

The Gospel Witness

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

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No. 1

The Jarvis Street Pulpit

A MEAGRE FAITH ANSWERED BY MEASURELESS GRACE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, July 22nd, 1923.
 (Stenographically reported).

"And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

"And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

"So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

"And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

"And Joseph said unto them, Fear not: for am I in the place of God?

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

"Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

Genesis 50: 15-21.



HERE was an old gentleman in this church a few years ago who was very deaf. He used to sit on this platform latterly, and as near the preacher as he could get. When the service was over, frequently I said to him: "Well, Mr. So-and-So, and did you hear this morning?" To which he would reply: "Well, I got the text; and when I get the text I have a pretty good idea of what you have said." I have heard people say, "O, he preached on Joseph." Well, that is a big enough subject to keep a man going for several years. I have often preached to you of Joseph, especially of the earlier stages of his history; but the text this morning is from the very last chapter of his life-story; and I think we may perhaps find in it fresh comfort for to-day. Somebody prayed in the prayer-meeting last night that the Lord would give us food for our souls this morning; and when the prayer-meeting was over, I met with one who had

been in darkness, and in much doubt and discouragement, and that led me to take this subject. It may be there are others here this morning who need some one to comfort them, and to speak kindly to them, as Joseph spoke to his brethren.

Usually my subject comes out of the text; but this morning I have selected a text to illustrate a subject. For I have been thinking much of the divine goodness, of the depth of God's mercy, of the length of His patience, of the boundlessness of His love, of the inestimable wealth of His grace; and I wondered where I could find an illustration of all this. Of course, there is but one Book; but where in the Book should I find it? And as I thought of these things, this aspect of the story of Joseph's life came before my mind. As I examined it, I found it true to my own experience; and I want to use it for illustrative purposes this morning.

Many years have passed since Joseph left his father; not a few years, indeed, have fled since he made himself known to his brethren after the long silence; and Jacob's sons have been living on Joseph's bounty for a long time. He has spread their tables before them, he has loaded them daily with benefits; but then a new experience has come; the old man has passed away, and they have carried him back to bury him beside those he loved so well. And now that their father is dead, as Joseph returns to Egypt, his brethren fear that he will remember the past, and that he will surely requite them for all the evil that they had done him. So they come into his presence once again, confessing their sin, begging forgiveness, and they receive the assurance that grace still abounds. Therefore, my subject this morning is: how a meagre faith is requited by a boundless grace.

I.

Here is THE STORY THEN OF MEN OF MEAGRE FAITH. These sons of Jacob have long been dwelling in Egypt; but their daily receipt of Joseph's bounty has not availed to assure them of their security. Notwithstanding all that he has done for them, the food he has provided, the dwelling places which he has given them, the many tokens of his love which he has lavished upon them—in spite of all his long patience, and the multitude of his loving-kindnesses, fear grips their hearts, and they say, at last he will visit us in wrath; they have no abiding assurance of salvation.

What a picture that is of many a spiritual child of Abraham! Many years have passed since some here perhaps first made profession of faith in Christ. A long time has elapsed since first the promise of forgiveness of sins was spoken to your heart. You remember the day when the great Governor introduced Himself to you, saying, "I am Jesus"—just as He introduced Himself to Saul of Tarsus; you have walked in the light of His countenance for many a day; you have sat at His table; you have taken that word from the Song of songs and made it your own: "He brought me to the banqueting house, and his banner over me was love"; you may have had years of fellowship with the Father, and the Son; and yet in spite of it all fear lays hold upon you, and at last you wonder if it is possible in the end that there will be, in spite of all God's goodness, a remembrance of your sins: you have had this spirit of fear which expressed itself in these words: "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."

I would point out to you that these men seemed to have supposed that Joseph's attitude toward them was determined largely by circumstances. As

long as their father lived, they appeared to be quite comfortable in his presence; but the death of Jacob seemed to change everything, and they said among themselves: "Joseph will not be the same after this. We shall soon discover now that he has been cherishing vengeance in his heart these many years; and now that our father is removed, we shall feel the heavy hand without doubt." Oh, how our little faith, how our doubting spirits, often imprison God in circumstances! Sometimes it seems quite easy to believe that all will be well, and we flatter ourselves that we are growing strong in faith. But it is not faith in Joseph at all; it is faith in Jacob; it is not faith in the Governor for what He is in Himself; but it is faith in the circumstances in which we find ourselves. Such faith, my dear friends, will not give us any true peace. It may be there is someone here this morning in whose life some great change has come. It may indeed literally be that a wife has been taken away, or a husband, or a father, or a mother—some stalwart in the faith upon whom you leaned, and for whose sake you believed God's mercy rested upon you. And now that this change has taken place, you begin to wonder if your religious life can go on as it did in the old days, or whether the Governor's attitude will be affected by your circumstances. I am not speaking in a foreign tongue. I believe I am speaking out of common Christian experience, and out of the testimony of multitudes of Christian people with whom I have dealt through the years, who seem, when the sun is shining, and the flowers are blooming, to be able to believe in the love of God; but when the sky is leaden, and the winds howl about the casement, and the thunders roar, and the lightnings flash, and the very earth seems to shake beneath your feet, then you begin to say, "And where is God now?" as though God were affected by our circumstances.

