

# The Gospel Witness

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

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## The Jarvis Street Pulpit

### HOW TO HAVE YOUR SINS FORGIVEN.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Sept. 9th, 1923.

(Stenographically reported)

"The Son of man hath power on earth to forgive sins."—Mark 2: 10.

**WRAPPED** up in this great statement you have the story of earth's greatest need, of its greatest boon, and of its costliest achievement.

**I. THERE IS NO DEEPER NEED THIS WORLD CAN KNOW THAN THE NEED SOMEBODY WHO HAS AUTHORITY TO FORGIVE SIN.** The Bible always goes to the heart of matters. This is the message of the Gospel: "The Son of man hath power on earth to forgive sins."

It is the deepest need because *there is nothing so universal as sin*. We have many needs; but what one man needs another may be able to do without. It is not everyone who needs an optician—some people can see without glasses. It is not everybody who needs a dentist—they may be thankful for two sets of teeth. It is not everybody who is poor—some people have all the money they need. It is not everybody who is interested in stores that provide artificial necessities. Some things are necessary to us in this country, and we do not feel the need of them before long, that would be quite superfluous in the next. And so if you travelled the world around and held converse with the people of all races and of all ranks and conditions, you would find that different people in different countries, and in different stations in life in those countries, have infinitely varied requirements. But there is one thing that is common to all: "All have sinned, and come short of the glory of God." Black or white, or yellow, learned or unlearned, rich or poor, young or old—we all need the forgiveness of sin, and we need it urgently. So let no one go out of this house this evening, and say, "The preacher had no message for me to-night." I have

a message for every man and woman in all the whole round globe. We all need the forgiveness of sin. We have gone astray like lost sheep. Men are like sheep. The more I know of men, the more I feel like apologizing to the sheep for the metaphor. We have not even as much sense as sheep; but we are like them in this, that we follow our leader, and surrender our judgment, and follow his fashions everywhere. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And so the responsibility is transferred; like sheep we have gone astray. That is the reason why there are so many preachers who are higher critics. They never came to that conclusion for themselves—not two per cent of them; ninety-eight per cent like sheep have gone astray. Because some professor said something, they had to believe it; because somebody said, "Everybody believes it," they thought it was fashionable. That it goes, and has always gone through human history.

But we have all our personal responsibility, for "we have turned every man to his own way." Every man and woman here this evening has his own special responsibility to God, has his own black record of sin—not because Adam sinned but because you have sinned, and because I have sinned. That is the terrible truth: we need forgiveness of sins, because we each for ourselves have sinned against God—and there is absolutely no exception to that rule. Whether you are in the back seat or the front seat, or in the gallery or on the floor; where you come from; however you may be dressed; wherever you live; whatever your station in life; whether you come from a Christian or non-Christian home—makes no difference—"we have turned every one to his own way," and we need the forgiveness of sins.

I say it is earth's deepest need because *there is nothing so deadly as a disease*. There are many ills which afflict the human race. It is a terribly tragic thing when a doctor tells his patient that he or she is suffering from that dread disease of consumption. But there are a few consumptives who recover if it is taken in time; it is not an absolutely hopeless thing. It is an even sadder thing when the doctor utters that one most awful word—cancer. And yet there are different kinds of cancer. We have known of some people who have recovered from what was said to be cancer. It is not absolutely a sentence of death. There are, I say, terrible ills which afflict the human race. But the deadliest of all diseases is that which is called sin. From that there is no escape; from that there is no recovery by human means: "The wages of sin is death" always. "Sin, when it is finished—and it may sometimes take a long time to finish, and "because a sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"; it may take a long time, I say, to reach its consummation but—sin, when it is finished, bringeth forth death. There is no escape from it. There is no exception to the rule. It is the one thing that brings men down to death: "Death passed upon all men; for that have all sinned."

It is the deepest need because *there is nothing so irresistible*. There are some things which we can throw off. There are great forces of nature of which even wise men will always be afraid—the earthquake, the flood, the fire—yet it is possible to escape these things. Men are not compelled to live in the earthquake zone, nor are they obliged to expose themselves to the hazards of fire; the devouring element may be prevented, or even after it has begun its deadly work it may be extinguished. But there is a fire which has all the power of the smallest spark, and which no human power can possibly put out. It works in secret. It affects all parts of the glorious temple which God made for Himself. It "setteth on fire the course of nature"; and there is no human power that

deal with that terrible thing called sin. Great engineers have constructed great bridges over great chasms; they have accomplished the impossible; but have never succeeded in building a bridge from sin to holiness. Great doctors have discovered remedies for fearful maladies; but not one of them has ever escaped the contagion of sin, or has ever been able in his own power to resist it. Great generals have led great armies, have wrought valiantly, have subdued kingdoms, and have built empires; but not one of them was ever sufficiently master of himself to conquer the sin that was in him. And they have all gone down before this great conqueror.

