

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

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol. 4

TORONTO, JUNE 11, 1925

No. 5

The Jarvis Street Pulpit

"TO-DAY, AND TO-MORROW, AND THE DAY FOLLOWING."

A Message for War-Time, Preached in Jarvis Street Baptist Church, Toronto, by the Pastor, Rev. T. T. Shields, Sunday Morning, Sept. 20th, 1914.

NOTE—On account of the crowded week, the Jarvis Street pulpit is occupied this week with a sermon preached during wartime, and which was already in print.

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell and get gain.

"Whereas ye know not what shall be on the morrow. For what is your life?

It is even a vapor, that appeareth for a little time, and then vanisheth away.

"For that ye ought to say, If the Lord will, we shall do this, or that."

—James 4: 13-15.

"And he said unto them, Go ye and tell that fox, Behold, I cast out devils,

and do cures to-day and to-morrow, and the third day I shall be perfected.

"Nevertheless, I must walk to-day, and to-morrow, and the day following:

for it cannot be that a prophet perish out of Jerusalem."—Luke 13: 32, 33.



THE first of these passages implies that it is a gross presumption to make definite and unconditional plans for to-morrow: "Ye know not what shall be on the morrow." The second is the word of One Who is so sure, not only of to-morrow but of "the third day," that He challenges whoever will to prevent His carrying out His programme.

What shall we do in the light of these things? We cannot, we dare not, be utterly heedless of to-morrow. The day must not find us unprepared. Even in the matter of buying and selling, and some will say that in nothing more than in buying and selling, we must get ready for days to come.

But how are we to save our planning from presumption? How can we order a programme that will set even death itself at naught until "the third day"?

Only by fusing the elements of these two texts, by merging the human in the divine. Then the presumption of the one will be neutralized by the prescience of the other; the sordidness of the one will be redeemed by the benevolence of the other; the vulnerability of the one will be forfeited by the invincibility of the other; the evanescence of the one will be counteracted by the persistence of the other.

I. HUMAN PLANNING IS SAVED FROM PRESUMPTION BY THE COUNSEL OF DIVINE PRESCIENCE.

It is presumption for me to plan for a day I cannot see, or for the morrow

of which I cannot be sure. But here is One Who speaks confidently of "the third day." His programme is prepared. To Him the third day is not three revolutions of the earth distant; it is among the things present and patent: "Behold," saith He, "I do certain things on the third day." Neither evening shadows nor morning mists hide from His view the content of what, to me, are far distant and uncertain hours. Therefore I will keep Him company, I will abide by His counsel, and walk in His wisdom into the certainties and obscurities of to-morrow and the third day.

This is the only wisdom for those who are in quest of moral and spiritual betterment. What foes will assail me in the coming hours? What soul-assassins lie in ambush about to-morrow's path? What reinforcement of evil power will accrue to the common temptations of life in the new and strange circumstances of the third day? And no outposts advise me in advance of the enemy's approach; no air-scouts peer into the future to warn me of his strength.

But listen: "Behold, I cast out devils, and I do cures to-day and to-morrow." This is the determination of One Who knows where the enemy lieth in wait. His plans are based upon accurate knowledge, and cannot prove abortive. "Behold, I cast out devils to-day and to-morrow." Then He shall be my Commander; and I will be at once His obedient follower, and His sworn ally in His combat with evil.

But can I thus take advantage of His foresight and foreknowledge? Listen again: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

But Simon is sure of to-morrow! "Lord, I am ready to go with Thee, both into prison, and to death." But the Lord of to-morrow answers, "Ah, Simon, you cannot see to-morrow. The evening shadows and the fall of night obscure thy vision. But with Me it is already morning, and I see the fierce assault the enemy will make upon thee; and ere the cock crow, I have heard thee deny Me thrice. This is my third day, Simon, of which I spake, and it finds me unsurprised."

Our only safety is to view to-morrow through His eyes, and to heed His premonitory whisper, "Behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee." Thus by His prayer and our own we shall not be led into temptation, but delivered from evil.

Nor can I commend a wiser course to *the man of business* than to save himself from presumptuous planning by this means. This is not the language of the ancients, surely, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain." You have said that. Perhaps you have said it to your sorrow. You are not saying it to-day. You are putting the case interrogatively. Just now you can neither buy nor sell. And yet you must prepare for the future. But you say the business world was never more confused; the future was never more difficult to forecast. This is a time when all criteria fail; for new and strange conditions have arisen, and no man can see the end. You would give a great deal to be able to read next month's papers in advance. No, not the war news only, or chiefly, but the financial page. You are rather fond of managing your own business, but you would almost be disposed to take into partnership without other capital, anyone who could certainly unveil to-morrow to your view.

I would introduce you to One Who knows the news of the third day better than the king; and before further planning for a year's buying and selling, you had better take counsel with Him.

But some one will enquire whether the Christian religion has any such practical bearing upon the every day affairs of life. May a man learn on his knees what the most expert broker on 'change could not tell him?

I have read of one whom this Lord of the third day took into His confidence, and to whom it was given to see the harvests of fourteen years in advance, and whose foresight promoted him to great wealth, and usefulness and honour. And if you would know the number of the lean and ill-favoured years, the secret is within the keeping of the God of Joseph still, and He is the God of to-morrow's markets.

But so persistent is our unbelief, that some one will say that such providences as are manifestly not dependent upon human agency, as the years of plenty and of famine, may be endured; but where life is disturbed by warring

human passions, how may a man find guidance to order his affairs amid such variable elements as these?

