

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 32, No. 5

130 Gerrard St. E., TORONTO, MAY 21, 1953

Whole Number 1617

THE MARITIME PROVINCES TOUR

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

By Dr. T. T. Shields

The Maritime Provinces Tour, which Dr. Carl McIntire, Rev. H. C. Slade, and the Editor recently made, was undertaken with a view to awakening interest among Maritime Province Evangelicals in the Regional Conference of the I.C.C.C. to be held in Toronto, June 18th to 23rd. That being the objective, we believe the tour was an eminent success.

Rev. H. C. Slade Goes in Advance

Rev. H. C. Slade flew to Halifax May 4th to assist Rev. A. R. W. Murray, of Central Baptist Church, Halifax, in making arrangements.

Before going to the Maritimes I had to make a little trip to Portage la Prairie, on May 8th. Winnipeg is 993 air miles from Toronto. I left here about noon on the 8th, arriving in Winnipeg in the mid afternoon; was met by Rev. Elton Britton of Portage la Prairie, and Rev. Earl Phillips, of Bethany Church, Winnipeg. Mr. Phillips, by the way, is a rapidly growing man. He seems to have increased in stature every time we meet him. He is becoming tremendously influential in Winnipeg, and is a tower of strength to all Evangelicals in the West. I gladly accepted his hearty invitation to dinner; and having registered at the Royal Alexandria Hotel, Mr. Britton drove Mr. Phillips and me to Mr. Phillip's home, where we had most delightful fellowship with him and his wife and his lovely family. Brother Phillips is indeed a rich man. Then Mr. Britton drove me to Portage la Prairie, about sixty miles. Mr. Phillips followed later with his own and five other cars. About thirty-one visitors from Winnipeg came to Portage. There we met Mr. Leslie Tarr, one of our Toronto Baptist Seminary students, and his mother and father. Mr. Tarr comes from Portage la Prairie.

The Bible Baptist Church, as they have called it, is a very nice building. The basement is most comfortable, and commodious, and the main auditorium is exceedingly attractive. It is like the "thing of beauty" that is a "joy for ever".

We had a fine service; the church was full; and after

the service, the friends served refreshments in the basement.

We got back to Winnipeg, and to the "Royal Alex" somewhere about two o'clock in the morning. The T.C.A. promised to call me at four o'clock. I stretched out on the bed for two hours, but did not get into bed; and at four o'clock I was up, and in a few minutes was off to the airport. There I got the plane for Toronto, as our first stop, another lap of 993 miles. The plane re-fueled, and we were off again in the same plane to Montreal. At Montreal there was a change to another plane, and I arrived in Halifax about seven o'clock Saturday evening.

Dr. McIntire Held Up by Fog

We expected Dr. McIntire about eleven o'clock at night, but as that hour approached we learned that Halifax had too much fog, so they had to turn aside to Greenwood, ninety or one hundred miles distant. There they managed to land, and Dr. McIntire drove in by T.C.A. conveyance, arriving at the Nova Scotia Hotel, something like three o'clock in the morning.

Sunday morning Dr. McIntire preached in Immanuel Church, Truro, and had a most interesting service. I preached in Central Baptist Church, Mr. Murray's Church, in Halifax. Sunday evening in the High School auditorium we had an audience of about a thousand people. Dr. McIntire spoke on the New Revised Standard Version of the Bible, and I followed with an address on the Menace of Modernism in general to Evangelical faith. Dr. McIntire and I spoke to a full house in Central Baptist Church on Monday night, it was a great meeting, full of interest.

On Tuesday we went by plane to Fredericton—I do not know the exact mileage, but somewhere from three to five hundred miles. There we were entertained at the home of the Pastor, Mr. Sweetman; and then had a splendid service in his church. It is a new church, and there we found a fine group of ministers who were all out-and-out for "the faith once for all delivered to the saints". After the service we were driven seventy-five or eighty

miles into Saint John. After a little supper with the driver and his companion, Gordon Beck, a former student of Toronto Baptist Seminary, they drove back to Fredericton, and we went to bed.

On Wednesday we took the plane again from Saint John back to Halifax, put up once more at the Nova Scotia, and hired a car and drove out to Truro, where we held a fine meeting in the Academy Auditorium; and drove back to Halifax after the meeting.

On Thursday we returned by plane to Moncton, where we had a great meeting in the Edith Cavell High School auditorium.

On Friday we drove to Sackville, through rain that did not pour, but came down in sheets, going and coming,—making visibility extremely poor. At Sackville we found the Pastor had gone to Toronto, but we had an excellent meeting, and then drove back to Moncton, to be ready to start for home on Saturday.

I should say that Friday morning Dr. McIntire, having changed his Chicago plans, set out by plane for home, via Boston, Mass. Late in the afternoon he called us from the airport. He was back in Moncton. His plane had flown about six hours roundabout Boston, and, like the dove which could find no rest for its feet, they found it impossible to land, and came back to Moncton. However, the weather cleared, and Dr. McIntire got away by plane between nine and ten o'clock in the evening, to go home via Montreal. When Saturday came we were informed our morning flight was cancelled; but we got a flight at about noon, and got home to Toronto about seven o'clock.

So much for the story of our travels — about 4,850 miles, and eight addresses in eight days.

What Were the Results of Our Tour?

We found a large number of GOSPEL WITNESS subscribers everywhere, and also a considerable number of subscribers to *The Christian Beacon*, Dr. McIntire's paper. We believe great interest was awakened in the work of the Regional Conference to be held in Toronto in June.

The Distemper of Modernism

shows no abatement. The fever is as high as ever. We found several groups of people who had been forced to withdraw from Convention churches because of Modernism. At Moncton we met part of a group of forty, who seemed to be very substantial people, spiritually, who had withdrawn from their church to found another. It seemed to us that they would form the nucleus for the building up of a very strong church. We found the same condition in Fredericton, and held our meeting in one of these new churches.

As always, God reserves to Himself "a remnant according to the election of grace". People who really know the Lord and have had experience of His saving grace are not easily turned aside.

"The Children of Ephraim, Being Armed, and Carrying Bows, Turned Back in the Day of Battle"

This is true of multitudes of people. We remember when Evangelicals had it all their own way in the Northern Baptist Convention, and could have controlled all the Boards, and saved the general declension; but the children of Ephraim turned back in the day of battle. And this is really how it happens: too many of the children of Ephraim are looking for positions. They seek honour

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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of men, and seek not the honour that cometh from God only. We have seen preachers bribed with the presidency, or vice-presidency of something, and their lips are immediately sealed. We have seen a preacher silenced by being taken out to lunch by a rich man during Convention time. We have known a host of men who were afraid to offend university authorities for the reason that they were living in hope of receiving an honorary degree. What empty bubbles all these things are!