There is nothing so ineradicable as sin—nothing so hard to get at as sin. You cannot make a man holy by giving him a suit of clothes. You cannot fit a man for heaven by giving him a new house to live in. You cannot get at the root of all human trouble by paying a man higher wages. Sin is a deeper thing than that. I met a man the other day, a doctor who was touring, and he told me of some of his experiences. And somehow or another, we talked about that disease to which I have referred—cancer. He said, "I had a case—it was an external cancer. I operated and I removed it, and I thought I had got to the root of the matter. The patient was very happy about it. She made a splendid recovery. But about a year and a half later, she sent for me. I found her in bed, and she said she was suffering from a severe attack of rheumatism. And," he said, "I put her under the X-ray, and I found that in the right hip joint there was a huge cancer. Then," he said, "it broke out all over her body, and by and by seven or eight on her head. And at last she died from pressure on the brain. And I have not any doubt it was an internal cancer." The surgeon's knife could not get at it; it was in the blood. He thought he had conquered; but cutting it out from one part, it only manifested itself in another. Such is sin, my dear friends. It is not a thing of the hand; it is not a thing of the tongue; it is not a thing of the foot; it is not a thing of the eye, or of the ear; it is not merely a disease of the mind: it affects the whole man. We are altogether sinners. There is no surgeon's knife can get at it. It has entered into the very blood; it becomes part of the man. He is a sinner, not outwardly only, but inwardly, and through and through. There is nothing he needs more than some power that will deal with that deadly, that ineradicable disease, called sin.

There is no country you can go to where you may escape it. The doctors will send you to the sanitarium if you have consumption, or may send you away from a winter's blast to sunny southern climes. It is possible to clean up the malarial swamp and purify the air. I met a man one night when I had been doing some work, and he told me he had three-quarters of an hour's walk to the end of the Danforth line. He said he had ten children. I do not wonder that he went out there to live so that they would have plenty of room. He said, "The air out there is purer. You only get about two hours in the city that is free from gas." He went out there to find a purer atmosphere.

But you cannot find any place under the stars, at the north or at the south pole—wherever you go you will find that this thing is common to all mankind; and there is not any place on earth that a man may escape from this terrible malady called sin.

I say, it is the world's most urgent need, the deepest need of humankind; somebody to come Who has power to deal with sin.

That being so, SUCH AN ONE IS EARTH'S GREATEST BOON, for "the Son of man" who has power on earth to forgive sins." Our need and His great fulness meet; we have all in Him. We are all proud—at least, I hope you are; I feel a little proud—about Dr. Banting's great achievement. We are more than proud

—I trust we are profoundly grateful for his great discovery. We shall be gratefully of him, and unborn generations will think gratefully of him, as of Sir James Simpson, and Pasteur, and a great many other benefactors of human race. Years ago I had a case before me where someone was dying of the terrible disease to which I have referred; and I asked a man, who I think perhaps is one of the greatest surgeons in America, about certain remedies which were advertised. And he laughed. I said, "Why, what amuses Doctor?" "Well," he said, "the idea of advertising a cure for cancer!" "Well," he said, "if ever a cure is discovered by anyone anywhere you will need an army of soldiers to control the people who will flock from all ends of the earth for healing. It will not need advertising—it will advertise itself." Of course it will. When men know the deadly character of the disease from which they suffer, "all that a man hath will he give for his life."

