

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

WHAT IF THE CRITICS WERE RIGHT?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday evening, July 22nd, 1923.
(Stenographically reported.)

"And as he said these things unto them, the scribes and the Pharisees began to
urge him vehemently, and to provoke him to speak of many things:

"Laying wait for him, and seeking to catch something out of his mouth, that
they might accuse him."—Luke 11: 53-54

LAST Sunday evening I spoke on the subject, "Does it matter whether
Jesus is God?" and referred to what I ventured to describe as "the ap-
parent official apostasy of the Methodist Church."

We have read during the week of some Methodist leaders who insist that
Harry Emerson Fosdick is one of the greatest spiritual forces on the con-
tinent. That justifies my criticism; it proves everything I said to a demon-
stration. Everybody who is familiar with Dr. Fosdick's position must know
it is the negation of Christianity. One Methodist brother says that the
preacher who has only thirty minutes cannot turn aside to discuss these
matters, that the time has passed to talk of such stuff as that. Another
Methodist brother, for whom I have always had a very high regard as a gentle-
man, said that the Methodist Church is broad enough to include both ex-
tremes of thought—Modernism and Fundamentalism. I have heard of "a
broad road," but it ought to have no association with a Christian church.
I always supposed that the Methodist church was made up of people who
were deliberately, by God's free grace, chosen the way that is both straight
and narrow. A broad church is the kind of church the Devil wants; and a
church that is broad enough—I do not care whether it is Methodist, or Baptist,
or Presbyterian, or what you call it—but the church that is broad enough to
include both extremes of thought—Modernism and Fundamentalism—ought to
be broad for any true disciple of Jesus Christ to remain in it. The time is
now when a line has got to be drawn on these matters. And then, you
will see there is a Presbyterian brother who came to the rescue. Last week I
gave an example of the reliability of newspaper reporting. I did confess, as

was reported, that I was "a disturber of the peace"; but I said I was su
disturber as the householder who refused to allow the burglar to run a
with his goods.

Now I ask you whether there is not a peace which it were a virt
disturb? I have in my hand an editorial from the Toronto "Globe,"
entitled, "Education and Religion." The Toronto "Globe" is a secular pa
and I hardly suppose it would be described as a disturber of the peace.
W. R. Moody is quoted as referring to the baccalaureate sermons preache
various American colleges during the recent commencement season. Thi
his comment on them:

"Perhaps the note which will be most missed by Christian peop
throughout the country is that of religion. Few of our baccalaurea
sermons have much to say on the distinctly religious life. Is it an ind
tion that the trend in our churches to-day is to consider service a
devotion to high ideals as the sum and substance of religion?"

The editorial quotes Mr. Moody's observations respecting many of
colleges of America, which he describes as being almost destitute of relig
The editorial further states that the Governor of North Dakota gave
address on Founders' Day at the State University, in which he spoke in
plainest terms of teachers who attack with ridicule the elements of
Christian faith and give the students the impression that those who ad
to these truths are "old fogies." What is the good, asks Governor Nesto
singing "Faith of Our Fathers, Holy Faith, We will be true to thee till dea
on Sunday, if during the other six days some professor, who is an auth
in his own line, undertakes to ridicule the convictions of men who
devoted their lives to the study of the Bible, a book to which he has
no serious attention?

I refer to that to show you that it is a condition which everywhere
vals; it prevails in this city. There is in connection with the Tor
University and the affiliated colleges a Movement known as the Chri
Student Movement. McMaster University, I am delighted to say, is the
university I know of that refused to have anything to do with it. That m
ment is a movement to federate the students of the colleges of America,
poison the minds of every one of them against Christ. It is an anti-Chri
Movement, utterly subversive of the faith; and I intend to say something
about that when the college season opens, and the students are here. T
men sit as men do at political headquarters to receive news from all par
America and of the world; and whenever there is an apparent reverse
fered by the friends of Christ, by people who are true to the old faith,
is the greatest possible jubilation because of a supposed further defe
traditionalism, and a seeming further triumph of Modernism. This thi
as aggressive as Hell from whence it comes. I remind you that Moder
is not Christianity diluted; it is Christianity denied. It is not a modifi
of the New Testament religion; it is absolutely anti-Christian from t
bottom. And we shall never accomplish anything until the lovers of the
Jesus, who have passed from death unto life, and who know Him to b
Son of God, determine that they will have no part or lot with this thing
does dishonour to their Lord, and to His inspired Word. Whether it
Baptist church, or a Methodist church, or any other church, I beg of y
you are a believer in the Lord Jesus Christ, and know that you are sav
His grace, if you hear from any pulpit a word that disparages the Lord
robs Him of His Dalty, denies His absolute infallibility—if you would b
to Him, refuse to pay another copper to the funds of that church. Yo
not do it and be loyal to Christ. It is amazing that men and women o

day after Sunday, month after month, without protest, and hear the Lord wounded in the house of His friends, denied in Christian pulpits with a that was never surpassed by Robert Ingersoll, or Tom Paine, of Voltaire, any of the other noted infidels of their day.

