

# The Gospel Witness

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

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

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

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## The Jarvis Street Pulpit

HOW DEVILS ARE CAST OUT.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, (Sunday Evening, August 16th, 1925.  
(Stenographically reported).

"And, behold a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

"And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

"And I besought thy disciples to cast him out; and they could not.

"And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

"And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

"And they were all amazed at the mighty power of God."

Luke 9: 38-43.



T has sometimes happened in police experience that some noted criminal who has long been a trouble to the guardians of the law, has suddenly dropped out of sight. Then some time after, a rumor obtains circulation that a body has somewhere been found which resembles very closely the long-sought criminal. By many it is believed that he has as last come to the end of his wickedness, so far as this earth is concerned. But after some time, just as suddenly as he disappeared, he reappears in another quarter; and it is discovered that during the interval he has been industrially plying his trade under another disguise, and in an entirely different role. His every act was so unlike anything that had ever been associated with him before, that his crimes were never supposed to have the same origin. He wrought in a different realm, and the character he assumed was the very antithesis of that in which he had become notorious.

And so the obituary of the Devil has been written a great many times. Sometimes it has been written by secularists, sometimes by distinguished scholars, and not infrequently by theologians. We have been told again and again that there is no Devil; that the idea of the existence of such a person really is an antiquated notion belonging to a strange religious imagination of

the middle ages, or of a still earlier period! And no one has been so industrious in spreading the news of his demise, no one so eloquently proclaimed the utter absurdity of believing in his existence, as the Devil himself. For if you can be persuaded that there are no burglars abroad you will be likely to leave your doors unlocked; if you can be convinced that all men are honest, you are thereby rendered an easy prey to the predatory instincts of all the thugs who are looking for victims. I am convinced that the worst devil of all is no devil at all; for when men have been persuaded that there is no such evil presence, no such evil personality menacing the steps of all who would turn their faces toward God, he has done much to remove obstacles which stand in the way of the accomplishment of his malignant purposes.

We have here a story of a father whose son was grievously vexed; and the father believed him to be possessed of an evil spirit. We have here the doctrine—of which the New Testament is so full—of demon possession. Obviously, if language means anything, our Lord acquiesced in that judgment, for Jesus rebuked the spirit. According to the Scripture, our Lord Jesus did not tell this man that he was mistaken, that his son was suffering from some form of mental disorder, that he was an epileptic, that his foaming at the mouth, and all the trouble he had caused his parents and himself, were to be explained on mental or physical grounds. Our Lord did not say that. When his father said to Jesus that his son was possessed of a devil, when he said, "A spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him", our Lord did not say that he was mistaken. I cannot believe that He would have allowed any misunderstanding of the case to continue. But He Himself rebuked the evil spirit. Therefore, we have the Lord's own authority for believing in this doctrine,—not only that there is one Devil, but that there are many; and that just as there are "ministering spirits, sent forth to minister for them who shall be heirs of salvation", just as there is a ministry of good angels who do God's commandments, hearkening unto the voice of His word, and are divinely commissioned to minister to those who shall be heirs of salvation, so there are evil spirits which everywhere dog the steps of the saints, and seek to destroy the souls of men.

#### I.

I begin then with this observation, that these verses present us with a picture of A PARENTAL LOVE, IMPOTENT BEFORE THE PRESENCE AND POWER OF A MALEVOLENT SPIRIT. Here was a father whose son was vexed with a devil; his child, his only child, was in the grip of a power which was greater than the might of the father's arm, which defied all his attempts to exorcise it. He saw this boy being destroyed before his eyes; and he brought him to the disciples of Jesus that they might cast out the evil spirit. I am not going to argue with you this evening respecting the scriptural doctrine of the personality of the Devil. I simply assert that from the first book of the Bible he is represented as a serpent tempting our first parents to sin, to the last book of the Bible where he is represented as being cast into the lake that burneth with fire and brimstone—and everywhere between—the teaching of the Bible is that there is such an evil spirit, who is described as the "accuser of the brethren", the "adversary", the "strong man armed", the "old dragon", "Satan", and by many other figures. The teaching of Scripture is that you and I have a great enemy against whom we have, in ourselves, no power at all: "When a strong man

armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

Now, that is the teaching of Scripture; and when the saints of God come together invariably Satan comes also among them. I believe that people never assemble for worship, they never come together to the hearing of the Word of God, that this evil spirit of whom I speak does not come also. He is here this evening. I am afraid of him; I have no power against him, you have no power against him. Though we do not see him, he is really here; and unless the Lord shall give us the victory over him, he will render this service null and void; we shall be able to do nothing against him.

I would remind you that this is not a subject to be lightly spoken of. We read of the Devil disputing with Michael the archangel over the body of Moses, and that the archangel was so afraid of him that he "durst not bring against him a railing accusation, but said, The Lord rebuke thee". I believe that the Devil was never so anxious to possess the body of Moses, or the body of any of the saints, as he is to possess the soul of the humblest member of this congregation to-night. And if that person is to be delivered out of the bondage of the Devil, if the shackles are to be broken, if that soul is to be set at liberty, then we need in this service a divine power; for nothing but the power of God is equal to this great conqueror.

Beyond doubt, there are demons who possess people. I should be charged with being superstitious, I dare say, if I were to say to you that I have seen many cases of so-called insanity, which, in my own mind, I was convinced were nothing more than—or nothing less than—the possession of the human spirit by a demon. Skilled in every kind of evil, versed in all the ways of men, these spirits are terribly antagonistic; and if the veil could be dropped, and you and I could see the principalities, and powers, and rulers of this world's darkness, and of spiritual wickedness in high places, against which we all must wrestle, we should be terrified this evening, and fall upon our faces invoking Heaven's help that we might be delivered out of the hands of the adversary. Many of the things which now puzzle us in the scholastic world, in the religious world, many of the strange movements of to-day which are so similar, which resemble each other wherever you find them all over the world, under all flags,—whether in Canada, or in the United States, or in England, or in Russia, wherever you go, there are evidences of a unity of command, a sameness of purpose which can only be explained on the hypothesis that there is an evil spirit leading men in their opposition to God. I remember talking to a missionary from India who said to me, "If you were in India, you would have no difficulty whatever in believing the scriptural doctrine of demon-possession." He said, "I have seen many cases which cannot be explained upon any other hypothesis than that." Only recently—not many months ago, at least—I received a letter from China, from our own missionary, Miss Broughton, in which she expressed the same idea; and telling of how they fell upon their faces and besought God to deliver people from the power of the evil one.