Do you see, dear friends, the difficulty with these men was that *they had not discerned the changeless character of the governor's grace*; this defect was, that they had not learned what they ought to have learned about Joseph himself. Perhaps they had been studying Egypt; perhaps they had been measuring the storehouses; perhaps they had dwelt much upon Joseph's authority as next in the throne to Pharaoh; they certainly had thought much of his affection for Jacob, and whatever of his goodness they had received they imagined had come to them for their father's sake. But they had not learned that the grace which Joseph had shown had flowed out of his own heart; they had not learned to trust Joseph himself; they had not learned what he was. And peace could be multiplied to them only through a more perfect knowledge of the governor himself.

So also we shall not find peace in mere subjective experiences, in the habit of self-analysis; we shall not find peace in circumstantial advantages; for these things will change. Nor shall we find abiding satisfaction in our reviews of divine providence merely, in interpretations of our own history, in recollections of former mercies. These are stimulants, but they are not the real food for faith. It is well to learn how to stimulate your faith when it languishes; but the important thing is to learn how to feed your faith so that it will not languish. Every believer should get to know Jesus Christ better. There is no other foundation for peace than that "grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Do not make light of theology. You may call it by another name if you like; but theology is merely the word about God; it is the science of God. And these ecclesiastical fools—I do not know how else to designate them—who say, "Theology does not matter.

We have not time to talk about such stuff!" are urgently in need of a little theology themselves. A preacher if he knows his business, will have no time to talk about anything else but God and the redemption that is in Christ Jesus. We must get to know God better. We must study His Son. That great scholar, that man of massive intellect, before whom even all the critics bow in recognition of his intellectual superiority, the pupil of Gamaliel—even he said: "What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "That," said he, "is the supreme science; that is my master passion, that I may know him, and the power of his resurrection." And so, my friends, if we are to live in peace, and with a joy abounding, we must cultivate Jesus Christ, we must know Him, and get to know Him better still.

I would like to remind you that *it was their deepening consciousness of their guilt which made it difficult for them to believe in Joseph's grace.* When they sold him for silver, they envied him for his dreams, and they said, "Behold, this dreamer cometh." And when they had sold him, they said, "We shall see what will become of his dreams." And perhaps through the years, they tried to justify their act by saying to themselves, "Well, he wanted to lord it over us. In any case, he was a bit of an upstart. Perhaps we dealt somewhat harshly with him; but we are not sure that he did not get his deserts." But when the years were passed, and he had disclosed his identity to them as governor of Egypt, and when they fell at his feet fearing the hour of death had come, and he put his arms about them and kissed them, and when he brought them to his table, and gave them changes of raiment, and all the good of the land of Egypt, I can fancy their turning to each other and saying, "What strange spirit possessed us that we should ever have turned against such an one as this?" And as the years passed, and they saw more and more of his grace, in contrast with it they felt ever more deeply the heinousness of their own sin, until at last their sin seemed to them so great that they found it impossible to believe that grace could much more abound. Yet perhaps their fears were not evil, they were growing pains. Their very fearfulness was an evidence that they were getting a clearer view of Joseph's goodness, and getting to know themselves better; that his goodness was leading them to repentance.

I suppose very few of us understood what sin was when we were converted. A little child is converted, and all that is known is that he or she has been naughty. How little some of us knew about it! But as years have gone, we have come to see God more and more clearly, and to know something of His holiness, and in contrast with that, how black a thing sin is! Now give me your attention—mark this principle! You will need an apprehension of the reality of the atonement by blood more in Heaven than you need it here. Coming to know what sin is, we see ever more closely that nothing but the blood of Jesus can atone. John spoke of a great multitude that no man could number, and angels round about the Throne—the number of them was ten thousand times ten thousand, and thousands and thousands—and when the glory of His presence burst upon them, in one great shout of praise they exclaimed: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They did not know until then what He had done for them. Oh, they make much of the Atonement in Heaven, and we had better make much of it here; for I am increasingly convinced that if ever we should lose sight of the Lamb in the

Glory—if it were possible—we should lose Heaven itself. Heaven consists in that,—in knowing that sin has been for ever dealt with by God Himself in the Person of His Son. Well, have you been troubled because you have had new discoveries of your own depravity, have you been betrayed into saying something, or doing something, or thinking something of which you supposed yourself to be utterly incapable? and in contrast with the white light of His holiness, perhaps you have said, "How can it be that God can forgive such a sinner as I am?" and thus have got into darkness. Such fears as these are only growing pains. I wish I could find some professing Christians a little more fearful, a little bit more concerned. The difficulty with so many is that they do not go on with God; and because they are not learning more about Jesus, they are not learning more of themselves. It is no miracle at all, in the view of some, that they should be forgiven, because they do not know how terrible a thing sin is.

