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

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The Jarvis Street Pulpit

TRAGEDY AND TRIUMPH.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 25th, 1926.

(Stenographically Reported.)

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5: 19.



THE Bible is a divinely inspired record of a divine revelation; it is a revelation of truth which is not discoverable by unaided human reason; it has to do with a realm which is beyond the reach of our unaided human powers. Men have invented instruments to magnify the power of their own senses. For example, you wear glasses to enable you to see more clearly; we have here an instrument (touching the acousticon) which is designed to aid the deaf; then men use the microscope to magnify the infinitesimal, to bring it within the range of human observation; they have made the telescope to bring distant worlds near to us that we may study them. A doctor may be ever so skillful, but when he comes to examine you, if he forgets to bring his stethoscope with him, however acute his hearing may be, he cannot discern what is taking place in the human body. In all these things there is a recognition of the limitations of the senses.

The Bible is a divine instrument which enables us to understand, to see and hear things that are beyond the reach of our natural powers. We may learn something by analogy from the material world about us, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Notwithstanding, it is written, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—the eye and the ear, representative of the world of sense, the faculties which deal with objective truth; the heart, representative of the faculties of the mind which receive impressions from without and deal with them,—this scripture says that, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the

things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The Spirit of God, through the Word of truth, discloses to the enlightened understanding truth which is undiscoverable by our natural powers.

There are elements in human life which we do but partly understand, of which the Bible gives us the true philosophy; it explains these things to us so that we understand their relation. Everywhere you find in life the tragic element represented by that word, "By one man's disobedience many were made sinners"—by that lives are stained and spoiled and all but destroyed. There is a something in life which makes life very hard, there is a something there that gives anxiety to parents respecting their children, to all who love respecting those whom they love, a something that is beyond human power, that is everywhere at work in the individual and in human society. And yet there is another power, there is another law, which may operate in human life and convert that which is itself tragic into a triumphant and glorious success.

We shall examine these two elements as they relate to us, as experienced by-us, in the light of this divine revelation.

I.

The text implies that back of these two principles—one working for evil and the other for good, described as "disobedience" and "obedience"—I say, this text implies A RELATION TO A WORLD OF LAW, to some objective standard of life by which our conduct and character are to be measured and determined. What is it that men have disobeyed? In the material realm it is abundantly evident that law is universal, nothing comes by hap or chance: whatever may be said of the designer—whoever he may be—there is design, there is plan, there is purpose; there are laws which are fixed and inexorable, and which must be obeyed in order to the creature's highest good.

It is the business of science to discover, to observe, the relation of things; and thus to observe the operation of the laws by which things are governed. Nobody proposes to make the world over again, and the very best that science, of which we hear so much nowadays, can do, is to discover the way by which these invisible forces operate, in order that we may learn to conform ourselves to them, and by obedience to them to avoid the penalty of transgression. How very simple it is! In every department of the material realm that simple principle—I bring you nothing that is new and nothing that is profound—it is a matter of universal observation that we live in a world of law, and that we must learn to obey the law, or it will turn out to our disadvantage, and, in some cases, to our utter destruction.

I do not know much about astronomy. We have thought of it as one of the exact sciences. It has been a matter of wonder to me that men are able, with such absolute accuracy, to foretell to the fraction of a minute when an eclipse will begin and when it will end. I remember a few years ago on the occasion of an eclipse, a number of astronomers gathered somewhere in Spain, and one of them—an Italian astronomer, I think—declared that science could determine, even to a second, when an eclipse would take place more than a hundred years in advance of the event. I have a pretty good watch in my pocket—I shall have to say that it is, for some of you gave it to me—but it really is, it keeps good time. But I should be a very bold man to say what these hands may indicate five years hence. I might forget to wind it, but even if I did not, it might either lose or gain, and get out of accord with the sun—especially with this daylight-saving craze. But how very wonderful it is that God's works are so exact, and that the machinery—or rather, the laws that govern the machinery of this universe, are so precise, so unvarying, that even through the centuries men can estimate what these heavenly bodies will do, and in what relation they will be found to each other a century hence!

You may carry that into many departments of human investigation. I am not a chemist; but I know that chemistry will show you that law is wrought into the very nature of things. I cannot tell you how it is that a few grains of arsenic, let us say, are more deadly than a few grains of quinine; I cannot tell you why it is of the very nature of certain elements to destroy if they are taken into the human system; I cannot tell you why it is that in the chemical realm there are certain elements which are, by their very nature, incompatible:

you cannot blend oil and water; they are opposite to each other, and you cannot make them mix while one remains oil and the other water.

And in the realm of mechanics the same principle obtains. I saw the other day the portrait of the man who more than fifty years ago built the Brooklyn Bridge. I have crossed it scores of times, and I have wondered when I have seen the traffic that continually crosses there—how the designer of the bridge was able to estimate how much certain kinds of steel would hold. How could he do it? Because in that mechanical realm there are laws that are absolutely fixed, they are the same to-day as they always were; and science, having discovered those laws, said, "If we must provide for so many thousand tons of traffic, we must obey the mechanical laws that govern these matters to prepare for that weight." But you see, if such laws were not absolutely unvarying, the bridge that held twenty-five years ago might go down to-morrow morning. Our very existence depends upon the invariability of the laws of nature. This building has stood fifty years, and it has stood because the architect who built it knew something about these fixed principles. These pillars support this roof because the architect estimated the storms to which it would be subjected, estimated the pressure that would through the years be bearing down upon them, because he knew the elements to which it would be exposed, knew also the laws of expansion and contraction—and the building was erected in recognition of those fixed principles.