But is Modernism a new thing? No, it is not a new thing. It ought not to be called Modernism. It is as old as the Garden of Eden; it had its origin there. The serpent, who brought death into the world and all our woe, began his deadly business by implanting a doubt in the minds of our first parents. He began exactly where a modern college professor begins: "Yea, hath God said? Are you sure that that is God's Word?" And when the student said, "I believe it to be God's Word," then the Professor of Theology in the Garden of Eden went just a little farther, and he said, "Well, it is not true, if it is God's Word. Ye shall not surely die." And then he went still farther and attacked the character of God, and said, "Even if it is God's Word, and even if he did say that, I would not have such a God as that if I were you." It is the same old story, the same old philosophy of doubt and denial: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

Jesus was invited to the home of a Pharisee to dine. He accepted the invitation. He went in and sat down to meat. He neglected to observe the custom of the day to wash before dinner, and His host was impolite enough to draw all attention to the omission. And then Jesus preached to him at his own dinner-table. That is what Christians ought to do. When you find yourself at a social gathering where Jesus is denied, remember your duty to Jesus. It must take precedence of what the Editor of "The Christian Guardian" has ceased to call "courtesy," if you please. Be true to Him, no matter what the consequences, no matter where you are.

But the real reason for the Pharisee's attitude comes out in these verses: "The scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." That is why they invited Him to dinner. That is why they invite you to dinner. You young people who go to the dance and all the rest of it, don't you see why the Devil sends that you get an invitation there? Just to see how you behave yourself: laying wait to catch something out of his mouth, that they might accuse him." Apply this as illustrative of the attitude of the carnal mind always toward the incarnate Word, "laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."

THIS IS THE ATTITUDE OF A GREAT MANY MEN TOWARD THE BIBLE. They come to the Bible with a preconceived notion that it is full of contradiction. They attend Ministerial Associations. Some men who are called ministers of the Gospel, come at this Book very much as the beasts in zoological gardens come at the joint that is thrown to them, to tear it to pieces, as though they would really do God service by proving that the Bible is unreliable. My friends, if you come to the Word of God in that attitude, you will be likely to find it in that attitude. If that is the attitude of your mind toward Jesus Christ, you will be likely to receive little from Him. If that is the attitude of your mind toward Jesus Christ, then you will be likely to find many things in the Bible of which you do not approve. Why did they seek to catch something out of His mouth? This was the word that pronounced woe upon the Jews and Pharisees, upon the hypocrites, woe upon the lawyers, and upon the false prophets. It was no comfortable word that Jesus spoke. And the Bible is the most difficult book in all the world to believe. It really is. You will believe anything more easily than you can believe the Bible; for the reason that the Bible tells you exactly what you are, tells you the truth about you. The Bible is a wonderfully straight Book. It speaks about the

straight gate, about the narrow way; and for the man who will walk straight for the man who is so narrow-minded as to believe that God is God and be Him there is none else, the Bible is an admirable companion. But for the man who will not have God to reign over him, to the man who will be a curse unto himself, to the man whose carnal mind is enmity against God, the Bible is the most uncomfortable book to try to keep company with in the world.

And it just comes to this: If you catch something out of the mouth of Jesus you either have to straighten out your life, or take up an attitude of antagonism toward Him—one or the other. That is why the people did not like Jesus. They could not come into His presence without being condemned; they could not hear a word from His lips, but it went like an arrow to their conscience. He was God's standard of righteousness; He was God's revelation of what God meant when He said: "Let us make man in our image, and our likeness." And no man ever looked into the face of Jesus without being condemned through and through as a sinner; and he had either to repent his sins or lead Him to the cross. And what is true of the Incarnate Word is true of this Bible. You cannot read it without its searching and probing to the very quick. It will trouble you in your business. Somebody objected to Brother Davis having his signs on the wall on Yonge Street. He said something should be done to prevent fanatics from placing such texts on the wall. "The wicked shall be turned into hell, and all the nations that forget God." This business man said that when he read that on his way to the office in the morning it made him uncomfortable all day. I should think it would. That is why some people do not like the Bible: it makes them uncomfortable all day and all night. That is what it is for: to tell us of our sins. And these people sought "to catch something out of his mouth, that they might accuse him; they sought to discredit His Word in order that they might discredit Him, that they might do away with that standard which was declaring them to be on a short measure all the time. I do not wonder that some of the professors of the infallibility of Jesus; because if Jesus Christ is infallible, most of them are woefully wrong, and not half as wise as they profess to be. But that is the philosophy of that attitude toward Christ and toward His Word.

