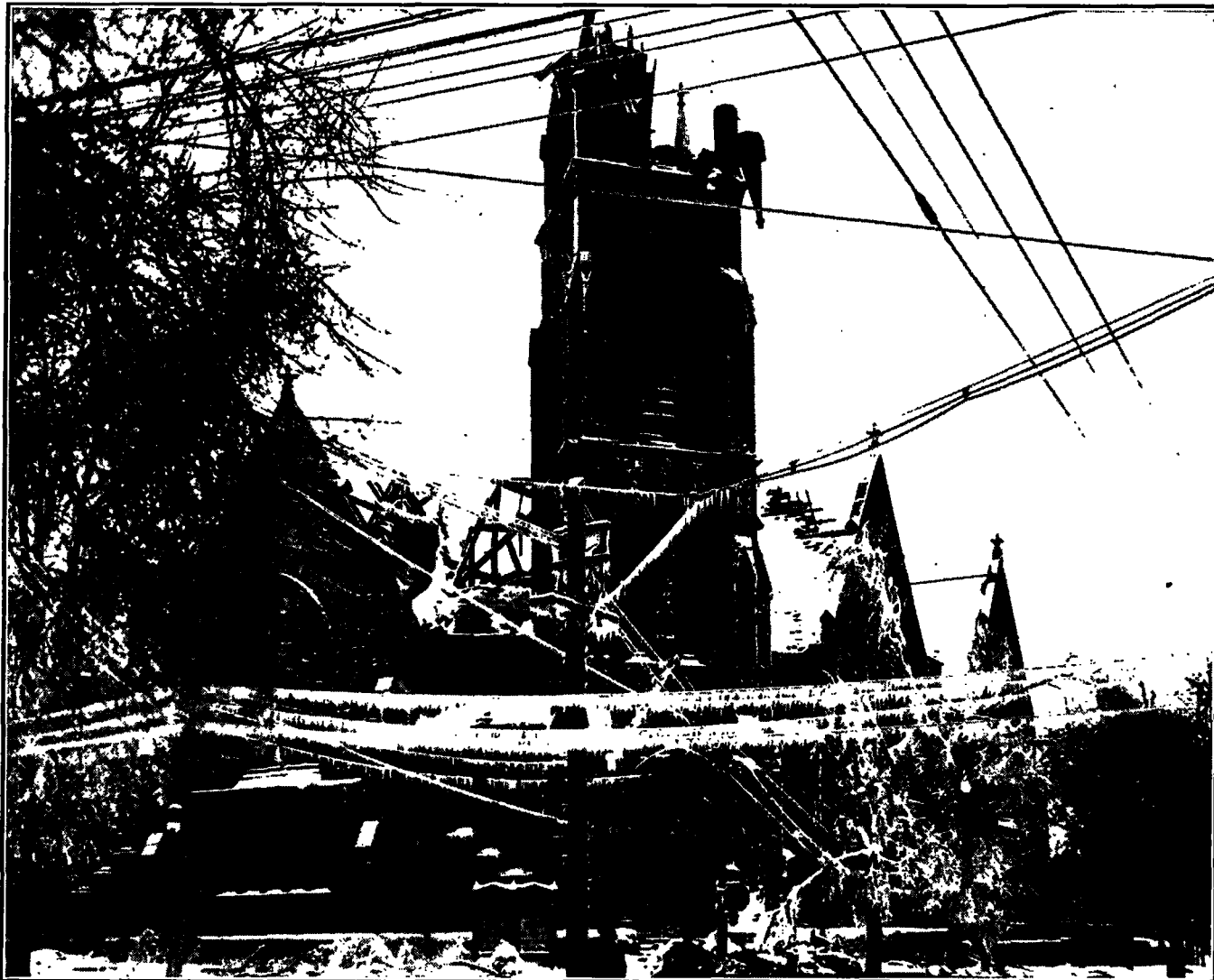
THE JARVIS STREET ORGAN AND CHOIR.

Praised Thee,—



—Is Burned Up With Fire—

—And All Our Pleasant Things



Are Laid Waste."

"We Wept, When We Remembered Zion"

By the time this paper reaches its readers, at least anywhere on this Continent, they will all have heard of the great disaster which has come upon Jarvis Street Baptist Church. Last week we published the last Sunday evening sermon preached in the stately building which had been the home of Jarvis Street Church for sixty-two years.

While Jarvis Street has been the recipient of abundant blessing from the hand of our gracious God for many a year, it had seemed to the Pastor, and to many others, that we were just now experiencing a deepening and enriching of the church's life, and that our people were possessed of a spirit of expectancy.

We held our usual conferences on Tuesday evening. The attendance was large, and the spirit of the people buoyant and joyous. Thursday evening the usual meeting for prayer and preaching was held. There was a fine attendance in the auditorium, when the Pastor preached from the text, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." That sermon we may publish at an early date as being the last address delivered in the old building.

Friday afternoon the Editor came to his office at about two-forty-five. Prior to coming, he had telephoned the office requesting that the janitor should seek out certain

magazines of a date some years past. For those who know nothing about the form of the church, it will make things clearer to state that there was a long corridor running from the door at Gerrard Street to the courtyard at the north of the building, which really separated the auditorium from the rest of the building. Midway in the corridor came the baptistry open to the auditorium, with an archway above it, and walnut panels at the back. Behind the baptistry, from the floor of the corridor referred to, to the floor of the organ chamber above the baptistry, there was a wide cupboard the length of the baptistry. From this corridor on either end of the baptistry there were steps up to a platform at either end of the baptistry. These stairways were separated from the rest of the cupboard. At their foot doors opened into the corridor. Entrance to the cupboards behind the baptistry was had through doors which opened out into the corridor.

Midway along the corridor, and the exact width from one side to the other of the organ chamber, the corridor was narrower than at either end. Twenty-five or thirty feet from the outside door entering the church from the courtyard by this corridor was a door to the left which admitted to a passageway leading directly to the general offices of the church. Along that passageway the first door to the left was a reception room, the second door was the minister's office, and beyond the general offices.

As we drove our car into the garage Friday afternoon the janitor passed us in the courtyard. He went to the cupboards to which we have referred, got his key, and went up a second time to the gallery to what had been our radio-room, used also as a storeroom for magazines, and books, and old records. We went into the general office, glanced at the mail, went back to our own office. How long we had been seated at the table, one cannot say exactly, but it would seem not more than fifteen minutes or so when Miss Stoakley, the Church Secretary, ran along the passage past our door, saying the church was on fire. Reaching the door which opened into the cross-corridor from Gerrard Street to the courtyard, she found it so full of dense smoke that she closed the door and came back. We joined her and ran around through the office to the church parlor, and out into the corridor at the Gerrard Street end—only to find that narrow passageway a raging furnace. The flames were coming through the doors of the cupboards, though they were closed.

We got hold of a large chemical extinguisher, while the janitor went to get others, and soon emptied it upon the roaring flames—but without effect. We went back to the office. Prior to this, an alarm had been sent in to the telephone office. We then went again from the office, out through the corridor, through the dense smoke to the outside.

We have no theory as to how the fire occurred. Although we had entered the church at a quarter to three, and had come within a few feet of these cupboards we discerned no smell of smoke. The janitor just about the same time had opened the cupboards to get his key, and he recognized no smell of fire, nor discerned danger of any kind. Yet not more than ten or fifteen minutes later the whole organ chamber and the pulpit end of the church were a roaring inferno. The firemen responded with their usual alacrity, but all they could do was to

limit its scope, for the auditorium was doomed before the fire was discovered.

Because of the strong stand we have taken upon certain public questions, some imaginative people have suggested the possibility of the fire's having been of incendiary origin. While we cannot explain its sudden outbreak, and its almost unbelievably rapid spread, we are reluctant to believe that its origin can be explained on any other than what would ordinarily be called accidental grounds. We confess that we cannot understand how a fire could be smouldering for any length of time without giving forth some odor, but as we have had no experience in such matters, we are no authority on the subject. Those who have seen many fires say that it is not as unusual as would appear to those who have had no experience in such matters.

NEWSPAPER REPORTS OF THE FIRE

Elsewhere in this paper we reproduce the reports of the fire and its aftermath which appeared in the Toronto papers Friday night, Saturday, and Monday. We do not vouch for the accuracy of these reports, but they were written in good faith by the different reporters of the papers, and represent their view of the situation. Our reason for publishing them is to give our readers an idea of the impression the fire made upon the city.

Illustrations of the Fire

The illustrations of the fire are reproduced from the photographs taken by the photographic staffs of the various city papers. We are indebted to the courtesy of the Toronto Daily Star, the Toronto Evening Telegram, and the Globe and Mail, Toronto, for these photographs. The cuts from which they are printed we have had made ourselves. We need add nothing to the newspaper descriptions.

Traffic north and south, and east and west, of course, was stopped for some blocks. An army of policemen were on duty, including the Chief Constable, General Draper, and his Deputy. The fire was what they call a three-alarm fire, the first in several years in Toronto; and was under the direction of the Fire Chief and his Deputy. Every piece of fire-fighting apparatus that could safely be spared from other parts of the city was put into use.

We have already said there was no hope for the auditorium from the beginning. Our chief concern was for the offices where lists of GOSPEL WITNESS subscribers and all the records of the church and Seminary were kept. Were these destroyed, our activities would be all but paralyzed. We therefore asked the Chief if he would make every effort to save the northeast corner of the building in which the offices were situated. With this suggestion he readily complied.

And how those firemen fought! Not only from outside the building, but inside! It would appear to us at great hazard, they stood and fought back the flames. But as soon as they were apprised of the danger, firemen took possession of those offices and covered everything up with tarpaulin so that neither books nor records were harmed even by water, except those that were piled on the floor, or near the floor—for the water stood in the offices eight or ten inches deep, and many feet deep in the B. D. Thomas Hall.

As soon as the fire was brought under control, the contents of the offices were transferred to the Seminary

building. One of the large class-rooms forms now our general office, and a small room, the Pastor's office.

It should be explained for the information of our distant friends that there is a space of about fifteen feet between the Jarvis Street Church and the Seminary Building to the north. For a little while the Seminary Building seemed to be in danger, but that was protected by lines of hose; and saved. Everybody was ordered out of the Seminary Building as soon as the spire began to burn, firemen fearing that the lofty spire, were it to break loose near the roof, might fall in that direction. However, these details are given in the newspaper reports.

Readers will easily imagine the effect the fire had upon us, and upon the whole church family. The fire was watched by thousands of people who were kept at a safe distance by a large body of policemen. Among the crowd were large numbers of Jarvis Street members who had left offices and homes and hastened to the scene as soon as they heard of it. When we vacated the Seminary Building and moved to buildings a little north, we met on the inside of the crowd our beloved Deacon Greenway. He had been unwell, and was in bed when the news reached him; but he got out of bed and came. As we gripped hands, he was overcome with emotion, and was speechless. He was typical of the whole Jarvis Street family; young and old were literally in tears. And let it be said, they were not alone. Hundreds of others who do not belong to Jarvis Street were almost equally sorrowful.

Early in the progress of the fire we received a message from Rev. Wm. Thomas, M.A., Pastor of Cooke's Presbyterian Church—that is the church our British readers will be interested to know that was served by the late Rev. John MacNeill, the Scotch Spurgeon. Mr. Thomas, who is an uncompromising evangelical, very kindly offered us the use of his building. But even before we had received his word, we had telephoned Massey Hall and secured that building for our services on Sunday. We later called Mr. Thomas, and accepted his kind offer for our Saturday night meeting.

We held our Saturday night prayer meeting in the auditorium of Cooke's Church, which was attended by a company which filled at least two-thirds of the floor of that great auditorium.

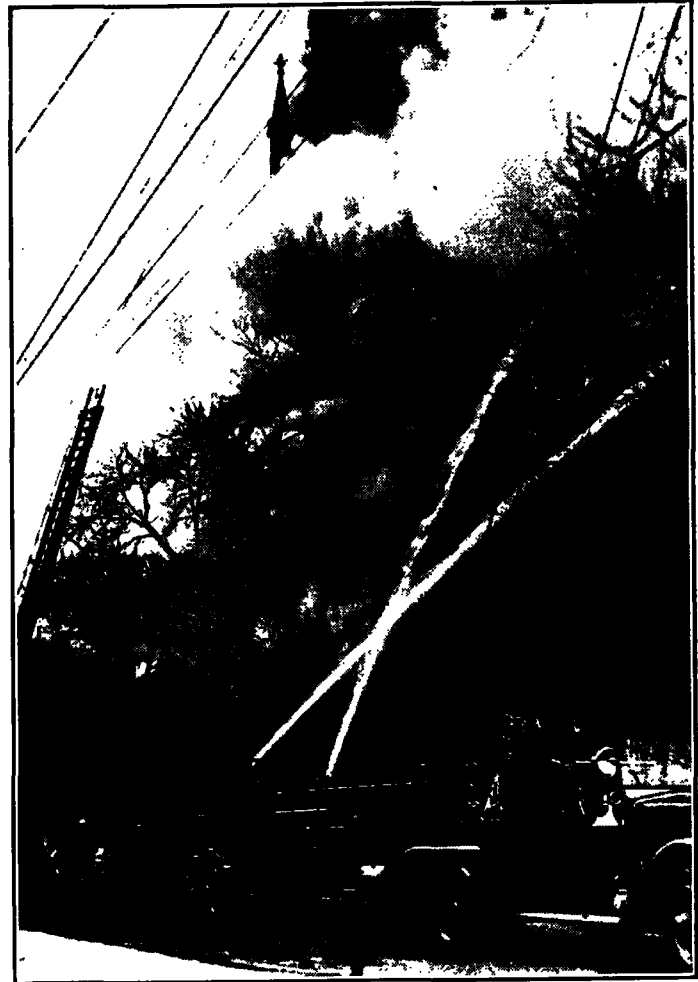
Another of our senior Deacons, Mr. J. G. Hyde, has been confined to the house with a heart attack for some weeks, and though he ought not to be out—and while he could not be at the fire—he came to the building on Saturday because he could not stay from the place where he had wrought so long and so faithfully, and which was so full of holy memories for him, as for all of us.

While the fire was raging, the friends of the United Church House building to the north of the Seminary Building, very kindly opened their doors to us, to shelter the ladies of our staff; and very generously provided them with tea, as they did workmen throughout the night.

The fire was brought under control, we should say—we do not remember timing it—by perhaps about seven o'clock. It was not extinguished by then, but all danger of its spreading further was past. The newspaper articles, with the illustrations, will give a fair idea of the interest of the thousands of spectators in the burning tower and its eventual collapse.

The Toronto Fire Department

We should here like to place on record our great appreciation of the heroic service rendered by the Fire Department. All fires are hazardous, but we should suppose church fires, particularly where the buildings are large, are even more than ordinarily dangerous. But no soldiers on the battlefield ever fought more bravely than did those fire-fighters. They seemed to have no regard for limb or life, but "where duty called, or danger", they were not wanting there.



ON THE GERRARD STREET SIDE.

Fire Chief Sinclair would have made a fine General, and his Deputy, too. We are grateful to all of them. One fireman, Lieutenant Armstrong, was injured when the tower fell and partly demolished one of the fire trucks, but we are happy to say that his injuries were not of a serious character. Ambulances were waiting in readiness, but we are thankful that except for taking Lieutenant Armstrong to the hospital, they were not required.

The Police Department

The Police Department showed equal efficiency. General Draper was on hand himself, and he and his officers controlled the situation perfectly.

What a demoralizing affair a fire is! Technicians of every sort were soon on hand—gas men, Hydro Electric men, to cut off gas and power, and ensure the public's safety. Then came the putting up of high board fences around the building to keep the people back; and while

we kept our own nightwatchmen on, the police guarded the building day and night.

We had a fair idea of what would happen on Sunday, and our expectation was fully justified. Extra police had to be put on. Thousands came to view the building, not only Torontonians, but vast crowds of people from out-of-town. We happened to stumble quite by accident upon this little note in an evening paper on Monday, which will give an idea of the public's interest in the fire. The Allan Gardens referred to is a park next to the church on the east:

"A Sunday Stroll"

"To the Editor of *The Star*:

"Sir:

"The nations of the world were well represented on Sunday in the crowds inspecting the ruins of Jarvis St. Baptist Church. I saw German, Italian, French, Jewish, Polish, Russian, and Hungarian, also an Ethiopian; and I counted exactly fifty-six camera enthusiasts. The sun was shining brightly, and it was an ideal day for taking pictures.

"When I left the ruined church I paid a flying visit to the Allan Gardens—the place of beautiful flowers—but I was pushed around so rudely by the great crowd that I did not enjoy it one bit."

Saturday Night's Meeting

The Saturday night meeting, one of our usual meetings for prayer, we have already said, was attended by a great crowd in Cooke's Church. It was a meeting of great blessing. While it was largely composed of our own people, there was also a large number of people who were not members, but who are in full sympathy with our work.

Sunday's Services

We had anticipated that Sunday morning would present us with a real difficulty. How to take care of a Bible School in a great auditorium seating three thousand was a real problem. Massey Hall is central to the downtown district, but is some distance removed from Jarvis Street Church. Hundreds of children might not know where it was. Notwithstanding, we had an attendance of a thousand in the School at Massey Hall Sunday morning. The morning congregation was estimated by the press as being about seventeen hundred. We did not attempt to divide the departments into classes as we usually do, but the departments sat together, and we dealt with the Sunday School as a whole. Altogether, it was a fine morning service.

In the evening the crowd was estimated at about twenty-five hundred. We had pressed into service a few extra singers, and the orchestra was somewhat enlarged. Cards were distributed reading as follows:

Jarvis St. Baptist Church — Rebuilding Fund

"I will endeavour to give to the Jarvis St. Baptist Church Rebuilding Fund, the sum of

\$..... to be paid between now and as follows:

Name:

Address:

Telephone:"

When the pledges were counted later in the evening at the church office, they were found to represent over \$10,000.00 (£2,000). Subscriptions have considerably increased since, bringing the amount up to between \$11,000.00 and \$12,000.00. Of course that is a very small amount when the requirements of a great building are

considered, but we thought it was a very happy result from a public meeting.

There was much to be said about our altered circumstances and plans for the future, and time was taken making an appeal for subscriptions; but although it was time for the benediction before we began the sermon, the congregation listened with interest to the end. And then when an appeal was made to the members of the church, in view of the great trial, to rededicate themselves to the Lord, and pledge themselves to the fullest support of every department of the work, they came forward by the hundred, until so far as we could see, there were not many, if any, Jarvis Street members left in their seats. We then gave an invitation to others who had formerly been members, and who desired to return, or other Christians who desired to come into the fellowship of the church—and again there was a great response, how many we cannot say. When next we asked non-members who were Christians, who were interested in the rebuilding of the church, and who would be willing to assist us to the limit of their ability to rebuild it, another great company moved from their seats. At length there followed the doxology and the benediction. Altogether it was a day of great blessing, in which the presence of the Lord with His people was abundantly manifested.

