

# The Gospel Witness

PUBLISHED WEEKLY

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

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

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

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Vol. 4

TORONTO, NOVEMBER 26th, 1925

No. 31

## The Jarvis Street Pulpit

### A GLORIOUS PROSPECT.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, Oct. 25th, 1925.  
(Stenographically reported.)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24.



I must have been a foretaste of Heaven to hear our Lord Jesus pray at any time. You will remember that when He took His disciples up on the Mount of Transfiguration that He was transfigured before them, and His raiment became white and glistening; and in the presence of His glory the disciples fell upon their faces. But what must it have been to have heard Him pray this high priestly prayer immediately before the cross! Just think for a moment of the situation of the disciples at this particular time: He has been talking to them about going away—they do not quite understand what He means, but a vague fear possesses them, sorrow has filled their hearts; there is an undefinable sense of impending calamity which touches them and wraps them about. We know something about it, I suppose, by our own feelings when someone who is dear to us is about to leave us, when the shadows are deepening and we are made aware that in spite of all our efforts a loved one is about to depart. As we stand about them and feel that fear gripping our hearts,—

"When on their day of life the night is falling,  
And in the winds from sunned spaces blown  
We hear far voices out of darkness calling  
Their feet to paths unknown,"

and we are sure that they are just about to cross the river, how our hearts are filled with a fierce alarm!

I think it must have been a feeling akin to that which gripped the disciples as they vaguely felt that something terrible was about to happen; and with what healing those gracious words must have fallen upon their anxious spirits! I think they felt, rather than understood, what Jesus meant when He began to

talk to His Father; and they were conscious, perhaps, as they never had been before, of His absolute oneness with God. And as He talked about leaving the world and going to the Father, and said: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me," they must have felt that whatever the future held for them it could not hold separation from their Beloved.

We do not see Him as they did, and yet I trust He is none the less real to us: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." How often we have said it, or sung it to ourselves:

"I could not do without Thee,  
O Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost:  
Thy righteousness, Thy pardon,  
Thy sacrifice, must be  
My only hope and comfort,  
My glory and my plea.

"I could not do without Thee,  
For years are fleeting fast;  
And soon in solemn silence  
The river must be passed:  
But Thou wilt never leave me;  
And, though the waves run high,  
I know Thou wilt be near me,  
And whisper, 'It is I.'"

Surely we could not do without Him; and yet, on the other hand, are we not fearful sometimes lest we should be found unworthy to be where He is? Have we never sung that other hymn:

"When Thou, my righteous Judge, shalt come  
To fetch Thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?"

What is the guarantee, my friends, that when life's long day is over, all will be well? It is just this, that He has prayed, "Father, I will that they also, whom thou hast given me, be with me where I am." Are you not glad He prayed that prayer? Here we have an expression of love's desire, of love's sovereign will and purpose, and of love's glorious consummation.

#### I.

What is it He desires for us? He is talking of going away, and He says—He speaks now in the present tense, as though He had already cut all His moorings, and were ready to go—"And now I am no more in the world..... and I come to thee." He has been a great Teacher, and a great Preacher, and a great Exemplar; He has taught men to love their neighbours as themselves, and He has exemplified the truth He taught. But chiefly He has taught men—not as we now hear, to set our affections on things on the earth: His emphasis has not been upon better houses and bigger wages, and better streets, and more enjoyment of earth. These are but by-products of His gospel, in so far as they are products at all—but what He has said is that His kingdom is not of this world, what He has taught is that we are to set our affections not on things on the earth, but that we are to set our affections upon things in Heaven; and that we should lay not up treasures upon earth, but lay up treasures in Heaven. And that is what He has done, His treasure and His heart are in Heaven, and He says, "I am just about to go there; and if ye loved me ye would rejoice because I said I go unto my father." Now that is

where He is going. "I am no more in the world.....and I come to thee,"

He desires our companionship: "Father, I will that they also, whom thou hast given me, be with me where I am." Oh, the wonder of it, that the Lord Jesus should want my company! He chose twelve, "that they might be with Him"; and He chose you and me that we might be with Him, and He wants us to be with Him all the time. How delightful it is when you find an interest in others, to know that they have an interest in you! How hesitant you have been sometimes about seeking the company of others, lest your approach should be an intrusion! You have had a feeling, "I do not know whether they want me or not"; you have said, "Good day," and you have made, as though you would go further, just as the Lord did; you waited for an invitation to make sure they wanted you to be with them. Even so, there are a great many people whom we love to meet occasionally, but whom we should not desire to have with us all the time; there are a great many people whom we are very glad to meet, and with whom we can discuss many subjects of common interest, and, indeed, with whom we feel a real companionship; but, if you please, we do not want to live in the same house with them all the time!

No, I am glad that some people I love, live in another house than mine—and I expect it is mutual. There used to be a dear old lady in this church—one of the truest friends I ever had—with whom I talked about these things one day, and she said, "You know, Pastor, if you were living in my house, you would have to get out of my sight sometimes; I should get awfully tired of you." I said, "Very probably!" And she continued, "I used to tell Dr. Thomas when he was Pastor here—and no one loved him more than I—I used to tell him about holiday time that I was always glad to see him go away. Of course I was always more glad to see him come back again." Yes, we need a change. I remember talking to an eminent surgeon a few years ago about a certain case in which we were mutually interested, and he told me something of his experience. He said, "I was very, very busy six months or so ago, and my work began to disturb me nervously; and," he said, "my wife sometimes answers the telephone, and I had a suspicion that the telephone had been getting on her nerves, too. When we came down to breakfast in the morning there was just the suggestion of irritability on both sides; and there was an unwonted silence between us. And so," he said, "one morning I went down to the ticket office and I came back to her and said, 'I have booked you for California. I have bought your ticket, and made your reservation. I am going to send you to California for a couple of months.'" And she said, "What is that for?" To which I replied, "I think you need a change. All arrangements are made. Just pack up, for I am going to send you off." And he continued, "I told a friend of mine what I had done, and he said, 'Why not take a holiday yourself and go with her?' To which I replied, 'I should be seven-eighths of a fool to do that. What she needs most is to get away from me for a little while.' And so," he said, "she went off; and at the end of two months I went for her. When that little woman came to meet me at the station I declare it was the same little woman I had courted; and we went off on a second honeymoon."