And let me remind you that this attack upon the Word of God always leads to an attack upon Jesus. If the Bible is not true, how do you know there is any Christ? What do you know about Him? I have so often said you cannot disagree with the first chapter of Genesis without at last laying your protest at the feet of Christ; you cannot refuse to accept the inspired record of the flood without having a controversy with Christ; you cannot deny the Mosaic authority of the Pentateuch without denying the authority of Christ; you cannot deny the historicity of the Book of Jonah without denying the absolute authority of the Lord Jesus in all realms; you cannot accept the positions of the higher criticism and subscribe to it without being obliged at last to deny the Deity and infallibility of Christ. You catch something out of His mouth to accuse Him. That is why they want to do away with Christ. The Bible is full of Christ and of the promises of His coming. The Bible is the record which God has given us of His Son, from Genesis to Revelation, not only in the New Testament. And if men repudiate that, don't you think we ought to disturb the peace? Don't you think we ought to warn men? Don't you think we ought to protest with all the energy that God gives us against false teaching that would rob us of the Saviour?

Now, just let me make it practical to one or two of you here. You say you do not care anything about this criticism of the Scripture. I never bother my head about it. The fact of the matter is, I have not much confidence in the Christians anyhow, and I am not very much interested whether the thing is true or not. I believe the church is full of hypocrites. I have not met many sincere people; and I think I am a great deal better outside the church than I should be inside." Where did you make that discovery, my friend? "Well, there is a man down in the office, or in the shop, who is a professed Christian, and I have watched him." Oh, you have watched him, have you? What did you watch him for? "Well, I just watched him to"—all right, did you watch him for? "Well, I just watched him, and listened to his conversation." Yes, what did you listen to his conversation for? What was his attitude toward him? Your attitude toward him was just this: you expected that man in some way or another to prove inconsistent with his profession. You hoped that he would. You watched his every action. You waited his

"seeking to catch something out of his mouth, that you might accuse and discredit the religion he professed. Why? To justify your own able self. There is not a man living with whom you cannot find fault, if take up that attitude toward him; because instinctively you know that if man who professes to be following Christ is right, you are wrong; if he is to Heaven you know that you are not; if the religion he professes is then you know you are a lost man; and you are seeking by every means persuade yourself that he is nothing but a sham and a hypocrite in order that may justify yourself. That is a strange way to talk to people when they to church. My! My! we ought to flatter them, you know! To say, "So to see you: hope you will come again." And I do hope you will come. But if you do come again, you will come to get God's truth and nothing

That is the prevailing attitude toward the Word of God, toward the Christ, toward the Church of God, toward everybody who names His Name; the carnal mind is in opposition to every word that God has ever said, and to every gleam of light that ever shines from the Throne. Some needs to be done for you, my friend, if that is your attitude. Don't you so? And you know that it is your attitude if you have not been con- d. Now, be honest with yourself in the presence of God. Answer me this ion. No, I won't ask you to answer me; answer it to your own con- ta. I know what I am speaking about, because that was my attitude, and attitude of every man I have ever known until God's Spirit touched him— ing to catch something out of his mouth, that they might accuse him." e the Lord Jesus stands, and you have to reckon with Him, whether you or no.

III. And if the critics were to succeed, what then? What if their position be established? What if it could be shown that this Bible is not divinely red, that it is not the Word of God—what then. Why this zeal, why this ismism for the criticism of God's Word? What is back of it all? What be accomplished? Supposing, for instance, you prove there never was a Christian, that Christians are either deceived or deceivers, that there is ally in the Christian religion: just think of the implications of that, my d. You know perfectly well that I got hold of your conscience a minute when I talked about the man in the office or the shop. That is what you about it last week; you said it in your mind if you did not say it with lips. What I want to ask you is this: Supposing that attitude of yours is ed out to its logical conclusion, and you succeed in your contention, and prove that every man or woman who professes to be converted by God's e, to be a changed man, is either mistaken or a deliberate deceiver, and there are no true Christians; have you improved society? Have you kn- ed the world in any respect?

No, I know that the church is full of faults. It is not because I do not be- in the church that I say what I do about these things: I believe the wants to corrupt the church, and is corrupting the church; and yet I be- in every church, in spite of all its faults; God has a remnant according to ection of grace, and that He still has as His witnesses the seven thousand have not bowed the knee to Baal. But, I say, supposing you utterly dis- organized religion; and prove to me that the church has no place in ized society, what have you done? That is the attitude of the Russian t: they want no religion, they want no God. I heard a most able address antic City a few weeks ago by an eminent American jurist on this sub- "The Theological Liberal, a Reactionary in Fact." And he proved to a- stration that a theological liberal is merely a religious Bolshevism. It is r aspect of that anti-Christian thing that has converted the Empire of a into a pandemonium. It is merely subjectivism: it is making a man a into himself, with no objective law, with no objective standard, with no e and knowable God—only a pantheistic something, a divine immanence. ever speaks and never judges, but is locked up in His own works.

