

The Gospel Witness

PUBLISHED WEEKLY.

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

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

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The Jarvis Street Pulpit

DOES IT MATTER WHETHER JESUS IS GOD?

A Discussion of the Appalling Official Apostasy of the Methodist Church as
Illustrated in Part by an Editorial Utterance of *The Christian Guardian*.

An Address by the Pastor.

Delivered in Jarvis Street Church, Toronto, Sunday Evening, July 8th, 1923.
(Stenographically reported)

"While the Pharisees were gathered together, Jesus asked them,
"Saying, What think ye of Christ? whose son is he? They say unto him, The
son of David.

"He saith unto them, How then doth David in spirit call him Lord, saying,
"The Lord said unto my Lord, Sit thou on my right hand, till I make thine
enemies thy footstool?"

"If David then call him Lord, how is he his son?
"And no man was able to answer him a word, neither durst any man from that
forth ask him any more questions."—Matthew 22: 41-46.

THE true prophet should bear witness to the truth, even in the midst of pre-
vailing apostasy. We are admonished to "earnestly contend for the faith
which was once for all delivered to the saints." But we shall be impotent to
persuade men to an acceptance of the truth apart from the power of the Holy
Ghost. Whether we are successful or not, we are under a solemn obligation to
warn the sinner of his way, and to declare the whole counsel of God whether
men like it or not. In our day all churches are more or less affected by this
drift away from the faith. I think there is no more—I had almost said—con-
temptible attitude than that of the man or woman who assumes that only the
denomination to which he or she belongs is immune. He is the best friend of an
individual, or of an institution, who, recognizing their defects, has the courage
to declare it. The very worst enemy you could possibly have, when you are
stricken with some fatal malady, is the doctor who will come and, for the sake
of pleasing you, tell you you are all right, and that you need not be careful.

I begin, so that I may be perfectly fair, with the acknowledgment that the
denomination to which I belong is far from free from this contagion. You all
understand that this church is absolutely independent, as every Baptist church
is. If it were not independent, this Pastor would not be here. But I think our
recent history has justified what we believe to be the New Testament Church
polity. This church is a little democracy that recognizes the Headship of Christ,
and is subject to no other ecclesiastical authority on earth.

We had the privilege of giving our testimony in 1919 at the great Convention

in Ottawa, where a most conservative statement was overwhelmingly supported with only thirteen contrary votes; and at the last Walmer Road Convention, the only way by which the little group of Modernists succeeded in influencing the Convention was by simulating an orthodoxy which was the opposite of their own position. They knew perfectly well, that in order to win the approval of this denomination, they had, at least, to profess to be orthodox. So far as the rank and file of our churches are concerned, I believe they still stand true to the faith. I believe the overwhelming majority of our ministers are true to the fundamentals of the faith. But we have in this denomination and in this Convention a little group of men—and they are very small in numbers—who are absolutely unscrupulous, and who have been trying for years to pervert the faith and to turn this denomination and our institutions from the faith once for all delivered to the saints. If there is any newspaper reporter here, you may put that down and publish it to the whole world. Now, I say, if it had not been for some who have stood across the path of Modernism, this denomination would have been where many other denominations are drifting to-day. It is not what this denomination is to-day, but it is what it might have been, and would rapidly become, if it were not that there are some men who are resolved that if it costs them their life-blood they will never surrender.

Now, I say, that every denomination is more or less subject to this influence. The time has come when we have to put Christ first—I say it again—as Baptists, and as Methodists. And in what I say to-night, I have no quarrel with Methodists as such. Some of the noblest souls I have ever known, and some of the most devoted servants of Christ, have been Methodists. And no man who has any acquaintance with the religious history of the last two centuries, or even less, can fail to recognize the tremendous debt the religious world owes to Methodism. Methodism originated in a protest against the formalism of the Anglican Church of that time; and in the beginning it laid stress upon personal salvation, upon personal holiness, upon a change of heart, upon the work of the Holy Spirit, upon the substitutionary sacrifice of Christ. That is what Methodists stood for at one time. And I believe that there are great multitudes of Methodists, members of churches and pastors, who still stand true to the faith. When I speak to-night of what I call 'the appalling official apostasy of the Methodist Church,' I am speaking of its official utterances; but you Methodists, who are orthodox, who are true to Christ, will have to bear the responsibility of these things unless you protest against them. If you stay in the church and be silent while your Lord is denied and the truth of the Gospel is rejected, you cannot escape the responsibility of being a sharer in that apostasy. And if these things are contrary to your deepest convictions, then you ought to arise in the church where you are a member, and in your official denominational meetings, and with all the power that the Spirit of the Lord may give you, protest against this drift away from your Saviour. I say that, in order to be fair; I am speaking of the official expressions of the Methodist Church.

