

# 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.

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## The Jarvis Street Pulpit

### THE LAMB IN THE MIDST OF THE THRONE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening,  
April 27th, 1924.

(Stenographically reported.)

"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, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—Rev. 5:6.



LET me read the context: "And I saw in the right hand of him that sat on the throne a book written within and on the back-side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 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, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth".

This book of Revelation is full of marvellous prophecies which predict tremendous occurrences. One cannot read it without feeling how vastly important are the events which are here predicted. I have a great deal of sympathy with those who approach this book in a spirit of reverent wonder, who, because of its sublime and amazing symbols, fear to dogmatize, to assert the ultimate significance of these wondrous words. There is no portion of Scripture, in my judgment, which requires, in order to its spiritual understanding, a deeper pene-

tration, a fuller and richer biblical knowledge, or a more reverent caution than this book of Revelation. I confess I have sometimes been suprised at the audacity, at the presumption of some who dogmatically declare what the ultimate import of this wondrous prophecy is.

On the one hand, I think it is impossible for one to believe that such tremendous happenings as are here predicted, could take place in such a way as that their occurrence should be known only to those who diligently search the musty tomes of long-forgotten history. I cannot believe that the tremendous events here portrayed could have been fulfilled, or will yet be fulfilled, so obscurely that their fulfilment should be known only to those who are conversant with all the history of the past. Read this book and I think you will discover that it speaks of a day when all heaven and all the earth—the whole creation will witness the fulfilment of God's Word, the vindication of His truth. It is not an obscure event which is predicted: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him". The book, which has that in its opening chapter will not find its fulfilment in a corner.

I would avoid the presumption which I have deprecated; but will venture thus far, to say that while I believe there is a special blessing promised to those who read and hear and keep the sayings of this book, I do not believe any man lives, that any man ever has lived who was competent to declare what this book, in its large and ultimate import, really signifies. Like other prophecies, its principles have a present value; but its real meaning will be understood in the light of its own fulfilment.

Thus far, I say, I will venture; and I believe thus far that when John declared, "I was in the Spirit on the Lord's day", he did not mean that he was in the spirit of a Sunday morning. Ezekiel, you will remember, says, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones". The hand of the Lord was upon the prophet and carried him through the years, through centuries of time, and showed him things that must come to pass in the days that were yet to be. And John was in the Spirit—transported in the Spirit or by the Spirit, into the day of the Lord; and he saw as in a panoramic view before him, the tremendous occurrences which shall accompany that great day when Jesus Christ "shall come to be glorified in his saints, and to be admired in all them that believe".

#### I.

I want to consider for a few minutes, first of all, for our instruction this evening. **The Significance of the Sealed Book.** John saw in the right hand of Him that sat on the throne a book written within and without, sealed with seven seals. By some, this has been regarded as a book of mystery; and its opening a revelation. But there is nothing in this record to show that the book was read, that its contents were immediately proclaimed. It was something other than that. I read to you this evening a story from the Old Testament. I have a theory—you may take it for what it is worth—I have a theory that there is no type, no figure, no symbol, no statement of the Bible

which does not find its best and most satisfactory explanation in the Bible itself. One may be excused for not having a great many books on his library shelves; but when God gives a man His own Word, He gives him a Book which can interpret itself under the guidance of the Spirit of God. It is possible for us to know what this Bible teaches; and there must therefore be something in the Bible to teach us the significance of that book held in the hand of Him Who sat on the throne, and sealed with seven seals.

I read to you the story of the purchase of a piece of property. Jeremiah was divinely instructed because he had the right to redeem a certain field: he was instructed of God to buy it when his cousin, his uncle's son, should come to him, saying, "Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it". And so Jeremiah bought the field; and the evidence thereof, the receipt of the purchase, the evidence that the money had been weighed out, the price duly paid, the deed executed, was written in the book; and it was sealed and put in an earthen vessel, there to be retained for many days. But a copy of that whole transaction, a duplicate, was retained, and that was the open book. The very same thing that was in the sealed book was in the open book, so that everyone might read the open book and know that the property had been redeemed; and in due time the purchaser could claim his inheritance.

I venture to believe that that is what we have here. He Who sat upon the throne held in His hand a title deed, subscribed within and without, and sealed with seven seals. The price had been paid; something had been purchased. And an angel inquired, Who is worthy, who has the right to come and take this book and lift the mortgage and redeem the inheritance and say, "It is mine"? That is the picture—the picture of a forfeited inheritance, of something that is redeemed and yet not possessed by the inheritor. Is not that true of the whole creation? We are not yet what God has planned we shall be; our characters attest it; our occupations affirm it; the whole world is the evidence of it. What shall we say of the world as we now see it? Will you charge God with making a world like this? As you see that man staggering along the street, going in chains to the prison house, a wreck of humanity with bleared eyes—will you tell me that God made that man? No! "God said, Let us make man in our image, after our likeness". Look upon this world abounding in sin and corruption! Is this the world God made? Not by any means! He is not responsible for the sin that has cursed it. "The whole world lieth in wickedness." The whole creation is separated, by man's sin, from God; and yet, my dear friends, "the whole creation groaneth and travaileth in pain \* \* \* waiting—as I quoted this morning—for the adoption, to wit, the redemption of our body." The whole creation is moving to one far-off divine event: there is a day in the future when the whole creation shall share in the redemption that is in Christ Jesus. This earth which drank up the blood of Christ, this earth upon which they did walk who said, "Away with him, crucify him"—this earth shall yet be the theatre of His most wondrous works; and we shall live and reign with Him upon the earth. The world is to be redeemed; but as yet, while we have "the earnest of our inheritance

until the redemption of the purchased possession", the work is not completed.