But, my friends, what shall we say of One Who finds a remedy for this terrible malady called sin? How shall He be described? How shall He be honoured? How shall His glory adequately be proclaimed? This is the mission and message of the church to declare this great truth: "The Son of man hath power on earth to forgive sins." Do you wonder that some of us were filled—I had almost said with disgust at the programme of certain churches? What would you think of setting out to prepare a mansion for a man who has one foot in the grave while his disease is left untouched? Men nowadays are talking about Christianizing the social order. Preachers are busy discussing the problems of the relation of capital and labour, and posing as experts on the subject of Economics. And I suppose they ought to be! They talk about building houses, and about improving the living conditions of men; and all the time the people for whom they profess to labour are going down to death of this incomparably dreadful disease called sin, and they are neglecting the root of all human ills. The mission of the Church is to proclaim that there is One Who is competent to deal with this evil, Who has "power on earth to give sins." Let us get to the heart and root of the whole matter, and apply the remedy. And I wish that you Christian workers would just remember that it is your privilege to rank with the greatest benefactors of the race. Don't be apologetic about your work. Don't apologize, I mean, in the modern sense, or beg somebody's pardon for talking to them about Christ. Let us go as ambassadors of the King of kings. Let us go clothed with the authority of the Word to tell people at home, everywhere round about us, and across the world, and to the uttermost parts of the earth, to proclaim this great message "the Son of man hath power on earth to forgive sins."

I say, it is the greatest boon because it deals not only with the ills of this life but with the perils of eternity. Ah, yes, the doctor is baffled when he sees his patient slipping through his hand; but if he is a Christian man and he knows his patient is a Christian, he will say, "I have no power to ward off death but the day is coming when even that poor body will be quickened again and fashioned after his glorious body." And so the work of sin and death is all undone, and by and by the patient will be where there shall be no more pain and no more death. But, my friend, if we allow men to go on in their sins, they are not only lost for time, but for eternity, too. Our work has to do not only with the exigencies, with the necessities of this life, we have to declare that divine grace has made provision for all eternity—that the power of the Son of God to forgive sins on earth ensures ever-lasting felicity in the world that is to come.

Thus, I would venture to remind every Christian here of the urgency of our task, of the dignity of our calling, of the importance of our concern

And this one great business of informing men that "the Son of man hath power on earth to forgive sins."

II. And this is the story of EARTH'S COSTLIEST ACHIEVEMENT. "Other men laboured, and ye are entered into their labours." I remember crossing a very large bridge, I think it was out of Montreal; and at one end of it there is a monument erected in memory of the men who had lost their lives in the construction of that bridge. That bridge had been thrown across the river at a cost of blood. We do not always see the monument; but most of the good things we enjoy have come to us because somebody has laboured, and somebody has sacrificed—and many of the good things come to us because somebody died. The civil liberty we enjoy is ours because it has been bought with blood. Only a few years ago it was threatened, and it was preserved to us by the price of the precious blood of millions who died that we might be free. And so we do well to honour men of science who have ministered to our physical comfort. This light we use—how simple it all is now! We turn the button, and the room is flooded with light. But what does it mean? Behind that simple commonplace of twentieth century comfort how many years of patient investigation, how many disappointments, what tremendous resolution! What a great achievement, after all, this simple thing is! I read somewhere that when Lord Kelvin visited this country and saw Niagara Falls, he predicted that that mighty power might some time be harnessed for human service; and it was supposed to be a marvellous prophecy at the time. But now Niagara Falls supplies wind to that organ, and ventilates this building, heats in the Winter time, lights it in the Summer and Winter. Why? Because men have laboured; they have achieved much at great cost to themselves. But the greatest of all achievements was that of our Lord Jesus: "The Son of man hath power on earth to forgive sins." Oh, the wonder, that it should be possible for you and for me to have our record cleansed, washed, and made whiter than snow! How did He do it? By becoming the son of man, by becoming our Fellow, by going down into the depths for us. He was "made under the law." What that meant to the Lord Jesus we never shall be able to understand—the infinite stoop of the Son of God in taking on Him not "the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren." But He did it. He came down and lived on our plane; He lived our lives for us. "God sent forth His Son, made of a woman, made under the law." Never forget that, until Jesus came, on all the pages of human history there was to be found no record of a single individual who ever kept God's law in letter and spirit inviolate. There was no earthly record of a perfect life. But he came to supply the lack, and was made "under the law" as a man, to live our life for us before He died for our death for us. And then he purchased our obligation. He took our notes from the bank; He bought them; He paid for them; He took upon Himself our sin. There is one of the profoundest texts of Scripture. I have never dared to preach from it—I may try some time; but I confess it is utterly beyond me. I quote it; I do not understand it: "He hath made him to be sin for us, who knew no sin—Who was Himself absolutely sinless—that we might be made the righteousness of God in him"—He appeared before God as the incarnation of all the evil of the world in order that upon Him the vials of God's wrath might be outpoured instead of upon us. And the one is as mysterious as the other—how it was possible for Him to become a sinner in the presence of the Father He loved in order that I, who have rebelled against Him, should become in His sight only righteousness: "Ye are complete in him, which is the head of all principality and power." No man can ever explain it; but we can proclaim it and believe it. It is recorded for our faith to rest upon, and our understandings cannot fully apprehend the depth of it, that the Son of man hath power—hath acquired, hath purchased authority—on earth to forgive sins."