The same principle operates in respect to our physical nature. We do not know very much about ourselves. The doctors, perhaps, know a little more—sometimes I think that even they do not know very much—we are such a complicated bit of machinery. For a little while they tell us that all our ills come from the tonsils; later you are told it is your teeth—by and by they may cut our heads off in order that we may be well! But there are certain fixed laws, if only they could be discovered, that we must observe if we would preserve our health.

Very wonderfully we have discovered of late that there are laws of acoustics of which we knew nothing centuries ago, to the understanding of which we are coming little by little by the aid of electric powers. I read the other day of a professor away back in the seventies who was giving a demonstration before his class with a Leyden-jar on what he called, "the science of electricity", and he said, "Young gentlemen, you have arrived in life too late to observe the development of this wonderful science"! I wonder if that professor were living to-day what he would say! Now we know that it is possible for the human voice to carry across the sea—and perhaps in due time we shall be able to whisper around the world.

Why have I said all this? To let you know that God's universe is a universe of order, a universe of law which cannot be ignored. There are laws of mind that we know little about. That is a newer science, the science of psychology. We may learn something of the laws of memory, how to remember and never forget. Do you not wish you could do it? There is a way of training the memory, it is possible to develop the mind just as the blacksmith develops his muscles. If the natural mind is so developed a man will think in the wrong direction just like that track you have seen across a corner lot, and every vagrant fancy that comes along will travel that way until the man thinks in a groove, and every imagination of the thoughts of his heart is only evil continually. We are subject to law.

In the moral realm we see the same law operating. There is in us that mysterious witness which none of us understands: we are divinely endowed with a faculty of discerning between good and evil. The Bible tells us that the moral laws are written in our moral consciousness, and that no man anywhere may escape moral responsibility: "So then every one of us shall give account of himself to God."

What is the Bible for? Not to reveal these natural laws: you would never learn how to make a telephone from studying the Bible, you would never learn from the pages of this Book how to construct a radio; but when you have learned all you can in any department of science, science that is true and in accord with fact will always be in harmony with that which is revealed in God's Word. What is behind all these laws?—"In the beginning God"! The Bible in effect says, "You use your microscope and your telescope and you spend

your years seeking to discern the operation of law in nature—but where did that law originate? What is the source of it? What is that mysterious controlling power which gives energy to the created universe? You can never find out, but I will tell you, 'In the beginning God created the heaven and the earth.' And so the Bible reveals God as the Source of all law, and all the laws even of the material universe radiate from Him, and are really a transcription of His own nature—fixed and invariable as He is. "Every good gift and every perfect gift"—you remember how the Scriptures bring these two principles into juxta-position and comparison—"every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Very well then, it tells us of a realm that is beyond the material, of a realm that is beyond even the moral—of a spiritual realm where God is supreme; and it comes to teach us that we cannot escape the responsibility of a right relationship to the Unseen. And then it gives us this revelation: it says to you and me, "You have observed all these tragic elements in life, you have observed disease in the body, and that, physically, men are corruptible; you have observed, too, this law of sowing and reaping, that a man's character is inevitably the fruit of his conduct, and that as a man sows that must he also reap."

II.

The Bible says further, "I will tell you how it all came about", and it tells us that THAT ELEMENT OF EVIL ENTERING INTO HUMAN LIFE THROUGH ONE MAN'S DISOBEDIENCE, that is the origin of sin so far as human history and experience is concerned: "By one man's disobedience many were made sinners." No, you cannot subscribe to the doctrine of evolution and believe either the New Testament or the Old. That philosophy is positively, in every aspect of it, anti-Christian and anti-biblical, it is in opposition to God. The New Testament puts its approval on the Old Testament record that the race began with one man, and that it was by one man's disobedience many were made sinners. It tells us that this one man got out of harmony with the law of God, he disobeyed in some particular the law of God, and by transgression fell. That is what sin is, sin is transgression of the law. Whether you know the law or not, you may transgress it. "By one man's disobedience many were made sinners", and sin is the transgression of the law. That is how it all happened.

There is no peace, there is no joy, there is no satisfaction whatsoever to be found in opposition to the law of God in any realm. I can close my hand and it does not hurt me, but I cannot turn my hand back—if I did, I should dislocate my fingers. Why? Just because I should be disobeying the law that governs its movements. There is a way of living, that we may live by God's grace just as we close our hands, in obedience to God and in harmony with Him and His laws—and then all will be well. "Great peace have they"—not who obey thy law—"which love thy law: and nothing shall offend them." When we love God's way of living, God's way for us, we shall have peace.

Evil is of such a character that it is transmissible: "By one man's disobedience many were made sinners." The transmissibility of acquired characteristics is absolutely essential if evolution be true. Can a man acquire certain characteristics which are not natural to him and transmit them to posterity? The very wise evolutionist would tell you that the buffalo got his big shoulders by just shouldering his way through life! A man must be seven-eighths—or eight-eighths—of an idiot before he can subscribe to the doctrine of evolution. The truth is, it has never been demonstrated that an acquired characteristic can be transmitted to the offspring. But strangely enough, evil can be transmitted, moral evil can be transmitted. I preached to you some months ago on, "The Contagiousness of Evil, and the Untransmissibility of Goodness"—do you remember that text?—"Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt"—that is, when he is ceremonially clean—"do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?"—has he power to transmit, to communicate his holiness—"And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." That is to say, a man has power to communicate, to transmit, his

sin, but not his righteousness: "By one man's disobedience many were made sinners."

