

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH.

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PASTOR AND EDITOR

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

SATURDAY, JUNE 3rd, 1922

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A HUMAN "FORD."

HAVE you seen the handy thing on four wheels which seems to get no care; which is out in all sorts of weather; on all sorts of roads, and is driven by all sorts of people, and carries all sorts of burdens, and appears never to complain; but just keeps on going, going, going, all the time? Some cars are too finely finished for rough weather, rough roads, or rough loads; and, except when all circumstances are favourable, they must be kept under cover; and little, dauntless "Henry" must take the load, and face the storm.

Cars are like people. There are polished people! And there are richly upholstered people! There are people who are magnificent in appearance. And they have their uses. They are invaluable for formal and precise occasions. But there are some plain, common, every-day folks. They may not shine; but they always keep going, and they are always carrying somebody's load. They carry everything from a sick child to a bag of coal. And because they are always ready, somebody is always using them. They are never idle, and never at ease. They never travel the road empty. The humblest pilgrim does not hesitate to ask a lift, and the proudest is not above travelling in "Everybody's Bus" in an emergency.

There are family "Fords." In most families there is one member upon whom the family cares are chiefly laid. He, or she, as the case may be, is simply taken for granted by the rest of the family. There may be no just reason why every new burden of the household should be laid upon the same shoulders; but by common consent, and without saying, "By your leave," or even breathing a "thank you," every member of the family assumes the right to throw their worries into the household carry-all.

And there are church "Fords." There is much to do in any church; many responsibilities to bear, many heavy tasks to undertake, sometimes difficult negotiations to conduct, much drudgery, and many a labour which only love and endless patience can accomplish. But there is always some patient and persevering saint who is willing to be everybody's wheelbarrow; somebody who is inspired with the charity which "never faileth," who is filled with a

spiritual "anti-freeze" in winter, and is air-cooled in summer; and so contrives never to be weary in well doing, but to keep going in all seasons.

The principle finds many exemplifications in other relationships of life. In business, in the life of the community, in the nation, and even in the international sphere—there is always some one to whom every one with a hurt finger, or a bruised shin, or a grain of sand in the eye, instinctively runs.

It may sometimes seem as though the uncomplaining burden-bearer were little appreciated. We forget to be thankful for the sun or for the air we breathe; and that, or he, which serves us with unfailing regularity may miss the recognition which is due. Such an one may feel himself to be a kind of machine, left outside the door in wind and rain, with self-starter charged with a latent energy that springs to action in response to the touch of even the most indifferent:

But for the human "Ford" there are always rich compensations. There is "a dear delight in doing good." There is only one Power which can sustain and inspire one in such exacting service, and that is the power of the indwelling Spirit. Our Lord Jesus is the world's greatest Burden-Bearer. He upholds all things by the word of His power." He bids us cast all our cares upon Him, and assures us that He cares for us. The greatest burden of all, the burden of guilt, was laid upon him; indeed, "the Lord hath laid on Him the iniquity of us all." And they who have been relieved of that burden should have broad and strong shoulders for many a heavy load. It is our privilege to show that "His yoke is easy and His burden is light"; and to prove by our serviceable lives, that there is no limit to the upholding strength of divine grace. Whoever bends his back for the carrying of other's cares, will find in the company and companionship of Christ all needed help; for when you take upon yourself another's load, it immediately becomes His burden, and is thereby made "light." "Bear ye one another's burdens, and so fulfil the law of Christ."

A GREAT OPPORTUNITY.

Baptists are face to face with probably the greatest opportunity of their history. No man could earn a living making high-wheeled bicycles to-day, for nobody would ride on one. No soldier would go to battle with bow and arrow now. Dressmakers would pave the way to bankruptcy were they to fill their windows with dresses with big sleeves and crinolines. Few people would feel at home with Chaucer's English. But wheat-growing is still necessary to the life of the people. Though the pattern may be different, the loom must still weave the web if people are to be clothed. Some occupations persist, and some products are always in demand.