We wish all divinity degrees could everywhere be abolished. We had two of them conferred upon us, neither of which we wanted, but from which it was circumstantially impossible to escape. Thereafter we ignored them for a long time. But the people did not, and would not. We grew weary at last of asking them to drop the "Doctor". It is simply a convenient handle, but beyond that it means nothing.

Servants Riding and Princes Walking

The wise man observed, "I have seen servants upon horses, and princes walking as servants upon the earth". But who are the servants riding in our day? A man may be appointed a denominational secretary. Very often he welcomes it as an escape from a pastorate in which he has never been particularly successful. Then he becomes a Denominational official. His salary is paid out of the funds contributed by the churches; and the church funds are raised under the ministry of the Pastor, and are the gifts of godly people who honour God with their substance. But when Mr. Secretary gets into his position, he gets on his high horse forthwith, and rides about as though he were lord of all creation. The late Dr. A. C. Dixon once remarked to us, "Shields, I am sure I know how the Papacy started." I remarked that it would be interesting to learn that. He said, "It started in this way: the first Pope was a denominational secretary. Of that I am quite sure".

Those who make up the faculty of denominational universities are largely in the same category. Their salaries are paid by the churches which contribute to the support

of the educational institution. We have known men appointed to a Chair in a denominational college very much as men, who have been repudiated by the electorate, are, as a reward, appointed to the Canadian Senate. And some men who have rather failed in the pastorate, and have worn out their welcome as denominational officials are eventually transferred to a college chair. Few, if any, of them are men of distinction. For the most part they wear degrees of mediocrity. But once established on the faculty, they have something to say, directly or indirectly, as to who shall be selected as recipients of honorary degrees. And once again the servants ride while the princes, whose labours have made it possible for them to ride a horse, must walk as servants on the earth. What a piece of humbug the whole business is! How far from the truth and reality and spiritual purity of the New Testament!

We have no particular example in mind, but from our long experience we are sure that the halting and semi-neutral position taken by men, who, in their heart of hearts, believe the gospel, and who also preach it, but who are afraid to join the army of those who openly fight against Modernism, all too certainly prove that these evil influences are at work.

What Ought To Be Done?

It is folly to attempt to placate such pusillanimous neutrality. Could its victims be persuaded to put on a uniform, they would be sure to run at the first crack of an enemy gun, and leave open to capture the position they were expected to hold. All we can do is to ask that those who have heard God's call, come out and be separate, determined to hold their ground in defence of the faith.

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But we are thinking of Evangelicals all over the Continent. First we are hoping some carloads will come from the Sudbury district, from Sault Ste. Marie, from Fort William, Winnipeg, Portage la Prairie, other points on the Prairies, Calgary, Edmonton, and the Pacific Coast. Dr. McIntire reports that probably two hundred will come from the United States.

We hope to have a good programme which will be published as soon as it is completed.

Begin to make your plans now. Remember the dates—June 18th to 23rd.

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leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." The evening sermon appears in this issue.

Both services were conducted by Rev. H. C. Slade, and during the services, both morning and evening, the following address was read to the Pastor by Deacon H. B. Maw.

Address to the Pastor

Dear Pastor:

It seems a very short time since the last anniversary of your ministry in Jarvis Street Church, yet there has been the usual quota of twelve months—twelve months of continued blessing for which we give thanks to God. Could we not describe each month as a lively stone built into the spiritual structure of the Church of Jesus Christ!

We ever thank you for your efforts in building this great Church of ours, and for the progress in the Seminary, and THE GOSPEL WITNESS, but to-day we join together in one body—the Church, the Sunday School, THE GOSPEL WITNESS family—in thanking you above all, for two things:

First: we would express our gratitude to you for the exaltation of Jesus Christ. Words cannot express our joy as we have heard so often from your lips Jesus Christ extolled. We know, from the experience of our own lives, the reality of our glorious living Saviour; and we can say to-day we know Him better, and love Him more than we did twelve months ago.

It is impossible for each one of us personally to tell you how our hearts have been touched and our spirits rejoiced in God our Saviour, as you have preached to us, so we take this opportunity to-day to tell you collectively.

Secondly: we wish to thank you also for maintaining the exalted position of the Word of God in our Church. This has been brought about only by your courageous stand in the "Battle for the Book". Our prayer is that the Holy Scriptures be ever held in their rightful place in Jarvis Street Church. May it also be our joy and privilege to sit under your unexcelled exposition of the Word of God for many years to come!

In recent months we have all sensed the moving of the Holy Spirit in our midst. We pray it may be only a foretaste of great things ahead, and that we may see a mighty turning to Jesus Christ, Who alone is able to save sinful men.

On this, your forty-third anniversary our prayer for you and Mrs. Shields is:

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee; and give thee peace."

Signed on behalf of the Deacons and of the Church.

H. B. MAW.

The Pastor replied, expressing his great appreciation of the continued loyalty and kindness of the whole Jarvis Street Family.

Jarvis Street was specially favoured on Sunday by the ministry in music of Mr. Ronald Stewart, a glorious singer, who rendered three solos at each service. Mr. Stewart will always be welcome in Jarvis St.

The Jarvis Street Pulpit

"Thou Art the Same, and Thy Years Shall Not Fail"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 17th, 1953

(Electrically Recorded)

"But thou art the same, and thy years shall not fail."—Heb. 1:12.

Prayer Before the Sermon

We would, O Lord, this evening think of Thee in terms of Thine own self-disclosure in the Person of Thy well-beloved Son. We had never guessed, nor could we ever have imagined, that Thou art such a God as Thou art. We have sinned against Thee, we have turned aside, we have rebelled against Thy governance, and we have sought to take our lives in our own hands. And what wrecks we all have made of them! Thou mightest well have left us to ourselves, left us to our own devices; when we would not have God in our thoughts Thou mightest justly have refused to have us in Thy thought. But Thou hast taken thought of us, as we have just heard from Thy holy Word in song. There is no God like unto Thee. Who is a pardoning God like Thee, and who hath grace so rich and free?

