

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY.

T. T. SHIELDS
PASTOR AND EDITOR

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

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No. 37

The Jarvis Street Pulpit

"FULL ASSURANCE OF FAITH."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Jan. 13th, 1924.

(Stenographically reported)

"Full assurance of faith."—Hebrews 10: 22.

WHAT is "full assurance of faith"? At the close of a service last week in Minneapolis, a lady asked that she might speak with me. She said, "I am troubled about the question of faith. I have no assurance. So far as I know, I believe the gospel; I believe the Bible to be the Word of God, and that Christ died for sinners. I try to believe in Him; but I have no assurance that I am saved." And then, not in a critical way, but almost in anguish, she said, "Why don't they tear it all to pieces before our eyes, so that we can understand it?" I said, "What do you mean? Tear what to pieces?" "Tear faith to pieces; analyze it; show us what it is, so that we may know. Why don't ministers do that?" That is what I want to try to do this evening—just tear it all to pieces before your eyes, in order that we may see of what faith is composed; in what it consists; how it originates; where faith begins; and whether it is possible for a man to make himself believe.

I. The "full assurance of faith"—WHERE IS THAT TO COME FROM? "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." In what sense is it the gift of God? How may it be obtained? How may I possess it? How may I get this thing that is indispensable to salvation?

Faith is always begotten of its object. The man who believes is not to be praised for believing. Faith is the offspring of truth. There is nothing to do with the truth but believe it. You can no more compel yourself to believe than you can compel yourself to love. How does love come? We cannot understand it, how that emotion of the soul is generated, how it goes out after another. You cannot make a flower grow; but you can let the sunlight shine upon it, and remove all obstructions to that life-giving ray, and the flower will grow of itself—the flower will answer the appeal of the sun. Faith is the soul's response to

the truth. Jesus said, "I am the way, the truth, and the life". Faith is "the gift of God" in this sense, that it is the soul's response to the divine self-disclosure. Faith can never rest upon what I discover about God, nor upon what I think I discover about Him: faith will rest always upon what God reveals of Himself. You cannot trust a man from a mere passing acquaintance with him. It is only by the acquaintance and companionship of years that you come to know whether he is trustworthy; and it is for him to make you believe in him, not for you to make yourself believe in him; he must prove himself to be trustworthy. Faith, I say, is always begotten of its object.

How can I believe the Bible, for instance? How can you make yourself believe it? Keep company with it. Do not argue about it; live with the Bible. You will discover it to be the voice of Truth; and your heart will leap out in answer to it. Faith is "the gift of God." If this Bible be inspired of the Holy Ghost, as we are sure it is, it will be the voice of Truth to your soul; and as it speaks your soul will answer.

Faith, then, originates not with the one who believes, but with the One Who is to be believed. Hence, it is "the gift of God." It is as Jesus Christ reveals Himself to the soul one is enabled to believe. If you keep company with this Book, you will find Him here; you will find Him speaking to you with the voice of authority. How did Nathanael come to believe in Jesus? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see." And, wise man that he was, he did not argue with Nathanael about the possibility of good being found in Nazareth; but bade him, "Come and see"; and even as he approached the great Prophet, He said, seeing him coming, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." What made him believe? Find the answer in the fourth chapter of John. Jesus said to the woman at the well, "Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband." You know the story. "The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" Who made her believe? She did not make herself believe. But Jesus compelled faith because He showed Himself to be the Truth. They said to the absent man, "We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." When on a later occasion, Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing", Thomas did not do the vulgar thing he had proposed, but answered and said, "My Lord and my God." Read the story of the resurrection again. Did anybody believe that Jesus was risen because the angels said so? Not one. Did anybody believe that Jesus was risen because the disciples said so? Not one. In the evening time of that first day, two of them were on the way to Emmaus, and they were telling the story of what they had heard; that some had seen a vision of angels, which said that he was alive; and that certain

women which were early at the sepulchre found not his body. But not one of them believed from hearsay, nor until Jesus Himself drew near. "And it came to pass, as he sat at meat with them; he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him." And they rose up the same hour, and returned to Jerusalem, to tell the wondrous story that they had seen Him for themselves. You cannot find out about Jesus by reading a book. *You must meet Him!* It is He Who begets faith. You cannot see Jesus without believing Him: He comes to reveal Himself. The man who says, "I do not believe; I cannot believe," has never yet seen Him for himself.