The gospel which Baptists have always preached, the gospel of "Christ crucified," with all its doctrinal implications, fits the need of human nature as nothing else can. And now that so many others are turning away from the divine remedy for sin to human substitutes, there is a special call to us to be true to our trust.

If we are to have preachers we must provide for their training. Christians are "children of light"; and we ought therefore to spread the light of truth as widely as possible. Our educational institutions are the enduring monuments to the conviction of our Baptist fathers that education should go hand-in-hand with evangelism. It is worth while making great sacrifices to maintain a Baptist University. But the only legitimate claim a university, as a religious university, can have upon the special support of Baptists is that it is doing Baptist work; producing Baptist preachers who will preach what Baptists believe; teachers who will teach the principles for which Baptists stand; and leaders in

business, professional, and political life, who hold uncompromisingly the principles of "the faith once for all delivered to the saints." Such a university can do a work which no state-supported and state-controlled university could ever do. There can be no reasonable doubt that the founding of McMaster as an independent Baptist University was a sound policy. And as such, it deserves a large place in the affections, and prayers, and practical support of every true Baptist. The one condition upon which we should always insist is that the University shall be openly, and avowedly, and unmistakably, and uncompromisingly true to Baptist principles. Being that, it has the right to claim the support of the people whose principles gave it birth, and for whose service it exists.

We repeat, while our University continues to be true to our Baptist position, it should command our hearty support; but doctrinal defection, whether respecting the vital principles of salvation, or the secondary, but still important and practical consideration of the relation of Church and State, we feel sure, would inevitably force a reconsideration of the whole question of the wisdom of taxing the resources of the Denomination for the support of a university which would then be Baptist only in name; and the result might easily be a decision to leave university education to the state, and concentrate the denominational energy upon the work of providing means of giving a sound and thorough theological education to ministerial students. The writer of these lines believes there is a place for a strong, independent, Baptist University, consecrated to the high and holy task of producing strong Baptist leaders for every walk of life.

In view of the present educational situation our readers will appreciate the tremendous importance to the Denomination, and, therefore, to those spiritual interests which the Denomination represents, which attaches to the appointment of a new Chancellor of McMaster University. We are urgently in need of a very large amount of money for our educational work. But our still more urgent need is an increased endowment of zeal for the holy principles we profess. That is far more necessary than any financial endowment. It is not an exaggeration to say, that a genuine Baptist Chancellor in McMaster University, a devout, scholarly, sane, well-balanced, heroic, uncompromising Baptist, would be worth more to the Baptist denomination than all the millions of Rockefeller. Great men have sometimes been born of most impoverished material conditions. It is possible to exaggerate the importance of money as an element of university equipment, just as its importance may be over-estimated in relation to the work of a church. The wealth-producing interest which will accrue from the investment of moral and religious principle will be of incalculably greater worth in the business of making men, than any revenue derivable from the investment of financial principal. Let us therefore pray that God will raise up an educational prophet who shall call the whole Denomination to re-dedicate itself to the propagation of those historic principles of truth by which alone our separate existence, as a religious body, can be justified.

"LEST ANY ROOT OF BITTERNESS."

An experienced nurse allows her patient to run no risks. She has seen others make rapid progress toward recovery, after an operation, or other serious illness; and she has seen the patient's presumption fatally wreck the physician's work. Now she will allow no liberties. The doctor's orders must be obeyed to the letter.

Thus experience should teach us how easily a good work can be marred.

The story of Israel's experiences in Egypt and the wilderness is said to have been "written for our learning." Notwithstanding the mercy and the miracle of the passover, and the nation's birth from the sea by the power of God, what misery, and defeat, accompanied "the day of temptation in the wilderness"! We would exhort our readers to read the third chapter of Hebrews, especially the twelfth and thirteenth verses: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

Again in the twelfth chapter and from the eleventh verse we read: "Now chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Does not this principle admit of application to a church in its collective life, as well as to individual believers? And have we not been chastened? And was not the experience "grievous" enough? What, then, shall the "afterward" bring forth? Shall it "yield the peaceable fruit of righteousness" in our individual and church life? It can do so only if we are "exercised thereby." That is to say, we must consider what lay at the root of this "chastening" experience; we must endeavour by God's grace to avoid in the future those things which made the experience necessary.