Insurance on the Building

Our friends the world over will desire to know to what extent the buildings were insured. As the figures have been made public in Toronto by one of the newspapers, there can be no indiscretion in our restating it here. The total amount of insurance on the buildings and contents was \$265,000.00, roundabout £53,000 sterling. Friends must not assume, however, that that money is available for rebuilding. That is the outside amount of insurance which we could collect and even that amount would be far short of being enough to rebuild Jarvis Street. But at this writing, we are by no means sure how much we shall get.

First of all, the principle of insurance is that the insured collects only to the extent of the actual damage done. The equity of that principle will be apparent to all. In the event of a very small fire, and damage to the extent of a few hundred dollars, no one would expect to collect the full amount of coverage. The damage to the building will be appraised, and some estimate will be made of what can be salvaged; and not until that work is completed shall we know what money will be available for the purpose of reconstruction. The insurance companies are required only to pay us as much money as would be necessary to restore the buildings as they were. We could not ask for more: we are certainly concerned that we should not receive less.

What of the Future?

We have had no opportunity to decide as a church on any official course of action as yet, but we feel reasonably certain that the entire membership will desire to restore the auditorium in Jarvis Street to what it was. We have never known one more perfectly proportioned; nor one which, by its shape and appointments, was more conducive to a spirit of worship. We say that knowing full well that they who worship God "must worship him in spirit and in truth", but recognizing that there is value in appropriate and inspiring surroundings. But beyond restoring the auditorium, we ought to make some changes

in our general equipment for our great Sunday School. To do that, of course, we shall need new money over and above all received from insurance. It would be folly not to attempt to make necessary changes at a time when fire has driven us out of our building. It was with that in view we made our appeal on Sunday.

Who of Our Friends Will Help?

Jarvis Street Church is not a local institution. Without immodesty, we can say it has made its influence felt to the uttermost parts of the earth. In many cases it has stood as the firemen did fighting the flames to save the records of our offices. We have had letters from hundreds of ministers, telling us that the testimony of Jarvis Street Church and pulpit had stayed the ravages of the plague of Modernism in their own minds; and in many, many cases it has brought ministers and others back to "the faith once for all delivered unto the saints".

We believe there must be great numbers of our friends throughout the world who desire to see the testimony of Jarvis Street maintained, and its ministry still further enlarged. Among them there may be some of the Lord's stewards who have large means, and who could make very substantial contributions to the rebuilding of this house of worship known throughout the world. We appeal for their help. Some may have it in their minds to leave some thousands of dollars and others, thousands of pounds, to some Christian institution or institutions, in their will. Why not do it now, and come to the help of Jarvis Street?

What are we doing in our great Bible School, or Sunday School, as it is sometimes called? Saturday we met the Superintendent of our Junior Department for the first time since the fire. He is a magnificent young man in a managing position, having seventy-five or a hundred people under him. We remember when he was converted as a boy in our Bible School. We have seen him grow up into Christ, and he has become a tower of spiritual strength. When we met this splendid young man in the office on Saturday he threw his arms about his Pastor's neck, fell on his shoulder and wept—and the Pastor is not ashamed to confess that he wept with him.

That is what Jarvis Street Church has done. It is producing men endowed with qualities of leadership. We have them in the church. We have them in the Seminary, as we showed in last week's issue of this paper. With returns from only forty of our Seminary students, they are preaching to upward of seven thousand publicly every week. Why not give a substantial amount to the rebuilding of Jarvis Street while you are still alive, and see it invested and begin to pay spiritual dividends? Let us hear from you at once.

No Debt

Jarvis Street Church will not go into debt for its building. We have known many churches that have been strangled by heavy debts. A heavy debt will crush the spirit out of any church. We would rather worship in a barn that was paid for than in a cathedral burdened with debt.

Another Suggestion

But there is a plan which we believe might quite legitimately be followed. One friend came to us and said she had \$6,000.00 she wanted to give to the Seminary at her death, that it was necessary for her to have the interest on the money during her lifetime. She offered us the \$6,000.00 on condition we would pay her interest while

she lived, and at her death the money would be ours. This proposal we accepted. We did not use the \$6,000.00, of course, but invested it in such a way as would produce revenue. In other words, we consider it a liability until the death of the donor, when it would immediately become an asset.

It is quite possible some who read these lines have money they intend to leave to some branch of the Lord's work. We believe it would be legitimate for Jarvis Street to accept ante-mortem bequests of that sort provided there was no principal to pay. Are there some among our readers who would like to dispose of part of their estate in such a way as to ensure the income of it during their lifetime, who would be willing to do it in that way, so there could be no question of Jarvis Street's receiving it when they had ceased to need it? If there are any such, we should be glad to hear from them.

All Gifts Are Welcome

Many of our readers, perhaps the majority of them, are people of limited means, who could give something, but who could not give large amounts. But every little counts, and we should be grateful for any help which anyone is able to give us.

For example, the Pastor of a small church in Michigan, in the United States, hearing of our loss, wrote us, saying that his church was small, and most of his people were out of work, and that the utmost average revenue of the whole church would not exceed \$25.00 a week. Yet that church voted to send Jarvis Street \$10.00 toward its rebuilding. Dr. J. Frank Norris sent us a very cordial letter, enclosing a cheque. He read the letter Sunday morning over the radio, and appealed to his hearers to follow his example. Another Pastor of one of our own churches in Ontario, not a large church—and one who is in receipt of but a small salary—called us long distance and volunteered \$100.00. On Monday he and his wife drove in a hundred miles to pay it.

And here is a letter from a little girl in our Bible School, which we should like to have reproduced photographically if we had had time. It reads as follows:

1 Vivian St., Toronto,
March 7th, 1938.

"Dear Pastor:

"I want to give you this \$5.00 that I have saved up in my penny bank, to help to build our church again. I love Jesus, and I want other little girls and boys to learn to love Him too.

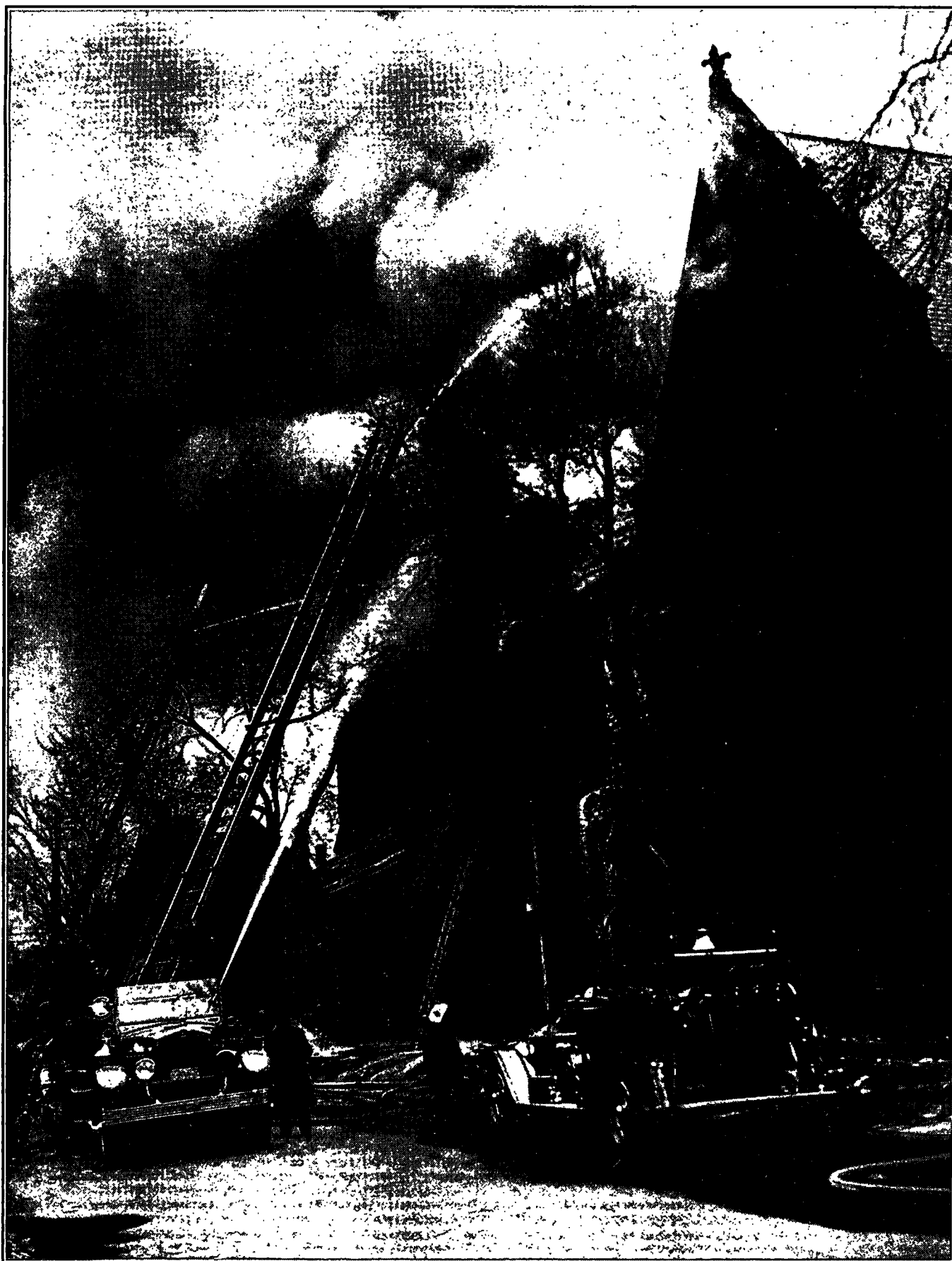
(Signed) Dorothy Cairns."

Dorothy's little brother sent a like amount, but with no covering letter. Among the subscriptions made Sunday we found the following from one of our Beginner scholars:

"I will give all that I save in my penny bank between now and Christmas—not less than \$15.00.

(Signed) Helen Ivey."

Others have subscribed \$25.00, \$50.00, \$100.00, \$200.00, \$500.00, and two have sent us \$1,000.00 subscriptions. (To translate into pounds, divide by five). Will you do something to help us rebuild our temple? And will you not please do all that you possibly can? Do not take a long time to think it over; send us a pledge of what you can do in the future. We are not asking for money now, although we should not refuse it. But many of our readers might feel like subscribing a much larger amount than they could send in cash, were their subscriptions spread over six months or a year, or even



FIREMEN TRY TO SAVE THE TOWER—HERE CLOUDED BY SMOKE.

a longer period. We should be glad to receive such promises from the ends of the earth. The letter we publish from Monday evening's paper said that representatives from nearly all nations came to view the wreck of Jarvis Street. We are earnestly praying that representatives of all nations will have a part in restoring Jarvis Street.

Never before in a somewhat extended ministry have we asked for help for our own church outside the church membership, but inasmuch as Jarvis Street is a centre of wide missionary influence, we have ventured to break the rule and to appeal to everybody. We told the congregation Sunday night that giving to the building of a church was not like giving to current expenses. One does not spend a large sum on a pair of rubbers, or a pair of shoes, or even on a suit of clothes; one expects to spend far more money in building a house in which to live. That is why we appeal to our friends everywhere to help us as generously as they possibly can, by subscribing the utmost they can justly devote to Jarvis Street's interest, over a period of twelve months or more.

Messages of Sympathy

We have received telegrams and letters from a multitude of people. We wish it were possible to print them all, but they would nearly fill THE GOSPEL WITNESS. Many have come from ministers, from churches and other institutions, and a deluge from persons who are not ministers. Again we find it impracticable to print the names of all who have either telegraphed, telephoned, or written. We here express our very great appreciation of the kindness of all these friends, and in behalf of the entire membership of Jarvis Street Church thank them most warmly. Use of their buildings were offered by All Saints' Anglican Church, old St. Andrews United, Cooke's Presbyterian; and Markham St. Tabernacle.

Messages from Churches and Institutions

We have received messages from the following churches and institutions, most of which are expressly said to have been formally passed by the body named.

Churches and Organizations Outside of Toronto

Central Baptist Church, Brantford; Shenstone Memorial Baptist, Brantford; First Baptist Church, Buffalo, N.Y.; First Baptist Church, Collingwood, Ont.; Temple Baptist Church, Detroit, Mich.; York Road Baptist, Guelph, Ont.; Wealthy St. Baptist Temple, Grand Rapids, Mich.; McMaster University, Hamilton; Charlton Ave. Baptist, Hamilton, Ont.; Stanley Avenue, Hamilton, Ont.; Kapuskasing Baptist Mission, Kapuskasing, Ont.; First Baptist Church, Lapeer, Michigan; Briscoe St. Baptist, London, Ont.; Central Baptist, London, Ont.; Long Branch Baptist, Long Branch, Ont.; Bethel Baptist, Orillia, Ont.; Calvary Baptist, Oshawa, Ont.; Brighton Community Church, Rochester, N.Y.; First Baptist Church, Sault St. Marie, Ont.; Stouffville Baptist Church, Stouffville, Ont.; Sudbury Baptist Mission, Sudbury, Ont.; First Baptist Church, Timmins, Ont.; Mt. Pleasant Baptist Church, Vancouver, B.C.; Regular Baptist Convention of British Columbia; Emmanuel Regular Baptist, Verdun, Que.; Westboro Baptist, Westboro, Ont.; Bethany Baptist, Winnipeg, Man.; French Bible Mission; Unevangelized Fields Mission; Union of Regular Baptist Churches of Ontario and Quebec; McKinley L. O. L. 275, Toronto; Ontario Temperance Federation.

Messages Received from Toronto Churches and Organizations

Calvin Baptist Church; College St. Baptist; Danforth Baptist; Faith Baptist; First Ave. Baptist; Forward Baptist; Immanuel Baptist; Monetary Times Printing Co.; Mt. Pleasant Road Baptist; Ossington Ave. Baptist; Runnymede Road, Toronto Typographical Union; Waverley Road Baptist; Knox Presbyterian; Parkdale Presbyterian; Riverdale Presbyterian; St. John's Presbyterian Church; Bathurst St. United Church; Carlton St. United; Metropolitan United; St. Giles' United Church; Sherbourne United; Westminster-Central United; United Church House, Jarvis Street (with gift); British-Israel-World Federation; Chinese Students' Christian Association; Christie Street Tabernacle; Maranatha Sunday School.

Letters from Ministers

Personal letters or messages of sympathy were received from the following ministers:

Revs. E. V. Apps, Vancouver, B.C.; J. R. Armstrong, Queensville, Ont.; Dean S. Bedford, Rochester, N.Y.; J. R. Boyd, Sudbury, Ont.; R. E. J. Brackstone, Kapuskasing, Ont.; E. A. Brownlee, Toronto; John Byers, Orillia, Ont.; C. J. Cameron, Toronto; T. D. M. Carson, Verdun, Que.; H. H. Chipchase, Guelph, Ont.; Peter McI. Clasper, Lapeer, Mich.; G. V. Collins, Toronto; Geo. A. Dickson, D.D., Toronto; H. O. Eastman, Collingwood, Ont.; Otis D. Fuller, D.D., Grand Rapids, Mich.; R. K. Gonder, Buffalo, N.Y.; A. Gordon, Toronto; H. G. Hamilton, Buffalo, N.Y.; E. Hancox, Toronto; W. L. Hisey, Westboro, Ont.; Dr. Ralph Hooper, Toronto; J. F. Holliday, Hamilton, Ont.; A. J. Irwin, D.D., Toronto; B. Jeffery, Long Branch, Ont.; Rev. L. F. Kipp, The Canadian Baptist, Toronto, Ont.; P. B. Loney, Toronto; C. J. Loney, Hamilton, Ont.; David Mason, Toronto; J. C. Macaulay, Sault Ste. Marie, Ont.; D. Macgregor, Stouffville, Ont.; Jas. McGinlay, London, Ont.; Palmer Muntz, D.D., Buffalo, N.Y.; Gibson Inkster, D.D., Toronto; G. A. Lichliter, Toronto; J. F. Norris, D.D., Detroit, Mich.; F. Roblin, Toronto; W. H. Sedgewick, D.D., Toronto; H. C. Slade, Timmins, Ont.; E. J. Springett, Toronto; H. E. Stillwell, D.D., Toronto; Alex. Thomson, Toronto; W. J. Thomson, Vancouver, B.C.; F. G. Vesey, Toronto; A. J. Vining, D.D., Toronto; A. C. Whitcombe, Brantford, Ont.; Chancellor Howard P. Whidden, McMaster University, Hamilton, Ont.; Rev. Percy P. Ziemann.

A Personal Word

Greatly daring, the Editor ventures to write a personal word of greeting to his many friends. It is known to our readers that on the last day of March, 1937, the Editor was taken home from his office in an ambulance, suffering from a heart attack. He was on his back for two months, and for two months more was not allowed to perform any public duty. Friends have been exceedingly kind in view of the present conditions, in enquiring as to the Editor's health. He is happy to say that he never felt better in his life. Our physician is our great friend; and experience has taught us never to question the correctness of his diagnosis, so that we have no doubt that our trouble a year ago was just what he said it was. But we seem to have made a complete recovery. The Editor has suffered no physical disability as a result of the experience of the last few days. He was able to go through from Friday morning until Saturday night with almost no sleep;

and after a very little sleep Saturday night, to carry through the services in Massey Hall on Sunday. Since that time we have had plenty to do, and yet feel no unusual fatigue. We discovered that Fire Chief Sinclair and the Pastor of Jarvis Street are about the same age; and when we saw how he commanded the men in fighting that fire, we reached the conclusion that we have just come to the end of our apprenticeship, and are now about ready to take on a real job.

But the Editor of this paper is often given credit for much work that he never does. The real work in Jarvis Street is done by others, particularly by our office staff. But the members of the office staff Miss

by others. We ought to say that the firemen themselves displayed no greater heroism than the members of the Jarvis Street Executive Staff; and we think they are representative of the spirit of the whole church. We have already said that the cuts appearing in this issue of THE GOSPEL WITNESS are taken from newspaper photographs of the fire.

Our worthy janitors, James McGuire and James Scouse, rendered fine service throughout the fire. They lost their overcoats and street clothes in the fire. Miss Stoakley asked Jim Scouse if he had ever seen a larger fire, to which he replied that this was not a fire at all, that he had been related to the biggest fire in the world



INTERIOR OF MASSEY HALL, THE SUNDAY HOME OF JARVIS STREET CHURCH UNTIL THE CHURCH IS REBUILT.

Violet Stoakley and Miss Georgina Lindsay are very much like a certain Irishman of whom we read, who came from Ireland to this country and soon secured a job. He wrote home giving a glowing description of the country, and telling his people of his own happy situation. He said he had the finest job in the world, that all he had to do all day long was to carry bricks up a ladder in a hod, and there was some poor fellow at the top who did all the work!