Well, there are few characters so rich, whose qualities are so varied, and whose mental stores are so full that they do not pall on us, whose companionship does not become stale and exhausted by daily and hourly intercourse. I know that is not how they write it in story books—but it is true notwithstanding.

"I will that they also, whom thou hast given me, be with me where I am." "But, Lord, wilt Thou not tire of me, just to be with Thee all the time—not for a year, not for three-score years and ten, but for ever and ever, with Thee?" "No," He says, "I shall not weary of thy companionship." Did you ever read anything more wonderful than that, that our Lord Jesus wills that we should live with Him, to be with Him for ever more, with no fear of wearying of our companionship? That is the test of love. Surely it must be that there are resources in Him that are not in us, or He never would have prayed a prayer like that.

But more than that: it is not mere companionship, but it is fellowship He wants: "I will that they also, whom thou hast given me, be with me where I am." Where is He? He has not spoken of a particular place; He has not described Heaven as a place. I know He has said, "In my Father's house are

many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself"; but He has been speaking not so much of going to the many mansions, as of going back to the Father; and what He really desires for us is that we should be with Him in state and condition—in other words, that we should be like Him. My friends, He would get very tired of you if you were the same man or woman you are to-day; He would be wearied of the companionship of any one of us if we were just like we are to-day; but His grace is such that He can bring us into fellowship with Himself.

He prayed also that they might be one. Let me read it: "I in them, and thou in me, that they may be made perfect in one"—He to live in us; we to live in Him, be with Him, and like Him, and as He is. "I will that; I desire that," He says; He wants us to be one with Him in perfect fellowship.

### III.

Then this other simple word: "I will." Did you ever say, "I will," and fail to carry out your will? Did you ever purpose, and discover that you had no power to accomplish that which you had purposed? Now it is His will for us that we should be with Him. What is salvation? Where is the guarantee of it? Where is the assurance of it? In the *will* of God. His will for us is the guarantee of His will in us. How utterly we fail to realize our ideals! The gospel of idealism is no gospel at all: there is no use to invite me to go and hear Paderewski play, in order that I may learn how to play. I think it was Joseph Parker who said that when he heard that great pianist play, he wanted to break up his piano when he went home, "For," said he, "no one else can play like that." Take me through the great galleries of the world, the Academy in London, or the Louvre in Paris—I have spent hours in both places, and have never had any thought that I would like to take an artist's brush and palette. I remember an old Frenchman taking us through the palace at Versailles and showing us some of the great works, and when we came into one room where there were some battle scenes depicted on the walls, he said, "A few moments ago I showed you paintings by the great masters; but these," he said, "are paintings by the metre, by the yard." There was a great difference. You set before me the life of Christ as an ideal, and say, "Live like the Lord Jesus"; set up the standards of His teaching and say, "Learn to conform your life to that," and you only drive me to despair. I might copy you, you might copy me, we might copy other people; but not one of us can copy Christ, not one of us can attain to His perfection: "To will is present with me; but how to perform that which is good I find not," until His will takes possession of me, and Christ is formed in me the hope of glory. He wills to do, and does according to His will concerning us; and when the dynamic of the will of God operates in a man's life he can go through a troop or leap over a wall; he can challenge all the powers of darkness, and be sure that he will triumph in Christ Jesus.

What if we were to translate that conception into terms of physical force—for instance, physical laws? Take the tides. What is law? Just the "will" of God. Down in Nova Scotia a few weeks ago I was passing through a very rich piece of country, fields that were wonderfully fruitful; and all through these fields were little tidal creeks, muddy, ugly, empty river beds. I knew what they were, I knew that twice in every twenty-four hours the great tides from the ocean pushed their way up through that man's wheat field,—just like ditches they were, where the tide forced its way; and the man was too wise to try to hold them back with any breakwater he could build. Why? Because behind the tides was the force of the irresistible law which controls the tides, and that law was the "will" of God. What makes that book fall? That mysterious force we describe as gravitation, which everyone must recognize. What is it? Simply the manifestation of the "will" of God. What is in this light, will you tell me? Electricity. What is that? Does anyone know? Canned lightning, is it boys? Is that what it is? Well, you must be very careful what you do with this in case you get a shock. It is a bit of lightning, it is something that, though we use it, we don't know what it is. But I will tell you what it really is: it is the "will" of God resident in this planet, the power that springs from God; He is the Source of it.

As I was coming down to church this morning I found the streets covered with leaves, and the trees becoming barer and barer all the time. In a little

while there won't be a leaf on the trees; in a month or so we shall say, "Were the trees ever green? They look to be dead." The winter will come, and everything will freeze up; and then by and by in the springtime that mysterious vital force will begin to express itself again; the leaves of all the trees will open again by the power of God. I was out in the West a couple of weeks ago, and I saw train after train loaded with grain, making for the head of the lakes, just millions of bushels; and at night sometimes I was awakened as those great freight trains rolled past with their creaking wheels. All that weight and wealth were going yonder to feed the millions of the earth. What is it? Only a something that came out of the earth when they put a corn of wheat into the ground and it died. There was a vital force that increased and multiplied into the millions and hundreds of millions of bushels. What is it? Law! It is the "will" of God, just the will of God that put that element of life into the corn of wheat. Think for a moment of the majestic king of the forest, the giant elephant, the great leviathan that inhabits the deep. What are all these vital forces? They are nothing more than an expression of the "will" of our God.