Have you never read how, when Samaria was besieged, and famine prevailed, so that an ass's head was sold for fourscore pieces of silver, Elisha said, "Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the Man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shall not eat thereof." And the war was ended on the morrow, and the siege was raised, "For the Lord made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host." A human imagination in the hand of God may be mightier than a million men. "So a measure of fine flour was sold for a shekel, and two measure of barley for a shekel, according to the word of the Lord."

That is my word to you this morning, ye men of business, nay, I dare to believe it is the word of the Lord to you. Do your business on your knees. Make your plans for buying and selling in counsel with Him Who can safely plan for the third day. He knows when the war will end, for He will end it; and He will take you into His confidence, as He did Joseph and Elisha, and tell you what the price of flour will be to-morrow, if you really take Him into partnership with you. Your business will be safe and profitable only as it is ordered by the wisdom of the Lord of the third day's markets.

III. But let us go a little further. By the blending of the elements of these two texts, THE SORDIDNESS OF OUR PURPOSES IS REDEEMED BY THE BENEVOLENCE OF THE DIVINE.

"To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." And is that the measure of our interest in to-morrow? Is that the cause of our anxiety, the end of all our cogitations, to "get gain"? Is it from this low level we presume to challenge the future, to dare its uncertainties, and brave its danger—to "get gain"? Is that why the war disturbs us, because it reduces the probabilities of our getting gain?

Let us be honest with ourselves. Have not some of us lived and planned on that low level? And we should be far less concerned about European affairs, terrible as they are, if we were really able to continue to do "business as usual." It is because we cannot we are troubled; and cast about to find some help, willing, perhaps, to put a little religion, or a little more religion, into our business, if that can save us from bankruptcy or further embarrassment.

The second part of my text is the announcement of One Who is determined to do "business as usual" in spite of the menace of a military despot with an unsheathed sword. But what is His business? "To buy and sell, and get gain"? Oh, no! He is no shopkeeper! Is that all you are? Engaged in the mere commonplace, sordid business of shopkeeping, and for the sake only of shopkeeping? The Lord of the third day is engaged in a nobler calling: "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

"I cast out devils": His is a moral undertaking; a vast spiritual enterprise: He is at war with evil. He is engaged in the destruction of the foes of mankind, in the expulsion of moral evil, in the sanitation of the world. "My programme," saith He, "is fully arranged. My engagements are unalterably fixed. Behold, I cast out devils to-day and to-morrow."

And He will not leave that programme and come down to shopkeeping to "get gain." We shall have to lift our business up to the level of His. Are we ready to do it? "Behold, I cast out devils to-day and to-morrow." Still buying and selling, are we prepared to set our faces and our hearts against all moral evil, and in our buying and selling, and by and through it, to become factors in the execution of His inexorable programme reaching unconditionally and irresistibly into the third day? You know what I mean? That all business, individual business, corporate business, and national business, can be and should be sublimed to the height of worship. To find a place for God in the world, "to find out a place for the Lord, an habitation for the mighty God of Jacob," is

the supreme business of every man in whom God has found a place for Himself. And that is done by casting our devils who have usurped His place.

But there is more than casting out devils. "Behold, I do cures to-day and to-morrow." Neither will He turn aside from His ministry of healing to help you "get gain". But again it is possible to make your buying and selling "do cures to-day and to-morrow." No devil is cast out but he leaves the soul torn and bleeding. No moral evil is expelled from a human life but through a broken heart. And He of the fixed and certain programme will "do cures to-day and to-morrow." The Red Cross will follow in the wake of His word, and from Sinai, Calvary will not be more distant than the third day.

Can we bring the whole business of life into agreement with His programme, to cast out devils and do cures, and wound to heal, and kill to make alive again? That is "to buy and sell and get gain," indeed, to traffic in the wisdom "whose merchandise is better than the merchandise of silver, and the gain thereof than fine gold."

III. And the next thing is this: THE VULNERABILITY OF HUMAN PROJECTS IS FORTIFIED BY THE INVINCIBILITY OF THE DIVINE.

You cannot be sure of to-morrow. You may have no power to effect your purposes. But here is One Whom nothing can turn aside. He will cast out devils and do cures for the next two days, Herod notwithstanding. "Go ye, and tell that fox, I shall do business in spite of him, to-day, and to-morrow, and the third day." Oh, yes, I know Who He is! I know the resources of Deity are His. But He is the Son of man, too; and I think it is legitimate to discern in His holy and successful defiance of His enemies, the principle of the invincibility of a high moral purpose. The purpose of mere gain getting is inherently mortal; it is death-stricken at the outset. Death laughs at shopkeepers and shopkeeping. To-morrow he will put the shutters up! But the work of casting out devils and doing cures cannot be stopped, it moves irresistibly forward by the sheer weight of its own moral momentum, its convoy is the chariots of God, and they will clear a path through the armies of hell, for God Himself is the Driver of them!

And when all of life is permeated by this purpose of moral progress, it resolves itself into a mighty conflict, inevitably ending in a triumphal procession. Then we may talk of the future, and boast even of the third day.

If Britain were a nation of shopkeepers only we might well be afraid of to-morrow. If her relations with other nations were determined solely by a purpose to get gain, no navy could long defend her shores, no army uphold her honour on the field. "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?" And the answer is, "The kings came and fought, . . . they took no gain in money. They fought from heaven; the stars in their courses fought against Sisera." They always do, they could not do other, for Sisera fought against God, and all the stars are on God's side.

And whoever is dominated by a noble purpose has all the stars to help him, while Sisera's mother ever waits for his chariot in vain.

