

The Gospel Witness

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T. T. SHIELDS
PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

MEMORY'S INSPIRATIONS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday morning, August 26th, 1923.
(Stenographically reported)

"I thank my God upon every remembrance of you."—Philippians 1: 3.

SOME years ago I was preaching one Sunday in a strange church in New York City. So far as I knew, there was not a single person in the congregation whom I had ever seen before, or who had ever seen me. We were, so far as I knew, entire strangers. At the close of the evening service, a number of friends with characteristic American friendliness came forward to meet the strange preacher; and among them there was one man who, to me at least, was different from all the rest. He was a very tall man; a man possibly seventy years of age; a man of radiant countenance; a sunny soul looked out of his eyes; he had a heavy, bushy head of hair, and a long flowing beard, and both were snowy white. He came up and greeted me cordially, and was kind enough to say he had enjoyed the day. I said, "I know you have; but you have nearly spoiled the evening service for me." And for a moment the smile was somewhat subdued. He said, "I am sorry. How did I nearly spoil the service?" "Well," I said, "I thought you were not coming." He looked more perplexed than ever, and said, "Why did you expect me? So far as I know we have never met until this moment, and we are entire strangers." "O yes," I said, "but you were here this morning. And I had not been speaking many minutes before I recognized that there was at least one man in the congregation who knew the joyful sound, and to whom the Word of the Lord was a delight." "I said, "all the afternoon as I have been thinking of meeting this congregation of strangers, I have thought of you, and your face gave colour and interest to the entire congregation. And when I came out the door and looked about, and observed you were not here, I was much disappointed. But you came in as we were singing the second hymn, and I was glad to see you. Humanly speaking, you saved the situation." He replied, "I am

surprised. I knew I had been blest; but I was quite unconscious of bringing my inspiration or joy to anybody else. But I am delighted to know there is such a possibility." And so I left. And then he began to write me, and on the day of his death, ten or twelve years later, he never forgot me. He would send me papers, and a little card of greeting at Christmas and at Easter. One day he turned up here in Toronto. He had been out to California, and had planned his trip so that he might spend a Sunday in Toronto. Thus we became fast friends, although we never had the opportunity of becoming very intimately acquainted, since he lived in New York, and I in Toronto. And yet, there was a real fellowship between us, a real comradeship in the things of God. One day his daughters wrote me to tell me that he had gone "to be with Christ, which was far better." And now I never think of that man but this text comes to my mind: "I thank my God upon every remembrance of him."

And then there is a great army of others. I think of the people I have met all through the years, who have "adorned the doctrine of God our Saviour in all things"; whose characters, whose devoted service, whose love for the Lord Jesus have been an unfailing inspiration to many. But as I have said to you things, many of you have been saying to yourselves, "We can join you in these experiences. We, too, can think of a host of people to whom we could write to-day, or to whom we could say, 'I thank my God upon every remembrance of you.'" I think we may therefore profitably spend a little while this morning thinking about the inspirations of life which come to us from the memory of those whom we have known and loved in the Lord.

I. I would like, first of all, to point out to you THE POSSIBILITIES OF SERVICE WHICH THIS PRINCIPLE OF THE TEXT SUGGESTS. We are accustomed, when we speak of serving others, to associate the thought of service with some definite effort toward some clearly defined objective. We seldom think of the service we may render by the influences we may unconsciously exert. We fail to remember that we are touching people all through life at many points, and that they are becoming richer or poorer by their contact with us; we are bringing them nearer to God, or we are separating them from Him; we may enrich their character; we may inspire them to thanksgiving and praise. We read in the Word of God that there are angels who are "sent forth to minister for those who shall be heirs of salvation." Yet we never see God's angels; we never hear them speak; we never feel the touch of their hands; we never feel the shadowing of their protecting wing. But the Bible is full of that doctrine that every true child of God is really cared for by God's angels. Did it ever occur to you that we, too, may be brought by God's grace into co-operation with invisible ministers, and that every day we live, we may be ministering to those who shall be heirs of salvation, many of whose names we do not know, many whom we have never heard, and never shall hear. Yet we may become factors in their lives; for it is our privilege so to live that in all the coming years they will never think of us without being inspired to give God thanks and to praise His holy Name. How it enlarges the sphere of life; how it enriches itself; to know that we ourselves may become elements of praise and thanksgiving on other lips!