We are rather afraid that the fellow on the top, whom everybody sees, is credited with doing all the work, when the real labour of the organization is done

in some munitions plant in England, when by reason of some of the explosions, windows were broken in houses twenty-eight miles away. No wonder he was undisturbed by a little thing like this!

The Deacons of Jarvis Street

Not one of the Deacons has shown any excitement. Like men who feel their responsibility when on duty, they have been and are as cool as the proverbial cucumber; and just as loyal to the church and its Pastor as it is possible for a company of loyal men to be.

Seminary Students

We should fail properly to present the case if we did not refer to the behaviour of the students of Toronto Baptist Seminary. Without exception everyone played the man. While the fire was raging the Editor had to stop them from rushing in to his study to save his library and other effects. They had got one of the windows open, and someone was inside handing things out to those outside. But the risk was too great, and we called them out to safety. Subsequently, they worked like trojans transferring things from the offices to the Seminary, and a number of them later did duty as watchmen about the place.

It takes just such an experience as that through which Jarvis Street has passed, to try the metal of people. Thus far, the church has been tried with fire, and it has come forth as gold. This side of heaven we never expect to see, much less to experience, a superior fellowship. It reassures us of the gospel we have tried to preach—in the fullest and largest sense, it is "the power of God unto salvation".

THE IMMEDIATE FUTURE

After canvassing the situation thoroughly, we found only one available building that could house Jarvis Street Church and its big family. We have, therefore, leased Massey Hall for all our Sunday services to the end of June, with an option for six months beyond that time. Our reason for that was that by the time June comes, we shall have some idea of how long a time will be required to restore the Jarvis Street auditorium. It was found that in the basement of Massey Hall there was a good deal of room, and that by some arrangements it would be possible to house the Intermediate, Junior, Primary, and Beginners' Departments of the School there.

We ought to have said earlier that all through Friday night and Saturday moving vans were busy, several of them lined up at the church at a time, taking away hundreds of chairs. Holes had to be chopped in the floors on the main floor to let the water through, and in the basement of the B. D. Thomas Hall, the water was more than three feet deep; and chairs and other equipment from that building were fished out like salvage from a river. We fear most of them will be useless.

The grand piano from the Lecture Hall and three or four pieces from other parts of the building were removed to storage. At least one was reduced to charcoal in the auditorium, some others roundabout the building rendered useless by water. Several of the pianos, if they are useable, will be transferred to Massey Hall, with eight hundred or a thousand chairs for Bible School purposes.

Massey Hall is a large building. We have read accounts of many meetings held there at which visitors have spoken, such as the late Lord Berkinhead, where Massey Hall's capacity was set at five thousand. We are a little particular about estimates of seating capacities, and we happen to know that Massey Hall does not exceed three thousand. It seats a few hundred more than Spurgeon's Tabernacle as it now is.

We have held Sunday evening services there before for a considerable period. The Hall is not exactly suitable to our work, but all things considered, it is the best available. It has this advantage, that every-

one knows where it is, both in Toronto and in Canada, and all other people who know anything about Toronto, so that the services can be more easily made known as being held in Massey Hall than in any other building. We ask our readers to remember us when they pray, that the fire of God may fall, and that the Hall may prove too small rather than too large. For the information of people beyond the bounds of Toronto, we reproduce in this issue (page 11) a photograph of the interior of the Hall.

THIS ISSUE OF THE GOSPEL WITNESS

Our readers will readily recognize that this is an expensive issue of THE GOSPEL WITNESS. The photographs taken by *The Toronto Daily Star* were generously donated to us without charge, the other photographs we had to pay for; but the chief cost of this issue consists in the illustrations. It cost us a good deal of money to have the cuts made, but we felt that all our readers would like not only to read about the Jarvis Street fire, but would be glad to have an opportunity of seeing what we consider rather an extraordinary photographic record of the disaster. For that reason we have reproduced them.

In addition to this, we have decided that the members of Jarvis Street Church should have the whole story of the fire in a form which they could easily preserve. This issue will have a certain historic value.

In view of the extra cost we have put a price of 25c per copy on the paper. Of course all regular subscribers will receive their paper without extra charge. We believe many of the members and friends of Jarvis Street Church and its work will desire extra copies. In view of the heavy paper used, and the number of pages, the mailing of this issue will cost us three times the mailing of an ordinary issue. We suggest that all our readers might well endeavour to sell as many copies of this issue as they possibly can, and make its circulation as large as possible. It will not only help us to meet the cost of publication, but it will increase the number of readers, and some of the Lord's stewards may thus become interested and send us a contribution toward our Rebuilding Fund.

OUR WEEK-NIGHT SERVICES

For this week we have accepted once again the kindly offered hospitality of Rev. Wm. Thomas, M.A., Pastor of Cooke's Presbyterian Church; so that our mid-week prayer and preaching service will be held Thursday (this) evening in that building. We shall announce in the Saturday papers of this week where our Saturday night prayer meeting will be held; and also hope to make some announcement of where the week-night services will be held the weeks following.

The Bible School will meet in Massey Hall Sunday at 9.45 as usual, the morning service at eleven o'clock, and the regular evening service at seven. The Afternoon Class for young ladies who are unable to attend the morning School, taught by Miss Violet Stoakley, will be held in the Seminary Building.

There will be no change in the address for *Jarvis Street Church*, *THE GOSPEL WITNESS*, or the *Seminary*. Address all mail as usual to: 130 Gerrard St. East, Toronto; and it will be delivered at the Seminary Building.

HOW TORONTO PAPERS REPORTED THE FIRE

Fireman Suffers Injury As Roof Section Falls During \$400,000 Blaze

Police and Fire-Fighters Ordered From Smoke-Filled Block as Tower Appears Likely to Collapse—Residents Told to Vacate Nearby Buildings

(Toronto Evening Telegram, Friday, March 4, 1938)

BULLETIN

The church tower fell at 5.10 p.m., demolishing two fire trucks. No one was hurt.

Fire which broke out around 3.15 this afternoon completely destroyed the interior of historic Jarvis Street Baptist Church. It was a three-alarm blaze that early threatened the entire \$400,000 structure. When, shortly after 4 o'clock, flames swept up the lofty tower, they could be plainly seen from the Parliament Buildings at Queen's Park.

At 4.45 a section of the roof fell on Lieutenant Hugh Armstrong, who was leading a group of firemen. Two members of the Lombard St. crew rescued him and dragged him from the smouldering embers. He was taken to hospital.

Feeling that the tower was doomed, Fire Chief Sinclair and Deputy Chief of Police Guthrie ordered all firemen and policemen out of the danger zone at 4.25 o'clock. Chief Sinclair ordered all hose lines but one shut off in a last desperate attempt to save the tower. The one remaining line poured a high-pressure stream of water right into the centre of the spire, but even at that, the chief did not think there was much chance of saving it.

At 4.05 a section of the main roof fell in. Police ordered all householders in the vicinity to vacate their premises. At 4.25 p.m. flames leaped from the steeple and it appeared that it would fall any minute.

Judging by the prevailing wind, it was thought that it would fall southwesterly, to block Jarvis Street.

Oblivious of the danger, firemen under Chief George Sinclair struggled directly under the burning tower to raise an aerial ladder and try to save it.

Inspector Charles Scott ordered the top floor of the Ambassador Hotel, at the southeast corner of Jarvis and Gerrard, vacated.

Clear Area

A tremendous crowd watched the blaze. Chief D. C. Draper and Deputy Chief George Guthrie led a special detail of policemen who struggled to keep the spectators out of the danger zone.

There was little danger of the blaze spreading to nearby houses unless the steeple should fall on them, firemen said.

Before 4.30, Chief Sinclair ordered his men to place guy wires on the tower so that, if it did fall, they might have some control over it.

The Fire Department's latest aerial hose lines were pressed into use in an effort to save the tower. It was evident by that time that the interior of the church, as well as the Sunday school section, would be completely ruined.

Dr. Shields told The Telegram reporter that he was not worrying so much about the stained-glass windows, but he did feel badly about the historic old pews and old furniture which, he said, could never be replaced.

Takes Loss Calmly

Dr. T. T. Shields, minister of the church, took the loss of his \$400,000 church calmly. Tripping unconcernedly between the many hose lines, he told a Telegram reporter that he had already arranged to hire Massey Hall for his Sunday services.

"There will be Sunday school at 9.45 a.m. and church services at 11 and in the evening as usual," he said.

The fire was first discovered by James McGuire, janitor of the church, who was working around in the balcony. Noticing smoke in the baptistery, McGuire investigated, saw the flames and immediately got in touch with Dr. Shields.

Until firemen responded, the janitor did his best to fight the flames with a chemical extinguisher.

But the flames spread much too quickly and in less time than it takes to tell, the interior of the huge church was an inferno.



THE FLAMES REACH THE TOWER.

Smashing the stained-glass windows, firemen poured tons of water into the church from a dozen or more hose lines.

"Smoke is pouring out of the windows, the doors and the roof. It looks like the church is doomed. The whole street is filled with black smoke. We can hear the roar of the fire from our back room."

This was the information given The Telegram by the Victor Home for Girls, situated next door to the church.

Miss McCready, switchboard operator at the Toronto Bap-

tist Seminary, next door, said at 3.30 that she believed the church was doomed.

Stationed at her switchboard, from where she first phoned the fire department, she finally had to hang up on The Telegram reporter.

"I'm choking with smoke. I can't see my switchboard. I'm sorry, I must leave."

And she hung up.

Windows Burst

Already the great pressure of the hoses which is being generated by a half dozen roaring pumpers, has burst water through the historic stained glass windows of the church and sent them crashing to the ground.

The tower is an unusually massive one with a huge steel steeple atop. If it crashes it might do frightful damage. Shortly after 4 o'clock slates and small pieces of burning timbers started falling from the roof, making the firemen's task even more difficult.

In an effort to save the tower the Fire Department's newest extension ladder was shot up, but the water pressure from the hose would not reach more than a quarter of the way up the tower.



A CHALLENGE TO THE HEROIC.

The large stone building is one of the city's finest churches. Built in 1874, the architects were the first to introduce ecclesiastical amphitheatral construction into Canada. Of Gothic design it was built of Queenston brownstone with Ohio stone dressing.

Rev. Dr. T. T. Shields has made his long pastorate there known throughout the Baptist world.

Stormy History

The late Hon. Wm. McMaster contributed \$60,000 of the \$103,000 which the church cost, and Mrs. McMaster gave \$8,000 to buy the organ. In time, the late Dr. A. S. Vogt, as organist and choirmaster, made the instrument famous, and the choir became the nucleus of the Mendelssohn Choir.

Rev. J. H. Castle, D.D., president of the Toronto Baptist College, was minister when the church was built, and remained until 1881. He was succeeded by Rev. B. D. Thomas, D.D., who retired in 1903.

Dr. Shields has been in charge for 28 years, and he lately published a history of his pastorate under the title, "The Plot That Failed." The church has witnessed some of the most exciting events in Toronto's religious history. In 1925 Dr. Shields led the opposition to a "modernist" professor at McMaster University, and the controversy ended in Jarvis Street withdrawing from the Baptist convention to form the Union of Regular Baptist Churches. From Jarvis Street pulpit have come forceful deliverances on public and political issues, particularly denunciations of beer parlors.

The last service in the church last Sunday evening ended with the congregation of 1,500 sending a cablegram to Anthony Eden, expressing appreciation of his "refusal to compromise" with covenant-breaking dictators.

Flames Roar Swiftly Through Old Edifice Six Narrowly Escape

Dr. T. T. Shields Tries to Put Fire Out
With Extinguisher

THREE-ALARM BLAZE

(Toronto Daily Star, Friday, March 4, 1938)

Bursting out shortly after 3 o'clock this afternoon flames gutted the Jarvis Street Baptist church.

Starting beside the organ, according to Rev. T. T. Shields, pastor, the flames rapidly spread and in a matter of minutes the whole building was ablaze, with flames shooting 30 feet in the air.

Only a few minutes after the blaze broke out fire trucks were at the scene. They were powerless to stop the ever-mounting flames, although hoses laid from all available hydrants poured thousands of gallons of water into the structure. They sent in second and third alarms in quick succession.

A cordon of police thrown about the building kept back an ever-increasing crowd, which, in trying to obtain a better view, was placing itself in danger should the high tower tumble or the walls cave in.

By 3.30 p.m. flames had jumped to the roofs of two nearby houses, and hoses were laid to prevent the blaze from spreading.

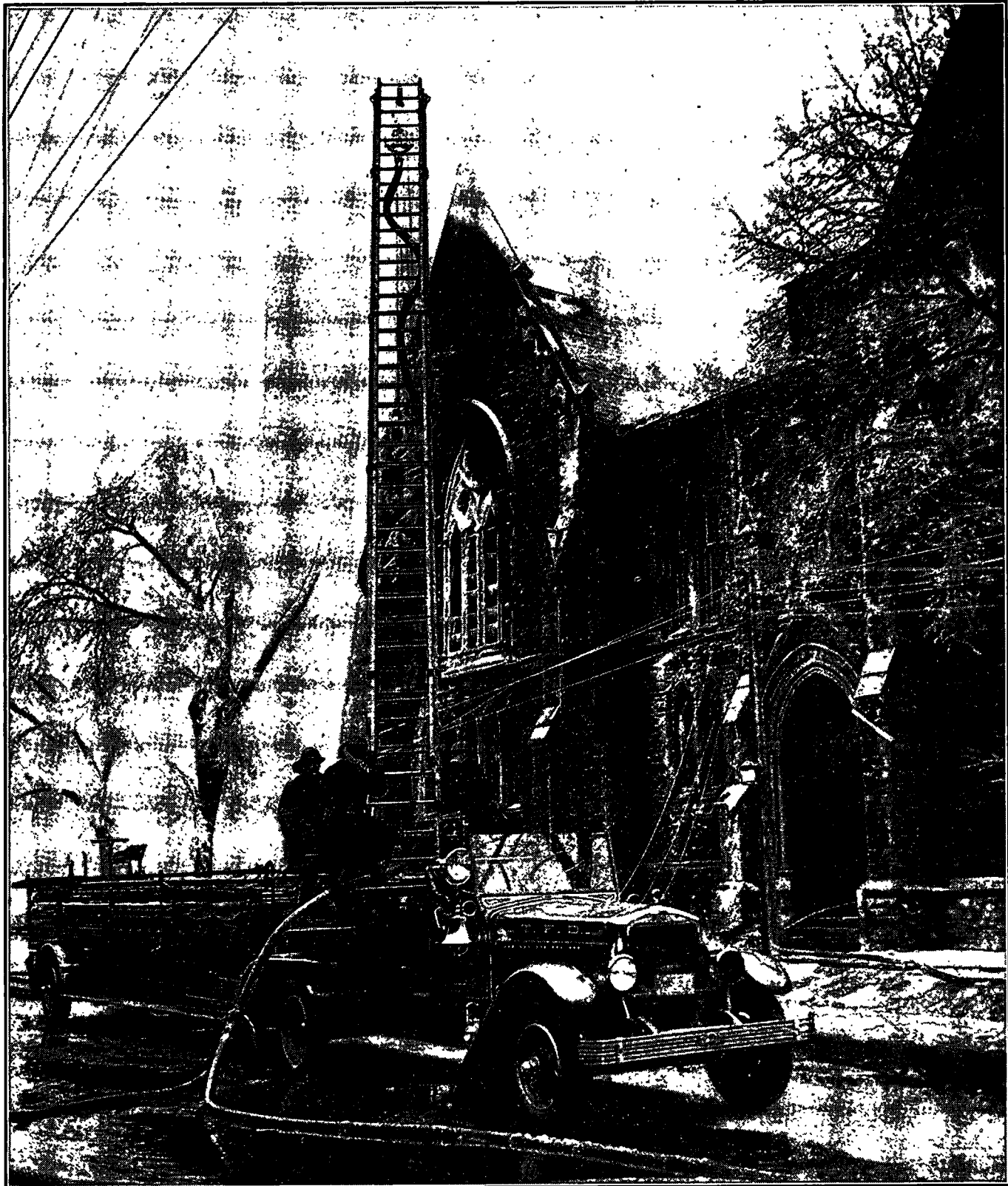
"I was in my office when I first saw the flames," Dr. Shields told The Star. "It started near the organ. I ran to get an extinguisher, but before I could bring it into play the place was an inferno."

Two high-pressure pumps on trucks were operating on the south side, but with little success. The aerial ladder with the hose attachment near the top, was raised in an effort to beat the flames back from the steeple.

At 4.30 firemen finally got one hoseline playing a stream of water into the flaming steeple. When other hoselines were cut off, pressure was sufficient to raise the single remaining stream high enough to reach the steeple. Flames were breaking from the steeple in four places.

Every piece of fire apparatus that could be sent without depleting the equipment in case of other fires was ordered to the church.

Hot slate shingles rolled from the roof when the flames burst through the roof. Some of them struck firemen, who



HOW THEY BATTLED FOR THE SPIRE.

were directing hose lines into the auditorium. None was injured however.

On the tip of the 100 foot steeple the weather vane was twisted from the heat.

The thick smoke gave the firemen most difficulty. At the outset it was so dense they couldn't see their way about, but as the fire progressed it cleared to some extent.

As flames licked the tall steeple, firemen on aerial ladders poured water on the flames in a losing fight.

As the blaze mounted higher and higher, it was plain to observers that the water was falling short. More adventurous spirits in the crowd could be heard taking bets at anywhere from five minutes to an hour on the fall of the steeple.

Watches for Collapse

"It looks bad," said Fire Chief George Sinclair when asked the possibilities of the steeple collapsing. Mounted and street officers pushed the crowd far back out of range. Chief Sinclair had his fire trucks back from its radius. Flames were shooting out from most of the steeple.

The high pressure hose was directed at the steeple, while Chief Sinclair kept his eye on the towering copper turret, ready to shout, he said, if it gave signs of toppling. The smoke was thick at times, and completely obscured his vision.

Chief Constable D. C. Draper and Deputy Chief Geo. Guthrie came on the scene to superintend the police. At times it appeared as though they would not be able to cope with the large crowd.

Nearly Trapped

Flames and smoke enveloped the church before its occupants knew what had happened.

Jim Maguire and Jim Scouse, caretakers, and Miss Violet

Stoakley and Miss Georgina Lindsay, secretaries, were nearly trapped. Mrs. Alfred Cullington, cook for the Seminary, told The Star, firemen had rushed her out of the building before she knew it was in flames.

Smoke and flames poured from lower windows in the church and from high up in the steeple.

Firemen, who first managed to batter their way into the church were forced by the heat to retreat shortly after 3.30 p.m. No ladders had been run up, up to that time.

Flames 20 feet high leaped upwards along the ridge of the roof in the northwest wind. Four lines of hose played on the church from outside.

Flames broke through the steeple at 3.45. Firemen expressed the opinion then that the entire church building was doomed. The steeple was leaning at a precarious angle.

