

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 2

130 Gerrard St. E., TORONTO, APRIL 30, 1953

Whole Number 1614

IMPORTANT MEETINGS AHEAD

Drs. McIntire and Shields Go to the Maritime Provinces

WE MAKE this announcement on the front page because of its importance, and print again the itinerary arranged for Dr. McIntire and Dr. Shields through the Maritime Provinces, May 10th to May 15th:

In the Maritimes May 10th to 15th

The present plan, therefore, is to hold meetings in the Maritime Provinces from the 10th to the 15th of May. There may be some change in the programme, but at this writing it stands like this:

Where Meetings Will Be Held

Sunday morning, May 10th; Dr. Carl McIntire will be in Immanuel Baptist Church, Tfuro, Sunday morning, Dr. Shields in Central Baptist Church. Sunday evening, May 10th, Dr. McIntire and Dr. Shields in Queen Elizabeth High School Auditorium, Halifax. There may be a meeting Sunday afternoon. Monday evening, May 11th, a meeting to be jointly addressed by Dr. McIntire and Dr. Shields, to be held in Halifax, in the Central Baptist Church. Tuesday, May 12th, Fredericton, Calvary Baptist Church, Doctors McIntire and Shields. Wednesday, May 13th, St. John, Main St. Baptist Church, Doctors McIntire and Shields. Thursday, May 14th, Moncton, Highfield Baptist Church, Doctors McIntire and Shields. Friday, May 15th, Sackville, Main St. Baptist Church, Dr. Shields. (Dr. McIntire has to speak at a large business men's banquet in Chicago on the evening of the 15th.)

We propose to fly—Dr. McIntire from Philadelphia, via New York, to Halifax, Saturday the 9th, and Dr. Shields will fly from Toronto to Halifax, Saturday the 9th. Then we shall go from place to place in the Maritimes by air, if possible, or otherwise by the most rapid means of transportation, and Dr. Shields will motor from Sackville to Moncton, from there to take a plane home to Toronto, Saturday May 16th.

Thus we hope to cover the distance of about twenty-five hundred miles from Toronto east, and about the same from New York, and reach all these centres in one

week, each returning to his pulpit for May 17th—a fairly strenuous week, we believe our readers will admit.

Contributions Toward Expenses of the Tour Received

At this writing, April 28th, THE GOSPEL WITNESS has received \$251.00 toward the Tour Expenses, including one gift of one hundred dollars, some twenty-five, some fifteen, some ten, and some five.

We have not made it up exactly but plane fares throughout the Provinces, and from Toronto, and from New York, will surely reach somewhere between four and five hundred dollars. It is expensive, but it is the only possible way of travel, for otherwise we could not afford the time that would be necessary to cover the ground.

If there are others minded to have fellowship with us in this matter, please let us hear from you at once.

The I.C.C.C. Regional Conference, Toronto, June 18th to 23rd

The announcement of this meeting will reach many thousands of Evangelicals both in Canada, and in the United States. We are hoping that the trip to the Maritime Provinces will awaken interest and perhaps secure a fair attendance from those Provinces. It will be impossible to make a tour of the West before the time of the Conference. But there are GOSPEL WITNESS readers all through the West, thousands of them, and we ask every one to consider whether he or she could plan a vacation in Toronto for the dates of the Regional Conference. It may be that some who have cars, may induce their neighbours to join with them, and thus share the expense, and drive from the west to Toronto. That is not difficult from Winnipeg, or any part of the West, for that matter, even from Vancouver, and Victoria. The roads are better from the Pacific area down into the States than through the Rockies. But try to plan to be present in Toronto for the Regional Conference of the I.C.C.C. in June, and let us know as early as possible your intention.

We only wish we had resources that would permit us

to offer free entertainment to all who would come, but this is beyond our ability. Toronto, however, is a very popular place in the summer time, and though we have many large hotels, and thousands of good tourist homes and rooming houses, accommodation is often at a premium in the summer time. Therefore, let us know your intention, and whether you prefer a hotel or motel, or motor court, or tourist home; and we shall do our best to make reservation. But let us know as early as possible.

REV. W. S. WHITCOMBE GOING TO EUROPE

OUR esteemed colleague, Rev. W. S. Whitcombe, M.A., accompanied by Mrs. Whitcombe, and their two older children, Margaret and Beth, will sail from Montreal for Le Havre on the "S.S. ATLANTIC" May 7th, and will return to Toronto about the end of September. Mr. Whitcombe's address in Europe will be c/o Rev. F. Buhler, 9 rue des Charpentiers, Mulhouse, Ht-Rhin France. He will no doubt visit all the churches of The French Bible Mission and spend a good part of his time on the Continent; but he will also visit Great Britain and Ireland. As soon as we have full information we shall give his British address. In the meantime all our GOSPEL WITNESS subscribers, whom we are sure have delighted in his articles in this paper, and who desire to communicate with him, can reach him c/o Rev. F. Buhler.

We have no doubt that many churches in Britain, and in Ireland will desire to hear Mr. Whitcombe preach. He often occupies the pulpit of Jarvis St. Church, and is always a most acceptable preacher. He is a fine scholar, an able speaker, and, of course, and out-and-out Evangelical. If any of our British or Irish readers desire his services, and we are writing this without his knowledge or consent, we suggest they write him, c/o Rev. F. Buhler, giving such dates as they would like him to serve them.

We covet for Mr. Whitcombe nothing more than the gracious hospitality which we have always enjoyed among our Evangelical people in Britain, and in Ireland. We hope from time to time to receive some articles from him during his absence, but we have not burdened him by extracting a promise; we want to leave him free to do as he likes.

We are sure that the five months spent overseas will be of great value to Mr. and Mrs. Whitcombe, and their children; and we have not any doubt that the Seminary will reap much of the profit of it at a later time.

We suggest to our GOSPEL WITNESS readers in Britain, Ireland, and on the Continent that they write Mr. Whitcombe a note of welcome, that he may know something of their whereabouts.

We shall give further particulars later.

"HOW WONDERFUL!"

He answered all my prayer abundantly,

And crowned the work that to His feet I brought,

With blessing more than I had asked or thought—

A blessing undisguised, and fair, and free.

I stood amazed, and whispered, "Can it be

That He hath granted all the boon I sought?

How wonderful that He for me hath wrought!

How wonderful that He hath answered me!"

—FRANCES RIDLEY HAVERGAL

The Gospel Witness

and

Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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AMAZING SERVILITY

May Day Just Another Friday — No Meat, Is Hint

"No word has been received by the Roman Catholic archdiocesan authorities in Toronto from the Vatican respecting permission for members of the church to eat meat Friday, May 1. Press dispatches from Vatican City explain that Pope Pius has suspended the normal church rule for that day, observed in many countries as a labor holiday.

"It was explained at the Toronto chancery office that, in lieu of official notification, it would be assumed the permission to eat meat that day would apply only in those countries where the day is a labor holiday. If an official notification comes to Canada, of course, it will be promulgated."

Is it not amazing that intelligent people out of jail should consent to wear the yoke of the Roman Catholic Church? Abstention from meat on Friday as a religious duty is a bit of silly nonsense, and to have to ask the Pope what they shall have for dinner on May 1st, indicates an incredible servility. The Word of God says: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It seems to us that some Roman Catholics must surely have some other kind of blood than good red blood in their veins.

It would be very interesting, could one get behind the scenes, to see what the masters of these Roman Catholic slaves have for dinner on Friday!

Every time we read of these things we feel like seeking an indulgence or exemption, not from eating meat on Friday but to be permitted to borrow the language of Old Scrooge, and cry, Bah! Humbug!

— An item in a Toronto paper of recent date.

The Jarvis Street Pulpit

WHAT IT MEANS TO BE SAVED

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 26th, 1953

(Electrically Recorded)

"How can ye believe, which receive honour one of another and seek not the honour that cometh from God only?"—John 5:44.

Prayer Before the Sermon

To Thee, O Lord, the Giver of every good and perfect gift, we come. We thank Thee that Thou hast met us in grace. Thou hast condescended to our low estate by sending into the world Thine only begotten Son, that we might live through Him. Daily, individually, we praise Thee for this, and in all our public assemblies we seek to magnify Thy name because Thou art God.

Look upon us now in this service, and deal with us in such a way that there may be no one in this house who shall escape Thy benediction. Thou makest the sun to rise, and the rain to fall, upon the evil and the good. Thou art no respecter of persons. Thou openest Thy hand and satisfiest the desire of every living thing. We are all on common-ground in this respect, that our hands are empty; we have nothing to offer for the benefits we seek. We thank Thee that we have no need to offer anything, for it is by grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works lest any man should boast. This evening we pray for the gift of faith. We cannot believe unless the Spirit of God shall enable us so to do. We are wholly dependent upon Thy bounty.

Many before Thee this evening are rejoicing believers; they know whom they have believed; they are sure of a heavenly inheritance; they know that even now they are in possession of eternal life. Yet for such we pray, that our faith may be increased, our confidence deepened, that our dependence upon the promises of God may be without condition. Look upon us, and help us to take for granted the bestowment of every blessing of which Thy Word assures us. Verily the lines have fallen unto us in pleasant places, and we have a goodly heritage; we are Divinely favoured in having been made the children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ. We revel in this truth. We would indulge ourselves by the appropriation of all the riches of Thy grace. There is no limitation with Thee.

There are those here this evening perhaps who have turned aside from the path; they have lost, not their salvation, for their faces are still directed heavenward, but they have lost somewhat of the joy of it. Bring them back, we pray Thee, into an experience of that joy which is unspeakable and full of glory. Help every wandering sheep to feel the strong shoulders of the Divine Shepherd beneath him, that so we may be carried home to the Heavenly fold with great rejoicing.

Thou canst meet the man who does not seek after Thee, for Thou art found of them that seek not after Thee. Thou art made manifest to those who ask not after Thee. Therefore open the eyes of the blind to behold the Lamb of God. May some here this evening be led to rejoice in what may seem to them the accident of their presence, and perhaps of the resulting conversion. But it is no accident. Thou knowest the way that we take; our steps are ordered of the Lord. And if Thou hast brought someone here this evening just to hear a simple special word of direction that they may the more assuredly find their way to the Heavenly city, we pray that the Holy Spirit may introduce Himself, and introduce the Son of God to such an one, that so this evening some souls may really pass from darkness to light, and from the power of Satan unto God.