That, my friends, is the truth I bring to you, in order that we may learn our own helplessness, and flee to One Who is stronger than we.

It may be there are some here who say that the evil which characterizes so many human lives does not necessarily denote the existence of a malignant personality who seeks the destruction of the souls of men. I grant you that we

ourselves are made not for time but for eternity; and that these spirits of ours have a capacity for good or for evil which no one can possibly measure. We were made for God; and if, indeed, our spirits be not possessed by the Infinite Spirit, if we are now owned, possessed, dominated, and entirely controlled by God the Holy Spirit, then evermore our choice is between one Holy Spirit and seven spirits unclean. There is a capacity for evil. How terrible that capacity is in fallen human nature we have every reason to observe, for we see men selling themselves, like Ahab, "to work wickedness in the sight of the Lord"; going from one iniquity to another, hardening their hearts against all holy influences. And yet one wonders—one wonders that the chains do not wear out; one wonders that the fountain of iniquity within does not become exhausted; one wonders that the fires of evil do not burn themselves out at last. When you see a man through a long lifetime give himself up to works of evil unreservedly, one cannot help believing that behind the human spirit, reinforcing it in its evil doings, there is another spirit, according to the teaching of God's Word, that adds fuel to the flame, that forges new fetters, supplies new chains, and leads men on in evil ways.

But, oh, how true it is that there are men and women, perhaps some here to-night, who would say to me could I speak with them, "Sir, I have tried to win the victory over my own disposition to evil, over tendencies that appal me, and threaten me with destruction, that would take me and keep me away from God! But always I am conscious that there is a power within and without superior to my own; and I am, I admit, bound with chains which I cannot break, fastened with fetters that I have no means of separating from my spirit." "O wretched man that I am! who shall deliver me from the body of this death?"

That is an old-fashioned doctrine. I ought to come to you and compliment you to-night; I ought to tell you how good you are; I ought to tell you that the worst part of you is outside, and that within there is a world of goodness, if only it could find expression; and that every man is, after all, his own worst enemy, and that what we see of human nature is the worst, while God sees the best; and that, after all, we are pretty good; and that we are on the way to higher and better things. If I were to talk to you in that fashion it might please you for the time being; but in your more sober moments when you review your own life, and inspect your own heart, and analyze your own being, and ask yourself, What sort of a man am I? Whence came I? Where am I going?—were you to recall a sermon like that I think you would say, "That preacher was one of two things: he was either a fool or a liar; either he did not know, or he was telling me something that was not true. I know that I am no hero, that I am beaten all along the way."

Is there a man here who will dare to get up and say that that is not true? I challenge you! Is there a man here who will dare to get up and say that he is willing that every page of his life's story shall be read? You know, and I know, that we have all sinned, that back of our sin there is that evil spirit that would drive us forward to destruction. There are parents here to-night, who, if they would bare their hearts, would tell the story like this father of some boy—oh, some boy! Where is he to-night? There is some mother here who has prayed for her boy, who has entreated her boy, who has done everything that a mother could possibly do, and still he goes on in his iniquity; and God only knows where he is to-night. These are commonplaces in human experience, my friends. There may be some wife here who is in agony because she sees that this dark

spirit has thrown his shadow across her husband's pathway, and is pursuing him to his destruction. There may be children who fear for their parents; or, it may be a husband for a wife,—whoever it is, whatever the relationship, you know that this is true, that it is not ancient history. There is a spirit which now worketh in the children of disobedience, and that spirit is leading men away from God, from right, from heaven; down into the darkness, into the pains and penalty of hell itself.

### II.

What shall we do? Here is A RELIGIOUS STATE, described in this text, WHICH THIS SPIRIT DENIES. Observe: I do not say a religion, I say a religious state. The Devil is the greatest religious expert in the world. Religion is his favorite sphere of operation. He is the author of many religions, at which he laughs and mocks; and which he uses for his own purposes. But here we have the disciples of Jesus: they have the true religion; they know Christ; they have kept company with Him. And yet this father said, "I brought him to thy disciples, and besought them that they might cast him out; and they could not." It was a true instinct which this man exercised when he brought his boy to the disciples of Jesus. He said, "If there is anybody in the world who can help me in this extremity, it ought to be the disciples of Jesus. I will go to them." That is the attitude of a needy world, very often, toward the Christian church; the lame man is ever lying at the Beautiful Gate, that he may attract the attention of those who go up to the temple to pray. The world about us, dear friends, is perfectly right in expecting that you and I will have power to help them in their moral and spiritual battles; it is absolutely right in assuming that the church of Christ ought to have power to cast out devils. He brought him to the disciples of Jesus, but they had no power to help him.