"That tower is going any minute," a policeman warned occupants of a drug store directly across Jarvis St.

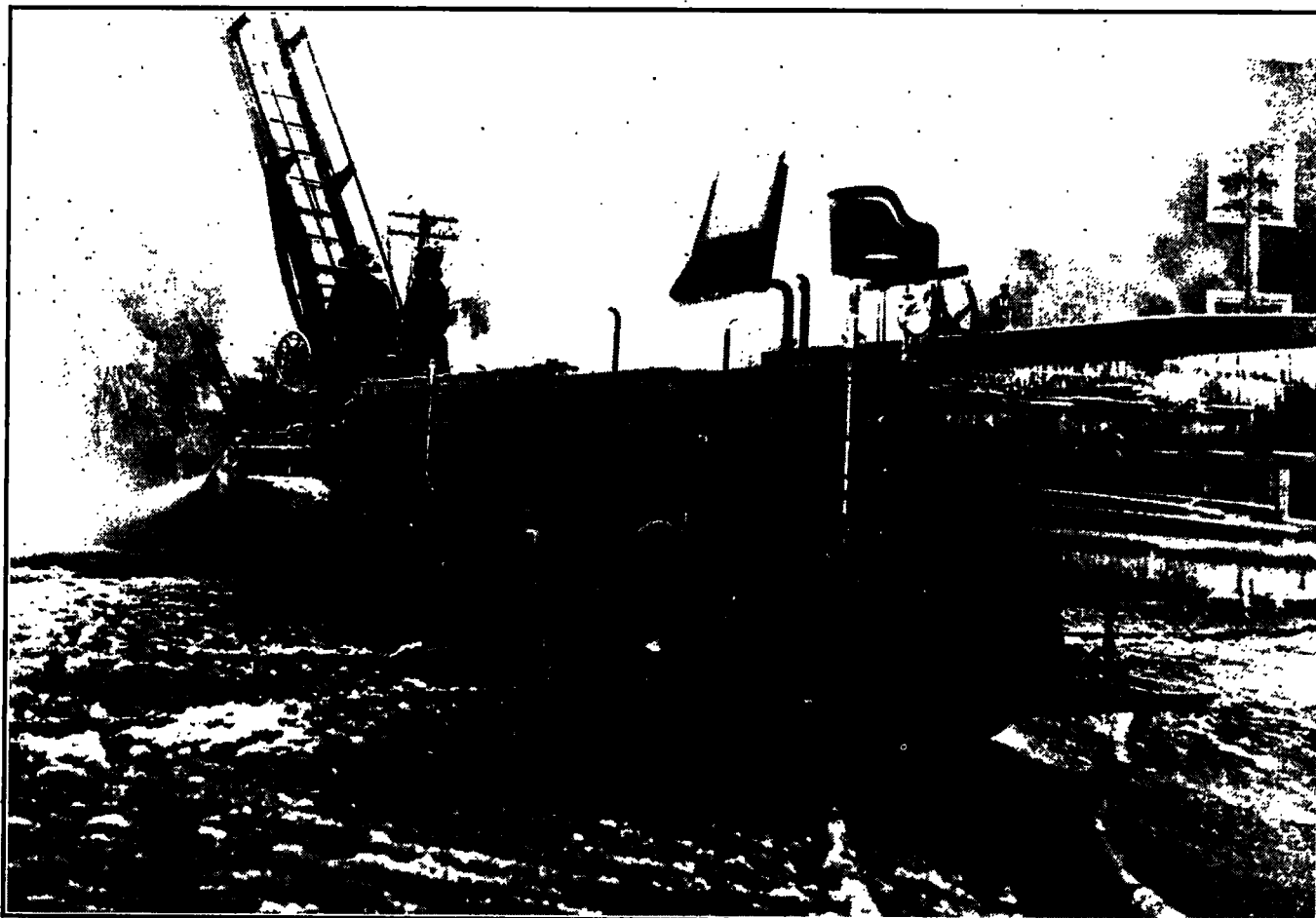
"You are taking your lives in your own hands if the wind blows the tower this way."

Policemen instructed that the store be cleared and locked up.

Occupants of houses on the south side of Gerrard directly across from the church, were ordered to vacate. They collected their valuables and prepared to dash into the street.

"The fire started about 3.20 p.m.," Mrs. Cullington said. "I was in the basement at the time and firemen burst through the door, picked me up and rushed me to the street. I tried to wrestle free to save my hat and coat but I am afraid they are gone."

Mrs. Cullington took refuge in a drug store across Jarvis St. She watched the burning church, clutching the goloshes she had picked up.



ONE OF THE AERIAL LADDERS ATTACKING THE TOWER.

Until thick clouds of smoke finally drove her out, Miss McCready, switchboard operator of the Toronto Baptist Seminary, stayed at her post while fire raged next door in the church.

At 3.15 Miss McCready sent the first call to the fire department. Shortly after the first streams of smoke began to seep into the seminary. Miss McCready could see the smoke coming into her section of the office.

Stays at Switchboard

Knowing it was probably impossible to use the church telephones, and fearing an emergency might arise, Miss McCready stayed at her switchboard. As the smoke thickened she refused to move. At 3.30 she said she believed the big church was doomed.

Over the telephone she attempted to describe what she could of the fire. Finally she could stay no longer.

"I'm choking with smoke," she stuttered between choking coughs. "I can't see my switchboard. I must leave."

Persons walking on Jarvis St. when the fire was first noticed told The Star the smoke came from the church in a sudden burst. R. McNicol, manager of the Ambassador hotel, said there were a few wisps of smoke from between the eavestrough on the south side.

"Then all of a sudden it shot out from all corners of the church, even from the steeple. It started very quickly," said Mr. McNicol.

Janitor First Saw It

Dr. Shields said he had sent the janitor, James Maguire, to a storeroom near the gallery to get some magazines.

"He looked down at the pulpit just under the organ, after he had heard a crackling noise. He saw that the baptistery was in flames. He shouted at us and we ran for the chemical extinguishers, but they were of no use."

The minister said there is a firewall between the church auditorium and the office. He believed that this would save the church records.

"I was in the gallery," Mr. Maguire related. "I looked up and saw the baptistery in a mass of flames. I ran down and called the fire department. We got the rest of the staff out of the building, then Dr. Shields and I grabbed fire extinguishers and tried to quench the flames. It was no use. Even with the help of some of the staff we couldn't do anything until the firemen came."

Many valuable books and documents were kept in the church, Mr. Maguire said. He told The Star that nothing had been taken out. He was at a loss to explain the cause. "I had just come from the boiler room and there was nothing wrong with the boiler or the pipes," he added.

Dr. Shields said the fire started at 2.45. He believed there would be no chance of saving the church. "The building is adequately insured," he declared.

"Say we will be in Massey Hall on Sunday for our regular church service," he told The Star. "We will hold Sunday school there at 9.45 a.m."

At the commencement of the fire, Thomas Ward, room clerk in the Hotel Ambassador, warned all the guests. Most of them left at once, and others later when they heard of the danger of steeple falling. If it fell that way it would strike the hotel roof.

Ambulances were rushed to the scene and held in readiness in case of injuries.

Hydro emergency trucks were rushed to the scene to cut off current and prevent live wires from adding to the danger. Police reserves were being steadily reinforced as crowds packed the streets for blocks around. Said one constable: "It started just as school was getting out."

Greatest difficulty confronted police when school children dodged about, books in hand, perilously near the blazing structure.

Police Push Big Crowd to Safety

Dr. T. T. Shields's Baptist Edifice Is Gutted by Spectacular Blaze

DAMAGE IS \$200,000

Fire Laid to Defective Wiring Soon Spreads Through Building

(The Toronto Globe, Saturday, March 5, 1938)

With a crash that could be heard for blocks, the 140-foot spire atop Jarvis Street Baptist Church toppled to earth yesterday in a spectacular climax to a fast-spreading fire that gutted the historic building to the extent of \$200,000 damage. Defective wiring under the church organ was responsible, officials later said.

Every fire hall in the Toronto area sent men and equipment



FIREMEN OPERATING AN AERIAL LADDER.

dashing to Jarvis and Gerrard Streets as dense palls of smoke flecked with tongues of flame, shot up from the historic church.

When the belfry tower, half-hidden by smoke, was seen to waver, Fire Chief George Sinclair ordered his men to get outside the danger area.

Thousands of spectators were pushed back as the slim tower wavered to and fro. Tons of water were poured on the tower in an effort to save it and attempts were made to rig it with ropes. But the flames had already done their work. There were gasps from the spectators as the flame-riddled tower tilted, failed to right itself, and plunged into the street.

Precautions Avert Casualties

The gasoline service wagon, supplying fuel to the big hose pumpers, was showered with debris, but was not badly damaged. Thanks to precautions taken by the fire officials, no one was hurt by the falling tower.

Lieutenant Hugh Armstrong of No. 5 Hose Section was struck by falling plaster while leading his men into the Gerrard Street entrance of the church. He was taken to St. Michael's Hospital, where gashes in his scalp were sewn.

The three-alarm fire broke out about 3.15 p.m., and by 4 o'clock had eaten its way through the roof and into the

lower belfry. The flames ran with incredible speed all over the ceiling and roof of the old structure. Shortly after 4 o'clock the roof sheltering the body of the church fell in with a roar of slate shingles clattering to the sidewalk, narrowly missing several policemen.

Deputy Chief Constable George Guthrie immediately issued instructions to Inspectors Charles Scott and Reginald Lundy that police cordons press the crowd of sightseers further along Gerrard and Jarvis Streets.

"Tell them the tower is in a dangerous condition and we are asking them to go further away as a safety measure," he instructed.

With the firemen battling the flames gradually into submission, everything appeared safe and under control until Fire Chief George Sinclair saw a wavering of the tiny spire against the skyline.

"Get away from the corner," came his swift shout.

Firemen, police and press representatives scattered in all directions as the tower crashed.

"That's a lucky break for the firemen," said the Fire Chief as he swiftly counted noses. Chief Sinclair said that sixteen



JANITORS SALVAGE GOSPEL WITNESSES.

lines of hose were used to fight the blaze, with three boosters to help the pressure. He pointed out that church fires were always hard to fight because of the great draughts created by the high ceilings. Old churches were always dangerous to cope with because of the swift crumbling of roofs after supports had been eaten away by the flames.

Church Records Saved

Rev. Dr. T. T. Shields, pastor of the church, said the action in placing tarpaulins and using other preventive measures had saved all the records of the historic old church. He estimated the cost of replacing Jarvis Street Baptist Church completely would amount to more than \$400,000, because of the costly walnut and mahogany woodwork. This, however, would not be necessary in every detail, and restoration of the church would be started as soon as possible.

James Maguire, chief caretaker of the church, said he was in the radio room in the northwest gallery of the church when the fire broke out. As he came out to the body of the church he saw flames shooting out of the baptistery.

"The flames were just back of the baptistery," he explained, "and while I was looking at them I saw the pipes from the big organ fall right into the church.

"I ran to Dr. Shields' office and gave the alarm. He immediately telephoned to the Fire Department and I hurried to warn any others who might be in the church."

Cook Rushed to Safety

Mrs. Alfred Cullington, the seminary cook, was in the basement when firemen rushed in, picked her up, with her hat in one hand and her goloshes in the other. She wanted to go back for her coat, but the firemen told her there was no time. She finally took refuge in a nearby drug store and watched the flames destroy the church.

Fire Chief George Sinclair and Deputy Fire Chiefs Duncan McLean and George Guthrie, and all the downtown sections, responded to the alarm.

A rumor of incendiarism was quickly squelched by Fire Marshal W. J. Scott and Detective-Sergeant Walter McConnel. Assisted by Fred Bass of the Fire Underwriters' Associations, they traced the blaze to defective wiring under the church organ. Organ pipes were seen falling outward over the baptistery by the caretaker and his assistant, James Scouse.

Dr. Shields, while feeling the loss keenly, was satisfied the fire had been caused by defective wiring.

"I am fully satisfied with the swift action and finding of the authorities," he said. "I was in my office when Mr. Maguire, the caretaker, rushed in, and I telephoned the fire switchboard.

"Rushing out of my office, in the northeast corner of the church, I found the baptistery and organ loft ablaze. The flames were travelling very swiftly toward the ceiling and within half an hour or so the whole body of the church was a seething mass of fire."

Night Watch Posted

Before leaving the church, Fire Chief Sinclair left strict orders that firemen watch the ruins and walls all night.

"The night shift will watch for further outbreaks or for further damage from weakened walls," he explained. "This church is surrounded by hotels, rooming houses and residences—and people and property must be protected."

Ten pieces of fire equipment were still at the fire late Friday night. The triple alarm brought equipment from all the downtown halls and from halls as far west as Ossington Avenue and as far east as Dundas Street East hall. Late at night, equipment from Adelaide Street West, Portland Street, Dundas Street East, Ossington Avenue, Berkeley Street and Queen Street West Stations still were surrounding the church.

Hugh billowing clouds of smoke could be seen by residents of Rosedale and by office workers in downtown buildings. Newspaper offices were deluged with requests for details of the fire.

\$400,000 Church Fire

Rev. T. T. Shields Thankful That Church Records Were Saved

HIGH STEEPLE FALLS

(Toronto Daily Star, Saturday, March 5, 1938)

Jarvis Street Baptist Church stands today an ice-encrusted ruin. Police and firemen guard what remains of one of the city's loveliest churches.

Gutted by fire which started around the organ at 3 p.m. yesterday, the church was a blazing inferno in a few minutes. Efforts of firemen who answered the three-alarm call proved futile to save the edifice.

"It was the worst church fire since the one at Metropolitan," commented Fire Chief Sinclair.

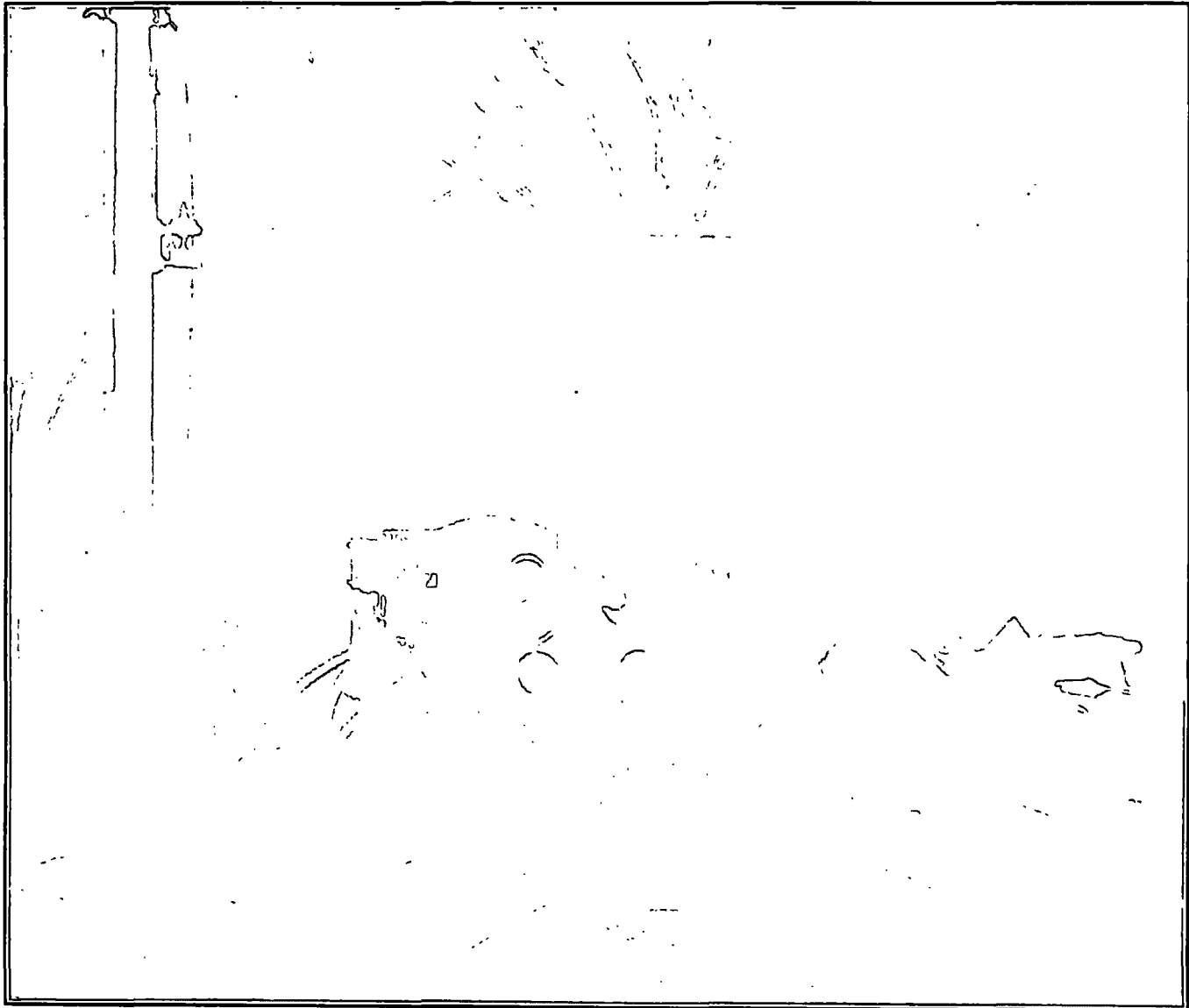
The blaze, which occurred while the pastor and his two secretaries were in the church, was first spotted by the janitor, James McGuire, who was working in the gallery.

He gave the alarm to Miss Violet Stoakley, Miss Georgina Lindsay, who were in the church office, and they tried to extinguish the blaze with fire extinguishers. And then, according to Miss Stoakley, Dr. Shields arrived upon the scene and took hold of the equipment, but the smoke soon forced the four of them from the building, and in almost no time the whole structure was ablaze. Dr. Shields valued the edifice at more than \$400,000.

A fire door between the top floor and the roof saved the Sunday School and the offices on the ground floor, a representative of the insurance company said.

As spectators crowded about the ruins to-day, wisps of smoke curled from the roof, leading some to believe that the fire was still smouldering. This was denied, however, it being explained that the smoke came from the church furnace. It was re-lit early to-day, to provide heat for the adjoining seminary.

Dr. Shields stayed by the doomed church until late at night. With flames still licking the building he was first after the firemen into the structure. Eagerly he plunged into the water-soaked offices of the building, then congratulated the firemen on saving documents and records. On into the night,



AFTER THE SPIRE FELL

The flames soon leaped up into the 140-foot church spire, and despite streams of water poured from aerial ladders the great structure cracked, leaned over and then at 5.10 fell with a mighty crash across the motor of an engine from No. 7 station.