And what did Jesus come for? To teach you and me that all the energy of the Godhead will come into these poor, broken, bankrupt, human lives, and carry us forward in the fulfilment of God's holy purpose. "Father, I will!" And since He said, "I will", it is going to be done. That is the guarantee when we take the cup, and drink it in remembrance of Him. What is it? "This cup is the new testament in my blood"; it is His Will! And it is His will for His children that we should come into companionship and fellowship with Him, and ultimately into glory itself. The guarantee of it, my friends, is the Cross. It is by the Cross we are justified; it is by the Cross we are sanctified; it is through the Cross we shall be glorified.

His will! He wills that I should holy be. "But," someone says, "I don't see how it is to be done. There is sin in my life, so much sin, so much sin!" But He says, "Father, I will that they also, whom thou hast given me, be with me where I am." But you say, "I am not fit; I am utterly unfit." Quite so, but there is the Cross, and the precious blood, and the empty grave—that is the pathway of life that leads up to the throne. But what is the guarantee that you are ever going to get to Heaven? Just this: our Lord Jesus took this human nature of ours to the cross, and died and was buried, and rose again in a physical body with the marks of the nails in His hands; He ate a piece of a broiled fish and of an honey comb; He said to His disciples, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." With that same body He ascended into the presence of the Father, and carried a redeemed human body into the presence of God, the pledge of our resurrection in His likeness: "Christ the first fruits; afterwards they that are Christ's at his coming." "I will," He said, "that they may be with me." And so though you have no strength of purpose, no strength of will, behind it all is the will of our God.

### III.

And I shall have done when I say this: "That they may behold my glory, which thou hast given me." That is an exceedingly human story, when Joseph made himself known to his brethren and sent them back to his father. Do you remember what he said? Do you remember? "Ye shall tell my father of all my glory in Egypt, and of all that ye have seen." We had a great Communion Service, that last Communion, you remember. I don't know how many there were present, but I should think seven or eight hundred people. We had a dear old friend, Brother Brace, with us. That night as he was going away, that dear old saint of eighty-one years of age, called me by my first name—you don't know what it is—but he put his arms around me, and he said, "We have had a glorious day together; and do you know what I have been thinking?" I said, "No, what have you been thinking?" "Ah," he said, "I have been thinking all day of how your father would have enjoyed this day with us, would he not?" "Yes", I said, "Brother Brace, but he is having a better day than this; and we shall all enjoy a better day than this some day."

"I will that they also.....may behold my glory." And here He says to His disciples, "You do not know me very well yet. I have been a long time with you but you do not know me; but I am going to take you where you will know me." And to His Father He said, "I want them to behold My glory, for Thou lovedst me before the foundation of the world. I want them to know how Thou dost love me. I will that they should be there." And that is what He wills for every one of us; He wants us to see the glory which He had with the Father before the world was.

During the war, I think it was in nineteen seventeen, I was crossing to England on a ship that sailed from New York; and there was a hospital company on board of American doctors and nurses. It was just after the United States came into the war; and there was a company of young men in khaki, who were going out as ambulance drivers for the French Government. One day I went forward on the deck to be alone. I took my book with me, and I was sitting on the anchor right in the prow of the ship; and a young fellow, wearing dark rimmed glasses—I can see him now—came over and walked back and forth for a little while without saying a word. Then he approached me and said, "Would it be an intrusion, sir, if I were to sit down with you for a little while?" I said, "Certainly not." "Well," he said, "I have seen you for two or three days, and have been trying to get up courage to speak to you"—I began to wonder what I looked like and why he had needed courage—and he said, "I just wanted to talk to someone; and I thought I would like to talk to you." And I said, "All right, let's have a talk together"; and I closed my book. "Now," I said, "what shall we talk about?" He was a very manly fellow, but tears came into his eyes as though he had been a little boy, and there was a sobbing in his voice that almost choked him as he said, "Well, sir, I ought to be ashamed to say it, but I am terribly homesick." I understood at once, and said, "I think we had better talk about home. Tell me where you come from and about your home, your father and mother, and about the friends you have left behind." "Well," he said, "I come from Chicago. My father was once President of the Board of Trade in that city." "What is your occupation?" To which he replied, "I am a member of the Stock Exchange; I deal in wheat. I could not enlist in the army, my sight was not good enough; but I am going to do my little bit, I am going out as an ambulance driver under the French Government." And then he said, "You know, just before I came away we were at breakfast one morning, and Dad said to me, 'Have you got your reservation for New York?' And I said, 'No, I have all my bookings from New York but I have not got my reservation to New York.' 'Well,' he said, 'don't trouble about that, I will look after it.' 'So,' he said, 'I did not see him again until dinner time at night; and as we sat at dinner at night I said, 'Well, Dad, have you got your reservations?' And he said, 'I have a reservation for you, why do you speak of reservations?' And I said, 'Oh, I thought you might have one for yourself and mother; I thought perhaps you would come to New York and see me off.' 'Yes,' he said, 'I have reservations for your mother and myself; we are going to New York to see you off'"—and he could get no further. Presently he said, "My Dad is a great man; I wish you could know my father." "Well," I said, "from what you have said of him, I should really like to see him." And he said, "You know, we are pretty well off: we have several motor cars, a nice home in Chicago, and a beautiful home in the country. Maybe you will come and visit us after the war is over. Will you?" I replied, "I don't know; I don't know where we may be after the war." "Oh, but I want you to see my father. He is the greatest man that ever lived"—he spoke about his mother, too, but mostly about his father. Evidently they were chums. And we talked on and on, and he told me of the good time he would give me if I went. We could go everywhere, and do just as we liked. And I said, "Tell me about your transactions on the Exchange. I understand you are a member?" "Oh, yes." "And do you go into the pit?" "Yes." And then he told me about dealing one day in a million and a half dollars. I said, "In one day?" And I rather changed my position to look at the young fellow, because I had never dealt in a million and a half in all my life. But that was nothing to him: their money, their houses, their cars, their wealth—he thought nothing of that. All the time, ever and anon, he would come back to this, "Oh, but I wish you could see my father"!