Faith, as to its origin, then, comes from God. If you do not know Him; if you have not the "full assurance of faith"; do not ask me to give it to you. I cannot. Do not ask anybody else to give it to you; but learn the spiritual instinct of those disciples who said, "Lord, increase our faith". Nobody but the Lord Himself can do it. But faith will be increased as you get to know Him better.

II. In the next place, FAITH IS NOT AN ACT BUT AN ATTITUDE. True faith is never written in the past tense. Faith is a continuous attitude of the soul toward God. There came a time when Judas said, "What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." And he sold Him for thirty pieces of silver. Do you suppose that Judas yielded to a sudden temptation? Was the betrayal of Christ on the part of Judas, an act, an unrelated act, the result of a sudden impulse? No. It was the culmination of an attitude. He had always been the son of perdition. He never did believe. His heart was closed against Christ. Take the other notable instance. Was Peter's denial of Christ an indication of a settled attitude or was it an individual act? Can you distinguish between an action and a disposition—an act and an attitude? Peter in a moment of weakness denied Him, denied Him again, and yet again; but the Lord turned and looked on Peter, and as soon as the Light broke in upon him, he went out, and wept bitterly. And the true attitude of the soul revealed itself; that was the real man.

Oh, no, my friends; you are not to force yourself to an act of faith to-night, and say, "I am saved." Faith means a change of relationship, a new disposition toward God. When you look upon the frost-bound earth, mantled with snow, its streams and its rivers and even its mighty torrents commanded to silence, its trees bare, with no sign anywhere of vegetation, of any living thing, you say, "Can this be the land I knew in summer?" But you know that when again the sun shines, when the earth comes into a new relation to the sun, the seed which is in the earth will spring up, and all will be changed. Thus, conversion is a change of attitude toward Christ; by such knowledge of Christ as is communicated to us by His Spirit we are brought into an attitude of trust.

III. What then is faith? WHAT ARE THE INGREDIENTS OF WHICH IT IS COMPOSED? Can we possibly resolve it into its elements and examine them separately? A more elaborate and complete analysis would be possible than I am able to give you to-night. I merely suggest to you that *the first and essential thing in order to faith is that we repent: "Repentance toward God, and faith toward our Lord Jesus Christ"*. That is not only theologically necessary, but it is psychologically necessary. You cannot believe anything until you repent. Let me make it plain to you. There was a time when Ahab said to Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead? And Jehosha-

phat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king." Then Jehoshaphat insisted that some other prophet be consulted. And Micajah the son of Imlah was sent for, and he bore a contrary witness: he said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophesy no good concerning me, but evil?—that prophet never lets me have my own way; that prophet never endorses or approves of my proposal; that prophet always says 'Don't' to me. I knew it was useless to consult him." And so Ahab believed the four hundred prophets instead of one. Why? What was necessary in order that Ahab should believe the testimony of the prophet of the Lord?

It is probable this has application to some man or woman here this evening who says, "I cannot believe." Ahab seemed to have reason on his side—four hundred on the one hand speaking with one voice; one solitary man on the other differing entirely from their testimony. What had he to do to believe the four hundred? *Nothing at all!* He had nothing to do but to go up to Ramoth and prosper as he had planned, and as all the prophets told him to do. What had he to do to believe Micajah's message? *He had to desist from his purpose; he had to change his mind;* he had to be willing to turn right about face, and until he was willing to turn right about face, he could not believe.