Lieut. Hugh Armstrong, Glebeholme Blvd., suffered scalp lacerations which caused him to be sent to St. Michael's hospital. When the steeple itself fell a timber striking Jack Mahoney badly bruised his ankle. Hospital authorities stated Armstrong was struck by falling plaster while working inside the church. His condition was not regarded as serious.

Huge crowds, apparently unaware of their danger from falling debris, stood around the building trying to crash through the police lines.

he directed the work of salvaging and storing furniture and papers.

His feet soaked, his coat and hat splattered with water. Dr. Shields made trip after trip into the building where he had preached to as many as 1,500 people.

"So many fires have started in organs," he said. "There was a series of cupboards behind and something might have been smouldering. It certainly burst out all of a sudden. It was like a flashlight and it all happened in two or three minutes.

Pastor Lauds Firemen

"Thank you for your great work, boys," he shouted at firemen swarming the interior. "Those records have been

saved. They contain hundreds of GOSPEL WITNESS subscription lists which could not be replaced. The church can.

"I would estimate the building is worth more than \$400,000," he declared. "We are adequately insured."

"I have no doubt but that we will rebuild on the same site," Dr. Shields stated. He declined to state the exact amount of insurance on the church, or to estimate the exact loss.

The congregation will hold its weekly prayer meeting in Cooke's Presbyterian church to-night, when Dr. Shields will describe "just what I saw during the fire."

On Sunday evening, in Massey Hall, Dr. Shields will preach from the text, "Our holy and our beautiful house is burned up with fire." He had not chosen a subject for his sermon before the fire occurred, he stated.

The organ, where the fire started, was originally the gift of Mrs. McMaster, wife of a senator; but it had been rebuilt some years ago.

Pointing to the charred remains of the organ, water dripping off his hat, Dr. Shields said: "The peculiar part of it all is that I arrived at the building about 15 minutes before the fire was discovered. I could not smell smoke at the time. Then our janitor, Jim McGuire, spotted it from the gallery. We turned on our fire extinguishers after he shouted. It was absolutely useless. Soon after the entire set of organ pipes fell into the auditorium and we had to run.

"All these pews were walnut," he sighed, indicating the ruins at his feet. "All the fixtures were the best money could buy. I am at a loss to explain how it started as no person in the building at the time indulges in smoking.

"We've had offers of help from Cooke's church and All Saints," he told The Star. "I am very grateful for their interest.

"Before the blaze was out," Dr. Shields revealed, "someone called me on the telephone and said he was forwarding a cheque toward a new building fund. He wasn't even a member of the church."

Services in Massey Hall

To-morrow services will be held in Massey Hall with Sunday school at 9.45 a.m. and the regular service at 11 a.m. Beyond that plans for the future are vague. To-night the congregation will meet in Cooke's church and the situation will be discussed.

Occupants of houses on the south side of Gerrard directly across from the church were ordered to vacate.

Knowing it was probably impossible to use church telephones, and fearing an emergency might arise, Miss McCready stayed at her switchboard at the Toronto Baptist



JUST ANOTHER VIEW.

seminary. As the smoke thickened she refused to move. At 3.30 she said she believed the big church was doomed.

Over the telephone she attempted to describe what she could of the fire. Finally she could stay no longer.

"I'm choking with smoke," she stuttered between choking coughs. "I can't see my switchboard. I must leave."

"When all had to rush out of the church," Mrs. Shields related, "Miss Lindsay saw Dr. Shields without his coat and knowing how upset he would be, she went right back into the office and managed to get his coat and coats for Miss Stoakley



THE STately SPIRE AFLAME.

and herself. You can see for yourself how well he would have got along without it. There was so much smoke when she went back she practically had to grope her way. I think that was pretty thoughtful."

"Mr. McGuire came into the office with his face as pale as a ghost," Miss Stoakley said, "and told us the whole church was on fire. So then we called up the fire department and went out and got the extinguisher and tried to use it around the organ. Then Dr. Shields came and he took the extinguisher and of course he was able to make it much more effective, but as soon as he began to play it on the flames the whole place filled with smoke and we had to run out. Then Miss Lindsay went back and got the coats and we went over to the United Church house.

Flee From Danger

Guests in the Ambassador hotel, opposite the church and within striking distance of the tower had it fallen straight across the street, were warned by firemen. Most of the women moved down the street for a couple of hours. People in houses fronting the church moved into the rear of their dwellings, some even into the backyards.

As the night shift of fire-fighters came on duty the Salvation Army arrived and throughout the night served coffee to the men on duty, and until an early hour to-day crowds stood about the building watching the fire-fighters.

Fire department records show it was the first three-alarm fire in more than three years. The three alarms brought a total of about 130 firemen.

In the early stages very little flame was visible. The whole block was dense with smoke. Firemen had difficulty laying their hose lines, and pressure wasn't very strong until the city waterworks department received word more was needed.

When the smoke began to clear, an orange glow lit up the stained-glass windows. No firemen were allowed very far into the church. Hose lines were laid through an exit on the south side.

"If you value your life get far back," shouted police officers as they edged the crowd. Word soon passed around that the tall steeple would crash as soon as the flames ate away the wooden frame. Noting the direction of the wind, Sergt. Archie McCaffrey ordered the crowd on the west side to disperse. They were herded 200 feet south of the intersection.

Chief Estimated Fall

Fire Chief Sinclair estimated almost perfectly where the steeple would land. He had the fire trucks backed from the spot immediately below the turret. Firemen on aerial trucks held their hoses at an angle. A change of the wind, Sergt. McCaffrey thought, prevented the steeple from falling westward.

Hundreds of voices shouted, "There it goes!" Firemen scrambled in all direction. Several slipped in their run to safety. The steeple seemed to fold in several places as it dropped.

So thick was the crowd that police had to send headquarters detectives to augment the uniformed and plain-clothes officers from the two Dundas St. police stations. Chief Constable Draper and Deputy Chief Guthrie came to superintend the fire lines.

Inspector Charles Scott and Inspector R. Lundy said the crowd gathered so quickly that the first police to arrive had difficulty controlling them.

No sooner had the tower hit the street than firemen rushed toward it. Axes descended on the smouldering timbers and fresh water was turned on it.

City works department sand trucks were hurried to the scene to cover the ice formed by water from the hoses, after the fire should be extinguished and the street re-opened to traffic.

Former members of Jarvis Street church who withdrew from it because of doctrinal or other differences, extended sympathy to the congregation and its pastor.

"Everyone will be sorry, for in many ways, Ontario Baptists were tied to that church," one former member said. "It was the premier Baptist church. Dr. Shields has conducted a fine evangelistic work there."

"I was in the gallery," Mr. McGuire related. "I looked up and saw the baptistry in a mass of flames. I ran down and called the fire department. We got the rest of the staff out of the building, then Dr. Shields and I grabbed fire extinguishers and tried to quench the flames. It was no use. Even with the help of some of the staff we couldn't do anything until the firemen came."

Many valuable books and documents were kept in the church, Mr. McGuire said. He told The Star that nothing had been taken out. He was at loss to explain the cause. "I had just come from the boiler room and there was nothing wrong with the boiler or the pipes," he added.

Won't Hold Inquiry

"No inquiry will be held into the fire, Det.-Sergt. Walter McConnell, deputy district fire marshal, told The Star to-day. He is "absolutely convinced the fire started from electric wiring behind the organ pipes. There were no strangers in the church," Sergt. McConnell said.

"We are very pleased to arrive at a definite cause," said the investigator. "I have discussed the whole matter with

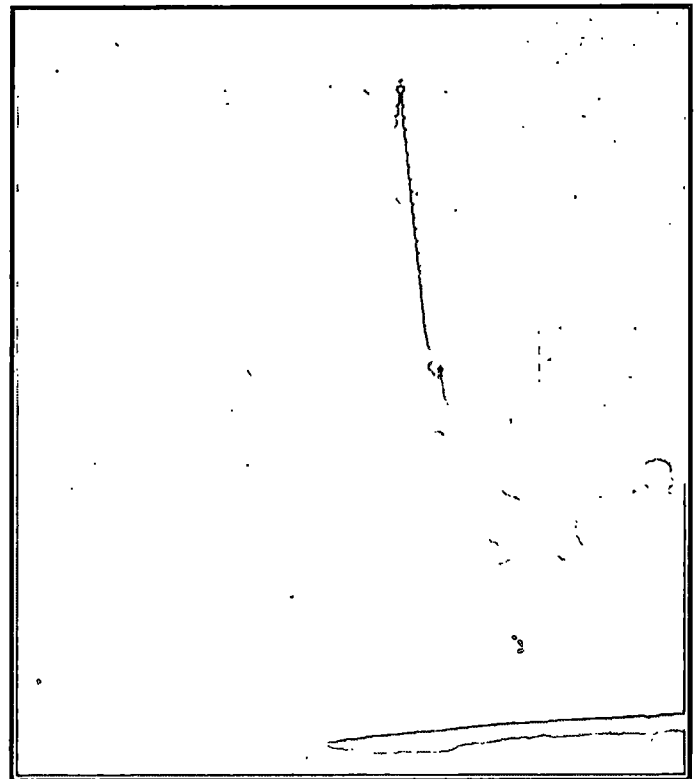
Dr. Shields and other persons in the building when it started. They all say the smoke first came from behind the organ."

Dr. Shields told Sergt. McConnell he didn't suspect incendi- arism, the latter said. McConnell described the origin as exactly the same as that blamed for the fire in Metropolitan church last year. On that occasion heavy damage resulted to the organ, but firemen extinguished the flames before they spread throughout the church.

Firemen expressed the opinion the fire had been smouldering behind the organ for "perhaps a half an hour." Sergt. McConnell said the flames spread quickly because of the ancient structure.

A complete report will be submitted to the provincial fire marshal to-day.

The history of Jarvis Street Baptist church dates back 109 years, according to Robertson's "Landmarks of Toronto." The first meeting of which there is any official record was held in 1829, when Joseph Wenham of the Bank of Upper Canada was appointed to "keep a regular account of the transactions of the church." In 1832 the first chapel was built; and the present church was opened in 1875. Senator Wm. McMaster donated more than half the total sum expended in building



FROM A BUILDING ON JARVIS STREET.

the church, and Mrs. McMaster donated the organ. The latter, a magnificent instrument, was built in Indianapolis by Mr. Clarke, who later became organist.

The first pastor of the congregation was Rev. A. Stewart, from 1829 to 1836. There is no record of any regular pastor for the next four years. From 1840 to 1844, Rev. W. H. Coombes, Rev. S. Tapscott and Rev. James Campbell filled the pulpit in turn. Later pastors were:

Sept. 1844, to July, 1848, Rev. R. A. Fyfe; Oct. 1848 to July, 1855, Rev. James Pyper; Oct., 1855, to June, 1860, Rev. R. A. Fyfe; Nov., 1860, to July, 1869, Rev. F. F. Caldicott; July, 1869 to May, 1872, Rev. Wm. Stewart; Feb. 1873 to April, 1881, Rev. J. H. Castle; Oct., 1882, Rev. H. D. Thomas. The present pastor, Dr. Shields, has been 28 years in charge of the church.

Steeple Crashes to Earth Menacing Lives of Crowds Watching Fire Raze Church

**Place Jarvis Street Baptist Loss at \$200,000—
Defective Wires Blamed—One Injury**

(Toronto Evening Telegram, Saturday, March 5, 1938)

Sheathed in silvery ice, topped by snow, the gutted remains of Jarvis Street Baptist Church presented a picturesque sight to-day, after a \$200,000 fire demolished the historic structure yesterday afternoon. Rev. Dr. T. T. Shields himself, by telephone, called the fire department.

The three-alarm blaze, originating from defective wiring

a falling section of the roof as he was leading his men into the Gerrard Street entrance. He was taken to St. Michael's Hospital. After gashes in his head had been stitched, the Lieutenant asked to be allowed to return to duty, but was held in the hospital overnight.

Fire Marshal W. J. Scott, whose investigation began before the fall of the tower, quickly squelched rumors of incendiaryism. He and Detective-Sergeant Walter McConnell, of the local Arson Squad and Fred Bass of the Fire Underwriters' Association, traced the blaze to defective wiring under the church organ. Organ pipes fell before the arrival of the firemen.

Injuries Prevented

Chief George Sinclair after consultation with Commissioner of Buildings K. S. Gillies, predicted the direction in which the tower would fall, and as a result no one was hurt.

Jack Mahoney, a steeplejack, who inspected the spire four years ago, was pointing out its danger points to Deputy Chief Duncan McLean when it started to go. Mahoney tripped and fell heavily on a large stone, lacerating his leg. Some of the charred debris struck the hood of the gasoline



DR. T. T. SHIELDS

behind the organ pipes, swept through the building and was carried by a strong draught to the top of the 140-foot spire. Climax to the spectacular fire came at 5.05 p.m. when the top of the belfry tower crashed to the roadway, as hundreds of watchers shouted: "There she goes," and firemen scrambled through slush to safety.

Only injury reported was to Lieutenant Hugh Armstrong, of Hose 5, who received a gash on the head when struck by

pumping engine working at the intersection. Earlier, Chief Sinclair had moved back the aerial truck in use as a water tower, and his judgment was so accurate that the wreckage missed it by a few feet.

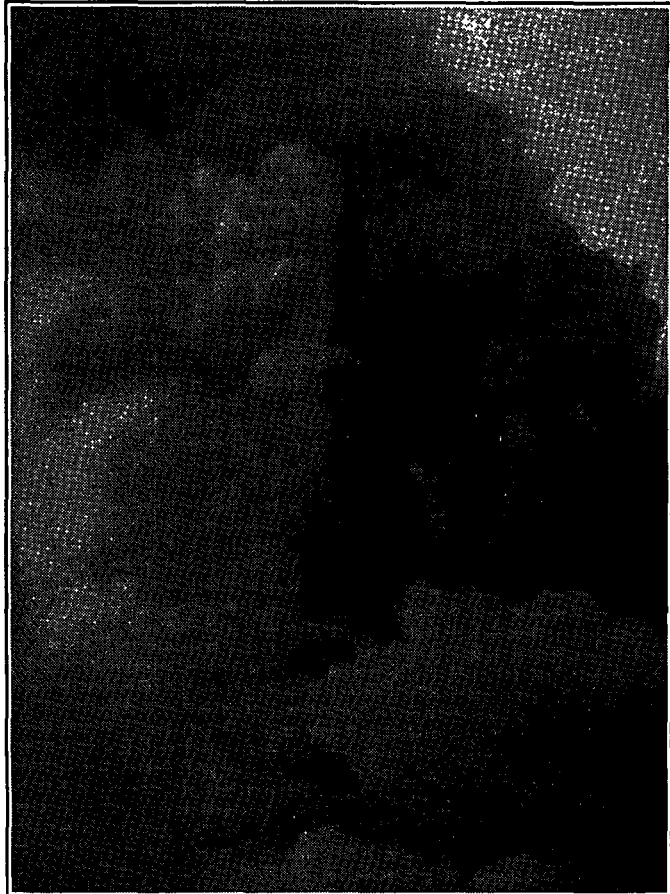
Tons of water from 16 hose lines were poured into the buildings. Three pumpers raised the water pressure.

James McGuire, caretaker of the church, told The Telegram he was in the radio room at the back of the church

balcony about 3.10 p.m. hunting some papers for Dr. Shields. He heard some crackling and looked down, to see the baptistry beneath the organ in flames.

Warns Dr. Shields

He ran to the office and Dr. Shields called the fire department and headed for the church auditorium. Flames were so fierce that he was unable to get in. However, the office section of the church was saved.



"THE CLOUDS ARE THE DUST OF HIS FEET."

None of the records were lost. Salvage crews spread tarpaulins over all the books and records and were thanked by Dr. Shields for their work.

Firemen picked up Mrs. Cullington, the seminary cook, who was in the basement. With her hat in one hand and her overshoes in the other, they hurried her to the street. She wanted to go back for her coat but was not allowed to.

Chief Sinclair and Deputy Chief D. McLean had responded with men from downtown stations on the first alarm at 3.15. Quickly they sent in second and third alarms.

It was apparent from the start that the structure was doomed. When Hose 3, from Grosvenor St., first on the scene, sought to enter the building, great billows of smoke were belching from it, and the roar of flames could be heard.

Leap Through Roof

Before four o'clock the flames leaped through the roof and could be seen at Queen's Park. A pall of smoke rose to the sky and was visible miles away. Stained glass windows were broken by heat and water pressure. Meanwhile thousands had arrived to watch the fire and dozens of amateur photographers struggled to get close enough to take pictures, while Chief of Police D. C. Draper and Deputy Chief George Guthrie, with Inspectors Charles Scott and Reginald Lundy

and their men directed the fire lines. Houses nearby were ordered vacated.

When a section of the roof crashed in flames leaped from the tower. Shortly after 5 p.m. the belfry tower fell. In a few minutes firemen had the debris cleared away. When darkness fell, powerful searchlights illuminated the ruins, while water continued to pour into it. Jarvis and Gerrard Streets were still blocked to traffic early to-day. Platoon Chief Oliver Poole and a squad remained at the scene all night.

Seminary Saved

When The Telegram telephoned Miss McCready, switchboard operator at the Toronto Baptist Seminary, next door, at 3.30 to inquire as to the fire, she said she thought the church was doomed.

"I'm choking with smoke." Then she said, "I can't see my switchboard. I'm sorry. I must leave." The Seminary was saved.

Toronto Baptists have been unfortunate. It was on March 4, 1925, exactly thirteen years before, that First Ave. Baptist Church was destroyed by fire. The loss was placed at \$75,000. College Street Baptist Church was burned a month before. In 1927 Erskine United Church was destroyed and a year later a \$250,000 blaze gutted Metropolitan United Church. In 1920 Westminster Presbyterian Church, Bloor St. East, was destroyed.

Church fires are always hard to fight, Chief Sinclair pointed out last night. The great draughts created by high ceilings and towers aid in the rapid spread of flames. Old churches are always dangerous, he said, because of the swift crumbling of the upper portions after fire has eaten away the dry wood supports.

Church Will Be Rebuilt But Beautiful Fixtures Can Never Be Replaced

**Building Destroyed By Fire Erected in 1875—
Historic Walnut Fittings Lost**

(Toronto Evening Telegram, Saturday, March 5, 1938)

Jarvis Street Baptist Church, which was destroyed in yesterday's spectacular blaze, was built in 1875 at a cost, including the land, of \$103,000, of which the late Hon. William McMaster gave \$60,000. Mrs. McMaster gave \$10,000 for the church organ.

It was Toronto's first Baptist Church, development of the congregation which had its start in the gathering of a small group in a room on Colborne St. in 1829. In 1832, it moved into a building on what is now Lombard St., east of Church. In 1844 a building on Bond St., near Queen, was occupied, with Rev. Dr. R. A. Fyfe as minister. Later he became principal of Woodstock College. In 1871, Rev. Dr. John H. Castle, subsequently president of Toronto Baptist College, was brought from Philadelphia, and under his leadership the site, a vacant lot at Gerrard and Jarvis, was bought for \$8,500. In 1874 the new church was begun.