And that is why Jesus came. He wants us to see His Father, to see for ourselves, and share His glory:

"And though here below 'mid sorrow and woe,  
My place is in heaven with Jesus, I know.

"And this I shall find that such is His mind  
He'll not be in glory and leave me behind."

I don't know about you—I am hoping for you—but I am not hoping for myself! I know! You must speak for yourselves; but this is my testimony, I know! I am giving my personal testimony, He will not be in glory and leave me behind.

"But soon He will come and take me safe home;  
And make me to sit with Himself on His throne."

He wills it. Shall we come into co-operation with Him, into agreement with His will? and shall we start for glory this very minute?

#### NEXT SUNDAY.

The Pastor, who has been in Lexington, Ky., for two weeks, will reach home Sunday morning, November 29th, in time to teach his Bible Class at 10:00 o'clock. Dr. Shields will preach at both services. It is expected a large number will be baptized in the evening.

#### LAST SUNDAY.

In every sense, last Sunday was a great day in Jarvis Street. At the morning Bible School the attendance was 1,135. Pastor James McGinlay taught the Pastor's class at which 395 were present. Pastor McGinlay preached a great sermon in the morning when the auditorium was full, and four responded to the invitation. At the evening service the building was packed, chairs being used both on the main floor and in the gallery. In response to the invitation a score or more came to the front, and later were dealt with in the enquiry room. The Lord's stamp of approval was upon Brother McGinlay's ministry throughout the day—from the Bible School in the morning to the close of the after-meeting at 10 p.m.

#### THE SUDBURY REVIVAL.

As we go to press the news comes of a gracious outpouring of God's Spirit upon the Sudbury Baptist Church. Evangelistic meetings began Monday, November 16th, conducted by Rev. John Linton, of Toronto. The campaign lasted eight days, souls being converted every night during the mission. The break came on Friday when sixteen people walked down the aisles of the church profession faith in Christ; on Sunday, twenty-three came forward, most of whom were adults; on Tuesday, the closing night of the mission, twelve men and women came forward,—in all, fifty-nine people came out publicly and were dealt with in the enquiry-room. Many others indicated a desire to know Christ, but as yet have not been dealt with personally. Pastor Munro and his people are rejoicing in the coming of this stream of new life into the church. A baptismal service is being arranged for next Sunday, and it is expected that baptism will be administered every Sunday for some time. Once more we have the evidence that the God of Elijah still lives.

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 ATTRACTION OF THE BIBLE.

When we approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness and mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows; shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him—through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave; and being declared to be the Son of God with power; according to the spirit of holiness, by the resurrection from the dead, with perfect knowledge of both worlds, He has joined us on the Emmaus road; and with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

And so by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into



our deepest spiritual consciousness the unwavering conviction, that the Bible is the word of God that liveth and abideth for ever!

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the gospel to my heart."

### WHAT DOES DEAN FARMER SAY?

In our last issue we published the absolute proof that the Convention at Hamilton had been victimized by the grossest misrepresentation of fact. Whoever may have been responsible for that misrepresentation, there is now no doubt that the Convention was misled by statements which were contrary to fact. The fact that the resolution which carried included a restatement of the fundamentals of the faith, showed that the Convention stands where it has always stood. The Convention approved of Professor Marshall's appointment only because it believed that he stood on the same ground theologically and ecclesiologically as the Convention. The items we published from Professor Marshall's own pen prove beyond the shadow of a doubt that his attitude toward the Scriptures and the ordinances has nothing in common with the position repeatedly affirmed by the Ontario and Quebec Convention.

On the principle of "line upon line and precept upon precept" we print again the following pregnant words uttered by Dean Farmer of Mr. Marshall:

"He told me that the first chapter of Genesis was one of the proofs to him of the inspiration of the Bible and the general historicity."

It will be observed there is no note of uncertainty here. Dr. Farmer's recollection of his conversation with Mr. Marshall is perfectly clear. He was able to tell the Senate in the most positive terms what Mr. Marshall had told him.

But Mr. Marshall wrote in a sermon preached to an English congregation:

"We hold, for instance, that the Christian disciple is free to adopt the Hebrew tradition about the creation if it satisfies him, or the teaching on that subject of modern science. He is free to interpret the Scriptures by any method which commends itself to his judgment as true—he can follow the so-called orthodox method or the method pursued by modern scholarship."

He would be a very bold man who would attempt to reconcile these two statements: they are manifestly as far apart as the poles.

Once more: Dean Farmer said (from stenographic report of minutes of the Senate):

"The members of the Committee remember that Mr. Marshall stated as his own personal conviction that he believed in a membership restricted to baptized believers."

It will be observed Dr. Farmer here appeals to memory. On this matter also Dr. Farmer's memory is quite keen and retentive. He is so sure of his ground that he appeals to the memories of the members of the Committee, and, the memories of the Committee consenting, Dr. Farmer says: "Mr. Marshall stated as his own personal conviction that he believed in a membership restricted to baptized believers."

It is inconceivable that one making such a positive statement as Dr. Farmer makes, in such circumstances and on such a subject, should be mistaken. Moreover, that Dr. Farmer was not mistaken but related only plain fact, is confirmed by Dr. John MacNeill when, following Dr. Farmer's statement, he said:

"I remember I referred especially to that and asked him especially if, finding himself here in Canada—of course we know many of the English churches are open membership—if, in spite of the fact that that obtained in the Old Land, he would be thoroughly in accord with our position. He

said absolutely he would, and that was his own conviction. So that should not be held against him."