That is the picture of the modern church. We have great buildings, we have great organizations, we have great institutions, we have great educational institutions, in some cases we have great wealth—it does not belong here, but in some places it does. In some pulpits there is great learning. There is little here, but in some places there is! In some places, great eloquence; and in some choirs, there is fine music. (You choir members cannot sing; you don't think you can, do you? Oh, when you reach the place where you think you can sing we will accept your resignations). Oh, no; but there are churches where there is real art in the choir lofts, learning and eloquence in the pulpit, magnificent architecture housing it all, great wealth in the pews,—and absolutely no power to cast out a single devil. From January to December, parents may bring their boys and girls, or wives their husbands, or husbands their wives, or children their parents—whatever the relationship—but they will have to say every time, "I brought him to thy disciples that they might cast him out; but they could not. I went to church hoping against hope that I might hear some preacher preach a sermon that would tell my boy how to be saved, but I heard again and again men who denied the Book, who sought to destroy his faith. In many cases I heard perfectly orthodox sermons, true to the gospel in principle, in theory, and yet without any power whatever to cast out the devil. I went in and I came out again without any help." Oh, is that so of us, dear friends? God forbid that we should be content with such a condition as that!

Frankly, I say my one ambition for this church, and for every church, is that they should be institutions so filled with the mighty power of God that

they shall be known as churches that have power to cast out devils. ("Amen!") I do not care what sort of people come to church. You people who are supplying the treasury of this church, you are just God's instruments. It is the great Head of the church Who is maintaining this church; and if you do not give, God will get someone to give in your place. You give what you can, and ask the Lord to give more, don't you? I want to remind you that He is independent of us all. And what I would like to see is this church thronged with the biggest sinners in Toronto, with the hard cases, with the men and women who are really possessed with devils—all the "riff-raff", if you like. Praise God for people of that sort. ("Amen!" "Hallelujah!") Go out and get more riff-raff, the base things of the world, the things that are despised, the things that are not, that God may bring to naught the things that are, that no flesh may glory in His presence. The one thing I covet is that in this place God may give us power over evil spirits, power in His name to so preach the gospel that sinners' hearts will be broken, that "great, big, thumping sinners," as I heard my friend, John McNeill, now of Philadelphia, say once—that great, big, thumping sinners may be saved. That is what is glorifying to God. But as it is, my friends, what power have we? What power have we? Shall we pray more than we have ever prayed before? Oh, we thank God for such blessing as we have had; but we ought to be humbled in the dust, for we are surrounded by needy people, families that need the healing ministry of Christ—husbands, wives, children, friends, all broken pieces of wrecked humanity. They may wear respectable clothes; but we are thronged with defeated men and women who represent opportunities for the exercise of this ministry. God forbid that we should be like those disciples, without any power whatever against principalities, against the rulers of the darkness of this world.

It will come, my friends, only by prayer and fasting, only by devoting ourselves with renewed consecration to this ministry of prayer. I talked to you about it this morning, and I bring it to you again this evening. I care nothing for the preaching, or the singing, or anything else, if only the power of God can be demonstrated in this place. How often have we seen people converted without a sermon! The sermon may be God's instrument, the singing may be His instrument; but the power, oh, I charge you to remember that the power to cast out devils is not human; we must get it from above, or stand helpless, impotent, in the presence of this force that is so destructive of everything that is of value in human life.

### III.

But HERE WE HAVE THE GOSPEL, the word of the Lord: "Bring him hither to me." I speak to men and women to-night who have often been disappointed, disappointed in all the churches you attended, especially disappointed in this church. You have come again and again hoping for something you did not get, hoping that to-night—that to-night—that to-night, at last, you might hear the call of God and find yourself enabled to respond to it, and to come to Christ—but you have not had it hitherto. You have not responded. You are like this boy of whom our story tells, still possessed by that spirit that is stronger than all your concentrated energies. But our Lord Jesus calls you: "Bring him hither to me."

I want you to see how this spirit endeavours to thwart the purposes of grace; for while "he was yet a coming, the devil threw him down, and tare him." He had come to the disciples and he had ceased to hope for help from them; but

now the Lord Himself stood in the midst and He issues His call, "Come to Me." And this lad begins to obey that call, but while he was "yet a coming" the Devil stepped in and threw him down and tare him. Some of you have been here and you knew that Jesus was in the midst; you have seen other people saved, and you wanted to be saved; you began to come, and while you were coming the Devil threw you down—and you have not come yet. Oh, he has so many ways of throwing people down when they are coming to the Lord! Do not run away with the idea that all that is operating here is the influence of the preacher, or the preacher's voice, on this congregation. Many prayers have ascended for this service; and God the Holy Ghost is here. On the other hand, this other spirit is present; and as the Spirit of God talks to men and women bidding them come to Christ, the Devil is here, to thwart the work of grace in the soul, and to throw the soul down and tear it. Of course, he disguises his hand, he does not show his ugly form; but he does his work just the same. Sometimes *he uses a wholesome sense of unworthiness wrought in the soul by the Spirit of God*; he makes even that a stumbling block. It is his way to take the very things that God does for the soul, and to prostitute them to his own purposes. There is some man here who would have come, only as he was led at last to see his need of Christ he began to say, "Well, sir, I am such a sinner it would not be of any use to come. The power of evil is such that there is no hope of my getting the victory. What is the use of my coming?" And you let your humility be used of the Devil to throw you down, and tear you.

*The very doctrines of grace are sometimes used by the Devil* when he is transformed as an angel of light. There may be some man here who was brought up in a home where he was instructed in the things of God, and led to see that salvation is of grace and proceeds from God, and he says, "If ever I am going to be saved, I shall be saved. It is the Lord's work, and I will just wait until He comes for me." And all the time He is calling you to come to Him: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And you allow the persuasion of the evil one to keep you back; and flatter yourself that it is because of your superior instruction in the Word of God, that you do not come forward and yield yourself to Christ.