A year ago last winter I gave a course of lectures dealing with those extraordinary pamphlets issued by the Department of Social Reform and Evangelism of the Methodist Church which were written to counteract the growing alleged menace of pre-Millennialism. They admitted that the whole New Testament taught the coming of the Lord, that the early Church believed it; but averred that when He did not come, the Church got in, such a state of confusion that John had to come to the rescue; and that John's Gospel was written to show that Christ was not coming at all except in a spiritual sense. These pamphlets had neither scholarship nor anything else to recommend them. They were evidently inspired by a bitter antagonism to the great truth of the personal, bodily, visible return of Jesus Christ to this earth. I said before, I say it again, I question whether any body of professed believers did ever officially press into so small a compass quite so much poison as was issued in those five pamphlets. And the most serious thing to me is that conferences should meet, and that there should be no protest against such a fearfully heretical pronouncement.

An editorial in *The Christian Guardian* of July fourth has something to say about that body of people called Fundamentalists. It consists largely in a glorification of Dr. Fosdick. The title of the editorial is, "The Struggle for Orthodoxy." It is not very long, I think perhaps I had better read it:

"The case of Dr. Fosdick seems now to be settled finally, and the settlement is all that peace-loving and forward-looking Christian people could desire. The final steps in

the process, since last the matter was mentioned in these columns, were no less interesting than the earlier ones. The Presbyterian Assembly, meeting recently in Indianapolis, directed the New York Presbytery to examine into the affairs of First Presbyterian Church, New York City, of which Dr. Fosdick, though a Baptist, is pastor. This direction followed certain complaints and charges against Dr. Fosdick on the ground of heretical teaching.

"The Presbytery acted almost immediately on instructions given and, after very careful examination and study of conditions in First Church and of the preaching and service Dr. Fosdick is giving there, gave its approval both of him and his work by a unanimous vote. To most of the readers of this paper, who are familiar with Dr. Fosdick's profoundly spiritual teaching, and know of the fine, constructive work he is doing, this decision will seem eminently satisfactory, and they will hope that this will prove the end of the case against him, a case that in many ways cannot but have done real damage to the cause of true religion.

"As is well known, the case of Dr. Fosdick is a part of the programme of the so-called Fundamentalists, a thoroughly-organized group of men and women who are devoting themselves to the task of keeping all the churches thoroughly orthodox. Unfortunately, at least as a good many people see it, the carrying out of their programme has turned the great annual meetings of several of the churches of the United States into seasons of dispute and wrangling and angry disputations and recrimination that are as regrettable as they are hurtful to the cause of religion and of the Church. The recent meetings both of the Presbyterian and Baptist churches have been marked by much of this kind of thing, though in some particulars they did not seem to be quite so bad as in some recent years. And up to date the net result of all the disputing and ill-feeling is, that the churches, in their great representative meetings, still refuse to tie themselves up to any hard-and-fast orthodoxy or statement of faith.

"It would be easier to understand and sympathize with this struggle after orthodoxy if the issues were of real and vital moment, but to many they seem to be largely a struggle over words. It is true that one of the points at issue is the Divinity of Jesus, but even in this matter it apparently is only mere shibboleths that divide. It is all the more evident that the issues are not really vital ones, when a man of Dr. Fosdick's type, a preacher of unusual vitality and spiritual helpfulness, whose influence over the readers of his books and the large audiences that hear him preach, is admitted by all to be profoundly wholesome and deeply spiritual, is one of the chief subjects of attack. That such a man can be heterodox in any significant sense is hardly thinkable.

"It certainly can hardly be called an edifying spectacle to see one of the great representative annual gatherings of a great church, in a day when irreligion is so prevalent and great constructive religious tasks are everywhere about, spending much of its time in disputings and recriminations among its own members as to their allegiance or lack of allegiance to set and orthodox forms of faith. To have so learned Christ after all these years seems woefully inconsistent."

I suppose it is fair to assume that the editor of *The Christian Guardian* knows something about Dr. Harry Emerson Fosdick, that he knew what the contention was about; that the editor knew what he was talking about when he said those issues were not of real and vital moment.