There are some people who complain that others do not remember them. We all feel rather uncomfortable when we approach one whom we think to know us well, and we are greeted with rather a blank look, and an inquiry as though he or she would say, "And pray, who are you?" We feel so insignificant, so very little. We thought we had a place in their memory, but we did not even know our name. How humiliating it is to be forgotten! We generally attribute that experience to the defectiveness of somebody

memory. "He has no memory for faces," we say. It may be some faces are
so very worth remembering, my friend. Did you ever think of that? Can
you not recall some sunny days of your experience when God's light was on
the land and flower and hill when the whole world was bathed in beauty? It
is when some souls look out of the window: you can never forget. Are
we right in blaming other people for forgetting us? Perhaps our lives, our
characters, are so neutral or so negative that there is not enough of us to
be remembered. It is difficult to remember a nobody. It may be there
is nothing distinctive about us. There is nothing outstanding and
manifestly Christ-like. There is nothing to command the memory.
A true pastor ought to seek in his finite measure to emulate
the great Pastor, the Shepherd of us all, Who "calloeth His own sheep by
name." It is a happy thing when the minister is able to call the members of
the congregation by name. And when he fails to do it, poor man, he is to
be blamed, isn't he? Of course, he is always to blame. At all events he is ex-
pected to be everybody's memory. I say, the Pastor ought to try to remem-
ber. But I wonder if it ever occurs to the sheep that perhaps they could help
a little in that matter, by giving him something to remember. For ex-
ample: Who could ever forget Deacon Greenway, or Mrs. Lillie, or Mrs.
Brown, or a great host of others serving the Lord in different spheres, and in
different capacities, and yet so manifestly, so conspicuously serving Him that
when they are absent everybody feels it? Why is it? You see, dear friends, the
reason is this: it is possible by God's grace so to live that people cannot
forget us; they could as soon forget their own name as forget us. If Christ be
in us the hope of glory, and we exemplify His Spirit, and witness to
the power of His grace and to all the beauty of His character, people can as
easily forget the sun as they can forget those from whose lives they have re-
ceived a blessing.

And so I suggest to you that there are large possibilities in that direction;
it is our privilege to make ourselves memorable. Do not blame somebody
for your memory; rather let us resolve that in all life's relationships—in the
church, in the home, in the office, everywhere—we will not only be a Chris-
tian, but we will be such a Christian that it shall be impossible for anyone in
any sphere ever to have effaced from his memory the influence we have
exercised. Thus, as we go along through life, we shall leave behind us, and on
every side, great companies of people whose lives will be rich in praise and
thanksgiving, and whose hearts will be drawn out in grateful adoration to the
glory of all grace, just because we have quietly lived our lives before them.

III. Then, in the next place, I want to point out SOME OF THE CHARACTERIS-
TICS OF THESE PEOPLE WHO HAD FOUND SO LARGE A PLACE IN THE MEMORY OF THIS
APOSTLE. The Apostle Paul must have known multitudes of people; and he
cannot be excused for forgetting some of them. I remember reading some-
where that someone approached a son of Dr. John R. Mott, while he was, I
suppose, a student at Harvard or Yale. And with perhaps a little touch of
snobishness—there may have been a little condescension in it—he said, "I
remember your father very well." The young man replied, "A great many people
remember my father whom my father does not know." That was boy-like. But a
man in the position of the Apostle Paul would be known to a great many
people whom he did not know personally. But here was a group who had a
place in his heart. He said, "I have you in my heart"; and you cannot forget
what you have in your heart. You get into somebody's heart, if you would
be remembered. If you are only in their minds, you may pass from them; but
if you get into their hearts, you are not likely to be soon forgotten.

Now, what were the characteristics of these people? In the first place, Paul gave thanks for them because of the *manifest genuineness of their religious experience*. These Philippian Christians were Christians indeed. He said, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy," as though he had said, "I never think of you, but I not only give thanks for you, but I am happy, I am full of the love of the Lord, because you were so soundly converted, so manifestly changed, so genuinely the children of God, that I have not any doubt about you at all. And it is possible to put our relationship to Christ beyond all doubt, not only with respect to ourselves, but with respect to others. There are many people who are called Christians, after whose names you are disposed to put an interrogation point. You say, 'Yes; I know they profess to be Christians; they belong to the church; but'—well, what after the 'but'? I never feel quite sure about them, you know. But there are others who are evidently the Lord's people, so thoroughly saved, so manifestly partakers of His grace, that one cannot think of them without finding joy in the thought of them." Do you see, dear friends, that when we allow our own lives to be shadowed, we shadow other lives; that when we walk hesitatingly and doubtfully, and allow ourselves to be led astray into the by paths, and lose the clear view of the Master's face, we not only lose joy for ourselves, but we rob other people of joy. One of the brethren reporting on the young men who were baptized this evening, said concerning one of them, that his cup of assurance was full; indeed, he said, it was full to overflowing. There was no doubt whatever about his participation in the resurrection life of Christ. One could meet him without knowing that he was a saved man. Is that true of us? If we are to inspire other people and lead them to thanksgiving and praise, we must see to it that we manifest a genuine religious life. "Let your light shine before men"—that does not say, "make it shine"; for you cannot make it shine if there is no light there. Such light as there is, is kindled by the Spirit of God; but you can throw up the blinds; you can let what there is of Christ in you shine out—"that they may see your good works," the Authorized Version says; but the word literally is, that they may see your "beautiful works, and glorify your Father which is in heaven." "Let the beauty of our Lord our God be upon us," said the Psalmist. It is our privilege to exemplify the beauty of God's character through beautiful works, and thus to glorify Him by inspiring other lives to praise Him and to give Him thanks.