Not infrequently it is *pride* which the Devil uses to throw the coming soul down. I think that is what he has done with a great many of our churches: he has put us in strait-jackets; he has made us all so conventional and so precise, that we have ceased to allow the Spirit of God to do anything for us. You have heard of the old lady who went into church and shouted "Hallelujah" up in the gallery somewhere. The janitor knew how particular and conventional that congregation was, and he went up to her and whispered to her that she must not do that, it was contrary to the practice of that church. "But," she said, "I am getting religion." "Well," he replied, "this is no place to get religion." That is perfectly true of some churches: there are churches where you can get almost anything but religion, where you can get almost anything but the power of God. I heard somebody say about Jarvis Street Church: "That sort of thing is all right for Yonge Street Mission. If it is a mission you want, that is all right. But the idea of a church asking people to walk up the aisle, to come to the front and confess Christ, that is not done in a church!" Well, why not? What is a church but a mission? What is it for but to bring people to Christ? If you have any of that pride about you, you

had better get rid of it, or go where you can be more at home; for we will take it out of you if you stay here long enough.

"The devil threw him down, and tare him." Pride kept me away from Christ for a long time. You would never believe it now, but when I was very young I was very proud. I had nothing to be proud of—but people never have who are proud. The prouder you are, the more ashamed you ought to be. But at the same time, that is what the Devil uses—pride. He says: "You are a very decent, a very respectable sort of man; you never did any outrageous thing; your outward life is perfectly circumspect; you are respected by all who know you—a gentleman, a church-going gentleman! The idea of your walking down the aisle! They would talk about it down in the office to-morrow. Everyone would know all about it. I would not do it if I were you. That is not the way to accept Christ." It is not always the way; but you had better not tell the Lord that you will not come that way—or it will be more than likely that is the way you will have to come. Pride must be humbled.

And *prejudice must be put away*. I was down in the Maritime Provinces last week, and I was introduced one night by a story. The brother who introduced me said that the coming of Mr. Shields reminded him of an experience he had when a boy. He lived in a Protestant community, a community where there were no Roman Catholics, with the single exception of one Irish Catholic family. One time there was sickness in the home, and a Catholic priest came from some other neighbourhood to visit this family; and all the boys were wonderfully interested in the priest. They gathered about the house to see "his reverence" as he went in; and the old Catholic lady came out, and said very kindly to the boys, "Well, boys, and did you come to see his horns?" She supposed that they had been told that the priest was some terrible creature. That was the introduction I got. It is a terrible thing to be so regarded all over the Continent! You had better bring your opera glasses next Sunday to see if you can see the horns!

But after all, there are many people terribly prejudiced against a church. They come into a church to see things, you know. Yet in spite of all, sometimes an arrow from the divine quiver finds its way through the joints of their harness, and the man says, "Well, I do not know. There may be something in it; but I will never be converted in Jarvis Street. I will be saved anywhere but there." Yet they have been saved in Jarvis Street in spite of their determination that it should not be here. I went into a bank downtown a little while ago. I wanted an American dollar bill for something, and I went to one of the tellers and asked if he could change a Canadian dollar bill for an American bill. He said, "The next wicket down, Mr. Shields." I said, "Oh, how do you know me?" He replied, "I went up to your service once." Then his countenance brightened up a little bit, and he said, "I do not mind telling you that I went full of prejudices, expecting to hear anything. But," he said, "my prejudice was all dissipated during the service." He opened the wicket and held out his hand, saying, "I would like to shake hands with you." Then he said, "Give me that bill, I will change it for you." I do not care what brings people to this place so long as they come and hear the gospel. I do not care what people say about us if only they come to the hearing of the gospel. If God will give us the power to cast out the devils of pride and prejudice, and to bring you to the feet of Christ, it will be a blessed consummation. But, my dear friends, I cannot say to you what particular hindrance there is; but you know that you have been almost persuaded to confess Christ these many weeks, yet always you have been tripped up by that spirit which stands between you and Christ.



Let me tell you just in a sentence how the thing is done. Notwithstanding he was thrown down, Jesus rebuked the evil spirit. He has power to rebuke the evil spirit. I rejoice that the Son of God was manifested that He might destroy the works of the Devil; and He can destroy them utterly. He can remove all the hindrances, and help the person who is in the grip of evil and still in the bondage of sin. Jesus rebuked the Devil.

How was the boy saved? By the word of the Lord Jesus, just by the word of Christ. "Through faith we understand that the worlds were framed by the word of God." How? By the word of God, that is how they were framed. And God said—and God said—and God said; and every time, it was so—it was so—it was so. He speaks: it is done. He commands: it stands fast. And when He says to the Devil, "Go," even Satan himself must spread his black going to try. I do not know how it is that there is a peculiar power in this wings and go. He has power to cast out devils. I cannot explain it. I am not Word. I do not know how it is that millions have been saved by just hearing that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; nor how others have been saved on this passage, "Him that cometh to me I will in no wise cast out"; or this, "Verily, verily, I say unto you, 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." I have no power to save you; no power unless God shall be pleased to give me some, even to help you. But omnipotence resides in every word of God; and when God says, "Thy sins which are many are all forgiven", they are forgiven; when He says, "I have blotted out thy transgressions", they are blotted out, and you cannot find them; when He says, "Whosoever shall call upon the name of the Lord, shall be saved", if you call, you are saved. He will explain how; He will work the miracle in you; He will cast out the Devil if only you will trust in Him.

He calls you to-night. We admit our failures, dear friends: the preacher admits his, I believe this congregation will admit theirs. We are sorry that we have not had more power, we regret that we may so often have disappointed you; but even though we have all failed, I call you to-night to come to One Who will never fail. Jesus Himself is here, and if you put your trust in Him you shall never be confounded.

(Many responded to the invitation).

#### BACK FROM EUROPE.

Rev. E. E. Shields, Home Director of the Russian Missionary Society, returned last week from Europe, where he has spent the last four and a half months visiting the various mission stations of that Society. His itinerary led him from New York to London; thence to Paris; through Belgium to Berlin; thence to Warsaw, Poland; and from that centre to many other places in Poland and back to Warsaw. He then took a distinct trip of twenty-eight hundred miles to the south. In that journey he passed through Cracow, Poland's ancient capital, and on to Bratislava, in Czecho-Slovakia; from Bratislava to Budapest, in Hungary; from there he went to Belgrade, Jugo-Slavia; and from Belgrade to Sofia, in Bulgaria; thence through the Balkan Mountains to Varna, on the Black Sea; from Varna to Ruse; from which place he crossed the Danube into Roumania; and on to Bucharest, the capital; from Bucharest to Bessarabia; thence to Balti, visiting a number of missionaries; thence returning to Warsaw, passing through Jasi, Lemberg, and other places well known in wartime.