A dear brother, whom nobody would call a pre-millenarian,—and I never quarrel with people because they are pre or post, if they believe in the coming of the Lord,—that is the essential thing, although I feel a profound sorrow in my heart for post-millenarians; they must be troubled every time they read the newspapers,—this brother said to me—and he is a great scholar as well as a profound student of the Word—he said, "I have never laid special emphasis on the coming of the Lord; but all the events of time, all the experiences or humanity seem to require that there shall be a day when this shall cease, when some great Power shall work a revolution." Of course, there will be a day! Blessed be God! The price is paid; but as yet the Devil is "the god of this world", "the prince of the power of the air". That is the ruling trinity in the life of the unregenerate: the world, the flesh, and the devil. The Devil has right-of-way in the hearts and lives of the majority. But remember, the price has been paid; the document has been sealed; and it is in the hands of Him Who sitteth on the throne, inscribed within and without.

## II.

Now then, the question is asked, "Who is worthy to open the book, and to loose the seven seals thereof?" Where can anyone be found with authority to take that book, break the seals, and say, "I claim the purchase, the inheritance for which I paid the price"? It is said in the book that the angel proclaimed with a loud voice, with the voice of a mighty trumpet, so that everyone in heaven, everyone on earth, everyone under the earth, might hear his challenge. "Who is worthy to open the book, and to loose the seals thereof?" John said, No man in heaven—not one; no man upon the earth—not one; no one from the abyss under the earth—not one was found who had authority to break those seals. And he said, "I wept much." I do not wonder! For then all the promises of the open Book, the Bible, would be in vain. "For ever, O Lord, they word is settled in heaven." There is the Deed! Just as deeds are registered down there in the Registry Office behind iron bars, and under legal protection so that no one may take them, so the certificate of the price which Jesus paid, the receipt, the certificate of discharge, is held in the hand of Him Who sitteth on the throne,—as though He would not trust it out of His own hand. Blessed be God! The hand of Omnipotence is behind every word that is written in this Book. There is the open Book, read it! John had read it. He it was who said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". John had looked forward to that day when Jesus would come again to claim the purchase of His blood. But when that challenge was issued and the great silence followed; and there was no answer to the angel's proclamation, John said, "I wept much." For there was no one to open the book, no one to fulfill the promise, no one to take the book and say, "This is mine, I paid for it."

Let that forever put an end to our trust in human efforts to redeem this old world! You student, you professor, whoever you are, let it be for ever understood that when this challenge was issued to

an assembled universe, there was no answer! No man in heaven? Moses, where art thou? He cannot do it! Call the long line of illustrious prophets one after another—there is no one in heaven to do it. Nor was there any one on earth. Call the roll of all your philosophers, past or present. They dreamed their dreams; they formulated their theories for a regenerated, for a redeemed earth; but when the angel with the trumpet said, "Come forth, here is your chance", no one answered. All their theories were vain. All the economists, all the political philosophers, with their theories, their varied forms of government, their Utopia, were silent before the angel's challenge: "Now, here is your chance! Come forth, and take the book, break the seals, and go to work and redeem and regenerate this old earth." No man answered. All the religious leaders had their opportunity. Everyone—Mohammed, Confucius, Buddha, and all the rest of them. Is there no one anywhere that can accept the challenge? No one on the earth? no one from the abyss under the earth, that dare answer? John said, "I wept much." But it was all in vain: "We are of all men most miserable."

Oh, is there a man here to-night, an unconverted man, who knows there is a mortgage on his life, who knows he is in danger? Who is going to break the seal and open the book? Who is going to set you free, as a part of that great inheritance? There is no man in heaven, nor in the earth, nor under the earth who is able. "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". Look at the dual character in which our glorified Redeemer is represented. Who is He? "The Lion of the tribe of Juda." He loathes a maudlin kind of religion. A Christian ought to be a man of backbone. He ought to be like his Master; and know how to make his face of adamant: "The Lion of the tribe of Juda \* \* \* hath prevailed." It required the power of God to accomplish redemption. When our Lord Jesus came to pay the price, to give the evidence and to seal it, He had to do battle with all hell. When you went to purchase something, you found a great crowd of people before you—a bargain day, or perhaps an auction sale. Some one wanted to buy the things you wanted to buy; and you had to battle your way through to get a chance. And when that great day came when our Jeremiah came to purchase His field; when He came to pay down the price of the world's redemption, He had to do battle with principalities, and powers, and the rulers of this world's darkness, and spiritual wickedness in high places. All hell, under the leadership of Beelzebub himself; assembled to prevent the payment of that price, the accomplishment of our redemption: but the Lion of the tribe of Juda prevailed and paid the price! For there is that element in the character of our Lord which manifested itself in His answer to the Pharisees when they said unto Him, "Herod seeks thee, Herod will kill thee." He replied, "Go ye, and tell that fox—you can almost hear the roar of the lion, and see the fire in His majestic eye when He said it,—go ye, and tell that fox,—tell him to do his worst; I challenge the Devil and all his angels in advance!—I have arrived and I will fulfill my promise, my eternal promise to my Father"—and He did it.