Original Design

The large stone building was one of the finest church edifices in Toronto. It was of Gothic design, built of Queenston brownstone with Ohio stone trimmings. The architects who designed it were the first to introduce ecclesiastical amphitheatral construction into Canada. It was 80 x 90 feet in area and the auditorium was 45 feet high. The slate roof was arranged in ornamental foliations, the ridges

crested with illuminated iron work. The ornamental finishing of the arcades, the buttresses, the mullioned windows, and the pinnacles were in beautiful design. The church was planned after a committee toured the United States getting ideas, it was furnished by the ladies and opened with a debit of only \$4,000.

Jarvis St. Church earned distinction when for many years it insisted on paying city taxes.

Extensive alterations and improvements have been made from time to time and values have risen in the years that have intervened. Following the fire yesterday, Rev. T. T. Shields, D.D., pastor of the church for more than a quarter of a century, estimated that the ruined building and contents had been worth \$400,000.

The entire interior of the main auditorium was finished in solid walnut, all of it hand-carved. The baptistery, situated under the organ at the front of the church, was of white marble.

Organ a Feature

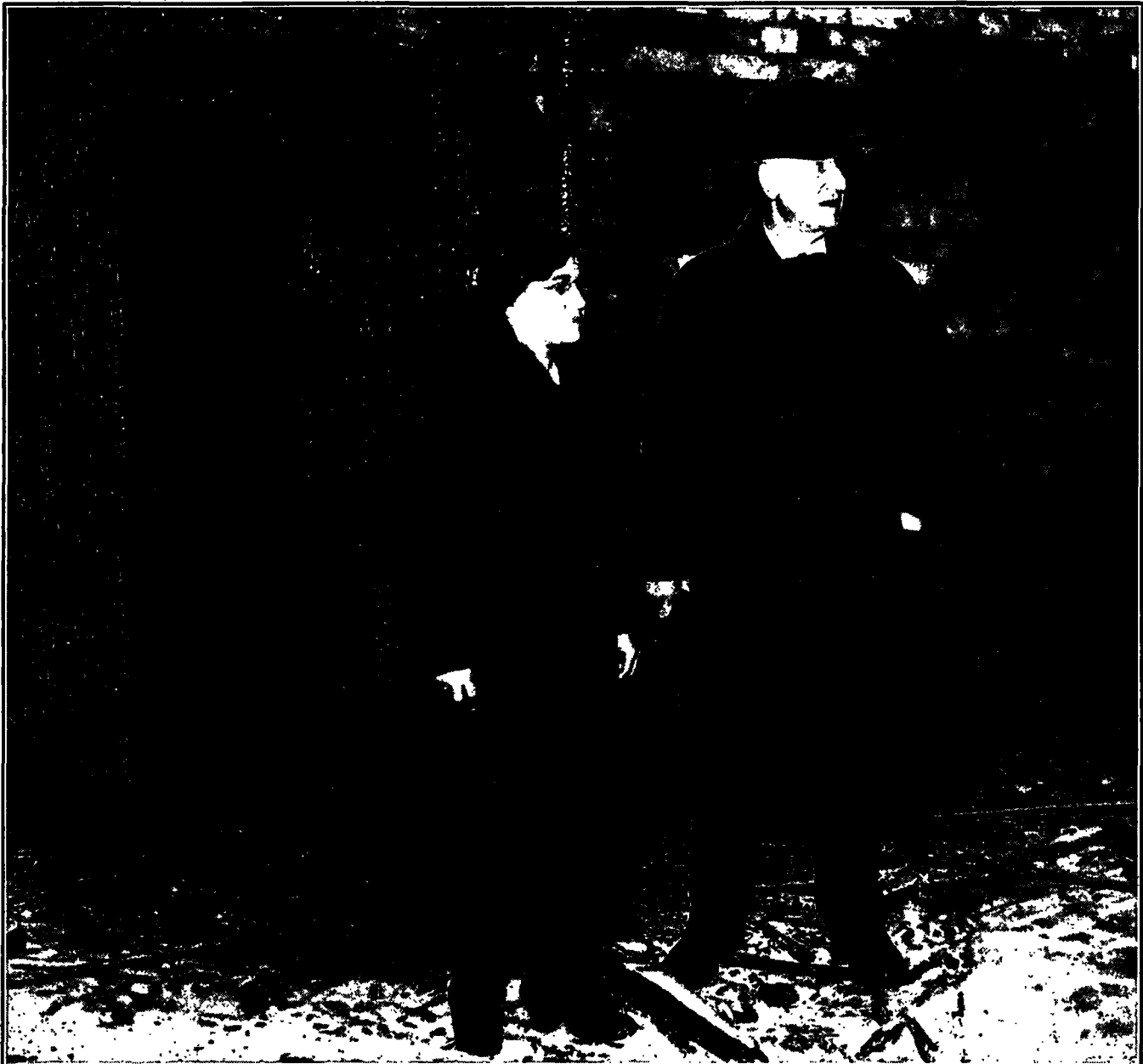
The organ was built in Indianapolis by Mr. Clarke who later became organist and directed the choir for many years. The pipes of the organ front were made of stumps of Virginia walnut trees, the natural grain of the wood interlaced.

The organ had been rebuilt and several additions made. One of these was in memory of the late Mrs. Shields.

It was a beautiful instrument, one of the more expensive in its early days, and was possessed of a very fine tone. It became famous in later years when Dr. A. S. Vogt became organist and organized the Mendelssohn Choir at this church. He left Jarvis Street Church a quarter of a century ago.

Dr. Castle was succeeded in 1881 by Rev. Dr. B. D. Thomas, who remained until 1903, and was followed by Rev. Dr. F. H. Perry. Dr. Shields came in 1910.

Dr. Shields, during his 28 years' ministry, has made his church the best known in the entire Baptist world. A force-



DR. OLIVE L. CLARK, PROFESSOR IN THE SEMINARY, AND DR. SHIELDS, ON SATURDAY AT THE NORTH EAST OF THE GALLERY.

ful preacher who does not mince words when he has something to say, he strikes out at friend and foe alike.

Split in 1925

The historic episode that split the Baptist community and caused Jarvis Street Church to separate from other Baptist churches and which led Dr. Shields to form what has become known as "The Union of Regular Baptist Churches," extending throughout Ontario and Quebec, occurred in 1925.

Dr. Shields has frequently visited in Great Britain and the United States and is known throughout the world as an eloquent preacher. He is also an author and recently he published a volume entitled "The Plot That Failed" in which he went at length into his experiences at Jarvis Street Church.

His denunciation of beverage rooms and discussions of various political questions from his pulpit have been outstanding features of his long ministry.

Only last Sunday night, at the last regular service, a cablegram was despatched to Hon. Anthony Eden, British foreign secretary, expressing appreciation of his "refusal to compromise with covenant-breaking dictators." In the cablegram Dr. Shields declared that "it is sponsored by 1,500 members of the congregation of Jarvis Street Baptist Church," and added that "this congregation gave some 300 men for active service in the Great War."

Takes Loss Calmly

Last night Dr. Shields took the loss of his church very calmly. Discussing the costly blaze with The Telegram, he said:

"There are things that one must take as they come, things over which we have no control, that are due to accident, such as this fire. I have no idea how it happened. We will probably never know. It seems to have started in or near the organ.

"I hope that we are covered by insurance. I haven't checked up yet, but I hope that our insurance covers the loss.

"There is not the slightest doubt that we shall rebuild. We will not decide any details as to that until a meeting is held by my deacons.

"Cooke's Presbyterian Church and All Saints' Anglican Church have very kindly offered the use of their churches and we are extremely grateful.

"Our regular weekly prayer meeting will be held in Cooke's Presbyterian Church to-night and we issue a hearty invitation to all friends of Jarvis Street and members of our congregation to attend.

"Our Sunday services will be held at Massey Hall. There will be Sunday school at 9.45 a.m. and church services at 11 a.m. and in the evening as usual," he said.

Shields to Erect Church in Midst Of Beer Parlors

"There Should Be Something Pointing Upward at That Spot"

\$10,000 IS PLEDGED

(Toronto Daily Star, Monday, March 7, 1938)

"Someone at the fire said, 'Wouldn't that make a magnificent site for a hotel!' Believe me, friends, we need money, but there isn't enough money in Toronto to buy that site for a hotel."

That was Rev. Dr. T. T. Shields speaking, at one of yesterday's services, held in Massey Hall because Jarvis St. Baptist church had burned down.

Someone else, he told the evening service, said, "There goes Shields' church—we've got rid of it at last!" But another man, he said, had replied, "Don't you believe it—he's up in that United church building right now, planning a new one."

Old and Young at Service

At the door which led into the Massey Hall auditorium a solitary young man smiled a greeting and pressed a hearty hand. Inside, at 9.45, a thousand people were already crowded into the back seats.

Children, big ones and little ones, resplendent in their Sunday pinks and blues and greens and reds, peered eagerly over the edges of the first gallery, left countless fingermarks on the polished brass railings and, when they were not nodding at someone below, nodded at their own reflections on



THE CHURCH ON ONE CORNER. THE BEER ROOM ON THE OTHER.

the curved surface of the gleaming metal. A dozen times they were coaxed to sit back and look dignified and a dozen times they refused and leaned forward and giggled and whispered among themselves.

There was a general confusion, after which some 55 young girls and boys, robed severely in black and white, marched unto the stage and took their places behind the hastily erected rostrum-pulpit. A pianist took up his position in front of the grand piano and ran deft fingers through several hymns. And, while the children above ceased their squirming and settled down, Dr. Shields towered to his feet. A hush fell over the men and women who had gathered there. They bowed their heads.

All So Different

Perhaps their thoughts were straying to the tall, round auditorium which stands to-day, empty, caved in, a cavity for

strange winds to blow through and stranger echoes to mock the noises which could steal inside unobstructed. Perhaps they were remembering the stained glass windows, the now shabby relics, the now tarnished platework of the old house—and the peace they had sought from the soft light that used to creep in. Perhaps—

"Forget the fire," he implored. "Let the whole world burn away, but sing. Sing as if you meant it."

The congregation adapted itself instantly, responded in loud, lusty voices.

"That's it," encouraged the pastor, satisfied, so satisfied that he refrained from sitting down and burst into song as heartily as the rest.

Will Build New Church

First reference Dr. Shields made to the fire, to the expectant morning congregation of 1,800, was when they failed to sing with satisfactory fervor the hymn, "Jesus Loves Even Me." He stopped them and exclaimed, "Really, I'd rather see all the churches in the world burn down and the whole world on fire than to think that we didn't all believe that hymn!"

Later he announced, amid loud applause, that the church would be rebuilt on the same spot, with a spire. "In the midst of all the beer parlors there should be something pointing upward!" The auditorium, he said, as "the finest in Toronto," would be duplicated quite closely, "but it would

be folly to duplicate the Sunday school hall, which had every ancient and modern inconvenience. The new one will be up-to-date and will, I hope, accommodate two or three thousand."

The pastor announced that while the fire was still blazing Rev. William Thomas of Cooke's Presbyterian church had offered the building for meetings, and that similar offers had come shortly after from a United and an Anglican church and an evangelical tabernacle. He also told of messages received from the pastor of Metropolitan United church, which suffered a similar loss by fire some years ago, and from other churches of various denominations as far away as Grand Rapids, Mich.

Funds Invited From All

He told how someone had asked if contributions to the rebuilding fund would be restricted and he had replied, "No! I should think half the people in Toronto would want to have a part in restoring that splendid building—it was the cathedral of Toronto when it was built."

Telling the congregation he hadn't even inquired the cost of Massey Hall for the two services, Dr. Shields in the evening urged "Instead of putting on the usual five-cent piece, what about putting on some real money—\$1, \$2 or even \$5 bills. Never mind clapping, use your hands to put money on the plate."



INTERIOR VIEW.

Praise for Firefighters

He said he would endeavor to have cuts made of the "excellent" newspaper photos of the fire, and reproduce them all in the church's magazine, the Gospel Witness, this week. He also paid glowing tribute to the work of both police and firemen on Friday. "It proved that there are as splendidly heroic spirits in our fire department as ever fought on Flanders' fields," he declared.

The congregation appeared cheerful, and ready to laugh at their pastor's frequent quips. Dr. Shields presided at a small lectern in the centre of the large stage, with the choir of 60 behind him and a grand piano at his right.

Many discussed the reason of the fire as they left the service, and sought some explanation for it. "There must have been some purpose behind it," said one. "Maybe we were getting too pleased with ourselves."

Saturday Night's Meeting

Applause greeted announcement of plans for the future at the meeting Saturday night.

"We are going to build in the same place," he told his congregation and sympathizers gathered in Cooke's Presbyterian church. The church was substantially covered by insurance, but it will take many thousands more than the insurance to build a new church.

Dr. Shields stated he wished the meeting to be conducted as one of their regular Saturday night prayer gatherings.

At the beginning of the service Rev. William Thomas, M.A., expressed the sympathy of the congregation of Cooke's church and offered the use of the building at all times to the now homeless members of the Jarvis Street Baptist church. On the platform beside the two ministers were the seven deacons of Jarvis Street church, headed by Deacon George Greenway.

"I do not say this is criticism, but there are some congregations which have magnificent buildings and no God. I would rather have no building and God. As long as we have the gracious presence of God, we can have a wonderfully good time without any building at all."

"I am thankful the fire did not occur when a congregation was present," he said. "I don't know how it happened."

Discussing the problem faced by the congregation at the present time, Dr. Shields said: "There are some people who can get a new home easily. They simply go to an apartment house. But there are others who when they try to find a home are asked how many children they have. If they answer they have five or so children, they must keep searching. I must find a home which will house 1,500 children. That is my family. Our enrolment varies between 1,500 and 1,900 in our Sunday school."

Fire Revealed Friends Dr. T. T. Shields States

**Pastor Appreciates Offers of Help From
Other Churches and Mayor Day**

(Toronto Evening Telegram, Monday, March 7, 1938)

"I am thankful that the fire did not occur during a service of worship for then there would undoubtedly have been great loss of life—as to how it happened, no one will ever know," Rev. T. T. Shields, D.D., pastor of Jarvis Street Church, told a congregation that filled Cooke's Presbyterian Church on Saturday night. It was the regular weekly prayer meeting and Dr. Shield's first public appearance since the fire that completely gutted the historic Jarvis Street Church.

Saturday Night's Service

Saturday night's service in Cooke's Church, which had been offered to the congregation of Jarvis Street Church during

the fire, was a unique affair. Rev. William Thomas, M.A., minister of Cooke's Church, explained when he stepped to the platform that for the first time in his life he "felt out of place in my own pulpit." On the platform with him and Dr. Shields were seven deacons of Jarvis Street Baptist Church, headed by George Greenway, senior deacon. Mr. Greenway opened the service by announcing a hymn.

And as accompaniment for the congregation singing, W. J. Hutchinson, pianist of Jarvis Street Church, presided at the piano and C. J. Penney, organist of Jarvis Street, played the violin.

Mr. Thomas welcomed the large congregation and in the opening prayer referred to "the strange happening come to Thy people" and he asked "that this thing may be a means of enriching them as God's servants" and "may they say it was good for us that we passed through this trial."

As a text for his remarks Dr. Shields selected the words of St. Paul in his Epistle to the Romans, Chapter 8:26:



ALL THAT IS LEFT OF THE SPIRE.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Expresses Appreciation

The Jarvis Street Pastor expressed thanks and appreciation for the kindness shown by "Brother Thomas" in placing Cooke's Church at their disposal. He told of engaging Massey Hall for Sunday's services and how he had been offered assistance by Old St. Andrew's United and All Saints' Anglican churches.

He said that Mayor Ralph Day had offered any assistance possible.

Dr. Shields took occasion to express in a public way his thanks and appreciation to the police, the fire department, the press and everyone else who had helped. They had all "worked to their utmost," he said.

Turning to the cause of the blaze, he said there was no neglect on the part of any officer of the church. Accidents would happen, he said, and no one would ever know just how the fire started.

Began Near Organ

"It happened very quickly," he said, as he told of going into the church at 2.45 p.m. and sending James McGuire, caretaker, to hunt up some papers in the radio room. Opening the door, McGuire thought he heard a noise and looking toward the organ saw the flames. In ten minutes it was impossible to enter the church auditorium.

"It would be easy for us at Jarvis Street to nurse our sorrows," he said, as he announced that a new church edifice would go up on the present site. Many thousands of dollars would be required in addition to the insurance. "After being pastor 28 years there," he said, "I love every stone in the building and even the carpet pressed by a million feet." He said that he had baptized nearly 3,000 people during his long ministry and he loved them all.

"I would rather have no building and God than have a beautiful church home and no God," he said. He told how his Sunday school has an enrolment of from 1,500 to 1,900.

"Next Thursday evening we shall hold another service in this church," he advised, "and I suppose if we keep on you will all become good Presbyterians."

Bible School Lesson Outline

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

Vol. 2 First Quarter. Lesson 12 March 20th, 1938

THE DEATH OF CHRIST FORETOLD

Lesson Text: John 12.