And this is Britain's programme: "Behold, I cast out devils, and I do cures to-day, and to-morrow." No, I do not mean Germany or the Germans, although in Belgium and France their armies have acted more like devils than men; but I mean the principles that dominate Germany and the Germans. The devils of autocracy and predacious militarism, and all their vile progeny, must be cast out. And then we must do cures! What broken hearts must be bound up! What wounds to be mollified with ointment!

Our maple leaf, and all other national emblems of the Empire, must be like the leaves of the tree of life, "for the healing of the nations."

And if our shopkeeping be to this end; and all our national enterprises of war and peace are designed for the moral uplift of the world; while our programme is to cast out devils and to do cures, nothing can bar or even retard our progress; we shall be absolutely invincible, and may be sure of the third day.

IV. LIFE'S EVANESCENCE WILL BE COUNTERACTED BY THE DIVINE PERSISTENCE.
"For what is your life? It is even a vapour that appeareth for a little time,

and then vanisheth away." "The third day I shall be perfected." Thus we find our complement in Christ. Without Him, life is fleeting and unsubstantial; in Him all broken threads are caught up in the loom of His designs, and there His pattern is wrought out to perfection. He finishes what he begins. Putting His hand to the plough He never looks back. And not even Herod and all he represents, can shorten His working day, or hinder the work of the hour; and on His third day everything He has begun shall be finished.

And only His foresight, His goodness, His invincible holiness, His essential immortality can give completeness to life. But in partnership with Him, the Herods notwithstanding, on the third day, our divinely appointed ministry of grace shall be perfected.

Is there one here still outside the arms of this message? Do you feel that something has been missed? I fear there may be some. For who can trace the path of these three inexorable days of moral purpose without shrinking, in spite of the certainty of the end?

As individuals we shudder in anticipation. Almost certainly for many it involves privations, and tears, and blood. If Herod cannot prevent us, he will be there to set us at naught. And when we think of the Empire's path in the exercise of her moral ministry, we know that it is dark with sorrow, and red with blood.

"The earth is full of anger,
The seas are dark with wrath,
The nations in their harness
Go up against our path;
Ere yet we loose the legions,
Ere yet we draw the blade,
Jehovah of the Thunders,
Lord God of Battles, aid!

"High lust and forward bearing,
Proud heart, rebellious brow,
Deaf ear and soul uncaring,
We seek Thy mercy now—
The sinner that foreswore Thee,
The fool that passed Thee by—
Our times are known before Thee—
Lord, send us strength to die!

"From panic, pride and terror,
Revenge that knows no rein,
Light haste, and lawless error
Protect us yet again.
Cloak Thou our undeserving,
Make firm the shuddering breath,
In silence and unswerving
To taste Thy lesser death.

"Even now their vanguard gathers,
E'en now we face the fray,
As Thou didst help our fathers,
Help Thou their seed to-day.
Fulfilled of signs and wonders,
In life, in death, made clear,
Jehovah of the Thunders,
Lord God of Battles, hear."

And in answer to our prayer, the God of battles puts His arms about our grief-stricken race to say, "My way, too, lies always through Gethsemane, to the place of a skull, and then, and thus, out into the new day of resurrection glory. We will walk together the only path that can end in peace."

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

A LUXURIOUS DWELLING.

"One thing have I desired of the Lord, That will I seek after; That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." (Ps. 27, 4.)

Religion is still supposed, by some, to be the natural and proper employment of visionary and unpractical people. It is simple truth, however, that a moment's "gazing up into heaven" lightens the heart and speeds the feet of those who "return to Jerusalem" with its thronged streets, and busy marts, and multitudinous opportunities for the exercise of a varied ministry—"with great joy." And does not the verse we have quoted above speak of the stimulative effect of a holy desire? He who really desires a thing of the Lord will not be content with idle dreaming. "That will he seek after." In proportion as our desires are Godward our lives will be God-like. "My Father worketh hitherto, and I work." Therefore who ever desires a knowledge of the Saviour Who seeks, will himself become an earnest seeker after Him. To desire a blessing of the working Christ will make you a working Christian.

Such holy desires will teach us to economize time, and talent, and energy. It will save us from all vain seeking after the impossible. We shall never go to the postoffice but when we have reason to expect an answer to some letter we have sent. We shall spend all our strength in going to meet the answers to our own prayers. Isaac will go out to meet the Rebekah for whom he has prayed. We shall esteem it folly to seek anything anywhere but "of the Lord," because all our desires are centred in Him, and apart from Him there is nothing worth seeking.

Such aspiration will give us a perspective and proportionate view of life, and will set before us a pre-eminently worthy aim whose prosecution will introduce into our lives an ordering and controlling power. The "one thing" upon which all our desire is fixed—"That," with all our strength we shall "seek after."

And if such desire is an incentive to work, is it not also an evidence of wisdom? He is a wise man, who, having swept the world in his vision, knows how to choose a climate, a country and a city, and in the city a house wherein he may dwell, and in whose gardens he may invest his capital of energy without fear of waste or ultimate loss. And would it not be wise for those who study prospects of crops, the drift of population, the growth of cities and localities, that they may know how wisely to invest their capital, to consider the rising value of this bit of real "real estate,"—"the house of the Lord?"

David did not mean the material tabernacle. He knew that that was but "a shadow of good things to come." Like Abraham, he "rejoiced to see Christ's day; he saw it, and was glad." The "one thing" of his desire was the "one thing needful" of Mary's choice; the house which could not be sold over her head, from which she could not be driven by foe or flame, "which shall not be taken away from her." It is the only house in which a Christian can really live. It is "beautiful for situation, the joy of the whole earth," and Jesus invites you to enter, saying "Abide in Me."

