

# The Gospel Witness

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

T. T. SHIELDS, *Pastor and Editor.*

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

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## The Jarvis Street Pulpit

**"THE MULTI-MILLIONAIRE OF JARVIS STREET—WHAT HE HAS DONE, AND WHAT HE WILL DO."**

**A Sermon by the Pastor.**

Preached in Jarvis Street Church, Toronto, Sunday Evening, March 30, 1924.  
(Stenographically reported.)

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II Corinthians 9: 8.

I AM not sure that I shall preach to you this evening. I want to talk to you out of my own heart in a very simple and familiar way, to try to inspire in some hearts a still deeper and fuller gratitude, and to encourage others more fully to trust in the Lord. Our *Gospel Witness* has a growing circulation; and, as I speak this evening, I shall speak to hundreds of ministers all over America who regularly read that paper, many of them facing great difficulties, many of them in situations similar to that through which we passed less than three years ago. And I should like, if possible, this evening, to speak a word to some of the hard-pressed servants of the Lord, to encourage them to commit their way unto the Lord, to trust also in Him, with the confidence that He will bring it to pass. We have sought in this place to avoid reference to the past, except as it was necessary, as we felt, to acknowledge the good hand of God upon us, and thereby to glorify His Name. And when I refer this evening to some of the experiences of the past, it will only be to show how wonderfully God can deliver and sustain those who put their trust in Him.

Three years ago now, we were in the throes of a great conflict. It had become open and public. I have sometimes fancied that the days immediately preceding the Great War were more tense and more trying to the statesmen of Britain, and France, and Belgium, than after the conflict had actually begun. They saw it coming; and they were seeking by every means in their power to avert so great a catastrophe. But when, at last, the die was cast, there was nothing to be done but to fight it through. And at this time three years ago those who were charged with the responsibility of leadership in this church, as well as the members of the church at large, felt that we were approaching a crisis in our history. We had our first great meeting the last Friday in April, 1921—the 29th of April. All those dates are fixed in my mind; it is unnecessary to consult a calendar; I remember them distinctly. I think I shall remember them in eternity; and, to the everlasting praise of God, glorify Him for the wonders He wrought in those days. On the 29th of April we had our first great meeting, when the Pastor was sustained; and a week later he was

laid low with scarlet fever. After that meeting in April, a large section of the church, referred to sometimes as "the principal givers," withdrew their contributions; or, if they did not actually cancel them, they ceased to pay. I was reading to-day a copy of the Calendar for June 5th, 1921. I was in quarantine at the time. A copy of the Calendar was given to the press in advance of the Sunday, and published on Saturday with prominent headlines. I had my nurse wheel my bed to the telephone to call up one of the officials of the Finance Committee, and tell him I had supposed that, under the British flag, it was not usual to fire upon the Red Cross. But I am going to read, to the praise of God,—and I want pastors in other parts of the Continent and even across the sea, who read what I am now saying, to remember the challenge that was hereby thrown down—a letter from the Finance Committee of Jarvis Street Baptist Church, dated at Toronto, May 30th, 1921:

"To the Members and Friends of Jarvis St.:—

"At a meeting of the Finance Committee held this date, the undersigned were requested to acquaint you with our present financial position:

"The plate and weekly offering collections show a sharp falling off when compared with the previous year. The following figures indicate our total receipts (no deduction being made for renewal funds):

	1921	1920
April Receipts .....	\$1,166 38	\$1,947 66
April Expenses .....	1,351 82	1,199 90
Deficit for April, 1921.....	\$685 44	
Surplus for April, 1920.....		\$747 76

"The weekly offering treasurers report the following decreases in yearly subscriptions since April 1st, 1921, the beginning of the church year:

	General Expenses	Missions
Net decrease in April.....	\$ 559 00	\$ 338 00
Net decrease in May.....	1,697 80	1,766 00
	\$2,256 80	\$2,104 00

"The Committee desire to express their disappointment that notwithstanding the need on the part of supporters of the church to increase their gifts for current expenses, in order to cope with the larger disbursements, only six subscribers have increased, a total of \$1.65 per week in the past two months. In the same period we report eight new subscribers who have obligated themselves for \$2.35 per week, making a total of new weekly subscriptions of \$4 per week, against a decrease of \$47.40 per week.

"While the treasurer's account for May has not yet been closed, enough is known to forecast a deficit for the month, of about \$700. If June were to give us the same income, it would result, for the first three months of the church year, in a shortage on current account of \$2,085.44. These funds will of necessity be provided from our Renewals Account, in which we had a surplus of \$2,250.74 at the commencement of our church year. Apparently nothing will be available for the purchase of coal, or for July expenses, apart from the usual Sunday offerings, which in the midsummer months usually run very light.

"The Finance Committee, therefore, desire to express the hope that the members and friends of the church may continue and increase their support, so that the needful expenses of the cause of Jarvis Street may be met.