From Poland Mr. Shields took a twenty-four hours' journey to Riga, in Latvia; from Riga to Dvinsk, Resekne, Valmeira, Windau, and Libau. Returning he came from Riga through Lithuania, East Prussia, the Polish Corridor, and Germany to Berlin; thence to Holland; back to London; and thence from Liverpool to Montreal.

In the four and a half months, Mr. Shields visited fourteen different countries, inspecting the work of the Russian Missionary Society in most of these places. He has a thrilling story to tell of the triumphs of the gospel, which we hope to share with our readers at a later date.

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 IN THE MARITIME PROVINCES.

We had visited nearly every part of Canada and a great part of the United States; but except for passing through on return from England, we had no personal acquaintance with the Maritime Provinces. We have long thought of that part of the country as a great Baptist stronghold. It has given us many ministers of distinction, professors and university chancellors, several Dominion Prime Ministers, and one who served as Prime Minister of Great Britain. We had therefore thought of the Maritime Provinces as a brain-producing part of Canada, and of its chief exports as being educated people.

When an invitation was sent us, therefore, to pay that part of Canada a flying visit, notwithstanding we had been seven weeks away from home, the temptation was irresistible. We left Toronto Sunday night, August 9th, returning Sunday morning, August 16th (For the information of non-Canadian readers—a little journey of about 2,400 miles.) We went as the guest of a group of Baptist laymen in Truro, who were especially alarmed over the rapid spread of Modernism in the Maritimes. The Immanuel Church of Truro very kindly afforded the meeting hospitality. A good number of brethren were present from outside points, especially from Prince Edward Island. The object of the meeting was to find inspiration for the organization of some sort of fundamentalist association. It was our privilege to speak Tuesday, Wednesday, and Thursday evenings; and also to participate in some of the conferences held during the day. We were greatly impressed with the sanity and moderation of many of the brethren who gathered. There was one brother from Prince Edward Island who told of the necessity he and his wife felt of discussing these matters privately and not in the presence of their children; for they did not want their children to lose all respect for the church of Christ. The meetings were well attended and we believe much blessing was experienced.

The conference issued in the formation of a Maritime Province Christian Fundamentals Association. Rev. J. B. Daggett, Baptist Pastor of Tryon, Prince Edward Island, was elected interim President; the understanding being that at an early date another conference would be held in Prince Edward Island.

The story some of these brethren had to tell was really pathetic. There were some brethren whose churches had been absorbed in the United Church under modernist control, and with only a modernist message. They felt it was impossible for them longer to continue in fellowship with this organization, and yet some of them, from their observation of some Baptists, were almost as much afraid of a Baptist church. We have said it before, we say it again: Oh, that the Baptists of Canada would recognize that never in all the long history of this country were they faced with such an opportunity as faces us at present! Only let the flag be run to the top of the mast, only let a plain, uncompromising, gospel be preached in the power of the Holy Ghost, and our numbers would increase by multiplied thousands. We rejoice in the loyalty of the brethren we met, and of the tens of thousands of loyal Baptists, and members of other evangelical churches, of which they were but representatives. We believe that great results will flow from the formation of the Fundamentals Association of the Maritime Provinces.

The Pastor of the Immanuel Church, Dr. Bennett, was a most gracious host. He publicly confessed that he had been, from all that he had

been told, much afraid of the coming of the terrible disturber of the peace from Toronto; but when he discovered that our great offence was that he still preached the old gospel and refused to consent to its dilution, we became fast friends. Dr. Bennett is a true man of God, and faithful to the last degree in declaring the whole counsel of God. We could only wish that he and other brethren of the Maritimes might be better known in Ontario and Quebec.

Returning from Truro, we were privileged to enjoy the fellowship of Rev. J. B. Daggett, as far as Sackville; and we requested him to write us a letter descriptive of the Baptist situation in the Maritime Provinces. He graciously responded to our request, and we print the letter below:

### BAPTISTS IN THE MARITIME PROVINCES.

By Rev. J. B. Daggett.

Baptist history in these provinces by the sea is an interesting one. A large part of our country was settled by immigrants from the United Kingdom, the major part coming from England. These were added to by the United Empire Loyalists. The great majority were adherents of the Church of England. For many years the religious, social, and political life of the provinces was dominated by that body. But there came the day of new things: so wonderful was the change, that reading the history of those days one is made to feel that it was a day of miracles. A few men and women moved by the Holy Ghost, began breaking away from the established order; and soon a mighty revival of New Testament religion was sweeping over the land, with the result that Baptist Churches were established east, west, north, and south, in every town, city, and hamlet. They grew up beside our great rivers, and in our forest settlements; and in a comparatively short time, the Baptists were the largest Protestant body in the provinces.

Through the years the Baptists have been able to hold a strong position, and have had a large influence upon public life. Truly the Lord Jehovah, by the power of His might, has given to us in Eastern Canada, a goodly heritage, and has set us in a large place.

During the past few years we have been suffering from the unrest which has been upon the world. There has been a large exodus to our western provinces, and to the United States: many of our churches have been much weakened; and are making heavy demands upon our Home Mission funds. We are hoping that a good number of those who have gone from us will return, better and wiser from having tried other pastures.