"The Lion of the tribe of Juda, the Root of David." Bone of our bone, flesh of our flesh: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham". The Root of David, as well as the Lion of the tribe of Juda. So the elder said, "Weep not: 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 John said, "I beheld, and, lo, in the midst of the throne—not a lion, the Lion hath prevailed, the Root of David hath prevailed; but when he looked, he beheld Him in His redeeming character—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, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth"—the Lamb in the midst of the throne!

My brothers and sisters, in heaven, in the glory, where the angels assemble in the presence of God, they know only one way of redemption—the way of the Blood. Yonder they find no other way. The Lamb is in the midst of the throne! And it was the Lamb that came forward. What a tremendous scene! He came with the marks of the wounds; He took the book out of the hands of Him that sat upon the throne, and said, "It is mine; the inheritance is mine; the hour of redemption has struck; I will take to me my great power and reign." Blessed be God, that day is coming! I would rather have the judgment of heaven on this matter than the judgment of any earthly scholar, would not you? Do you read the magazines or latest books to see what they say about these things? I would rather be carried by the Spirit in the day of the Lord into the judgment of heaven; and the judgment of heaven is that in that great day the "Lamb as it had been slain," will prevail to open the book. And you had better put your trust in the Lamb now; you had better put your trust where all heaven puts its trust, and believe in Him Who is "the Lamb of God, which taketh away the sin of the world". It was by His precious blood He purchased our inheritance.

But just now I called your attention to the fact that there were two books, the sealed book and the open Book. This Bible is the open Book; and yet essential to this open Book is the sealed book. Who is the Subject? The "Lamb as it had been slain."

As I was meditating upon this this afternoon, I thought I saw something which I had never seen before in this great story. I wonder if I can communicate my thought to you? They nailed Him to the cross; they put Him in the grave, and He rose again; and in His resurrection body, He said to Thomas, "Reach hither thy finger, and behold my hands; reach hither thy hand, and thrust it into my side: and be not faithless, but believing". "He showed himself alive after his passion by many infallible proofs." These were among the infallible proofs—the marks of the wounds in His hands. And then He took that body up to heaven; and He is in that body still. And He appears in the character of a slain Lamb. Listen! There on the throne is the sealed book; and the angel has challenged the universe to provide someone who is worthy; and the Lamb—Himself the open Book, Himself bearing in His body the receipt of the payment of the price, the wounded hands and side—and with His own wounded hands He took the book out of the hands of Him Who sat upon the throne. He could not deny Him. Think of it! *The resurrection body of our Lord Jesus, bearing still the stamp, the infallible proof of His redeeming work, is our guarantee of ultimate redemption.*

There He is! Deny Him, you young university student; say He never lived, He never rose; say what you will of Him, He is in the midst of the throne! He is there to plead the merits of His Own blood, to vindicate the trust of His people, to summon all the world to put their faith in the slain Lamb. ("Hallelujah!")

My brother, He is in the midst of the throne. I do not ask you to put your trust only in One Whom Pilate had power to crucify: "Thou couldest have no power at all against me, except it were given thee from above." With perfect composure He stood in the midst of His judges. Just a little while before He said, "I lay down my life, that I might take it again". Now the risen Saviour is in the midst of the throne; and all authority and power are His to-night.

Afraid for the future of the gospel, are you? You need not be. Afraid for the future of His redeemed church? You need not be. Afraid that Christianity has fallen upon evil times? You need not be. Read the thirty-second chapter of Jeremiah, where God promised that in this land of desolation, "I will gather them out of all countries \* \* \* and I will bring them again unto this place, and I will cause them to dwell safely." "Fields shall be bought in this land, whereof ye say, It is desolate without man or beast." "In this very land", He said, "I will redeem my people; I will vindicate the trust of my people here

in my own good time; I the Lord will do it". So, dear friends, the Lord Jesus is exalted: "Him hath God exalted by his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins". I feel sorry for anyone who has the slightest doubt about the absolute sovereignty, the ultimate triumph of the Lord Jesus Christ. There is not any doubt about it, He is in the midst of the throne.

Is anyone discouraged this evening? You believers, are you downhearted, distressed? I ask you to lift your eyes to a risen Saviour Who "is able to do exceeding abundantly above all that we ask or think". Oh, somebody will say, "I have a great adversary. The Devil is a roaring lion; he goes about seeking whom he may devour. Everything is against me." But the Lamb is in the midst of the throne. "God also hath highly exalted him, and given Him a name which is above every name." He has already come into victory. He is in the midst of the throne. All power is given to "the Lion of the tribe of Juda"; and He will give every one of us the victory if we put our trust in Him. If there is an unconverted man in the midst of us, I beg of you to make peace with Him, the Lamb in the midst of the throne. "My spirit shall not always strive with man" is still true, notwithstanding the Christian Scientists, Russellites, and the various forms of new theology which mock at a judgment, and speak lightly of the day of the Lord. Remember, be warned, the Lamb is in the midst of the throne; and He is coming as sure as God is true: He is coming to judge the secrets of men by Jesus Christ, according to my gospel. The day is coming when we shall have to reckon not with "the meek and lowly Jesus" as many call Him, but with One Who will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". He will come in flaming fire; He will come as a judge, and all the holy angels with Him. He is the Lamb in the midst of the throne; and if you are not afraid of God you had better begin to be afraid of Him. One of the characteristics of the wicked is that "there is no fear of God before their eyes." However great our sin, the blood of Jesus Christ can wash us and make us whiter than snow; but the period of grace will end at last, and He Who is now our Saviour will become our Judge.