Here we are before Thee this evening, needing Thee as always, and yet, as with every passing day needing Thee more urgently. We thank Thee that the resources of grace are undiminished, and what Thou hast done for us Thou art able to do again. We thank Thee that Thou dost this evening stand ready to receive every one of us who will say, I will arise and go to my Father. Thou dost see us afar off. Graciously incline many a heart to turn toward Thee this evening. Help us to come as simple prodigals, acknowledging our sin, and seeking Thine abounding grace.

This evening we would learn a little more from Thy Word. We thank Thee for these wells of salvation: help us this evening to draw water therefrom. We do not know how to name the requirements of the people before Thee this evening, but we thank Thee that the life of every one of us is as an open book to Thee, for all things are naked and open to the eyes of Him with Whom we have to do. Thou seest what we need, as well as what we want. Give us of Thy grace that we may want what we need, that our desires may be toward Thee, and that of Thy fulness we may receive, and grace for grace.

Discover, we pray Thee, any lonely heart here this evening, anyone who may in bitterness of spirit have said, No man careth for my soul. We pray that Thou wilt give to such an one such a vision of Thy loveliness, of Thy grace toward sinners in the Person of Thy Son, that he may be constrained to run to Thy feet and seek Thy mercy. There are so many things in the lives of all of us that we do not understand; they are full of perplexities, full of problems. We come again and again to the crossroads, and to the paths that divide, and very often we are blinded to that which is right by our own desires. We pray Thee to guide us with Thy counsel this evening. Visit every pew, and every person in every pew, and when this service shall close may it please Thee, O Lord, that no one within this house shall have escaped Thy touch. Lead us to know something of the goings of God upon our own spirit, and in the singing of these hymns, and in listening to this word of the gospel in song, help our hearts to receive it.

We do not know how to pray tonight except to say that we are a company of very heedless people, it may be a company of very tired people, and very perplexed. So we cast ourselves upon Thee. We would cast our burdens upon the Lord, and bear a song away. Grant us Thy help, for Jesus' sake, Amen.

I HAVE been thinking of these forty-three years, and of the great number of the Lord's saints who used to be here, who, during that period have crossed the river and gone to be with Christ. I have been thinking, too, of the

many changes that have taken place, not only in Toronto, but in the world around. During these forty-three years we have lived through two world wars, a great depression, and a thirty-year war for this precious Book. And we are still at it. I wanted some sort of anchorage for my faith that would reassure my spirit, and here it is in the text.

This first chapter of Hebrews, quoting liberally from the Old Testament, argues the superiority of Jesus Christ to all creatures, even to the angels. It accords Him a place in the Deity: "Unto the Son he saith, Thy throne, O God, is for ever and ever." This first chapter is a prologue to the whole epistle to the Hebrews, which is written to show us, not only the superiority of the Christian revelation to all lesser lights, but the finality of God's word to a wicked world. Here in this chapter the writer says of the Lord Jesus, "Thou art the same, and thy years shall not fail."

I.

If you examine the context you will find that HIS IMMUTABILITY IS EMPHASIZED BY CONTRAST WITH THE AGE OF CREATION. "And, Thou, Lord, in the beginning hast laid the foundation of the earth." When "the beginning" was we do not know, but in the beginning He, Whom we with the angels worship as God, laid the foundation of the earth. He is older than the earth and the heavens, for they are the works of His hands. It is well that in this day when men are endeavouring to reduce Jesus Christ to the dimensions of a man we should frequently remind ourselves that though He was a man, touched with the feeling of our infirmities, yet from everlasting to everlasting He is God. Science has tried to estimate the age of the earth, and she talks, not of millions, but of billions of years. And by her reckoning the most ancient things become as novelties of recent creation. All history is treated like an evening paper, as though it contained but news of passing things. The whole record of human life is treated as a brief tale that is told. Specimens of what they call pre-historic ages are labelled according to their estimation. The earth is carefully examined, and according to their guesses mathematical science cannot find ciphers enough to write the result of their calculations.

But the Lord Whom we worship is older than all these things. "Thou, Lord, in the beginning hast laid the foundation of the earth." It is well to remember that the gospel is not a new thing. Even that which we call a New Testament is not new. The gospel was preached to Abraham, and the Lamb was slain before the foundation of the world. The entire plan of salvation was made by the glorious Trinity before ever the foundations of the earth were laid.

Mr. Slade, and Dr. Carl McIntire, and I, have been down in the Maritime Provinces, where Modernism among

of the educational institution. We have known men appointed to a Chair in a denominational college very much as men, who have been repudiated by the electorate, are, as a reward, appointed to the Canadian Senate. And some men who have rather failed in the pastorate, and have worn out their welcome as denominational officials are eventually transferred to a college chair. Few, if any, of them are men of distinction. For the most part they wear degrees of mediocrity. But once established on the faculty, they have something to say, directly or indirectly, as to who shall be selected as recipients of honorary degrees. And once again the servants ride while the princes, whose labours have made it possible for them to ride a horse, must walk as servants on the earth. What a piece of humbug the whole business is! How far from the truth and reality and spiritual purity of the New Testament!

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all Denominations is rife, where, by many, even among those who profess and call themselves Christians, the supernaturalism, the finality of the gospel, is denied. And men who I fear are of small mental dimensions, think they have accumulated wisdom enough to re-write the gospel, and to change the whole economy of salvation. What simpletons men are! We preach to you this evening One Who is older than the earth and the heavens, and in all these unfolding and uncounted and innumerable millennia He has never changed. He is always the same. In the very nature of the case it must be so if He is God. Even the wisest of men do not presume to attempt to change the law of God in the material realm. I would remind them that His laws in the moral and spiritual economy, which is called the Gospel, are just as inexorable, irrevocable, as immutable.

II.

You will find if you look into the context that HE IS CONTRASTED WITH WHAT MEN REGARD AS IMPERISHABLE. There are some things in this earth that are very old. We visited the Citadel in Halifax, and looked at some of the old buildings. But they are not so very old. As a boy I attended a school which had been continuously used as a school for more than three hundred years. Hard by was a cathedral, whose services we of the school used to attend on saints' days, and the cathedral dated from the eleventh century. Always about that great building there was a company of men employed. Scaffolds were never wholly removed, for they were re-pointing the ancient stone, and making that building still more weather worthy. It was an old place, but in comparison with this Saviour of Whom I speak it was quite new. We are familiar with things which we regard as perishable. If you are building a house, if you can afford it, you will build it so that it will stand for a while. You watch the material you put in it lest it should decay too soon. But of all these things about and above us that we regard as being somewhat imperishable and permanent, the text says, "They shall perish." There is nothing imperishable in this world. But there is One above it all of Whom it is written, "Thou art the same, and thy years shall not fail."