And then there were our objective enemies. I think some of us are superficial in our study of Scripture. I do not know how sin can be described. We multiply metaphors. We speak of it as a disease; we liken it to leprosy, blindness, and to death. But when we have used them all, it does not describe it. It is something beyond all that. It is not only that there is sin, but there is a kingdom of darkness without us. There are principalities and powers that accomplished man's fall, and that are resolved upon his ruin. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." He is described as "the god of this world who hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them." He is described as "accuser of the brethren"; he is spoken of as a serpent, as a dragon. Figures are multiplied to describe his malignant power. Only I remind you that he is the head of certain principalities and powers who, first of all, accomplished the corruption of human life, and the pollution of this whole world, and resolved to maintain it in that state. And when Jesus came He not only paid your debt, but He had to fight all hell to accomplish it. But He did "And you, being dead in your sins and the uncleanness of your flesh, he quickened together with him, having forgiven you all trespasses; blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," and saying to the devil, "Is not this a brand plucked out of the fire? That is a wonderfully profound saying which declares: "And ye are complete in him, which is the head of all principality and power"—He put His conquering heel upon the neck of man's worst enemy, and by sheer might of conquest He attained authority on earth to forgive sins. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour where he trusted, and divideth the spoils." Do you like a gospel like that? Do you wish to be told that Jesus is only a man? Are you going to suffer these supposed intellectuals to look down upon you and talk about their superior thinking? They have not learned to think. They are like grovelling worms. They have not mounted as on eagle pinions and looked into the face of the Sun. No man has learned how to think until he has learned to think God's thoughts after Him, as they are revealed in this holy Book. "The Son of man hath power to give life to whom he will, for the Father giveth him authority to do so." "The Son of man hath power to give life to whom he will, for the Father giveth him authority to do so." And so, my friends, He is equal to all your circumstances, equal and superior to all your foes. He is the eternal Saviour, and His Word has power still.

I scarcely know how to put what I want now to say; I know it is inadequate. It is useless to forgive sin without dealing with its power. But He made it possible by what He did for us to effect a transfusion of His own life into the believer. He came to be the Head of a new race. In the beginning God said, "Let us make man in our image, after our likeness." And He did it, but the Devil came and spoiled what God had done. Then God said, "I will make another man, and you shall never spoil Him." And so He came, the perfect image of the Father's person—the perfect Man, but the Godman: "For in Adam all die, even so in Christ shall all be made alive." Christ came to be the head of a new race. He went down into the grave and came up out of the grave, and He ascended into the glory, and He carried human nature with Him into the Father's presence. He carried a material body—I do not know what sort of body it was—but He carried that body beyond the clouds, beyond the chambers of the sun, into the immediate presence of God—a pledge that one day His people shall share in that perfect redemption. It is not a new thing, it has always been so—but there is a battle raging around the doctrine of the Virgin Birth of Christ. Professor Fosdick says it involves a biological miracle which to the modern mind is unthinkable. Well, my friend, salvation in Christ to the modern mind, to the carnal mind, always has been unthinkable—a supernatural all the way through. The miracle of the virgin birth is a greater miracle than the miracle of your conversion; the miracle of the physical resurrection of Jesus is no greater miracle than the miracle of your conversion. In every case it requires the overshadowing of the Holy Ghost, as by that means God transfuses His own life, communicates His own life to men who are dead in trespasses and in sins, can they ever be made new creatures in Christ Jesus.

But that is my message this evening, as simple as A B C, and yet

abundant word that could possibly be spoken: "The Son of man hath power on earth to forgive sins." Just before He went away He said to His disciples: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the age." He still has authority on earth to forgive sins—and nobody else has. He never delegated that authority to another. No church can forgive sins; no priest can forgive sins; forgiveness of sins is not to be found in the observance of ordinances, or by works of righteousness which any of us may do. It is simple; but if God the Holy Spirit will just let His light shine until we understand the heart of the whole matter—the Son of man, Jesus our Lord in God's place, the only God we know, the only complete Revelation we have of God, God's last Word to a sinful world—He has authority to say to us, "Thy sins which are many are all forgiven." And if He says it, even the devils in Hell cannot unwrite it. Jesus in that day gave physical evidence of it. The scribes and the Pharisees were sitting there; the scribes, particularly, said: "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" And it is because Jesus is God that He can forgive sins; when He speaks God has spoken; and when He has blotted out your sins there is nobody can ever find them.