"The Committee wish further to intimate that the missionary, charitable and educational gifts of the church and congregation are being apportioned to their respective treasurers, and are not available for other purposes."

This was signed by the Chairman and Secretary of the Committee. After every effort had been made to induce people to withhold their contributions, the

Committee expressed "disappointment" that the people had done as they were desired to do. The alleged "deficits" were created by the deliberate withholding of promised contributions.

Could anything be blacker? That reached me when I was ill, I remember; it was a fine tonic for a sick man! And yet, the Lord was good; and I ventured that summer to announce that I would speak on "What a Millionaire Will Do for Jarvis Street Church". During the summer the expenses were not light. The organist was given six months' leave of absence; and someone was employed to take his place. I recall when I came here the first Sunday in July—there was not a person in the choir; and the substitute organist was here alone. I was the whole choir myself; I did not, however, sing a solo; and we had a happy time together. The Lord, ultimately, after six months of terrific conflict, brought us out into a large place by the decisive meeting of the 21st of September, 1921. Then it was predicted that this church would not be able to keep open doors for more than two or three months. It was announced that we should not have enough money to buy coal. But the first Sunday after that great deliverance, our loose plate collections alone amounted to \$627.00; and, at the end of twenty-seven Sundays, finishing the Church Year of 1921-1922, our weekly offering for current expenses had exceeded the corresponding twenty-seven Sundays of the year before by \$40.99 per week. So that the hinges of the doors may not get rusty, we keep them open all the time now. We have meetings practically every day; and, so far as I can see, while the blessing of God still remains, there is no immediate danger of our closing the doors. Through these three years we have had no church "drives"; we have had no canvass for funds. We have asked the Lord's blessing; and He has enabled us every year to close our books with a credit balance. And He has done it again this year: "This is the Lord's doing; it is marvellous in our eyes."

### I.

And yet, it is just exactly what my text promises: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." OUR GOD IS A SOVEREIGN DISPENSER OF GRACE. The need of this hour is that God's people should get back to Him, and remember, not what the members of this church are willing to do; not what the richer members of the church are able to do—the great need is that we should remind ourselves of what our God is able to do for those who trust Him: "Our God is able to make all grace abound toward you."

I was talking to my friend, Dr. Riley, a little while ago in Minneapolis, and he said: "If I had my life to live over again, I am not sure that I would bother with some of the established churches. I am so sure of the help of the Lord that I would be willing to go out and stand on the curb and begin a church myself." Our God is able to do marvels for those who trust in Him; and, through the years that have passed, He has taught us in some small measure—not in the measure in which I hope we shall yet learn; but—He has taught us in some small measure to put our trust in Him. While the Pastor was ill, our Brother Greenway, who read the lesson and led in prayer this evening, took the Pastor's place at all the prayer-meetings; and he got so well trained that he has been doing it ever since. Prayer-meetings start automatically on time; because Brother Greenway is always there, whether the Pastor is there or not. But they told me, as soon as I was able to speak over the telephone, how Brother Greenway came three times a week, always with the same text, "Have faith in God." Some of you remember those dark days. But God honoured the faith of His people; and we are here this evening full of gratitude and praise to Him for what He has done, and confident that He will do still greater things in the future; because we have learned, I say, in this small measure to trust in Him.

Let me just ring that bell in your ears for a few minutes this evening—"God is able—*God is able*—GOD IS ABLE—GOD IS ABLE." Like the town-crier of the olden times, who went down the street ringing his bell and calling the people to take notice, I would like to call your attention to this profound truth—"God is able—God is able—not the choir, not the preacher, not the deacons, not the bank account of the members, but God—*God*—a real God—A LIVING GOD—

the God to Whom we can talk—the God Whose ear is not heavy, or Whose arm is not shortened—GOD IS ABLE"! What is He able to do?

"God is able of these stones to raise up children unto Abraham." What if somebody should say, "I won't pay. I won't give any more to the church. I won't sing any more in the choir. I won't go to church. I won't teach a class in the Sunday School." Our God is able to fill your place, my brother: "God is able of these stones to raise up children unto Abraham." The richest man in all the world is not necessary to God. Whatever his wealth, whatever his social influence, whatever his intellectual powers, whatever his reputation in the world of men—our "God is able" to dispense with him, and to get somebody else who can do his work a thousand times better, if He puts His Spirit upon him. Our "God is able" to take some drunkard down in the city, clean him up, and make a new man of him; and, if need be, make a rich man of him, to pay all the bills of any church on earth. Our "God is able" to break the hardest heart; to raise up these stones—of men who are dead in trespasses and sins, men who make no response to spiritual things, men who have no religious feeling at all—our "God is able" to turn the stones into vital Christians, who will do His will in the world. Our business is, then, to keep in touch with Him Who is able.