What is repentance? It is an attitude of the will. What is faith? It is an attitude of the will. Some man says, "I am quite willing to believe if only you can convince my reason." Do not let any professor persuade you of that nonsense, because it is not true. It is not the reason that needs to be convinced; nor is it, primarily, the judgment that needs to be informed: it is the rebellious will that needs to be subdued; and until a man surrenders to God and is willing to let God have His way, he cannot believe. There is the difficulty. Right about face—that is the beginning of faith. Repentance toward God, and then faith in our Lord Jesus Christ. When that foundation is laid, the first element of faith is supplied.

What is the next? *Self-distrust—the absence of self-confidence*—having no confidence in the flesh. How does a man come to that position? The revelation that shows him the will of God and the wickedness of his own purpose, shows him at the same time the moral bankruptcy of human nature. When does a man cease to trust himself? When he knows that his prayer and his praises and Bible reading and church-going and all his works of righteousness are hopelessly inadequate to pay the debt he owes. Imagine a man, if you can—it requires a good imagination, I know—imagine a man dwelling in the interior of the German Empire, and knowing nothing about the war. He has a great store of government notes laid up, and he says, "I am rich and increased in goods, and have need of nothing. I am worth so many million marks. I think I have enough to keep me for the rest of my life." But suddenly he discovers that the government whose signature is set to the mark is itself bankrupt; and when he emerges from his seclusion he discovers that all his wealth won't pay for a postage stamp to send a begging letter across to Canada to ask for bread. I got such a letter the other day, and the postage on that letter from somebody

in Germany amounted to ten millions of marks. I do not know how much that is. I can count a few dollars, a very few; but I do not know anything about a "million" dollars—it is beyond me. A man struts around and says, "I am rich and increased in goods." He is proud of his righteousness, until he discovers that his righteousness is filthy rags; that the good works upon which he depends are not the currency of the realm into which he would enter; that he has nothing wherewith to pay his bill—that he is bankrupt. Then he has no confidence in himself.

A further step in faith consists in *abandonment to Christ*. First, recognition of the evil of my way, and turning right about face to God's way; next, recognition of the fact that my works of righteousness are of no avail; and then, the abandonment of myself to Christ. You don't get up every time you hear a fire bell, do you? I don't. I did get up one day last week in Minneapolis when I heard the bells ringing; and I saw a real fire for an hour or so. But it did not relate itself particularly to me. I was not in the building at all. It did not affect my fortunes in the least. But if it takes place in your own building, in your own house; if the place were all on fire, and you could not get down the stairway, and the firemen were to bid you jump—you would act in faith. But who will take it? Who will abandon himself to the outstretched sheet below? Only the man who knows that it is that way or death—that there is no other way, no getting down the stairs, no getting down the elevator; no salvation in any other way but just to leap. And when he understands that, and abandons himself to that means of salvation, he acts in faith; he simply must face it. A number of people went down on the Titanic. Some of them stayed too long. Some of them said, "This ship cannot sink. Modern skill has defied the powers of nature; men have built a ship at last that cannot sink." "Ah! but you had better get off into the life-boat, Mr. Passenger!" "No, thank you; I am quite secure here." They only were saved who were convinced that the ship was not unsinkable; and who, knowing that that ship was going beneath the waves, left the wreck, and abandoned themselves to the life-boats.

What is it to trust in Christ? It is to recognize that human nature is condemned, and that we are really going down; and, realizing this, we leave it all, leap toward Christ, and trust in Him—that is faith. Noah exercised it. Some may have said to him, "Noah, you are not going to leave these green fields, and shut yourself up within that strange building of yours? You are not going to leave the singing of birds and the blooming of flowers, and all the glories of this wonderful world?" But Noah and his family walked right inside the door of that house, because they believed what God said—that the end of all flesh had come before Him, and that the only way of salvation was inside that ark. What is it to trust Christ? Just to do that—to put no faith in our prayers, or in anything that we can possibly do, but abandon ourselves to Christ.