I have studied Dr. Fosdick's pronouncements again and again; but I have before me now a copy of his sermon on "Shall the Fundamentalists Win?" where Dr. Fosdick plainly declares what he is contending against. I am going to read you a few paragraphs, that you may see where *The Christian Guardian*, published by authority of the Methodist Church of Canada, stands in relation to these vital issues, which they term "mere shibboleths"—a striving about words of no consequence, which in the face of the prevailing irreligion, *The Christian Guardian* declares, is not at all seemly; but recommends us instead, to address ourselves to certain religious tasks. Dr. Fosdick says:

"It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, pre-eminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church. If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity."

This is how Dr. Fosdick deals with the question of the Virgin Birth:

"We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view; that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by

side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. . . . Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use."

Dr. Fosdick denies the Virgin Birth; it is unthinkable to the modern mind. And *The Christian Guardian* rejoices that such a man as that is approved. Now, here is another matter:

"Consider another matter on which there is a sincere difference of opinion between evangelical Christians; the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life."

Then he compares the Bible with the Koran, saying that you find all the ideas which we dislike in the Koran, in the Bible. In the Bible, however, these things are not final but a progressive revelation, leading up at last to Christ. But he at least implicitly denies revelation; it is not God revealing Himself to men, but men finding out God. The two things are at the poles. That, I say, would have raised a storm once upon a time; now it passes apparently without comment.

"Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord."

Then he gives a simple statement of Scripture that the Lord is coming again, and says:

"The Graeco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic Kingdom some day suddenly to appear on the clouds of heaven; it was the Hebrew way of expressing hope for the victory of God and righteousness."

"It was the Hebrew way"; it was the Hebrew thought; it was not God's thought at all. There was no revelation, nor was there special divine inspiration in the record of revelation. Dr. Fosdick continues:

"When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!" In the evangelical churches to-day there are differing views of this matter. One view is that Christ is literally coming, externally on the clouds of heaven, to set up his kingdom here."

It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the Gospel. In the strength of it some of them are doing great service for the world.

"Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out his will. They see that the most desirable elements in human life have come through the method of development. Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed."

Isn't that ingenious? Do you need anybody to tell you what is the basis of Dr. Fosdick's philosophy? Can't you see it is Darwinism? that it is the evolutionary idea? If there is to be a Millennium, it is to come by that means:

"Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed. Man's painting has developed from the crude outlines of the cavemen until in line and color we have achieved unforeseen results and possess latent beauties yet unfolded. Man's architecture has developed from the crude huts of primitive men until our cathedrals and business buildings reveal alike an incalculable advance and an unimaginable future. Development does seem to be the way in which God works. And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions, until "he shall see of the travail of his soul and shall be satisfied."

A liberal may well protest against the Virgin Birth; against the substitutionary sacrifice of Christ being esteemed fundamentals of the faith! He may well protest against the acceptance—not of the pre-millennial view; that is not the point—but of the personal coming of Christ upon the clouds of heaven exactly as He said He would come—if you are foolish enough to hold these views, Dr. Fosdick has no objection; but he does protest against your insistence that these things are fundamental to the Christian faith. If they are not, I do not know what a fundamental of the Christian faith is. And if any Christian journal can approve of that position, then the church that permits that approval is either fast asleep or worse. There was a day when that editorial would have created little short of an earthquake in the Methodist Church; but to-day it passes without protest. And more will pass without protest if Methodists do not awake.

If that is how the Millennium is coming, if there is anything in the evolutionary hypothesis, I am only glad I was not born long ago; because we seem to be still some distance from the Millennium. Anyone with a map of Europe before him, or the daily paper, who can believe Dr. Fosdick's prognostications is not wanting in infantile credulity. Apparently Dr. Fosdick's pronouncement has not even intellectual merit to commend it; he has not learned to think. He belongs to a strange species, who seem to have reconciled themselves to "missing links" in their thinking. They seem to have unrelated compartments in their brain; they think departmentally, and do not see the implications of their own position. I wish I had time to go into that further; but Dr. Fosdick's position is pretty well known.

It is true that Fundamentalists are contending for these very things—the virgin birth of Christ, the substitutionary atonement, the divine inspiration and authority of the Bible as the Word of God, the promise of His second advent with all its implications—the Fundamentalists believe these things and do not hesitate to proclaim it. *The Christian Guardian* says it is wasting time about nothing, and that the issues involved in their contention are really not worth while.