Then I want you to note another thing coming out of this story. *These men have not yet learned absolutely to rely upon the governor's promise.* They had no doubt whatever that the promise spoken by Joseph's lips was his promise. Observe: there was no question about the authenticity of the word: "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you," said Joseph. There was no question about it when they got home. They were absolutely certain that the word they heard was the word of Joseph. Notwithstanding, after the years, they said: "Joseph will peradventure hate us. O yes, he promised, but will he fulfil his promise?" They had not learned to rely unquestioningly upon the promise of Joseph.

What I want to make clear to you is this: it is one thing to have a theoretical knowledge of the Word of God; and to have correct opinions about the divine inspiration of Scripture—that is very good; it is extremely important as far as it goes. As a matter of theory, one may boast that he believes the Bible from cover to cover, as I have heard people say, and yet he may not have learned to rely upon a single promise in it. Theoretically, we may subscribe to the doctrine of the inspiration and authority of Scripture, while practically we may not have learned to sustain our lives by resting upon what God says. Do you see the difference? It is extremely important that we should believe that this is the Word of God. But, my brother, it is what you use of the Word of God, it is the promise upon which you stay your soul, that makes you to grow up into Christ. And I ask you this morning just how far you believe the Word of God—not theoretically, but what use do you make of it? Have you learned to find a promise in this Book and let it speak to you as the very voice of God, and to say, "That is an end of all argument. Here I rest, Hallelujah"? Can you say that? If so, that is believing the Word of God. That is how you are saved in the beginning: "He that hath the Son hath life." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Can you say: "I do believe the Son; I have His promise that I have passed from death unto life; I am saved and saved for ever?" If that is so in the beginning, it will be so all the way through: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I went into a hospital one day with a minister of many years' experience, and we stopped at the bed of a patient who was tossing about apparently in much weariness. It was a warm day, and as he stood at the bedside he touched the pillow, and asked, "Is it soft?"

"Oh," she said, "I suppose it is, sir, but it does not feel very soft to me. I have been here so long. Sometimes it feels very hard." "Then," he said, "let me give you another one: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.'" And he said, "Just lie down upon that." And it did seem that the Spirit of God enabled her to recline upon the promise, and to find rest.

You see where these sons of Jacob had made the mistake: they had the promise, they knew it was Joseph's promise; but they had not learned to use that promise to dismiss their fears, to feed their faith upon, and to find in it the peace which passeth understanding.

But there is one thing I must commend them for very specially, and that is, *they took their fears to Joseph*. You know they might have stayed away, and they might have talked among themselves, and they might have made each other more and more miserable, and more and more bitter in spirit. But they did not do that. They came to Joseph as they were, weary and worn and sad; they found in him a resting place; and then he made them glad. Don't you see, it was in their hearts, and it was well that they should tell him about it? Do you know why I read that Psalm this morning? Because it shows us how to pray: "Hide not thy face from me in the day when I am in trouble." Oh, what a wretched man he was! He was like a sparrow upon the house top; he was like a pelican of the wilderness; he was like an owl of the desert; his enemies reproached him all the day. He multiplies metaphors to describe his own miserable condition; but as he prayed and told the Lord all about it, at last he was constrained to cry "But thou, O Lord . . . shalt arise, and have mercy upon Zion." You cannot live in the presence of God without sounding that triumphant note at last. Somebody says, "I do not pray because I do not feel like praying." That is just when you ought to pray, my brother. "But I have no faith." Then come with your fears—*fightings within*, and fears without, or whatever it may be—come as those men did, just as we have seen little children come. You mothers,—when do they generally come? Well, sometimes when they have a little joy to share with you, and say, "Look, Mamma, what I have got." But not generally: it is when they have cut their finger, or when they have fallen down and have a hole in their stocking, or when that new dress has been torn, or something of that sort, it is then they run with tears streaming down their faces, and then by mother's tender reassurance the tears are dried, and the sun shines again: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." And He wants us to come just like that. There are men and women here this morning who have found deliverance a hundred times at the mercy-seat when they came in that spirit, with clouded vision; something had happened and they could not see clearly, but they came to the throne of grace, and they poured out their complaints before God—I say their complaints. What was the title of that Psalm—the one hundred and second Psalm? Let me read it to you: "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord"—they poured out their complaints before the Lord as Joseph's brethren poured out their complaint before him.

II.