Faith means to believe in the authority of Jesus, and to rest your hope for time and for eternity upon the Word of "God Who cannot lie." Will you have it? Why is it that men do not flock to Jesus? Because the god of this world blinds their minds, and they will come, only as God the Holy Spirit enlightens them. I pray you this evening to come.

When I was Pastor in London, Ont., I was standing at the corner of two main streets just about five or six o'clock waiting for a car. The car was long in coming, and the boys were round the corners selling papers. One little chap came up to me, and held up his paper and said, "Paper, sir?" I said, "No, thank you." He looked up and said, "What? Come on now, buy a paper." "No," I said, "thank you. I do not want a paper." He said, "Don't you read?" "Yes, I read." "Well, then, buy a paper, Mister." I said, "No." "Well, why don't you buy a paper?" I said, "Just because I won't. I do not want a paper." He said, "Come on, now. Be a sport. Buy a paper from a fellow, can't you?" I said "No, again and again; and between times he would run off and sell a paper to somebody else, and then come back to me. I looked "easy," suppose, and he kept on saying, "Buy a paper from a fellow, can't you?" I said, "No—no—no. And he said again, "Why won't you?" "Because I have a paper at home waiting for me." "Ah, what paper do you read?" And I told him. "Well, here is the other one. Come on, now, I've got you; buy a paper from a fellow, can't you?" I said "No" again, and I began to think he knew me, and that he was presuming upon my being a minister. After a while he became still more persistent, and with additional emphasis he said, "Come on, now, you have lots of money." And I knew then that he did not know that I was a minister. But he still pressed his case, and by and by the car came and I got on the step. But just as I was getting on I felt somebody pulling on my coat, and heard this little newsboy saying, "Buy a paper from a fellow, can't you?" I said "No, but the next time you see me on that corner come, and I will buy a paper," and I went home and forgot all about it. About a month or so after, but it was still summertime, I was standing in pretty the same place, when a little fellow came up and handed out a paper. His face was black, and his papers were not very clean; but there was something in his tone at all. He walked up and, in almost a commanding tone, said, "Paper, Sir?" I said, "No, thank you." "What?" he said; "come on now, you promised!" "Oh," I said, "you are the boy I promised?" "Yes, Sir. Buy a paper?" I said, "Yes, I will." And I had to let the car go. He had no change; I had nothing but a bill, and I had to wait to get change; but I felt that I could not break his faith in a Christian man's promise, when his faith commanded, "Come on, now, you promised."

There was a time when I went for salvation to the Lord Jesus with black hands, and black hands, and black heart, and I asked Him, and He challenged me. I simply answered like that little newsboy, "You promised," and He kept His Word. That is faith—just resting upon the promise of "God Who cannot lie."

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

## EDITORIAL

### THE DESPOTISM OF "SCHOLARSHIP."

There was a time when people believed in the divine right of kings, that certain favoured persons by the mere fact of birth were divinely ordained to rule over others. The world's experience of recent years should teach us that no form of human government is perfect; but it should, on the other hand, shatter forever the theory that a crown, like charity, can cover a multitude of sins. Democracy has its defects, and people who believe the Bible will readily acknowledge that the nations of earth will never be rightly governed until the kingdoms of this world become the kingdom of our Lord, and of His Christ. But until the only King Who rules by divine, inherent, right shall come, some form of democratic government is the best we know.

It will be remembered also that despotism in religion is not wholly unknown to the world. But Protestants have never accepted the doctrine of Papal infallibility. They have denied the Pope's claim to be God's Vice-regent. Protestantism has, however, believed in an infallible Bible so that we have never been without an absolute authority for the direction of our faith and conduct. But if the Modernists could have their way even that would be taken from us. What then should we do? Let no one fear that we should be left without a ruler, for one is at hand who claims more than the infallibility of the Pope and the authority of a king by divine right combined. We are told that "scholar" is answerable to no one; that he is a law unto himself.