We would not be selfishly unmindful of those who are deprived by ill health, or of those who are bent by the infirmity of age, or others by the circumstances of life, from being in

the sanctuary, as they would love to be. Wherever such may be found be Thou to them a little sanctuary in the place whither Thy Providence has directed them. There may the great High Priest appear to them, that their supplications may ascend to Heaven, and that Heaven may come down their souls to meet, and glory crown the Mercy Seat. The Lord bless us every one. Remember all whose duties require their presence elsewhere, those who are in a journey, doctors and nurses who minister to the sick, mothers who care for little children. Thou art able to put Thine arms of love about them all, and as a hen gathereth her chickens under her wing so canst Thou gather Thy brood beneath the outspreading over-shadowing eternally securing wings of God.

Hear us this evening, for Jesus' sake, Amen.

"WITHOUT faith it is impossible—not difficult, but impossible — to please (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It follows, therefore, by an inexorable logic, that without faith it is impossible to be saved. Salvation is of the Lord, and the salvation of a soul is therefore conditioned upon faith; it is for those who believe.

The devil is the great counterfeiter. We live in a day when we are either blessed or worried by synthetic productions. It is not easy to get anything pure. I read last night that the linen trade of Ireland is declining, not only because of the exigencies of war, and that which followed afterwards, but because of the substitutes which modern science has produced; and is producing — rayon, nylon, and orlon, and I know not how many other things—taking the place of that which was once supposed to be indispensable to respectable human living. We used to be rather proud of having our chairs and furniture nicely upholstered in good leather. We do not see very much of it now; we have plastic instead. Indeed, we are getting very clever, and substituting human productions for that which natively comes from God. Just now the Ottawa Mint is preparing for a new issue of Dominion currency. The bank notes are to be adorned with the lovely portrait of Her Majesty, Queen Elizabeth. And the chief concern of the artists and engravers is to design and execute a plate which the counterfeiter cannot copy. And I read recently they are much put to it to discover and design some little intricacies which would be almost beyond the reproducing skill of the counterfeiter. The devil is the great counterfeiter, a liar from the beginning. He has counterfeited the religion of Christ.

An address of mine, that was to have been delivered as a keynote address in Edinburgh last summer, which, by the way, was printed in advance, and which I did not deliver, but delivered another instead, was widely circulated. The subject of the address was "The Finality of

Christ". In that address I said something about the Reformers having brought with them from the church of Rome some of the rags of Rome. Luther, Calvin, and Knox, did not completely break from Rome; they brought much of their ritual. And among other things they brought the papal invention of infant baptism. I received a letter from Australia from an editor of a Presbyterian paper, in which he said: "Without asking your permission I have taken the liberty of reproducing your keynote address at Edinburgh, and I hope you will not object to my having deleted that paragraph which spoke of the Reformers as not entirely freeing themselves from the practices of Rome. I feared it might be rather offensive to some." I suppose it would be; it was however intended to wake them up, and direct them to the truth of Scripture.

The devil has counterfeited many things, counterfeited the whole Christian system, and put the Christian name upon a paganized form of worship which is called Roman Catholicism. And he has corrupted nearly every form of Protestantism, and it is extremely difficult to persuade people to go back to the original pattern, and to take things as they are Divinely revealed in Holy Scripture.

Faith is the currency of Heaven, it is the coinage, the means of exchange by which we come into possession of Heavenly riches. When I was a boy the smallest bank note that I ever heard of in England was a five pound note. We had sixpences, and shillings, and florins, and half crowns; and then we had ten shilling pieces, half sovereigns, in gold, and sovereigns in gold, and guineas—I never could understand the reason for that twenty-one shilling business, but such it was—in gold. And if you went to the bank to cash a cheque the teller, as you call him here, would open a drawer, and take a little shovel and shovel out some sovereigns, and pour them into a scale. He knew exactly how many should be there for the amount of your cheque, and if it was overweight he would take out two or three until the scale exactly balanced. Then he would take off the little brass thing, and empty it back into his little shovel, and then gently pass it out to you. You would count the sovereigns, and you would find he was always accurate, because it was according to weight, and there were no counterfeits. Sometimes if there was a coin that was unduly worn he would note by that perfect balance that something was not right, and he would just spread out the coins and pick that out and put it aside, and put another one in. He was quick also to discern any kind of counterfeit. I used to wonder why he used the shovel on me, because I never cashed a very big cheque, but he did; that was his way.

My dear friends, when we come to God the only medium of exchange we have is faith. And that is not our own; He gives it to us. It is like a father who gives his boy a little bit of money to go and buy something. He is very proud, he has his money, but he did not earn it. The money by which he procures the desired thing is his father's gift to him. And so faith is the gift of God; hence, we are saved by grace through faith, because grace means that God does everything and we do nothing. But faith, I say, is Heaven's currency, Heaven's appointed medium of exchange. O how important it is that our faith should not be of a synthetic variety, an amalgam of all sorts of things, that makes it perhaps look like faith, when it is not faith at all. You cannot get anything at Heaven's bank by presenting that kind

of currency. Instantly it will be detected, and the rule of the bank is, Without faith you can obtain nothing here. So we must be sure that our faith is genuine. There are many counterfeits of faith; some synthetic productions of faith, that have a large element of self-trust mixed in. One of the ingredients of this strange synthesis is perhaps religious confidence, confidence in some form of religion, but not in Christ. There may be an admixture of domestic helpfulness. The man says, "I am not much of a Christian, but my wife helps me." Perhaps his house is in his wife's name, but he cannot get salvation in his wife's name, let me tell you that; you must get it in your own. And so I might go on. There are other elements, emotional urges, ecclesiastical advantages, all mixed up together, which produce a kind of amalgam that looks like gold, but it is not faith. And without faith, the genuine article, it is impossible to please God.

I recall an experience I had some years ago in London. I had a letter of credit, and I went to a certain bank on the Strand when I wanted to draw a little money. I got to know the teller there. I found he was a Christian man, a Methodist lay preacher, and we had a good deal of fellowship for a moment or two if the bank was not too busy when I went to get a little money. I had received some cheques, and knowing him so well I went there with my cheques. I thought I would get rid of the cheques, and not dray any more money of my own, but cash the cheques instead. So I put down the cheque, and he said, "I cannot cash that Mr. Shields." I said, "Why not?" He said, "It is a crossed cheque." There were two lines drawn across it. I said, "I suppose I shall have to take it to the bank by which it is issued." He said, "They will not cash it." I said, "Well how can I cash it?" He said, "Nobody will cash it; no bank in London will cash it." I said, "But you know me, here is my letter of credit for more than the value of these cheques. Why can you not cash it?" He said, "I will speak to the manager, but I know he will not cash it." He came back, and said, "No, it is no use, you cannot cash those cheques here." I said, "What shall I do then?" He said, "You will have to put them through somebody else's bank account, so that he becomes responsible for them. Somebody with an account must stand behind them." I said, "That is a clumsy style of banking." He smiled, and said, "And how would you do it in Canada?" I said, "The bank would assure itself of the solvency of the person issuing the cheque, and then it would assure itself of the identification of the person applying for it to be cashed, and those two things assured they would cash it." "Not here," he said. I said, "I am an Englishman, but I really think you might improve in some things." Smilingly he said, "Well do not forget it would be just as difficult for anybody else to cash those cheques as it is for you. That is John Bull's way of doing business."

Later when I was packing up to leave England I said to myself, "Where are those cheques?" I looked in all my pockets, and everywhere, and I said, "I have lost them." Then I remembered what the bank teller had said: "It would be just as difficult for anyone else to cash those cheques as it is for you." I felt reassured for I knew I had not lost the money. Then one day before I left I opened a book, and there were my cheques. But I had to bring them home and deposit them in my own bank in Toronto.

When you go to the bank of Heaven I want to tell you

that every cheque is crossed, and you can cash it only through the bank account of the Lord Jesus Christ. There is no other way. You cannot circumvent it at all, it is crossed. That is how we draw upon the riches of Divine grace that are in Christ.

I.

NOW THERE ARE CERTAIN HINDRANCES TO THE POSSESSION AND EXERCISE OF FAITH. My text mentions one of them, and that hindrance is a manifold affair that has wrapped up in it a great many things. Here were people who were professedly religious, waiting for the Messiah. And when He came they would not receive Him, they hadn't faith. And said Jesus, "But I know you, that ye have not the love of God in you." "You do not believe me, and I will tell you why." "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

You say, "That cannot apply to me; I do not seek any honour." Don't you? O no, you are not aspiring for the knighthood of the Garter are you, such as was conferred upon Sir Winston Churchill, after he had declined every other honour, even up to a dukedom. O no, you are not seeking honours of that sort. You say, "That is beyond my realm; I do not seek such honour." Yes you do.

That man is in search of honour who puts his reputation before God. He may be a workman in a factory, he may be behind a desk in an office, he may be sitting in Parliament, he may be in an executive chair in some great business, he may be anything, but he is very careful about what people think of him, assiduously careful of his reputation. And says he, "If I were to make a public profession of religion I wonder what they would say about me down at the club? Would they think I had lost my reason? Would it in their view discount my intelligence? Would they give me the cold shoulder, or in any formal way excommunicate me from their society? I wonder what would be the reaction of those people among whom I move every day if it should suddenly be said that So-and-So has become a Christian, for now he says he is a servant of Christ? Would some of them say, 'Don't you think we had better whisper it to his doctor? Maybe he needs the attention of a psychiatrist.' A sensible business man becoming a Christian? Impossible! It is all right to go to church, but that is not what you mean. To be a Christian seven days in the week, an out and out Christian—if I were to be that, and I do not want to be anything else," says this man, "I should have a house about my ears over night."

Why don't you believe? Because you seek honour of people who have no honour to confer. You are more concerned about their thought of you, and their good pleasure, than you are of the good pleasure of God. It may be the workman at his bench, or the office hand—I do not know what the occupation, and it does not make any difference. It is well nigh impossible to find anybody who is absolutely independent, who can say, "I do not care what anybody thinks; I will take the right course, and the rest of you can go to Coventry, or wherever you like." O no, people are enslaved, bound hand and foot by the fear of what somebody else will say about them.