"But", you say, "I do not understand that law." I am not going to ask you to understand it,—is it true? Have many been made sinners? Do you not think they have? And still more to the point, have you been made a sinner? Did you find it easier to go down right from the beginning? I boarded years ago in a house where there was a little chap called Clare. His father was a peculiar man, and Clare had inherited some of his father's peculiarities. One day as I was passing through the room I heard his mother trying to correct him, and he clenched his little fists and stamped his foot and said, "Look here, Ma, I haven't got to do nothing only just what folks don't tell me I haven't got to do"! If you can untangle that string of negatives you will discover that he meant to have his own sweet way; and you will have some idea of what the Scripture means when it says, "The carnal mind is enmity against God." "By one man's disobedience many were made sinners"; whether you like it or not, one man's disobedience has corrupted the whole race: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"—and you and I are included in that company. And alas! alas! we are by nature children of wrath even as others.

III.

That is the tragedy,—WHAT ABOUT THE TRIUMPH? "So by the obedience of one shall many be made righteous." How wonderful it is that in the Person of Jesus Christ our gracious God has begun a new creation, He has begun all over again: "By the obedience of one shall many be made righteous." As you read this fifth chapter of Romans, you find the story of two Adams: one after the flesh, transmitting his guilt; the other after the Spirit, communicating His grace; and every man of woman born has his choice of appropriating the guilt of the first Adam, or the grace of the Second: life may be a tragedy on the one hand, or, by divine grace, it may be made a glorious triumph on the other. Yes, Jesus began a new creation. "But, sir", you say, "did you not tell us just now that goodness was not communicable? Did you not tell us that man could transmit evil but not goodness?" That is true of the first Adam, and of all who are born of the flesh; for that which is born of the flesh is flesh—and never can be anything else. But our Lord Jesus was born of the Spirit, begotten of the Holy Ghost, born of the virgin Mary; and He broke the entail of guilt.

Do not let anybody persuade you that the Virgin Birth is not true. If that be not true, there is no escape for anyone of us from that awful entail of guilt, of sin and sin's penalty; but Jesus came as the Head of a new creation: "The first man is of the earth, earthy: the second man is the Lord from heaven"; "The first man Adam was made a living soul; the last Adam was made a quickening spirit" unlike anyone else who ever lived. He came, then, to obey the law: "Made of a woman made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And in every particular Jesus obeyed the law—physically, mentally, spiritually, reconciling all things unto Himself, atuning all things unto Himself, making it possible to eliminate discord and restore harmony to the created universe; Jesus came and kept the law in your behalf and mine, He died "the just for the unjust, that he might bring us to God".

The gospel is philosophically sound. These gentlemen who talk so much about the "modern mind", who talk about the biological miracle necessary to the Virgin Birth being unthinkable to the "modern mind"—I fear are not the profound thinkers they so fondly profess to be. Ah, but this gospel is in accord with all the facts of human history, observation, and experience. This is the truth revealed from heaven, that you and I may discover how we may escape from the bondage of sin. Do not forget that the death of Christ derived its value from His life; and also that the life of Christ derived its value from His death: they are complementary to each other. His death could have made no atonement for you if He had not first of all obeyed the law: "By the obedience of one shall many be made righteous." He kept the tables of the law perfectly in every respect for us, in both His human and

divine relationships. He went down to Nazareth and was subject to His parents, and then, you remember, coming up to Jerusalem and becoming separated from His parents, He said to His mother, "How is it that ye sought me? wist ye not that I must be about my Father's business? I have been subject to you, but I am also subject to Him." He kept the law perfectly, and wrought out a perfect life, wrought out also a perfect Substitute for your life and mine. He was made after the power of an endless, an indissoluble life; His blood was the wealth of all worlds in solution; and He cancelled for ever our obligations to the law, magnified the law, and made it honourable, and died the Just for the unjust to bring us to God.

And, blessed be His name, He has power to make men righteous: "So by the obedience of one shall many be made righteous." That has been accomplished by His virgin birth, His sinless life, His sacrificial death, His resurrection from the grave "the firstborn from the dead; that in all things he might have the pre-eminence".

I quoted to you from the Scripture, from Haggai's prophecy: "If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." And you and I can communicate evil but we cannot communicate goodness. But once upon a time there was a poor woman who saw a great Prophet in the midst of the throng. She said, "He is unlike any prophet, any other man, and if I may but touch His garment, I shall be whole." So she pushed her way through the crowd and managed to touch the hem of His skirt, and "Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?" "Ah, but", said He, "Somebody hath touched me", for virtue had gone out of Him. Oh, virtue flows to the touch of faith always. Multitudes throng Him, multitudes in this hour are gathered in places of worship, but only a few touch Him, really touch Him, and are made whole.

Will you touch Him? Virtue will be communicated to you, all His righteousness will be imputed to you, and the Power by which He was begotten, and the Power by which He was begotten again from the dead, will make you a new creature in Christ Jesus. Oh, the blessedness of it! You saw this ordinance of baptism to-night, did you not? Do you know what it means? It means that it is possible for us to bury the old life in the grave of Jesus, and rise to walk in newness of life. May He help us in simple, childlike, faith to push our way through the throng and touch the hem of His garment that we may be whole.