David wanted a life-lease of the house—"all the days of my life." Why should Sunday be a special day with us? Why take the house by the week? There is no sign in the window. "Boarding by Day or Week." Why not move your trunks, and furniture, and all your belongings, and take up your residence

permanently in this spiritual "House of the Lord"? Ah, some one is saying, "Some of my furniture would not fit; the pictures would not be suitable, nor the servants, nor the guests; I should have to dismiss my company, and re-furnish, if I were to go to dwell there." But whether is greater, the furniture, or the house? Is it not better to furnish a new house, than to house old furniture? Make choice of the House, and leave outside all that cannot pass the door. You are better without it.

There are many reasons why you and I should desire to dwell in this House of the Lord—Christ Jesus. It is storm-proof. Within you cannot hear even the thunders of Sinai. Here peace, and rest, and joy, and all good things abound. It is provisioned for eternity. The Holy Spirit is its atmosphere, its light, its heat, its power. Day and night its halls are thronged with angel servants "sent forth to minister to them who shall be heirs of salvation." The condition of tenancy is simply this, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."

Once more, whoever thus desires, and, seeking, comes to dwell, shall have eyes to discern "the beauty of the Lord." This beauty is in "the house of the Lord," i.e., in Christ. Apart from Him, in merely human characters, the spectrum is divided. You may see one color here, another there. His justice exemplified in an avenging Jehu, His pity in a patient David, His foreknowledge in an enlightened Joseph, His power in a conquering Joshua. In human temples, "the beauty of the Lord," if seen at all, is always partial, and therefore wanting in harmony. But in Jesus all the colors of the spectrum are united, all the qualities of Deity are blended into "the beauty of holiness" whose proper name is Love. However discordant the outshining of His several attributes may appear to men of partial vision, in "the House of the Lord," in Jesus, they are, as He is, "altogether lovely."

But you cannot see His beauty unless you abide in His house—in Christ. It is folly to talk of the beauty of color to the blind. It is in accord with the very nature of things that our understanding of God is ever exactly proportioned to our faith in Him. You can behold His beauty only when you believe His benediction. Outside "there is no beauty that you should desire Him," but within Faith saith, "The beams of our house are cedar, and our rafters of fir." Only as she "enters into the king's palace" does it appear that "the king's daughter is all glorious within, her clothing is of wrought gold" and so is it also with her Lord. These twain are most beautiful when at home with each other.

Only as we abide in Christ shall we see the beauty of His works.

"Oh that we knew the sacred emphasis
The Word on nature's loveliness has thrown,
And how the world by Christ's face lighted is,—
As if new sunshine brake into the air,—
As if fresh odors burst from everything!
'In Christ' is a wide window, opening fair
Into the splendors of immortal spring."

Only as we abide in Christ shall we behold the beauty of the Lord in providence. Dwelling apart from Joseph, Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away, all these things are against me." But later, in Joseph's presence, as he laid his hands upon the heads of his sons, he said, "The angel that redeemed me from all evil bless the lads." And so the other side of "all these things are against me" always spells, "All things work together for good"—but you must come and live with Joseph or you cannot see it. The blended beauties of all attributes of Deity shine from the cross on Calvary, "Behold the Lamb of God!" "Behold the beauty of the Lord," for they are one.

The climax of David's desire is reached in this, that he may have a perpetual right to ask questions, "to enquire in his temple," which does not mean that he conceived it to be desirable that doubt should underlie, and permeate, and control his life. He had no doubt whatever of the reality and relationship

of "the house of the Lord," he did not question "the beauty of the Lord," but because these things were to him eternal verities, he desired the privilege of enquiring into them. He declined to be taught by uncertain teachers. In "the temple," of which Jesus is the antitype, he would find his dictionary and encyclopaedia. He was quite sure that in Him all life's hard questions, all its problems and paradoxes would be finally and satisfactorily answered. Things which were "too painful" to be known without might easily be "understood" in "the sanctuary of God." He therefore desires the right to bring his questions to the temple and enquire there.

Come, my soul, and learn this lesson: Jesus is the sum of thy desires—seek Him. He will be thy winter house, thy summer house, thy house "eternal in the heavens"—abide in Him. He is than all thy visions "fairer"; the light of His beauty will fall upon thee with the comfort of heaven, and thrill thee with the unwearying music of eternity. He is the only satisfying answer to life's great questions. Come, desire His presence, dwell in His love, behold His beauty, sit at His feet, and pour out thy heart's questions before Him, just to hear the music of His voice, and have the joy of learning truth at last from the sweetly patient lips of omniscient love.

THE UNITED CHURCH OF CANADA.

This is the name of the new church which has just come into being through the merging of the Methodist, Congregational, and a part of the Presbyterian Church, in Canada. The Congregational body in this country is numerically small, but even this small body has had its dissentient churches. The Methodist dissent, if such there be, has not become articulate, although we have reason to know that not a few individual Methodists will find a spiritual home in some other fellowship than in the new organization. The Presbyterian Church has, by this so-called "Union" movement, been rent in twain.