You members of Jarvis Street, you are the loveliest people in the world, in many ways. Brother Long, who is ill, sent me a letter, with his cheque for to-day, and he said: "Give my love to the most wonderful church family in the world." And I think that is true. There is here a unity of the Spirit. The Pastor never felt that it was his privilege to minister to such an affectionate company of people as he ministers to now. I have not a moment of anxiety. Some people come to me and say, "How do you stand it all? You are piling one duty upon another—How do you stand it all?" I do not stand it at all; I sit down part of the time; ride on the train part of the time; pray all the time; and rejoice with a "joy unspeakable and full of glory". But the way I stand it from the human standpoint is, I have no anxiety, nobody to worry about. But I have learned this, my dear friends, that, if any of you should at any time in the future—I serve you with notice now—if any of you should lose your touch with God, and climb the miff-tree, and begin to worry like other people—I have learned that our "God is able" to give me somebody else in your place; and I am not going to worry over you a minute, except to pray that God will bring you back to Himself. We are not here to please each other, or to please the Pastor. Don't try to please the Pastor; try to please God. And the Pastor is not going to try to please you either; he is going to try to please God. And if I try to please God, and you try to please God, and if, by His grace, we succeed in some measure, we shall in this way be most likely to succeed in pleasing each other. And there you get "the unity of the Spirit"—by putting God first. "God is able." While He has blessed us with nearly four hundred additions during the past year, it is not anything to what He is going to do. I hope we shall see a thousand this year. I have a feeling that Brother Fetler was sent to us by God. I hope he will be able to stay. The revival fires were burning this morning. We felt it in the after-meeting in the parlor, where we stayed until nearly two o'clock, that we were in the midst of an experience something like the Welsh revival; certainly the power of God was there. I do not know what He may have for us this year; but I know this: that our "God is able"; and we will leave all that with Him.

And, further, "he is able to succour them that are tempted." After He has saved people here on Sunday, He is able to go with us to the office, and into all the walks of life; and is able to succour us in the hour of temptation, and to glorify Himself. "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." Why don't you say, "Amen"? ("Amen!"—"Hallelujah!"). Our "God is able", not only to begin the work, but to keep us from falling, and carry us triumphantly into His presence, at last, without fault before the throne of God.

"I wept much," said John; "because no man was found worthy to open and to read the book." All heaven was silent; all heaven stood in amazement, as that book was presented; and there was nobody in heaven above, or in earth beneath, or anywhere, that could break the seals, and lift the mortgage

from all creation. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." He took the book, and He broke the seals; and all the creatures in heaven, and on the earth, and those that were in the seas—all creation broke out in one triumphant hymn of praise to Him Who is able. But we, simpletons that we are, put some man in a church, and run after him, and think we cannot do anything unless he is pleased. Our "God is able". Let us put Him first! Our "God is able" to save, not four hundred only, but a thousand, or two thousand, or three thousand. Our "God is able" to set this whole city on fire. He is able to make this church a broadcasting-station, from which His Word shall go out to the very ends of the earth. Do you believe it? ("Amen!"). Will you let the Lord Who is able have the first place always, and give him right-of-way in every individual life, and in the life of this church collectively? He is the Multi-Millionaire. I have told you that He is able to pay all our bills. And what He can do for us individually, He can do for us collectively. Our "God is able". I was disappointed a few years ago, when we started that building in the rear, because we could not finish it. I know now why we did not finish it. We did not finish it because God did not like it; it was not according to His plan. I am sure He said, "Your plan is too small. That is not what is in My mind." And some day, I believe, we are going to tear it all down. I do not mean this part; I would not like to destroy this. It is only the beginning of what God is going to do. But our "God is able" to give us whatever material equipment we need, when we need it. We do not need it yet; but when we need it, our "God is able." He is the Millionaire. The silver and gold are His; He has plenty of money. And we have His promise that He walks in the midst of the golden candlesticks.

"God is able to make all grace abound toward you." Oh, I wish that we nere could more completely devote ourselves to the Lord Himself! I am a Baptist. I am a convinced Baptist. The truths for which Baptists have stood, in my judgment, are the truths of the gospel; and I propose to stand for them. In so far as our Baptist churches stand for them, I love them; in so far as our Baptist missionary organizations preach this same truth, I want to support them; and, in so far as our educational institutions stand for the pre-eminence of Christ, not in theory only, but in practice, I am with them. I love the Denomination—not as a denomination: I love the company of believers who believe these great truths; but I declare to you, I have come to the place where I want to put denomination and church and everything else aside to let God have His way. ("Amen!"). Let us commit ourselves wholly and absolutely to the God Who is able to do things.