Thus all who contend for the faith are labelled as disturbers of the peace. Imagine a man building a house, furnishing it; he has the deed to the property; it is his own, paid for, belongs to him, if anything on earth belongs to him; he has built and furnished that house for his own habitation, and the habitation of his family. But some fine night a man comes in with a mask on, and he proposes to take possession of everything that is portable—all the jewellery and everything else. Mr. Owner says: "No, sir, I own this place." And you can imagine the burglar saying, "Now don't you disturb the peace of this household." What would you do? Take, for instance, our own case of McMaster University. The trust deed of that university has written into it the very doctrines upon which this church is founded. And when Senator McMaster left a million dollars or thereabout for the cause of Christian education, he wrote those principles in which he believed into the trust deed of that institution; and he left his money, the product of all his life-work, that the principles in which he believed might be propagated after he had gone to glory. That was a trust solemnly accepted. And I believe, even to-day, that McMaster University is truer to the faith than any educational institution in this country. There are some men there who are an honour to any Christian institution, who are absolutely loyal to Christ everywhere; and I rejoice in their fellowship. When I speak of that which menaces that institution I am not speaking particularly of the Faculty, but of some men who would manipulate things, and subvert that institution, and use it for the propagation of principles which would destroy the very denomination it was intended to serve; and when some of us object, we are disturbers of the peace. The Pastor of this church is a terrible disturber of the peace—and if fighting the ecclesiastical and theological burglar disturbs the peace he is going to disturb the peace as long as he lives and as long as God gives him grace.

The same is true of the Methodist Church. Methodists of fifty years ago or more laid the foundation of that great denomination in this country. If they could come back and listen to what is preached from some Methodist pulpits, and more particularly to what is being taught in Methodist college halls, or if they could take up *The Christian Guardian* and read the editorials, they would say: "How are the mighty fallen, and the weapons of war perished!"

What ought we to do? Just sit down and let the burglars get away with

the spoil? Well, you may do it if you will, but I won't. May God help us to put that responsibility upon every believer—I don't care whether you are a Methodist, or a Presbyterian, or what you are. These various sections of the Christian Church may have their differences on minor points—I believe they are relatively minor points, although very important; there is nothing unimportant of that which is revealed in God's Word—but upon these great fundamentals of the faith, Evangelical churches have stood together. They believe in the essential Deity of Christ, and the coming of the Lord, and the inspiration and authority of His Word, and the substitutionary sacrifice. And if you find anything contrary to those great principles being taught in your church, then it is your bounden duty, as a Christian, to protest against it.

Does it matter, after all, whether Jesus is God? Shall we let Dr. Fosdick go on? That is what he pleads in this sermon. His text is the words of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." Ought we to leave them alone? Ought such teachers to be allowed, without protest, to corrupt the minds of their hearers, and in the Name of Christ sow this error in human hearts to-day? What are the implications of the denial of the virgin birth of Christ? I do not suppose that Dr. Fosdick would admit that he denies the virgin birth of Christ. But you cannot deny the virgin birth without denying the record in the Book; and when you deny that, you deny the divine inspiration and authority of the Bible at once. For if you accept that, you are bound to accept the doctrine of the Virgin Birth. That is what Dr. Fosdick denies, and Fundamentalists affirm. *The Christian Guardian* says that is a "mere shibboleth." Do you think this is of any importance at all to Christian faith?

I should like, however, just to say three things: to declare that the Deity of Christ is attested by the Word of Scripture. Now if a man comes to me and says, "I do not believe the Bible, and I do not accept the judgment of the court to which you appeal," I have to say, "Well, sir, perhaps we are not able to find an agreement; but so far as the Bible is concerned, it clearly teaches the Deity of Christ." And you will remember that on this occasion Jesus said: "What think ye of Christ? whose son is he?" And they said: "The son of David." And he said: "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" What was Christ's argument? Simply that in the Old Testament Scripture the coming of Christ was clearly predicted, and that Christ was not the actual son of David but that He was his Lord; and that under His feet all His enemies should be put. Where do you find that? In the one hundred and tenth Psalm. The Methodist pamphlets on "The Christian Hope," published two or three years ago, told us that that psalm refers to Judas Maccabees. He is the hero, not Christ. But Jesus said it referred to Himself. He quoted the Old Testament Scripture as the highest possible authority on that question—and it is the highest possible. I should like nothing better than an hour just to quote Scripture to you on that one point: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." That is where my Jesus is—risen from the dead, glorified, ascended to the right hand of the Father, until His enemies become his footstool.