The movement for Church Union in Canada has really developed into a war. When Germany declared war upon the "inferior" nations of the earth, no doubt she persuaded herself that she was benevolently inaugurating a "union" movement. The "non-concurring" nations were no doubt very blind and very obstinate in determining to live their own lives independently of German supervision. The so-called "United Church of Canada" was born of the most devious and tragic religious movement ever known in this country. We wonder how this new organization will justify its pretentious title? Our Episcopalian brethren are a considerable body; the Baptists of Canada are not wholly negligible, and the non-concurring half of the Presbyterian Church, now the Presbyterian Church of Canada, are numerically, and in every other respect, a great body, while the various other smaller bodies of Evangelical Christians, in the aggregate, are a large company—yet all these are outside the "United" Church of Canada. One thing is certain, this ecclesiastical infant,—a big and lusty child, to be sure—big enough to have been twins—will never be charged with having been excessively modest in the selection of a name. We have seen children who, because of their deformities, one could not help feeling might better never have been born; but having come into the world, one could only hope that some unseen, latent, qualities of mind would develop and somehow redeem the life from its congenital handicap. Thus, all lovers of the Lord will hope that out of this ecclesiastical tragedy some good may come, even to the United Church of Canada. We feel certain that not all who now comprise its membership will remain within its fold. Its constitution is an untried instrument. When its provisions have been applied, and the spirit which gave it birth begins to operate through it, we are strongly of the opinion that the children of Jerusalem which is free, and is above all, will find it impossible to live in the same house with the children of the bondwoman. That the United Church "gendereth to bondage" we feel certain history will attest. Be that as it may, *The Gospel Witness* believes miracles are always possible, and therefore, not withstanding the unscriptural road by which this movement has reached its goal, we hope blessing may attend it in the future. The wise Solomon was Bathsheba's son, and a merciful God still sovereignly overrules man's ruthless violation of His laws.

THE PRESBYTERIAN CHURCH OF CANADA.

We do not sympathize with the Presbyterian Church: we congratulate her. Genuine spiritual revivals often begin with subtractions. Many Presbyterians will find comfort in the inspired words of the apostle John: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." The experience through which the Presbyterian Church has passed in recent years will have the effect of purging her, and delivering her into the larger liberty of the Spirit of God.

The two churches—the United Church of Canada, and the Presbyterian Church of Canada—represent two contrary religious concepts. The United Church has attracted to itself those whose highest religious ideal is a uniformity of religious life based upon mutual concessions; the Presbyterian Church, as it is now constituted, conceives the highest religious ideal as consisting in loyalty to one's deepest convictions of truth. Between these two conceptions there never was, there never could be, real agreement. The Presbyterian Church has proved itself to be a church of character. It still believes that some principles are worth living for, and, if need be, worth dying for. The experience through which Jarvis Street Church has passed leads us to expect that the Presbyterian Church will now become a prayer-meeting church: it will learn to cry to the Lord as never before. It may be we shall soon witness a glorious spiritual revival sweeping over the land through the instrumentality of this church of conviction.

We wonder through what furnace the Baptist denomination must pass to rediscover its evangelistic zeal? In the South and in the North a devious movement is already lifting its head. Fundamentalism and Modernism, when each is completely identified, must find it impossible to live together in the same house. We are inclined to believe this movement which is making such rapid strides among Baptists, as well as other denominations, will soon force all genuine Baptists to make an uncompromising stand for Christ. We may well pray that in this way a revival may sweep through the Baptist denomination also.

We congratulate our Presbyterian friends on the fact that the flames have served only to dissolve their bands, with the result that those who observe their heroic stand see them loose walking in the furnace in company with One Who is like unto the Son of God.

TWO SOUTHERN GLADIATORS.

In our report of the Southern Baptist Convention in the issue of May 21st, we said that Dr. Mullins impressed us as being "on this occasion woefully wanting in frankness". No politician desiring to shield some members of his party who had earned the reprobation of the electorate, could have been more manifestly on his guard, or more subtle in his treatment of the subject. We print below an editorial from the *Baptist Messenger*, of Oklahoma, appearing in the number of May 20th, written by Dr. C. P. Stealey, the Editor, who moved the minority report at the Southern Baptist Convention, asking the Convention to make a pronouncement against Evolution. We cannot believe that either of these brethren could properly be considered as eligible for membership in the "Ananias Club"; but from Dr. Stealey's report, it would appear that one or the other had, at least, just peeped inside the vestibule.—Editor's Note.

"In reading the minority report, I took the position that the statement in Article 3 on Creation in the majority report definitely made room for the theistic evolutionist. That is no mere assertion. It was admitted by Drs. Mullins and McGlothlin in Committee discussion. I also argued that the Kansas City statement did not anywhere definitely deny evolution and that if the brethren claimed that the majority report contained in essence the same attitude towards evolution as the minority report, why object to a clear direct statement that everybody could understand, and sought to make it clear that there was a vital difference between the minority and majority report on the

question. Judging from the expressions in lobbies and on the streets and even in the Auditorium, most of the Messengers felt that we should pronounce against evolution.

"Imagine my surprise when Dr. Mullins, in speaking to the report, asserted that (in the committee) 'There was no division of opinion on the point of evolution' and further 'That it boiled itself down to one issue only, and that is simply this: 'Where shall we put the reference to evolution? Shall we put it in the doctrinal statement, in the confession of faith, or shall we put it in a general statement on the relation between science and religion? It is just simply a question of a difference of opinion as to where we shall put it. Brother Stealey says it ought to go in one of the articles of the doctrinal statement and the other group that it ought to go in the other place. Is it fair to divide this body over that question?'

"Dr. Mullins succeeded in getting the impression across to the Convention that I was simply a quibbler for an insignificant point and that the evidence of it was that the whole committee was against evolution and six against one as to where to put the statement. This was a misrepresentation of the facts pure and simple, but disastrous, for hundreds of friends who intended to vote for the minority report got the impression from Dr. Mullins' speech that the minority was simply stubborn and hard-headed and contending for a little thing. When the facts are known it will be seen that the minority was contending for the one vital issue that has been before us for several years and is still before us and will never be settled until it is settled right. The vote, 2013 against 950, does not by any means indicate that the Convention favors evolution, but was simply the result of Dr. Mullins' representation of the matter which in reality put an entirely different construction upon the discussion in the committee from that which was justified.