We print the article below from *The Literary Digest* of September 29th. It is a most illuminating deliverance. It does not stand alone. Dr. W. H. Faunce, President of Brown University, evinces the same contempt for "mass meetings." He says: "It is precisely the mass which needs to be educated and so is disqualified to direct education." By the same principle the mass needs to be governed and so is disqualified to elect its governors. In fact the principle is reactionary in the extreme; and, reduced to practice, would amount to trial by jury, and would accomplish the destruction of every democratic institution on earth.

This article is written in Kentucky, and we have not our copy of *The Digest* at hand, but quoting from memory we recall that that profound student of the science of government observed respecting one who was then under the merciless lash of his criticism for his contemptuous attitude toward the masses, "people may sometimes err in judgment: in their sentiments they are never mistaken; and he who speaks with contempt of those sentiments which honour to the multitude, hazards something more than the character of his understanding."

The following article is printed for the benefit of those whose attention it may have escaped, and for the information of those who are watching



encroachments of Modernism, and as a further proof of the absurd pretensions of this God-dishonouring, Bible-denying, and man-degrading, "noisome pestilence" issuing from the Pit.

### RESPONSIBILITY OF THE COLLEGE PRESIDENT.

A traffic cop would seem to be miles apart from a college president, but Dr. Alexander Meiklejohn, lately resigned as president of Amherst College, finds an interesting parallel, in viewing the question of the freedom of teachers. In his discussion, which we see in the *September Century*, Dr. Meiklejohn repudiates the office of college president as synonymous with that of business man, and interprets it as teacher, merging his office and his function with that of the faculty. In taking up the question of responsibility he represents the entire teaching force, president and faculty; and in employing a simile his eye lights on the traffic cop, as one responsible "for" the public which moves across his street and "to" the sergeant or the captain, or whoever is above him in authority. Who plays this upper role in college life?" asks Dr. Meiklejohn. "We," faculty and president, are in control. "Who has a right to judge our work and ask of us regard for his appraisal?" The whole pageant of possible overseers passes before President Meiklejohn. Responsibility is not to our students, he says in italics, for "in the making and working out of plans for teaching and research, we are in control. . . . We can not submit our judgment to confirmation by our students." Nor to the parents of our students! "We will not receive orders with qualifications or directions as to how they are to be taught." To the public less than to students! "No one can state too strongly the demand which may be made upon us that we be public-minded and public-hearted. But, on the other hand, no one can state strongly enough our need of independence from outside influence." Then there come in the donors. A "donor seeks for someone competent to use his money for important ends, and having found the person or the institution which he trusts, he gives the money into its control." The Church makes no demands. "The Church with which we have to do does not demand support from us; it gives support to us." The State is as easily dismissed of, but when it comes to the alumni and the trustees, we reach some of the bones of contention in the modern college, and Dr. Meiklejohn's paragraphs demand a fuller quotation:

"Are we responsible to our alumni? No. Rather are they responsible to us. We have spent ourselves in trying to reveal to them the way of high-minded, intelligent living. Through us, in some measure, they have had the best of life's opportunities. We have a right to an accounting of what they have done with it. That accounting would reveal the success or failure of our work. If graduates are uneducated, then we are nothing.

"But in many external ways the American college has confused its graduates. Not only has it asked for help; it has also sought for favour. Often, and in many ways quite unworthy of itself, it has appealed to selfish and silly loyalties, to provincial and stupid prejudices. And for this 'we' have had to pay. We who are in charge of learning have often craved the favour of men who do not care for learning, and the result is that at times the strain of labour under the hostile scrutiny of thousands of angry, uncomprehending eyes becomes almost unbearable.

"But, on the other hand, let it be said that, in terms of its possibilities, the education of the graduate to his college is one of the finest things in our American social life. It can take up and gather together thousands of men into a common devotion to things high and fine as no other institutional relationship can dream of doing. It may become, and I think is more and more tending to become, a genuine community of learned living.

"Are we responsible to trustees? Legally, we are; in more essential ways, we are not. Legally, the trustees are the chartered body, possessed of all the

rights which the Commonwealth bestows. Legally, we are the servants of the trustees; we are engaged by them and paid by them; we may be dismissed by them, and in matters of policy and procedure we may be overruled by them. And yet this legal relationship is a superficial one. A college in which teachers were 'dismissed' would be a sorry thing. A college in which faculty and president were overruled on academic issues would be something other than an institution of learning.