Let us bow in prayer: Thou risen and glorified Saviour Who hast entered with Thine own blood into the holy place not made with hands, even into heaven itself, to appear in the presence of God for us, while Thou art in heaven, we know that Thou art on earth as well; Thou art just as truly in the midst of Thy people as Thou wert in the days of old; Thou art just as truly going about doing good:

"We may not climb the heavenly steep
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

Oh, may the angels hear Thee say it, Thou Saviour of sinners, "Somebody hath touched me." Here we are, knowing nothing beyond that which is

written; and we all have need of the virtue that is in Christ. Oh, come to us, Lord, we beseech Thee, in saving grace and power this evening. Help somebody as we are bowed now quietly in Thy presence to reach out the hand of faith and touch Thee: "Whosoever shall call upon the name of the Lord shall be saved"—help us to call upon Thee; "He that believeth on the Son of God hath the witness in himself"—help us to believe on Thee. The man who prayed, "God be merciful to me a sinner", went down to his house justified; help us so to pray, so to believe, so to be justified by faith, and have peace with God through our Lord Jesus Christ.

Editorial.

IN TUNE WITH THE DIVINE ENERGY.

We all must exercise a ministry of some kind. Doubtless there is a special call to the public ministry of the gospel, but every Christian has a particular call to some kind of service. "Go to the ant thou sluggard, consider her ways and be wise." The first man God ever made—and he was like God—was a working man, a gardener. Sin did not introduce work to the hands, but only sweat to the face. A Godlike idler is an impossibility, for Jesus said, "My Father worketh hitherto: and I work." The man of the parable had only two sons, and he gave neither of them a holiday, but commanded each, "Son, go work to-day in my vineyard." Every creature of the heavens from suns to satellites, and every creature of the earth from the eagle in "his lonely eyrie", "in gray Beth-Peor's height", to the mineral bells which in deep mines, ring the hour of work—every creature, animate and inanimate, hears and answers the Creator's call to service. Like Lanier's "Chattahoochee":

"Out of the hills of Habersham
Down the valleys of Hall"

the mountain torrent

"Runs the rapid and leaps the fall",

and when

"The ferns and the fondling grass said, *Stay*,
And the dewberry dipped for to work delay,
And the little reeds sighed, *Abide, Abide.*

The river, having heard the universal call to service, answers:

"But oh, not the hills of Habersham,
And oh, not the valleys of Hall,
Avail: I am fain for to water the plain,
Downward the voices of Duty call—
Downward, to toil and be mixed with the main,
The dry fields burn, and the mills are to turn,
And a myriad of flowers mortally yearn,
And the lordly main from beyond the plain,
Calls o'er the hills of Habersham,
Calls through the valleys of Hall."

And in its path from the mountain to the sea, as the Chattahoochee river sings its song of service it is joined by myriad voices who sing in perfect harmony to the accompaniment of all the ministering angels of the skies.

But what are you doing in this wonderful world of work? How can an

idler be happy in a world like this? How can he sing in tune with the universe unless he sings at his work? An idle Christian is an anomaly. He is in dissonance with his own nature; he is out of harmony with all that is divine in nature and in grace: his is a rest which makes discord in the universal music.

The Christian's ministry must be one of love. We talk of faith, and virtue, and knowledge, and self-control, and patience, and godliness, and brotherliness; but these are but fragments of the whole, harmonious elements of the spectrum of the Morning Star, colours of the rainbow round about the throne, the refracted rays of the glory of the Lamb, of Heaven's white light of Love. And darkness can as easily have communion with light as an unloving nature can have concord with Christ. The man of uncommon intellectual calibre, and of unusual mental culture, of extraordinary genius, and of phenomenally attractive personality is not *per se* the man who rings the bells of heaven, but rather the man who lives by loving.

Jesus did not call His friends, or His brethren, or His kinsmen, or His rich neighbours, when He made His supper. And that love is always to be suspected which ministers to those who can make some recompense. We do not believe the Lord Jesus could feel at home this side the gates of "Jerusalem the golden" where He could not preach the gospel to the poor, and heal the broken-hearted, and preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised. And we must bring the poor and the broken-hearted, and those who cannot invite us to supper, or in any way requite us for our toil into our churches, or we cannot be sure we are loving anybody. It is the needy, the helpless, the penniless penitent, the social outcast, the moral leper, the soul whom it is no earthly honour to know, and no temporal advantage to help, these are they whom we must love into the kingdom of God. No angel will sing in the choir of the church which is without the poor and needy in the congregation; and however stately the architecture, or intellectually brilliant the pulpit, or artistically beautiful the singing, or grand and costly the organ, God hears no music in a church which does not lovingly minister to a world which sin hath ruined, and which only love can redeem. As the human woes which all along His pathway from Bethlehem to Golgotha called forth His sympathies, and, at the expense of His own pain, perfected the Captain of our salvation, engage us in a ministry of love, by the very exercise of that ministry to human need, He will bring us to the glory of His own likeness. Nearness in character to Him is for those who drink of His cup! There is a song which only the redeemed can learn!

