

# The Gospel Witness

PUBLISHED WEEKLY.

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.

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

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No. 52

## The Jarvis Street Pulpit

"THE SON OF GOD IS COME."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Christmas Morning, December 25th, 1923.

(Stenographically reported.)

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John 5: 20.

IT is for ever true that, "man looketh on the outward appearance." It seems to be natural for us all to concern ourselves with the things which are external and superficial and incidental to life. We have no natural power of spiritual penetration to enable us to discern the things which are intrinsic and essential in the elements that go to make up human experience. And that is equally true in the realm of religion. Take, for example, the fact which this season commemorates: our interest is centred upon the fields of Bethlehem, upon the shepherds bowing in the presence of the great Light, and listening to the angels' music; our thought is taken up with the stable and the manger and the wise men opening their treasures. We turn back to these things as collectively giving us a picture of an historic fact upon which we love to dwell; and out of it all comes what we sometimes call the spirit of Christmas, the spirit that rebukes Old Scrooge, and that leads us to breathe a fervent "Amen!" to the prayer of Tiny Tim—"God bless us every one."

And that is well enough, as far as it goes. But the historic fact which this season commemorates means far more than that, if only we have the spiritual discernment to recognize it. It means the stoop of the Infinite to the finite; it means the fusing of the physical in the spiritual; it means the merging of time into eternity. John has it in this text; he gathers it all up in these few pregnant words: "We know that the Son of God is come, and hath given us

don." "This is the true God, and eternal life"—and we are at home. And, my friends, it is the ancient music, the same music that issued from the shepherds' hearts in the long ago. Listen! It is the Christmas message: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." It is the Porter announcing, "London!" "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." That is the message of the gospel, that God comes down, and all that our poor humanity needs we find in Christ. "This is the true God, and eternal life." Let us pray.

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### PSALMS 86.

(Found on the flyleaf of the Bible of a missionary who died in Africa).

Laid on thine altar, O my Lord divine,  
 Accept this gift to-day for Jesus' sake,  
 I have no jewels to adorn thy shrine,  
 Nor any world-famed sacrifice to make;  
 But here I bring within my trembling hand,  
 This will of mine, a thing that seemeth small—  
 And thou alone, O Lord, canst understand,  
 How when I yield thee this I yield mine all.

Hidden therein thy searching gaze can see  
 Struggles of passion, visions of delight;  
 All that I have or aim, or fain would be;  
 Deep loves, fond hopes, and longings infinite,  
 It hath been wet with tears and dimmed with sighs,  
 Clenched in my grasp till beauty hath it none;  
 Now from thy footstool where it vanquished lies,  
 The prayer ascendeth—may thy will be done!

Take it, Father, ere my courage fail,  
 And merge it so in thine own will that e'en  
 If in some desperate hour my cries prevail,  
 And thou give back my gift, it may have been  
 So changed, so purified, so fair have grown,  
 So one with thee, so filled with peace divine,  
 I may not know or feel it as mine own,  
 But gaining back my will may find it thine.

—Selected.

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

### McMASTER UNIVERSITY AND "THE STUDENT CHRISTIAN MOVEMENT".

In the issue of *The Gospel Witness* for November 22nd, last year, we expressed our gratification that a resolution proposed at a meeting of the McMaster Fyfe Society in that month, to the effect "that the McMaster Fyfe Society become a local unit in the Student Christian Movement of Canada," was defeated by a vote of ninety-three to twenty-nine.

In spite of the decision of the majority of the students at this meeting of the McMaster Fyfe Society, many of the professors of McMaster University were favourable to the Student Christian Movement. We discussed it ourselves with the Dean in Theology; and he expressed the view that McMaster should go into this Movement to save it. We enquired: Why then should we not go into the various Paedobaptist denominations? Why maintain a separate existence at all? Where is the Scriptural doctrine requiring separation from these things? Why should McMaster maintain a separate existence at all as a Christian school of learning? Why not go into the secular institutions to save them? Two or three professors strongly opposed McMaster's participation in this Unitarian Movement. We hope they will not be superannuated for their boldness.

We cannot regard McMaster as perfectly safe in view of the fact that twenty-nine of the students favoured joining in this Movement. From experience, we have learned the terrible, corrupting power that lies in the germ of Modernism. If there were twenty-nine bad apples in a barrel containing one hundred and twenty-two, it would not be very long before the ninety-three would be as bad as the twenty-nine. We have been informed by some of the students that some of the twenty-nine are even now boasting that they will carry the day next Fall and bring McMaster into the Student Christian Movement.

Some will enquire what there is about this Student Christian Movement to fear. We may judge the Movement by its fruits.