"The issue in the committee never was upon where the statement should go, but what it should contain. The majority of the committee agreed with the minority in personal views regarding evolution but yielded to the other attitude on the ground of expediency with the hope of holding all our people together. I had not intended to disclose what took place in the committee, but I am compelled to do so since Dr. Mullins represented it in an entirely different light. I am willing to be called a fool and discounted, but I am not willing that the people should think that I contended for a mere technicality instead of a vital point.

"The Convention was competent to express itself for or against evolution, but was misled, and did think that it was speaking against evolution, for Dr. Mullins clearly gave the impression that the majority report was to all intents the same as the minority and they took it on his word. I regret exceedingly the necessity of making this plain statement but the cause of truth demands that I speak regardless of consequences to myself.

"The result of Dr. Mullins' speech would have been dissipated had I been given three minutes, but the *previous question* was called and under the psychological situation carried which prevented my opportunity to put an entirely different light upon the situation and also prevented strong brethren who were prepared to defend the minority report from speaking. We are happy to believe that most of those who voted for the majority report thought they were voting against evolution.

"I will show in later discussions that the clause referring to it in Article three fully admits under the present use of language, the Theistic evolutionist. And that is all right if Southern Baptists want to assume that attitude. We will also analyze the Kansas City statement and show that teachers in our schools can use it as a warrant for teaching evolution. The facts are that after the brethren got to studying it, some of the leading men who voted for its adoption had a motion offered to rescind it, realizing that it is a heavy load to carry—pretty good evidence that it is not a good pronouncement against evolution, though it at first appears to be.

"The leading brethren who opposed the minority report are very much disturbed over the result and many ways of reaching an agreement were considered. I offered in the committee to state my position in any language that would be suitable to them just so the idea was clear. I offered to join them

in a movement for agreement afterward, provided the statement contained a declaration that the Convention go on record against evolution. I submitted the following to Dr. Mullins and many of the leading men as a motion that I would be willing to make to reach harmony, but Dr. Mullins would not agree to it, claiming that his words were not correctly taken by the stenographer or at least the excerpts did not have the real meaning of his argument. Be that as it may, the effect on the people was that which the words taken from his address would naturally convey. I submitted to him and others the following:

"Inasmuch as the minority report of the committee on Baptist Faith and Message has caused some disagreement among brethren that might result in division of Southern Baptist efforts, and inasmuch as we are exceedingly unwilling that such condition come about if we can conscientiously agree, I wish to suggest an action for the Convention at this time.

"Dr. Mullins' explanation of his statement in the Article on Science and Religion is, according to his spoken statement, as the stenographer caught it, to all intents, the same as the minority report. Since the printed statement is interpreted that we are all against evolution, I see no reason for quibbling over words. The only issue in the minds of the minority was that. If the Convention will vote to include with the minority report two excerpts from Dr. Mullins' speech in the Convention Annual and by any circularizing pamphlet, all will, I believe, be satisfactory to everybody. Therefore I move that the following excerpts from Dr. Mullins' speech be printed with the minority report in the Annual and that the Convention go on record as being against evolution and in unanimity on the report of the committee on Baptist Faith and Message:

Excerpts:

"There is no division of opinion on the point of evolution."

"It (the discussion of the committee) boiled itself down to one issue only and that is simply this: Where shall we put the reference to evolution?"

"Now, I submit to my readers that if Dr. Mullins meant to make a pronouncement against evolution, only differing as to where it should be, the above proposition was reasonable regardless of whether he admits I quote him correctly or not, though I had a very accurate stenographic report of his speech, which I verified by showing to scores of brethren who voted the other way who all said, 'Yes, he said that'."

IRONIC AND LACONIC.

A Strong Fundamentalist Surrenders to the Modernists and Proposes a New Translation of the Great Commission From the Original Greek, According to Modern Literary Research Made to Meet the Demands of Modernism.

By Allen Hill Autry, D.D., LL.D., Ph.D., F.R.S., Little Rock, Ark.

This translation will not be denied by any scholar who is not so obsessed with the ravings of radical fundamentalism that he is blind to the scientific facts brought to light by Modern Scientific Research. See Matt. 28: 18-20.

The new translation is as follows:

"All facilities for escaping hard study and having a good time are given to you in all our schools, colleges, and universities. Go ye, therefore, and teach evolution in all the departments, and kick a football throughout all creation. He that teacheth evolution with the greatest ambiguity, and debateth his articles of faith with the greatest religious sophistry, and shutteth off debate with the finest diplomacy, and defendeth his brute ancestry with the greatest superfluity, and prepareth his lessons with the least regularity, and reacheth the playgrounds with the greatest punctuality, and giveth the yells with the greatest avidity, and kicketh the ball with the greatest dexterity, and reacheth the goal with the greatest alacrity, shall be lauded to the skies by sympathetic rooters and spared most mercifully on examination day by his illiputian teachers; and lo, the Evolutionist and the Rationalist, and the Materialist, and the Modernist, and the Pacifists of every type, and all monkey-

dom thy jolly diminutive ancestors, shall be with thee to witness thy constant evolution from one animal to another, forever and forever."