There was another element: Paul gave thanks for their *constancy*—"your fellowship in the gospel from the first day until now." There is nothing in the world more disappointing, I think, than a fickle friend, the friends that do not last, the people who rapidly change. And there are some people whose friendship is like "the laughter of the fool," which the wise man describes "as the crackling of thorns under a pot"; there is a flare-up, and a heap of cold ashes on the morrow. They are not constant. Paul had experience of many people of that sort. I used to rebuke myself some years ago for my failure to understand men. I used to feel that if I could only read the character a little better, so that I could have some idea of what people would do under given circumstances, I should save myself a lot of trouble. The Mr. So-and-so. I thought he could be relied upon; but he proved to be a broken reed. He failed me. And there is Mrs. So-and-so. I thought she would fill that position to which she was appointed in the church well; but as soon as she was appointed she lost her zeal. But as I became more familiar with my Bible I discovered that even the greatest men of the past failed there, for the simple reason that there is nothing in the world so difficult to understand as human character, and nothing in all the world so disappointing. Read Paul's letters to the Colossians and to Philemon. In each

epistles he sends the greetings of a man called Demas. He was one of those who help; he was one upon whom he leaned. (But to Timothy he writes, "Demas hath forsaken me, having loved this present world.") Paul had known Demas out. He had to leave him behind and go on without him. John Mark was a valiant soldier of the cross. He started out with Paul; but he was not equal to the hard road and to the heavy burden. He wanted to be a mercenary soldier; he wanted to serve the Lord only in green pastures and in still waters. He had not learned how to put on the shoes of iron and to tread the path of the cross.

And so Paul parted company with John Mark; and, indeed, had a sharp contention with Barnabas over that question. So that even a man like Timothy, with all his gifts, with all his discernment, found his chief disappointments in life in men and women who failed at the critical hour. How often of us have had the same experience with people whom we could not count upon whom we could not depend upon? But here were some people of whom Paul said, "Every time I think of you I thank God for your fellowship in the gospel from the first day until now—you are always the same." We are drawn to be attracted by brilliant people, by people of great gifts; but the more we advance in life we have, the more we learn to value the fundamental virtue of which is constancy—the man or woman who can be depended upon seven days in the week, and three hundred and sixty-five days in the year.

If I could talk to some of you personally, I might get a cynical note from you. There are those who rather boast of trusting nobody. But you beware of cynicism; that should have no place in a Christian life. A boy once said to his father, "Daddy, what is a cynic? Is it a man who is tired of the world?" "No," said his father shrewdly; "no, my son; a cynic is a man of whom the world is tired." And people will soon tire of cynicism. There is nothing to be disappointed in. We have all had our hearts broken by Demas. We have been distressed by the weakness of John Mark. But, blessed be God, there are a great host of constant Philipians for whom we may give God thanks every day. And in my experience as a minister I can look back over the years and recall many people who never figured in the newspapers, who never held positions of prominence; but who were genuinely good people, and who were always good, and who were always constant. I was in London two weeks ago and I met a brother there who has been an inspiration to me for nearly twenty years. I could say to him: "I thank my God for your fellowship in the gospel, from the first day until now." He did not come to the meeting only when he had nowhere else to go; he did not come only when the weather was fair: he was always there, rain or shine; whether the Lord came or they did not come, he never failed. I can call others up by name; and it tends greatly to the enrichment of life to remember that the grace of God does support people and enable them to be constant all through their years.