Anything else? Yes. *Implicit obedience to Him*. We read of "the obedience of faith." Perhaps someone will say, "That minister is going to make me uncomfortable to-night." I hope I may. You deserve it. Are you ready to do what He tells you? Are you ready to obey Him? How ought you to obey Him? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." You ought to confess Him. Are you willing to confess Him to-night? Do you answer, "You must not ask too much"? Oh, no; I am not asking anything. I am bringing you the Word of the Saviour Whom you profess to trust. Will you do as He tells you? "Well, I—I ask you," Will you do what He tells you? Will you yield to Him and obey Him? You saw these children

of God baptized to-night. Are you willing to go down into the waters with Christ? He went down into the grave that you might come up in resurrection power and glory. Are you willing in a symbol, in a figure, to do the same thing? I am only bringing you the command of the Lord Jesus Christ. Are you willing to obey it? Will you obey Him? He requires it of you. Are you willing to go all the way with Him; and enter into the "full assurance of faith?" One brother, who had long been a Christian, got up in the prayer-meeting last night and told us that he had the greatest blessing of his life, and a reassurance of salvation in that act of obedience. So had I. When I trusted Christ, as I have explained to you this evening, I had no special joy; but in that act of obedience, when I was baptized, I received "the answer of a good conscience toward God."

Why dilute these divine requirements? Believing the Lord Jesus Christ, are we willing to confess Him? Is there anyone here this evening, to whom God has spoken in these simple words, who will now enter into the full assurance of faith by doing exactly what God tells you? All right; I am going to give you an opportunity to do that very thing. But you say, "I will do that tomorrow,"—No; no; do it now. Let us sing—

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

EVOLUTION.

Back in the dark of intangible nothing,
Billions of years ere the earth gathered form,
Somehow the gloom changed to volume and substance,
Someway came motion, came light and storm.

Nebulous fire floated up out of nowhere;
By some strange movement suns rolled from the flame;
Then by the millions came stars, moons and comets,
Found their own courses and rolled in the same.

This tiny earth, like a dark, lonely dust-mote,
Wandered about for some million years more,
Gathered some atmosphere, rivers, and mountains,
Made the land stable, set tide on the shore.

Then came the cell or the small protoplasm,
Perhaps an amoeba just happened, you know,
Stirred from its shapelessness, took form and motion,
Learned by experience just how to grow.

Thus, as the ages dragged by, it ascended
Through all the diversified forms that we see,
Till by environment, made ape or monkey,
Scratched, grinned and chattered,—then climbed up a tree.

Now if some son of an ape will come forward,
And kindly remove the mysterious veil,
Perhaps he can tell how his miserable ancestry
Succeeded in shedding the fur and the tail.

This the weird fable he puts above Genesis;
This gruesome myth of man's climb from the clod;
Maniac's dream in exchange for our Bible,
Nightmare of science instead of our God!

—Raymond Browning.

THE WHOLE BIBLE S.S. LESSON.

LESSON XVIII.

FEBRUARY 3, 1924.

THE NINE PLAGUES—Exodus 5-10.

It is important to remember that the Bible is an inspired record of God's revelation of Himself to men. A little examination will reveal this principle in every book and on every page. Hence we find in chapter 6 : 7, the Lord says to Israel, "I will be to you a God: and ye shall know that I am the Lord your God," chapter 7, 5, "The Egyptians shall know that I am the Lord." Israel did not get their religion from Egypt, but by divine revelation; and it is manifestly the purpose of God in the plagues which He sent upon the Egyptians to show that He is superior to all gods; that He is the Lord, beside whom there is none else.