One young man came before the Examining Committee of the Home Mission Board, and was refused appointment under the Board because he denied the Deity of Christ. When asked where he had imbibed these views, he replied that it was at the Convention of the Student Christian Movement. Speeches delivered at these modernist conventions are about as virulent as the bite of the fiery serpents in the wilderness. As we write thus, we are sure that some few of our readers, who are prepared to shout for McMaster University, right or wrong, will charge the Editor of this paper with needlessly spreading suspicion respecting a Movement which would not be injurious to the University. To answer that objection, we publish the following article. It is taken from the February number of *The Canadian Student—A Venturer in Opinion*, which is "Published by The Student Christian Movement of Canada at Toronto." This article is published under the name of Davidson Ketchum, who is Editor-in-Chief of this official organ of the Student Christian Movement. It may be

taken, therefore, as an official representation of what this Movement stands for. We are sorry to use the pages of *The Gospel Witness* to print such views. If the article be not blasphemous, we do not know the meaning of the word. We appeal to the Denomination; we appeal to the pastors of the Denomination, to the fathers and mothers in the Denomination, to rise up and tell the Faculty and governing bodies of McMaster University that they will not permit the institution, which is owned by the Denomination, to be polluted by admitting to its halls such blasphemous opinions as this article contains. We leave it to the judgment of those who have believed, and to whom Christ is precious, to determine whether we are justified in warning the Denomination against such influences as this "Student Christian Movement" represents.

### "A GOD-FORSAKEN WORLD"

By Davidson Ketchum

"According to Mr. William Jennings Bryan the young men and women of this generation have forsaken God. We have, in some respects, a good deal of admiration for Mr. Bryan as one who has stuck valiantly to his own opinions in spite of criticism, in spite of abuse, and often in spite of those treacherous foes of the silver-tongued orator—the facts of the case. But in order to accept his present thesis we should have to make one slight change in its wording, and say boldly, "God has forsaken the young men and women of this generation."

"It took us a long time to realize this, for always when we used to wonder where God was and what he could be doing there were reassuring figures such as Mr. Bryan's to tell us that God was just biding his time, that he was not deaf to the cry of his suffering children nor blind to the insolence of their oppressors, but in his Wisdom (it was always his Wisdom) he was staying his hand for the present. The time would surely come, however, when he would arise and set things right for good. The world went on, the time did not come, and we are now and then apt to speak a little impatiently. "Take care", said the Reassurers, "that happens to be the kind of thing which God most dislikes; in fact, he very often delays a long time for no other reason than to see whether you will get impatient. And if you do,—well, look out!" This was alarming, and on reading our bibles we found that it was indeed a favourite device of God's for sorting out the unpromising material in the world. In fact, as far as we could see, he had done it pretty consistently from the beginning of things, for his chosen people were always having to cry "O God, wherefore art thou absent from us for ever" and getting no answer. At times they, too, lost their patience and shouted rudely, "Up, Lord, why sleepest thou?" but it didn't work any better, and they probably paid for it later on.

"And here were we in a world that seemed to need God more than ever, sinking deeper and deeper into the hole, and God doing nothing about it at all. "Hush, dear child, you mustn't talk so! God in his Wisdom has given us free-will, so he can't interfere, it wouldn't be fair. We must just be patient and do his will and everything will come right in the end." And so we grew up and tried to believe it all, and did our best to be fairly good. And God still pursued his policy of masterly inactivity, and caught out a whole lot more people who weren't patient enough.

"Then came the war; and, with the realization of the innocent suffering and degradation which it brought, our faith in that everlasting Wisdom began to melt away. This was carrying the free-will business a good deal too far; no earthly father would ever let his children destroy each other body and soul

for the sake of their education. If that were really God's plan he must be hopelessly pedantic. We didn't believe it; there must be a screw loose somewhere. Let him take back his free-will and find a better scheme. But the Reassurers were still undaunted. "That's just where you go wrong," they said, "all this pain and all this sacrifice is the very thing the world needed to bring it back to God. It is a bitter and cruel lesson, we grant you that, but you'll find that God will yet overrule it all to his glory. And remember that **Christ himself had to go through just such a path of suffering.**"

"Christ! Why had we not thought of him more before? There, if anywhere, lay the solution. He could explain God to us, for he had known him as no one else had ever done. "Away, Reassurers, with all your ready parallels and analogies; we are going to study this business out for ourselves in the life and words of one who ought to know all about it." And we shut our ears to them and studied Christ; read and thought and read again. And what we found amazed and frightened us. For we found that Christ himself, the sinless one, had been let down by this same God from beginning to end of his life. All his faith, all his prayer had not availed to bring the kingdom which he thought was so near; God had still bided his time, and left him to his fate. Hoping against hope, trusting even when betrayed, he had fought on to the lonely end, only to die at last with "forsaken" on his lips. Now we knew; now we saw. God, if he had ever been on the great white throne, was there no longer; there was no hand stretched out to guide, no watchful eye to guard. The world might run its wilful course to utter ruin, mankind might disappear for ever, melt away like a film of mist, and no divine power would be manifested to save it. God had forsaken us: we stood alone.