Now, I charge you my brethren and sisters to refuse to allow anybody to take that glorious hope from you. I am a bit of a Baptist, you know—most folks know that; and on some points I do not agree with my Methodist friends; nor do I agree with Presbyterians in everything, even as they do not agree with me. But we each are entitled to our views. But there are some things that are fundamental to the faith, and that is one: that God has revealed Himself in Christ—not that men have thought out for themselves a conception of God, but that God has Himself unveiled His glory in the face of Jesus Christ.

Well then, if you have that, what then? You have an authority in religion. Now I have Somebody Who knows; now I have Somebody Whom I can exalt

above all professors and above all church councils—there is one authoritative Voice that can speak to me; there is one Word upon which I can rest my soul for time and for eternity, if God was in Christ as He was and is. Would you tell me something about God? I will ask Him and hear Him say: "He that hath seen me, hath seen the Father." And I will think of God in terms of Jesus Christ as He is revealed to me by Him. You tell me about man climbing the golden stairs! Bring your evolutionary hypotheses to this great Professor, and He smashes it into a million pieces. You cannot be an evolutionist and believe in the Deity and the absolute infallibility of Jesus Christ at the same time. The teaching of Jesus is dead against it everywhere. I know where man came from. O yes; Dr. Fordick says in the Koran you have polygamy, and men gradually grew out of it. (Some people seem to have grown into it again!) What did Jesus say? Did He talk about the caveman, and of man's coming up from the lower orders of animal life? "Is it lawful for a man to put away his wife?" And Jesus answered, "What did Moses command you? And they said, Moses suffered to write a bill of divorce, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept but from the beginning it was not so." This is the last word on the subject: Jesus has spoken. You want to know about salvation, whether men need salvation. Go to my great Authority and say, "Tell me all about it." And He says: "The Son of man is come to seek and to save that which was lost." Now I know why He came: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." A brother came to me, I think it was on Friday night, and he said: "You know I have been thinking a good deal, and I have been puzzled for a long time about the authenticity of the Old Testament; and it occurred to me that if Jesus was God He ought to know. And I found as I read my Bible that He approved of the Old Testament, and that was enough for me." It ought to settle it for anybody. Jesus did approve of the Old Testament. Jesus even quoted the Old Testament to the Devil, and the Devil was not frightened by a word that was not true. So, you see, if Jesus be God, I have the standard; out of all the fogs and mists, I come to one fixed centre, and I see Him "who is the image of the invisible God, the firstborn of every creature." He should have the pre-eminence: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." He is my highest Authority on all subjects; when He has spoken there is an end of argument.

But then, I should like to know something about the future, wouldn't you? Are we just going on in these endless cycles? Is there to be any summing up by and by? Is there to be a day of reckoning? If this old Book is true, Jesus is God and He is coming again. I am not going to quarrel with you as to the post- or pre-millennial return of the Lord; but I am going to contend with you if you say the Lord is not coming at all. I insist that the second personal coming of our Lord is as much a fundamental as the first coming: "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel"—that day is coming. So, you see, with Jesus as God, I have a teacher to tell me whence I came, what I am, and whither I go. He settles the question of my origin; He determines my destiny; He is my goal; His reappearance is the one far-off divine event to which the whole creation moves.

The next time you get an editorial like that in "The Christian Guardian," you Methodists, what shall I advise you to do? Well, after you have read it, turn to your Book and get a breath of fresh air for one thing. Come out of the fog into the atmosphere of the heavenly places, into the light that shines in the face of Jesus Christ. But what shall we do about it? Shall we stand? It is not for me to say where you shall stand, or how you shall stand. But I do conjure you in the Name of the Lord, if you believe in the Lord Jesus, if you have been washed in His precious blood, if you know He is your Saviour, that He lives with you every day, and that He is coming again, let no man take that hope from you, and let no man silence your testimony. And if you cannot give a clear, uncompromising testimony to the truth of the Gospel in the church where you are, then get out of it; be somewhere where you can be free.