Are you going to inspire people to praise God for that quality? Have you learned to stick to your task? When I was in Hamilton a number of years ago, and of mine, a pastor, told of a man in his congregation who was always doing a new job. He was not an unhappy man; he was never out of work. He was always getting something new; and every time he got it, he said, "This is the one thing I have been looking for all my life." And two or three years later he would be somewhere else. He was a rolling-stone; and truly, he shared no moss. And one day he came again to his pastor, and said, "I have now the best job I have ever had." "Are you sure?" "Yes." "Well," said the pastor, "go down to the hardware store and buy a big pot and a pound of lard." He said, "What for?" And the pastor replied, "Just mix it all up and stick it over yourself so that you will stay where you are. You have been getting new jobs ever since I have known you; now stick; for you will never get anything else until you learn the virtue of constancy, even in your everyday life." That is the temptation of some ministers, always to fly off after an easier job. When difficulty presents itself, they run away, instead of sticking to their minds that they will stand and do God's work: "I thank my God for your fellowship in the gospel from the first day until now."

And Paul was moved to give thanks also at the remembrance of their Christian progress. "Being confident of this very thing, that he which hath begun good work in you will perform it until the day of Jesus Christ." What a joy to see a growing plant in the garden! When you have gone into your garden in the earlier weeks of the summer, you have remarked how things were

growing. And perhaps your little boy or girl said, "Look, it is so much than it was yesterday." And by and by the flowers come, or the blossom then the fruit, and with what joy you have watched its growth! But stunted thing, with, perhaps, a worm at the root, what a disappointment even in your garden! Is there anything more glorious than to see boys and girls learning more and more all the time, and taking their place in the world? What an unspeakable joy that must be! On the other hand, is there anything sadder than to see a stunted child, one whose mind does not expand, whose body does not grow; but who remains a child, when by reason of his age he ought to be a man? Paul said to these Philippian Christians, "I can see you are growing. God began a good work in you, and He is carrying it on. I am confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

You will notice I am not speaking of this church for the moment, but rather retrospective in my thought. I can think of many whom I have seen. I had dinner with another young man in London for whose conversion I had prayed for a long time—a fine, splendid fellow—and at last he was saved, then you could see him grow—grow—grow—until he occupied, at last, a place in the life of that church, although in a very humble way, because what he was in Christ Jesus. I say, there is no greater joy to any of us than to observe young people—I mean those who are young in grace—grow into Christ; just as it is a very sad thing to see people who, after many years, carry no heavier burden, who see no further, who exemplify in no way the measure the Spirit of Christ than they did in the beginning—but who remain spiritual babes. There are some Christians who even continue to talk like children, religiously. It is very pretty, is it not, to hear that little prattling child beginning to talk? And you know how father and mother condescend to the littleness of its mind, and talk to it as a little child. But you would be distressed to hear father and mother talking to an older son or daughter in the same house after that fashion. And yet, there are some Christians who never grow up; and you must talk baby-talk to them. Paul said of some, "I had to give them milk instead of meat because they were still babes." But the Philippian Christians, how they grew! And he said, "I thank God continually for the growing family in the Lord." Thus, my friends, it is not only our service we render by hands and feet and lip; but by the unconscious influence of our lives, by the evidence we give that we are progressing in the Christian life, that we glorify God. Let us grow up into Christ that we may inspire our people to thanksgiving and praise.

Another characteristic was the *Christian grace of sympathy* which the Philippian Christians displayed. A man like Paul surely did not need sympathy, for he was such a giant nothing could discourage him, nothing could dismay him, he never turned back. He pursued a straight course; so that he was able at last, "I have fought a good fight, I have finished my course." But he was very human, very tender, after all. His experience in Philippi was not a trying one. Silas was his companion, and the magistrates laid many hardships upon them, and they were thrust into the inner prison and their feet were in the stocks. Paul had to pay a great price for his mission to Philippi, but he was not forsaken by these Philippian Christians. He now writes to them and he says: "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace,"—"I should be unwise; I should be ungrateful, if I did not have you in my heart," he said he, "in my bonds and in the defence and confirmation of the gospel, ye were with me; you did not forsake me when the hard time came; you were with me when it was unpopular to be with me." There is a pathetic one of his epistles: "This thou knowest, that all they which are in the world have turned away from me; of whom are Phygellus and Hermogenes. They have given meery unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me, thou knowest very well." Can you understand that? The Philippian Christians were alone. Have you ever been in the darkness, when some people were with you? and have you had your heart warmed by the sympathetic touch of the fellowship of some people who were not ashamed of your chain?