I am always interested in examining the footprints of history, and listening to the echoes of generations long gone by. I love to go to the old places, like the British Museum, and observe the monuments of kings and empires which once dominated this earth. I have seen in the British Museum great monuments, millennia in stone. But the earth which supported them, and the heavens which vitalized them, the context says must perish, — even those ancient things: "They shall perish; but thou remainest."

What inherent qualities, therefore, of continuance and of endurance and of permanence must be in Jesus Christ, and therefore in His gospel! That is what our battle has been about in this church. We have not fought with people, but with principles, because we have believed in the absolute finality of the Christian revelation, and we cannot suffer any sort of academic synthetic substitute for that which comes from God. But your little Modernist would number the years of the Ancient of Days. He would try to confine the eternities within the narrow compass of his evil imagination, and measure the acts of the Eternal by his limited rule of reason.

I was speaking in one of the cities of the Maritimes Friday night, and I said, "When I have finished I am going to give you an opportunity to ask questions." So when I had completed my address I said, "Now have you any questions?" There was one man, not a young man by

any means, who said, "A few weeks ago we had a student preaching for us in this pulpit, and he referred to Shadrach, Meshach, and Abednego, whom the Bible says were cast into the furnace of fire. But he said, 'You may believe what you like of course, but I do not believe that. I simply do not believe there was any fire.' He said, 'It may have been their consciences, or something, but there wasn't any fire. What can you tell us about that?'" I said, "The record says there was fire, and it was heated seven times more than it was wont to be heated, and so hot was the flame that Nebuchadnezzar's mighty men, whom he had selected to cast these helpless Jews into the furnace, in the act of doing so themselves perished by the heat of the furnace. And the record says that Nebuchadnezzar later saw four men in the furnace loose, and the form of the fourth was like the Son of God." Said the old man, "That is what I thought, but this student said there wasn't any fire." I said, "That is the reason why we have come to the Maritimes Provinces—to nail those lies, and to expose the fallacy and the evil of Modernist philosophy that would deny the infallibility of Holy Scripture, and would therefore also deny the verities of the Christian faith." But that is what they do, and nothing is sacred to them. So far as we are concerned we believe the Book, and we believe the Book because we believe Him Whose character and work are enshrined in the Book. This is the holy temple of Truth in which God dwells, and like Heaven itself that needs neither sun or moon, the Lamb is the light thereof. And we propose to continue preaching it. When you hear that Dr. Shields is a quarrelsome man you tell them that is true. I have a quarrel with any man who dares to attempt to take the crown of Deity from the brow of Christ, the sceptre from His hand, and who will presume to deny, or even to question, the finality and supreme authority of the gospel. That is what we quarrel about. These forty-three years from this pulpit I have preached nothing but the very doctrines which this church was built to propagate. It is now—not the building, but the organization—more than a hundred and twenty-five years old, and in all that time successive preachers have preached the same thing. And I have not differed from my predecessors. I am no fanatic, and no crank; I am allowed of God to be put in trust with the gospel, and God helping me it shall never be surrendered to any of these Modernistic critics in McMaster University, or Acadia University, or Toronto University, or anywhere else.

III.

Again, if you examine this context you will find that CHRIST IS SET IN CONTRAST WITH ALL HUMAN SYMBOLS OF CHANGELESSNESS. But the fact is, this is a world of change; notwithstanding we like to believe that there are some things in it that do not change very much. A lady said to me, not long after I had become Pastor here: "You know Pastor I don't think you understand me." I said, "I can read you like a book in large print." "No you cannot," she said, "for I am always the same." I said, "The fact is, you are never twice the same. You have your moods and your peculiarities." And so she had. None of us are the same all the time, are we? Don't judge of a woman's character on wash day. And do not charge her of something short of being angelic when she is ironing.

Many years ago when I was a boy my father had an assistant, and that assistant's name was Coad. He loved to go and visit the people, and he knew how people lived. He was not very much of a preacher, and he did not preach very often, but occasionally he occupied the pulpit. On

this particular morning he preached on the text: "Ye have heard of the patience of Job." He said, "Just last week it had been raining very heavily, and mud was abundant everywhere, even in the gardens." He continued, "The rain had ceased for an hour or so, and as I was walking along the street I saw that some good woman had put out her washing on the line in the hope that it would remain dry enough for her clothes to dry." But he said, "I saw her putting one thing after another on the line, and then she put one rather heavy article on, and put the clothes pegs in, and when the weight of that article came on the line it broke, and down went all the clothes in the mud." Then he said very solemnly, "Ye have heard of the patience of Job, but I doubt whether even Job was ever tried like that."

Well, my dear friends, we are changing people. It is a good thing we are. The mental psychiatrists say that insanity is oneness of mood. If we were always the same I suppose we should go out of our heads. I saw a man in an insane asylum one day making his bed, and he went down one side of it, and tucked it all in; then he walked around to the other side and tucked that all in. Then he arranged the pillows. Then he came back again and started on this side, and he did it all over again, going around the bed. An attendant told me, "He does that all day long"—the same idea, the same mood, always making his bed.

Now this is a changing world, and we are in danger of predicating changefulness to Jesus Christ; but there is One Who is above all that, and it is said of Him that the heaven and the earth "shall wax old as doth a garment." That is what it is; it is just the garment of the Creator. "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Now that is very simple — the same in the Old Testament, and in the New; the same in His prophetic promises, and in their fulfillment; the same in His incarnate grace and mercy in the days of His flesh, carrying our human nature into that home of which brother Stewart sang. And the angels said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." And so we have a Saviour Whom we can study forever and ever, and He will never change. His years do not fail.

Somebody in the Maritime Provinces said to me, "Do you still drive your own car?" I do not know why he said that. Do I look as though I could not drive it? I replied, "Of course I do!" I was glad to hear some friends, whom I had not seen for a number of years, say, "Why dear me, you look younger than ever." But we are not the same. I frankly say I cannot bear all that I used to bear forty-three years ago, but I can still take a great deal. But my comfort is this, that I have a Saviour Who does not change; He is exactly the same as He was when I began to preach His gospel, so long ago that I will not quite tell you. I will tell you by and by. For preachers are like women. For a while they do not want you to know how old they are, and then after a while they boast of it! I have not got to the boasting stage yet — that is a military secret. I do not know what they think I am, but our friend Dr. McIntire was ready with a programme of work that would be enough to break the strongest.