I have known a man to be afraid of his wife. Imagine that, can you? I have read of the great Christmas Evans, the great Welsh preacher. He had a little ripple in his church life. The parsonage was next door to the church,

and he went proudly to the church business meeting, to settle this thing once and for all. He was a very famous preacher, and a very great man. Presently he came home, the conqueror. His wife was a very mild sort of woman, and she said, "Christmas, what did you do?" "What did I do?" he said, "I dismissed all the deacons." "You what?" she said. "I dismissed all the deacons." Pointing to the stairs she said, "Go to bed." And he went! Yes, I have known strong men who were frightened out of their lives almost by their wives. Now don't you look over at somebody else. What I mean is this. A wife says, "I am waiting for my husband," or the husband says, "I am waiting for my wife." Why? "He might not like it;" "She might not like it." "You know I must maintain the peace of my home." And therefore you do not commit yourself to Christ. Why? Because you are afraid of your wife's opinion. I grant you if a man is unfortunate enough to be married to that sort of thing his home is likely to be rather uncomfortable. I have known not a few. Thank God if you are happily married. It is a paradise on earth or the reverse, as the case may be.

And there are children afraid of their parents, and I have known parents to be afraid of their children—living in somebody else's opinion, afraid to stand alone before God and trust Him. They allow somebody else to interpose. "How can ye believe, which receive honour one of another."

We used to be very important in this church. I think we are still, properly valued. But we had millionaires here in those days, not imaginary ones, but the real thing, and ever so many of them. I had them on my deacons' board. O yes, it was great to be chairman of a board, with so much wealth represented there. We were never troubled in this church greatly with addiction to worldly amusements, or things of that sort. In those days I think our people were for the most part, not altogether perhaps, as the Word of God discovered one day—but for the most part they were quite above that. But of course they had their place in the world of business, and they had their place socially, as money gives people such a place. Our worldliness therefore was of a very respectable sort. There was one man, a very rich man, who, in his absence was elected a deacon of the church. He did not know anything about it until he saw it in the newspaper, and then he was very much displeased. The deacons asked me to go and see him, and I said, "I will, but I shall not urge him to accept it. I do not believe in that. If the Lord has not called him I do not want him to be a deacon, but I will carry your message to him." So I went to see him. He was a delightful man, and lived in a great mansion. If I were to tell you where it was you would recognize it; it is still in its glory in a kind of a park, a beautiful place. I do not know what it would cost in our day; it cost a lot of money then. But I went to see him in this magnificent home, and we had a lovely chat. He said a lot of kind things, but he said, "You know Pastor my children have no future in Jarvis Street Church. All their social affiliations are outside of the church; in fact, as you may know, I have a pew in a certain church where I attend in the evenings quite frequently with my family." It was a popular Anglican Church, with a wide aisle down the centre, specially prepared for weddings. It would appear that some churches are built for people to get married in. But anyhow, he went to this church, and he said, "My children have no

future in Jarvis Street." I did not argue with him. I said, "I told the deacons I would prefer their request, but I am not going to urge you against your convictions." He said, "You tell them I couldn't think of it at all. My children's future is elsewhere."

I have never told this story here—I have told it away from home, where there was no chance of identification, but it is so far behind me now, nearly forty years, that perhaps I may tell it without any fear that anybody will identify the person and the home and family of which I speak. I loved him and his wife, they were lovely people, and they had a lovely family. One day they asked me if I would come some morning early—I think it was seven o'clock. The eldest daughter, a lovely girl of about twenty-one or twenty-two was to be married, and they had just a little fad of an early morning wedding in June. And so I went to this place. The windows were open, there were trees all about, the birds were singing, and it was a delightful setting. And I married this young girl to a young man whom they said belonged to a Southern family, and was quite an important young man. The daughter had met him at a fashionable summer hotel in Muskoka, and the parents were quite gratified at the union.

The father died one Saturday after playing golf, and left his wife a very rich woman. She still lived in the great mansion. Some time afterwards—I have forgotten the chronology of the thing—somebody broke into that mansion one night, blew open the safe, a small safe which they kept at home, and stole five thousand dollars worth of bonds, and some jewellery. But before doing so the leader chloroformed the widow of this gentleman whom I knew so well. There was not a word about it in the paper. They had influence enough to see that that was not reported. Do you know the sequel? The man who administered the chloroform was the young man whom I had married to that young girl, this widow's son-in-law, an unmitigated scoundrel. And I said to myself that it had been well for him if he had encouraged his children to find their social affinities and affiliations in the house of God. But his desire was for a social standing a little higher than that of Jarvis Street Church—though that was rather high!

In the forty-three years of my ministry here I have seen much of it. "Vanity of vanities, saith the Preacher . . . all is vanity." What do you want to seek the good opinion of men for? What can they do for you? Why do you seek honour of any kind from any human? I have had representative ministers of every Denomination come to me, and say, "In the denomination where we are we are cribbed, cabined and confined. How can we get out of it?" "Well it is a free country." "Yes, but my Denominational connections," says the minister; "I am getting on and I shall be eligible for a pension ten years from now. I know my Denomination is not right, I know they are not walking according to the Word of God, but if I leave it what shall I do?" Why do you seek honour one of another? Why bother about the Denomination? I had to come to that place many years ago. I said, "If the Denomination does not stand squarely as it is pledged to do by the Word of the eternal God, so much the worse for it. I am standing, and they can go where they like." A certain man came to me in those days, and said, "Declare yourself an unaffiliated church. Never mind about baptism, and some of these tenets of yours; be an Undenominational church, and you can have five thousand members inside of a year." I said, "I know I

can, but I am what I am because the Word of God made me so, and I haven't left the Baptist Denomination; they left me." I was like the Indian who was wandering about in the woods. Somebody said, "Indian lost?" "No, no, no, Indian not lost, wigwam lost." I had not moved, but the Denomination had.

My dear friends, you can work out that principle for yourself. The thing that you permit, be it little or big, to interpose itself between you and God, will make faith impossible. He that believeth hath no part with an infidel. He must get away from him.

II.

HOW CAN WE BELIEVE THEN? It is very simple. By seeking the honour, the preferment, the gifts, the advantages of life here and hereafter—by seeking them all from God only—not from the church, or your Denomination, or from anybody or anything but from God only. Jesus said, "I receive not honour from men." He pleased God; that was His supreme concern. Now that is what it is to believe—it is just to put aside everything, all supposed advantages, all influences, all opinions, all pressures, everything, everything, and seek God only, and nobody else. The young man who was baptized tonight was sitting down there last Sunday night, and during the sermon the Lord spoke to him, and he received Christ. You may do the same. Whatever you seek, seek it from the Lord. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God only. That is what it is to believe.

During the first war on one of my many crossings of the Atlantic I sailed on the ship *Arabic*, a White Star liner. We got through the submarine zone safely, but she was torpedoed on her return journey. I came back a little later on another ship, only to find that nearly all of the crew were the old Arabic crew. They had been saved as the ship went down, and they had been transferred to this other ship. We had only about twenty-five passengers—things had got pretty warm on the Atlantic—on the ship, and I think every one of us had a steward to himself. We were well looked after. Seated at the table beside me there was a gentleman who would be called rather elderly—I thought so then, but I do not think so now. But however, he had been a passenger on the *Arabic*, and he told us of his experiences. He said, "I was a little late going down to breakfast. I sat down at the table, and the steward came and brought me the menu, and he said, 'Look!'" He said, "I looked out of the porthole, and there was a ship going down. Then I saw another. And I said, 'I am not staying for breakfast.'" So I hastened upstairs, and I got on the boat deck, and sure enough, I saw the wake of the torpedo coming. We were struck, and we had to hasten to the boats. We had all been assigned positions in our boats, and they were lowered from the davits and lashed to the taffrail of the promenade deck in readiness for use. So all we had to do was to get over the rail and into the boat, which was equipped for a long time at sea." My elderly fellow-passenger said there was a woman there who had a little girl, "And when I got up on the deck there was she. The crewmen who had charge of that boat had got in, and the passengers, were getting in, and then came this little girl's turn. She began to cry, and her

mother said, 'Now you must not cry. You remember I told you before we left home that before we landed on the other side we should probably have to get out of the big ship and get into a little boat. Remember? Well that is what we are doing now. Come on dear, and do not worry.' And he said she lifted her up and over the taffrail, and by and by, with help from others got into the boat herself, just as calmly as if she were going on a picnic. He said, "I got into that boat, and I pulled away at the oars with the crew men. And every one of the crew men got sick, and I was the only man left. But I tried to keep her heading on to the waves, and we were afloat about eight hours. Then a destroyer came into view, and came alongside, let down the rope ladder, and a jackie came half way down and took hold of me, and said, 'Come on Grandpa and we will look after you.' " He said, "He pulled me up the ladder, and I got on to the destroyer, and the others were helped in the same way. And so we got safely home." But he said, "I had lost everything, so I had to outfit myself again. I had to get to New York as quickly as possible on a matter of business — he was an Englishman — and I got the next ship, and here I am with a lot of the same crewmen." I said, "You did pretty well." "Yes," he said, "for my doctor had told me before I sailed that I was to avoid all excitement. He told me that the sudden noise of a motor horn might mean my death, and I was to go very softly because he was sure I had a heart condition." He did not smile at all, but he said, "When I get through my business in New York, and get back to London, I think I shall go and see my doctor!" He certainly had had a little bit of excitement.

My point is this: They could not be in the big ship and in the life-boat at the same time, and their only salvation was to leave the big ship, and depend entirely for their rescue upon the life-boat. You cannot be saved while you are trusting the church, your minister, your wife, your good works, your alms-giving, your Bible-reading, or even your praying or any of the other things which you think are auxiliaries to faith, or elements in faith. No, you must leave all that behind, and just step out in naked faith upon Jesus Christ, and say, "He saves me or I am lost."

When you get there you will not care what other people think. I do not suppose when those people were getting into that smaller boat,—it was not very little, but it was little in comparison to the ship they were leaving—that anybody cared about anybody's opinion. The one thing was, "Let me get in." When a man really wants to be saved, when he really knows that he is bound for perdition, and that he must go down, down, down, unless somebody holds him up, then, like Peter, he cries, "Save Lord, or I perish." The almighty hand is always stretched out in answer to a prayer like that. He has to pray like the Psalmist: "Hold thou me up and I shall be safe." There is no other way my friends to be saved.