I wonder is there one here not a Christian? Are you disturbed about these things? Well, my friend, the enemy of your soul and mine would turn you off the path, if possible; and in love to the souls of men and in loyalty to my Lord, I have tried to speak this evening. And notwithstanding the disputations of men, it is still "a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," of whom you and I are among the chief. And He will save you to-night. The Gospel is not worn out; the Bible is the word of God; Jesus is the Son of God; He is the Saviour of sinners; He is the great High Priest; He is our coming King. They are wise, indeed, who in simple faith commit their all to Him. I trust there may be some this evening who will yield to Him. I wonder if I could commit you to something to-night. I wish Christian people would take a stand to-night, and say, "I am going to put loyalty to Christ before loyalty to church, or to denomination, or friends, or to my family, or to anything else. I am going to put Christ first in all things from this hour." If you will do that, God will bless you.

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

A LARGER WITNESS.

With this issue, THE WITNESS enters upon a further stage of development. By the generous support of the members of Jarvis Street Church, and of a few friends outside our membership, it has become possible for us to enlarge the paper to twelve pages, and to reduce its subscription price to \$2.00 per year. Those who are familiar with the business of printing will know how costly an undertaking it is to publish a weekly paper, even of this size, with no revenue from advertising. THE GOSPEL WITNESS is not in any sense a commercial venture. The overhead expense incident to its production, as well as the cost of printing and mailing the initial issue, is borne by the Jarvis Street Church. The cost of \$2.00 per year will scarcely pay for the printing and wrapping and mailing of the extra thousands, which, of course, are supplied at a reduced cost after the cost of type-setting is paid.

But such blessing has resulted from this publication that a large number of the members of the church have come to regard it as a movement directed by the Lord, and as one of our most important missionary enterprises. By every mail subscriptions are being received from all parts of this Continent. How many of the people have found out about the WITNESS, we do not know; but they have, and they have sent their \$3.00 subscription without complaint. Even as we write, a letter has just come in from China telling of blessing received, and of how one copy of THE WITNESS is passed on from person to person; and an inquiry is made as to whether the sermons published in THE WITNESS will be published in book form.

THE WITNESS is now read by a large number of ministers. It carries instruction and inspiration to many of the Lord's shut-ins; a fair number who have lost their hearing read it with rejoicing weekly; while it has a weekly circulation also in the hospitals, and among many others who are confined to their beds at home. In addition to this, sermons appearing in THE WITNESS have been reprinted in a number of American periodicals; one at least has already been reprinted in a magazine in New Zealand, and permission asked to do this whenever desired.

Thus, through the printed page the pulpit messages of Jarvis Street are reaching, week by week, a far greater number of people than the building could accommodate if it were packed in every part. We are asking the prayerful support of all our readers in this venture, and suggest that the circulation of THE WITNESS might easily be doubled if those who read and profit by its pages would endeavour to secure other subscriptions. The Editor would be glad to hear from everyone who is willing to enlist in a campaign to extend the circulation of The Witness in the city.

JARVIS STREET'S INFLUENCE EXTENDING.

We think our readers will rejoice with us that opportunities are being rapidly multiplied for the extension of the ministry of Jarvis Street. This week alone, outside of the pages of THE WITNESS, articles written by the Editor of this paper, together with sermons from THE WITNESS, will be printed in periodicals having an aggregate circulation far in excess of one hundred thousand copies. One of the papers which publish an article on The Baptist Bible Union of America, is the Sunday School Times, which gives the article front page space. Thus from week to week the Lord is giving us more to pray for.

THE BAPTIST BIBLE UNION OF NORTH AMERICA.

The work of the Baptist Bible Union of North America goes on apace. Individuals and churches are adopting the Confession of Faith as passed at the great Kansas City Convention, and are enrolling as members of the Baptist Bible Union and as Baptist Bible Union churches. We should be glad to send to any of our readers a copy of the Union's Confession of Faith, which is published in an attractive booklet. It will be sent postpaid for five cents in stamps. This WITNESS from time to time will have something to say about the work of the Union, and the great battle for the Faith in which it is enlisted. It is becoming increasingly evident that such an organization as the Baptist Bible Union is urgently needed. We shall have pleasure in reporting in these pages from time to time the progress of the War.

for June 20
Answers
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THE SECRET OF PRAYER.

When any man is overwhelmingly successful in business, or in almost any undertaking in life, people gather about him to ask his secret. As a rule, however, his success is not due to any secret at all. It is very often to be accounted for by the use of a little common sense, and downright hard work. Many of the world's great fortunes have been amassed by men who have had the discernment to recognize the value of the commonplace.