You see why I selected this text, because I wanted to turn aside from all these changing and perishing and decaying things, and fix my faith upon the one stable center, upon One Who loves me just as much today as when, before the foundation of the world, He planned to die

for me; Who loves me just as much today as He did when He said on the cross, "It is finished;" Who will always be the same. That is one thing we can depend upon. How many of you rejoice in His salvation tonight? Do you think it will last? It will last longer than the sun. When the stars have burned themselves out, and the sun and the moon no longer shine, and this earth has passed away, and there is a new heaven and a new earth wherein dwelleth righteousness, the Lord of that new heaven and that new earth is the Lord Whom tonight we worship as our Saviour, Who is always the same, and Whose years never fail.

GRADUAL BACKSLIDING

Remember, brethren, that decays in grace and backsliding are usually very much like the fall of the autumn leaves. You are watching the trees, for even now they are beginning to indicate the coming fall. They evidently know that their verdant robes are to be stripped from them, for they are casting off their first loose vestments. How slowly the time of the brown leaf comes on! You notice here and there a tinge of the copper hue, and anon the gold leaf or the bronze is apparent. Week after week you observe that the general fall of the leaves is drawing nearer, but it is a matter that creeps slowly on. And so with backsliders. They are not open offenders all at once. The heart by slow degrees turns aside from the living God, and then at last comes the outward sin and the outward shame. God save us from falling by little and little! The devil's little strokes have felled many great oaks. Constant droppings of temptation have worn away many stones. God save us therefrom. Some cities have been carried by storm. Brave soldiers have made the irons of the scaling ladder bite on the top of the wall, and up they have swarmed in defiance of death, and carried the city by sudden force within a few hours. But many other cities have been taken by the slow process of the siege; the supplies have been cut off; warriors have been slain at the sally-ports, slowly; entrenchments have been thrown up nearer and nearer to the wall, mines have been dug under the bastions, forts have been weakened, gates have been shaken, and at last the city has been subdued. Where Satan captures one man by force of strong temptation, he captures ten by the gradual process of sapping and undermining the principles which should rule within.

—C. H. SPURGEON

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE GREAT CONTENTION

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

By Dr. T. T. Shields

We would have our readers observe that we are now giving an account of what immediately followed the disruption September 21, 1921 to June, 1922. If this is borne in mind, the reader will recognize that he is reading a record now thirty-one years old (although the financial report in this instalment of our story is brought up to March 31st, 1953):

May, 1922

I return to May, 1922. At that time the members who had precipitated the conflict in Jarvis Street Church had not yet formed themselves into a church. They held their services in the Y.M.C.A., and later in Castle Memorial Hall at McMaster University.

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

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

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

Jarvis Street Church in 1910

When I became Pastor of Jarvis Street Church, its membership nominally was a little over a thousand, but, on examination, I discovered that about three hundred and fifty of these were either non-resident or their whereabouts was unknown; and of those whose addresses were known, a very considerable number were not vitally related to the church. Nor were we able even to begin the revision of the roll for four years after my coming.

At that time, a very serious attempt was made, and we did deal with non-residents, and with not a few others. But a large number we could not touch because the sentiment of the influential people of the church was entirely against such revision. Of course, if any member fell into any kind of outward sin, there was never any difficulty in dealing with such a case, for Jarvis Street Church was so eminently respectable that any irregularity of life was never condoned. But members could be absent from the Lord's Table for years together, and indeed from the services of the church, without being subject to the church's discipline.

One Excellent Rule

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

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

The Final Chapter

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

Members Dismissed

At that meeting the following resolution was unanimously carried:—

"That the request of the members of Jarvis Street Baptist Church, bearing date of April 12th, 1922, over the signature of 'Gideon Grant, Chairman, Evangeline Watson, Secretary' (but received from Mr. Gideon Grant, May 24th), for dismissal from membership in

this church 'for the purpose of organizing a new Regular Baptist Church within the Convention of Ontario and Quebec,' be and is hereby granted; and that the Clerk of this Church is hereby instructed to prepare and send a letter certifying such dismissal, which letter shall bear the names of all those applying whose names were on the church roll; and that the said letter shall be in a form which shall indicate the standing of each member dismissed, in respect to the date and manner of admission into the church, and attendance at the Lord's Table."

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

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

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

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

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

How the Defection Began

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

The leading spirit in this campaign, which it was asserted was to preserve "Old Jarvis Street," became a member of the church only five months before the beginning of the present pastorate. He is a member of the Senate of McMaster University, and is the friend of, and acted in conjunction with, one who has managed

to represent McMaster alumni on the Senate for many years; he was an opponent of the late Dr. Elmore Harris, and as a newspaper man, has had at his command unusual facilities for attacking the opponents of Modernism.

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

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

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

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

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

Members' Standing.

In the letter granted June 7th, the standing of each member in respect to date and manner of admission to the church, and attendance at Communion Service, was indicated. Four general classifications were mentioned,

as follows: "Regular," signifying eight or more attendances per year; "Fairly Regular," six or seven times a year; "Irregular," less than six and more than two; "Very Irregular," twice or less per year; when more delinquent than indicated by "very irregular," the attendance or non-attendance was particularly specified.

The Men's Committee

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

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

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

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

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

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

"Then the proud waters had gone over our soul.

"Blessed be the Lord, who hath no given us a prey to their teeth.

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

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

Secessionists Decide to Organize a Church

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

On April 12th, 1922, this company of members decided to organize themselves into a "new Regular Baptist Church within the Convention of Ontario and Quebec," and so advised the Jarvis Street Church by special delivery letter received April 13th, in which it was promised that the list of withdrawing members would be forwarded within ten days." No further communication was received until the list of applications was delivered at the church office, May 24th. What was done in the intervening forty-one days? A large part

of the membership was again canvassed, a letter was sent to not a few of the loyal members (as was publicly testified at the business meeting of the church, June 7th) with a form appended for use in applying for a letter from Jarvis Street to join the new organization. Thus, right to the end, the spirit and method which marked the beginning of the cleavage persisted. It was not the result of a spontaneous expression of dissatisfaction on the part of a large number of members; but rather it has been the result of the determined efforts of a small group of men actuated by a general distaste for a Biblical ministry, inspired by one who was the willing tool of those elements in the Denomination who were determined to destroy the Pastor's influence in the Convention in order to put an end to his opposition to their Modernist propaganda. And these fourteen months of unremitting labour resulted in the sending to Jarvis Street Church of a list of three hundred and forty-one names of members applying for letters of dismissal to organize another church. (The total list contained three hundred and forty-five names, but four had already been dropped from the roll for long-continued neglect of the services of the church.)