Now that is not much of a sermon, is it? I did not design that it should be. What I wanted to make plain is that none but Jesus, and Jesus alone, can do helpless sinners good. If we are to be saved we must leave all other dependencies. Let me tell you this: *When a man by grace has been brought to the place where he can depend on God alone he becomes at that moment independent of everybody else.* If you want to be absolutely independent, depend upon God, and you can afford to part company—I do not say that you necessarily should—

with everybody, but if circumstances arise that you have to stand alone you can be just as Elijah was when he said, "As the Lord God of Israel liveth, before whom I stand," —Where do you live Elijah? "Wherever God is, that is where I live; that is, my address. I stand before Him." If, and when, and while, and as long, as that is true, you need not fear what man can do unto you. You will miss some friends perhaps, but the Lord will more than compensate you by His own presence for all your losses.

Oh, that we could, every one of us, — those who are Christians be more completely than ever shut up to Christ, those perhaps who are backsliders come back home, to be shut in with Christ, and those who came into this house, if there are any, not saved, oh that you would trust Him, and go home praising the Lord for His eternal salvation. That is what it is to believe. Let us pray.

O Lord, may Thy quickening Spirit help us every one to sever all connections with everybody and every thing that would separate us from Christ. Nay, we cannot do it; do Thou sever all connections for us, and so send us from this place rejoicing in God our Saviour, Amen.

CHRIST A PHYSICIAN

There lies a poor man; he has been wounded in battle. In yonder hospital there is a bundle of liniment. The blood is flowing: he has lost an arm; he has lost a leg. There are plenty at the hospital who can bind up his wounds, and plenty of medicines for all that, he now suffers. But what use are they? He may lie forlorn on the battle-field and die unfriended: unless there is someone to bring the ambulance to carry him to the place, he cannot reach it himself. He lifts himself up on that one remaining arm, but he falls down faint; the blood is flowing freely, and his strength is ebbing with it. Oh! then it is not the liniment he cares for; it is not the ointment; it is someone who can bring those things to him. Ay, and if the remedies were all put there by his side, it may be, he is so faint and sick that he can do nothing for his own relief. Now in the Christian religion, there is something more than prescriptions for our comfort. There is one, even the Spirit of truth, who takes of the things of Jesus, and applies them to us. Think not that Christ hath merely put joys within our reach that we may get for ourselves, but he comes and puts the joys inside our hearts. The poor, sick, way-worn pilgrim not only finds there is something to strengthen him to walk, but he is borne on eagles' wings. Christ does not merely help him to walk, but carries him, and says, "I will bind up your wounds; I will come to you myself." O poor soul, is not this joy for you? You have been often told by your minister to believe in Christ, but you say you cannot. You have often been invited to come to Jesus, but you feel you cannot come. Yes; but the best of the gospel is, that when a sinner cannot come to Christ, Christ can come to him. When the poor soul feels that it cannot get near Christ, Christ will be sure to draw him. O Christian, if thou art labouring under deep distresses, thy Father does not give thee promises and then leave thee. The promises he has written in the Word he will grave on your heart. He will manifest his love to you, and by his blessed Spirit, which bloweth like the wind, take away your cares and troubles.

—C. H. SPURGEON

THE GREAT CONTENTION

Chapter XXIV in the History of the Battle for the Bible Among
Baptists of Ontario and Quebec

By Dr. T. T. Shields

I MUST ask the indulgence of my readers for detaining them still further, as I tell the story of the great war in the Denomination as they were fiercely fought in the enemy's chosen battle-ground — Jarvis Street Church itself. I believe that many Pastors who read this story will recognize that the plan of attack is usually the same. If a man can be displaced from his own pastorate, which he has built into a fortress for the Truth, the enemy has won half the battle.

So we come now to consider a renewal of the attack which took place on the 29th of June, 1921:

PREPARATION FOR JUNE ATTACK

I knew that already a large number of people had gone on vacation, while those who transferred their summer residence from town to country had gone to the country, and, though coming in for business daily, hurried away for home as soon as business hours permitted. I knew that it would be extremely difficult to reassemble so large a number for a business meeting as gathered on April 29th. The people generally, of course, would assume that the major question had been settled, and that the adjourned Annual Meeting would deal with the election of officers and routine matters. I therefore sent out the following letter to the members of the church:

"A LETTER FROM THE PASTOR

15 Surrey Place, Toronto, June 23, 1921.

"To the Members of Jarvis St. Baptist Church.

"My dear Friends:

"The adjourned Annual Meeting of the Church will be held next Wednesday, June 29th at eight p.m. On April 29th, by a vote of 284 to 199 the church expressed its desire that I continue in the pastorate of the church.

"It is known to all the members of the church that several of the Deacons have resigned. I am sure everyone will appreciate the necessity of electing officers and committees who are in agreement with the expressed will of the church, that the Pastor continue his work in Jarvis St.

"Personally, I believe there is no greater opportunity on the continent to build up a great church which will stand out boldly before the world as a witness for Christ and for New Testament Christianity, than in Jarvis St. To do this, however, we must put an end to contention; and this can be done only by electing to office men and women who agree with the will of the majority in the church as expressed by the vote of April 29th, and who may be relied upon to cooperate with the Pastor's ministry.

"This letter is written to urge every member who voted 'yes' at the meeting on April 29th to attend next Wednesday to elect officers and committees who will make it possible for the Pastor to exercise his ministry in peace. *Please remember that every 'yes' vote is as necessary next Wednesday as it was on April 29th. If the Pastor is to carry on his work. I would remind you also that no one can vote by letter or telephone. The members who will determine the immediate future of Jarvis St. Church will be the members who attend next Wednesday, and cast their votes. I therefore appeal to every 'Yes' voter to be present at all costs, and to be sure to be on time, eight o'clock.*

"We shall meet for special prayer Monday June 27th at eight o'clock. I would venture to urge all who desire the will of the great Head of the Church to be done in Jarvis St., to attend this meeting that we may unite in praying that God

will overrule all things for His own glory in Jarvis St. Church.

"Sincerely yours,

(Signed) T. T. SHIELDS.

"P.S. All being well I expect to conduct the prayer meeting, Saturday 25th. It will be my first service in Jarvis St. for seven weeks. Let us have a great rally Saturday evening. See the papers for Sunday's subjects.

T.T.S."

The Bitterness of Religious Conflicts

Unknown to me at the time another letter was sent by those who had been defeated at the April 29th meeting. When that meeting concluded, the resignation of six or seven Deacons had been submitted, and the term of office of three or four others had expired; but, thinking perhaps they would bow to the majority of the church, and not knowing as I had later to learn, how bitterly implacable religious people could become, I supposed it was possible for them to accept the church's decision and work harmoniously with the majority.

A week later, as we have seen, the Pastor was stricken with scarlet fever, and quarantined for six weeks. A day or so before the expiration of the quarantine, I received a letter enclosed in a business envelope of Mr. James Ryrie, and addressed in his handwriting. The letter bore a date, as I recall, early in the second week of May; and there was written across the corner, in Mr. James Ryrie's hand, "Held pending quarantine." The letter is stored away in the Jarvis Street archives somewhere, and it is not of sufficient importance to turn it up, as I recall the substance of its contents so vividly. It was signed by the Deacons who had resigned, and, who were retiring, and, notwithstanding the great meeting of April 29th, and the very decisive vote registered in the Pastor's favour on that occasion, notwithstanding the acceptance of their resignations had been postponed by my own motion of clemency in proposing an adjournment, the letter informed me that the members of the church who were not present demanded that I resign! Notwithstanding they had visited every solitary member of the church, and some of them many times, begging them to come out to the meeting of April 29th, they now assumed the members who had refused to respond, to be in opposition to the majority voting on April 29th! Thus elections are to be determined by the voters who stay at home and will not go to the polls! How dangerous the argument from silence! And how easy it is to put words into the mouths of people who are absent, and quote them as in support of one's position. The letter served only to show me there was no change of heart on the part of these Deacons, and that further war was to be expected.

It was therefore not surprising to learn that in preparation for the meeting of June 29th, my opponents had sent out a most scurrilous letter. That my readers may know the spirit of the opposition, I print the letter in full, deleting the names of those who signed it. It may be that some of them have since repented, but if they have, they have not said so. I ask my readers to ponder

this letter carefully, especially those among my readers who are themselves pastors.

Following the letter, I shall point out that it was a tissue of misrepresentations from beginning to end. Several years had passed since these events occurred, and some of the outlines of the story had grown somewhat dim in my memory. I therefore endeavoured, in my earlier chapters, to cover with a mantle of charity the actions of some people, which had their place in leading up to the crisis. But coming now upon the record of later events, I find I cannot pass this record over. Were I to withhold the letter following, I should probably be charged with being afraid to insert it because it speaks in such general disparagement of the Pastor of Jarvis Street Church. No one likes to read such things about himself even if they be not true; but for several years God has so set His seal to the Jarvis Street ministry, the fallacy of the contentions urged in these letters has been abundantly demonstrated. But other ministers will have their troubles; other pastors will need to join with the Apostle in exhorting others to pray that they may be delivered "from unreasonable and wicked men". Many of my brethren will already have learned, and others will yet learn, that "unreasonable men" are often more difficult to deal with than men who are positively and openly "wicked".

A Truly Scurrilous Letter

Here follows the letter sent out by the opposition in preparation for the meeting of June 29th:

"Toronto, June 23rd, 1921.

"Members of Jarvis Street Baptist Church.

"Dear Brethren and Sisters:—

"Since the annual meeting of April 29th, 1921, at which the vote was taken as to whether the present Pastor should continue or not, many of those who voted "No" on that occasion have been asked to state their reasons for their decision.

"The opportunity to state their case was not given to those who voted on that evening against Dr. Shields' remaining pastor. Just previous to the vote being taken Dr. Shields was given an opportunity to make a statement. No further discussion was allowed and even with this favourable circumstance of a statement on his own behalf with no reply thereto, the actual vote was 284 for Dr. Shields remaining and 199 against and in addition there were six ballots cast which recorded no vote.

"We have always rejoiced in our fellowship with the members of Jarvis Street Baptist Church, which with most of us has extended over many years, even long before the present pastorate began. The harmony, co-operation and spiritual power of our membership through the more than ninety years of its history has made Jarvis Street Baptist Church an outstanding Christian influence, not only in the City of Toronto, but throughout the whole country. This has been true in every department of the Church's activities.

"We believe that the inharmonious, unsatisfactory and deplorable condition that exists in Jarvis Street Church today is not to be accounted for from any lack of spirituality, as the Pastor has publicly stated. We are firmly convinced that this condition is the inevitable result of the Pastor's administration of the Church's affairs.