Another inspiring grace was *cowrage*. Paul found opposition to the gospel everywhere. He had to fight his way; and in the defence of the gospel, the Christians were his comrades and co-labourers.

His records, also, his gratitude for their help in "the confirmation of the faith." What did he mean by "confirmation"? I will tell you what I think of him. I have in mind now a man who was a workman, and who used to work, in the days before the hours of labour were shortened as they are every morning, winter and summer, at seven o'clock. And he had a sick wife through all the years of my acquaintance, who was a godly woman. He had three little children. He used to rise every morning at about four o'clock to do the housework, including the family washing. He made everything himself, got the breakfast for the children; looked after his wife; and then off to his work. He never missed a prayer-meeting. And in all the years I have known him, I have never heard him complain. Whoever else was gloomy, he always came with a sunny smile upon his countenance, and he had some word of praise and thanksgiving to God. And I used to say to myself, "How can he do it?" His wife died at last after a long illness of two or three years of the tenderest ministry I think I ever witnessed. And in the last year or so of her illness, her sister was taken ill; and he opened the door of his humble home, and said, "I will look after you." He then had the two sisters, and he nursed them both until they went home to glory. Now his wife keeps house; and every little while he writes me a letter. He is busy about his Father's business. He rises every Sunday morning at six for his study of the Word to prepare for teaching his class in the afternoon. He tells me occasionally to say that he has received blessing through *The Witness*. I look back over the years, and think of his beautiful constancy, his cheerful cheerfulness, his care of his loved ones, his loyalty to Christ and to the Church, and his love for the Word of the Lord and for all who love the Lord Jesus in sincerity and truth, "I thank my God upon every remembrance of him;" for, to me, he is one of the confirmations of the gospel. Men may write as many books as they like about it, and all the critics may deny the truth of this gospel; but while I have that man in mind, and a great many more like him, I know that the gospel is true, because it is defended and upheld by their beautiful lives. The everlasting truth of the gospel is established by such Christians as this.

It is our privilege in this day of apostasy to so live before God that we can compel men to say that, in spite of all denials, they know a man or woman for himself or herself the absolute proof that the Bible is true.

I wonder if you would allow me to say that in addition to all the people I have met in other places—and the Pastor is not a flatterer—*there is an army of men in Jarvis Street of whom this is blessedly and sweetly true*. The Pastor is able to say every day he lives of so many of you, "I thank my God upon every remembrance of you—so genuinely Christian, so constant. Some of you I have known for over thirteen years, and you are just the same as you were at the beginning . . . for your fellowship in the gospel from the first day till now." May not even I also say, that in my bonds, and in defense and maintenance of the gospel, many of you have been to me, your Pastor, as towers of strength and as fountains of inspiration, for which I ceaselessly thank God.

But I could not leave it there, dear friends, because *there is One other to whom we must find our greatest inspiration*. If there should be not another, we must give thanks at the remembrance of our Lord Jesus. I think that is what the Lord Jesus meant when He said, "This do in remembrance of me." Thank God for the noble army of Christians; thank God for all those who love the Lord; but above all else let us give God thanks upon every remembrance of Him. "We will remember thy love," said the Spouse, "more than anything else." If we but think of the love of God in Christ Jesus, and remember all that He has done for us, and remember His constancy, His unflinching mercy, His tender tenderness, the promises of His grace, the eternal salvation He has provided, all that He has been to us, all that He is to us, all that He is to be to us in all the years that are to come, we must exclaim,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

THE publication of this paper as a missionary enterprise is made possible by the generous contributions of 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 blessing we shall be grateful for any thank-offering you may be able to send to The Witness for any time; and especially for your prayers that the message of The Witness may be blessed 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

DR. DIXON AT THE BAPTIST ALLIANCE.

We reprint the following from **THE WESTERN RECORDER** of Louisville, Ky.:

Dr. Dixon's Statement About Baptist Alliance Episode.

It was reported in some secular papers in America that the Baptist Alliance in Stockholm had refused to adopt a resolution by Dr. A. C. Dixon to the effect that the Baptist faith is the whole Christ of the whole Bible for the whole world. We immediately sought to get into communication with Dr. Dixon to secure a statement of the occurrence from him. Before he received our request, however, he sent the following, which will be read with united interest. It may be well enough to remember that the Liberals among English Baptists love Dr. Dixon about as much as the devil is reputed to love holy water, and have on other occasions sought to cripple him.—Editorial.—(Western Recorder.)

Since the papers have reported that I was shouted down and my resolution rejected by the "Baptist World's Alliance" at Stockholm, it seems only fair that all the facts should be given.