I. THE SIGNIFICANCE of the Plagues. Our lesson is concerned with only nine; namely, blood, frogs, lice, flies, murrain of beasts, boils, hail, locusts and darkness. The basis of Egyptian idolatry was nature worship. The purpose of the plagues is stated in Exodus 12: 12: "And against all the gods of Egypt I will execute judgment: I am the Lord". Hence the plagues issued from the very things which the Egyptians worshipped. The conversion of the waters of the Nile into blood was a stroke upon Hapi, the Nile god; the plague of frogs was devoted against the female deity, with a frog's head, Heka; lice came from the dust, from the earth, which the Egyptians worshipped as Seb, father of the gods; the fourth plague was one of flies, related to the air, which the Egyptians deified as Shu, son of Ra, the sun god, or as Isis, queen of heaven; the fifth plague, the murrain of beasts, was aimed at the Egyptian ox worship; the sixth plague of boils, from the ashes sprinkled toward the heaven, was a challenge to Neit, "the great mother queen of highest heaven", to see whether she would stand before Jehovah; by the seventh plague, that of hail, thunder and lightning, all nature was smitten—man, beast, herb and tree—and smitten by the very powers of nature. Hence Pharaoh for the first time recognizes Jehovah as God. (Chap. 9 : 27.) "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked." The eighth plague was one of locusts, which completed the destruction of that which had been left from the hail (Chap. 10: 5); the ninth plague, that of darkness, was manifestly a challenge to their sun god, Ra.

These plagues were a sudden intensification of natural conditions. It is as truly a miracle to accelerate natural processes as to effect that which is "contrary to nature" (Rom. 11: 24). Jehovah, here, showed Himself sovereign of the powers the Egyptians worshipped, both by the bringing on of the plagues, and by their sudden cessation in answer to Moses' intercession.

II. WHAT ARE THE LESSONS FOR US? 1. Often the things which men worship to-day are their greatest plague. Be it money, or power, or fame, or even children—men always break their hearts upon the gods they make for themselves. We ought also to learn that God is Sovereign in all realms. He can turn our Nile to blood, and send locusts to eat our fruit and cover our sun with blackness. 2. The appeals of Moses to Pharaoh are analagous to the appeal of the gospel to sinners, to let their souls go that they might worship God. And Pharaoh's experience is analagous to that of many who harden their hearts against God in the face of Mercy's signs of His divine power. 3. Pharaoh's hardening of his heart is a terrible example of the hardening effect of the deceitfulness of sin: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy".—Prov. 29: 1. 4. The intercession of Moses from time to time is suggestive of the intercession of Christ, by which alone we are given space to repent. 5. Moses' acquiescence in Pharaoh's ultimate rejection of his appeal when he replied, "Thou hast spoken well; I will see thy face no more", is suggestive of the possibility of one's grieving the Spirit until He will strive no more; and when the Spirit ceases to plead with sinners, their doom is for ever sealed.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

AN EXAMPLE OF BAPTIST LIBERTY.

We submit to our readers two letters which we believe will be found of general interest. On January 14th, at about midnight, the Senate of McMaster University passed a resolution condemning the Editor of this paper for criticizing that institution for conferring a degree upon Dr. W. H. P. Faunce, of Brown University. Our protest was made because of Dr. Faunce's championship of Modernism. Although the Senate did not rise until after midnight, the resolution was published in full in the morning papers of the next day. *The Canadian Baptist* of January 17th reached some out-of-town subscribers a day earlier than usual. The publication, therefore, of that issue was certainly not delayed, although it contained a full page report of the Senate's action of the 14th. As *The Canadian Baptist* is the official organ of the Baptists of Ontario and Quebec, it was certainly right that the action of the Senate should be published in its pages; but, inasmuch as every paper reaches its own particular constituency as no other paper can be sure of reaching it, we sent to the Editor of *The Canadian Baptist*, under date of January 18th, the following letter:

The Editor of *The Canadian Baptist*,
223 Church St., Toronto.

Dear Mr. Kipp:

In view of your publication in this week's issue of the *Baptist*, of the statement issued by McMaster University respecting my protest against that Institution's action in conferring an honorary degree upon Dr. W. H. P. Faunce of Brown University, I write to request that you will kindly give publication in your next issue of the letters appearing in *The Gospel Witness* of November 29th, 1923, which are the basis of the University's action. I am sure you will recognize that inasmuch as the Senate's resolution is communicated to the Baptist constituency through the medium of your paper, fair play requires that the people should have the opportunity of reading the letters upon which the Senate's action is based.

I am sending this letter to you by the hand of my secretary, Mr. Fraser; and beg to request that you will inform him of your decision in respect to this request.

I enclose a copy of *The Gospel Witness* for November 29th, with the portion marked in blue which I venture to ask you to publish.