What do you want? I don't know what I want, except that I want His will to be done. ("Amen!"). Our "God is able" to do. I did not sleep the other night. Do not sympathize with me; I did not sleep because I did not want to. I enjoyed lying awake. I was dreaming daydreams, such as Brother Fetter spoke of this morning—looking into the future, seeing some of the things I believe God is going to do in this place. I tried to describe the picture in the morning to my wife at the breakfast table. But I rejoice to believe that our God is "able to do exceeding abundantly above all that we ask—You have done a lot of asking, haven't you? We have had these three or four prayer-meetings every week for thirty-nine months; and we have been asking for many things. Blessed be His Name, He has given a great many of those things we asked, and a great many things we did not ask for; but—our God is 'able to do exceeding abundantly above all that we ask or think.'" "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." He is able to think for us, and to plan for us, and to exceed our most daring dreams, "according to the power that worketh in us." Our "God is able". He is the Millionaire, I say, in this church; and we can afford to offend anybody so long as we please Him. We do not want to offend anybody; but I mean that your good pleasure, and all the desires of men must be secondary to this consideration—What does God want? Let us try to keep there; and, as long as we are on good terms with the Lord Who is able, this church can pay its own way. ("Praise the Lord!").

## II.

Now, what is He able to do? "To make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." I think the idea is, that He is able, by dwelling within us, not apart from us, to give us such measure of grace that we shall be equal, individually and collectively, to every possible emergency. We shall be self-sufficient—not in ourselves, but by that other self, that divine power within us. "God is able to make all grace abound toward you; that ye—not somebody else—always having all sufficiency in all things."

Did you ever see a man, skilled in some art or science, about his work? He seemed to be equal to his task. If it was a blacksmith with his great brawny arm, how refreshing to see him do his work so easily! I remember coming along the sidewalk one day with a dear friend of mine; and there was a team of magnificent dray horses pulling a heavy load across the pavement, their necks arched, and every muscle strained, as they bent to their task. And my friend, who was a godly man, stood back, and said reverently, "Brother, how good God is to give us such servants as that!" It was inspiring to see them at their work; because God had made them by nature able to do it. It is a fine thing to see an able surgeon, or any man able to do the thing required of him, but the most satisfying sight in the world is to see a Christian man or woman filled with the Spirit of God, to whom God has made His grace to abound in such measure that that man or woman stands in God's place—the place of God's appointment, able to do his work, equal to his task, "having all sufficiency in all things." What a glorious sight that is! Is it not an inspiration to see a church so equipped by the power of the Holy Ghost, with grace abounding, that it is equal to its task? Let me apply that to you, young man! It was an occasion for thanksgiving to see so many on their knees this morning—I do not know how many—solemnly before God dedicating themselves to the work of the Lord for missionary service at home or abroad, as the Lord might lead. And since this morning, some of you young men have said to yourselves, "I am glad I yielded myself to the Lord. I cannot see many steps ahead; I have not the means whereby to pay my way through college, and to get the necessary training for my life's task; but I have given myself up to the Lord." My friend, I would remind you of this truth, that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things,"—if you are God's preacher, called by the Spirit of God; if you are one of God's elect, ordained to the preaching of His Word, there is no power on earth or in hell that can prevent your arrival at your goal. Our "God is able" to make you all sufficient. He will open the iron doors before you; He will level the mountains; He will bridge the rivers; He will pay your bills—He will do whatever is necessary to bring you to the place of His appointment. ("Hallelujah"). I have known young men, who hardly knew where the next meal was to come from, or where to get a coat for their back, devoted to the service of God. I bring this message to you. I want you to mark that text in your Bible—II. Cor. 9: 8;—and when, sometime in the future, you have begun your course of preparation, and the supplies have not come in, and you are face to face, as you may be, with dire necessity—for God will try you—just put the hand of faith upon this verse, and kneel before God and say, "O God, make me at this hour all sufficient for this task," and He will do it for you. And when you get into other difficult situations, He will give you all you need. That is exactly what this text means. It covers the material as well as the spiritual realm; He will make you all-sufficient in all things—not in some things, but in all things. When some of you young men become preachers, and when this preacher no longer has the opportunity to speak to you—I wish I could make some impression upon young men who in days to come will either be preachers in the pulpit, or officers in the church, holding offices of responsibility in the Church of Christ—I want you to try to remember what this preacher tells you to-night, that, if you will put God first, if you will yield your all to Him, He will prove Himself able to make you equal to every emergency; you will be able to stand in the church against all odds, if God is with you. I pity the preacher who is attempting to do God's work under any other condition. I think it is the most glorious thing in the world to be a preacher. I wouldn't change places with the Prime Minister; he has not much of a job anyhow. No, I would not change places with the Imperial Prime Minister, not even if

he had a majority, which he has not. I do not think I would change places with any crowned head in the world. I would rather preach the glorious gospel of the blessed God than do anything else. And to those of you who have some form of definite Christian service in view, I say, there is nothing more honourable, nothing more difficult; but our God is able to make you all-sufficient for whatever He calls you to do.