But many persuade themselves that success is always to be found behind locked doors to which only a favoured few have the key. Thus also in religious matters it is too often assumed that the treasures of divine grace are reserved for peculiarly gifted people. And yet the truth is, that all the blessings of the covenant of grace are available to every believer, and are to be had for the asking. True prayer is simply talking to God in the confidence that He hears us. No church ever became a praying church merely by hearing sermons or lectures on prayer. The secret of prayer—such secret as there is—is to be learned simply by praying. No man ever enjoyed swimming the first time he tried to swim. Every thing worth doing in this life has to be learned. Even so, the luxury of prayer is enjoyed by those who have persisted in its exercise until it has become second nature to the renewed soul, and as natural to the spirit as breathing to the body.

Has any reader failed to learn the lesson? You need no books to teach you. You have your Bible and the Holy Spirit. Open your Book and ask His help, and begin to-day to learn to pray.

"When Your Children Ask Their Fathers."

"WILL YOU PLEASE SERVE ME?"

We were standing in a fruit-store a day or so ago making a purchase, when a little voice somewhat peremptorily addressed the woman who was selling the fruit, and said: "Will you please serve me?" The fruit-seller raised her eyes as she turned upon a little mite of about five or six years old, and said: "Oh, but girlie, I could not leave the gentleman to serve you. We have to wait on one at a time, you know." She was not unkind, and softened her words with a gracious smile which her little shopper returned. In a moment she turned to her and said: "And now, little girl, what will you have?" She held out a copper and said: "I want an apple, please." She was speedily supplied, and went on her way rejoicing.

There is, however, another store filled with the most luscious fruit, and there the Store-Keeper keeps nobody waiting. He is never too busy serving a gentleman to answer the prayer of a little girl. And to the boys and girls among our readers, we pass on this word, that when you come to the Lord Jesus in prayer, He is always waiting to serve you. The little girl of our story had only a copper; but the youngest child comes with exactly the same price in his or her hand that even the greatest millionaire must bring—and that price is just the Name of Jesus. That Name opens all the store-houses, and all the wealth of the Father's house can be had for the asking. So when little boys and girls kneel in prayer to-night, and say, "Will you please serve me?" they may be sure that the great Store-Keeper will immediately answer, "Of course, I will. I am never too busy to serve boys and girls."

"WHAT MAKE IS IT?"

The other day we stopped outside a certain office only a couple of blocks from the church. The car was immediately surrounded by a half-dozen children, among whom was one little girl. They went first to the front of the car, and as with one voice they said: "What make is it?" They studied the monogram on the radiator, and discussed among themselves its probable significance; but were unable to reach a conclusion as to the particular manufacture of the car. As we came out of the office a few minutes later, they were still examining the car; and still engaged in the same discussion. But as soon as we opened the door, they said: "Give us a ride, Mister?" They did not know who made the car; they knew very little about it; but they were all ready for a ride. We told them we were going only a couple of blocks, and they said: "Give us a ride as far as you go anyhow." And so, little girl and all, they crowded into the car; and when we stopped outside the church they said: "Ah, this is a Sunday School. We will have to come here." They got out of the car, and waved their hands, and went their way.

There are many things in life as difficult to decipher as the name of the manufacturer of that car. How foolish we should be to refuse to ride because we do not know who made the car! What a blessing it is that we have not to become profound theologians in order to be saved! "The chariots of God are twenty thousand, even thousands of angels," and He will take any little boy or girl for a ride who will ask Him to do so; and He will carry them not only a couple of blocks, but all the way from earth to heaven.

Let us all try to learn to trust God and to ride in His car without demanding first an answer to all our questions. All aboard for Heaven! "Believe on the Lord Jesus Christ and thou shalt be saved."

CHURCH NEWS.

A church should be the Lord's workshop; for it is said of believers, "Ye are his workmanship created in Christ Jesus unto good works." It is not a place where we work for God; but a sphere in which we work with God. In any church where God is present, there ought to be some evidences of the operation of His Spirit. And since to our certain knowledge, large numbers of people outside of our own membership have for so long been earnestly praying for Jarvis Street, we ought from time to time to publish some news of the Lord's doings.