Very sincerely yours,

(Signed) THOS. T. SHIELDS.

Our Secretary called a few minutes after four o'clock on Friday afternoon; but the Editor of *The Canadian Baptist* had left his office. He called again Saturday morning, the 19th; and the Editor of *The Canadian Baptist* said it would require some thought to know what he ought to do. Our Secretary tele-

phoned him again Saturday evening at his house, only to be informed that he had not yet reached a decision. He called again at the office of *The Canadian Baptist* Monday forenoon, the 21st, and was handed the following reply:

January 21st, 1924.

Rev. T. T. Shields,
Jarvis St. Baptist Church, Toronto.

Dear Dr. Shields:

I have your letter, with enclosure, of Jan. 18th, in which you request that I publish in the next issue of the *Canadian Baptist*—Jan. 24th—the correspondence that passed between Chancellor Whidden and yourself in regard to the LL.D. degree conferred upon Dr. Faunce recently.

In reply I beg to state that:

1. The three letters were printed in full in your own paper on Nov. 29, 1923;
2. The number containing them was sent to many Baptists;
3. A summary of the letters was used by many of the leading Canadian papers and the Faunce degree incident appeared in many United States papers at that time.

Therefore the content of the correspondence is widely known already, so I see nothing to be gained by re-printing what appeared in your paper two months ago—and also in the daily press.

Yours very sincerely,

THE CANADIAN BAPTIST,
(Signed) L. F. KIPP, Editor and Manager.

What do Canadian Baptists think of this action? Any decent secular journal is willing to publish both sides of a controversial matter; but *The Canadian Baptist* sends to its Baptist subscribers a full account of the action of the Senate of McMaster University in censuring the Editor of this paper, but refuses to publish the letters upon which the Senate's charges are based. Perhaps the Editor had no liberty to do other than he did because of the fact that four members of the Senate are members of the Publication Board.

NEXT WEEK'S WITNESS.

We hope next week to send to all our Witness readers a copy of the address which the Pastor will deliver on Thursday evening. We have already heard indirectly both from the Atlantic and the Pacific Coasts, that news of the action of the Senate of McMaster University had been published in the papers there about the day following the Senate's action. The news of this controversy, therefore, will have spread over the whole Continent. Why this general interest? Neither of the principal parties to the controversy—the Senate of McMaster University or the Editor of this paper, is of such importance as to command such attention. The reason for this widespread interest is to be found in the subject itself. Beyond all question between those who hold to the "faith once for all delivered to the saints" and those misguided people generally mis-called "Modernists"—but who really are only repeating like parrots the philosophy propounded by the serpent in Eden—a state of war exists, and the battle must be pushed to the gates. There can be no compromise—we must, of all things, shun the example of "the children of Ephraim, who, being armed and carrying bows, turned back in the day of battle." While compassionate toward those who are out of the way, we must needs prosecute this warfare with fidelity to our divine Head, as Joshua when taking possession of the promised land. Our battle is not only against principalities and powers, but against principles rather than personalities, and in respect to those principles which are subversive of Evangelical faith we must, like Joshua, "slay utterly."

WELCOME ADVICE.

Since the announcement of our intention to reply to the action of the Senate of McMaster University on January 24th, we have received much advice from many of our warmest friends, for which we are profoundly grateful.

One advises us to avoid all caustic speech; another admonishes us not to deal in personalities; still another expresses his disapprobation of what he calls the "policy of washing dirty linen in public." We have no question at all of the good intentions of all these friends, and so far as it is practicable we propose to heed their admonitions. Yet, covering these three points, we venture to say that there is need for strong speech in these matters, and it is sometimes impossible to separate personalities from the principles they espouse.