The Lamb is in the midst of the throne; and He took the book. Oh, He took the book! As I read these verses I wish you would pray that God will help me to interpret them. They baffle me. I should like to know what they mean. I have no language with which to describe these tremendous events here predicted: "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints". Read the Book, and you will find that the harp is always a symbol of prophecy. The four and twenty elders took their harps—all the prophecies of the Book, every word that God has spoken—they took their harps and golden vials full of odours. What are they? The prayers of saints. When He takes the book these angelic witnesses are ready to declare every prophecy is about to be fulfilled; every prayer is about to be answered. The golden vials full of incense—mothers' prayers, fathers' prayers, brothers' prayers, prayers of the saints from the day in which Abraham spread his hands and prayed for Sodom, prayers of all God's people. The prophecies of His Word are presented to the One Who has taken the book in His hand, as though they would say, "Fulfill Thy Word, answer these prayers, vindicate the long waiting faith of these Thy people." They took these things and brought them into His presence. Then they sang a new song. I wish I could sing. I do not wonder that Handel gave to this passage one of the most glorious parts of his great "Messiah": "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth,—here are the prophecies; here are the prayers. Thou art worthy to fulfill them for—thou hast redeemed us to God by thy blood." And then they sang. "And I beheld, and I heard"—what did he hear? Listen! The voice of many angels round about the throne, the voice of the living creatures, the four and twenty elders with their harps, the golden vials, and the hosts of worshippers. Suddenly there burst upon his ears the sound, and he looked: the living creatures were worshipping; the four and twenty elders had joined, "and the number of them was ten thousand times ten thousand, and thousands of thousands." That was the verdict of heaven.

How many? "And the number of them was ten thousand times ten thousand, and thousands of thousands." But look yonder in Crozer Theological Seminary, or is it in Rochester, or in the Divinity Hall of Chicago University?—there is a professor in a gown, and he says, "Young gentlemen, young gentlemen, the doctrine of the Blood is altogether out of date. It is altogether to be repudiated in this advanced age. That conception of God is impossible." And the little professor breathes out his infidelity. But let him talk; for I hear the sound of many angels, and the four and twenty elders, "and the number of them is—blessed be God!—the number of them is ten thousand times ten thousands, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And while all heaven sings like that I don't care what professors say. What do you say about it? "Amen!"

So the anthem began. And then there was that antiphonal refrain led by the angels, and the elders, and the living creatures—that vast innumerable body—"and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them"—at last, at last, earth answering to heaven! At last earth is singing in harmony with heaven! And he heard them sing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." All creation joining in one to bless the name of Him who sits upon the throne and to adore the Lamb. Are you not glad of a salvation like that? What a privilege before us; how certain of fulfilment because our God reigns! Shall we not yield to Him?.

#### THE BAPTIST BIBLE UNION TO MEET IN LONDON.

In May, 1923, the Baptist Bible Union of North America held its Annual Meeting just before the great Meeting of the Southern Baptist Convention, in Kansas City. This year its Annual Meeting was held in Milwaukee two days preceding the Meeting of the Northern Baptist Convention. At Milwaukee it was decided to hold the next meeting—not the Annual Meeting—in London, Ontario, two days before the opening of the Convention of Ontario and Quebec. This decision was reached by the Council of the Union in Milwaukee; and a telegram was sent to the Pastor of Adelaide Street Baptist Church asking if that church would afford the Union the use of their building for this purpose. A reply telegram was received immediately, informing us that the deacons of Adelaide Street Church agreed to the proposal; and that the matter would be submitted to the church at an early date. While at Minneapolis, attending the Annual Convention of the World's Fundamentalist Association, we received a telegram informing us that the Adelaide Street Church had unanimously approved of the use of their building for the Union Meeting in October.

Until the date of the Ontario-Quebec Convention is announced, we are unable to announce the exact date of the London Meeting; but, as the Ontario-Quebec Convention convenes on Friday, the Baptist Bible Union meetings will be held on Wednesday and Thursday preceding.

The programme has not yet been arranged; but it is practically certain that we shall have with us such speakers as: Doctors, W. B. Riley; J. Frank Norris; R. E. Neighbour; W. L. Pettingill; John Roach Straton; O. W. Van Osdel, and many others. It will be a feast of fat things; and we venture now to urge our brethren who plan to attend the Convention in London to begin to make plans to attend this two-days' Pre-Convention Conference.

The S. S. Lesson.—The Pastor's comments on the S. S. lesson are omitted this week, first, because there was so much other matter requiring immediate publication; but secondly, because the lesson of David slaying Goliath is so replete with spiritual suggestions as to make comment almost superfluous. Two lines of treatment we suggest. First, David as a type of our Substitute and Champion Who accomplished our salvation alone. Calvary was the Devil's Waterloo. Secondly, David as an example of what it means to trust God, and as an illustration of the great principle that, "This is the victory that overcometh the world, even our faith."