A ministry of love can be fully exercised only in the proclamation of a message of peace. It is well that we should instruct the ignorant, and feed the hungry, and clothe the naked, and heal the sick, but that ministry to temporal and physical need must ever be subordinate and subservient to the higher and enduring interests of the soul. And these can be served only by a message from the skies. The ministry of the Lord Jesus is epitomized in this, "The Word was made flesh." And He Himself, in His great prayer reviewing and summing up His life's work, made no mention of the hungry He had fed, or the sick He had healed, but only said, "I have given unto them the words which Thou gavest me." And when He gave the church her work, He said, "Go preach—teach." Social and beneficent, and educational adjuncts to the church's ministry are legitimate auxiliaries, but her main business is to give

the Word of God to the world. And this is in harmony with the divine method from the beginning:

"The Master spake! In grand reverberations
Through space rolled the mighty music tide,
While its low, majestic undulations
The clouds of chaos slowly swept aside.

"And wheresoever in His rich creation.
Sweet music breathed—in wave, or bird or soul
'Tis but the faint and far reverberation
Of that great tune to which the planets roll".

The church is the medium through which God will speak the word which is to recall this world from its moral aberration into harmony with "that great tune to which the planets roll". If, therefore, we are to be messengers, we must keep in touch with somebody. There can come no message from the telegraph office while the wires are down; you can get no letter from the post office when the railway is blocked with snow. People do not go to the post office when they know the office has no communication with the outside world. They wait for the whistle of the incoming train. And the world soon discovers if the church's communications are interrupted, and they will stay away from the church, as they do from the post office if the mail-bag does not come in every day. They will soon tire of carrying home sample copies of last month's papers. Stale sermons from the pulpit, stale testimonies in the prayer meetings, plagiarized addresses in Young People's meetings, and Sunday School lessons purloined from "helps" will make the church, the prayer-meeting, the Sunday School, like the post office, when the roads are blocked—they will be utterly deserted by all whose hearts are hungering for this week's, and this day's mail from heaven. But let the messages be ever so simple, if they come like flowers with the morning dew upon their petals, or like fruit wrapped in its own unborrowed bloom, their very freshness will cause them to be eagerly sought after. Even in these days of wireless messages, though no storm may break the communication, a careless operator can put his own instrument out of tune so that he cannot hear the message from afar. And though neither angels, nor principalties, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature can separate us from the love of God, we can put ourselves so out of tune with Him that we cannot receive or transmit His messages of love to the world:

"Lord speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thine erring children lost and lone".

A message must be authoritative to be of value. Even in music there is an absolute pitch. There are fixed principles of harmony, and definite standards of unison. The great masters have given us only infinite variations of the seven notes. You cannot tune an instrument or write a musical composition in utter disregard of these fixed principles. You cannot be a law unto yourself in these matters. It is equally impossible by haphazard guessing to silence the world's discords and atune its life to heavenly music. We must know the heavenly standards. Guessers are poor witnesses. Opinions have no weight as evidence. We come therefore to this, that the only message worth telling

is that which can harmoniously relate the facts of human nature to the fact of the divine nature. It is self-evident that otherwise there must be discord somewhere, and that word must come—blessed be God! it *has* come, as a revelation.

The outstanding fact of human nature is its sinfulness; and no message which ignores this fact can be sung to the universal music. Only as this fact of sin is dealt with can human nature be atuned to the universal harmony: "God was in Christ reconciling the world unto Himself." We must hold fast to the truth of the Deity of Christ, or the Cross becomes a mockery and every human soul a harp of broken strings, Time and Eternity a hopeless night, and the universe an everlasting battle field.

We can ourselves exercise this ministry, and receive and proclaim this message only as we are rightly related to the Divine Master. "All things were created by Him and for Him;" He must be Lord of all. He must be the Lord of the physical life. When ears listened, and eyes looked, and the palate longed, a world was put out of tune in the beginning. The body must be in subjection, for the temple of God can have no agreement with idols.

But He must be Lord of the intellectual life. Faith does not dwarf but rather develops one's mental powers. To see from Christ's standpoint is to get a perspective view of all worlds. Do not be ashamed to believe what He tells you. It is wonderfully satisfying to meet someone who knows. He speaks to us when other voices are silent. He speaks of things which are higher than our thoughts as the heavens are higher than the earth. We cannot see the top of the ladder He has set up upon earth. We cannot measure its height nor count its many rounds. But we can see that its foot rests upon the rock of truth down here, and we are sure that the other end rests against the Throne of truth up there. What He tells me of the realm of the unseen is in harmony with all that I know in my profoundest consciousness to be true. "Therefore I esteem all his precepts concerning all things to be right, and I hate every false way."

Let us resolve that He who wore the crown of thorns for us, because He is worthy and because it is the only way by which we can know the truth at last, shall be our intellectual Pilot. He can make no mistake. Do not trouble about Genesis. Abel, and Noah, and Abraham, and Isaac, and Jacob, were all historic persons to Him. The deluge of water, and the deluge of fire upon Sodom, were to Him historic events. You had better take Jesus and Genesis together; for I do not see how you can take one without the other or yield one without the other. And so of the Old Testament generally, and of all other matters. Whatever is contradictory of the teaching of Jesus you can afford to disregard, at least for the present. There are fields of knowledge enough in which to gather flowers and fruits, and in which you may be sure of His company and instruction. When you have plucked all the flowers and gathered all the fruit it will be time enough for you to part company with Him; but by that time you will hear the angels calling you to explore other worlds with Him and with them. And you will find up there that all human candles and flaming suns and stars have faded away into His clear light. Therefore make Him the Lord of your religious life and then all life will be religious. Make His will the moral dynamic of your life, His precepts your chart, His glory your object, His likeness your goal. Whatever else we stand for, especially in these days, let us stand for this, that Jesus Christ shall sit upon the throne, that He

shall wield the sceptre, that He shall wear the crown. Only as we give Him in all things the pre-eminence, can we with others emerge into that holy state,

"Where from the music round about us stealing
We learn and sing that new and holy song,
And find at last beneath His trees of healing
The life for which we long."