If you reduce society to that state, and you eliminate every Christian, and ristian church, what have you accomplished? What if you disprove the of Scripture? Somebody telephoned me yesterday, I think it was, or the fore, and told me of a mother who had lost her child, and whose mind akened in consequence. She had been taken to a place for mental treat- And they said: "Will you go and see her, and see what you can do?" I

am going to see her to-morrow. But what shall I say if you take away Bible? What if you have proved that that is not the Word of God, and I go to that mother who has lost one that was dearer to her than her own and I am to try to minister comfort to her. What shall I say? How can I minister to her of another world, of another life! I have no message. You have taken away my Bible. I do not know anything about it. I am absolutely dumb in the presence of sorrow like that. We must set sail upon that shoreless sea if the Bible be not the Word of God, then we are without chart or compass. There is no other voice that can speak to us out of the future. Are you going to substitute the mutterings and mumblings of Spiritism for the clear articulated voice of divine revelation? Notwithstanding the passing of all centuries, still there is not a single voice to speak; there is no one who knows we are absolutely in the dark. That is what would follow the success of the critical movement, the destruction of the authority of this Book—and that is taken away, we have nothing left.

Now, you members of churches who charge some of us who would cry out and spare not and sound the alarm, with being disturbers—face the logical implications of your position. See what it means if this movement to defend faith in God's holy Word succeeds: it means that we have no message for the sick and the dying, no message about the future at all. But then the worst of all is what I suggested a moment ago: you have taken away my Bible, you have taken away my Christ. There is no Jesus. The Superintendent of the Methodist Church in Canada, in an article in the Christian Guardian a year or so ago, said, in effect: "After all, all that we have is the teachings of Jesus. How does he know that we have the teachings of Jesus? is he able to judge what are and what are not the teachings of Jesus, in the Bible? Take away the Bible and you wholly discredit Christ. If Jesus Christ were not, or is not Godman, then He was not even a good man. Unitarianism is the most illogical philosophy in the world. Either Jesus was all He declared Himself to be or else He is not worthy of any man's acceptance, of any man's following.

I wonder if you ever read the book entitled, "When It Was Dark." It is many years ago. I do not recall the author's name. It was the story of a young man, an Episcopalian clergyman, who instinctively felt an aversion to a certain man. He did not know very much about him; but he believed him to be an enemy of Christ. The story develops the plot, until it appears that this man is really an enemy of Christ. He organizes an expedition to Palestine, and includes in his party some of the ablest scholars of the day. He sends with the expedition also certain newspaper correspondents from London. And on a certain day this company of archaeologists discover a sepulchre, whose stone is still sealed. On examination the scholars declare the inscription proves to be the grave of Jesus. They break the seal and discover within the box the bones of Jesus of Nazareth. Then all over the world the message is borne upon wires that Christianity is untrue, that Jesus did never rise from the dead, there is no Saviour, no Christ. And the book describes what follows: Anarchy breaks out everywhere. There is not a relationship of life unaffected; there is no Word from God, no standard from Heaven, no authority, nothing which men may be judged; and earth becomes a hell, until it is discovered that the whole thing is a hoax, and that the sepulchre had first of all been prepared, and had been cleverly made to appear to be an ancient place. And at last this man who is the author of it gets back to London, an immense mob surrounds the place, and policemen or soldiers are necessary to save him from the fury of the mob.

It is only a story; but ere you sleep to-night let your imagination run upon that possibility: What if there were no Jesus? What if the critics were right. Where should we be?

The spread of Modernism is so appalling that it is time Christians everywhere were aroused to the fearful possibilities which lie before them. I sometimes think it is the preparation for the coming of the Anti-Christ. I wondered whether these great unions—church unions, religious unions of all sort and another, educational federations, industrial federations, commercial federations, this centralization of power—are simply a preparation for the coming of that great personality who shall gather up in himself the hatred of centuries against Jesus Christ and declare war upon Him. On this I cannot dogmatize, but I know the plague is spreading, and it is important that

love the Lord Jesus in sincerity and truth should separate themselves
11.