Thus we will have an up-to-date Bible, and an up-to-date commission, and up-to-date churches, and up-to-date religions, and an up-to-date educational system—a "Standard A-1" system, that will fit in perfectly with the evolutionary hypothesis, and the demand for frolic and fun; so that sensitive and highly imaginative minds may, without criticism, be allowed to laud and glorify those "resident forces in nature" which have, through ages past, by a mighty struggle of conflicting activities by the wise employment of centripetal and centrifugal forces acting together, by the elimination of the "unfittest" and the survival of the "fittest", developed Amoeba from the infinitesimal electronic atom to the "ideal of naturalism", and the "Mathematico-Mechanical calculability" found to-day in a pedantic animal, which, in the terminology of pseudo-scientists may be properly called an "Evolutionist".

The Jarbis Street Whole Bible Sunday School Lesson Course

Lesson XII.

June 21, 1925

WHEN DAVID WAS IN EXILE THROUGH ABSALOM'S REBELLION.

Historical Background: II. Sam., 16 to 20.

Psalms of the Period: 3, 4, 27, 28, 61, 63, 69, 70, 143.

The Psalms enumerated above will have a special significance if studied in connection with the record of David's experiences which gave them birth. That he was a true father and had a father's love for his children is evident by his lament over Absalom; beside which he was generous to all his foes. But the chapters in II. Samuel named above, will show that his experiences must have made it difficult to believe that human faithfulness could ever be a reality. The ambition of Absalom, and the treachery he showed in seeking its realization, and the wholesale desertion of those who had appeared to be loyal to the king, must have occasioned him the deepest sorrow. These psalms teach us where and how to find relief in such circumstances. Psalms three and twenty-seven may be taken as typical of the others belonging to this period.

THE THIRD PSALM.

I. Increasing Troubles Are Often the Lot of the Godly.

1. Much of our trouble comes from the evil of human nature. Absalom's unholy ambition made trouble for himself and everybody he touched. Sin is ever the cause of trouble.

2. Selfish desire for the preeminence gives rise to jealousy and envy and kindred vices, which like a brood of vipers, spread poison everywhere.

3. Such enemies strike the godly at the most sensitive point, the soul's trust in God, and declare there is no help for him in God.

II. Yet the Godly Is Established Through Faith.

1. God is a shield. No power on earth or in hell can break through His protecting care. "If God be for us, who can be against us?"

2. He is our glory, too. Our God gives glory as well as grace, a crown of gold as well as shoes of brass.

3. He never fails to lift the head of those who trust Him (v. 3). Thus, at last, even the bereaved Jacob found God to be the lifter up of his head, and Job also stood with head erect at eventide.

III. All This Comes of Prayer.

1. God loves to hear our voice. The prayer of faith is heaven's sweetest music, as we cannot please God without faith, so nothing pleases Him so much as faith.

2. Here David prays when enemies abound. "All prayer" is one of the elements of the Christian's armour (Eph. 6: 18). Both the Old and New Testaments abound with instances of victory over the enemy through prayer. How important that young Christians should learn that the victorious life is ever a life of prayer.

3. True faith assumes the answer to prayer is on the way. "He heard me

out of his holy hill." And all that was typical in the holy hill of Jesus was fulfilled on Calvary. It is there we are heard, and in remembrance of the shed blood.

4. True faith issues in peace. When the soul has committed its cause to God, one may well sleep,—and awake in safety.

5. Faith grows into fearlessness—"I will not be afraid," etc. The conscious presence of God makes one careless of ten thousand foes.

6. Faith esteems the enemy already beaten by the promise and reckons what God has promised to do as already done: "Thou hast broken the teeth of the ungodly."

7. Faith looks only to the hills, for salvation belongeth unto the Lord."

THE EDITOR "DROPS INTO POETRY."

The summer song below caused the Editor of this paper, like a famous character of Dickens, to "drop into poetry" in a sermon last Sunday morning on "These are they that went over Jordan in the first month when it had overflowed all its banks" (1 Chron. 12: 15). "Crossing at the Flood" is the result.

A Rain Song.

It isn't raining rain to me,
It's raining daffodils.
In every dimpling drop I see
Wild flowers on the hills.
A cloud of grey engulfs the day
And overwhelms the town—
It isn't raining rain to me—
It's raining roses down!

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health then to the happy,
A fig to him who frets!
It isn't raining rain to me—
It's raining violets. —Robert Loveman.

Crossing at the Flood.

I am not climbing hills to-day,
I'm making brain and brawn;
In every obstacle I see
A challenge to go on!
A host of foes encamp around,
And clouds return again—
It is not raining rain to me
It's raining mighty men.
I am not bearing burdens now,
But multiplying wealth;
Investing treasure for the Lord
To keep my soul in health.
Though compromise is everywhere
Nor principles bestir,—
It isn't raining rain to me
It's raining character.

I am not fighting hard to-day
The foe's God's errand boy
To bring me packages of peace
And packages of joy!
Though circumstances press and cram,
And winds are contrary,

His clouds are full of blessing yet,
It's raining victory.

The river swollen to a flood,
The rushing, raging tide,
Conquered by simple faith in God,
I cross it at His side!
The blood He shed, His Spirit's power,
His promise of a crown,—
All tell me that His every cloud
Is raining glory down.

OUR NEW PROPERTY.

Compelled by the crowded condition of our Bible School, the officers of the church called a special business meeting of the church for June 9th to consider a proposal to purchase the property on Jarvis Street immediately north of the church building. We had a glorious meeting. The church voted unanimously to adopt the recommendation of the officers to purchase the property for \$23,000. The transaction will be completed in a few days, and within a month such alterations as are necessary will be begun. We expect to occupy the building almost as soon as it is acquired. A plan to raise \$32,000 was authorized, and we feel confident there will be a generous response from the entire membership.