It is not the exodus, however, that is troubling some of us so much in these days, as it is a change in the teaching in some of our pulpits. I was reared a Baptist, cradled, nursed, and nurtured upon Baptist doctrines and principles. I was a member of the Committee and Secretary to the Free Baptist side of the Committee which brought about the union of the two Baptist orders in these provinces. I thought I knew what Baptists believed and what Baptists stood for; but lately I have been wondering what I am. If much that we are hearing is Baptist, then I have much misunderstood our position, and Baptist interpretation of the Word. If these teachings were from the unimportant men (if there are such) in our ranks we should not be troubled as we are, but they are coming from men who are, or aspire to be, leaders.

At a recent quarterly meeting, the Rev. A. K. Herman delivered an address upon the Holy Spirit. It was a splendid statement of what I thought was our position and belief upon the office work of the Holy Spirit. When it came to the discussion, the Rev. Ross Eaton, B.A., B.D., pastor of our largest city church in this province, stated that he could not accept the view of one in three and three in one. It did not commend itself to his way of thinking, and his judgment could not accept it. Many of us were amazed that a man holding such an important position would repudiate that which we had always believed was one of the foundation stones of the Baptist faith.

Later at another gathering Mr. Eaton spoke upon God. In that address he said, the Bible was an historical compilation of sixty-six books. Its early books were made up largely of oriental imagery: it was not complete; there

should be some system by which we should be adding to the Bible; there should be a new Acts of the Apostles. He quoted from H. G. Wells, and referred to him as "our good friend". I, with many others, was startled by that reference as "our good friend". Turning up H. G. Wells' master work, *Outline History of the World*, on page 499 I find he definitely questions the Deity of Jesus by subtle insinuation, infinitely more dangerous than direct denial; he sows the seeds of unbelief in his Messianism. On page 509 he jeers at the resurrection and ascension of Christ. On page 513 he jeers at certain sects "who in this day" talk about being "washed in Jesus' blood"; and adds that death by crucifixion is hardly a more bloody death than hanging; to speak of Jesus shedding His blood for mankind is really a most inaccurate expression; we are still far from "the fountain of blood."

Is a man who writes thus a "friend" of Baptists? He is no friend of Jesus, and how can he be a friend of Baptists? He is not a friend of the old-time Baptists. It was not doctrine like that which gave Baptists their supremacy in these provinces; but it was the preaching and teaching of the Deity of Christ, by men who believed that He was God manifest in the flesh; men who believed that He filled the fountain in the house of David for sin and uncleanness; and that if men confessed their sin the blood cleansed from all unrighteousness.

Again, at our recent Association on Prince Edward Island, Mr. Eaton delivered an address on foreign missions. He gave what he was pleased to call a new conception of Christ, and a new conception of our missionary work and methods. No longer can we go to the heathen world to save them from hell; it does not appeal to-day. Our mission is to help these people to live now, better homes, better food, better physical conditions, educate, etc., etc.; then these people will naturally turn to Christianity.

I wonder if this conception would have sent Carey to India, and Judson to Burmah, as well as the multitudes which have followed since? These men went to the heathen because they believed they were lost souls in the darkness of sin; they had little thought of their physical needs; it was their souls they thought of. I have recently discussed with a missionary on furlough this new (?) conception; and I had her answer, that the heathen would be delighted to have us feed them, clothe, and educate them, provided we kept in the background their sins, and would hide Jesus from their eyes, and forget the cross. As I listened I thought of Jesus' sorrowful comment: "Ye sought me because ye ate of the loaves and were filled". Again when He asked, "Were there not ten cleansed? but where are the nine?" Jesus failed to reach the masses through their stomachs or even by the healing of their bodies.

I am writing these facts in no unkind spirit. I speak of Mr. Eaton because I have heard him personally declare his position. I have heard of others, but have not heard them myself. Mr. Eaton, having spoken, can have no objection to a discussion of his position. If Mr. Eaton is right then many of us have been and are wrong. If we are right, he and his friends are wrong. I can see no meeting or common ground for us. Already there are signs of a great spiritual drought; the heavens are being shut up; there are a few scattered showers of blessing; but the early and latter rains are not upon the land; in some places the evening dew has well nigh failed. Horse-racing, dancing, card-playing, theatre-going, pleasure-loving, church members are increasing in city and country. The old gospel we hear has lost its power, we must have something new. It is not the gospel that has lost its power, it is the pulpit and the preacher. Trained singers and Sunday operas cannot take the place of the message: "Behold the Lamb of God, which taketh away the sin of the world." "Feed my sheep" was and is still our Lord's message. We have some hungry flocks in this country to-day.

Men of my class, 1894, are being very politely told, and yet somewhat cruelly, that we are back numbers, that we were educated too long since. I wish to file a humble protest against this assumption of superior scholarship on the part of those who profess to have the new (?) conception; and to protest against the presumed ignorance of men, who have no Ph.D., or D.D. after their names. If there is anything that has become tiresome, it is some of this talk of "ripe scholarship" of some young fellow who may have a degree, but

who has yet to cut his eye-teeth in the world's university of real experience. Some of the world's greatest men have never seen college walls, except on the outside; some of our college professors couldn't run a wheelbarrow without someone to steady it for them.

"New conception," forsooth! If these men of the "new" conception will look up, they will find this thing was conceived thousands of years ago, and it brought forth the twins, sin and death. They will find its birth recorded in the great book of record by the Holy Ghost through Moses: Genesis 3: 1-8.

Tryon, P.E.I., August 15th, 1925.

### ARE WE MENACED BY MODERNISM?

The Editor of this paper in some quarters is represented as a false alarmist, as one who calls out the fire brigade when there is no fire. Comparatively few modernists are willing to admit their modernism; many, indeed, call themselves fundamentalists, while denying all the fundamentals. We print a report which appeared in the *Mail and Empire* under date of August 3rd. Somewhere about twenty years ago Rev. Oliver C. Horsman was Pastor of Walmer Road Baptist Church. He is a most amiable gentleman, and personally a very attractive man. But his teaching at that time had the effect of dividing the Walmer Road Church; and it was as a result of the controversy over Mr. Horsman's teaching the Markham Street Tabernacle came into being. Mr. Horsman's pastorate was of short duration; and he was succeeded by the present Pastor of Walmer Road Church. Not many years ago Mr. Horsman published a book which was plainly Unitarian in its teaching.