I believe that is also true of the church. I believe that is true of this church. We look back to find inspiration for our faith. If we in Jarvis Street were to doubt God, we should be the guiltiest people on earth; if we were to turn aside from the life of faith, we should have something to answer for in the day of God. God has not stretched forth His hand in this place, giving us victory upon victory, blessing upon blessing, in a spiritual way, for nothing: He designs to raise up in this place a congregation of great believers. I am glad if the Lord sends people here with good heads as well as good hearts. I would put no premium upon ignorance, upon mental incapacity. There is room for the poorest; there is room for the most ignorant, and the most uneducated in this place; and we will do what we can to welcome everybody who will put their trust in the Lord Jesus Christ. But, my friends, the thing that will make this church equal to the task of bearing such witness as God has ordained in this City of Toronto will be the presence of God in our midst. I do not know what developments may come in the future; but I am not at all afraid. Our God is able to make us all-sufficient; and in that hour when we need further help, it will come. We ought to look forward to the future with expectation of continued enlargement in every direction; and let nobody ever say, Where is the money coming from? where are the talents to come from? where are the teachers to come from for the larger Bible School? Let nobody ever ask that question, except to answer it in faith, and say, "Our Lord is able to supply it all." And He will! And that is what this impotent world needs to-day—a message of divine power. On every hand men are at the end of themselves; they need to know what God is able to do.

### III.

And now with this word I must close: "That ye, always having all sufficiency in all things, may abound to every good work,"—a sovereign Dispenser of grace, a grace that is itself sovereign, making us all-sufficient, and *such grace making workers of us all.*

Our God is able to set you to work—that is the first thing. Any unemployed here?—I mean religiously. There is no necessity for out-of-works in the Church of Christ; no need for unemployment. There is not a superfluous member in the body of Christ. If you are a real Christian, you are put in the body of Christ to do some specific thing. Our God is able to put you to work, and to make you all-sufficient for that particular work.

But the text says that He is able to make us "abound to every good work". There are too many Unionists. Now, please, Trades-Unionists don't get cross with me,—because if you do you will have to get happy again. But I have never been able to understand why people want to work so little. I remember some years ago they came and asked me to subscribe to a certain trades union journal, and I said, "You wouldn't let me join your Union." They said, "Why not?" with a smile. I said, "I never did get my work done in eight hours a day. You would put me out of the Union." But there were a lot of people in the church, long before trades-unions came into being, who were serving the Lord by the clock. They did not want to do too much—they were willing to do a little and call it their share. In the beginning of the war, people talked about "doing their bit"—everybody doing their bit; but before the war was over, we learned that it was going to be won, not by everybody doing their bit, but by everybody doing their best, all they could do. Now, our "God is able" to make you all-sufficient; "that ye, having all-sufficiency in all things, may abound to every good work."

I am asked frequently, How do you have so many prayer-meetings in a week? My text is the answer: "God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work"—not to pray one day, but seven days; not to pray for an hour occasionally, but to pray without ceasing; not to testify on Sunday only, but to testify seven days of the week; not to be religious in church only, but to be

religious everywhere; not to be preaching in religious assemblies only, but to be preaching Christ and Him crucified on the street and in the street-car. If blessing has come to this church, it has not come from the pulpit—I hope the Lord has used the pulpit in some measure; but it is only because the pulpit has been multiplied by a great army of people whom God has made to “abound to every good work,” so that they are at it all the time. Do not allow yourself to think you can do too much; don't let the devil persuade you that you are in danger of wearing yourself out. I see no danger of it yet. Most of us have still a long way to go before we reach the danger point. Some of the dear friends, if you will allow me to say this, have, during the past year or so, said to the Pastor, “We are afraid you are attempting too much. You ought to take a rest.” I have not had a holiday now for four years. I used to take one; and I used to need one badly. I wondered how I could hold on during those months—April, May and June—till the summertime came. It seemed to me there were two or three years rolled into those months. I was weary—wary—wary! Now, we are going on preaching—poor preaching it is, I suppose; but still we go on holding our meetings, going about the Lord's work, preaching and printing sermons and travelling thousands of miles for other addresses, and enjoying it all. I do believe that this text promises us that our Lord can make us physically strong. I believe He can make four hours' sleep go as far as eight. John Wesley trained himself to do with four hours' sleep. Let us start it right away! We shall have so much more time to work for the Lord.

This is the last Sunday of our Church Year. Let us, as members of this church, in the Name of the Lord, resolve here and now that from this forward we will work as we have never worked; we will pray as we have never prayed; we will witness as we have never witnessed; we will trust as we have never trusted! And when a year from now shall come, I am sure we shall have still more to praise the Lord for, if we are here; if we are not, then I am sure we shall have far more still to praise Him for in the glory.