WHEN THE PEOPLE SPEAK!

Through long experience politicians have learned that the people do not always approve of what is done in Parliament. The people elect their representatives in good faith expecting that they will fulfil their pre-election promises; but not infrequently political platforms are nothing more than step-ladders to office. But when the politician comes back home to face his constituents he sometimes discovers that a very real time of reckoning has arrived.

The same is true religiously. Religious politicians can manipulate conventions, but they cannot absolutely control individual Baptists. At the Washington Convention the unbaptistic Brougher resolution carried nearly two to one. Some time ago we reported a special meeting of the Chicago Association in which the position of some of the men included among the supporters of the Brougher resolution had been repudiated by the vote of their own church delegates to the Association. The Chicago Association by a great majority adopted a resolution which was practically the same as that which was rejected by the Washington Convention. We now have this news from a correspondent in Salem, Oregon:

Salem, Oregon,
July 17th, 1926.

"Dr. T. T. Shields,
Toronto, Canada.

"Dear Dr. Shields:

"The following resolution was adopted by unanimous vote by the delegates of the Oregon Baptist State Convention assembled at McMinnville, Oregon, July 13-16, 1926:

"Resolved, that as delegates of the Baptist Churches of Oregon, assembled at McMinnville, Oregon, in State Convention, July 13-16, 1926, we hereby affirm that the constituency of this Convention, without exception, is composed of Baptist Churches in which the immersion of believers is recognized and practised as a pre-requisite to membership. Furthermore, we do not see the remotest prospect of any of our churches abandoning the only form of the ordinance of Baptist which symbolizes the outstanding Baptist Fundamental, viz., the regeneration of the individual through a Crucified and Risen Christ as a pre-requisite to church membership."

"There was a larger number of delegates present at this session of the Convention than for several years. Would that all the State Conventions, within the territory of the Northern Baptist Convention, would adopt similar resolutions before the meeting of the Northern Convention in Chicago next year.

"Sincerely in His Name,
" (Signed) _____."

We have also received a communication from California in which the following paragraph occurs:

"The Baptist Bible Union cause is gaining ground out here on the Pacific coast. I was in to hear the Brougher and John Marvin Dean debate the other day and, after the debate, Brougher was voted down by his own church, his own association, and in the state convention for the state convention presented a resolution stating that they would not receive or fellowship any Baptist Church that had any other kind of membership than the New Testament kind that requires baptism."

It would thus appear that when the people have a chance to speak, even in the Northern Baptist Convention, they are still true to the historic Baptist position.

A VETERAN OF THE CROSS.

Many Canadian readers of *The Gospel Witness* will remember Rev. A. H. Brace. We have known Brother Brace for many years. He has passed the four-score years, but about three Sundays ago he preached with power for the Pastor of the Gravenhurst Church in that place. The effort seemed rather too much for him, and he has been quite indisposed since. On the occasion of our visit to Gravenhurst last week it was a very great joy to visit Mr. and Mrs. Brace again. He is as full of spiritual fervor as ever. Though his physical strength is not what it once was, he is still all aglow with love for the Lord. When we pray, let us remember these veterans of the Cross.

Another dear brother whom we knew years ago and have not seen by face for some time is Rev. S. G. Harris, now living in retirement in Waterford. We had hoped on the occasion of our visit to Boston to find time to visit Brother Harris, but this proved to be impossible. He is a regular reader of *The Gospel Witness*, and we have no doubt whatever remembers the work of this paper and the cause for which it stands in prayer. We remember him years ago as Pastor of the Boston church, a deeply spiritual man aflame with zeal for the Lord, who had a passion for His Word and for the things of God.

What times of blessing our Baptist Associations were very often not more than twenty years ago!—when people who believed the Bible to be the Word of God were not afraid and not ashamed to say so; when those who held the principles distinctively held by Baptists did not apologize for their convictions. We have had much controversy, not because we love it—we abhor it—but because we have been driven to it; but the deepest longing of our soul is for a great spiritual revival that will bring back to our churches something of the spiritual unction that was so manifest in these services of but a few short years ago. Nothing but the Wind from heaven will ever blow away the fogs of doubt and unbelief that have settled down upon so large a part of the Christian church.

FIRST BAPTIST CHURCH, PASADENA, CALIF.

Dr. John Marvin Dean was the founder of the Northern Baptist Theological Seminary in Chicago, an institution which was founded as a protest against the teaching of Chicago University. Dr. Dean still stands squarely for the Baptist position, as is evidenced by the following resolution which was passed at the Wednesday evening service of his church, July 7th:

WHEREAS there has been much discussion of late amongst the Baptist brotherhood in regard to the place and meaning of baptism in the local church, this discussion culminating in extended debate in the Northern Baptist Convention, we believe the time is opportune for this local Baptist Church, the First Baptist Church of Pasadena, a member of the Pasadena Baptist Association and affiliated with the Southern California Baptist Convention, to declare its position and practice in regard to this ordinance of Christ.

1. We believe that all men everywhere who put faith in Jesus Christ as Lord and Saviour are our Christian brethren, whatever their denominational name. The salvation of the soul is by faith in Christ alone.