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

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

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

The Application Analyzed

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

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

that is, fifty-two times a year. Yet only one hundred and twenty of the three hundred and forty-one observed the Ordinance as often as six times a year or once in two months.

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

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

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

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

charter members of a "new Regular Baptist Church" organized "for the purpose of observing the ordinances of religion."

When Some Became Members

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

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

The Blessing Which Followed in 1921 to March, 1922

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

What of the Future?

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

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

THE LITTLE ONE BECOMES A THOUSAND

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

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

Rev. L. H. Marshall Imported

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

There Are Few Judicial Minds

(This denominational war we shall, in later chapters, pursue further as here promised.)

That, of course, is not difficult to do. People who are devoid of conscience, and who have no regard for the truth, by a campaign of misrepresentation, can usually effect their purpose. Moody once said that a lie could travel around the world while Truth was getting its boots on. That is true. Few people have judicial minds, or stop to reflect that there must be two sides of every question. The Wise Man said, "He that answereth a matter before he heareth it, it is folly and shame unto him." Notwithstanding, the majority of people do an-

answer a matter before they hear it, and take up an attitude based on the first report they receive of any matter, and from that moment become prejudiced in favour of the first view presented; and usually thereafter lock all doors and windows of the mind lest they should be forced to recognize the facts of the case.

A Little Religious Soviet

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

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

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

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

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

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

This resolution was carried, presumably by a similar majority.

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

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

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

Jarvis Street Church Ceases To Be a Member of Convention

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

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

A Campaign of Falsehood and Misrepresentation

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

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

Jarvis Street's Record Since the Disruption

I return now to a summary of the record of Jarvis Street Church since the disruption. I began my pastorate in Jarvis Street in May, 1910. The disruption took place at the adjourned Annual Meeting of 1921. For statistical purposes therefore I will divide my pastorate into two periods: first, from May 15th, 1910, to

March 31st, 1921; and second, from April 1, 1921, to the conclusion of the church year, March 31st, 1937. I do this in order that the figures may be taken from audited statements. (Here, by way of parenthesis, let me add that our books are not audited by Jarvis Street members, but by one of the large auditing firms of the city.)

Membership Statistics

I take first the membership statistics for the first period, namely, May, 1910, to March 31st, 1921. The additions to the church membership for that period were as follows: by baptism, 460; by experience, 112; by letter, 577; a total of 1,147; or an average of 104 additions per year.

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

Financial Statistics

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

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

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

The First Eleven Years

I turn now to the first eleven years. The total receipts amounted to \$436,494.65. That included nearly \$30,000.00 for a special Building Fund in 1914 and 1915; and from 1919 to 1921, between \$40,000.00 and \$50,00.00 for the special denominational Forward Movement. It also included amounts that were not actually passed through the treasury of Jarvis Street Church, which were given to various outside objects, and credited to the giving of Jarvis Street. That is to say, in those days—the practice was inspired by the Laymen's Missionary Movement—it was customary to go to all societies to which it was believed Jarvis Street members had contributed, and to obtain from them a statement

of the amount received from such members, and in the summary of the church's giving, these amounts were included, although they had been given to the respective treasurers direct, and had not passed through the treasury of Jarvis Street Church. After the disruption we abandoned that practice, and have never since reported one cent that had not passed through our treasury, and been certified by our auditors. But we have deducted none of these special amounts from the eleven years' total of \$436,494.65.

The average receipts for the eleven year period were \$39,681.33 per year. I remind my readers again that in the first year of my pastorate the total income of the church was \$28,465.44. Thus the average for the eleven years had increased by \$11,215.89 per year, or thirty-nine per cent. It may be worth while to show the weekly contrast for the period. The weekly income of the church for the first year of my pastorate was \$547.41; whereas the average weekly income for the eleven years was \$763.01.

The Last Sixteen Years

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

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

It will be observed that the period under review in the above financial statement was twenty-seven years—from 1910 to 1937.

We now give the financial statistics of Jarvis Street for the subsequent sixteen years, April 1st, 1937 to March 31st, 1953, which covers the forty-three years of the present pastorate.

In the sixteen years which have since elapsed the Jarvis Street receipts have been \$1,865,927.25. Of that amount Jarvis Street Church has expended \$926,765.94 on Missions and Benevolences, that is to say, she has spent that on objects outside of herself. The total amount received for the forty-three years was \$3,088,019.16, or an average of \$71,814.40 per year for the forty-three years.

The Jarvis Street receipts for the first of Dr. Shields' pastorate were approximately \$25,000. The total amount during the forty-three years given to Missions and Benevolences is \$1,534,369.31, or an average of \$35,683.00 per year for the forty-three years, an average of more than \$10,000.00 a year on *extra* church interests, in excess of the total contributions of Jarvis St. Church when Dr. Shields became Pastor.

To avoid any confusion of thought, it should be stated that of the total amount of Jarvis Street's receipts, an amount of \$345,395.77 was for building. Of that amount \$210,763.84 was received from insurance after the fire. It will thus be seen that Jarvis Street, for reconstruction purposes, had to contribute \$134,631.93 over and above the amount received for insurance.

We have set out these financial particulars to show what God has wrought, even in material things, in the life of Jarvis St., in spite of the repeated Modernists' attacks which have been made upon this fortress. If Jarvis Street Church had yielded to the insidious infiltration of Modernism, it would have become rather a moribund down-town church, like many others. We say this that we may exhort our brethren: Stand for the faith once for all delivered unto the saints, and God Himself will stand with you, and see you through to victory!

Having thus set out in considerable detail, we hope in not too much detail, the story of Jarvis Street Church during its many years of battling for the Book, we shall return to an account of the battles fought in the Denomination, but outside of the life of Jarvis Street Church.

We have had a further purpose in view in discussing Jarvis Street's affairs so fully, and that is to encourage pastors of all denominations who are fighting the same battle. Satan is never divided against himself, and his plan of campaign in all churches is very much the same. I cannot tell the number of distressed pastors of all denominations who have come to me for counsel, not because I have any superior wisdom, but because I have had a larger experience. And again and again, when I have listened to half their story I have said to them—"Now listen to me for a few moments as I finish your story", and invariably I have been able to tell them just what happened, because every church and pastor who stands for the faith has to fight the same enemy, far more subtle in strategy and tactics than the Desert Fox with whom Field Marshal Montgomery had to contend.