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 EDITOR HAS MUCH COMPANY.

For two or three years, a systematized effort has been made to disseminate the idea that the Editor of this paper is the only disturber of the Denomination's peace. Driven into a corner, even the most liberal among us piously profess their orthodoxy about Convention time, just as politicians announce their platform before election. Then they go abroad declaring that we are all orthodox; and that the only cause of disturbance in the Denomination is the Editor of this paper. The fact is, our friends, the enemy, compliment us too much; they attribute to us an influence which is altogether out of proportion to the facts of the case. It is true the good Book says: "All we like sheep have gone astray"; and we suppose the disposition to follow a leader inheres in human nature.

But true Baptists follow no one blindly. It would be a libel upon the ministers and delegates, for instance, who attended the Ottawa Convention, to declare that that great company of people, during a five-hour debate, yielded their judgments to the leadership of one man. The average Baptist is an intelligent person; the average Baptist minister is a conscientious servant of God. We are convinced the Baptist Denomination expressed its deepest conviction at the Ottawa Convention in 1919. Since then the modernist group have done everything in their power to discredit the man who merely gave voice to what the Baptists of our Convention generally believe. Baptists do not jump to conclusions. But when they are informed of facts, and discover that the facts have been misrepresented to them by their leaders, they will be sure to exercise their independent judgment.

We have heard directly from three Associations where resolutions respecting McMaster University were discussed; and we have been told that in each case the Editor of this paper has been held responsible for their introduction. One brother writes that one who objected to the resolution persisted in insinuating "a Toronto and Shields' origin of the resolution". And then he adds: "So it has just come to this, brother, that the next resolution I want to bring to a meeting of the Association, I will let you do the labour of preparing it, for you get all the credit for it anyway". The fact is, of course, that we had absolutely nothing to do with the introduction of such resolutions anywhere. We never suggested it to any living soul publicly or privately, beyond the Editorial in *The Gospel Witness* of some months ago, in which we suggested the advisability of Fundamentalists being on guard at the Associations. The fact that resolutions respecting McMaster's action in conferring a degree upon Dr. Faunce were proposed at several Associations only shows that our people are awaking to some of the dangers which threaten us. It is foolish for any one to suppose that the voice of truth can be silenced. Even though the head of the prophet is sacrificed to the modernist Herodias, his murderer will have

to exclaim when the same word is spoken by other lips: "It is John, whom I beheaded: he is risen from the dead".

The following resolutions were passed at the Whitby-Lindsay Association:

### Resolution Re McMaster University.

That WHEREAS the conferring of honorary degrees by McMaster University upon persons who may be known to hold and teach theological doctrines contrary to the Declaration of Belief in the Charter of said University would be detrimental to the best interests of the University, because

First, The granting of honorary degrees to such persons would seem to involve the University in an endorsement of views contrary to said Declaration of Belief, and therefore contrary to Scripture, and would thereby grieve the Spirit of God; and

Second, The granting of honorary degrees to such persons would grieve the spirit and alienate the sympathy of true and loyal Baptists within our Convention;

And WHEREAS recent action of the Senate of McMaster University in granting certain honorary degrees has aroused, not only within the governing body of McMaster University itself, but also within this, and other Associations, serious discussion and criticism as to the propriety of such action, and its consonance with aforementioned Declaration of Faith;

**THEREFORE BE IT RESOLVED,**

That we recommend to the Convention of Baptist Churches of Ontario and Quebec that it advise the governing body of McMaster University that the said governing body exercise the utmost care in the selection of recipients for honorary degrees, and that hereafter no person shall be honoured who is known to hold and teach theological doctrines contrary to the Declaration of Belief in the Charter of McMaster University.

### Resolution Re "Canadian Baptist."

That WHEREAS the recent action of *The Canadian Baptist* in opening its pages for the publication of a statement reflecting upon the character and conduct of a minister of our Convention, and in refusing to said minister the privilege of reply through its columns, has tended to injure the credit of *The Canadian Baptist* as a good and impartial friend of each and all of its constituents and subscribers;

And WHEREAS this Association desires to record its appreciation of and helpful ministry of *The Canadian Baptist*, and regrets that any unnecessary action or policy of *The Canadian Baptist* should lessen that appreciation;

**THEREFORE BE IT RESOLVED,**

That this Association place itself on record as being in favour of a fair discussion, in the columns of *The Canadian Baptist*, on both sides of any question which is before the Baptist Convention of Ontario and Quebec, and which has appeared within the pages of *The Canadian Baptist*.

**AND BE IT FURTHER RESOLVED,**

That the clerk of this Association be instructed to forward a copy of this resolution to *The Canadian Baptist* Publication Board.

### Resolution Re Modernism.

That WHEREAS there has developed widely within the membership of the Church of Christ a view of Scripture commonly designated "Modernism", which tends more and more to eliminate the supernatural from the Bible, and to question or deny the entire trustworthiness of the Sacred Record, to the manifest dishonour of God, and injury to the souls of men;

THEREFORE BE IT RESOLVED,

That we, the members of the Whitby-Lindsay Association, hereby declare our unqualified disapproval of, and opposition to, any view of Scripture which would make the Scripture anything less or other than THE LIVING AND INFALLIBLE WORD OF GOD.