Now, you see, I have time only to mention the other half of my sermon, **HOW THEIR MEAGRE FAITH WAS ANSWERED BY A MEASURELESS GRACE**. When

they prayed thus to Joseph, what happened? "Joseph wept when they spake unto him." I think there must have been tears in the eyes of Jesus when He said: "Have I been so long time with you, and yet hast thou not known me, Philip?" And when these men came to Joseph and said, "We are afraid. We have no peace. We are afraid that thy wrath will rest upon us." Joseph could not answer for the tears that flowed, and his heart was overwhelmed, "Joseph wept when they spake unto him": "O my brothers, don't you know me yet? still doubting, still fearing, instead of rejoicing in the fulness that I have provided for you?" So I think our fears sometimes bring tears to the eyes of our Beloved instead of inspiring Him with our faith.

But you will observe he said, "Fear not." And then what did he say? Did he say, "Go down to the storehouse and you will find they are still pretty full. Go and talk to Pharaoh and you will find I still wear the ring, and still have authority. Measure my wealth; I am equal to all your demands"? O no, Joseph had learned a great lesson through the years. He had learned for himself that no man is at rest until he finds his way to God. And how did Joseph allay their fears? He said: "Fear not. I am in God's stead. God speaks through me. Rest upon my word as upon God's Word." We must carry our case to the highest court, my brethren. We must secure a judgment that can never be annulled. We must hear from the Judge of all the earth that we are acquitted. We must get the word from Somebody who stands in God's stead: Who is He? There is no other Word to us from God but that which comes through Jesus Christ. "In the beginning was the Word." Jesus is the only God we know, the only God we shall ever know: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." He is not in God's stead, He is God, and His Word is final. As we have His promise let us rest upon it, and put an end to all our fears. And he said: "Your sin has been dealt with by the Sovereign God of all."

I should like to begin now to preach to you on this text, and all that I have said would serve as an introduction. But do not be alarmed! I know my time is gone. "But as for you, ye thought evil against me—ye thought evil against me down on that low plane of human thinking and planning—but God meant it unto good, to bring to pass, as it is this day, to save much people alive." And so Joseph said: "Even your sin, my brethren, has been made to praise God. God's grace is so wonderful, His power is so infinite, His wisdom surpassing all, that even your evil thoughts He has taken hold of, and sovereignly made them to fulfil His holy purpose, and to save much people alive." I love to think that the Lord—dare I say it?—is not vanquished by my sin. He is Sovereign over all, and that which I thought for evil, He, in the boundlessness of His grace, has made to work out for good. The apostle Peter enunciated the same principle: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The two principles—man's evil intention overruled, and God's gracious purpose, sovereignly disposing all things to the glory of His Name in the salvation of men.

When Joseph had dealt with their sin, and showed them it was all settled, he comforted them and spake kindly to them. My brethren, that is always the result of coming to the mercy-seat; no matter where you begin, no matter what your tale of woe, He will speak comfortably to you, He will speak kindly to you, for He is our kinsman. This, indeed, is His promise: "For the mountains

shall depart, and the hills be removed; but my kindness shall not depart from thee."

"I hear the words of love,
I gaze upon the blood,
I see the mighty sacrifice,
And I have peace with God:

"Tis everlasting peace,
Sure as Jehovah's Name;
'Tis steadfast as His stable Throne,
For evermore the same:

"The clouds may go and come,
And storms may sweep my sky,
This blood sealed friendship changes not,
The cross is ever nigh.

"My love is oft-times cold,
My joy still ebbs and flows;
But peace with Him remains the same;
No change Jehovah knows.

"I change; He changes not;
The Christ can never die;
His love, not mine, the resting place;
His truth, not mine, the tie."

EVANGELISTIC CAMPAIGN IN THE EASTERN TOWNSHIPS.

We have just received a communication from Quebec Province telling of the blessing attending the efforts of Evangelists Gunton and Torrie in the Eastern Townships. Before giving the items of information received, it may be well to remind our readers that numbers have different values in different places. In some communities where there are few people, and denominational lines are strictly drawn, and where there is a very large Roman Catholic element, the difficulties encountered in evangelistic effort are greater than in a large city with a more heterogeneous religious population. Thus the addition of a dozen people to a church in one of these smaller places may represent just as great a triumph of the gospel as would the addition of hundreds in some large centre.

At Coaticook in the recent services there were thirty-six persons who professed conversion, two of whom had been Roman Catholics. Four persons were baptized while the evangelists were on the field. Many of the members of the church have been so quickened that they are now engaged in personal evangelism. This is as it should be. The value of a work that leads the members of a church to renewed consecration and to separation from worldly influences, cannot be estimated by the number who profess conversion in the beginning. We trust that showers of blessing may still fall upon Coaticook.