Let me now point out the more excellent way. Let us by all means He in
for Jesus; let us by all means seek to catch something out of His mouth.
what you could catch out of His mouth if you would listen!—Listen!—
“Sins are forgiven.”—And as the woman to whom He spake went away she
not a critic of the words of Jesus; she was glad to believe they were true.
“Thou hadst been here, my brother had not died,” said the sister of Lazarus.
when they went in that procession to the sepulchre, and they stood there
to catch something out of His mouth, He lifted up His eyes to Heaven and
“Father, I thank thee that thou hast heard me. And I knew that thou
lovest me always; but because of the people which stand by I said it, that
they may believe that thou hast sent me. And when he thus had spoken, he
spoke with a loud voice, Lazarus, come forth.” And even the dead caught some-
thing out of His mouth: “And he that was dead came forth, bound hand and
foot with grave clothes. . . . Jesus saith unto them, Loose him, and let him go.”
At the place called Calvary there was one hanging at His side who begged
for something. He said: “Lord, remember me when thou comest into thy
kingdom.” And I think he listened to catch something out of His mouth, and
He said to him: “To-day shalt thou be with me in paradise.” “What wilt thou
do for me?” He said: “Lord, that I might receive my sight.” And He
opened his eyes, and the glory broke upon his soul.

Why should we try to catch things out of His mouth to accuse Him? This
is the order: catch something out of His mouth that will accuse you first. Come
to Him as the great Physician, and say, “Lord, here I am—spirit, soul, body,
and all the faculties of the mind—memory, imagination, reason, judgment,
senses, the affections, the will, the whole man—put me under the light,
and give me, tell me what I need.” And then listen until He says: “Except ye
be born again, ye cannot see the kingdom of God.” “Except ye repent, ye
shall likewise perish.” Let His Word accuse you, and then hear the words
of grace, the sentence of comfort and salvation.

But what if they take away my Bible? Blessed be God, they cannot do it!
You know why? Because the British and Foreign Bible Society will print
another copy! Is that why? If all the copies printed in English were lost,
right perhaps get one in another language. There is a stronger reason
why they cannot take away my Bible. “For ever, O Lord, thy word is settled in
Heaven.” He has a copy of it up there, and the higher critics will have some-
thing to do to get hold of that copy! They say we have not the original manu-
script. No, we have not; but He has. He has the original words; He knows
the word that He uttered; God never forgets. We need have no fear. They
cannot take away our Bible.

Neither can they take away my Jesus. The Roman seal did not keep Him
in the grave; and after He came out nobody ever tried to arrest Him the second
time. Did you ever think of it? “He showed himself alive after his passion
many infallible proofs, being seen of them forty days, and speaking of the
things pertaining to the kingdom of God.” And I do not read that even the
Jews and Pharisees made any effort to take Him again. I will tell you why
they cannot take away my Jesus, because He is up there! He lives; He is not
dead. “Unto them that look for him shall he appear the second time without
sin to salvation.”

And so I commend to you this attitude of patiently waiting at his feet to
catch something out of His mouth to accuse yourself, and then to justify you,
and to hear His words of comfort: “Ye believe in God, believe also in me. In
my Father’s house are many mansions: if it were not so, I would have told you.
I go to prepare a place for you. And if I go and prepare a place for you, I will
come again, and receive you unto myself; that where I am, there ye may be
also. And whither I go ye know, and the way ye know. Thomas saith unto
the Lord, we know not whither thou goest; and how can we know the way?”
The Lord saith unto him, I am the way, the truth, and the life; no man cometh
to the Father, but by me.” Catch that word out of His mouth: “I am the
way, the truth, and the life.”—He is the way to God and eternal life; set your
faith in that way until at last when God’s time shall come, if He come
to call you before, you shall rise, your spirit shall depart above the clouds,
into the chambers of the sun, until at last you shall sweep through the gates
of the city, and shall be for ever with the Lord.

THE publication of this paper as a missionary enterprise is made possible by the members of Jarvis Street Church and others, and is sent to subscribers by mail for (under cost) per year. If any of the Lord's stewards who read this have received it we shall be grateful for any thank-offering you may be able to send to The Witness at any time; and especially for your prayers that the message of The Witness may be 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

THE BAPTIST BIBLE UNION.

(This article on the Baptist Bible Union was authorized by the Executive Committee at Grand Rapids in June. It has already been published in "The Sunday School Times," Philadelphia; "The Western Recorder," Louisville, Ky.; "The Word and Way," Kansas City, Mo.; "The Searchlight," Fort Worth, Texas; "The Mississippi Baptist," and it is promised it will appear in "The Watchman-Examiner," New York, and several other papers. We were requested by the Executive Committee of the Union to publish it in "The Witness," but until now our paper was too small.)