And here it is well to remember that the granting of rights to boards of trustees as we now have them rests upon a historical confusion. The men first commissioned by States to establish universities and to care for learning were groups of scholars, and the rights and duties assigned to them were the rights and duties of scholarship. Only gradually has there grown up behind these the second group—the board of property-holders and business managers. Legally the powers formerly granted to scholars now belong to the 'legal' board. But essentially they do not. If boards of trustees, as we now have them, were to claim in actual fact and procedure the rights and privileges granted to those in charge of scholarship, it would be inevitable that such boards would be abolished. In an age of material growth those boards have an exceedingly important secondary task to do; but the trustees who understand their task know that it is secondary rather than primary. They know that scholarship may never be made subservient to the material forces by which it is sustained.

There remains some positive after all these negatives. There would seem to be left only one conclusion, "I am responsible to myself alone." But Dr. Meiklejohn calls this a "very bad phrase." "Now and then you find one who is much more interested in the freedom and ultimacy of his own thinking than in the corresponding rights of other men." There are, however, "two relationships in which the scholar feels and acknowledges responsibility." Thus:

"The first and lesser of these is the relation to other teachers and scholars, to other seekers after the truth. The second and greater responsibility is that which 'we' feel and acknowledge toward the truth itself. In these two, so far as an answer to our question is possible at all, the answer will, I think, be found.

The lesser responsibility is immediate and certain. Every scholar has regard for the judgment of other scholars. There is a fellowship of learning in which all alike are enrolled, an enterprise of learning in which all are engaged. And in this enterprise each worker is responsible to his fellow-workers. What he may do depends upon what they have done. Upon what he does they try to build. And as they build, sooner or later they find him out. If his work is straight and true, it stands the test.

"But the second responsibility, though more remote, is still more urgent and compelling. As against the truth which scholars have there is the truth for which they strive, which never is achieved. It is in terms of this that final judgment must be given. In terms of this each man must wait assessment of his work, the measuring of the value of the thinking he has done. What has he done for truth? for knowledge? is the major question. Here is, I think, our real responsibility.

"But is this truth a something other than ourselves, a something apart which we may acknowledge our responsibility? I think it is. I think that thinking means that somehow in the very nature of the world itself there is meaning which we seek; a meaning which is there whether we find it or not. That meaning is the final standard of our work, the measure of all we do, hope to do, or fail to do. To it we are responsible."

—The Literary Digest, Sept. 29, 1910

During the absence of the Pastor, we venture to publish the following clipping from *The Searchlight*, Fort Worth, Texas; and in doing so would pay tribute to the generous nature of the Editor, who is himself a great preacher and defender of the faith:

"One of the best pastors of the South writes:

"I have never read such sermons as Dr. Shields'. How can I subscribe them every week? They give me more preaching material than any sermon I ever read."

"We have received a great many testimonials like the above. Subscribe *The Gospel Witness*, which carries stenographic report every week of Dr. Shields' sermons, 130 Gerrard St. E., Toronto, Canada."

## A LETTER FROM THE PASTOR.

Danville, Kentucky, October 5th, 1922.

the Members of Jarvis St. Church and Congregation;

My Dear Friends.—Although this letter will not reach you through The Special Witness until Friday, October 13th, I must write it now to reach Toronto time for printing.

I think I may safely assume that many will be interested in the Pastor's work while away from home as at home. I need not burden with details of my journey, but many will desire to know something of religious conditions in this part of the world.

Danville is not a large town, but there is every evidence of great material prosperity. There are two colleges as well as public and high schools. The Baptist church has the largest congregation in the town, and Dr. W. L. Walker, the Pastor, is evidently the leader of the ministerial forces. Some years ago an evangelist in the course of his mission in the Baptist church spoke in strong condemnation of certain forms of worldly amusements. His position was supported by the then pastor, but was strongly opposed by certain influential members of the church, a considerable number of whom withdrew from the fellowship of the church. The membership then numbered less than one hundred. The church as a whole supported the Scriptural position taken by the pastor and evangelist, and passed a resolution that thenceforward no one could be considered eligible for office in the church who was addicted to these forms of worldliness.\*

Within a comparatively short time after this hundreds joined the church, so that it now numbers about 1,100 members, or about one-eighth of the population of the town. Thus God honoured the faithful stand of those who stood for Christ first.

In this present mission we have been laying especial emphasis upon the necessity of consecration on the part of church members, and the urgency of the ministry of intercession. The congregations have been large, last night being our largest company. We have felt called to preach especially to Christians, but we believe we shall gather a rich harvest of souls before the meeting closes.