Are there any here this evening who are not Christians? I bring to you the message of a Saviour Who is able to save, to forgive all your sins, to make you new creatures, to sustain you through life, and to receive you to glory. May this be a consecration service like this morning's, when we shall renew our vows to Him, and afresh commit ourselves to God Who is able to do so much for us! May He bless us every one!

### THE FOREIGN MISSION JUBILEE.

The Jubilee of our Canadian Foreign Mission work will be celebrated in Massey Hall, April 7th, 8th and 9th. Full announcement of the services has been made through *The Canadian Baptist*. We trust the services will result in a quickened interest in missions. To-day (Wednesday) we received a letter from the Foreign Mission office informing us that the officials expect it will be necessary to hold an overflow meeting Monday evening, and that “the most convenient and appropriate” building available is a church on Macpherson Avenue, which is near the North Toronto station, and that the committee were endeavoring to arrange for a special car service from Shuter Street to Macpherson Avenue.

Jarvis Street Church is within a very few minutes' walk of Massey Hall, and anticipating an overflow, the Jarvis Street building was offered to the Secretary, Rev. H. E. Stillwell, as being within easy walking distance of the Hall.

Attempts have been made to represent Jarvis Street as no longer co-operating with the denomination. The only denominational interest we refuse to support is McMaster University, and that only as a protest against its present administration. During the Church Year just closed, Jarvis Street has contributed over \$10,000.00 to missions, most of which has passed into our Convention treasuries. We mailed the Treasurer a cheque for over \$2,000.00 this week.

This is written to inform all delegates that we love the denomination, are resolved to stay in it, and to support every department of its work which remains true to Christ. We hope the overflow Baptists will not be over-wearied by their extra car ride to North Toronto.

### THE PASTOR AWAY

The Pastor will be in New York and Hackensack, N.J., April 8th.



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

## EDITORIAL

### THE NECESSITY FOR PASSIVE RESISTANCE.

We have a conviction, which we have repeatedly expressed, but which for emphasis we express once again, that the majority of Baptists in Canada and in the United States are at heart true to "the faith once for all delivered to the saints"; notwithstanding, certain of the Conventions of the Denomination undoubtedly officially favour and support Modernism. There can be no escape from this conclusion in respect to the attitude of the officials of the Baptist Union of Western Canada. To stand "solidly behind" Brandon College means to stand "solidly behind" Modernism in one of its most aggravated forms. The Convention of Ontario and Quebec has never shown any sympathy for Modernism; but, on the contrary, has emphatically declared its adherence to the historic Baptist position. One department of our denominational activity, however,—the Senate and Board of McMaster University—has shown sympathy with Modernism by its recognition of Dr. Faunce, and its vicious assault upon the one who expressed disapproval of its action. In the Northern Baptist Convention, the official body unblushingly favours Modernism. The only kind of Fundamentalism with which it is not openly at war is the Fundamentalism that carries a white flag instead of a sword.

What are true Baptists to do under the circumstances? Can they with a clear conscience contribute to funds which are directly used to support modernistic organizations and institutions, or to funds which are administered at the discretion of Modernists?

Many Baptists who are fundamentally sound seem to believe that, so long as they remain in the Denomination, they ought to support the whole denominational programme. They admit there is need of changes which are almost revolutionary; but insist that, until such changes are effected, we ought to keep on paying.

In England, some years ago, an Education Act was passed which did violence to the Nonconformist conscience; and, by the terms of that Act, Nonconformist tax-payers were required to pay taxes which were used for the propagation of principles to which the consciences of Nonconformists were opposed. The Nonconformists in question were loyal British citizens. They had no desire to change their nationality. They were proud of their flag and loyal to their King. They recognized, moreover, that the truly loyal subject will cheerfully bear his share of the national burden. But these Nonconformists, including large numbers of Baptists—among them Dr. John Clifford—felt that to pay money for the support of an educational system in which they did not believe, would involve on their part a violation of conscience. They, therefore, refused to pay their taxes; and a great army of "passive resisters" suffered the sale of their goods rather than do violence to their convictions of truth.

We shall never cleanse the Baptist Denomination of Modernism, nor rid ourselves of modernist officials, without a great "passive resistance" movement within the Denomination. We need not leave the Denomination which we love. We may still support such activities as our consciences approve; but we ought to refuse to give our money where it can be used for the further spread of the principles of Modernism.

This policy may seem rather a severe measure. Among missionaries employed by any Baptist Mission Board, there are likely to be many who are sound in the faith. There is naturally great reluctance to adopt a plan which might work hardship to those who are true. Not a few are, therefore, resorting to the practice of designating their contributions. But this, after

all, is only a matter of bookkeeping. To stipulate that our contributions be used for the support of particular missionaries means only the release of other money for the support of Modernists. We have long hesitated to take the position of refusing to pay; but, at last, it has come home to us that we are at war with an anti-Christian movement.