As is the case with other churches, at this season of the year many of our members are away; but those who are at home show no disposition to cease from the Lord's service. On Thursday of last week and Tuesday of this, there was a large attendance at prayer-meeting, and the open-air services were attended by a large number of people who do not ordinarily go to church. On each of these occasions, there were some who professed conversion. Last Sunday evening's service, though of the simplest character, was one upon which the blessing of the Lord rested in an unusual way. The sermon was based upon Peter's address on the day of Pentecost, leading up to his appeal to repent and be baptized. In response to the invitation four came forward expressing a desire to be baptized. Immediately at the close of the service three others came up making the same request. Since Sunday the Pastor has received letters telling him of seven others who at that service decided to obey the Lord and be baptized. Thus, to date—Wednesday evening—we know of fourteen who at that service reached the decision to be baptized; and we believe there are many others.

In addition to this, one man last Sunday evening, who had not been in a place of worship for years, approached the Pastor at the close of the service to say that by the study of various works on economics, he had become a materialist, even seeking to persuade himself there was no God. While saying he could not at once rid his mind of all the things to which he had given hospitality, yet he was now sure that there must be a God. And as one who was in desperate need, he said: "If you know anything of the efficacy of prayer, please pray for me." We pass this on to our readers to ask them to pray. Surely this is as it ought to be. There should ever be something about a church's testimony which will lead men and women to turn to the Church to enquire their way to God.

This Week's Sermon.

The message this week deals with vital issues which are facing every religious denomination. The campaign against supernatural religion, under superhuman inspiration and direction is everywhere being vigorously pressed. The gospel is rapidly becoming the scarcest thing in the world, and there is a real famine of hearing the Word of the Lord.

The evening on which this message was delivered was the most stormy Sunday evening of the summer—the rain came down as from a cloudburst. And yet the church was full—not packed, but comfortably full. Nothing so interests people as the discussion of the great themes of Scripture. Ministers of several denominations have written for the sermon. Methodist leaders may affect to ignore these matters, but if a great leader were to arise within the denomination to lead those Methodists who still love the Word of God, and who now are dumb with sorrow, indignation, or despair, Methodism in Canada would be rocked to its foundations. Our readers are invited to pass this number on to their Methodist friends.

ANNOUNCEMENTS.

Dr. John Roach Straton.

Jarvis Street Church very heartily welcomes to its pulpit to-day Dr. John Roach Straton, of New York. We can none of us forget his work of faith and labour of love. We remember with joy and gratitude his former visit of two years ago, when he met us under entirely different conditions. Dr. Straton's visit on that occasion was fraught with great blessing and far-reaching results. Since then he has been waging a noble warfare for the faith in New York; and in what is probably one of the most difficult places in the world for the Gospel to get a hearing, Dr. Straton is building up not only a great congregation but a great church. We have sympathized with him profoundly in his recent great bereavement, and in the serious illness of Mrs. Straton. Our only regret is that he is unable to stay with us longer. But the days of his visit will be days of great blessing. Dr. Straton will be assured of the prayerful and hearty co-operation of all the people.

The Pastor especially regrets his absence on Sunday, and only the peculiar character of the occasion which calls him to London, where he will preach in his old pulpit in Adelaide Street Church, could have induced him to be absent from Jarvis Street even for one day while Dr. Straton is with us. He will return on Monday, and be at all the other services.

Dr. Straton will speak Monday, Tuesday, Wednesday, at 3 and 8 o'clock.

Thursday and Saturday.

Although Dr. Straton must leave us after the Wednesday evening service, we shall hold our Thursday service as usual, with the open-air meeting following. Also there will be the usual prayer-meeting Saturday evening.

The Monthly Communion Service.

By vote of the church this service was postponed till August 12th in the evening on account of the Pastor's absence. On this occasion it is expected a good number will be baptized, and at the Communion service a happy company will be welcomed into the fellowship of the church.

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, 1139 St. Clair Avenue W. Tel. Ken. 0557.
William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning Sunday, Aug. 5th, 1923.
10.00—Prayer Service in the Church Parlor. Mr. George Greenway.
10.30—Communion Service.
11.00—Public Worship. Dr. John Roach Straton will preach.
3.00—The Bible School will meet.
6.00—Prayer Meeting in Church Parlor.
7.00—Public Worship. Dr. Straton will preach.
9.00—Open-air Service on the church grounds. Dr. Straton will preach.
Monday, Tuesday, Wednesday—Dr. Straton will speak each day at 3 and 8 p.m.
Thursday—8 o'clock—Prayer Meeting, followed by open-air service.
The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00; Evangelistic Service, 7.00—Rev. W. L. McKay.
Wednesday, 8 o'clock—Prayer Meeting.