### EDITORS EXCHANGE LETTERS.

The Editor of this great and influential organ of opinion recently wrote a letter to the genial Editor of the great weekly journal known as *The Canadian Baptist*. We value *The Canadian Baptist* most highly: by our own efforts we increased the number of Jarvis Street subscribers some years ago to such an extent that this church had by far the largest number of subscribers to *The Canadian Baptist* of any church in Canada. We fear the list of subscribers is not quite so large now, for which we are extremely sorry. Jarvis Street is a denominational church; it stands four-square for the things for which the Denomination professes to stand; and it is eager and anxious to co-operate with all departments of our denominational life in so far as those departments are true to their professions of loyalty to the "faith once delivered". For this reason, if we had our way, we would have every member of Jarvis Street Church a subscriber to *The Canadian Baptist*. There is possibly one other paper of equal value to *The Canadian Baptist*, but modesty forbids that we mention its name.

With such an interesting theme as that of our great contemporary before us, we find ourselves in danger of wandering from the main object of this paragraph, which was to inform our readers of the contents of the aforementioned letter addressed to the Editor of *The Canadian Baptist*. Here it is:

Jarvis Street Baptist Church, Toronto, June 6th, 1924.

The Editor of The Canadian Baptist,  
223 Church Street, Toronto.

Dear Mr. Kipp:

In view of the resolution passed by the Toronto Association, calling for a fuller discussion of denominational matters in *The Canadian Baptist*, I send you herewith a copy of *The Gospel Witness* for November 29th last, containing the letters which passed between Chancellor Whidden and myself respecting the Dr. Faunce matter.

I renew my request for the publication of these letters, in order that the readers of *The Canadian Baptist* may be informed of the basis of the strictures passed upon me by the Senate of McMaster University. I should be glad if you could find space to republish the Senate's deliverance which you printed in your issue of January 17th last, in order that your readers may have both sides before them at once.

I should be glad to be advised of your decision in respect to this request.

With best wishes, I am,

Yours very truly,

(Signed) T. T. SHIELDS.  
Toronto, Can., June 12th, 1924.

In reply to that letter we received the following:

Rev. Dr. Shields,  
Toronto, Ont.

Dear Dr. Shields:—

I have delayed answering yours of recent date. Mr. George Matthews, Chairman of the Publication Board, is en route home from England. Shortly after his return a Board meeting will be held and your letter will be read there.

Yours sincerely,

(Signed) L. F. KIPP.

(We are grateful to Editor Kipp for the information contained in this letter. He has to wait for the return of Mr. George S. Matthews, Chairman of the Publication Board, from England, shortly after which a Board meeting will be held and our letter will be read. We supposed that Mr. Kipp was Editor of *The Canadian Baptist*. We apologize to him for the mistake. He has no authority to comply with our request; nor does he assume the responsibility of declining. But he must wait for the Chairman of the Board to return when a Board meeting can be held. We wonder whether all such matters are brought before the Publication Board; and whether the Editor is only the chief proof-reader, who puts into *The Baptist* that which the Publication Board approves? Or, is Brother Kipp really Editor of the paper with this limitation—that he is forbidden to publish anything from Jarvis Street without consent of the Publication Board. We do not know; and it is the privilege of the ignorant to ask questions.

But it is always refreshing to pass from the things we do not know to the things of which we are absolutely sure. So before we close this item, we should like to give our readers some positive information. The Chairman of the Publication Board, Mr. George S. Matthews, is a brother of the Chairman of the Board of Governors of McMaster University, Mr. Albert Matthews; and is himself also a member of the said Board of Governors. In addition to Mr. George S. Matthews, the following members of the Publication Board are members of the Senate of McMaster University: Rev. B. W. Merrill; Prof. W. S. W. McLay, Dean in Arts of McMaster University; Major R. Willcock, Principal of Woodstock College; and Dr. W. T. Graham. Thus it will be seen that five out of the twelve members of the Publication Board are members of the Senate of McMaster University.

We shall await Mr. Kipp's report of the meeting of the Publication Board, when the Chairman returns from England, with interest and composure.

### TORONTO ASSOCIATION STATISTICS.

Until this year, during the fourteen years of our acquaintance with it, proof sheets of the statistical tables, published with the minutes of the Association, have always been distributed among the delegates when the letters from the churches were considered. In this way, it has been possible for delegates intelligently to appraise the year's progress, so far, at least, as it may be measured by statistics. This year, however, for some reason unknown to us, the practice which has been so long followed, was discontinued. No statistics of individual churches were given to the Association at the Association meeting.

We are sorry that these statistics should have been omitted this year; they were given a year or so ago when Jarvis Street was under the necessity of reporting having granted more than three hundred letters in one year. Hundreds of people in our Toronto churches have joined with us in praying for blessing on Jarvis St., and we should have been glad to have them feel the inspiration that would come from the knowledge that nearly one-third of the baptisms reported from the fifty-nine churches of the Association were reported

from Jarvis St.; that the Sunday School reported an increase in attendance of more than three hundred per cent.; and that the financial report, with the exception of the Forward Movement and building years, showed the largest contributions of any year in the history of Jarvis St. Church.

We hope the practice of having the statistical tables published in advance in proof form, will be resumed next year.