At Dixville nineteen professed conversion, but there was not so general a response on the part of the members for enlistment in the work of personal evangelism. At Beebe the usual Sunday congregation is about twenty. The meetings started on Monday with twenty-seven; on Friday there was a congregation of eighty-four; and in the five days twenty-one professed conversion, two of whom had been Roman Catholics. At Sherbrooke Rev. Terry baptized five on April 26th before a congregation that filled the church; while the work at North Hatley showed promise of great fruitage when Brother Torrie was forced to leave owing to Mrs. Torrie's illness.

The difficulty in many of these places is that the English-speaking protestants settle down with the opinion that it is useless to attempt to evangelize Roman Catholics. Sometimes business and other relationships lead people to fear to awaken local antagonism. We trust that the inspiration received from these special services in the Eastern Townships' campaign will move all our churches in that part of the country to greater effort in the work of seeking to bring souls to Christ.

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 AT MEMPHIS.

MEMPHIS, TENN., May 9, 1925.—Down in the southland, as in the north, the battle between Fundamentalism and Modernism is being fiercely fought. Some of us who are not very old can remember when addresses upon the inspiration of Scripture, or the Deity of Christ, or the Atonement by Blood, awakened no antagonism: to-day wherever these truths and their corollaries are preached, the theological red flag of Modernism is unfurled, and the tocsin of war is sounded. There can be no shadow of a doubt left in the mind of any intelligent reader of the Scripture, that we have fallen upon days when men will not endure sound doctrine. The time was, not so many years back, when what opposition was encountered came from without; but to-day those who preach the gospel of grace have less to fear from publicans and sinners than from the scribes and Sadducees within the church.

We are just now in the midst of the seventh Christian Fundamentalist Conference. In this Conference every evangelical denomination is represented; and in such an association, one feels how strong is the tie which binds true believers of every name together. It is also apparent from such a gathering as this that no evangelical denomination is going to be permitted to escape the necessity of fighting for its life against the increasingly aggressive forces of Modernism. Readers of *The Gospel Witness* do not need to be told that the Baptist Denomination has its full share of trouble. But here in this fellowship, we find that the hands of other evangelical bodies are equally full. It will be interesting to our readers to name a few of the leaders present at this Conference.

It was shortly after the Conference of last year which met at Minneapolis, that our beloved Dr. W. B. Riley was stricken down, and he returned to his work only the first of last March. It is a great joy to all assembled here to see him in his usual place, and apparently fully restored. When we write thus, we do not suggest to the thousands all over America who for so long have depended upon Dr. Riley's leadership, that he is in a condition that would justify his taking on all the burdens which up to last June he had so heroically carried. Although he appears to be as strong as ever, common sense would suggest that, if his ministry is to be maintained at full strength, he will have to exercise care not to take upon himself, for a time at least, too heavy a burden. In this connection we offer a word of counsel: When men like Dr. Riley go to conferences such as this, their public duties are all that they should be required to attend to. But so many brethren, pressed with a hundred problems, desire to take advantage of the opportunities such conferences afford to discuss their personal problems with, and obtain advice from, so experienced a leader. We have observed that in Dr. Riley's case a procession of men are on his trail

from morning till night, so that even between services he is not permitted to have one moment's rest. We suggest to brethren everywhere,—and if any other paper should copy what we write, we wish they would specially emphasize this simple suggestion—that some mercy should be shown Dr. Riley and others who are called to leadership in this great warfare.

Another great leader whose name is known throughout the world, who is prominent in this Conference, is Dr. L. W. Munhall. He belongs to an older generation. He was contemporary with Moody, and is an encyclopædia of information respecting the great leaders of those days when all evangelical denominations believed the gospel to be the power of God unto salvation.

The one and only J. Frank Norris is also here. Readers of *The Gospel Witness* need no introduction to him: it is sufficient to say that he is the same mild, meek, quiet, peace-loving J. Frank Norris with whom they are so well acquainted. He believes in heeding the divine injunction: "If it be possible, as much as lieth in you, live peaceably with all men." But when that phrase—"as much as lieth in you"—represents certain convictions of truth, in these days it is practically impossible to be at peace. Hence, there is always "a certain liveliness" at the front when Norris takes the field.

Rev. P. W. Philpott, of the Moody Church, Chicago, is another of the great fundamentalists present at this Conference. Mr. Philpott does not belong to the flying corps of the fundamentalist army; nor does he ever lay a mine which will blow up a whole sector of the enemy's front line trenches at once. But he is an accurate marksman; and where he leads the army will not be found "nibbling away" at the enemy's lines, but each day will mark a new trench taken with all gains consolidated, and preparation well under way for another steady move towards the enemy's citadel to-morrow. He is the sort of man whose ministry exemplifies the apostolic injunction: "Be ye stedfast, unmovable, always abounding in the work of the Lord."

Dr. W. L. Pettingill, Dean of the Philadelphia School of the Bible, arrived on Friday. We had almost called him "Sunshine Pettingill." What a sunny disposition he has! What a gracious personality! How winsome he makes the gospel to appear!—and yet how firm, how true, how stable a soldier of the Cross he is! How wise a counsellor!