2. We believe the Scriptures teach that only Christian believers should be baptized and that there is no other Scriptural baptism than immersion in water in the name of the Trinity, as the setting forth of faith in the Christ who died and rose again from the dead, and of determination to forsake sin and show forth His resurrection power in newness of life.

3. We believe that baptism is not optional but should be required of all who seek church membership.

4. We do not believe that the local Baptist church has the right to set aside any ordinance or command of Christ, the Holy Scriptures being the fixed constitution of Baptist churches.

5. We therefore, as a church, declare anew our loyalty to this ordinance of Christ and our opposition to any attempt either within the

Pasadena Baptist Association, the Southern California Baptist Convention, or the Northern Baptist Convention, to permit baptism to become an optional matter on the part of any affiliated churches. We are opposed to the organization of churches under the auspices of our State Convention, our national Societies or the Northern Baptist Convention, which shall set aside the ordinance of Christ as obligatory upon all members.

6. We earnestly exhort all churches which have departed from the Scriptural procedure to renew their allegiance to Christ and His Word. We feel that the unity, progress and confidence of the constituency of the Northern Baptist Convention depend upon implicit obedience to the commands of Christ.

ABOUT THE ALTON BAPTIST CHURCH BUILDING FUND.

We had hoped for a very large response to our appeal for the Alton Baptist Church. So far, only about \$350.00 has been received. We have no doubt that among our readers there are many who are "going to" give something for Alton, who as yet have not sent in a contribution. They will be glad to know that a revival under the leadership of Mr. McGinlay and Mr. Brown is now in progress in Orangeville. There has been a time of heart-searching and confession in the Orangeville church, and the services were held last Sunday in the large town hall, when it is said that one of the largest gatherings ever assembled in Orangeville for any service was present. Every inch of space was taken some time before the hour of service. A good number have already professed conversion. We ask our readers to remember the Orangeville revival in their prayers.

And again we renew our appeal for contributions for the Alton Church. We are sure there are many who could easily give sums ranging from \$5.00 to \$500.00, and some would not be impoverished by giving a thousand or more. If anyone should read this who missed the article on the Alton Church, please look up your number of July 8th, page 10, and read it—and send in your contribution to *The Gospel Witness* at once.

"THE LEAVEN OF THE SADDUCEES."

Last week we quoted from Ernest Gordon's book of the above title, and we shall have more to say about it in the future. Just now we express the wish that it could be circulated by the million so that every professing Christian in the world might read it. It is probably the most complete and terrible unmasking of Modernism ever yet published. Many able analyses of the fallacies and sophistries of Modernism have appeared, but this book ruthlessly tears the mask from the death's head, and shows the grinning villain of the Pit as it really is. This book so reveals the real character of Modernism that it would be no exaggeration to say that if the population of the penitentiaries were evacuated, and all the ex-convicts were to organize themselves into a union for the purpose of alienating all property from its rightful owners, and setting up a pool of common convict interests, or of establishing an absolutely lawless state more destitute of all ethical quality than the state of Soviet Russia, such a procedure would be quite as legitimate as the course of Modernism and Modernists.

We respectfully recommend every member of the Senate of McMaster University, as well as every member of the Faculty, to procure a copy of Ernest Gordon's book and to read, mark, and inwardly digest every chapter in it. If such study does not then make them ashamed of their affiliations, it can only be because they have reached that state which the Word of God describes as being "past feeling".

TWO MORE FINE BIBLE UNION MEETINGS.

Friday, July 23rd, a fine meeting was held in the Opera House at Gravenhurst under the auspices of the Baptist Bible Union of Ontario and Quebec. Rev. William Bilton was the genial and hospitable host. There was a good

attendance, and a fair representation from outside points. The speakers were Revs. W. S. Whitcombe, W. E. Atkinson, C. J. Loney, and the Editor of *The Witness*. The educational situation in the Convention was the subject of discussion, and we believe that effective testimony was given showing how certainly McMaster University is surrendering to Modernism.

On Tuesday evening, July 27th, another meeting was held in the Baptist Church at Boston, Ontario, of which Rev. A. J. Loveday is the pastor. The church was filled to capacity, and the large congregation listened with manifestly intense interest to the arguments presented. There was a large representation from outside points. Mr. Loveday, the Pastor, presided; Revs. W. E. Atkinson, C. J. Loney, and the Editor of this paper were the speakers. The meeting closed with a full house about the midnight hour. It is abundantly evident that interest in these vital matters is at white heat when people will give such close attention for so long a time to their discussion. We believe much good will result from the Boston meeting.

LAST SUNDAY'S SERVICES.

The services last Sunday in Jarvis Street were characterized by some unusual features. A representative of The Gideons spoke briefly in the morning, and after the general offering, a special offering was received which would be sufficient to buy Bibles to put in every guest-room in a large hotel. In the evening there was a great congregation; and the Pastor preached the sermon appearing in this issue. A number responded to the invitation both morning and evening. A large number gathered at the open-air service, and the Pastor announced that a missionary from China passing through the city, who had never been buried with Christ by baptism had asked if it would be possible for him to be baptized Sunday evening, as he was under the necessity of leaving the city on the Monday. The congregation was invited to return to the church and this missionary was baptized. Three had been baptized at the first evening service in the church. Thus the work continues.

BIBLE CONFERENCE IN CADILLAC, MICHIGAN.