Perhaps there is no church in the world, certainly not in Canada, which bears a heavier responsibility than Jarvis Street. It is no exaggeration to say that tens of thousands have observed the "chastening"—the chastening which marks us out as "sons"—who now are watching to see whether "the peaceable fruit of righteousness" will appear. If it does, what inspiration multitudes will draw from our experience! We dare not contemplate the deadening influence which future spiritual barrenness on our part would have upon vast numbers of people.

How may we insure the fruit? Let us continue our quotation: "Wherefore lift up the hands which hang down; and confirm the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. * * * "Lest that which is lame be turned out of the way"! How many of the Lord's sheep are "lame"! Sometimes, we must confess, we have been tempted to grow weary of waiting for the lame, until we have learned that while some are lame in one way, we are lame in some other particular. But how trying it is to be always soothing sensitive people, and trying to straighten noses which someone has unwittingly put "out of joint." Yet it must be done. We must wait for the lame on the hard road. We must allow for people's prejudices which they think are principles. We must even surrender our liberty for the edification of others. In meekness we must instruct those who oppose themselves, if God peradventure will give them repentance unto the acknowledging of the truth. Yes, we must make straight paths for our feet, for the sake of the lame who might otherwise be turned out of the way.

Let us, however, continue our quotation still further: "Follow peace with all men, and holiness, without which no man shall see the Lord." Observe the conjunction of peace and holiness: How shall we follow both? The truth is they are inseparable, and one cannot be followed without the other. Of one it is written, in this same epistle: "First being by interpretation King of righteousness, and after that also King of Salem; which is, King of peace." Righteousness must come before peace, or true peace will not come at all. Hence our chastening is to "yield the peaceable fruit of righteousness." Let

us follow this peace with all men. There is enough to contend for which is absolutely essential to righteousness and true holiness; let us contend for nothing else!

But read on: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." We must go to the "root" of things. We cannot safely wait for the fruit; we must "look diligently" to the roots that are in us. And there are evil roots in the garden of every soul which are "perennials." They do not need planting; they are there. They will "spring up" of themselves without cultivation or provocation.

Shall we name some of the roots which are native to every human heart? Pride is one. We who ought not only to be humble, but ashamed, become proud. Reason for pride it would be difficult to discover; but pride asks no reason in which to grow. It grows without reason. O! dear Jarvis Street people, get down! Down, down, down, before God, lest this bitter root of pride should grow. Then nothing else of worth will be found in the garden. "God resisteth the proud, but giveth grace unto the humble." Therefore, "humble yourselves in the sight of the Lord; and He shall lift you up."

Another root of bitterness is selfishness. It is a bitter root, indeed. And how prolific it is! In how many parts of the garden does it spring up; in how many different guises does it lift its head! Let us read the second chapter of Philippians on our knees: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." Then we shall be better pleased to hear another sing than to sing ourselves; to hear another speak than to speak ourselves; to see another honored than to be honored ourselves. Fault-finding is another bitter root. What a poisonous weed it is! Would any surviving member of that family recently fatally poisoned be likely to leave a root of wild parsnips in his garden in the future? If any church in the world should be warned against the destructiveness of a tongue "set on fire of hell," we are the church. Let us dig up this root of bitterness and cast it to the flames lest it spring up again. Nothing is more destructive of the spirit of unity than a critical spirit which expresses itself with the tongue. We know full well how it disguises itself. The singing and the prayers are criticized in the general interest, of course, and not for the sake of criticism. But poison administered by mistake may be as deadly as if given by a murderer's hand. The only safe critic is the Holy Spirit. If we must find fault, let us do it at the mercy seat—not publicly, of course, but "when we have shut to the door." But let us search our own hearts there for bitter roots. If we do this in the light of God's holy word as shed abroad by His Spirit, we shall probably be kept so busy digging the bitter roots out of our own garden, that we shall have little time or inclination to find fault with others.