The Clerk of the Toronto Association is Prof. William Findlay, of McMaster University.

#### THE REPORT OF TORONTO ASSOCIATION IN THE CANADIAN BAPTIST.

In *The Canadian Baptist* of June 12th, on page eleven, there appears a report of the Toronto Association. In that report the following sentences occur: "Some concern had been felt concerning two resolutions which had been prepared in advance, by a group of brethren. Owing to the wise and self-sacrificing service of the Resolution Committee these were replaced by new resolutions, sympathetic and embodying constructive suggestions, which resolutions met the hearty approval of all."

We are sorry the report does not state what the resolutions were. We have been unable to obtain authentic copies of these resolutions, but they will appear, no doubt, in the printed minutes of the Association, and when they do appear, we shall print them in *The Gospel Witness*. In the meantime we rely upon the report in the *Toronto Star*; and republish herewith the item we published in *The Witness* of June 5th, which was as follows:

"Whereas discussions have arisen from time to time within this Association regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore, be it resolved that we recommend to the Senate that the greatest care should be exercised in investigating the character and beliefs of the proposed recipients before such degrees are granted."

"Another resolution passed, dealt with the administration of The Canadian Baptist publication and suggested a 'fuller discussion' in its columns of denominational issues."

We are glad to be informed that these resolutions "embodied constructive suggestions," and that they "met the hearty approval of all." The constructive suggestion seems to have been contained in a recommendation "to the Senate that the greatest care should be exercised in investigating the character and beliefs of the recipients before such degrees are granted." This is the principle upon which we have been insisting. We are glad that it was endorsed by the Toronto Association through no suggestion of ours; and especially pleased that the Clerk of the Association, who is none other than Prof. Wm. Findlay of McMaster University, should describe such a resolution as "constructive." We are living in hope that we may yet enjoy the reputation of being able to make some constructive suggestions to McMaster University.

The other resolution passed suggested a "fuller discussion" in the columns of *The Canadian Baptist* of denominational issues. This also was a constructive suggestion, which we may modestly claim to have offered many months ago. We are more than delighted to be informed, on the authority of a professor of McMaster University, that these two constructive suggestions met with the hearty approval of all at the Toronto Association,

This fact reminds us of a story which we heard from Dr. George W. Truett when we were travelling with him in Europe some years ago. Dr. Truett said that there was an interesting character who never failed to at-

tend the meeting of a certain Southern Convention—we believe in Texas. Moderators might come and Moderators might go, but this delegate attended for ever. When any measure came before the house, he gave to the discussion of it the most careful attention. When it had been moved and seconded, and discussed, and the question called for, he sat unmoved; but invariably when the vote had been taken he would rise in his place, and shaking his finger toward the Moderator, with stentorian voice command the attention of the chair; and when that was gained he would observe: "Mr. Moderator, when the vote was took a moment ago I didn't vote, but I just wish to say that I ain't got no objection." The application of our story being this, that when "the vote was took" for these "constructive" suggestions at the Toronto Association—not being present, the Editor didn't vote, but he wishes to say, "that he ain't got no objection."

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#### DR. J. FRANK NORRIS.

During the month of August, Jarvis Street Church will be privileged to enjoy the ministry of Dr. J. Frank Norris, of Fort Worth, Texas.

Dr. Norris is Pastor of the largest Baptist church in the world; he has the largest Sunday School attendance of any in the world. This we know from personal observation. Dr. Norris edits a paper, *The Searchlight*, which is read all over the United States. When anything appears in *The Searchlight* one hears echoes of it from every part of America.

Dr. Norris—like most men who stand for the "faith once delivered to the saints"—has many enemies. Some of them are not very particular what they say about him; but Dr. Norris is an example of the truth of Scripture which says, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." That Scripture does not say that such a man will have no enemies, but that, being enemies, they will some day become his friends. Many of the staunchest friends of Dr. Norris were once his enemies. They were his enemies because they listened to what other people said about him: when they came to know the man himself, they became his friends.

We cannot say what we want to say about Dr. Norris in this issue. Sometime within the next few weeks we shall publish a Dr. Norris supplement in connection with *The Gospel Witness*, in which we shall give our readers some facts about this extraordinary preacher of the Gospel.

When in Milwaukee a couple of weeks ago we received a telegram from Dr. I. E. Gates, Pastor of First Baptist Church, San Antonio, telling us it was impossible for them to release Dr. Norris for him to fulfill his engagement at Milwaukee. Dr. Norris went to San Antonio some time in April, intending to stay two weeks. The evangelistic campaign was extended to six weeks, and is reported to be the greatest spiritual movement that that city has ever known. Over six hundred members were added to the First Baptist Church alone during the campaign. We shall publish in our special supplement, at an early date, some of the outstanding incidents of this great evangelistic movement.

Dr. Norris will begin his ministry in Jarvis Street, Sunday, August 3rd. He will not come to us merely as a summer supply; he is coming to us to conduct an evangelistic campaign, and he will speak afternoon and evening throughout the entire month. From all accounts of the San Antonio meeting it would seem certain that the Jarvis Street building will not be half large enough to accommodate the people. All that will be taken into consideration and announcements will be made later.