"And yet not alone, for when we lost God we found Christ. Now for the first time ours wholly and completely, sharer in our pain, our disappointments, our very illusions, he became to us once and for all the way, the truth and the life. For on the same dark foundation of despair on which we stood, and on no other, he had built, through faith and love of men, a divine and immortal fabric, fairer than the stars of heaven. Where God had failed a man had conquered; where he had conquered we might conquer too. And in the strength of that vision we have travelled thus far along the shadowy road of life."

#### MESSRS. SHERWOOD EDDY AND FRED B. SMITH.

The following has been received by The Gospel Witness from Dr. W. B. Riley. As this paper circulates among many members of the Northern Baptist Convention we gladly give it place. It explains itself. Cut it out, and paste it on a sheet of paper and get as many signatures as possible.

"We, the undersigned church members in the Northern Baptist Convention, hereby protest the appearance of Messrs. Sherwood Eddy and Fred B. Smith on the program of the Northern Baptist Convention at Milwaukee. It is well known that these men were formerly evangelicals but are now confessedly modernists, and by many are regarded as non-evangelical. In addition to making the Northern Baptist Convention decidedly modernistic in personnel, it would seem a needless affront to Fundamentalists among us to import modernistic outsiders as special guests and speakers at the Convention, and we hereby request the Convention Program Committee to respect our feelings in this matter."

(Signed)

(Sign and send this protest to Dr. W. B. Riley, First Baptist Church, Minneapolis, Minn.)

## THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE

Lesson XXXIII.

May 18th, 1924.

## SAMSON—Judges 13-16.

This story is replete with inspiration and warning—inspiration for all who are willing to be separated unto the Lord, and warning for those who deal lightly with sin.

## I. The Birth of Samson.

(1). It is of a supernatural character. Like Isaac, he was a child of promise. His advent into the world was due to a miraculous interference with the course of nature. In this respect, his story illustrates the life of the believer: he is spiritually born (John 1:12, 13). (2). Samson was ordained to a particular service: he was born to deliver Israel from the Philistines. So the believer is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (3). The blessing of Samson's birth came to his parents by the appearance of the Lord. "The angel of the Lord" in chapter thirteen was the Angel of Jehovah, none other than the One Whose Name is called Counsellor (Vs. 18—Margin, Isaiah 9:6). Thus, still, all blessings come to us through Christ. (4). The Lord's acceptance of their offerings was their guarantee of divine favour (Vss. 22, 23). It was the instinct of a true faith which led Manoah's wife thus to argue. So may we rest assured that, since the Lord has accepted the offering of Christ in our behalf, we shall not die.

## II. Samson's Superhuman Strength.

(1). Chapter 13:25 says: "The Spirit of the Lord began to move him at times." The secret of Samson's strength was the presence with him of the Spirit of God. This is clearly the privilege of all believers: we are to live not by our own power, but by the power of the Spirit (Acts 2:38, 39; 19:1-6). (2). Samson's strength depended upon his separation. He was a Nazarite from his birth, which means that from his birth he was separated unto the Lord. So, too, the believer's strength depends upon his separation (II. Cor. 16:14-18). (3). Samson's first victory was won in secret (ch. 14:5-6). When in Matt. 5:6, Christ taught the lesson of the shut door, He did not mean necessarily, literally, a room whose door was shut; but rather that there is a life which is to be lived only before God; that we are to pray much in secret. It is thus we are to obtain the victory over our adversary, who is "as a roaring lion, who walketh about, seeking whom he may devour." Those who are really mightiest in prayer often say least about it. It is not becoming to talk too much of our experiences in the secret place. God knows how and when we pray; and He gives us some victories which a true, spiritual culture will hold as a sacred secret. (4). Samson found the place of secret conflict and victory a source of sweetness. He brought the honey in his hands, but told no one that he had taken it out of the carcass of the lion. Many people talk much about the lions they have slain; but they bring no honey to sweeten other mouths. This lesson of spiritual reticence is sorely needed.

## III. Some of the Difficulties of Samson's Mission.

(1): He was greatly handicapped by his Philistine wife. An unequal yoke is always a hindrance to spiritual progress. (2). On every occasion, Samson was equal to the Philistines. Thus the Lord will make believers equal to the enemies without. The world, the flesh and the Devil are under the judgment of God; and He will give the victory over them to such as truly believe. (3).

Samson found, as many another chosen one has found, that the very people he was sent to deliver proposed to deliver him into the hands of the enemy (ch. 15: 9-13). The men of Judah found that Samson's combats with the Philistines made their case more difficult; and, therefore, they turned against their deliverer, just as the people of Israel in earlier years turned against Moses. (4). Notwithstanding, by the power of God, he became more than a conqueror. So may we all.