Another great leader, and one of the keenest intellects on the Continent, is Professor Leander S. Keyser. He has not a big frame; we should envy his ability to tuck himself away in an ordinary berth of a sleeping-car. But we have observed that jewelry stores do not use five-ton trucks for delivery waggons; their valuable commodities are packed in smaller parcels. What a jewelry store the mind of Dr. Keyser is! Gems of every variety are stored away in that well-ordered mind; and like a thoroughly instructed scribe, he brings forth out of his treasures things new and old. We have heard of some men of means in time past providing funds for the support of evangelists, in order that they might be free to preach the gospel wherever the Lord led, without the necessity of having to raise money for their work. We have been thinking while here what an immense service to the evangelical churches of every name might be rendered if some of the Lord's stewards would establish some sort of fundamentalist foundation that would support the faculty of an itinerant theological seminary, who would spend their time going all over the Continent, stopping perhaps for a week at a time in one place, and giving a series of lectures on the great essentials of the faith. What a benediction Professor Leander S.

Keyser could be to the ministers of this Continent! His thorough scholarship, his pedagogical skill, his spiritual penetration, his gracious personality,—all combine to make his addresses irresistible. One comes from one of Dr. Keyser's lectures dripping with sermons.

In this connection, may we turn aside from our main theme for a moment to say, that we do not believe there is any part of the world to-day more in need of Christian missionaries than the American Continent. We send men and women to China and India to do battle with pagan philosophers; while many of our pulpits and theological chairs are occupied with men whose teaching is as far removed from the gospel of Christ as are the religions of the heathen. We should not send fewer missionaries abroad; we only suggest that it is well to remember that unbelief on this Continent is so prevalent that missionaries are urgently needed to do mission work at home.

President Blanchard, of Wheaton College, is another of the great leaders who are with us. He belongs to the old school,—a Christian scholar who illustrates the truth that true Christianity makes gentlemen. More than six hundred students were enrolled in Wheaton this last year. What a blessing it is to know that there is such a college as Wheaton where, from the President down, every professor is true to the fundamentals of the faith! Wheaton College is, to all intents and purposes, a fundamentalist college. Students come to it from all parts of America, because, without compromise, the school stands for the verities of the faith. Wheaton enjoys the enviable distinction of having a professor of Biology who teaches the doctrine of Evolution only to refute it.

Rev. S. P. MacLennan, Pastor of the First Presbyterian Church, of Hollywood, Cal., was another speaker. He is a brother of Dr. MacLennan, Pastor of Bethany Presbyterian Church, Philadelphia,—and both are Canadians. A magnificent man of whom much will be heard.

In addition to these, the world-famous Robert Harkness has been the pianist throughout. He is a great musician, and manifestly devoted to the Lord and His work.

We wish we had space to mention scores of others with whose names we have long been familiar, and who are prominent in the lives of many denominations. But we must speak of the meetings themselves. They have been well attended; and every service has been a service of blessing. On our arrival Thursday morning, we found that Dr. Riley had been speaking on Evolution; and that his utterances had given great offence to the modernist Dean Israel H. Noe, of St. Mary's Cathedral, Memphis. Dr. Riley has replied to the Dean, and has challenged him to a debate in the great city auditorium, which we are sure must seat about eight thousand people. In this we are not wildly estimating; it is generally spoken of as seating ten thousand. Whatever its capacity, it is an enormous building—a whole farm roofed in. (The Baptist Bible Union Meeting will be held in this auditorium on Monday.) The Reverend Dean wanted to have three judges to determine by whom the debate was won; Dr. Riley stipulated that the audience should be the judge. But as fast as Dr. Riley has made a concession, the Dean has offered some new objection. It is quite evident that our evolutionist friend is afraid to pick up the gauntlet. However, Dr. Riley is determined that he shall meet him, or otherwise by his action shall be proved to fear to face the issue. The debate will take place. If the Dean does not come, we shall have the address in any event; and there will be a great time in the city auditorium Monday night. The Editor expects

to have the great pleasure, as President of the Baptist Bible Union, of presiding on that occasion.

On Sunday the Hon. Wm. Jennings Bryan will be the speaker. Various churches will be occupied by visiting fundamentalist ministers in the morning; and in the afternoon and evening Mr. Bryan will speak in the great city auditorium. However one may differ from some of Mr. Bryan's political views, no one will question that he is a high-minded Christian gentleman, who has the courage of his convictions; and his battle for the Book and against Evolution is being greatly honored of God.