This move is expected to provide only temporary relief by supplying accommodation for the Cradle Roll, Beginners' and Primary Departments, with some rooms for other necessary work. We hope to get the \$32,000 out of the way for the larger task of erecting a great Bible School Building in the rear of the Auditorium, which will probably cost \$200,000. Meanwhile we are rejoicing in our growing pains.

A JUNE PICNIC AT THE NORTH POLE.

The first eight days of June brought us tropical heat. All Ontario at least gasped as the mercury rose to points between ninety and a hundred. June 10th was Jarvis St. Picnic Day, and was nearly as cold as Christmas! It was a day when the clouds frowned upon picnickers, and the wind whistled at picnickers, and the rain—not much of it, but a little,—mocked at picnickers. Who wants to go to a picnic at Christmas time? Why did Amundsen want to fly to the North Pole? Monday we wished we were with him, but Wednesday it seemed as though he or somebody had loosed something from the Pole which had no right to be at large when people were wearing summer clothes.

We have seen people crowd our prayer meetings in Jarvis St. when the mercury registered below zero, and when it hovered about the nineties, but who would attend a picnic on Centre Island on a wintry day in June? We asked ourselves that question, and feared the correct answer would be "Very few." We had visions of the return of a truck load of provisions and of the labour of distributing what was left over where it would do good.

What were the facts? By actual count, nearly 2,100 people were given tea. We fear some of those who came late got something less than an eight-course dinner. At all events, we saw some carrying out the classic suggestion of Marie Antoinette and eating cake because they had no bread.

Notwithstanding the cold, after tea the band led us in singing and we had a fine time, first near the pavilion and then at the wharf and on the boat.

We learned one thing at this picnic—the accommodation at the Island is inadequate for such a school as ours has grown to be. Next year we must go to Exhibition Park, where we can have a building large enough to house a regiment of soldiers.

DR. R. E. NEIGHBOUR, SUNDAYS, JUNE 21st AND 28th.

Dr. R. E. Neighbour, of Chicago, whom Jarvis St. greatly loves, will preach morning and evening and will teach the Pastor's Bible Class at 9.45. Dr. Neighbour will also preach each evening—Monday to Friday, June 22nd to 26th.

SEARCHLIGHT ADVERTISEMENTS

The following advertisements are taken from The Searchlight, Fort Worth. We are not responsible for the exaggerated estimate of the prowess of the Editor of The Witness.

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ANNOUNCEMENT**

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Read what Dr. W. B. Riley, of Minneapolis, says about the evolution war in his paper, THE BAPTIST BEACON, \$1.00 per year.

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Read what Dr. T. T. Shields, of Toronto, says about modernism in his paper, THE GOSPEL WITNESS, published weekly, at \$2.00 per year.

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—of—

Southern Baptist Convention

Read what Dr. J. Frank Norris, of Fort Worth, has to say about the evolution professors in his paper, THE SEARCHLIGHT, at \$1.00 per year.

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For Month of June Only—All Three Papers Six Months for \$1.50—The Baptist Beacon, Gospel Witness, and The Searchlight. Mail Your Check to the Nearest Office. Please Write Plainly.

BAPTIST BEACON
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Toronto, Canada.

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Fort Worth, Texas.

Shields-Mullins Debate

The most interesting discussion, perhaps, that has ever been waged among Baptists of the North American Continent will start in a short time in **THE SEARCHLIGHT**.

Two colossal minds will meet in "mortal combat." They are both gentlemen of the first order, both have keen lances, both are thoroughly capable of taking care of themselves anywhere at any time. Both are experienced. These two, Dr. T. T. Shields and Dr. E. Y. Mullins, will discuss the evolution question as handled at the Memphis Convention. **THE SEARCHLIGHT** will publish it on this wise:

In a short time the full stenographic report of Dr. Mullins' address—the address he made at Memphis—will be published.

Dr. Shields will reply.

Dr. Mullins has been offered the opportunity of answering Dr. Shields, and he gladly accepts this opportunity.

THE SEARCHLIGHT will be perfectly fair to both of these highly esteemed intellectual giants and will print exactly what both say without change. The discussion will start in thirty days.

Here's an opportunity for everybody to get at the real meat in the cocoanut—the real issue.

The Searchlight

J. FRANK NORRIS, Editor.

The **SEARCHLIGHT** will issue 100,000 copies of each issue containing this discussion.

The discussion will be historic and when it is finished it will be published in book form.

No other paper will carry this discussion.

All agree, both evolutionists and anti-evolutionists, modernists and fundamentalists, that the issue will wax warmer and warmer, and will, without doubt, be the all-absorbing and paramount question before the next Southern Baptist Convention.

The Baptist Bible Union of America has announced that it will have a colossal tent, circus size, pitched in the city where the Convention will meet, and will run meetings for one week before the meeting of the Southern Baptist Convention, and will leave the tent up throughout the entire Convention.

Therefore, if parliamentary tactics and gag rule should be resorted to again, there will be a place where all free Baptists can gather for an open and above-board discussion of the greatest question now before the religious world.

THE SEARCHLIGHT from now until then will carry both inside and outside information, both personal and impersonal, give names, dates, schools, colleges, seminaries, books and professors, without let or hindrance or apology.

THE SEARCHLIGHT is now the most cussed and discussed paper in the religious world.

All denominational leaders read it, and the entire denominational press discuss it.

Let all who are interested in the discussion of the truth send in names in lots of 10 or more at 50 cents each. Regular subscriptions \$1.00 the year.

Address all orders to L. M. ALDRIDGE, Managing Editor, **THE SEARCHLIGHT**, Fort Worth, Texas.