Many things are not only permissible but necessary in martial law which might not be justified if incorporated in any civil code. When a city is besieged, or a port is blockaded, any humane commander would desire to spare the non-combatants any kind of suffering or privation. There may be women and children in the city; and these should be shown every possible consideration. But if it is impossible to secure any sort of guarantee that supplies entering the city will be used for women and children only, and will not be used to support the fighting army of the enemy, it becomes a military necessity to cut off supplies altogether.

And that is the situation in the war declared upon "the faith once delivered to the saints", by the anti-Christian forces of Modernism. (We recently visited the old church in Richmond, Va., in which Patrick Henry delivered his famous speech, "Give me liberty or give me death." An old negro endeavoured to explain to us where the orator stood and how he spoke; and expressed the belief that the famous speech had something to do with what he called, "The Revolutionary War". Fundamentalists have been engaged in a "revolutionary" war long enough. We must do something more than pass resolutions, if we are to win the day. As long as we put our money into treasuries controlled by modernists, they will laugh at all our resolutions. Only by cutting off supplies can we compel surrender. If it be contended that this might work injustice to some Fundamentalists on mission fields, or in educational institutions, our answer is, that the remedy is in the hands of such Fundamentalists themselves. They must fight from within while we fight from without.

There is a most interesting story in the twentieth chapter of the second book of Samuel: "And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: (but the men of Judah clave unto their king from Jordan even to Jerusalem.) The "men of Judah" were the fighting fundamentalists, the Baptist Bible Unionists of that day. This rebel against the Lord's anointed, Sheba, sought refuge in a certain city. Joab and his army "came and besieged him in Abel of Beth-maacha, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

We do not propose that anyone should adopt such violent measures in respect to our modernist friends as to cut off their heads. We would not hurt a hair of their heads physically; but we do insist that their heads must be cut off officially. The wise woman of Abel declared, "I am one of them that are peaceable and faithful in Israel." As a lover of peace, she did not want war with Joab and his army; but, as one who was faithful, she was willing to cut off the head of the rebel who was destroying the peace. We

have every sympathy with those who are "peaceable" in Israel; but "faithfulness" demands the elimination of those who are rebels against the Lord's Anointed. There will be peace in the Baptist Union of Western Canada, and in the educational department of the Convention of Ontario and Quebec, and in the Northern Baptist Convention, only when the heads of the official Shebas in our colleges and on our mission fields are thrown over the wall. Then militant Fundamentalists will be happy, like Joab, to blow a trumpet, and raise the siege by retiring from the city, every man to his tent.

**THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.**  
**LESSON XXVIII**

APRIL 13, 1924.

**CONQUEST OF JERICO—Joshua 6.**

A study of the first four chapters of Hebrews will show that Canaan is not designed to serve as a type of Heaven. The last enemy to be destroyed will be death. After the resurrection we shall have no fighting to do. There will be no war in the millenium, nor in the final state to which the redeemed of the Lord are heirs. While Canaan was the land of promise, it had to be fought for. At conversion we are brought out of Egypt. It is not necessary that we should remain in the wilderness. The Canaan of promise is the inheritance of such as believe.

**I. In Jericho We Have the Picture of the Enemy's Stronghold Given Into the Hand of Faith.**

Jericho is analagous to a condition of life under the curse. God is a righteous Judge; and He would not permit His people to dispossess the Canaanites and the Amorites in the days of Abraham; for the patriarch was told "the iniquity of the Amorites is not yet full". But by Joshua's time their cup had been filled to the brim, and the day of judgment had dawned. God's people became a sword in the hand of the Judge of all the earth to cleanse the land of promise of its pollutions. Thus there is ever in this world the system of moral sanitation in operation. If the history of this day and of other days were written by the pen of inspiration, we should be able to understand more clearly the reason for the wars and other visitations which have come upon the earth. The enemy was already defeated in the purpose of God; and Jericho was given to His people. So victory is promised to the believer in Christ. "The promises of God in him are yea and amen." It is for us to appropriate and enter into the possession of our inheritance. (1). We are promised the victory over principalities and powers in the heavenly places. The equipment for such a warfare is described in the sixth chapter of Ephesians. (2). That means victory over the spirit that worketh in the children of disobedience. It means that it is not necessary that good men should be defeated by bad men. (3). It involves a promise of victory over every stronghold of error.

**II. The Promise was to be Fulfilled through the Obedience of Faith.**

The Epistle to the Hebrews tells us "by faith the walls of Jericho fell down". We have, therefore, in this chapter an illustration of true faith. (1). Faith means an implicit confidence in the power of God. Only as they believed that God could do as He said He would, was it possible for them to do as they were commanded. (2). Their faith involved a belief in the divine faithfulness—not only that God could fulfil His Word, but that He would do so. (3). It involved also a readiness to obey the divine order, and do as they were told.