Golden Text: "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

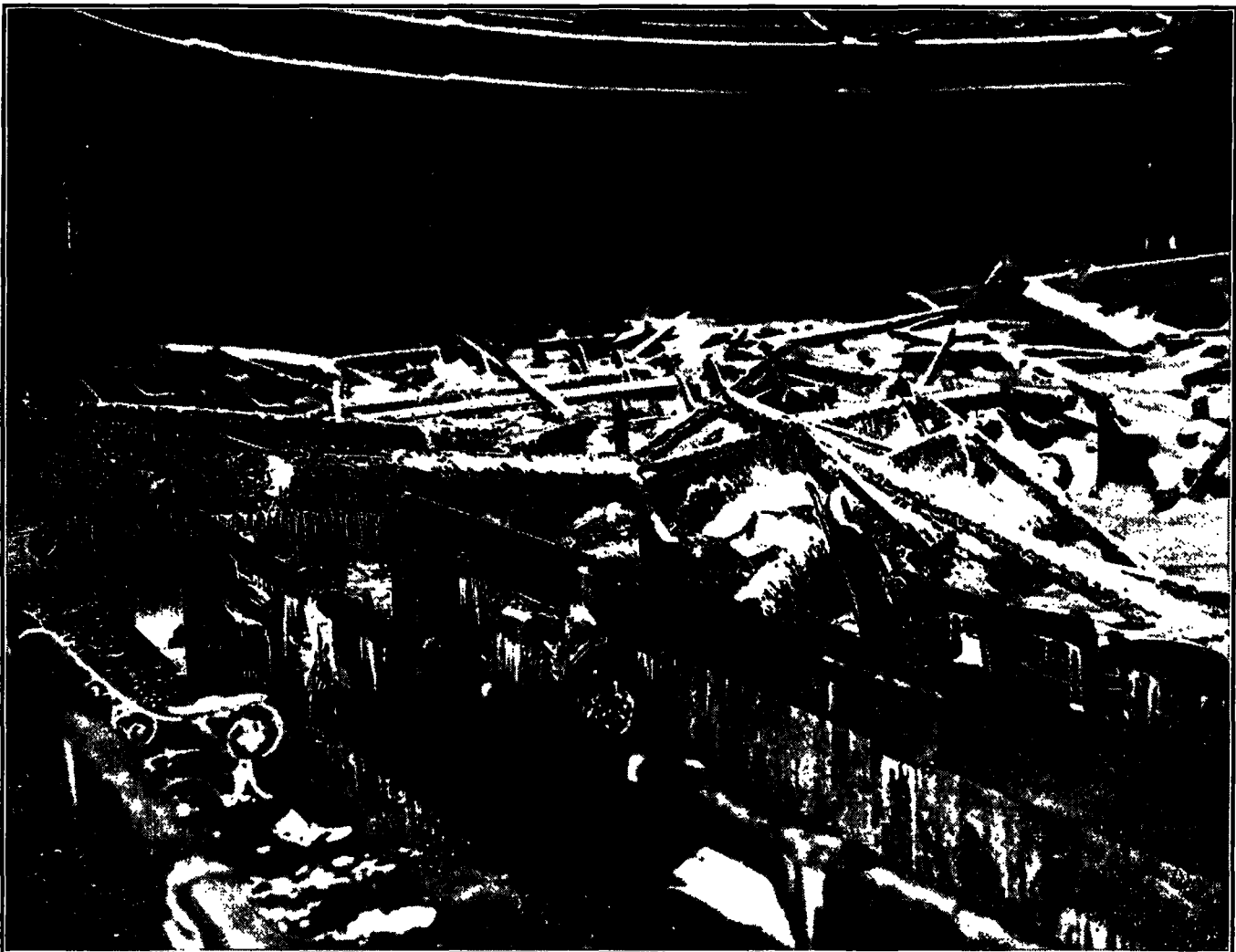
I. The Christ Anointed—verses 1-11.

Compare Matt. 26:6-13; Mark 14:3-9.

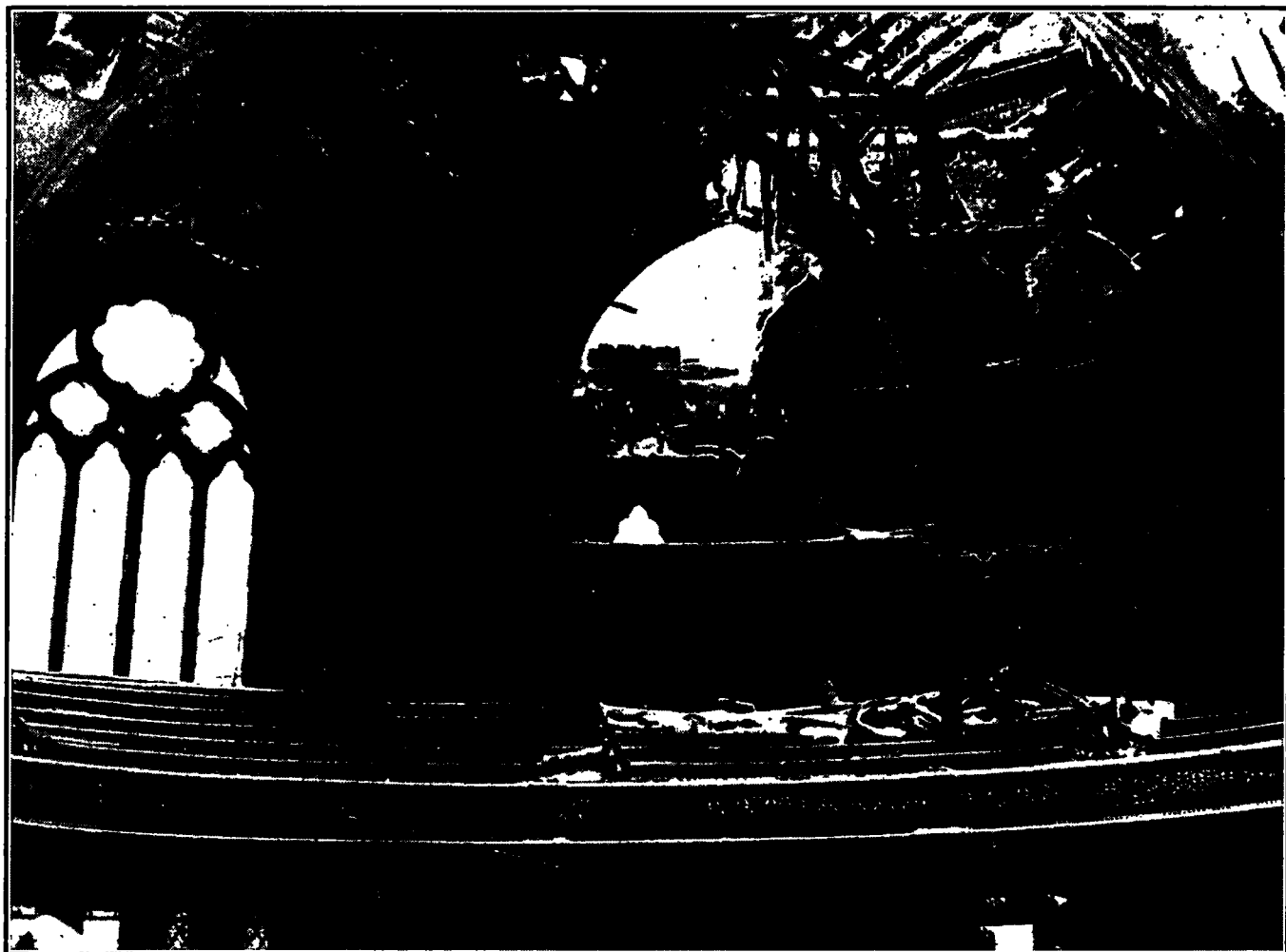
This second recorded supper at Bethany (Luke 10:38) must have been an occasion of great joy. Lazarus had been restored to his sisters, and the family circle was again complete. This supper of fellowship foreshadows the marriage feast of the Lamb, when the redeemed of earth shall gather in the heavenly home, to be separated from one another no more (Rev. 19:9).

Mary's devotion to her Lord was such that no gift was deemed too precious to be bestowed upon Him. Her sacrificial offering, like the sweet incense of the prayers of the saints (Rev. 8:3), filled the house with its fragrance. The influence of her good deed, which was approved of the Master, lives on (Matt. 26:13; Mark 14:9).

Judas would judge everything by the standards of a cold, calculating worlding. The pretense of unselfish regard for the poor was too slim a covering to conceal his heartless



PART OF THE INTERIOR.



VIEW FROM THE GALLERY.

greed. He would sell his soul for thirty pieces of silver.

A loving heart soon outstrips the keenest mind in grasping the truth. The disciples had frequently been told that their Master would die and rise again, but they believed it not (Luke 18:31-34). Mary sensed the truth and anointed His body in anticipation of His burial. She took no spices to the tomb, believing He should rise again.

II. The King Proclaimed—verses 12-19.

Compare Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38.

Christ is worthy of all praise. Though He might enter Jerusalem in humility, He is the King of Israel "that cometh in the name of the Lord". Let all join in worshipping Him. This present humiliation was but the prelude of His future exaltation.

The principle of verse 16 applies to many of the deeds of Christ. The disciples could not as yet understand the hidden meaning of His actions and teachings (John 13:7, 19; 16:4); they needed the anointing of the Holy Spirit.

Lazarus had become dangerous to the enemies of Christ because of his testimony to the power of the Lord. The testimony of a man who has been raised from the dead cannot be gainsaid.

III. The Son of Man To Be Uplifted—verses 20-36.

We are not told why the Greeks desired to see Jesus. It is possible that their curiosity had been aroused by the re-

ports they had heard about Him and that they intended to enter into a religious discussion with Him. The Greeks were naturally of a contemplative disposition, and it was their custom to discuss at length the problems of philosophy and religion, seeking for wisdom. The way of salvation through the cross of Christ is not according to human wisdom. Christ crucified is to the Jews a stumbling-block and to the Greeks a laughing-stock, but to the believers He is the Power of God and the Wisdom of God (1 Cor. 1:17-25).

In answer to the request of the Greeks for an interview, Christ emphasized the truth that the passage to life lay through the gates of death. Even a grain of wheat cannot produce a harvest except it die (1 Cor. 15:36, 37). Glory comes only through suffering (Heb. 2:9, 10; Luke 24:26). The way to save life is to lose it (Matt. 10:39; Luke 14:26).

Christ was willing to pay the price of our salvation; His sacrifice was voluntary. "Now is my soul troubled; and what shall I say? Father, save me from this hour?" He would not pray for deliverance from the suffering of the cross (Mark 14:35, 36) because He had come into the world for that hour. Hitherto He had said, "Mine hour is not yet come" (John 2:4; 7:30; 8:20), but the time was now at hand for Him to glorify the Father (Luke 22:37; John 17:1) by yielding His life as a ransom for sinners. God voiced His approval of the sacrifice (Matt. 3:17; 17:5).

From the standpoint of men this was an hour when the powers of darkness seemed to be supreme (Matt. 26:45;

Luke 22:53), but from the standpoint of God it was an hour of triumph, for the prince of this world was to be cast out (John 14:30; Heb. 2:14).

Christ was to be lifted up from the earth on the cross, just as the serpent was lifted up in the wilderness (Num. 21:9; John 3:14), that whosoever should look to Him might be saved (Isa. 45:22; John 1:29). Christ died for the sins of the whole world.

IV. The Prophet Rejected—verses 37-50.

Isaiah had a vision of the glory of God (Isa. 6:1-3) and was commissioned to preach the message of the Lord, whether the people should hear, or whether they should forbear (Isa. 6:9-12). Many of them reached the place where they could not believe because at first they would not believe. Men who hearken to the truth become more sensitive to it, but they who close their hearts and minds to the truth become hardened to its appeal (2 Thess. 2:10-12). Pharaoh hardened his heart, and then God allowed that condition to continue (Exod. 9:34, 35; 10:1).

In spite of the prevailing unbelief, many of the chief men believed on Christ in their hearts. They feared, however, to confess Him openly (Matt. 10: 32).

Christ came to earth bringing the Father's message that all who should believe upon upon His Son would have everlasting life. This word would be used as a testimony against those who rejected it (Heb. 2: 2, 3). Knowledge of the truth increases a man's responsibility. To see the light and to turn away from it brings condemnation (John 3:19; 9:39-41; 15:22; Heb. 6:4-6).

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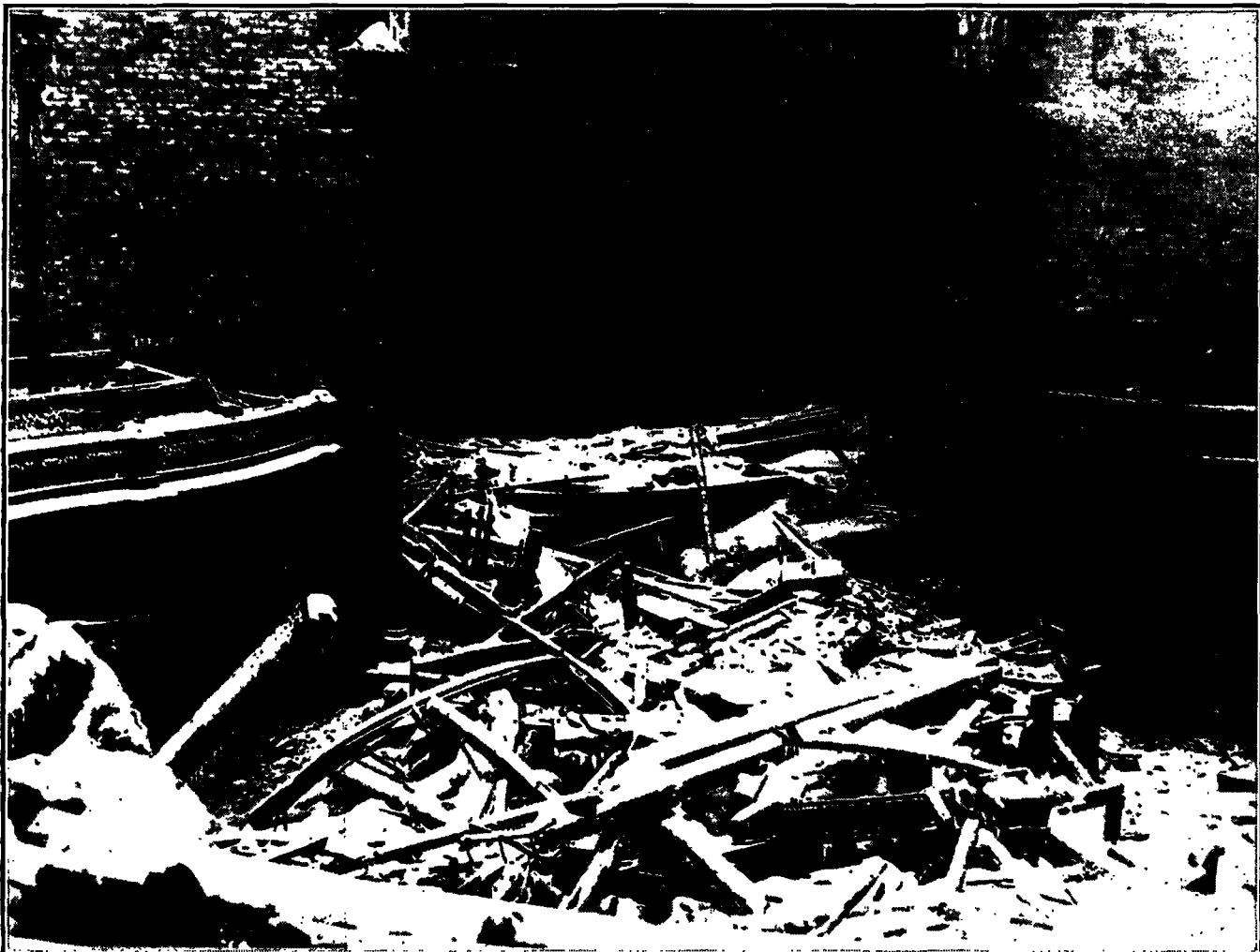
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The Jarvis Street Pulpit

"OUR HOLY AND OUR BEAUTIFUL HOUSE IS BURNED UP WITH FIRE"

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

Preached in Massey Music Hall, Toronto, Canada, Sunday Evening, March 6th, 1938

(Stenographically Reported)

"Our holy and beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste."—Isaiah 64:11.

I had so many other things that I had to say to you on this occasion that I fear it is almost time to go home before reaching the sermon; but we cannot afford to let the occasion pass without turning it to definite spiritual account.

Mr. Brown read to you the chapter containing the text: "Our holy and beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste." But there is another passage in the book of the Prophet Haggai in more cheerful vein: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

By a very singular coincidence it is exactly twenty-eight years to-day, by the day of the month and the day of the week, since I first preached in Jarvis Street Baptist Church, March sixth, nineteen hundred and ten. This is the sixth of March, nineteen thirty-eight. One cannot help being a little reminiscent in view of that fact,

and the story I have read to you lends itself to my purpose admirably.

I.

THIS WAS HISTORICALLY TRUE. The house, the specifications of which had been made in heaven, and which had been erected to be a house of prayer for all nations under the superintendence of the Highest of all kings, was now laid in ashes. The nation had been humiliated, overwhelmed by a foreign foe. Their own houses had been destroyed. All their pleasant things had been laid waste. But worst of all, their "holy and beautiful house, where (their) fathers praised God," had been burned up with fire.

God "dwelleth not in temples made with hands." Solomon recognized that when, in his dedicatory prayer he said, "The heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" It would be quite possible to have a great cathedral, splendidly appointed, elaborately furnished, and yet be without God. It would be possible to dwell in a tent or tabernacle, or even under the open heaven to worship God, However poor and plain the structure may be, the place may be filled with the divine glory. In Jarvis Street, we are far more concerned about spiritual values than we are about mere things; but just as our spirits are the tenants of a material body, so a spiritual work, an organization of spiritual people, brought together for the prosecution of the interests of the kingdom of God, must have a material house in which to do their work.

The house of which our text speaks had been *an holy house*. It had been made holy, not by the materials which

had entered into it, but because it had been dedicated to the service of God; and because God had been pleased to fill it with His presence; and from that house He had heard in heaven His dwelling-place, and, hearing, He had answered the prayers of His people.

Our house, dear friends, was an holy house in that respect. We have tried to stand for the defense of the gospel. We have tried to tell the people of Toronto, and of the world, that, old-fashioned as it may be, we still believe that the Bible is the inspired and infallible word of God. We have tried to give a testimony to the power of the gospel to save the souls of men—and ours was an holy house because God had been pleased to dwell there, and to set His seal of approval to our testimony. We have seen Him, not in hundreds, but literally in thousands of cases, work a work of creation and make men and women over again in the image and likeness of Jesus Christ. In the baptistery which first became a furnace of flame, I have myself in these twenty-eight years buried with Christ in the likeness of His death, and raised again in the likeness of His resurrection, something like three thousand people. They are now scattered over all the earth, but we have seen people by the thousand saved with an everlasting salvation. And the house, to us, was "our holy and beautiful house," because it was so often filled with the holy presence of God.

O Jarvis Street members, we could weep as we remember our Zion, as we recall the numberless occasions when Heaven has come down our souls to meet, and glory has crowned the mercy-seat. We, at least, have not the shadow of a doubt that the words of this Book are the eternal verities. This is the Word of God. This is the record which God has given to us of His Son. We are sure of it because God has come down and consecrated that place, not only in our day, but in other days, by His holy presence; and used it as an instrument in His holy service.

But important as the house is, it is not so important as the human heart, which is really the temple of the Holy Ghost. I trust there are many here this evening who have heard Him say, "Be ye holy, for I am holy." He has come to live with us. He dwells within us, and we have no question in our own minds as to the reality of the resurrection of Christ, as to the reality of the promise of the presence and power of the Holy Ghost: for we have experienced it. As it was said to Judah of old, "My spirit remaineth among you: fear ye not", so have we proved in our experience.

Are there some here this evening whose hearts have not become the habitation of the Holy One? Are there hearts here that have not been sanctified by the Divine Presence, hearts whose doors have been fast-locked against the entrance of the Son of God? I beseech you, let your heart be an holy house into which God shall come; for then it will not make so much difference what the outward tabernacle may be.

But ours was a "beautiful house". I loved the place. These people had loved their holy house; it was beautiful—lined with gold was the temple, with lily work roundabout the pillars; and everywhere were to be seen the figures of cherubim, palm trees, and open flowers. That temple within was a work of divine art. It was the product of the mind of the Architect of the universe; full of divine beauty. And yet at last it was burned up with fire.