This is written only about roots: thank God, we have not to taste the fruit just now in Jarvis Street. Nor do we see even the roots; but we know they are under the ground in the soil of every human heart. And we know that the only way to keep the garden clear of weeds is to keep on hoeing. It does not reflect upon the life of the garden to observe the gardener "looking diligently" with a sharp hoe for the springing weeds. Nor is it a reflection upon the character of our church life to write these words of exhortation. "A burnt child dreads the fire." If ever we had any doubt of the depravity of human nature our recent experiences must have effectually dispelled it. The truth of that ancient doctrine is indelibly branded upon our memory. By what we have

endured, rather than blame others, let us learn the plague of our own hearts, and be afraid. The Pastor would beg every member of the church who reads these words, and all others, too, for that matter, earnestly to pray God to send us a revival, purging every root of bitterness out of our own hearts; so that instead of finding their poisonous shoots, when our Beloved comes into His garden to eat His pleasant fruit, He may find a luxuriant growth in the heart of every one of us, "the fruit of the Spirit—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

"THE WASHING OF WATER BY THE WORD."

A Bath for Every Morning of the Week.

It is well to give the soul a bath as well as the body. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The Lord Jesus said: "Now ye are clean through the word which I have spoken unto you." And again: Sanctify them through thy truth: thy word is truth."

We suggest that our readers put this page where they see it every morning, especially the younger Christians, who are taking their first lessons on how to make practical use of their Bibles, and prove for one week the blessing of a Scriptural morning bath, ~~and then tell us in our testimony meetings how you like it.~~

SUNDAY: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."—Ps. 27: 4.

"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 122: 1.

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."—Ps. 84: 2.

MONDAY: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

"He that trusteth in his own heart is a fool."

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

"Create in me a clean heart, O God."—Ps. 51: 10.

"Blessed are the pure in heart; for they shall see God."—Matt. 5: 8.

TUESDAY: "Keep thy tongue from evil, and thy lips from speaking guile."—Ps. 34: 13.

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—Jas. 3: 6.

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle."—Ps. 39: 1.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Prov. 21: 23.

"My tongue shall speak of thy righteousness, and of thy praise all the day long."—Ps. 35: 28.

"My tongue shall sing aloud of thy righteousness."—Ps. 51: 14.

"A wholesome tongue is a tree of life."—Prov. 15: 4.

"There is not a word in my tongue, but lo, O Lord, thou knowest it altogether."—Ps. 139: 4.

"I will bless the Lord at all times: his praise shall continually be in my mouth."—Ps. 34: 1.

WEDNESDAY: "If thy right eye offend thee, pluck it out, and cast it from thee."

"I will set no wicked thing before mine eyes."—Ps. 101:3.

"Turn away mine eyes from beholding vanity."—Ps. 119:37.

"Open Thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18.

THURSDAY: He that hath ears to hear let him hear."—Matt. 11:15.

"Blessed are your eyes for they see; and your ears for they hear."—Matt. 13:16.

"Let these sayings sink down into your ears."—Luke 9:44.

"The ear of the wise seeketh knowledge."—Prov. 18:15.

FRIDAY: "If thy right hand offend thee, cut it off and cast it from thee."—Matt. 5:30.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."—Ps. 24:3-4.

SATURDAY: "Ponder the path of thy feet."—Prov. 4:26.

"The dayspring from on high hath visited us **** to guide our feet into the way of peace."—Luke 1:78-79.

"Thy word is a lamp unto my feet."—Ps. 119:105.

"He shall set my feet upon a rock."—Ps. 40:2.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isaiah 52:7.

"And your feet shod with the preparation of the gospel of peace."—Eph. 6:15.