**III. The Commandment of the Lord.**

The people of Israel were commanded to compass the city once each day for six days, and on the seventh day to go roundabout the city seven times (1). The ark was to be preceded by seven priests blowing their ramshorn trumpets. This surely meant a confession of their faith. They were not to go round the city in the darkness when no one could see them or hear them; but, rising early and in the sight and hearing of the men of Jericho, upon the wall, they were to march about the city blowing their trumpets. It is easy to blow the trumpet after the walls of the city have fallen down; but it requires true faith to blow the trumpets while the walls are intact. Yet it is required of us that we should so believe God's promise as to act as though it were already fulfilled. If we believe in the power and faithfulness of God, let us proclaim it to the world. As we compass strongholds of evil, let us blow our

trumpets. (2). Next in order in the procession was the ark of the testimony, symbolic of the Person of Christ. It is useless to blow the trumpet if we do not carry the ark. It is the gospel which is the dynamite of God. Only by this means can we triumph over the Jerichos of error. (3). All the remaining men of war followed after the ark. So there is a place for every believer. If we do not all blow the trumpet, we can at least keep step with those who do. (4). There is a silence as well as a speech of faith (vs. 10). They were told not to shout until the appointed hour. Most of us need this lesson.

#### IV. The Triumph of Faith.

(1). It was achieved by prolonged dependence upon God. It may not have been difficult to begin the march on the first day; but to compass six days, blowing trumpets, must have been to appear utterly foolish in the eyes of the men of Jericho. So must the children of faith be willing to be fools for Christ's sake. It must have been equally difficult to march about the city six times on the seventh day without result. Faith will believe God without other confirmation than the Word of God itself, and keep on marching until He bids us shout. (2). The shout of faith brought down the walls of the city. No walls can stand against a faith which believes what God says and does as He commands. (3). This quality of faith was a covenant-keeping faith in two ways: It kept its covenant with God and refrained from making use of the accursed thing, delivering the wealth of the city into the treasury of the Lord; secondly, it kept its covenant with Rahab, and brought her out of the ruin of the city to a place of safety. (4). This victory of faith added to the fame of Joshua. True faith always glorifies God.

### NEWS AND ANNOUNCEMENTS.

**Last Sunday's Offering.** Last Sunday was observed as a day of thanksgiving for a year of blessing in Jarvis Street. The offering, including the loose plate collection, was devoted entirely to Missions. The cash offering for Missions for the day amounted to \$2,396.90, with pledges for \$286.75. The cash offering paid to the various Missions out of this special offering on Sunday was as follows:—Home Missions, \$505.42; Foreign Missions, \$507.93; China Inland Mission, \$342.41; Western Missions (B.C.), \$187.17; Grand Ligne Mission, \$303.00; Miss Broughton's salary, \$132.14; Upper Canada Bible Society, \$168.83; Russian Missionary Society, \$250.00.

In view of the prevailing business conditions, we feel that this thank-offering, on the whole, was most gratifying.

**Last Sunday's Bible School Attendance.** The attendance in the Bible School last Sunday morning was as follows:—Intercessors' Class, 42; Adult Department, 82; Young People's, 100; Intermediate, 77; Junior, 127; Primary, 78; Beginners, 28; Cradle Roll, 9; General Officers, 6; New Scholars, 27; Visitors, 26. Total, 602.

**Last Sunday's Services.** At the morning service, we were favoured with a message by Pastor Fetler of Russia, and a brief word from Madame Yasnovsky, a Russian noble-woman. It was a service of great power. In response to Mr. Fetler's appeal, there were many volunteers for missionary service; and an after-meeting, which continued till half-past one o'clock, was held in the parlor. It was a time of real heart-searching before God.

In the evening there was a great congregation. The Pastor preached the sermon that appears in this issue. A number responded to the invitation, and came forward confessing Christ. Mr. Fetler arrived from the western part of the city about ten o'clock, and found between four and five hundred people present, still praising the Lord. After the after-meeting had been closed, a large number gathered in the front of the church and about the organ, and, in Welsh fashion, continued singing the praises of God.

**The Jarvis Street Bible Institute.** This department of our work made a good beginning last week. At the preachers' class, from seven to eight, nineteen were present, at which the Pastor lectured on "The Call to the Ministry". In the general class on Christian Doctrine, from eight to nine, ninety-seven were present. The Pastor lectured on "The Scriptures". The Saturday afternoon class, from three-thirty to four-thirty, began the study of the subject of Evangelism. The Pastor delivered the first lecture on "The Evangelist's Message". Forty-eight enrolled in this class. This week, the first two classes met Wednesday, on account of the Pastor having a previous engagement for Friday. Fifteen attended the first class and 110 in the class on Christian Doctrine.