#### IV. The Cause of Samson's Defeat.

(1). No Philistine gates could confine him. So, while the soul remains true to God, the Devil has no prison-house in which he can securely lock us. (2). No cords that men could fashion were strong enough to bind him. Thus, too, it is impossible to shackle the soul in whom the Spirit of God dwells. (3). But the enemy, disguised as a lover, enticed him voluntarily to disclose his secret; and what all the lords of the Philistines failed to do, did Delilah accomplish. The lesson holds in the life of the individual believer; and it is true equally of the Church of Christ: there is no defeat in conflict, but only in compromise. (4) Samson's terrible servitude teaches a solemn lesson. Robbed of his strength, he lost his eyes; and, bound with fetters of brass, "he did grind in the prison-house." It is for ever true: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

#### V. The Recovery of Samson's Strength.

"Howbeit the hair of his head began to grow again after he was shaven."

(1). There is hope for the backslider; though our locks have been shorn, they will grow again: "He restoreth my soul." (2). The defeat of a servant of God always gives occasion to the enemy to blaspheme. There was a revival of Dagon worship in Philistia because Samson had been defeated. So, too, when the professing Christian loses his locks, they rejoice in Gath, and publish it gladly in the streets of Askalon. (3). His greatest victory was accomplished through his own death. So is it always: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

### JARVIS STREET NEWS NOTES.

**Second Birthday Anniversary.** With this issue *The Gospel Witness* is two years old. It was begun as a venture of faith two years ago; and was designed chiefly for local circulation. In this short space of time, while our circulation is not large as compared with other papers, it has become very extensive—going to nearly every part of this Continent, as well as to many other lands. We are grateful to the host of friends whose prayerful and practical support has made the continued publication of *The Witness* possible. We are grateful, too, for the co-operation of our readers in passing their copies on to others, and sending us new subscriptions. We pray that the volume beginning with the next number may be still more largely blessed of the Lord.

**The Pulpit To-day.** Rev. C. L. Whitman of Africa will preach morning and evening. Sermon Subjects: "11.00, "Lightening Africa's Darkness; 7.00, "So Great Salvation."

**Cottage Prayer Meetings.** Meetings for prayer this week will be held at the homes of: Mr. T. H. Evans, 4 Ferrier Ave.; and Mr. H. T. Ingall, 225 Wright Ave., Wednesday evening, May 14th, at 8 o'clock.

The May "Open" Meeting of the Women's Home Mission Board will be held in Danforth Ave. Baptist Church on Thursday, May 15th, from 10.15 a.m. to 3 p.m. This is the last Open Meeting before the holidays; and it is hoped that Miss Olive Copp of Timmins will be present and speak. Intercession hour at noon. New Circle members specially invited. Bring sandwiches. The Danforth ladies will serve hot tea and coffee. Pray that the Holy Spirit may be present in power.

Last Sunday was another day of blessing. Several responded to the invitation at both services. Following the evening service at which four were baptized, the Monthly Communion Service was held. A great family of five hundred gathered around the Lord's table; and thirty-two new members received the hand of fellowship.

The regular meeting of the Young Women's Mission Circle will be held Monday, May 12th, at 8 p.m. Mrs. Klochkoff and Miss Muranik will speak on their work.

**Bible School Notes.** In spite of unfavourable weather and the change in time due to "daylight saving", four hundred were in attendance at the Bible School last Sunday morning.

We have been asked to again mention the need of books for the library. If you have books in your home with which you are willing to part, and which are in accord with the spiritual standard of the School, please bring same to the library on Sunday or leave at the church office during the week.

Next Sunday the Pastor will be home, and will preach at both services.

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### JARVIS STREET CHURCH DIRECTORY.

**T. T. Shields**, Pastor, 96 Winchester Street. Tel. Randolph 0628.  
**George Greenway**, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.  
**Violet Stoakley**, Church Clerk and Office Secretary. Tel. M. 5670.  
**W. J. Hutchinson**, Sunday School Superintendent, 295 George St. Tel. M. 3321.  
**C. Leonard Penny**, Director of Music, 36 Earls court Ave. Tel. Ken. 9175W.  
**William Fraser**, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

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### The Church Calendar

**Sunday** For the week beginning May 11th, 1924.  
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.  
 11.00—Public Worship. Rev. C. L. Whitman will preach.  
 6.00—Prayer Meeting in Church Parlor.  
 6.30—Communion Service.  
 7.00—Public Worship. Rev. C. L. Whitman will preach.  
**Tuesday, Thursday and Saturday—8.00—Prayer Meeting.**  
**Wednesday—12.00-1.00—Meeting for Prayer. 3.00—Women's Gospel Service.**  
**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.**