On Tuesday night Dr. Norris is to deliver a great address on Evolution in the Schools. He is going to name the universities and seminaries in the South, and the teachers who are among those who are troubling the Baptist host by seeking to pervert the gospel of Christ. At this writing it is not yet decided where the Tuesday night meeting will be held. Thousands of messengers to the great Southern Baptist Convention will be here by Tuesday night. It is, indeed, no exaggeration to say that Dr. J. Frank Norris is not the least of the attractions. Although this is only Friday, some of the delegates have already arrived. It is expected some thousands of them will be here by Monday, and a still larger number by Tuesday.

We are enlisted in this battle for the Book in a great war. There have been in the history of the Church of Christ heroic days in the past; but we seriously question whether there has ever been a time since the apostolic period when there was a more urgent need for mighty men cast in an heroic mould, like the men which David had, than to-day.

The Witness Editor expected to spend Sunday in Memphis, and share the blessings of that great day; but another need has arisen. We will venture to let out a secret. The task of financing a great conference like this is by no means a light one, requiring an expert to "take the collection", as they say in Uncle Sam's country. It is amazing how few people realize the enormous burdens which men carry who promote such a conference as this. The mere rail-way fare of so many men coming thousands of miles to one centre is in the aggregate a great sum. Dr. Riley has insisted that Dr. Norris take the collection. He has a reputation of being able to charm money out of people's pockets. He would consent to do so only on condition that the Editor of *The Witness* should go to Fort Worth to take his place. An important committee meeting will occupy all Saturday forenoon, and leaving at two-thirty in the afternoon, we shall reach Fort Worth just time enough to get from the train to Dr. Norris' class, and then to the great morning service of Mothers' Day. We may have something to say about this visit in our next issue.

TELEGRAPHIC COMMUNICATION FROM THE EDITOR.

Memphis, Tenn., May 12th, 1925.

"To *The Gospel Witness*:

At least six thousand people attended the Monday and Tuesday meetings of the Baptist Bible Union. Great address by Dr. W. B. Riley Monday evening before audience of three thousand; Tuesday evening Dr. J. Frank Norris spoke in largest available auditorium which was literally crammed, with hundreds standing, while enormous numbers were turned away. Dr. Norris' thrilling address will set the South on fire. About three hundred ministers, including many pastors of the largest churches, joined the Baptist Bible Union. The

enthusiasm of these two great days shows that the tide is turning in the South; and that the people are coming to the help of the Lord against the mighty. Announced Baptist Bible Union Conference before Southern Convention will be an annual event. This Conference is the most successful we have held; and marks a great victory for the faith once for all delivered unto the saints.

(Signed) T. T. SHIELDS."

HONORARY DEGREES.

We have long had it in mind to express an opinion respecting the conferring of honorary degrees by denominational colleges. We have never attached a very high value to these distinctions. We are disposed to believe that the services of any man of God will ultimately be appreciated by the conscience of the Christian community he serves without the aid of such marks of distinction. We do not, however, dogmatize upon this subject; but take the position, rather, of one who is privileged to ask questions.

We can see in it a very grave danger. The governing authorities of a denominational college or university are elected to serve the denomination they represent. Such authority as they exercise is delegated to them by the religious body whose servants they are. The power to confer a degree is exercised by those governing bodies. They may themselves be very poor men in dollars and cents,—the members of the faculty of a Baptist educational institution, if they have no other financial resource than their salaries, will certainly be poor!—but they have it in their power to confer certain academic distinctions which, by some men, are valued very highly. We do not suggest that those who hold this power have ever exercised it from any but the purest motives and with the highest aims in view; but the fact that a denominational college is able to confer such distinctions, gives it an undue influence in the lives of certain types of men. We are persuaded that true men care little for such tinsel honours: they may receive them as an expression of the confidence of their brethren, and, measured by that standard, they may receive such distinction with gratitude. But there is always danger that lesser men, whose only hope of special distinction lies in the direction of the expectation of receiving some honorary title, may all unconsciously become the acquiescent followers of those who have such titles to confer.

In political life we have read of knighthoods and peerages being distributed as political rewards. We do not know of any case where honorary degrees have been similarly used; but if academic garlands are likely to be thrown from the window, even a very modest man may be tempted to walk somewhat slowly in the hope that one may accidentally fall upon him. At all events, the possible influence of this degree-conferring power and this degree-receiving capacity upon denominational councils is worth thinking about.

The Jarvis Street Whole Bible Sunday School Lesson Course
Lesson VIII.

May 24th, 1925

THE MESSIANIC PSALMS.

For some weeks our lessons will be in the book of Psalms. As the Psalms are not arranged in chronological order we cannot do better than begin with the study of those Psalms which are really prophecies relating to the coming of Messiah, our Lord Jesus Christ. We cannot in this lesson

consider all these Psalms in detail. The following Psalms undoubtedly refer directly to Christ: 2nd, 8th, 16th, 18th, 22nd, 23rd, 41st, 45th, 69th, 72nd, 93rd, 96th, 97th, 98th, 99th, 102nd, 110th, 118th.