Thus both Dr. Farmer and Dr. MacNeill positively affirm that Mr. Marshall said it was his own personal conviction that church membership should be restricted to baptized believers.

The interview referred to by Dr. Farmer and Dr. MacNeill took place about the end of June or in July. We know this from the following additional statement of Dr. Farmer:

"I have been trying honestly to work on the basis of the charter, and when this thing was in its crisis in July, and I had to make up my mind as to my action, I faced the thing then, before God and in my own room, and I said to myself: As an honest man and as a Baptist Christian man, I cannot turn down a man like that, whose spirit is so fine and who so exults in the grace of the Lord Jesus Christ. And I took my stand, and I am going to stand by it."

And now, over against the plain and positive statement of Drs. Farmer and MacNeill of what Mr. Marshall said in June or July, we have the written word of the same Mr. Marshall dated October 31st, 1924—less than nine months earlier:

**"TO REGARD BAPTISM AS ESSENTIAL to salvation OR EVEN TO MEMBERSHIP IN THE CHRISTIAN CHURCH IS TO ASCRIBE TO THE BAPTISMAL RITE A CRUCIAL IMPORTANCE FOR WHICH THERE IS NO WARRANT IN THE NEW TESTAMENT, OR IN ANY TRULY SPIRITUAL INTERPRETATION OF THE GOSPEL, OR IN COMMON SENSE."**

Therefore we have absolute proof that Mr. Marshall declared under his own name in *The Baptist Times and Freeman*, London, October 31st, 1924, that there was "no warrant in the New Testament, or in any truly spiritual interpretation of the gospel, or in common sense"; for what Drs. Farmer and MacNeill positively assert Mr. Marshall declared to be his personal conviction less than nine months later.

#### WHAT IS THE EXPLANATION?

What are we to make of this? That the two statements cannot possibly be reconciled is indisputable. If someone should suggest that the new Professor changed his mind between October, 1924, and July, 1925, will someone explain how his mind was changed so greatly that that which in July last he stated was his personal conviction, less than nine months before he ridiculed as having no warrant even in common sense? If the new Professor is so unstable that his mind is conveniently made up for him by the exigencies of the hour, he has no fitness to be the instructor of young preachers; and if we are forced to accept the other alternative, that he professed what he really did not believe, it needs no argument to prove that such an one has no proper place as a teacher in a Christian college.

We call on Dr. Farmer and Dr. MacNeill as men of truth and honour to give the Convention some explanation of Professor Marshall's flat contradiction of what they said in his behalf.

#### THE EDITOR IN KENTUCKY.

This article is written at Lexington after a week's stay in "the blue grass" region. The city is a beautiful city, and the weather has been delightful. Until two days ago the city has been monopolized by "the races." Lexington must be a gambler's paradise, for we have been told about twenty-four days during the year are given to the races. It is a sad sight—the crowds of young men and women set on fire with the gambler's passion. The gambler is a potential

thief always, and civilization has a long way to go while such practices continue to enjoy the sanction of law.

The First Baptist Church is one of the great churches of Kentucky. The present building was erected during the pastorate of Dr. J. W. Porter, and is a credit to that great preacher's leadership.

The present Pastor, Dr. George Ragland, is somewhat of a curiosity, for he has been only about three years in the gospel ministry after more than twenty years as a professor. About nine years he taught in Baylor University—a colleague of the late Dr. Calvin Goodspeed, formerly of McMaster University. For twelve years Dr. Ragland was Professor of Greek in Georgetown College, Kentucky, the standard Baptist college of this state. Dr. Ragland is a Doctor of Philosophy of John Hopkins University, by which it will be seen he is a man of recognized standing in the educational world.

It is not at all unusual to hear of a man's leaving the pulpit for the professor's chair, but it is by no means common to find a professor becoming a pastor; but when a professor, amid the exactions of academic life, has stood against the tides now running in the educational world, maintaining his walk with God, and his passion for the souls of men, turns after a long experience in teaching to preaching, we may expect to see wonders wrought through his ministry.

Dr. Ragland came to the First Church, Lexington, about three years ago. He found a church very much like Jarvis Street used to be. He is a fundamentalist of the fundamentalists. I do not know whether friends or foes have so labelled him, but that is what he is; and no one who knows his scholastic standing will dare attribute his fundamentalism to ignorance. Dr. Ragland's fundamentalism is not a fad but a conviction; and his conviction leads him to practical courses. He believes that when the Holy Spirit inspired Paul to write, "Be not conformed to this world", He gave an order which individual believers and churches should obey. Believing this, it was quite natural for him to preach it; and in such a church as this the reaction was inevitable.

The recent history of the First Baptist Church, Lexington, is a repetition of Jarvis Street. It cannot be doubted that the same "god of this world" who inspired the attack upon the ministry in Jarvis Street, was the chief strategist in the battle against a spiritual ministry and a spiritual church here. Dr. Ragland had to endure the same campaign of slander, the same shameless misrepresentation, the same unblushing political chicanery, the same house-to-house canvass for votes, the same overflowing business meetings—the entire plan of battle of the enemy was the same as in Jarvis Street.

And—the pity of it!—the same attitude on the part of denominational officials and boards with which we have become so familiar in Toronto has characterized denominational relationships here.

But Dr. Ragland has stood like a rock. The Lord must have had him in training these more than twenty years. He is recognized as a fine scholar—he is undoubtedly a great leader, and from what we have heard of him here we believe he is a great preacher from whom all Baptist America will soon hear.