In view of all these facts, we were greatly surprised to hear that Mr. Horsman was to occupy the Walmer Road pulpit; for the officials of Walmer Road Church must have had a thorough knowledge of Mr. Horsman's position. The report of Mr. Horsman's sermon as appearing in the *Mail and Empire*, is as follows, and speaks for itself:

#### REV. O. C. HORSMAN PREACHES IN WALMER ROAD BAPTIST CHURCH.

"The doctrine of the bearing of mankind's sins by Jesus Christ was subject of a sermon preached by Rev. O. C. Horsman, of Erie, Pa., in Walmer Road Baptist Church last evening. The statement that Jesus bore the sins of mankind was not to be taken literally, said Mr. Horsman. Sin, he pointed out, was not a material substance, and could not be picked up and set down elsewhere, as a literal acceptance of this statement would imply. Moreover, Christ died nearly 1,900 years ago, and, therefore, could not have borne the sins not yet committed.

"Nor was it correct to say that Christ bore the guilt of mankind's sins. Guilt was blame or blameworthiness, and attached only to the person who committed the sin. By no legal or theological fiction could the guilt be put upon another. Further, Jesus did not bear the penalty of mankind's sins, as was frequently believed. The penalty of sin was threefold: the personal displeasure of God toward the deliberate and persistent sinner; the moral degeneration which accompanied sin, and the remorse of conscience. None of these penalties ever fell on Jesus Christ.

"In what sense, therefore, did Christ bear our sins?" said Mr. Horsman. "He bore them in His sorrowing heart, by His sympathy with mankind, by His sorrow over the ravages made by sin. He bore our sins in His suffering of body. It was sin that drove the nails through the hands and feet of Jesus. Even as He bore mankind's ills in His service of love by healing the sick, so He bore their sins by carrying out His ministry that men might be saved from sin."

"It is as men come to know Jesus as the suffering Saviour that they are lured away from the life they have been leading," concluded Mr. Horsman. "He is the potential saviour of all men, and the actual saviour of those who believe. He is the great attractive force placed in the world by God to draw men to Him."

## The Jarvis Street Whole Bible Sunday School Lesson Course

Lesson XXII. ....

August 30th, 1925.

### THE GREAT FUNDAMENTALS IN THE SONG OF SONGS—Chaps. 3 and 4.

#### I. The Spouse Mourns the Absence of Her Lover.

1. It is ever night-time for the individual believer when Christ is absent; and the believing soul must long and seek for Him (v. 1). 2. So, too, is it night-time with the church when her Beloved withdraws Himself: when once divine grace has put a bit of heaven into the human soul, it becomes like the celestial city in nature,—only the Lamb can lighten it. 3. We believe there is a picture here of the mourning disciples while their divine Lover was in the grave. What sorrow had come upon them! How starless was their night! (vs. 1-3). "Saw ye him whom my soul loveth?"—"They have taken away my Lord, and I know not where they have laid him."

#### II. The Spouse Seeks Her Lover Most Diligently.—Verses 1-3.

1. It is right that we should seek the Lord: "Seek ye the Lord while he may be found." 2. Often He hides Himself that we may seek Him the more diligently:

"But flowers need night's cool darkness,  
The moonlight and the dew;  
So Christ, from one who loved it,  
His shining oft withdrew;  
And then for cause of absence,  
My troubled soul I scann'd—  
But glory shadeless, shineth  
In Immanuel's land."

3. Only for "a little while" did the disciples not see Him, and again "a little while" He returned to them. So the spouse says, "It was but a little that I passed from them, but I found him whom my soul loveth." And still it is only "but a little while" that He ever withdraws Himself from us (v. 4). 4. There is a repetition of the sense of quiet confidence expressed in a former chapter in verse 5.

#### III. Her Lover Reappears in Power.

Is it overstraining the text to see in verses six to eleven a description of the reappearance of the Lord after His resurrection? 1. He comes from the wilderness like pillars of smoke; like the pillar of fire and cloud He comes to be the Guide of His people, bringing life and immortality to light through the gospel. He is "perfumed with myrrh". Myrrh was an ingredient in the anointing oil with which the high priest was anointed. Christ comes to the believing heart declared to be the Son of God, with power by the resurrection of the dead. He is "perfumed with myrrh,"—His divine anointing now indisputable. And, too, He is perfumed with frankincense. This was an element in the incense which represented the prayers of the people. He comes to be our great intercessor; and, like Aaron, stands between the living and the dead that the plague might be stayed. He is perfumed also "with all powders of the merchant". Having led captivity captive, He has received gifts for men, He has unsearchable riches for all. 2. He is represented as appearing with an armed escort, "threescore valiant men . . . of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night." At His resurrection, our Lord led captivity captive: the power of His resurrection represented a power mightier than that of any army. In Ephesians 1: 17-23, it is shown to be greater than the might of all principalities and powers. 3. He is represented here as having prepared Himself a chariot. How full of suggestiveness the figure! Recall Elijah and Elisha, of each of whom it was said, that he was "the chariot of Israel, and the horsemen thereof." But this is a lover's chariot: "He made the pillars thereof of silver, the bottom thereof of

gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." Therein all believers will ride triumphantly through the gates of the city. 4. We are exhorted to behold Him in the glory which He had with His father before the world was (v. 11).

#### IV. The King Describes the Graces of His Beloved.—Chapter 4: 1-5.

Here they are represented under a figure of physical beauty. But as our Beloved looks upon us in that station to which His resurrection power has exalted us, He sees us to be "all fair". (Chapter 4: 1-7).