The Baptist Bible Union is what its name implies—a union of those who believe the Bible to be the Word of God. The reason for its existence is also implied in its name. There are people who are called Baptists who do not believe the Bible to be the Word of God. The Baptist Bible Union is a fellowship of Baptists who are revelationists as opposed to rationalists, who are Trinitarians as opposed to Unitarians, who are creationists as opposed to evolutionists, who are expiationists as opposed both to remedialists and to moralists, who believe only in the moral influence of the atonement, who are rationalists as opposed to reformationists—in a word, it is a fellowship of those who believe in supernaturalism, as opposed to naturalism, in religion.

This Union is made up of those who believe that the Modernism which denies the supernatural is an enemy of the Christian religion. We believe it has nothing in common with Christianity. We, therefore, propose to make no effort to agree with it. We refuse to compromise with it. We regard it as a foe which is to be fought wherever it appears. The Baptist Bible Union exists to defend "the faith once for all delivered to the saints," and believes that this can be done only by taking the offensive and by declaring war on Modernism wherever it appears. We propose, however, to exercise the utmost care to distinguish between friends and foes. We have enlisted in a great war in which many armies, and, indeed, many armies wearing different uniforms, and answering different names, will be engaged. The Baptist Bible Union will regard itself as standing on the authority of the Bible as the inspired and infallible Word of God, and will recognize Christ as the Saviour of men, the Son of God, the King of kings and Lord of lords, as its allies.

We have a profound conviction that the great majority of Baptists are true to the faith. We have observed Modernism like a plague invade many schools and lay many of our educational leaders low; with the result that many of our educational institutions have become centres of infection which tend to corrupt the life of the whole denominational body. The Union endeavours to put in operation some sort of quarantine regulations which will ward students away from these plague spots, and will as far as possible have the effect of isolating professional "carriers." Modernism endeavours to establish itself in official positions, and to secure control of all denominational expression; and by making a loud noise itself, it endeavours

the impression that it is the voice of the majority. By this means it seeks to bring into silence all who disagree with its assumptions.

The Baptist Bible Union will make its appeal to the people themselves, to speak and file of our Baptist Church members all over this Continent, and to afford the people a means of expression. We are convinced that the people speak the modernist grip upon the official life of the Denomination will be broken, and Modernism, so far as Baptists are concerned, will be utterly routed.

The Union will endeavour also to give the people the fullest information concerning the ravages of Modernism in all departments of our denominational schools, and churches, and mission fields, at home and abroad. The Union will not speak on these matters without accurate knowledge, and will so speak only in utterances that when it speaks it will be heard. At the same time, the Union will endeavour to obtain such information as will enable it to reach all Baptist churches and individuals respecting all educational institutions and missionary organizations which are worthy of the support of those who desire that the money they give shall be used only for the propagation of the truth of the Gospel. The Union will give no aid or comfort to the enemy of the Gospel. We believe it to be as wrong to give money where it may be used for the propagation of error as it would be by voice or pen to propagate error. Therefore, by resolution at the Kansas City meeting, the Bible Union has decided to encourage its members absolutely to refuse longer to contribute to any educational institution or missionary organization which refuses to give its allegiance to the fundamentals of the faith.

The Union's Confession of Faith is designed to furnish a basis of fellowship. Two cannot walk together unless they be agreed. Baptists have before them many confessions of faith. It is a matter of history that in the experience of the Christian church, from time to time, error has threatened the church's unity, and confessions of faith have been drawn as a means of uniting those who held a common faith, against the common foe. It is in this spirit, and for this purpose, the Confession of Faith of the Baptist Bible Union has been prepared and will be promulgated. It is not a club or a whip of cords. It is not an instrument for the use of an organized ecclesiastical power, which may be used for the coercion of dissentients. It is merely a scriptural basis of understanding upon which believers in the supernaturalism of the Bible can voluntarily associate themselves for the purpose of co-operation in the work of propagating the everlasting Gospel. Refusing ourselves to be coerced, we have no objection of attempting the coercion of others. But the members of the Baptist Bible Union do claim, and are determined to exercise, that soul liberty which Baptists have always contended. They are, therefore, resolved to stand by their ranks, to lift their standard, and steadfastly to stand and agree to contend for "the faith once for all delivered to the saints."

Above all else, however, the Baptist Bible Union will represent a spiritual interpretation of the Bible. While believing in all the great essentials of the Christian faith set out in our Confession, we believe that this dispensation of the Holy Spirit, as well as the special exigencies of the time, demand a particular emphasis upon the power of the Holy Ghost in the life of the believer, and in the life of the Christian church. We are convinced that He Who inspired the Scriptures of the Old and New Testaments is alone able to demonstrate their origin and power. While believing that the Holy Spirit makes use of human instruments, we are persuaded that nothing can be done by men to the interests of the truth of the Gospel apart from the power of the Holy Spirit of God. We have read in the Word itself of periods of spiritual declension in the history of God's people in days gone by, and we have observed that, in every such exception, relief has come and a renewal of faith in God has resulted in the going forth of God to the battle. We believe that He will again have His people in His holy Name. We have heard Him saying: "I do not this for your sake, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the land of Egypt; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." It was by His own mighty arm He delivered His people from the thralldom of Egypt; by the power of His own power He nourished them through their wilderness exile; and by His own might He brought them into the land of promise. We