The Psalms with which we shall especially deal in this lesson are the 2nd, 8th, 22nd, 23rd, 41st, 45th, 69th, 102nd, 110th. Each of these Psalms is specifically quoted in the New Testament, and thereby the fulfilment of the prophecy is recorded. These Psalms are, of course, very full of teaching; but we propose to follow two lines in this lesson. The inspiration of Scripture is proved by its own fulfilment: "Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; the prophets that have been before me and before thee of old prophesied both against kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." There is scarcely any line of study which will more surely establish one in the conviction of the divine inspiration and infallibility of Scripture than to observe how accurately the prophecies of the Old Testament are fulfilled in the New. In this lesson, of course, we shall concern ourselves only with such prophecies as are contained in the Psalms.

The second lesson these Psalms will teach is the pre-existence and eternal Sonship of Jesus Christ. The roots of the New Testament are in the Old; and we have in these Psalms a further illustration of the principle enunciated by the Apostle Paul when, in Galatians three and eight, he said: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Without comment, the notes this week will give the Psalm and the New Testament reference in which the prophecy of the Psalm is fulfilled:

Psalm 2, referred to as fulfilled in Acts 4 : 23-30: "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by the name of thy holy child Jesus."

Psalm 2 : 7, quoted in Hebrews 1 : 5: "For unto which of the angels saith he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

Psalm 8, quoted in Hebrews 2 : 6-9 as proof that man fulfills his destiny and realizes the divine purpose only through Christ: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who

was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Psalm 22 : 1, fulfilled in Matthew 27 : 46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Psalm 22 : 8, fulfilled in Matthew 27 : 43: "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

Psalm 22 : 16, fulfilled in Matt. 27 : 35: "And they crucified him, and parted his garments."

Psalm 22 : 17, fulfilled in Luke 23 : 27-35: "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. . . . Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God."

Psalm 22 : 18, fulfilled in Luke 23 : 34: "And they parted his raiment, and cast lots."

Psalm 23, fulfilled in John 10: 1-29.

Psalm 41 : 9, fulfilled in John 13 : 18: "I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

Psalm 45 : 6, 7, fulfilled in Hebrews 1 : 8, 9: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Psalm 69 : 4, fulfilled in John 15 : 25: "But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause."

Psalm 69 : 9, fulfilled in John 2 : 17: "And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

Psalm 69 : 21, fulfilled (1) in Matthew 27 : 34: "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." (2) in John 19 : 29: "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."

Psalm 69 : 25, fulfilled in Acts 1 : 20: "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take."

Psalm 102 : 25, fulfilled in Hebrews 1 : 10-12: "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax

old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail."

Psalm 110, fulfilled (1) in Matt. 22 : 41-46; (2) in Mark 12 : 35-37; (3) in Luke 20 : 39-44; (4) in Acts 2 : 29-36.

CHURCH NEWS.

THE BIBLE SCHOOL LAST SUNDAY.

The School has not yet recovered from the setback received through putting our clocks on one hour. Last Sunday we had an attendance of one thousand and thirty-seven in the morning School, and seventy-four at the Chinese School at three o'clock.

THE PULPIT.

Last Sunday was a day of rich spiritual blessing under the ministry of Rev. T. I. Stockley, formerly of London, England, now of Jamaica. Some had cherished the memory of Mr. Stockley's visit in 1913, and rejoiced anew in his presentation of the gospel; while the great host of new members feasted upon the bountiful spread of good things from the Father's storehouse set before them by this prophet of God. The building was filled at both services, and several professed conversion both morning and evening. Jarvis Street people will ever welcome Mr. Stockley to their pulpit.

NEXT SUNDAY.

The Pastor will occupy the pulpit both morning and evening, beginning the sixteenth year of his pastorate in Jarvis Street. Several will be baptized in the evening, at which service the Pastor's subject will be, "Will the Methodist Whale be Able to Digest the Presbyterian Jonah—Is Church 'Union' Likely to be Permanent?"

THURSDAY EVENING LECTURES.

On Thursday evening, May 21st, the Pastor will begin a series of lectures on the pamphlets issued some time ago by the Methodist Church, entitled, "The Christian Hope." We delivered a series of lectures on these pamphlets following their publication, and we have had many inquiries for them. The addresses have never been in print, but will now be reported and printed; and may be obtained at the church office, or by mail at 10c per copy. Address: The Gospel Witness, 130 Gerrard St. East, Toronto.

VOL. FOUR OF THE GOSPEL WITNESS.

With this issue we begin the fourth year of the publication of *The Gospel Witness*. During the past three years we have had scores—hundreds—of letters expressing appreciation of its messages, particularly the editorials. We have, with this issue, changed slightly the style of the paper, but its message will remain the same: we shall continue to contend for the "faith once for all delivered."

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