Two or three months before the "Baptist World's Alliance" met in Stockholm, I wrote to Dr. J. H. Shakespeare asking for the privilege of offering the following resolution and speaking to it thirty minutes: "We confess our faith in the Whole Christ in the Whole Bible for the Whole World." He replied suggesting that I co-operate with Dr. E. Y. Mullins in his "Declaration of Principles."

The Committee, meeting in London, unanimously agreed that I be permitted to offer my resolution and speak to it.

When I reached Stockholm, I found that Dr. Mullins was on the program to submit his "Declaration" on Monday evening; but for some reason, unknown to me, the Committee decided to postpone the "Declaration" till Tuesday morning, and one of the Committee informed me that I would be given fifteen minutes, after Dr. Mullins had offered his "Declaration." I then prepared an address on the basis of twenty minutes' delivery and read it to Dr. Mullins in my room at the hotel on Wednesday night. Dr. Mullins heartily approved its contents, after suggesting some modifications, which I thankfully adopted.

When, on Thursday morning, I spoke to the chairman, Mr. Marnham, and Dr. Shakespeare at his side, he informed me that I would be expected to speak only ten minutes. I could but remonstrate, telling him that a member of the Committee had just informed me that I would be given twenty minutes unless we compromise on fifteen minutes," replied Dr. Marnham, and all I could do was to submit.

Dr. Mullins read his "Declaration" and moved its adoption. Dr. Shakespeare was announced by the Chairman to second the motion; but, when he came to speak, he said that a mistake had been made, for it had been arranged

to move the adoption of the "Declaration" and Dr. Bloomfield was to
the motion. Dr. Mullins rose and apologized for his mistake on the
that in America the offerer of a resolution was expected to move it
I thought, of course, that Dr. Bloomfield would follow Dr. Carlisle,
chairman announced me as the next speaker. My single purpose was
what I meant by "The Whole Christ in the Whole Bible for the
World": THE WHOLE CHRIST, truly God and truly man, who was
virgin, died on the Cross as our vicarious sacrifice, rose again from
in His glorified Body and will sometime return to this earth in that
Body according to His promise. THE WHOLE BIBLE: a revelation
through human personalities, God-breathed and inerrant, as originally
of supreme authority in faith and conduct. THE WHOLE WORLD:
"all peoples and conditions to the uttermost part of the earth."

As I proceeded, that there was hearty approval and intense opposition
small audience, left by the majority who had gone to lunch. While I
in the midst of a final word, summing up my definitions, the bell rang,
chairman, Mr. Marnham, announced that I had agreed to speak only
minutes. A half dozen times during the Congress, speakers had been
to go over their time for a final word, and I begged the same privi-
lege in the audience, backed by the chairman, seemed determined
privilege should not be granted; and, feeling that all I had said would
be incomplete, if not misunderstood, without the summary, which would
only a minute and a half, I used all the voice I had and proceeded
as great a storm of noise as the opponents could make.

As I had finished my definitions, Dr. Mullins rose and declared that he
the Resolution as an addition to the "Declaration." Dr. Bloomfield
in a very emphatic tone: "I accept the resolution of Dr. Dixon, but reject
it." Mr. Marnham, the chairman, without a motion by anyone, said:
"In favour of accepting Dr. Dixon's resolution raise your hands;" and I
saw a dozen hands raised. "All in favour of rejecting the resolution,
raise your hands," and I saw fifteen or twenty hands raised. Not more than
one-fifth of the small company voted, and the chairman announced that
the motion was not carried.

One of the Congress in full session had been thoroughly evangelical.
In his great sermon had emphasized, as only he can, every truth
in the resolution was contending, and the great crowd was in hearty
sympathy, with the exception of a coterie of influential "Modernists" who
were more bored than pleased. I believe that, with a free discussion at a
meeting, my resolution as defined, and backed by the endorsement of Dr.
Dixon, would have been adopted by a large majority. Let no one, therefore,
blame the great "Baptist World Alliance" expressed itself in sympathy
with "Modernism" because under these peculiar circumstances and in this
manner, it refused to accept my addition to the "Declaration" of Dr.

of our readers will readily understand the Modernist trick unmasked
in Dr. Dixon's statement. The cables carried the message all over the world
that Dr. Dixon had been shouted down at the Alliance meeting, and thus the
impression was given that the Baptists assembled at Stockholm were over-
whelmed by Modernism. This is the favourite argument of Modernism—"Every-
body does it," and thus little groups are found shouting themselves hoarse
to give the impression they are a multitude. One cannot read Dr. Dixon's

statement without being reminded of the Walmer Road Convention, last October.