Already many pastors have written us saying that this story of The Great Contention, published in book form, should be made a text book in all Evangelical Theological Seminaries.

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

Sunday School Increase

During the first eleven years the average Sunday School attendance was somewhere between two and three

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

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

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

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

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

Thus also was the faith of the church gloriously vindicated which it expressed in Luther's great hymn with which the great meeting of September 21, opened.

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

"Did we in our own strength confide,
Our striving would be losing,—
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask Who that may be?
Christ Jesus, it is He,
Lord Sabaoth His name
From age to age the same,
And He must win the battle.

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of Darkness grim,
We tremble not for him,
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

"That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him Who with us sideth.
Let goods and kindred go,
This mortal life also:
The body they may kill,
God's truth abideth still,
His Kingdom is forever."

(To Be Continued)

BOOK REVIEWS

A HARMONY OF SAMUEL, KINGS AND CHRONICLES by WILLIAM DAY CROCKETT. Baker Book House, Grand Rapids, Michigan, U.S.A. 365 pages. \$3.85 in Canada.

The six historical books, First and Second Samuel, First and Second Kings, First and Second Chronicles, bear the same relation to the Old Testament as a whole as the four Gospels do to the New Testament as a whole. They give the groundwork and form the principal source for the Old Testament history, biography and chronology. The truths set forth in the Pentateuch are exemplified in the lives of the kings and the people. These same fundamental truths of life are expounded in the Poetical Books, and emphasized by the Prophets. Therefore, to understand the Old Testament, one must have an adequate idea of the historical setting of the unfolding revelation of God to His people.

Vital as this knowledge may be, it is difficult to acquire without painstaking care. One is frequently confused if he reads these portions in a mere casual fashion, and he has a hazy notion of a succession of kings, evil and good, with reigns characterized by war, revolt and rivalry.

The present volume with its appropriate sub-title *The Books of the Kings of Judah and Israel*, lends assistance to the earnest student who would have in his mind a logical and orderly outline of the vast amount of material contained in these books. To read side by side the parallel accounts of the reigns of the kings, as described in say First Kings and Second Chronicles, gives one an altogether different view of the history of the times. In noting the variations in detail, one can see, for example, that the Books of Kings give the history from the standpoint of the king, whereas the Books of Chronicles give it from the standpoint of the priest. The material of First Chronicles is seen at a glance to be parallel to that of Second Samuel, and Second Chronicles to First and Second Kings.

Again, the Harmony makes possible a study of the material in chronological order. This aspect of the work has required much research by the author, and the results achieved are most satisfactory. To have a grasp of the history as a whole is of untold value to the student of the Word.

In this volume the author has given us much more on a Harmony. The material is arranged in Five Books, each with its own divisions. Following the summary of the contents of these Five Books there is an excellent Analytical Outline of the six Books. In the Appendix he lists in order the passages from various Books of the Bible which are parallel with certain sections of the Harmony. The volume closes with an index for finding any passage in the Harmony.

A HARMONY OF SAMUEL, KINGS AND CHRONICLES should find a ready acceptance among students of the Word, for it brings within their grasp many of the

treasures of Scriptural truth which would otherwise be difficult to obtain.

PAUL'S SPIRITUAL AUTOBIOGRAPHY by John H. Pickford. Evangelical Publishers, Toronto, Canada. 126 pages. \$1.50 in Canada.

The Epistle of Paul to the Philippians will ever remain a source of inspiration and encouragement to Christians. In seeking to give counsel and comfort to the saints at Philippi, who may have been somewhat discouraged as they contemplated the imprisonment and impending trial of the Apostle Paul, he rehearses the many causes for rejoicing in Christ which might have upheld his own spirit in the midst of suffering. The arguments, therefore, which he sets forth are those which arise from his personal experience of God's grace, so that, consciously or unconsciously, he has given us in this Epistle his own spiritual autobiography.

The author of **PAUL'S SPIRITUAL AUTOBIOGRAPHY** has given us a brief, yet most suggestive and satisfying devotional commentary on this Epistle of Joy. He displays skill in analyzing the subject matter of the Epistle and exhibits artistry in the method of setting forth its contents.

The outlines of chapters, sections and verses are most helpful, and by the use of alliteration and balanced structure he offers assistance to those who would remember the salient points of doctrine and practice in the Epistle. For example, in describing each chapter as an echo of the Apostle's participation of Christ, he designates chapter i as His Captivity in Christ; chapter ii as His Condescension with Christ; chapter iii as His Conformity to Christ, and chapter iv as His Contentment through Christ. It is possible to allow perfection of form in stating the truth to become so artificial and stereotyped as to detract from the message of the truth, but such is not the case with the volume under review. There is a freshness and vitality about its spiritual tone which lifts the inspiring thoughts above any confinement due to language.

If one might have the privilege of selecting any portion of this work for special commendation, the chapters dealing with Paul's spiritual ambition as exhibited in Philippians iii would be the ones to be emphasized. The Apostle's "inward urge", his "forward surge" and his "upward call" are clearly and powerfully set forth.

Teachers and preachers will find thought-provoking material in this excellent commentary, and an exposition which gives seed thoughts for those who themselves are engaged in the sacred task of proclaiming to men the Word of the Lord will surely bring glory to the Lord.

We would highly commend this volume to all who love the Word of God, and we bespeak for it a wide distribution. The author, Rev. John Pickford, B.A., B.Th., is an instructor in Northwest Baptist College in Port Coquitlam, B.C.

—Dr. O. L. Clark.

GOSPEL WITNESS PUBLICATIONS

"The Priest, the Woman, and the Confessional", by Father Chiniquy \$1.00

"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages 25

Blakeney's "Manual of Romish Controversy", 316 pages, \$1.00.

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

Bible School Lesson Outline

Vol. 17 Second Quarter Lesson 9 May 31, 1953

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

PETER DENIES HIS LORD

Lesson Text: John 18:15-27.

Golden Text: "The heart is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17:9.

Parallel Passages: Matt. 26:58, 69-75; Mark 14:54, 66-72; Luke 22:54-62.