"Permit us to ask you to explain the discord in and consequent resignation from the Board of Deacons.

"Why the Pastor's lack of continued interest in the Sunday School? If we are to hold the young life of the Church the Pastor must show a sympathetic interest in their welfare. The foundation for the Jarvis Street Church of tomorrow is now being laid today.

"Why the disintegration of and lack of sympathy with our Young People's work?

"Our Young People's Society was, when our Pastor came to us, in a flourishing condition, meetings being held every Monday evening. After the first year of the new pastorate the work slowed up, there being practically no co-operation. In order to secure co-operation some of the ideas of the Pastor were tried out and for a time instructional classes

were held, the Young People's Society gradually being superseded by a work that did not seem to require an active organization. Finally when these instructional classes were discontinued there was no organization left and the work among young people was at a standstill until Rev. Mr. Merrill organized the Young People's Federation. For some three years this organization was carried on, linking up the Adult Bible Classes, Teachers, Choir and Young People of the congregation; now by the Pastor's apparent lack of interest and sympathy and without Mr. Merrill as a leader in such work, the workers are thoroughly disheartened.

"Why the lack of harmony between the Pastor and the Choir?

"Why the Pastor's interference with the Finance Committee? In view of the extra contributions from the members toward the Forward Movement and in view of generally increased expenses of the Church work, this committee as a whole deemed it wise to secure pledges from those who could afford to increase their subscriptions before any increase in the Pastor's salary was made. The wisdom of this suggestion has now been made apparent by the fact that, whilst voting to increase the Pastor's salary by \$2,000.00 per annum, only seven contributors have increased their subscriptions by an amount totalling \$1.65 per week and we are now falling behind at the rate of about \$750.00 per month.

"Why the resignation of those who have been Dr. Shields' associates? First one, then another; for instance, Rev. Mr. Merrill whom the majority of the Church had learned to love because of his kindly and unselfish ministry. It cannot be said that brotherly love prompted Dr. Shields to charge him with disloyalty. The public testimonial imposed upon Rev. Mr. Merrill and the flattering remarks made concerning him are strangely in contrast with the unfair and unkind demand for his resignation in private. This unseemly incident of last October challenged the confidence that many had in the Pastor and grieved them sorely. Many Sunday School teachers, Church members and adherents became dissatisfied and critical and, when later the question of an increase in Dr. Shields' stipend was brought up at Dr. Shields' own request, the resolution carried with but a bare majority of five or six votes.

"Why the Pastor's non-acquaintance with so many members of the Church and his seeming lack of interest in their home life? The sick, the infirm and the sorrowing, still complain of lack of visitation:

THE PASTOR HAS MADE THE STATEMENT THAT THOSE WHO ONCE SUPPORTED HIM AND WHO ARE NOW AT VARIANCE WITH HIM HAVE NO DESIRE FOR A NEW TESTAMENT MINISTRY. WE TAKE CLEAR AND DEFINITE ISSUE WITH HIM ON THIS POINT AND DECLARE THAT JARVIS STREET ALWAYS HAS AND DOES NOW STAND FOR A CHRISTLIKE PRESENTATION OF THE VERITIES OF THE CHRISTIAN FAITH.

"Willingly, consecrated Christian workers, many of whom have been identified with our Church for twenty-five to fifty years and who have stood for the highest ideals in denominational, business and civic life, are being forced to go to other churches.

"It is increasingly difficult to persuade men of the Church possessing the necessary qualifications to stand for deacons and officials, while some of those who stand highest in the esteem and love of the Church members are forced to resign owing to the uncongenial spirit and unchristianlike attitude of the Pastor.

"So widespread among our membership has become this dissatisfaction with Dr. Shields' leadership that we are more than ever convinced that unless Pastor Shields withdraws, a great many of our members will transfer their membership to other Baptist Churches where the leadership is more in conformity with their idea of the Christian Spirit.

"At the general meeting of the Church, called for the purpose of dealing with the question—'Shall the Pastor continue or not?' Dr. Shields made an unfair and violent attack upon some within and without the Church, whom he imagined differed from him, and finished his address with a fervent appeal to the membership to vote for the preaching of Evangelical Truth, a question which had no part in the issue. With the issue thus confused, the vote was taken and he was credited with a support to which he was probably not entitled and he was not sustained by two-thirds of the votes cast which he demanded. Dr. Shields sent out a strong personal appeal to about nine hundred members to be out

to vote at the annual meeting. It is a well known fact that it is easier to get members out to vote who are enthusiastic over a ministry than those who are disheartened through a ministry. Yet with this strong personal appeal for support only two hundred and eighty-four out of about nine hundred came out and voted for his remaining. Many disheartened members stayed away relying on his written promise that, unless he received two-thirds of the ballots cast, he would tender his resignation, such members possibly believing that he would not receive two-thirds of the ballots cast.

"Briefly stated, these are some of the conditions existing in Jarvis Street today which we believe are due to Dr. Shields' administration:—Rev. Mr. Merrill, our beloved Associate Pastor, was driven from us; at least thirteen of our eighteen Deacons are out of sympathy with the Pastor, two of them, our revered Deacons D. E. Thomson and J. G. Scott, have already transferred their membership; the Finance Committee is at variance with him; our organist, Dr. Broome, and his faithful choir have been disrupted; a great many of the Sunday School workers and young people have been estranged from him; the House Committee are opposed to him; our Church Treasurer and our Church Clerk, who have rendered faithful service, have already tendered their resignations.

"Added to all this our records show that, whilst we had additions by baptism of thirty-six during the Church year (twelve of whom came from the Sunday School and five from the Parliament Street Branch), we still show a decrease for the year of twenty-seven in membership, whilst the other leading Baptist Churches of the City show remarkable increases. We know that numbers do not mean everything but the fact is that, exclusive of those who came to us from the Parliament Street Branch and those from our own Sunday School, our records show that since 1915—a period of six and a half years—only eighty-three members or an average of less than thirteen per annum have been added to us by baptism.

"We feel that these and other considerations which might be named should make it apparent to Dr. Shields that the time has come when he should terminate his pastorate with us, both for the sake of his own usefulness and the good of dear old Jarvis Street, which means so much to us all.

"The adjourned annual meeting is to be resumed on Wednesday, the 29th instant, at 8 P.M. It is most important that every member of the Church should attend this meeting, when the matter of the continuance of Dr. Shields' ministry shall be again considered, and it is essential that there should be a full expression of the opinion of the entire membership. You are urged to be present to record your vote at this time, the most critical in the history of Jarvis Street Church."

An Analysis of the Letter

This letter bore forty-one signatures. I have deleted the names to spare the signatories the dishonour their inclusion in this permanent record would involve. I charitably assume that those who are still living, by this time, have become ashamed of their signatures as attached to such a tissue of falsehoods.

We refer now to some of the matters raised in this letter. It was alleged that the Pastor lacked interest in the Sunday School. How amazing! It never was true. After I had been called, and before I settled in Jarvis Street, I was told that it was impossible to have a Sunday School of any size in Jarvis Street. At the date under review, however, the Sunday School had been organized into a very active opposition. The Young People's Society was in such a "flourishing condition" when I first came here that it was frequently attended by about a dozen people! The instructional classes which were substituted were attended by nearly two hundred. The organization of the Young People's Federation, which stood in Mr. Merrill's name; was my own work; and I gave him the credit for it.

As to the lack of harmony between the Pastor and the choir, the Pastor had stood as a buffer between the choir and its almost numberless critics for years; and when at last he yielded, all the blame was heaped upon him.

The "interference with the Finance Committee" is amusing. Every bit of work in planning the financial affairs of the church fell to the Pastor. All preparation for everything had to be made—and then a company of men, utterly unrelated to the spiritual work of the church, were loaded on to the Finance Committee, and had to be told what to do. It is true they met in monthly meeting, and magnified their office, but it was only when they wanted to obstruct the work that they became zealous in the work of the Finance Committee.

J. B. McArthur had sought to manipulate the Finance Committee, and to tie up the finances of the church. There were some others who said they were ashamed to belong to a church that, at a time when salaries were being increased everywhere, made no increase in their Pastor's salary; and some even proposed to go behind the Finance Committee and provide the Pastor with a supplementary income.

A Discerning Pastor's Advice

When I told a very discerning Pastor—I will mention his name, Dr. J. W. Hoyt; then of Peru, Indiana, of my difficulty, he said to me, "Present a financial measure to the church. Make it as personal as you can; and you will bring that enemy out of his hiding place." I came back from Peru where I had been assisting my friend and deliberately, for the purpose of doing as he suggested, told them they would increase my salary by two thousand dollars or get another Pastor. Never before in all my pastoral experience had I ever even mentioned the matter of salary; and I did it on this occasion only to unmask the traitor.

All that Dr. Hoyt said would happen, did happen. The vote was to be taken on a Wednesday night. We had the usual very considerable company at the Wednesday evening prayer meeting—the business meeting was to follow. Just as the prayer meeting was closing, a mob swarmed into the room, among them members who never attended prayer meeting or church, but who had been whipped up by Mr. J. B. McArthur and his henchmen, and brought to this business meeting. Some of them I did not even know. When they swarmed in, filling the room, I feared that we were utterly swamped. When the letter says that the motion carried by a majority of five or six votes, it is technically correct; but it carried by the great company of people who regularly attended the prayer meeting. It was opposed by the company of absentees who had been whipped up for the occasion, many of whom never attended a service, and were never seen at a Communion Service.

Dead Members a Fire Hazard

From that and other meetings I learned, as my friend Hoyt advised, the danger of having dead members on the church roll. To other pastors, I give the advice: If you would avoid trouble, keep your church roll clean.

The sincerity of the protest of those who declared they wanted nothing but "a Christlike presentation of the verities of the Christian faith"; may be judged by the fact that several of the signatories were whole-hearted in their support of Professor L. H. Marshall, of McMaster University; and the pulpit of the church which they formed after they left Jarvis Street has been opened to every variety of Modernist, including Professor L. H. Marshall and Dr. T. R. Glover.

The Lame, the Blind, and the Halt Brought to Church

Many of the signatories of this letter had not been near the Sunday School in years, yet they suddenly endeavoured to credit everything that had been done, to the Sunday School, and to say that from 1915 to 1921, only eighty-three members had been added to the church by baptism. The truth was, in that period one hundred and eighty-three had been thus added. But the Sunday School organization habitually claimed every member who had ever been in attendance upon the Sunday School at any time, whether converted there or not, as a fruit of the Sunday School work. Some were credited to the Sunday School who had never attended the school until after they had been converted, baptized, and joined the church. I did not object. To me, the work was all one. But this letter is a fine illustration of how terribly people who had before been regarded as earnest Christians and loyal members of the church, can misrepresent facts to suit their purposes.