Ours was literally a beautiful house, magnificent in its proportions, symmetrical and beautiful in every respect; and by its general—shall I call it—"address" most conducive to worship. It made one feel that it was verily the house of God. There is much that is of spiritual value in chaste ecclesiastical architecture. There is something in having a "beautiful" house. I believe the God Who hath made everything beautiful in His time and set eternity in man's heart, and filled this world with splendour, will be pleased if we resolve that the house in which we shall yet praise Him shall be holy and beautiful again. It ought to be beautiful. Above all things, God wills that the splendour of His grace should communicate to us His own beauty of holiness. When He Himself, the glorious One, said, "Let us make man in our image, after our likeness," what an image He had of the man that should come from His hand, who should be like unto Himself, and of the holy heart in which He should dwell. Our hearts and lives ought to be beautiful. We read of Him as the One Who is pleased to inhabit the praises of Israel.

The text which you often quote, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", might be rendered, "That they may see your beautiful works". Our lives ought to be characterized by a spiritual beauty that indicates the handiwork of God Himself, for "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It was a "beautiful" house. Therefore let us pray, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

In that house *our fathers praised God*. As we think of Jarvis Street, so these people thought of the generations that had passed, of the men who had worshipped toward God's holy hill—and they were filled with sadness. Later they celebrated it in the Psalm, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—"We have no use for our harps. We cannot play; we cannot sing; our holy and beautiful house, where our fathers praised thee, is burned up with fire." It was a sad day for them. It is a sad day for us. Yet we recall with gratitude the great multitude of people who have in that place worshipped God in sincerity and truth.

I think of the man whose munificence made that magnificent house possible, the late Senator McMaster. Though a man of great wealth, he was a simple, humble believer in the Lord Jesus Christ. Some think of Jarvis Street Church as being extreme. All that Jarvis Street has insisted upon is that she should be allowed to stand for the great principles that were written into the Trust Deed of that church. My sermons have been printed and broadcast over the earth for now nearly sixteen years,

in the aggregate by the million, for they have been translated into many languages, and God has been pleased to enable us to reach the very ends of the earth from that corner of Jarvis and Gerrard Streets. There is not a mission field anywhere on earth, it seems to me, where our paper does not go week by week. For years—until the depression came—we had more ministers on our mailing list who weekly read the message of the Jarvis Street pulpit, than could possibly be packed into this great hall of three thousand capacity. And I challenge any man to show where we have preached anything but that gospel to which Jarvis Street Baptist Church was committed sixty-two years ago when the building that is now burned was dedicated. No word has been spoken in the twenty-eight years of my ministry that was inconsistent with the Statement of Faith written into the Trust Deed of the church. We are not new. We are not fanatical. We are not extravagant. We believe the glorious gospel of the blessed God, and we have resolved throughout the years that we would die before we would surrender one jot or tittle of the inspired Book. We have stood, refusing to be moved from that position.

That church was built upon solid stone foundations. I wish you could see the walls; they are three or four feet thick at the base. But they were not more solid than the statement of gospel truth that was written into the Trust Deed, binding those who controlled that church forever to stand for those truths. We have stood for them: we intend to stand for them as long as we live ("Hallelujah!" "Praise God!") We have praised Him in that place sacred to us because God has been pleased there to inhabit the praises of His people.

My dear friends, our hearts ought to be filled with the praises of God. Our house is burned up with fire, but I never in my life felt more like singing—and I shall ask you to sing it before we go—

"My Jesus I love Thee, I know Thou Art mine."

We are established upon the Rock. We have lost the house, but we have not lost Him; and He will do greater things for us, I am persuaded, than we have dreamed as yet.

My unconverted friend, my nominal Christian friend,—if there are any more church members here, I beg of you let your heart and life, by divine grace, be made a temple of praise to God, that as your fathers praised God, so you may praise Him also.

But the holy and beautiful house *was burned with fire*. In the case to which our text refers the people had sinned, and God had allowed that chastisement to come upon them. Doubtless this disaster has been permitted to come upon us for some gracious purpose. Who knows but the Lord has permitted this experience to humble us in the dust? To bid us repent and return wholeheartedly to God? Have we lost some of the joy of His salvation? Has our ardour diminished, our zeal declined? I would rather have a congregation of people whose hearts are right with God, and whose lives are a living testimony to the power of the gospel, and have no house at all, than to have the most ornate temple in the world with people who do not know God. Our house is burned up with fire.

And that is true of many lives as well. That house on the corner of Jarvis and Gerrard Streets is only a symbol. Burned up with fire? I see in those terrible

beer-parlours up and down Jarvis Street a fire that is burning all the time—and no fireman can put it out. It is burning up what was intended to be an holy and beautiful house. Oh the men and women who are being ruined body and soul by that horrible traffic.

Shall we run away from Jarvis Street? No! I do not know any place on this continent where the devil has been let loose as he has on that street. They do not write it up in the papers, but other houses are being "burned up with fire". Only the gospel of God's grace can save them.

Is that true of any here this evening? Not to the extent that there is outward manifestation. Thousands of people have passed the wreck of our Jarvis Street building to-day. The policemen on guard had to send for extra help to control the crowds. People came in from out of the city by the thousand to-day to see the building. It is easily identified. The roof is gone, the tower is gone. Anyone can recognize that it is a complete wreck. But I have seen buildings that bore no marks of fire on the outside, but which had been consumed by fire within. There are people walking about who are outwardly respectable, some of them attending church; nobody says of them, "What a wreck!" Yet by a divine standard they are as a house "burned up with fire". There is nothing beautiful within. That which proceedeth out of a man is what defiles him. That is what shows what is in man. By that criterion how many need a house that shall be a new creation!

II.

Let me remind you that THAT HOUSE THAT WAS BURNED UP WITH FIRE WAS REBUILT—and I will tell you how. *God willed that it should be so*. He knew how to rebuild it. It *was* rebuilt. Jarvis Street is going to be rebuilt, beyond peradventure. But not of that do I speak. If there is any man who feels that, before God, his life is a wreck, who says in his heart, "I have missed it. I know all about the fire of which you speak. I am a fire-victim. I have been burned up. The best of my years are behind me, and I have been destroyed. There is no hope"—if any man says that, I have a message for him. Our gracious God can rebuild you, remake you. He can make that heart and life of yours even yet into an "holy and beautiful house" that will resound with the praises of God.

God moved Zerubbabel and Joshua—son of Josedech, the high priest, not Joshua the son of Nun—by His Spirit. He said, "Work, for I am with you." I pray God that in this matter He will stir us up with a determination, not only to rebuild the house, but to a greater zeal for His kingdom. We need your help. I hope we may be so mastered by the Spirit of God that it will become positively a passion with us to reconstruct that glorious house; that we may be stirred by the Spirit of God to do it—but above all, we need the Spirit of God that we may be more earnest in His work than ever before; that we may see the boys and girls who are with us every Sunday morning saved. We are in touch with nearly two thousand of them weekly. May the Spirit of God stir us up to work—work—work—work, for the night is coming; that we may bring people to Christ.

We have no social service programme except as a by-product: the fundamental thing is to get the house built,

to get the Lord Jesus into the hearts of children and adults, so that His house may again become beautiful. Pray that God may stir us up more than ever before for that high and holy purpose.

God provided the materials. The people were poor captives. Their own houses were gone. They had nothing. But the Lord came and said, "I want you to rebuild my house." And for their comfort He added, "First of all, I am with you. You have my promises. I am in covenant with you. My Spirit remaineth among you; fear ye not."

Jarvis Street members, do you believe that? We have been through many a trial. We have had to fight many a hard battle. We have been brought again and again to the very brink of the precipice where there was nothing between us and ruin, but God: but always we have had God—He has never failed us. He will not fail us now. He is still with us, ready to do far more than He has ever done for us in the past.

"The church that on Jesus has leaned for repose,
I will not, I will not, desert to her foes,—
That church, though all hell should endeavour to shake,
I'll never, no never, no never forsake!"

"The silver is mine, and the gold is mine, saith the Lord of hosts." Where is that silver and gold? In the mines in the Northland; in the vaults of the United States, of France, and Great Britain. It is owned by people—and some people own a great deal of it. Or they think they do! Fundamentally, ultimately, it is the property of God. If you were a citizen of the United States to-day, and you were worth one hundred million dollars, and you should say, "I think I will take it out in gold", you could not do so. The Government would step in and say, "That gold must stay here." Some people assume as the Scripture implies by "their inward thought", they can take their silver and gold with them when they leave this world; but in the last analysis God says, "The silver is mine, and the gold is mine." He may have lent you a little, but it is His, and He can use it for His purposes as the people are made willing to give.

Do not say, "I am glad you said that. I am glad God will provide it." There are many people like an old coloured lady of whom my friend, Dr. Pettingill, told me. She had heard the preacher preach from the text, "It is more blessed to give than to receive." Following the sermon she said, "Dat am true. It is in de Book, and it must be true. But dis here nigger woman ain't gwine t' be selfish. I's puffedly willin' to let other folks have the bigger blessing. I'll be content with second best." There are many people like her.

Do you know what has troubled me as a minister? The biggest problem I have ever had in the ministry is not irregularity of life on the part of church members, although there has been some of that; not that church members are generally guilty of conduct outwardly unchristian: what I have never been able to understand is why so many who profess to believe in Jesus Christ, who have beheld the Cross—or say they have done so—who declare they have beheld "the Lamb of God that taketh away the sins of the world", who, when they have said all that, seem never to learn how to give. A stingy Christian, a niggardly Christian, a man who does not find

real delight in giving what he has, is an anomaly, a contradiction in terms. He is one of the greatest hindrances to the progress of God's work to be found in the world. I have never known a man or woman whose heart had not been opened to give as the Lord had prospered, to be used in anything except to make a noise. The silver and the gold are the Lord's; but when He entrusted some of His wealth to us to be used for His glory, He did not intend that our pocket should become a safety deposit box, secured, not only against thieves, but against the influence of the Holy Spirit. When you pray that the Lord will help us to build our new temple, remember He will expect us to do our part in giving as well as in working. But the resources are really His. Let us look to Him for it, and let us be sure that, as Christians, there is no hindrance in us. Someone may say, "You make me sad, Pastor. I have no money." If you have no money, God does not expect you to give any. He values the prayers of the poorest people as much as of the richest. We used to have a woman in Jarvis Street church who was about ninety years of age at the time of her death, and all through my ministry until she died she had been a ward of the church. She had not a cent that she did not receive from the Treasurer of the Communion Fund. Yet that woman, I verily believe, made as great, if not a greater, contribution to the spiritual progress of the church than any millionaire we ever had. She spent all her days praying, and of the little pension we allowed her she systematically gave a tenth to the treasury of the Lord, denying herself of bare necessities to do so. She was a hilarious giver. She delighted to give of what she had to the Lord Who gave everything for her.

The silver and gold are His, but He will expect us to yield to Him that which we can that His "holy and beautiful house" may be restored.

It may be there is someone here who is not a Christian—and for that very reason. You will not let go of this world. You have a little money, and you have allowed it to come between you and Christ. In my early ministry I knew a young woman, who was one of the godliest women we had. Her mother was dead, and she had a human devil for a father. The rest of the family had left home, but she stayed in the hope of doing something for her father. He had a great deal of money according to the standard of that day and locality, but they lived in a poor house, with no carpets on the floor, no comfort of any sort. The daughter did her best, but her father would allow her no money. He hugged his money to his heart.

There came a day when the daughter told me that her father was dying, and asked me to see him about his soul's salvation. One son had come home at his sister's call. He, too, was a Christian and concerned for his father's salvation. When I called he sat just outside the bedroom door, and I on a chair just beside his father's bed. I talked to that dying man, and preached Christ and the precious blood. I talked loudly to make him hear, for he was deaf. He seemed anxious to know how to be saved, and I asked him, "You believe that Christ died for you?" "Yes." "You trust Him to wash your sins away?" "Yes." I might have thought it was a case of genuine repentance if the son had not urged me to test him. He was himself an earnest Christian and he said, "Please make sure work of it. Try father out. Ask him, in case the Lord should restore him, what he would

do with his money. We do not want it, but ask if he would give any of it for the propagation of the gospel, if he would recognize God in material things." I leaned over that dying man and said, "Mr. So-and-So, I fear you will not get well. The doctors say you will not. But doctors are sometimes mistaken. Suppose your case should not be as bad as we think, and you were to recover?" "I should be very thankful," he said. "And suppose you were to recover, what about this money of yours that you have been holding on to so tightly?" I shall never forget the effect that enquiry produced. A man on the brink of eternity—and on the brink of hell—was still holding on to his gold. It seemed as though suddenly a thousand devils had taken possession of him. He damned me, bidding me to get out and stay out. He cursed the daughter, he cursed the son—and everyone else. He raved until finally he fell back on the pillow exhausted, and died before morning. He bound his soul to his money, and permitted it to drag his soul down to hell.

There are people who hold on to their property, to their worldly ways, who put these things between their souls and Christ. I beg of you not to do it. Let Him have first place. Say it now while I speak to you, "Lord, I surrender everything I have in life; it shall be Thine."

Then the Lord said, "The glory of this latter house shall be greater than of the former." I have not dared to tell you what I have dreamed, I trust by faith: I thought I never would tell you until the dream should be realized. But this last year I thought I was going myself, and I began to think of the worthlessness of my ministry. Sometimes I tried to persuade myself that I had done the best I could: but without success. But I have been asking the Lord if He would let me see His glory, let me see a great revival. Many a night—I am scarcely sure even now whether I should tell you—one is reluctant and almost fears to bare the secrets of his heart—but many a night, the whole night through, I have thought of and prayed for another Fire. I have thought of a house on fire—but it was not the fire I saw on Friday: it was another kind of Fire!

At our New Year's meeting I gave the church a motto for the year, as has been my custom now for twenty-eight years. The motto I gave this year was, "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth." I did not ask for the kind of fire we saw on Friday. As I saw the police busy directing the thousands and thousands of cars up and down all day long, I said, "O Lord, I have seen things like this in my visions of the night, but it was not this kind of fire I asked for. I wanted to see this place ablaze with the glory of God. I desired that it should be so conspicuous that even unbelievers would say, "This is the finger of God; this is not man's work, but God's." People all around were able to see the fire from their homes, and even from offices downtown. God give us even now a church that shall be so on fire for Him, that people shall see the Fire from every office building, from every factory, from every home, so that they will come as they came to-day to see that wrecked building, that they will come by the thousands to see and feel the Fire of God. God send the day when they will come in

multitudes to hear the glorious gospel of the blessed God. I do believe that God has heard our prayers although in a different way from that which any of us expected or desired. God has given us a great company of people who pray. We are asking now that He will give us another house, and that the glory of this latter house shall be greater than the former, and that it may be filled with the divine glory to an extent that we have never, never known before.

"And in this place will I give peace, saith the Lord of hosts." Please do not say that Dr. Shields is a man of war. I hate contention, and still more contentiousness. I never had a church trouble in my life until I came to Jarvis Street, and I did not want one there. It was only because I said, "I will not give up the Book". If that was a crime, I plead guilty, but never of contentiousness. If God would visit us with His heavenly fire and sweep tens of thousands into the kingdom, then those who have wandered in heart away from Him would come back again. Some of the brethren have not kept step with me, nor I with them. I love them all, and I cannot but believe that many of my brethren in the ministry have been overborne by the terrible conditions of the times, and have not been able to stand up against them; yet in their hearts they believe the old gospel, and that they are saying, "Oh that it was with me as in months past, when the candle of the Lord shone upon me." If God would visit us with a mighty wave of salvation, the glory of the latter house would be greater than the former; and in that house God grant that we may have peace, "the peace of God that passeth all understanding".

Above everything I desire for you that you should go out of this building saying, "Thank God, I am at peace with Him. Whatever comes, I am at peace with Him." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

When we have sought the blessing of the Lord I will ask the members of Jarvis Street first of all, if you will do as they did in the days of Zerubbabel, rededicate yourselves to the work of God this night, and let Him have all there is of you. And if there are any backsliders, will you come home? If there are people who were members of Jarvis Street Church, who have got out of fellowship and dropped out of membership, I invite you to come home. Shall we all get close to God to-night? And then, stirred by His Spirit, joined in heart and hand, under the guidance of God, go forth to greater things than we have yet seen. Will you bow with me in prayer as we ask Him to make it so:

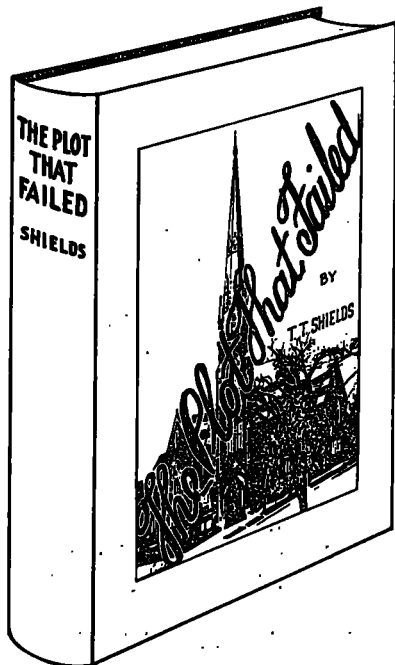
Thou Father, Son, and Holy Ghost, we worship Thee. We acknowledge Thee to be the Lord. Some of us are Thy children through faith in Christ. We would fain, amid the ashes of our loved building, rededicate ourselves to Thee. Give us another building, O Lord. Send us material with which to build it. But above all things, give us the hearts of the people by Thine abounding grace. Revive Thy work in the heart of every member of Jarvis Street Church. There is not one of us who could not love Thee better. There is not one of us who could not serve Thee more devotedly. Help us to do it, and help us this evening not to be ashamed to say that we are on the Lord's side, and to rededicate ourselves to this great task of rebuilding the house for the glory of Thy matchless name. We ask it in the name of Jesus Christ our Lord, Amen.

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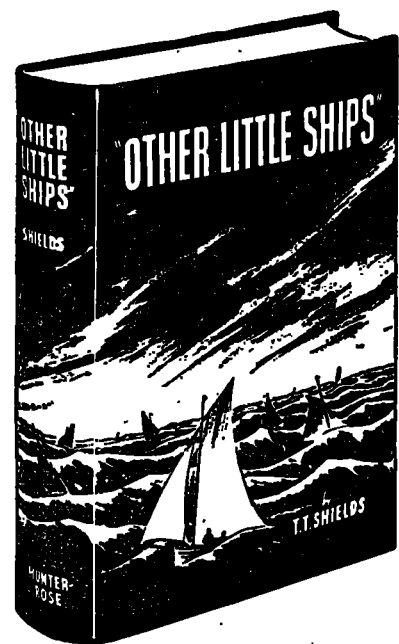
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