#### V. The King's Present Station.

"Until the day break", etc. (Chap. 4: 6). 1. It is still night-time with the world. What human taper shall give light enough to chase its shadows away? 2. Yet this king anticipates with confidence the break of day, when all shadows shall flee away. From the beginning God has ever moved from darkness to light; as the record teaches, the evening and the morning are His day. 3. Until then He will get Him to the mountain of myrrh, and to the hill of frankincense. What can it mean but that He has ascended on high as the Anointed One, as the Mediator divinely appointed between God and man? What can the hill of frankincense mean but the place of intercession? How glorious the truth, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"! And until the day shall break and the Sun of righteousness shall arise, our glorious Mediator will not cease His intercession in our behalf.

#### VI. The King Calls His Spouse to Share the Heavenly Places With Him.

"Come with me from Lebanon, my spouse", etc. (v. 8). 1. He bids us look from the heights. Nothing is seen as it is until it is viewed perspectively, that is, relatively. Those who accept the King's invitation "to look from the top of Amana, from the top of Shenir and Hermon", will get a vastly different view of the world than they obtain who see nothing but that which is "under the sun". 2. The Bride shares the nature of her Lord: she is not only His spouse but His sister, even as Sarah was both the spouse and sister of Abraham. We are partakers of the divine nature, as well as being the object of divine love. 3. Our Beloved delights in the communion of the heavenlies (vs. 9-11). "Thou has ravished my heart with one of thine eyes." When in the morning we direct our prayers unto Him and look up, the upturned eye that looks unto the hills brings joy to the heart of the Lord. He finds delight in her ointments, he says: "The smell of thine ointments is better than all spices." Thus He is pleased with our gifts, even as the Lord Jesus in the days of His flesh was pleased with Mary's gift of ointment, when He said of her, "She hath done what she could." The king also speaks of the lips of his beloved: "Thy lips, O my spouse, drop as the honeycomb." He loves to hear our prayers and our praises; they are as sweet to Him as the honeycomb. Our garments also, the gifts of His grace, the "best robe" of His providing, are attractive. He says, "The smell of thy garments is like the smell of Lebanon." And all this because these things are to Him but symbols of a love that is better than wine. 4. He describes the church's potentialities under the figure of a garden (vs. 12-15). It is "inclosed"—not open to all, "a spring shut up, a fountain sealed"; it is reserved especially for Him. It is the picture of a life separated unto Christ. It is abundant with fruits (v. 13), even the fruits of the Spirit. It is fragrant with sweet spices (v. 14), and vocal with the music of bubbling springs (v. 15). Thus may the barren life which sin has wasted, become as a garden to the Lord of glory.

#### VII. The Church, and in the Church the Believer Individually, Prays for the Unfolding of the Potentialities of the New Life—But All for His Sake.—Verse 16.

The north wind has its ministry. Affliction, persecution—all manner of hardships, have an awakening ministry in the life of the believer. But the south wind, bringing all the consolations of the gospel, also has its ministry in the life of faith; for both are the Wind which bloweth where it listeth. When thus

the garden is visited, spices will flow out; revival will come; and we shall say, "Let my beloved come into his garden, and eat his pleasant fruits"—"He shall see of the travail of his soul, and shall be satisfied."

#### LAST SUNDAY'S SERVICES.

Notwithstanding the hot summer morning, there was an attendance of eight hundred and twenty-six at the Bible School. There was a great congregation at the morning service, when the Pastor preached from, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." The sermon will be printed later. The church was filled at the evening service, when the Pastor preached the sermon which appears in this issue of *The Witness*. Before the service was concluded the Pastor was informed that all the seats in the outside church on the church grounds were already occupied, and that a congregation of seven or eight hundred people were waiting for the service to begin. The instrumentalists were excused; and the outside service was begun before the service inside was finished. In response to the invitation ten or twelve came forward, and we have reason to believe several were soundly converted.

A great crowd gathered later at the open-air service, when the Pastor preached from the text: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Again several hands were raised in response to the invitation, and we heard of the conversion of some who gave no public indication of interest. Three were baptized at the evening service. Altogether it was a day of great blessing.

We were glad to learn that during the Pastor's absence last week in the Maritime Provinces the three prayer meetings were attended by an aggregate of more than six hundred. There was a large company at the Tuesday night prayer meeting of this week; and everyone felt the evening consisted in an excursion to the heavenly places. We rejoice that at a time when it is so generally assumed that Christian work must come to a standstill, our prayer meetings and Sunday services are crowded, while conversions take place at every service.

We write this not to boast, but to encourage others to make use of the summer months. Some years ago we, too, assumed that "everybody" was out of town during July and August, when, as a matter of fact, it is probable that not two per cent. of the population are out of town at any one time; while probably more people come to town than the number of those who leave. Let us go on with our work, and keep on with our work, and keep on keeping on!

#### A GREAT BIBLE CONFERENCE IN JARVIS STREET—AUGUST 30th TO SEPTEMBER 4th

A great Bible Conference will be held in Jarvis Street in connection with the visit of the Executive Committee of the Baptist Bible Union on the above dates. There will be a public meeting each evening. Drs. J. Frank Norris, W. B. Riley, O. W. Van Osdel, Revs. H. O. Myers, Des Moines, and Arthur B. Fowler of Hambourg, N.Y., will be among the special speakers and visitors. The public are heartily invited to the public services.

#### THE NEW JARVIS ST. PROPERTY.

The new property to the north of our main building is rapidly being prepared for occupation. The Bible School has maintained an average attendance all through the summer of well over the 800 mark—we judge about 850. When some schools are closed, we may count ourselves fortunate to have been able to maintain such an average.

Early in September we shall have need of all the accommodation the Annex can provide. We are grateful for the generous support, not only of our own members, but also of others interested in our work. If any have not sent in a contribution, it is not too late. A few weeks will suffice to complete the alterations in the property and then we hope to have an opening day when we shall invite all our friends to come and rejoice with us.