It is a striking commentary on the untruth of this vicious letter—for it can be called nothing less—that after these Sunday School enthusiasts had left it (it had grown from one hundred and ninety-five in 1910, to an average of not more than three hundred in 1921) the Lord has enabled us to gather in Jarvis Street, a Sunday School with the largest average attendance to be found anywhere in the Dominion of Canada—and that, under the same Pastor.

As to their complaint of the few baptisms, how could there be conversions while the spirit of this letter possessed the church? But in the first year after their withdrawal—we state the case now by way of contrast—notwithstanding the first six months of the year were months of war, two hundred and nineteen united with the church; in 1922-23, one hundred and eighty-two; in 1923-24, three hundred and eighty-four; in 1924-25, four hundred and seventy-five, and so on. To these figures we shall return later in our story.

This was the preparation made for the business meeting of June 29th.

JULY, AUGUST, SEPTEMBER, 1921

The adjourned ninety-third Annual Business Meeting of Jarvis Street Church was duly convened on Wednesday evening, June 29th, 1921. At this point we quote from the minutes of that meeting:

An Unlawful Resolution

"The Chairman announced that the next order of business of the Annual Meeting was the election of officers, whereupon Deacon J. F. Brown rose and read a resolution with the request that it be considered before proceeding to the election of officers:

"Whereas it is clear from the Pastor's special letter of the 22nd of April, sent out with the approval of the Deacons, that many of them could no longer work with him, and that the mutual arrangement was arrived at, that if two-thirds of the votes cast on the 29th of April, were in support of the Pastor then the dissatisfied Deacons were to resign, but if less than two-thirds then the Pastor was to resign,

"And whereas much less than two-thirds of the votes cast at that meeting were in support of the Pastor and he has not yet seen fit to tender his resignation,

"Now, therefore, it is moved by J. F. Brown and seconded by J. E. Clark that before proceeding to the election of Deacons, and in order that any one nominated may know whether he can accept or not, the Pastor be and is hereby requested to carry out his promise by tendering his resignation,

"And that any resolution contrary to the above be and is hereby rescinded."

Determined Upon Minority Rule

This motion shows the determination of a minority group in the church, by fair means or foul, to accomplish their will. To refresh the memories of our readers, we quote again from the minutes of the meeting of April 29th, which explains the setting aside of the two-thirds condition upon which the majority of the Deacons had insisted:

A Resolution of April 22nd Repeated

"It was moved by Deacon Hall, and seconded by Mr. E. C. Green that,

"Whereas in the matter of the letter addressed by the Pastor to the members of the church under date of April 22nd, and respecting clause 3, whereby it is proposed that a fraction over one-third may deprive a majority of the ministry in which they have found profit, and which would thereby establish the precedent, that a condition already existing, and approved by the majority of the members of the church, may, at any time, be overturned by a minority, which principle would give no reasonable security of tenure to any officer of the church, nor any assured continuity to any of the church's undertakings, now, therefore, be it resolved that the church, in Annual Meeting assembled, hereby rejects the principle of minority rule, and calls upon the Pastor to withdraw clause 3 of the letter."

"In the discussion the Pastor stated that the clause had been inserted in the letter, because the Deacons insisted on it. He saw no analogy between the election of a Deacon requiring a two-thirds vote and the present instance where it would be a case of upsetting something already established by a fraction over a one-third vote. Deacons Brownlee, Greenway, and Record, separately disclaimed approval in Deacons' meeting of the insertion of the clause. It had been inserted because the majority of the Deacons would not approve the sending out of the letter without it.

"On being put to the meeting, the motion carried. The Pastor withdrew clause 3, and added that he could not continue in the pastorate unless he should be supported by a 'substantial majority'."

At the meeting of April 29th, four hundred and eighty-nine ballots were cast: six were blank; two hundred and eighty-four were for the Pastor, and one hundred and ninety-nine against, giving him a majority of eighty-five. But those who had then been in a minority of eighty-five now proposed that, because the vote was thirty-eight short of the two-thirds, the majority should be overruled; and that, notwithstanding the two-thirds condition had been repudiated by the unanimous vote of the church.

It should be borne in mind that, for the greater part of the time between April 29th and June 29th, the Pastor had been in quarantine. His enemies had been systematically calling upon the members of the church almost as regularly as the baker and the milkman. Furthermore, it was the end of June. The vacation period had begun. A great many were out of town, and could not attend the meeting.

The Motion Out of Order

After the motion proposed by Deacon J. F. Brown had been duly seconded, the minutes of the meeting record:

"The Pastor rose to a point of order and read from J. G. Bourinot's 'Procedure of Public Meetings': 'No question or motion can regularly be offered, if it is substantially the same with the one on which the judgment of the house has already been expressed during the current session.' He pointed out that in the meeting of April 29th a resolution had been passed repudiating the condition imposed on him by the Deacons that unless he were supported by two-thirds of the votes cast he was to tender his resignation, and following that, in the vote on the question whether he should remain pastor of the church or not, he had been sustained, and

the question had then been closed. The resolution submitted to this meeting proposed to raise a question already determined and was, therefore, out of order if the meeting were to follow parliamentary procedure."

The Church minutes state that the Chair did not sustain the Pastor's protest, and there follow nearly three pages, closely-typed, of the discussion which followed. Then follows a paragraph to the following effect:

"The Pastor protested that at least two votes had been cast by men who were not members of the church."

The Pastor Refuses Submission to a Minority

Thereafter is a report of the scrutineers. Three hundred and eighty-five ballots had been cast; two hundred and four of them supported the motion, one hundred and seventy-six opposed the motion, five ballots were blank. The Chairman declared the motion carried. Then follows this paragraph:

"The Pastor then replied to the resolution that he had yet to choose whether he should yield to the majority of twenty-eight when he had been supported in the former larger meeting by a majority of eighty-five, and announced that he had no intention of resigning."

The meeting was then adjourned until September 21st.

Engagements in New York and London, England Cancelled

I was under engagement at this time to conduct a two weeks' evangelistic campaign in New York City, under the auspices of the Old Tent Evangel; and from there, I had planned to journey to London, England, where I had promised to supply Spurgeon's Tabernacle. But following the meeting of June 29th, I telegraphed New York and cabled London, asking release from both engagements, which ultimately was acceded to. We set ourselves immediately to conducting an evangelistic campaign throughout the summer. Under date of July 27th, there appears in the minutes a paragraph relating to Tent Evangel meetings as follows:

"It had been widely announced that the Pastor would conduct services afternoons and evenings in the Tent Evangel, New York, from July 23rd to August 2nd. On account of the situation in the church, Mr. Shields had asked to be relieved of this engagement. In the prayer-meeting on Wednesday evening he read a telegram he had just received from the Chairman of the committee in charge of the meetings in Tent Evangel, saying that the previous evening a congregation of 3,000 people had passed a resolution in commendation of Dr. Shields and the stand he is taking for Christ in Toronto. On the suggestion of Mrs. J. Lillie, it was agreed to ask the Pastor to answer the telegram by night-letter expressing the appreciation of this prayer-meeting."

No Choir But the Lord Present

When I came to the church the morning of the first Sunday in July, I found not a single member of the choir present. My readers will remember that the choir had been the first of the organizations of the church to be pressed into the service of the opposition. At that time the choir was costing the church nearly four thousand dollars a year. I discovered that the Music Committee had granted the organist leave-of-absence for a trip to the Mediterranean. The soloists also had been granted leave-of-absence, and an unknown man reported for duty at the organ as a supply; his remuneration for playing at the two services was to be \$50.00 a month.

The opposition had cancelled their weekly offering subscriptions, some of them substituting a very small weekly, monthly, or quarterly contribution. They all absented themselves from the services, but as yet the so-called

Weekly Offering Tellers were in office, as was also the Finance Committee, and the Treasurer. These young men called Weekly Offering Tellers waited in the corridors until the collections were taken, took them into the office and counted them, put them in the safe, locked it, and went away. Later I demanded that they at least leave a memo of the amount of the offerings. But from April until after the September 21st meeting, all the offerings of Jarvis Street Church were under the control of an official body that contributed nothing, and did not even attend the services.

The Silver and the Gold the Lord's

But the Lord did not forsake us. Before the end of July the church was crowded in every part, and the choir seats, deserted by the regular choir, were first used, like all other pews, to seat part of the overflowing congregation, and a little later by earnest Christian souls who laid no claim to great musical ability, but who took their places to assist in leading the great congregation in the praises of the Lord.

During August the Pastor was assisted in evangelistic services by the late Dr. John Roach Straton, Pastor of Calvary Baptist Church, New York City. All the services during this period, Sundays and week-days, notwithstanding it was summertime, were very largely attended, the church being always crowded on Sundays, and very frequently at week-night meetings as well. Large numbers were converted, and between fifty and sixty were received into the membership of the church. Under date of July 27th, a minute appears of a motion moved by Mrs. C. J. Holman, and seconded by Mr. E. C. Green, and carried with three dissenting votes, in the following terms:

"That this Monthly Meeting of the Jarvis Street Baptist Church desire to place on record its great gratitude to its Pastor, Dr. T. T. Shields, and its appreciation of his giving up his vacation to remain at home and to conduct evangelistic services; and it would declare itself as in hearty accord with the action of the church on the 29th of April, 1921, when at a meeting specially called to consider the matter, the membership by a large majority voted its wish that Dr. Shields should continue as pastor of this church; and this meeting again express their deep desire that we may long enjoy the blessing of his ministry, and we pray God's abundant blessings on his labours and messages among us."

THE "UNTHANKFUL"

In order to lay the foundations for later reference, it is necessary to relate several experiences, some dating back to pre-tribulation days in Jarvis Street, and some that occurred between the meeting of April 29th and September 21st, 1921.