**TO PASTORS AND OTHER CHRISTIAN WORKERS.**

It is not often pastors in this part of the country have the opportunity to enjoy such an unique ministry as that of Dr. Norris; there are few pastors blessed with such versatility as characterizes this great Texas preacher. Most men may be considered fortunate if they are able to do one thing well. Some great preachers are destitute of executive ability; some men, who are mighty on the platform, seem unable to write anything that can command the attention of people who read. Dr. Norris is a great man in the pulpit; he is a wonderfully vigorous man in the editor's chair; only a genius for organization could build up a great institution like that which has grown up under the ministry of Dr. Norris in Fort Worth. We are not now speaking of things which we have heard or read; but of what we have actually seen for ourselves.

And this great man will be in Toronto for one whole month. There is no pleasanter spot in Canada than Toronto in the month of August. We were compelled to learn that August can be made one of the most fruitful months of all the year in spiritual work. We did not know that people would crowd a large building in the month of August until we stayed at home and put it to the test. Now we know the thing can be done! We are sure that it will be more than done when Dr. Norris comes.

We are wondering whether there are not many ministers within reach of Toronto, who have not yet decided how or where to spend their vacation, who would be glad of the opportunity of sharing the inspiration of this great evangelistic campaign. We should be glad to hear from any who would like to spend all or any part of August in Toronto. We are unable to promise free entertainment, but we will do our best to obtain a list of homes in which rooms may be had at the lowest possible rate. We are sure that no Bible Conference held on the American Continent is likely to be more profitable than the month of August in Jarvis Street.

If a sufficient number of ministers should attend, Dr. Norris, who never spares himself, would be willing to hold morning meetings for ministers and Sunday School workers, at which he would discuss problems belonging to the pastoral office, to the administration of church affairs, and to the work of the Bible School. Here is an opportunity for hundreds of people to take an advanced course in the principles of Bible teaching and preaching. We should be glad to hear from any of our readers who are interested in this great campaign.

**SUNDAY EVENING BIBLE EXPOSITIONS.**

Next Sunday evening, June 22nd, the Pastor will deliver the first of a series of evangelistic addresses on Old Testament characters, entitled, "Ancient Portraits of Modern People". The full list will be as follows:

1. A SOCIETY WOMAN'S FOLLY: How Her Family Fared—June 22nd—The Bible story of which this lecture will be an exposition is as fresh in principle as to-day's paper, and much truer to the facts of life. It is a mirror in which many social butterflies may see themselves if they will only look in the glass. Will you?

II. A YOUNG MAN'S PHENOMENAL RISE TO POWER: How He Achieved Success—June 29th—We flatter ourselves that the lowly-born were without opportunity to rise until democracy came into being. This Bible story will show that the foundation principles which determine human character and destiny are forever the same.

**III. A POOR GIRL'S ROMANCE: A True Love Story—July 6th—** No story is of greater human interest than that which tells of the union of two hearts. The story which forms the text of this lecture is one of the most beautiful ever written; and it illustrates the condescension of a greater Lover Who exalts the poorest to share in His illimitable wealth.

**IV. A FAMOUS SCHOLAR: The Secret of His Learning—July 13th—** It is nowadays too generally assumed that knowledge is acquired only by rational processes. The biography upon which this lecture is based will show that there is a higher and more reliable guide to knowledge than unaided human reason; and that the most precious of Wisdom's treasures are not seen by the eye, nor heard by the ear, neither do they come into human possession by natural mental processes.

**V. A WOMAN WITH A PAINTED FACE: The Reason and Result of Her Disguise—July 20th—** This subject has a decidedly modern sound. The historical text, however, of which this lecture will be an exposition, reveals that the practice alluded to is a very ancient feminine art; and also that feminine human nature is the same to-day as it has always been.

**VI. A HERO OF RENOWN: The Secret of His Strength—July 27th—** The world has always loved a hero; and never has it needed men of heroic qualities of mind and heart more than to-day. The springs of which the hero of this story drank are still flowing freely, and from them weak and desponding souls may still draw the strength to live heroically and victoriously.

#### NEWS AND ANNOUNCEMENTS.

Last Sunday was a day of blessing, according to the testimony of many. Eight were baptized at the evening service.

**The Pastor in Quebec and Maryland—**The Pastor will speak at Coaticook, Quebec, Tuesday evening, June 24th, at the Eastern Association. By leaving Montreal the morning of the 25th, he will reach Frederick, Maryland, via New York, Thursday morning, where he will speak at a Baptist Association. Friday evening he will speak for Dr. A. C. Dixon at the University Church, Baltimore, returning to Toronto in time for the Saturday evening prayer meeting.

#### JARVIS STREET CHURCH DIRECTORY.

**T. T. Shields, Pastor, 3 Scarth Road. Rand. 9730w.**  
**George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.**  
**Violet Stoakley, Church Clerk and Office Secretary. Tel. Rand. 8366.**  
**W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. Rand. 0339.**  
**C. Leonard Penny, Director of Music, 36 Earls court Ave. Tel. Ken. 9175W.**  
**William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.**

#### The Church Calendar

Sunday. For the week beginning June 22nd, 1924.  
 9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.  
 11.00—Public Worship. The Pastor will preach.  
 3.00—Chinese Bible School.  
 6.00—Prayer Meeting in Church Parlor.  
 6.30—Communion Service.  
 7.00—Public Worship. The Pastor 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, B.A.