We hold, moreover, that the history of all reform, whether in the Church or the State, will show that the one cleansing and purifying agent which evil and error of all sorts fear the most, is light. "He that doeth truth cometh to light that his deeds may be made manifest that they are wrought in God." A Christian institution should permit nothing in its life which it would fear to have published to the whole wide world. We believe the day has come when it is necessary to advocate a policy of open diplomacy in matters of Church, as well as in matters of State. We remember that Judas was not a public speaker; and until the hour that Satan entered into him, it is recorded of him only that he objected to what he called the "waste" of Mary's ointment, and from then until now the spirit which betrayed both the written and the Incarnate Word, has done its deadliest work behind closed doors. The modern Judas accomplishes his purpose—not on the public platform as a rule, but as a member of a committee or of a denominational board. We once heard Dr. Wilbur Crafts say that the reformer's work was very much like the act of lifting a flat stone on a hillside in the spring-time and letting in God's sunlight to make the bugs run.

We thank all our friends for their advice; and we shall do our utmost to avoid giving unnecessary offence.

DR. VICTOR MASTERS IN "THE WESTERN RECORDER" ON THE BAPTIST BIBLE UNION.

Dr. Shields Replies to Dr. Love on Bible Union's Position.

We publish elsewhere the reply of Dr. T. T. Shields, President of the Baptist Bible Union of North America, to the strictures of Dr. J. F. Love upon the Union in a multiform communication recently sent out by Dr. Love to our Baptist papers in the South.

In this connection, it seems timely for us to try to make perfectly clear our position on the Baptist Bible Union. We have done so on other occasions, but we will try again, for more or less feeling is apparently aroused and partisan feeling tends to obscure judgment.

1. We have in good faith been acting upon the assumption that the work of the Baptist Bible Union is not now needed in the Southern Baptist Convention. We have now and then given news about it, for its work in the North and Canada as an opponent of Modernism is of the warmest interest to Southern Baptists. But we have been assuming that we could work out through our Convention itself our Southern Baptist reaction against this apostate philosophy. We are still doing so. It seems expedient to say this lest the present discussion in the Recorder be interpreted, in the heat which the Baptist Bible Union seems always to arouse in certain quarters, as working to introduce the Baptist Bible Union into the South.

2. Common fairness leads us to give to President T. T. Shields, of the Baptist Bible Union, space to reply to Dr. Love. It is only just that Dr. Shields should have that opportunity. Dr. Dixon had a right to reply because he had been criticized, Dr. Shields because the Baptist Bible Union had been criticized. He is its official leader.

3. Several things seem to be unquestionably true about the Baptist Bible Union: (1) The Baptist Bible Union, so far from opposing any Southern Baptist organization or Board, is actually turning gifts to our Foreign Board from other sections. (2) The Baptist Bible Union stands out in the open, without evasion or quibble, for the same doctrines Southern Baptists have always stood for. (3) It does this in a day when tremendous influences are engaged in a war without quarter to destroy those doctrines, and when many of the greatest evangelical bodies are already rent asunder by its too-long-tolerated attacks. (4) It is rendering a powerful service in maintaining Scripture truth against Modernism among Northern and Canadian Baptists. This commands the admiration and gratitude of every Southern Baptist who really believes the Bible and who is awake to conditions which exist.

4. While we thank God for the work the Baptist Bible Union is doing, we still have confidence that the Southern Baptist Convention shall in itself be able to react adequately toward this modern false philosophy which exalts human wisdom and flouts revelation. It is true we have been slower to get aroused than many Northern Christian bodies, but that has been because Modernism was not so much in evidence in our section. President E. Y. Mullins, of our Convention, pointed the way for Southern Baptists in his masterly utterance on false science, which was unanimously adopted as the Convention's voice last year. If we shall live up to the spirit and implications of that utterance, we believe that there will be no need of a Baptist Bible Union within the Southern Baptist Convention. We believe more than ninety per cent. of our Southern Baptist people accept the Bible as God's inspired revelation of a redemptive Christ. Of all things they would resent in their leadership, we can think of nothing they would hold so obnoxious as that their leadership would seek to sidetrack them from the fullest opportunity to understand and to put themselves on record concerning any effort from any source to destroy confidence in the Bible. Happily their leaders are also true to this great committal.