What a joy it is to meet a man in these days—a real, one hundred per cent. man! A man who is not afraid to speak the convictions of his heart! Nowadays it is so common to meet with peresopic ministers. Do our readers recognize the species? We mean the man who puts up a perescope which sweeps all the points of the compass and discloses everything approaching from any and every direction, before he shows his head. If Fundamentalism suffers defeat in any sense, it will be at the hands of men who, while professing evangelical faith, consort and co-operate with those who deny everything they themselves profess to believe.

Dr. Ragland is a free prophet of the Lord. He has been through the fire, and like the Hebrews in Babylon, his bands have been burned away. We are confident that the Captain of the Lord's hosts has been preparing Dr. Ragland for a great and commanding position in the great war against modernism in doctrine and practice, which is even now being fiercely waged but is destined to wax hotter and hotter.

All this is true also of Dr. Ragland's church. Yes, that is correct. The

Pastor is bigger than any institution, and his great ministry will increasingly give character to the ministry of the church.

We have never met nobler men and women than those who have fought through so heroically by their Pastor's side. As in Jarvis Street, many have had to break the friendships and fellowships of years, in order to be true to Christ, and His Word, and their own consciences.

But these Lexington saints are finding an abundant compensation. The Bible has become a new Book; prayer has become both a necessity and a luxury; and the church has become a bit of heaven let down to earth. We count it a high honour and a great privilege to have been permitted these days of fellowship with the First Church and her heroic and able Pastor.

At this writing we have been here nine days, and have had twenty-one services. The attendance has been good throughout, and the interest has been deepening. We have been able to enter into a sympathetic understanding of the situation here because of our own experience. Hence our messages have been chiefly to the church. At one service at least three hundred responded to the invitation to put Christ first, and to take Paul's position that by the cross the world is crucified to the believer and the believer to the world. Following the preaching of a sermon on amusements—the sermon which produced the earthquake in Jarvis Street—a similar number registered their decision to have done with these things.

The afternoon service of Sunday, November 22nd, was announced as specially designed for university and college faculties and students. There was a great audience, almost the entire faculties of two colleges being present, many professors from the state university, and hosts of students. The subject was, "The Supernatural the Storm Centre of Christianity". It was a service of spiritual power, and we believe many were confirmed in the faith.

Monday morning there was a large gathering of ministers, professors, and students, when we discussed the progress of the war between Modernism and Fundamentalism. It was an hour of happy fellowship, and we believe of definite spiritual blessing. The programme for the week is full as we write (Monday evening), and many calls for service have had to be declined.

To Jarvis Street people and *Witness* readers generally it will be of interest to know that one of the pleasures of this visit has consisted in fellowship with our beloved Dr. J. W. Gillon. He is a princely preacher! How we covet him! We are to have the privilege of preaching for Dr. Gillon in Winchester Wednesday morning, November 25th, and also at a Thanksgiving service in Lexington Thursday morning.

One of the greatest pleasures of this mission has been the companionship and help of our own Mr. W. J. Hutchinson, Superintendent of the Sunday School, and Choir Director. Mr. Hutchinson has rendered great service. In his conduct of the music he has been just himself; and in his "Happy Hours For Boys and Girls" he has been a host. The attendance has steadily increased, and the grown folks appear to enjoy the services as much as the juniors. A good number have professed conversion, and a really great work has been accomplished.

Mr. Hutchinson has made so many friends in "the Blue Grass" that many are asking what they can do to keep him here, but we intend to keep an eye on him and take him safely home! Happy Jarvis Street to have such a man as "Uncle Hutch"!

## WHAT OTHERS SAY OF THE BAPTIST BIBLE UNION MISSIONARY MOVEMENT.

*The Watchman-Examiner*, of New York, incidentally refers to the Union's action in organizing a Foreign Mission Department, and expresses the opinion that that action was "too precipitate". But at the same time the Editor suggests that the responsibility for that action rests with the Foreign Mission Board of the Northern Convention, whose policy provoked it. In this the Editor is right. So far as the Executive Committee was concerned, every member endeavoured to postpone action as long as possible. For two years the Executive Committee was beset by requests for leadership in that direction, and endeavoured by every means to persuade those churches and pastors

who felt they could not longer support the Foreign Mission Board of the Northern Convention to be patient yet a little longer. The Seattle Convention convinced tens of thousands that it was useless to hope for reform, and therefore the action recently taken became an absolute necessity.

#### "THE PRESBYTERIAN" ON THE BAPTIST BIBLE UNION.

The following paragraph is from *The Presbyterian*, of Philadelphia, November 12th:

##### Baptist Bible Union Recognizes Its Own Missionary Board.

"The Baptist Bible Union, according to newspaper reports, will no longer co-operate with the Foreign Mission Society of the Northern Baptist Convention. This determination is an outcome of the so-called Modernist-Fundamentalist controversy in the Baptist churches. The members of this Union feel that they can no longer conscientiously support the Foreign Mission Society of the Northern Convention, because of its support of Modernist missionaries. As a result, they have organized a new Missionary Board which will accept as foreign missionaries only those of orthodox or evangelical belief. The executive secretary of the Union is reported as saying: 'We have formed a new society in opposition to the Foreign Mission Society of the Northern Baptist Convention, but retain the same relation to the Convention as before, except in respect to missions.' It is said that the new Missionary Board will initiate its work in Russia, but that China, India, Africa, as well as other places, will be investigated as possible fields for the future.

"This is an event of no small significance in the religious world, not merely because of the importance of the Baptist churches, but because it may be the precursor of similar action in other denominations. That depends on the outcome of the 'Modernist-Fundamentalist' controversy' in the various churches. Certainly the answer that the Modernist gives to the question, 'What is the Gospel?' differs so radically from the answer the Fundamentalist gives as to preclude the idea that they can work in harmony in propagating their respective gospels."