I. Peter's Danger: verses 15-18.

How high and how holy were the privileges granted to the disciples of our Lord! For three and one half years they had accompanied Him in His public ministry of teaching and healing, listening to the words of grace and wisdom which flowed from His lips, witnessing the miracles which He wrought, then privately waiting upon Him for an explanation as to the inner meaning of His words and actions. At the close of that period of instruction, we see them gathered around the table with Him in the Upper Room, where they listen with heavy hearts to His final message. While in the Upper Room He had given them an example of loving humility, as He washed their feet, and after the Passover Feast, during which the Betrayer was identified, He had instituted the Lord's Supper. Together they walked slowly toward the Garden of Gethsemane, to which the soldiers, priests and Pharisees were perhaps already wending their way.

In sovereign majesty the Lord Jesus yielded Himself to His enemies, rebuking Peter for his well-meant, but foolish effort to protect Him from arrest. Surrounded by a motley escort, the Lord was led away for trial.

The priests, scribes and Pharisees were determined to put Christ to death. To do this, they must first secure a verdict of "Guilty" in their ecclesiastical court, then, as the Jews were not allowed to carry out a death sentence, they must influence the Roman authorities to consent to the execution and perform it. Hence the two trials of our Lord.

The religious trial was conducted in three stages: (1) Before Annas, the aged ex-high priest, whose authority was still supreme in the minds of the people (John 18:12-14, 19-23); (2) Before the high priest Caiaphas and the hastily summoned Supreme Council or Sanhedrin, which met in informal session before dawn (Matt. 26:57-59, 68; Mark 14:53, 55-65; Luke 22:54, 63-65; John 18:24); (3) After dawn, when the Sanhedrin met again to ratify and make legal their earlier verdict (Matt. 27:1; Mark 15:1; Luke 22:66-71).

Only two disciples made their way to the palace of the high priest where the religious trial was to be held; John and Peter. John had entered through the central gateway with the crowd who surrounded the Saviour, but Peter, being unknown to the authorities, was at first left outside. The main gateway would lead into the inner court, open to the sky, around which the rooms and apartments were situated. The trial would be conducted in one of the larger rooms. Peter, through the good offices of John, probably entered through the small postern or gate, past the lodge of the portress and into the open court.

Peter had followed "to see the end" (Matt. 26:58); he was utterly hopeless and despondent, and thus an easy victim of the enemy. In spite of his boast of loyalty (Matt. 26:33-35), like the others he had first deserted Christ (Mark 14:50), but coming back, had followed Him "afar off" (Luke 22:54). When once inside the courtyard, for a while he stood around with the enemies of the Lord, warming himself at their fire (v. 18), then, more at home with them, sat down among them (Psa. 1:1; Luke 22:55), without confessing his allegiance to the Son of God. A failure to confess Christ often leads to a direct denial of Him in word or in act.

Peter evidently listened without protest to the cruel mockery and jibes against the Saviour on the part of His foes, and thus he exposed himself to temptation. How many do that very thing! Instead of keeping as far away as possible from the precipice, they endeavour to display what they deem their superior ability to go to the very edge without falling. Peter's place was beside his Lord, enduring persecution for His name, if need be, but identifying himself openly with

his Master. Instead of that, he took his place with the enemies of the Lord, compromising his testimony. Point out the dangers of bad company.

II. Peter's Sin: verses 19-27.

The portress who had admitted Peter looked earnestly upon him, as he sat at the enemy's fire, and she recognized him. When challenged, he denied all knowledge of the Man Who was on trial. Beware the first false step! A second maid questioned him, and in cowardly fear he again denied his Lord (Luke 22:58).

In the meantime, the trial, which was just a mockery of justice, proceeded (vv. 19-24). The religious leaders—the priests, scribes and Pharisees—were in reality the ones who were on trial. They scorned the truth and repudiated the testimony of Christ, thus condemning themselves. In our own day it is the religious leaders who are leading in the movement to dethrone Christ and His Word.

Peter paid dearly for the fleshly act of cutting off the ears of a servant of the high priest (Numb. 3:23). A kinsman of the victim identified him as a follower of Christ, and his speech marked him as being a Galilean. Solemnly swearing that he knew not this man, Peter sinned the third time.

The crowing of the cock reminded Peter of the Saviour's warning which he had not heeded (Matt. 26:31-35; Luke 22:31-34), and Peter came to himself (Luke 15:17). Then, one pained, kindly, yet searching look of the Saviour Whom he had denied, produced full repentance (Luke 22:61). Christ loves His own with everlasting love, and His goodness had led the erring disciple to repentance (Rom. 2:4).

Peter went out and wept bitterly, but those scalding tears were wholesome, for they indicated deep contrition (2 Cor. 7:8). Peter was sought by the risen Saviour and restored to full favour, fellowship and service (John 21:15-17). The Lord calls to all wanderers to return to Him, to confess their sins, and He will abundantly pardon (Isa. 55:7; Hos. 14:1-4).

DAILY BIBLE READINGS

May 25—The Confession of Peter Matt. 16:13-20.
 May 26—The Warning to Peter Luke 22:31-38.
 May 27—The Boastfulness of Peter Matt. 26:31-35.
 May 28—The Prayerlessness of Peter Matt. 26:36-46.
 May 29—The Devotion of Peter John 20:1-10.
 May 30—The Message to Peter Mark 16:1-8.
 May 31—The Restoration of Peter John 21:1-17.

SUGGESTED HYMNS

In the hour of trial. Yield not to temptation. Standing by a purpose true. Am I a soldier of the cross? Come, every soul by sin oppressed. Stand up! stand up for Jesus!

THE UNLIMITED CHARACTER OF THE ATONEMENT

I know there are some who think it necessary to their system of theology to limit the merit of the blood of Jesus: if my system of theology needed such a limitation, I would cast it to the winds. I cannot, dare not, allow the thought to find a lodging in my mind; it seems so near akin to blasphemy. In Christ's finished work I see an ocean of merit; my plummet finds no bottom, my eye discovers no shore. There must be sufficient efficacy in the blood of Christ, if God had so willed it, to have saved not only all this world, but ten thousand worlds, had they transgressed the Maker's law. Once admit infinity into the matter, and limit is out of the question. Having a divine person for an offering, it is not consistent to conceive of limited value; bound and measure are terms inapplicable to the divine sacrifice. The intent of the divine purpose fixes the application of the infinite offering, but does not change it into finite work. In the atonement of Christ Jesus there is "bread enough and to spare;" even as Paul wrote to Timothy, "He is the Saviour of all men, specially of those that believe."

—C. H. SPURGEON