5. We did not expect to do so, but since matters have assumed their present complexion, we believe our next Convention should, in the line of Dr. Mullins' ringing utterance on false science positionize itself on the whole dogma of modern religious naturalism; that it should in the line of Dr. Dixon's timely suggestion set apart adequate time—a full day would certainly be little enough—in which the Southern Baptist conscience may react in the free expression of its testimony to the Bible as the inspired Revelation of God, inerrant and authoritative, to the Virgin Birth, bodily resurrection, substitutionary death and second coming of Christ—Post or Pre—against the evolutionary Modernism, which is even now before our eyes rending Christian denominations and turning America into an atheistic nation.

By doing so we could bring to pass among the great mass of our Southern Baptist people a confidence and unity which would mean the great strengthening of every missionary and benevolent work, would sweep back the on-rushing American tide of materialism and unbelief, and would open the way for the greatest God-empowered revival of religion we have ever had. And this would be exactly in the line of the plea of Dr. Love, who in his article does not fail to give serious recognition to the evil tendencies which are trying to the heart every Christian denomination in America.

BY SUCH ACTION WE WOULD GREATLY STRENGTHEN THE BAPTIST BIBLE UNION AND EVERY OTHER EVANGELICAL GROUP RESISTANCE TO MODERNISM, WHILE AT THE SAME TIME WE WOULD REALLY DEMONSTRATE WHAT MANY HONORED SOUTHERN BAPTISTS CLAIM, THAT WE DO NOT NEED A BAPTIST BIBLE UNION WITHIN OUR CONVENTION.

—From *The Western Recorder*.

CHURCH NEWS AND ANNOUNCEMENTS.

THE BIBLE SCHOOL.

The growth of our Bible School is one of the most encouraging features of our church life. Although we have had but three months in which to accustom ourselves to gathering Sunday mornings, the steady progress made fills the heart of every Jarvis Street member with thanksgiving. Last Sunday morning the weather was extremely cold, the mercury registering about the zero mark. Notwithstanding this, we had our largest morning attendance—521 being present, practically all of whom remained for the morning service.

BIBLE SCHOOL PRAYER MEETING.

While the Bible School has a large place in all our prayer meetings, Saturday night should especially be a time of waiting upon God for the prosperity of His Word as it is taught by upward of seventy-five teachers Sunday after Sunday. Groups of young converts are meeting at 7.30 to ask God to do for others what He had done for them; but why not make Saturday night a rally night of all teachers to call down God's blessing on the host of people— young and old— who will gather around the Book Sunday morning. Let every teacher be present this Saturday evening!

LAST SUNDAY'S SERVICES.

Several responded to the invitation at the close of the sermon Sunday morning, and five were baptized at the evening service. The night was very cold, some thermometers registering zero. Notwithstanding this, there was a great congregation, the church being filled in every part, except a few seats at the end of the north gallery and a very few seats on the ground floor beneath it. Five responded to the invitation, and some others came into the inquiry room afterward. Altogether, Sunday was a great day.

CHANGE OF ADDRESS.

Rev. W. L. McKay, the Pastor of Parliament Street Branch, has changed his place of residence and may now be reached at: 423 Sherbourne Street. Telephone: Rand. 9095w.

JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.
 George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.
 Violet Stoakley, Church Clerk and Office Secretary. Tel. M. 5670.
 W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 3321.
 C. Leonard Penny, Director of Music, 36 Earls court Ave. Ken. 9175w.
 William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning January 27th, 1924.
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.
 11.00—Public Worship. Rev. T. T. Shields.
 6.00—Prayer Meeting in Church Parlor.
 6.30—Communion Service.
 7.00—Public Worship. Rev. T. T. Shields.
Tuesday, Thursday and Saturday—8.00—Prayer Meeting.
Tuesday—8.45—Address by Dr. Shields on the Bible School lesson—
 The Nine Plagues—Exodus 5:10.
Wednesday—7.15—Junior Mid-week Service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School,
 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay will preach.
Monday—8.00—Young People's Meeting.
Wednesday—8.00—Prayer Meeting.
Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.