It would seem that somebody "could not remember" some thing effort to restrict the speaker was a little more successful at the Im skyrkan than at Walmer Road; but the Chairman at Stockholm, or almost imagine, had learned of the Professor of "Christian Ethics" who sided over the Walmer Road Convention.

The taking of the vote with all the accompaniments in Stockholm, or almost fancy, had been patterned after the high standard set by the P of "Christian Ethics" at Toronto, who was so obviously blind to ew who was to speak except those who had been appointed to carry programme of the McMaster Machine.

By these observations we desire only to put our readers on the against the political machinations of Modernism everywhere. We hav tion of seeking to dissuade McMaster students from including the of "Christian Ethics" in their course of study. We advise them on taking that subject, to heed the admonition of the Greatest of all Who said: "The scribes and the Pharisees sit in Moses' seat: all t whatsoever they bid you observe, that observe and do; but do not their works: for they say, and do not."

ADVERTISING ETHICS.

Last week we published two interesting letters—a letter from th of *The Canadian Baptist*, and our reply. We were, however, disposed somewhat charitably upon the refusal to advertise *The Gospel Witness* pages to *The Canadian Baptist*; for while this paper seeks to render a quite different from that rendered by an official denominational organ, be looked upon as somewhat of a competitor. But someone who r week's *Witness* called our attention to some of the advertisements occ last week's issue of *The Canadian Baptist*. In the same column as M University, Rochester and Crozier Theological Seminaries are advertise surely cannot mean that *The Canadian Baptist* is disloyal to our ow tion, and would lend its pages to an effort to persuade students to where else rather than to McMaster: it means only that it uses its ad space for legitimate advertisements, and trusts to the merit of each it to hold its own against its competitors. We notice also an advertis a certain Ladies' College. It would be unfair to assume on that gro *The Canadian Baptist* is not loyal to Moulton College.

There must, therefore, have been some other reason than fear of tition which led the Editor of *The Canadian Baptist* to refuse to ad advertisement. *The Gospel Witness*, and those who support it, we will be very sorry that such institutions as Rochester and Crozier at tised in *The Canadian Baptist*. Rochester has in it the Professor George Cross, once of McMaster University, who has exp utmost boundaries of the "far country" of the critics, and seems to it to be his mission to lead his students as far away from God as Crozier Theological Seminary has on its Faculty Professor I. G. formerly of McMaster, whose too-long-continued presence in that insti more to pollute the springs of Baptist orthodoxy in this Convention single influence that has entered into its life in the last quarter of Fortunately, *The Gospel Witness* has other means of reaching the pe through the pages of our denominational organ.

CHURCH NEWS.

month of August has brought us much blessing as a church. The
ns have almost certainly been the largest in the city. Last Sunday
ery seat was taken on the ground-floor; and the gallery, which
ates a great crowd in itself, was not far from being filled. The
things, from every point of view, have been truly wonderful. Tues-
day evenings, for some weeks, the prayer-room has been packed;
attendance Saturday evenings has been very large. One of the in-
atures has been the large number of people of other denominations
r Baptist churches in the city who have attended the prayer-meet-
de these, many from out-of-town have heard of the presence of the
midst of His people, and they have come to find renewal of strength.
Communion service, our record shows that twelve Baptist churches
ented in the persons who attended. All this goes to show that no
live to itself.

best of all news we have to record is that God is still with us, and
power. Conversions have been frequent, and during the month
have been baptised. Let us store it away in our minds as a lesson
forgotten, that it is possible to carry on the Lord's work at full
ren: during the Summer months.

open-air testimony has been richly blessed. Great crowds have gath-
only on Sundays, but Tuesdays and Thursdays. It is not probable
all be able to continue the open-air work much longer; but we shall
thing in readiness to begin with the first warm weather next year.
nection, we may just suggest to our members and friends that the
the platform, the arrangement for the piano, and the clearing-up
and the painting of the wall for the lantern, has involved consider-
se; and if any who have received blessing through the open-air work
making an offering to meet this expense, we shall be most grateful.
n envelope, marked "Open-Air," and put on the plate, or send it to
office.