remember that anciently He spoke through a dumb beast to rebuke a people, that by the ox goad of a Shamgar, by the jaw-bone of an ass in the hand of Samson, by a sling and stone in the hands of a David, He wrought for His people great victories. We remember, too, that in the most difficult period of the Church's history, when its foundations were laid by an apostolic mission, it was not by great wealth, by political power or prestige, not yet by the methods of human learning, that the fact of the resurrection was proved, and the authority of the Gospel established, but by the Holy Ghost sent down from Heaven. We believe the Church in all ages has been mighty in preaching as it has been constant in prayer. We believe that in the last analysis the Holy Ghost Himself is the only effective Apologist for the Gospel of the Kingdom of God. The Baptist Bible Union, therefore, will seek to enlist all the preachers and Baptist churches on the North American Continent who will subscribe to our Confession of Faith in a great ministry of prayer. We shall be careless of instrumentalities. We intend to use every legitimate means for the exposure of error and of unscriptural practices of all sorts; and we employ voice and pen in preaching and teaching the great fundamentals of the faith. But coincident with all this, we propose to rest our case with God, to appeal to the churches to pray unceasingly that God will arise against the enemies may be scattered by a great religious revival.

We believe, furthermore, that the soul cannot be nourished by contentment. It is necessary to do battle for the truth, and we are resolved, therefore, to put our utmost energy into this holy war. But an army on the march needs as urgently as munitions. The Baptist Bible Union, therefore, will endeavor to give special attention to the commissariat department, and will devote itself to an endeavour to stir up all Baptist preachers and churches to the exercise of a ministry whose chief characteristic shall be preaching and teaching the Word of God in demonstration of the Spirit and of power.

Thus, the programme of the Baptist Bible Union, in a word, is to endeavor to unite in one great fellowship all Baptists who believe the Bible to be the Word of God (and we deny that those who do not so believe have any right to be called Baptists), that together by the power of the Holy Ghost and in answer to our importunate prayer we may call men back to a belief in the Bible as God's Word, and in Jesus Christ as God's Son and man's only Saviour.

In closing this article I desire to emphasize the fact, that the Baptist Bible Union is not a divisive movement. On the contrary, it is a Union which proposes the only possible basis of union and of co-operative action for true Baptists, namely, an acceptance of the Bible as the inspired and authoritative Word of God. For when Baptists abandon belief in the Bible as God's Word, they have surrendered the last logical reason for their separate existence, and propose, therefore, to exert its influence toward the purging out from denominational life, in every convention represented by its membership, elements which, being contrary to the principles upon which the denomination is founded, must inevitably effect its disintegration.

Copies of the revised Confession of Faith, as adopted at the Kansas Meeting of the Baptist Bible Union, are available, and will be mailed to all who will send their names and addresses to the Secretary, 130 Gerrard St. E., Toronto. We are depending on the co-operation of Bible Baptists throughout North America to supply the funds for the carrying on of our work. We shall be grateful to those who have sufficient information of this movement to feel assured that if they are in full sympathy with it will, when sending their application for a copy of the Confession of Faith, send with it some contribution to defray the expense of printing. But if any feel disinclined to do this, and yet desire a copy of the Confession of Faith for their own information, it will be mailed on receipt of five cents in stamps.

We invite every Baptist minister, every Baptist church member, and every Baptist church in North America to examine our Confession of Faith, and if they find it an expression of their soul's conviction of the truth of the Gospel, to immediately give their support to this movement by coming into fellowship with us. We desire to have every Baptist minister who is in agreement with us to enroll as a member of the Union, so that we may have him on our membership list. And we urge every such Pastor to endeavour to lead his church to adopt our Confession of Faith, that we may also have a list of Baptist churches.

EVERYBODY AT IT.

We were recently entertained in a home which we had not visited for several years. In time past that home was a very busy, but always a very happy place. The family then consisted of father and mother and eight children. Some days it was a matter of constant wonder and admiration that the mother of that family was able to give so much time to the work of the church which she belonged. On the occasion of our recent visit there, we found all but one of the children were away from home, but the mother confessed that she was often busier and more confined now than the family consisted of three than when it consisted of ten. What was the explanation? Only that the children had all been taught to help each other and to make a contribution to the work of the household. Thus should it be also in a church family. If the older members of the family feel some responsibility for those who are younger, and a bond of sympathetic interest makes the family a united company, their mutual ministries should make the burden of the household light. Every true believer should be a worker, and every individual member of a Christian church should be a living witness for the Lord. Thus every church family should be able to find ample time in which to pray, and time in which to meditate in the things of God.