I here put one story into the record for the sake of my brother-pastors who may read this book. It is ever enough for the servant that he be as his Lord. We all have been ungrateful to the Father of lights with Whom there is no variableness, and from Whom come every good and every perfect gift; and if we receive from others treatment analogous to that which we have been guilty of according our supreme Benefactor, we cannot reasonably complain. "Every creature of God is good", we are told, "and nothing to be refused, if it be received with thanksgiving." And in the scripture which admonishes us to be "careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God", the giving of thanks, as an expression of heart-gratitude, is specifically en-

joined. We are admonished in the Scriptures to do "more than others"; and there it is said, "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." The argument of these verses is that we are to emulate the attitude of the great Exemplar, for "he is kind unto the unthankful and to the evil".

There is a list of ugly characters in the second Epistle of Timothy, chapter three: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." In this list, with the covetous, boasters, blasphemers, truce-breakers, and so on, the "unthankful" are included. Obviously therefore ingratitude, or unthankfulness, in the sight of God is a great sin; and of the sin of ingratitude to God every one of us has been guilty. That being so, perhaps it is no wonder that those who endeavour to serve the Lord should receive their most grievous wounds at the hands of those whom they have exercised themselves to help.

Even Pastors Ungratefully Forgetful

Before I became Pastor in London, Ontario, I spent a year in evangelistic work. It was not of my choice; but while still a Pastor in Hamilton, urgent invitations came to me to conduct six weeks' evangelistic services, in the midst of the summer. It was so unusual that I obtained leave of absence from my church to accept the invitation. The Lord so abundantly blessed the six weeks' services that before they were ended, I received so many invitations for evangelistic work, that I decided to continue in the work indefinitely, and therefore resigned my Hamilton pastorate.

How a Whole Town Was Moved for Christ By House-to-House Visitation

In the Autumn of that year I visited a certain town of perhaps three or four thousand people. On my arrival I was met at the station by the Pastor. He told me a very critical condition of affairs obtained in his church; that his resignation, undated, had been written some months before; but that he was hoping that one of the results of the special services we were to hold together would be to clear up the difficulties in his own church. He did not expect large congregations, complaining that it was very difficult to get the unconverted to attend church; but that he hoped the services would at least result in a sweetening of the atmosphere, which would make it possible for him to continue in the pastorate of that church.

He explained to me that his children were in attendance at the high school; and that if it should prove consistent with his continued usefulness in the church, he would prefer to postpone his removal until the children

had completed their high school work. I felt that his desire for establishment there was perfectly legitimate. There was nothing mercenary about it. It was merely the natural desire of a father that his children should have opportunity to complete their secondary education.

I immediately proposed to him that we should visit together from house to house throughout the entire town, not omitting a single place of human residence. We printed some invitation cards, with an announcement on one side; and, on the other side, a simple setting forth of the way of salvation, with the names of the Pastor and his helper subscribed. We then began each morning about nine o'clock, and went from door to door. Where it was possible, we entered the house, engaged the people in religious conversation; and, where they were willing, we read the Scripture and prayed. Where that was not possible, we bore our testimony at the door, gave the people a warm invitation to attend the services, and left a card as a reminder. We continued this until every house in the entire neighbourhood had been visited, and not an individual in the town had been left without an invitation.

I said to this brother, "Now, having done all that is humanly possible, first to give the gospel to every individual in the town, and, secondly, to invite them all to the church for the further hearing of the Word, I feel that we can reasonably ask God to bless our efforts. Having put the wood and the sacrifice upon the altar, and having thus provided a place for the Fire to fall, we can reasonably ask God to send the Fire." This Pastor said to me, "I have been a minister in this town for ten years: you have been here but a few days. But you have introduced me to the town. I have met hundreds of people I did not know. I have entered many homes I had not even seen. You have shown me possibilities of work of which I had never even dreamed; and I am most grateful."

The effect upon the services was exactly what might have been expected. The building was packed to capacity as often as the doors were open. Nor was there a single service without conversions. It transpired in later years that among those who were converted, some became deacons, others ministers.

But it was not all smooth sailing. The opposition showed itself. One man who was a printer, printed a scurrilous attack upon the Pastor, and stood at the church door, with one or two associates, and distributed them to the people as they were leaving the building. I recall that the name of the man was Post. I called the deacons together, showed them the leaflet—which, however, they had already seen—and I said to them, "That is enough to justify the exclusion of any man from any church in the world. Why do you permit a man like that to continue in the membership of this church? He is obviously untouched by the gracious showers which God has been pleased to send upon us, and unmistakably he is an agent of the enemy of souls." To which they replied, "What would you do?" I said, "Instead of a *Post*, I would have a *posthole*—by which I mean, the place where the *Post* used to be." They said, "You mean that we have ground for his exclusion?" I said, "If you have not, you never could have. I would summon him before the church to explain his conduct, give him his day in court, and unless he can explain it, or justify it, withdraw the hand of fellowship from him."

This, they did. Thus they cleansed the spring of the

disaffection in the church. Large numbers were baptized, and the Pastor remained three years longer, and until his children had completed their high school work. Thus endeth the first lesson!

Another Critical Episode

A number of years later—after I had become Pastor in Toronto—and when I was Vice-Chairman of the Home Mission Board of the Baptist Convention of Ontario and Quebec, this same Pastor reported to the Board that he was having trouble in the church of which he was then the minister, a church in the Province of Quebec, which was receiving Home Mission aid. The Pastor in question was a very mild-mannered man, very careful, and it always seemed to me, of a very kind disposition.

I was deputed by the Home Mission Board to visit the church, to endeavour to get to the root of the matter, and settle the trouble if possible. In those days I was looked upon as rather an effective conciliator. I had never had a church trouble in my life, but had been consulted many, many times by churches that were in trouble, with the invariable result that a way out of their difficulties had been found. It was because of this that I was asked to go to Quebec.

There is some advantage in being born into a minister's family, to anyone who becomes a minister himself. Some things become almost instinctive to him. He does not expect to find perfection in a Christian church. He knows, as Paul knew when addressing the elders at Ephesus, that even a model church may be attacked by "grievous wolves", and also that "perverse men" may arise out of the membership of the church itself.

On going into the matter in this Quebec church, I found it was but a repetition of my friend's experience in the church to which I have already referred. He was not to blame in the matter. His only fault was that he would not allow an unreasonable man, who had crucified every other minister he had ever had, to control the situation. I was enabled to discern the cause of the trouble, and so to adjust affairs that the minister was able to continue somewhat happily for some time after.

A Cynic Might Question Whether It Pays to Help Others.

During the intervening years both the son and daughter of the Pastor referred to had come to Toronto. The son had become a graduate of McMaster University, and had gone into industrial life in the department in which he had specialized in his university course. The daughter had become a graduate of Toronto Conservatory of Music. On my return from Quebec, arriving on a morning train, after breakfast I went into my study at my house, and was amazed to see the room profusely decorated with flowers. How many there were, I cannot tell; but as I recall it now, it seemed as though vases were everywhere. I called my wife and said, "What in the world is the meaning of this? what fairy has been here?" She replied, "Miss So-and-So"—naming the daughter of the minister in Quebec—"came last evening and asked me to let her put these flowers in your study as an expression of her gratitude to you for what you had done for her father."

I confess I appreciated it. I thought it was a lovely thing for her to do, although I had no consciousness of having put her or her father under any obligation. I had simply done what I believed to be right, and the

doing of it, incidentally, had served his interest and ministered to his peace.

I do not remember the exact date, but when this daughter had completed her course, she came to me, saying she intended to devote her life to the teaching of music, and that she proposed going to some little town where she would be able to get a start. But I said, "Why do you want to leave Toronto?" She replied, "It would be useless to try to break in as a stranger in a large city like Toronto. I do not know where I should begin." I told her she must not think of leaving Toronto, that we would help her. I soon supplied her with a list of names of families in which there were children who needed instruction in music, gave her a letter of recommendation, did what I could to influence these families to give her consideration; and the result was that in a very short time she had a large class, and within a year, when motor cars were very scarce, she was able to drive her own car about from place to place.

Some time later, her father retired from the pastorate. He had been a very careful man, and as long before as 1911, he had told me that, small as his salary had always been, he had managed in some way to prepare for eveningtide, and he said he was even then in a position to retire and live on what he had saved without undue anxiety. But he continued in the pastorate, for he was not an old man at that time, for some years longer. Ultimately, as I have said, he retired, and came to Toronto where two of his children were living, bringing another, the youngest, with him. She very soon found employment, and the whole family of five became members of Jarvis Street Church—father and mother, son, and two daughters.

Rev. C. M. Carew

At that time Jarvis Street had a Mission on Parliament Street, which had been the old Parliament Street Baptist Church which had been amalgamated with Jarvis Street in June, 1912, or thereabout—the date is unimportant. It had been ably served by Rev. C. M. Carew for eight years. It had a fair Sunday school, but the character of the neighbourhood rapidly changed, and the work became increasingly difficult. Mr. Carew was succeeded by another worthy man, who also did his best; but it became evident to some of us about that time that success in that place would be impossible. But there was a noble band of workers working in Parliament Street every Sunday. They were in love with their work, and with the children whom they taught; and so Jarvis Street continued to spend between three and four thousand dollars a year on that Mission.

When Mr. Carew's successor left to accept the pastorate of a church in the West, we asked the retiring minister whose experiences I have related, to supervise the work until another man could be found. The supervision consisted in attendance at Sunday school in the afternoon, preaching at Sunday evening service, conducting a mid-week service, and doing what visitation he was able to do. We were particular to stipulate that his appointment was a temporary one. My recollection is that it was made a month at a time. He was remunerated by a small honorarium of twenty dollars a week; but, by the fact that he had voluntarily retired from the ministry, he had himself acknowledged that he had passed the time when vigorous and aggressive service could be expected of him, and therefore he was never considered as a possible permanent superintendent of the work.

Several times he made proposals to me of methods by which he thought the attendance could be stimulated, but he was unable to suggest anything that had not been tried times without number. He was a gracious man, and the workers liked him; and he apparently enjoyed the work, for he had never been Pastor of any other than a small church all his life, and probably the congregation and Sunday school were equal to anything he had ever known. Furthermore, the honorarium of twenty dollars a week exceeded any salary he had ever received, and it must have come to him as a bonus: for it was something "over and above" his reasonable expectation.