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CHURCH NEWS.

The Gospel Car.—Last Sunday this chariot of the Lord went forth to service in real earnest. Many were on board, followed by two private motor-cars. They left the church at 2.30 for Sunnyside Board Walk, where many thousands were promenading. Permission had been obtained from the city police and from the Harbor Commissioners. The party was in charge of Rev. E. A. Brownlee, assisted by Mr. Wm. Fraser, Mr. Long, Mr. Rudd, and many others. The testimony was received with respect by the throngs who passed by, while those who stopped to listen gave a reverent hearing to the Gospel.

Contributions.—Two contributions, one of \$10 and one of \$5, were received for Open Air Work, and two of \$5 each for **The Gospel Witness** fund during the week. By the way, how do you like **The Witness**? Do you find it useful? Tell the office, and tell us how it may be improved. Your suggestions will be carefully considered. In any case, pray that funds may be provided for its continuance.

ANNOUNCEMENTS.

Very Important.—A special business meeting of the church is called by the Prudential and Finance Committee for next Wednesday evening at 8.30. It is hoped that a large number will be able to be present at 7.30, that we may have an hour's prayer before the business meeting. The business to be considered will be stated in a communication which will be sent to every member by mail. It is desirable that every member who can possibly be present should be on hand, as the business is of very great importance.

The Next Three Sundays the Pastor will preach in New York. During his absence the pulpit supplies will be: June 11th, Rev. E. E. Shields, of Im-

manuel Church, Brantford; June 18th, Rev. E. A. Brownlee, B.A. (our own beloved deacon); June 25th, Rev. P. W. Philpott, Gospel Tabernacle, Hamilton, whose praises are in all the churches.

The Toronto Association of Baptist Churches will meet with the St. John's Road Church, Tuesday, Wednesday and Thursday of this week. Tuesday will be Women's Day, the sessions beginning 10.30 a.m., 2 and 8 p.m. Rev. A. Imrie will give an inspirational address at 3.30, and Mrs. D. McTavish a missionary address at 8.45. The sessions Wednesday and Thursday will begin at 10 a.m., 2 and 7.30 p.m. Dr. J. L. Campbell will give addresses each day at 4.30 and 8.30. The clerk's report will be given Wednesday at 2.15 p.m., and Thursday afternoon there will be two addresses on McMaster University, followed by discussion. There will be a conference on Evangelism at 11.30 Wednesday morning.

All the sessions will be open to the public, and we hope the Jarvis Street people will attend in large numbers, especially the new members, that they may become informed concerning the work.

There are two ways to go. For one fare, take Dundas car to Humberside and transfer to Humberside 'bus; get off at Runnymede Road, walk north to St. John's Road, and west to Willard avenue. For two fares (car and jitney) take Dundas car to the end of the line, then jitney or Lambton car to Willard Avenue, and walk one block south to the church.

JARVIS STREET CHURCH DIRECTORY.

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The Church Calendar

For the week beginning Sunday, June 4th, 1922.

SUNDAY

10.00—Prayer Service in the Church Parlor, conducted by Mr. George Greenway.

11.00—Public Worship. The Pastor will preach.

3.00—The Bible School will meet.

Lesson for the day: Jehoiakim tries to destroy Gods Word. Jer. 36.

2.30—Open-Air Work with the Gospel Car, starting from Jarvis Street Church.

3.00—The Parliament Street Bible School, at 250 Parliament Street.

5.30—Open-Air Service on Gerrard Street.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

8.30—Monthly Communion.

Evangelistic Service at Parliament Street Branch, conducted by Mr. W. L. McKay.

MONDAY—8.00—Prayer Service in the Parlor.

WEDNESDAY—7.30—Prayer Service in the Lecture Hall, followed by: 8.30—Special Business Meeting.

FRIDAY—8.00—Choir Rehearsal. 8.30—Special Business Meeting.

SATURDAY—8.00—Prayer Service.