NOISED ABROAD.

Many people seem to fear that even a worthy work will remain unknown unless information concerning it is deliberately and systematically published. This is a kind of advertising which is perfectly legitimate. But we have our Lord's word for it that alms-giving and prayer and kindred exercises may be done to advertise themselves. Even in the work of the Lord, there are not wanting those who seem never to be contented until their activities are promoted from the house-top. It is still, however, a worthy ambition to do good by stealth. When in the days of His flesh our Lord wrought His mighty miracles, there were no newspapers, nor telegraphs, nor telephones, nor printing-presses, nor any of the present-day ordinary means of spreading intelligence. His presence in any particular place was always noised abroad. You cannot imprison the fragrance of a rose; neither can you confine to a given locality the knowledge of a real work of grace. Mary's act of devotion to Christ as she poured forth her precious ointment was known through all the rooms of the house, very probably even to some who did not see the act itself. So let us be content to do the Lord's work in His way; and whatever there may be about our work or character that is worthy to be known will, by its own inherent qualities, be noised abroad.

"THE SEARCHLIGHT."

This is the name of the paper published weekly in connection with the First Baptist Church, Fort Worth, Texas, and edited by the Pastor, Dr. J. Frank Norris; the paper is well named. It is like a flame of fire, and it searches out many sins. The Editor is evidently set for the defense of the Gospel. He does not spare those who would turn others away from the faith, and his aim is strictly right. But Dr. Norris is something more than a fighter; he is the Pastor of a great church—and great churches are built only by those who know how to lead the flock of God. Dr. Norris's sermons are frequently published in "The Searchlight," and his editorials are full of instruction and inspiration. We are anxious that our readers should read "The Searchlight." We have sent a copy of the Jarvis Street Church roll to Fort Worth, and we hope in due season that every member will receive a sample copy of the paper. We believe we could do our church good to have as many copies of this paper circulating among our membership as possible. We hope, therefore, that our members will read the paper with care, and that many may become regular readers. Dr. Norris has been kind enough to reprint several of the sermons from "The Living Witness," and these have brought us many subscribers to the paper. A parcel of "Searchlights" has just arrived at the office containing the sermon "The Second Coming of Christ the Hope of the Bereaved." Whoever would like to have a copy is welcome to call at the office and get it. We shall have time to say about this valuable paper later.

A PRAYER CONFERENCE.

We had planned a great evangelistic and Bible-teaching campaign August, but the inability of Drs. Straton and Norris to carry out our tentative programme has compelled us to abandon the plan. We can only conclude, therefore, that God has willed other than we thought. We shall, therefore, continue our regular meetings, Tuesdays, Thursdays and Saturdays, with possibly some day meetings with visiting pastors for prayer and conference.

BAPTISM AND COMMUNION.

Sunday evening we expect from ten to fourteen believers will be baptized and at the close of the service the ordinance of the Lord's Supper will be served, and a number of new members will be received. God is blessing richly during these summer weeks. Let us have a great rally at the Communion service.

"TOO LATE, JIMMIE!"

On a certain busy corner we stopped to buy a paper one evening. Two or three newsboys were on one corner across the street; and we tried to attract their attention, but they seemed to be busy. At last, one started across the street; but before he could get to the car, a little barefooted chap climbed up on the running-board on the other side, and put his head in the car window, saying, "Paper, mister?" The other boy came up on the other side; but the little fellow with his head in the car, said: "Too late, Jimmie, I've got him." And he had. He had a newspaper to sell, and he was eager attending to the business of the day.

What about the many boys and girls in the homes to which this paper goes, who have something better than a newspaper to pass on to other boys? What a large number there are who know that Jesus saves! Are there many people, men and women and boys and girls, who in their hearts are more anxious to have that news from Heaven, than to buy an evening paper? Why should we not all be as brave as that little boy? Climb up on the window if need be; be earnest about it; and it will not be very long before you will have to say, like our little newsboy friend, "I've got him, Jimmie."

Who, among our readers, will take this little story to heart, and be encouraged from to-day to try to give the good news of salvation to every one they meet?

JARVIS STREET CHURCH DIRECTORY.

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William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

The Church Calendar

Sunday. For the week beginning Sunday, Aug. 12th, 1923.

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

11.00—Public Worship. The Pastor will preach.

2.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. The Pastor will preach.

8.30—Communion Service.

Tuesday, Thursday, Saturday—8 o'clock—Prayer Meeting, followed by open-air service.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 10.00—Evangelistic Service, 7.00—Rev. W. L. McKay.

Wednesday, 8 o'clock—Prayer Meeting.