The news from home has thrilled me through and through. The telegrams from Deacon Greenway and Rev. Louis Entsminger made me feel I wanted to take the first train home. Brother Entsminger's report of between four and five thousand first-class prospects for membership in our Bible School is enough to make anyone shout, Hallelujah!

I expect to be home for the prayer meeting Saturday night, October 13th; and to be ready to teach my new Men's Class Sunday morning, the 14th. I desire in this way to invite every man in the church not included in the regular or official staff of the school, and not enrolled in any of the Young Men's classes, to come to the Pastor's class Sunday morning. Since of necessity I have been away and unable to take my part in working up the matter as I appeal to the men of the church and congregation to come to my help, let the Pastor's class fail to make a good showing. I don't know where we shall meet at this writing, but some place will have been found.

From what I have seen of the operation of this great Bible School since its organization and work so ably introduced by our Brothers Entsminger I am convinced we are on the way to having, at an early date, the greatest school in Canada, and with it the greatest Church. Of course we must neither neglect nor work for the school and church merely for the sake of blessedness; but for the sake of the larger opportunity of reaching the unsaved and leading them into the study of the Bible.

Hoping for a great Saturday night, October 13th, and a great Sunday, October 14th, and assuring you that I incessantly pray for the whole church,

Affectionately yours,

T. T. SHIELDS.

### LAST SUNDAY.

9.45—Great Enterprise Launched. Last Sunday morning, after weeks of prayer and work, we reorganized our Bible School under the leadership of Rev. Louis and Prof. James Entzminger. Six distinct departments—with one yet to be added—each manned with its own Superintendent and officers, were organized with a complete staff of one hundred and forty teachers and officers. Although no visits had yet been made to the homes inviting scholars to the school, there was a 50 per cent. increase over our usual attendance.

11.00 a.m. and 7 p.m.—Showers of Blessing. At the public services which were conducted by Rev. Louis Entzminger—Prof. Jas. Entzminger leading in song—25 came forward seeking salvation, desiring baptism, or applying for church membership by letter or experience. The day was full of blessing from morning till evening. Hallelujah.

### THIS WEEK.

Glowing reports are coming in from all the teachers respecting the visitation of homes. Scores of children, young people and adults have promised to be with us Sunday morning, and we anticipate a great day.

—Rev. Louis Entzminger has preached each evening with great power, and notwithstanding the fact that practically the whole Bible School enrolled last Sunday was out visiting, these meetings were largely attended. Rev. Entzminger will preach each evening next week, the Pastor conducting the meetings. With the visiting of homes practically completed, we will concentrate on these Evangelistic services. Come, and bring your unconverted friends.

### OUR SOUTHERN GUESTS.

Rev. Louis and Prof. James Entzminger have been with us for ten days. Both these brethren simply radiate the warmth and sunshine of their native state—South Carolina. Come Sunday and each evening next week, when Rev. Entzminger will preach and Prof. Entzminger will lead in song.

### COMMUNION AND RECEPTION OF NEW MEMBERS.

The monthly Communion Service will be held at the close of the evening service Sunday, Oct. 14. There will be a large number of new members received into the fellowship of the church.

The October Open Meeting of the Women's Home Mission Board will be held Thursday, October 18th, from 10.15 a.m. to 3.00 p.m., in the High Park Baptist Church, corner of Hewitt and Roncesvalles Aves. (Carlton, Dundas and King cars to Boustead). Jarvis St. ladies enjoyed the September Open Meeting, and had a taste of what these meetings are like. We hope the same will be a large attendance of this church at High Park.

Rev. Louis Entzminger will speak on soul-winning; some of the students will tell of their experiences on Summer fields; and Mrs. Gregg, who attended the Stockholm Conference, will tell of the impressions she received from the Baptists of European countries. Come, and if you cannot come, pray for the meeting.

### The Church Calendar

Sunday.

For the week beginning Sunday, Oct. 14th, 1923.

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, S.

11.00—Public Worship. Rev. Louis Entzminger and Dr. T. T. Shields.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship. Rev. Louis Entzminger and Dr. T. T. Shields.

8.30—Communion and Reception of new members.

Rev. Louis Entzminger will preach every evening at 8.00, preceded by half an hour prayer service.

Wednesday—7.00—Junior service; Mr. W. J. Hutchinson and Mr. F. Turney.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.

Monday—8.00—Young People's Meeting.

Wednesday—8 o'clock—Prayer Meeting.

Friday—7.15—Junior Meeting: Mr. W. J. Hutchinson and Mr. F. Turney.