OUR MEMBERS IN FOREIGN LANDS.

ry prayer-meeting, prayer is offered for our missionaries abroad. It
pful to the great band of intercessors if we publish the names of all
rs of Jarvis St. engaged in foreign missionary service. In India, we
and Mrs. John Craig, Dr. and Mrs. E. G. Smith, and Miss Farnell.
ve have Mr. and Mrs. Olsen, Mr. and Mrs. Barham, Miss Lay, Miss
s Broughton, and Miss Waterman. In addition to these, we shall
reene, who is to be ordained on Tuesday, and who expects to leave
few weeks later, where he will serve under the China Inland Mis-
le these, who are in actual membership with us, there are Mr. and
Smith, and many others in China who have made Jarvis Street
h-home while on furlough. As we pray for God's blessing upon the
the gospel in foreign lands, let us especially remember those to
re related in the fellowship of this church.

WORD FROM THE EDITOR TO THE BOYS AND GIRLS.

ry anxious that the boys and girls in the families to whom this
should find in it some word about the Lord Jesus every week.
occurred to me that it would be a good thing if I were able to tell
e how some boys and girls were converted. This note is to every
l of fifteen years of age or under, who is a Christian. I should
ou would write me a little letter addressed to the Editor of The
eas, 130 Gerrard Street East, Toronto, telling me at what age,
t way you were converted. Tell me in your own language, and
ords as you can, so that I may be able in a few words to tell other
girls how the light came to you. Don't you think it would
ing to publish for a few weeks stories of the conversion of
girls? If I am to do this, of course, you will have to write
us. So, please, as soon as you read this note, sit down, and write
giving your name and address, and your age, and what church
and then tell me how you learned to put your trust in Jesus.
I like you may tell me, too, whether you are enjoying your
te, and whether you find that the Lord Jesus helps you. But do
so that I may have your letter in good time.

SUNDAY EVENING COMMUNION.

We had a great gathering at our last Monthly Communion Service. We would remind our members that we shall observe the ordinance at the evening service on the coming Sunday, September 2nd. Let us have another grand rally, so that we may welcome most heartily the new members who will be received into our fellowship.

ORDINATION SERVICE.

Tuesday afternoon a council composed of delegates of the Church of Toronto Association will convene in the parlour of Jarvis Street Baptist Church for the purpose of considering the advisability of setting apart to the Gospel Ministry, Mr. Roy L. Greene, who is under appointment to the China Inland Mission for service in China. The service will be held on Tuesday afternoon. A cordial invitation is given to all to attend.

TO "GOSPEL WITNESS" SUPPORTERS.

At this writing the Pastor's letter to the church members regarding their monthly contributions to the support of *The Gospel Witness* has been received. The receipt of pledges totalling \$294.00 per month. Many of our members have still away, and have not yet replied to the Pastor's letter; but we trust that the other \$6.00 a month, at least, will be forthcoming. This, we believe, is a wonderful result. We would remind our *Gospel Witness* supporters that the pink envelopes are due the first Sunday in the month.

PARLIAMENT STREET BRANCH RE-OPENING

Under the splendid leadership of the Rev. W. L. McKay, the Parliament Street Branch has been making great progress. There is a great interest among the workers and the presence of the Lord characterizes all the services. For many years the Parliament Street building has undergone a process of renovation. Brother McKay conceived the idea of getting the work done on Parliament Street and the friends of the work to raise sufficient money to put the interior of the building in a proper state of repair. The appeal met with a very ready response, and the building at the Branch has been in the hands of the renovators for some time. The work will be completed shortly. The main building will be re-opened Sunday, September 9th. A special service will be held on the evening of that date, and on the Monday following it is hoped to have a great rally of all the members of Jarvis Street Church at Parliament Street. Fuller particulars of the services will be given in next week's reports.

WOMEN'S MISSION CIRCLE.

The September meeting of the Women's Home and Foreign Mission Circle will be held in the Church Parlour Thursday, September 6th, at 8 o'clock. The subject will be "The story of the life and work of the late Ann Judson, wife of the first missionary to India"—told by Mrs. George Holman. The Prayer Service will be conducted by Mrs. Charles Holman. As this is the first meeting of our Circle after the holidays, it is hoped there will be a large attendance of the women of our church and congregation. All members of the church are especially urged to come and learn something of what the Baptist women of Canada are, by prayer and gift, striving to obey the command of the Master—"Go ye into all the world and preach the gospel." Visitors from other churches will be made welcome. Please report.

The Church Calendar

Sunday. For the week beginning Sunday, Sept. 2nd, 1923.
10.00—Prayer Service in the Church Parlor. Mr. George Greenway.
11.00—Public Worship. The Pastor will preach.
8.00—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. 9 o'clock—open-air service, Tuesday and Thursday, 9 o'clock.
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.