After he had carried on for some time—it may have been three or four months, more or less—his daughter came to me, begging me to recommend that her father be permanently appointed to the position. She insisted that the work was succeeding as it had never succeeded before. On the other hand, a committee of the Parliament Street workers waited upon me, and said that while they liked Mr. So-and-So, and respected him highly, believed he was a godly man, received some profit from his ministry, they were sure his permanent appointment would be fatal to the interests of the work. They went so far as to assure me that the workers would, they were sure, either go on strike, or one by one drop off from the work. I told this man's daughter that I had no one in view, and that if any man could be found anywhere in the world who could succeed in that apparently impossible situation, I should be most happy to recommend his appointment. I told her frankly of the deputation that had waited upon me from the workers, not of course telling her who they were. She had supposed that all the workers would be favourable, and was amazed to find that they were unanimously opposed. Notwithstanding, she would have had me recommend her father's appointment. I reminded her of my long acquaintance with her father, assured her of my personal interest in him, my friendship for him, and said that if the interests of the work justified it, there was no man I would rather recommend; but that in view of the opposition of the workers it would be impossible for me to make the recommendation.

"Yet Did Not the Chief Butler Remember Joseph, But Forgat Him"

From that moment she and her whole family became implacable enemies, and were very active opponents during the critical months of 1921.

Here perhaps I may anticipate the final meeting of September 21, 1921, by saying that while the determining vote was taken by ballot, there were other votes taken in that meeting that were open. In the open vote, this family of five—the minister and his wife, their son and two daughters—voted against me every time. I can only assume that they did the same thing in the ballot vote which was designed to terminate my ministry in Jarvis Street Church. Thus, because I would not be a party to an attempt to force this brother upon a group of earnest workers who did not want him, I became in their eyes a bad man, and they my bitter and implacable foes.

In Disputatious Matters the Leader Is Always the Target

How often is it so! Any man occupying a position of official leadership, whether in religion or politics, if he be, in any true sense a leader, and refuses to accept dic-

tation from all the cranks, will be sure to be called by those by whom he will not be browbeaten, either a dictator or a pope. How many little ministers have I known through the years who have laid this charge against me. I say "little" ministers because only men of little spirit can become guilty of such folly. But I have been impertuned again and again by men who, by some accident, had got into the ministry, and whose whole record proved that they had no fitness for it, to urge some vacant church to accept them as Pastor; and because I would not attempt what I had no right to do, namely, bring pressure to bear upon a church in respect to the calling of a Pastor, I have been called a pope. Thus, at the hands of these ministerial midgets I have been called a pope because I refused even to try to be a pope! What a funny world we live in! And what a funny lot of people inhabit it—including ourselves!

The story I have told, in varying forms, could be repeated over and over again. Every minister of the gospel must, in his measure, endeavour to walk in the steps of his Master; and, in such case, in a lesser degree, he will share his Master's experience and will learn from his own experience what it means to be hated without a cause; and will perhaps turn and find his own experiences exactly mirrored in such a scripture as the beginning of the one hundred and ninth Psalm: "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love."

(To Be Continued)

FOR YOUNGER READERS THE TWO ROSE BUSHES

(Illustrating the Lesson of May 10)

THE land of England is famous for its great men, and also for its flowers. Even the smallest cottage will have its garden, and sometimes the roses, honey-suckles and ivy almost hide the walls of the house. In the day-time tiny birds like the humming-bird whirr around from flower to flower, while butterflies and bees buzz around also. In the evening the perfume from the flowers is very sweet, and the silence is broken only by the delightful song of a vesper sparrow or the clear heavenly call of the nightingale.

Two sisters by the name of Grace and Hope Caldwell lived with their parents and their brother, Samuel, in just such a quaint cottage at the far end of the village. They all lived happily together, but Grace liked very much to have her own way. She always wanted to choose the games the girls would play, and when mother needed something at the store, it was nearly always Hope who would offer to go.

One time in the early spring, their Uncle Jack from New Zealand came to visit them. He brought presents for all the family, giving each of the girls a rare variety of rose bush, for he was a famous gardener and had won many prizes for his roses. He told them exactly how to plant and take care of the bushes. First, they must cut most of the branches back, almost to the main stalk. But Grace said, "No, I do not want to cut them off. I will just let them grow the way they are."

"All right," replied her uncle, "have your own way.

Hope will do it the way I showed her, I am sure, and she will have the finer roses."

The girls planted the bushes under Uncle Jack's watchful eye, and day by day they carefully watered and tended the plants. Grace was somewhat boastful, asking every one to take notice that her bush was larger than Hope's, that its branches and leaves were more numerous, whereas Hope's bush looked small and stunted. Uncle Jack smiled quietly to himself, but did not say a word.

A few weeks passed, and the girls were excited, for the buds were forming. Yes, Grace's bush had many more buds. She was highly delighted, but could not tell Uncle Jack about it, for he had gone to Scotland for a visit.

Then, one morning in May, Samuel, who had gone out into the garden early, ran back into the house and called to the girls to come and see the roses. Some of them had burst into bloom. They were a golden yellow colour, the petals having fringed edges that were the colour of flame. How lovely the flowers looked with the drops of dew upon them that sparkled in the sunlight! The girls danced around with joy. But all at once, Grace became silent. The roses on Hope's bush were so much larger than on her own, and the fringe of flame-colour was so much wider. The perfume, too, was stronger.

Then she remembered what Uncle Jack had said: that if she wanted the finest flowers, she must prune the branches, cutting them away back. And what was that he had said about little girls? That if they always did only what they themselves wanted to do, their lives would not be so sweet. It might not seem so much fun to do what other people wanted, and it might be hard to let the Lord Jesus take from us bad habits and thoughts, but in the end it would be worth while.

Grace learned her lesson. She wrote a long letter to Uncle Jack, thanking him for the bushes and for his good advice. She said that she was sorry that she had not done what he had told her to do, since he knew all about growing roses. She did not deserve to have the best roses, but she and Hope would be glad if he would just write out all the rules, and together they would carry them out.

So, boys and girls, our heavenly Father wants us all to be like beautiful, fragrant flowers in His garden, that people may know how great, how kind and how holy He is. To do this, we must read and obey His rules, as given to us in the Bible, and we must let Him take from us all that is selfish, mean and sinful. —O.L.C.

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 6 May 10, 1953

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

CHRIST THE TRUE VINE

Lesson Text: John 15:1-16.

Golden Text: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —John 15:7.

I. One with Christ in Life: "Abide in me."—verses 1-8.

The Parable of the Vine and the Branches sets forth the truth concerning the vital union which exists between Christ and His own. He is the true vine, the genuine, essential vine, the reality of which the vine is the symbol. He is the source from whom believers derive their life and spiritual nourishment. The union of vine and branches is not an artificial one, but is an organic union whereby they are one in life and in destiny (1 Cor. 6:17; 12:13). God Himself is the owner of the vineyard, responsible for its welfare and con-

cerned as to its success. He is glorified when much fruit is produced.

The Greek word translated "taketh away" (verse 2) means primarily "lift" or "raise up" as well as "lift and remove". The reference may be to the treatment of an unfruitful branch which is trailing along the ground, easily bruised and injured. The vine-dresser may lift it up away from the dangers of its position to a place where it is exposed to light and sunshine. Many a Christian clings too fondly to the associations of earth, and God desires to raise him to the sphere of perfect fellowship with Himself (Col. 3:5).

The fruitful branch is already clean, because of its association with the vine (John 13:10; Eph. 5:26), but it must be purged or pruned. Many outgrowths, and unnecessary shoots must be cut away with a sharp instrument (Heb. 4:12). So would our Father assist us to rid our lives of all that hinders our fruitfulness—the jealousy, the doubt, the pride, the unforgiving spirit. Let us judge ourselves, lest the Father be compelled to send disciplinary judgments of trial or trouble to bring us back to Himself (1 Cor. 11:31, 32).

Fruit itself is the spontaneous natural result of life, not of effort (Gal. 5:22), but strenuous endeavour is necessary in order that conditions favourable to growth and productiveness be maintained. We are to abide in Him, as He abides in us. Teachers might find an illustration useful just here. The blacksmith puts the iron into the fire, but presently the fire enters the iron. A child dips his pail into the lake; the water is in the pail, and the pail is in the water. Christ Himself is our life (Col. 3:4), and in the person of the Holy Spirit He dwells within our hearts (John 14:17).

The branches which do not abide in the vine may represent apostates who, having received an intellectual knowledge of the truth as it is in Christ, turn away from Him (2 Pet. 2:20, 21), without having really become part of Him. They are professors, but not possessors. They are like branches which do not have their dwelling in the vine, but are severed from the parent stem, and although they may look green for a time, they will soon wither, die and be burned.

Some people are inclined to use these verses to support their theory that one may be saved to-day and lost tomorrow. Such is not the case, as we see from so many plain Scripture passages (John 3:16; 3:36; 5:24; 6:37; 10:28, 29). One must be careful not to stress the details of a parable too far. Usually a parable is given to illustrate some truth, and then the complete picture may require details to fill out the thought, but it is not necessary to find an analogy for each particular in the parable.

II. One with Christ in Love: "Abide in my love."—verses 9-16.

The Christian who has his dwelling-place in the secret place of the Most High, and who hides the Word of God in his heart, will find that his will becomes conformed to the Master's will, and he will pray for that which is in line with his Father's holy purposes. Such prayer will be heard (John 14:13).

To abide in the love of God is to be at home with Him. It is to remain in the sphere of His love by constant obedience to His commandments (John 14:21).

In the Old Testament, the grapevine; the grape and the juice are symbolic of natural joy (Psa. 104:15). Hence, the Nazarite was forbidden to partake of anything pertaining to the vine (Numb. 6:3, 4). Christ is the true vine, the possessor and giver of supernatural joy, which is holy and heavenly, and which is not inconsistent with tribulation and affliction (John 16:24; 17:13; Acts 13:50-52; 1 Thess. 1:6).

Fruitfulness, joy and love toward God and toward his fellows will characterize the genuine disciple of our Lord. God's love will be shed abroad in his heart through the Spirit of God (Rom. 5:5), that love which was made manifest at the cross when Christ died, not for His friends, but for His enemies (John 3:16; Rom. 5:10; 1 John 3:16).

Under ordinary conditions of life a servant is expected to obey his master's commands, even although he knows nothing of the master's purposes. The Christian, although a bondsman of Christ, is honoured by being admitted into the confidence of the Lord, receiving a revelation as to His secret counsels (Psa. 25:14).

SUGGESTED HYMNS

Abide with me. Jesus! I am resting, resting. Abiding, oh, so wondrous sweet. More love to Thee, O Christ. In heavenly love abiding. Thou sweet beloved will of God.