#### THE CHICAGO "BAPTIST" ON THE MISSIONARY CONVENTION OF THE BAPTIST BIBLE UNION.

Some months ago we had occasion to refer to *The Baptist*, of Chicago, as being edited by a modern Munchausen. *The Baptist* is conducting itself true to form. The origin of Modernism is evidenced by the ethical quality of its products. When *The Baptist* speaks of Fundamentalism, and especially of its expression through the Baptist Bible Union, it does not get within telescopic range of fact. In the issue of November 21st, there is a letter by C. T. Holman, a former McMaster man, now of Chicago University. Dr. Holman uses a peculiar pen which obviously will not be used in the relation of fact. We met this ex-Canadian at our Missionary Conference, and knew that he was there through the sessions. He says, "For two whole days I suffered vicariously in order to gain an impression which I might pass on to the readers of this column." Dr. Holman therefore obtained his impressions direct. In every important particular Dr. Holman's letter is absolutely contrary to fact. As one case in point: he endeavoured to give the impression that the most influential parts were played by men outside the Northern Convention, and states that the Editor of this paper moved the adoption of the recommendation of the Committee for the formation of a Foreign Mission Department of the Union, and "made a speech supporting it." We did read the statement, but neither moved its adoption nor made a speech. The motion was moved by Dr. W. L. Pettingill, of Philadelphia, and seconded by Rev. Mr. Tillis, of Ohio. We made no speech, but when the question was about to be put did suggest the insertion of a clause that nothing in the statement should be interpreted as involving a reflection on any other than the Foreign Board of the Northern Convention.

The spirit of Dr. Holman's letter is in perfect accord with the spirit of everything that emanates from Chicago University, and is just about as remotely related to truth.

## REV. C. J. LONEY SPEAKS PLAINLY.

The Rev. C. J. Loney, Pastor of Stanley Avenue Baptist Church, Hamilton, the church in which the Baptist Convention of Ontario and Quebec was held in October, spoke very plainly on the question of Professor Marshall's appointment to the staff of McMaster University, on a recent Sunday. *The Hamilton Herald* of November 10th, reports the sermon as follows:

### EXCEPTION TO WORDS OF PROFESSOR L. H. MARSHALL.

Rev. C. J. Loney Replies to Discourse on Coming to Christ.

#### IS A SORRY THING

Teacher of Theology Cannot Point Way, Says Baptist Minister.

Speaking on Sunday morning in Stanley Avenue Baptist Church from the text John 5: 40, "Ye will not come unto me that ye might have life," Rev. Clifford J. Loney said he felt that he could not be true to his conscience and to his Lord and allow Professor L. H. Marshall's sermon preached in James Street Baptist Church last Sunday morning pass without comment.

"Just to think of it," Mr. Loney said, "a sermon on the coming to Christ without any repentance, and no word about the cross or the blood of Christ, or of the work of the Holy Spirit; but, to the contrary, salvation by works and human effort is clearly indicated. For, says the professor, 'to really come to Christ we must have less snobbishness. We must learn to regard man as man, not as a mercenary standard; when we give service to humanity and help any organization labouring in the cause of Christianity, then we can say we have come to Christ.' It is a sorry thing that the man who is going to teach our young men practical theology cannot plainly point the way to Christ to his hearers.

### THE BAPTIST BIBLE UNION WHOLE BIBLE COURSE FOR 1926.

This course will be full of interest. The general subject of the course will be, "The Life of Christ." The main text will be the gospels of Matthew and John. There will be twenty-eight lessons in Matthew, and twenty in John (the 18th and 19th chapters of John will be one lesson), making forty-eight lessons in all. Every thirteenth Sunday there will be an examination. Questions covering the twelve lessons will be prepared and printed, so that each scholar will be able to estimate the progress made. It is designed that the examination questions should be furnished in advance, and answered at home, and the written papers brought to School. These questions will be made the basis of the lesson for the teaching period. The papers submitted will be carefully examined, and credit given; and at the end of the year a certificate will be issued to every scholar who has obtained a certain percentage of marks for the year. Thus the Whole Bible Lesson Course for 1926 will constitute a very thorough and systematic study of the life of Christ. For the first twenty-eight lessons Matthew's gospel will be the text, but Mark and Luke will be studied in harmony therewith.

We propose more fully later to invite all *Witness* readers in Toronto to join our School for this study, and all *Witness* readers who live out-of-town to become corresponding students in our School. Papers submitted from outside will be examined, and credit given, and certificates issued, just as though the scholar were in actual attendance at the School. *The Gospel Witness* will carry each week an exposition of the lesson.

It is planned to print these expositions several weeks in advance. The Editor of this paper has been asked by the Baptist Bible Union Executive to write notes for the lessons, which will be published in leaflet form by the Union

Gospel Publishing Company, of Cleveland. Full particulars will be given later. These lesson notes will be published exclusively in *The Gospel Witness* and in the papers issued by the Union Gospel Publishing Company, of Cleveland. All rights reserved. Below we publish the list of topics for the year:

1. Jan. 3—	The Genealogy of Christ	Matthew	1
2. Jan. 10—	The Birth of Christ	Matthew	2
3. Jan. 17—	The Baptism of Christ	Matthew	3
4. Jan. 24—	The Temptation of Christ	Matthew	4
5. Jan. 31—	The Beatitudes	Matthew	5
6. Feb. 7—	The Model Prayer	Matthew	6
7. Feb. 14—	The Sayings of Jesus	Matthew	7
8. Feb. 21—	The Miracle-Working Power of Jesus	Matthew	8
9. Feb. 28—	The Capernaum Ministry	Matthew	9
10. March 7—	The Sending of the First Missionaries	Matthew	10
11. March 14—	The Testimony of Jesus Concerning John	Matthew	11
12. March 21—	The Teaching of Jesus on the Unpardonable Sin	Matthew	12
13. March 28—	Review Lesson.		
14. April 4—	The Kingdom Parables	Matthew	13
15. April 11—	The Feeding of the Five Thousand	Matthew	14
16. April 18—	The Condemnation of False Teachers	Matthew	15
17. April 25—	The Great Confession	Matthew	16
18. May 2—	The Transfiguration	Matthew	17
19. May 9—	The Teaching of Jesus on the Kingdom and the Church	Matthew	18
20. May 16—	The Teaching of Jesus Concerning Divorce and Riches	Matthew	19
21. May 23—	The Parable of the Laborers	Matthew	20
22. May 30—	The Triumphal Entry	Matthew	21
23. June 6—	The Answer Jesus Gives His Critics	Matthew	22
24. June 13—	The Woes Pronounced on False Teachers	Matthew	23
25. June 20—	The Second Coming	Matthew	24
26. June 27—	Review Lesson.		
27. July 4—	The Judgment	Matthew	25
28. July 11—	The Conspiracy Against Jesus	Matthew	26
29. July 18—	The Trial and Crucifixion	Matthew	27
30. July 25—	The Resurrection and the Commission	Matthew	28
31. Aug. 1—	The Deity of Jesus	John	1
32. Aug. 8—	The First Miracle	John	2
33. Aug. 15—	The New Birth	John	3
34. Aug. 22—	The Samaritan Woman Converted	John	4
35. Aug. 29—	The Saving of the Helpless Sinner	John	5
36. Sept. 5—	The Bread of Life	John	6
37. Sept. 12—	The Water of Life	John	7
38. Sept. 19—	The Light of Life	John	8
39. Sept. 26—	Review Lesson.		
40. Oct. 3—	The Saving of the Blind Sinner	John	9
41. Oct. 10—	The Good Shepherd	John	10
42. Oct. 17—	The Raising of Lazarus	John	11
43. Oct. 24—	The Anointing of Jesus	John	12
44. Oct. 31—	The Washing of the Disciples' Feet	John	13
45. Nov. 7—	The Home of the Soul	John	14
46. Nov. 14—	The True Vine	John	15
47. Nov. 21—	The Comforter	John	16
48. Nov. 28—	The Prayer of Jesus	John	17
49. Dec. 5—	The Agony and Trial of Jesus	John	18
50. Dec. 12—	The Faithful Few at the Cross	John	19
51. Dec. 19—	The Appearances of Jesus	John	20-21
52. Dec. 26—	Review Lesson.		

## The Jarvis Street Whole Bible Sunday School Lesson Course

### LESSON XXXVI.

December 6th, 1925

#### THE VALLEY OF DRY BONES, Ezekiel 37: 1-14.

Those who have followed the Whole Bible Course arranged for Jarvis Street School, will remember that our arrangement began with the book of Job. We made our own arrangement because the Fundamentals Committee really departed from the Whole Bible Course principle, and arranged a course that was purely topical. A new course has now been arranged for the year 1926 by the Baptist Bible Union in the Life of Christ, taking the twenty-eight chapters of Matthew and the twenty-one chapters of John (the last two in John as one lesson), making forty-eight lessons in all, which, with four quarterly examinations, will complete the year. Fuller announcement appears elsewhere in this issue.

In order to begin this course the first Sunday in January, we must conclude our work in the Old Testament with only five more lessons. Hence we shall have to be content with only one lesson in Ezekiel.

#### I. What the Hand of the Lord Will Do For Us.

1. It is possible for a man to feel the hand of God. Here God represents Himself under a human figure—a hand. It means that God comes in direct contact with men and really touches them by His power. 2. If we think of Jesus as the Incarnation of God as He really is, He will make real to us this figure. By His hand He touched the leper, opened blind eyes, lifted up the palsied man, took bread and gave to the multitudes. Useful, too, for little children is the story of how He took children in His arms when He said, "Suffer little children" etc., and laid His hands on them and prayed. So, too, His hands were nailed to the Cross, that they might be laid on us for salvation rather than judgment. 3. God's hand is upon men in judgment, as in Pharaoh's case, or in chastisement, as in David's case (Psalm 32). 4. The good shepherd finding his lost sheep lays it on his shoulder. Thus grace lays hold of men—"And they shall never perish, neither shall any man pluck them out of my hand." (John 10: 28). 5. Here the hand of God is on the prophet for service. We may be God's tools or instruments to do His will. But we must be surrendered to His control—no other hand must be upon us if He is to use us. An axe or a sword cannot be used by two men at the same time: "Ye cannot serve God and mammon."

#### II. What God Does Through the Man in His Hand.

1. Surrender to the Lord does not insure our being carried to the skies on flowery beds of ease, but more likely, we shall be set down in a valley full of bones. He will put us where we are most needed. 2. Shows him a valley of death. So we see men dead in trespasses and sins. 3. Asks him, Can they live? That is the important question. Can the spiritually dead live? Not, Can bones be assembled into skeleton form?—but, Can they live? A question for all preachers, teachers, and workers,—Can dead souls live? Only God can answer.

#### III. The Difficult Task Assigned to the Man in God's Hand.

1. Prophecy to bones. The preacher's and teacher's task: to talk to the spiritually dead. 2. The only message—the Word of the Lord. What folly to give any other message to dry bones! 3. The prophecy is accompanied by a promise: "Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." It is vain to preach to the dead unless the Lord of life promises to render our preaching effective. 4. Obedience always brings results: assembled a congregation—but of flesh and bone without spirit. 5. Com-manded to prophesy to the wind as well as to bones. Preaching without prayer is prophesying to the bones without prophesying to the Wind. 6. When obedience is complete, life will come—a great army.

Conclusion: Verses 11 to 14 explain the parabolic ministry to dry bones.