A Bible Conference was held in Cadillac from July 23 to July 26 inclusive, Rev. R. A. Frook of Kent City presiding at each session and being supported by local ministers. Rev. W. M. Robertson of Liverpool spoke each afternoon and evening. The meetings, which were held in the Opera House, attracted good congregations, which increased each day. Mr. Robertson, in clear and convincing fashion, pointed out the real nature of the present conflict between Fundamentalism and Modernism and emphasized the need for courageous testimony and action on the part of all who love the Word of God. He was especially emphatic in denouncing the shameful surrender of men who claim to be orthodox yet are always found on the Modernist side when it

THE GOSPEL WITNESS

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comes to Convention time. One Baptist minister of Cadillac—though claiming to be an orthodox believer,—did not hesitate to justify the position of such a notorious Modernist as Dr. Shailer Mathews, but thus succeeded only in classifying himself. It was very evident from the demonstration of approval that followed the closing address on "Sitting on the Fence", that the Christian public appreciate the necessity for such ministry as was given at the conference.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 1. T. T. SHIELDS, D.D., Editor, Toronto, Ontario, Canada. No. 6.

Lesson 8

THIRD QUARTER

August 22nd, 1926.

Application for entry as second-class matter is pending.

THE SAMARITAN WOMAN CONVERTED.

Lesson Text: John, chapter 4.

To be studied in harmony with the lesson text: Matthew 4: 12-17; 14: 3-5; Mark 1: 14, 15; 6: 17-20; Luke 3: 19,20; 4: 14, 15.

Golden Text.—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4: 14).

I. JESUS AND THE SAMARITAN WOMAN.

1. Jesus finds His opportunity in the necessary path of life: in going from Judea into Galilee, geographically, "He must needs go through Samaria". Some obligations of life cannot be escaped; we "must needs" do certain things and go by certain paths. We may not be able to take a special journey to a particular place to preach the Gospel, but in the way of necessity there can always be found opportunities for spiritual service. 2. Christ did not allow His physical weariness to prevent His witness: He worked until He was weary—and then continued His work. So ought we to do. Much necessary Christian work is left undone from sheer physical laziness. 3. Christ found in the ordinary social contacts of life an opportunity for spiritual testimony. We must put our preaching and teaching into our every-day affairs, and learn to talk with people in the common ways of life. 4. He engaged the woman in conversation with a definite object in view. In this respect, the object is more important than the subject. We may sometimes be permitted to wander from the subject, but we must never fail to stick to our object. Christ's object was to reach the heart and conscience of this woman with the Word of Life: He sought her salvation. And that aim should inspire every word and every act of the true Christian: directly or indirectly, we should always be engaged in the business of seeking the lost. 5. We have here an important lesson in the art of religious conversation, an art almost forgotten. How shall we begin? How shall we continue? Christ began with the mere commonplace of asking for a drink. So our every-day speech abounds with apologies and illustrations which may easily be turned to spiritual account: drinking, eating, walking, riding, clothing, housing, gardening, farming, house-keeping—all these things may be used to turn the conversation to spiritual matters, if only our hearts are set upon it. 6. True religion is for the whole man, and confers material and temporal, as well as spiritual and eternal, benefits. This woman said, "Sir, give me this water, that I thirst not, neither come hither to draw". She was tired of the daily grind, of the daily burden; and while Christ comes, primarily, to relieve us of the load of sin, He comes also to lighten every burden, or to give us strength to bear it. 7. Though lacking Christ's omniscience, if we faithfully use God's Word, we shall find it a discernor of the thoughts and intents of the hearts; and it will discover sin in ours, and in others, even as Christ discovered it in this Samaritan woman. And that should be our chief business, to get men and women to face the underlying malady of sin which is the real cause of all our trouble. 8. We must persist in the pursuit of our object and refuse to be turned aside by the discussion of secondary matters. As soon as Christ touched the sore spot in her life, she proposed

the discussion of the respective merits of "this mountain" and "Jerusalem". So when the Gospel is pressed home, it is common for people to turn to the discussion of churches and denominations and other extraneous matters. We should keep to our object, and make men face their sin in the sight of God. 9. The effect Christ's conversation had upon the woman was remarkable; (1) she "left her waterpot"; when true religion lays hold of the soul, it takes precedence of the bread and butter question; (2) Christ's discovering to her of her sin inspired her testimony (vs. 29).

II. THE MASTER'S PASSION FOR SOULS.

Weary and hungry, He tarried by the well while the disciples went for bread; but when they returned they found Him so absorbed with other matters as to be apparently satisfied. Something engaged His thought that was more than meat and drink. The disciples wondered and asked, "Hath any man brought Him ought to eat"? The answer was in the negative; but a woman had supplied Him with His meal, for she had sat at His feet and heard His word. Have we not here an explanation of the difference between Martha and Mary? Martha was supremely concerned with material things, and thought Christ was hungry for dinner: Mary, with a truer instinct, perceived that He would be more satisfied with giving than receiving; hence she heard His word. Jesus saw in this Samaritan woman a typical sheaf of wheat, the first-fruits of a great harvest. There is a lesson here also to the effect that nothing fires the passion for souls like conversions. Spiritual reapers receive wages as well as gathering fruit unto life eternal; soul-winners receive satisfaction here and glory hereafter.

III. THE WOMAN AS A MISSIONARY.

1. What a contrast this Samaritan presents to the case of Nicodemus,—instructed in the Law, eminently respectable, probably rich, guilty of no open sin of which he needed to be ashamed before his fellows, he yet came to Jesus by night; and so far as we know, his lips were sealed, at least for many years, respecting that interview: until the time of the crucifixion he was still a secret disciple; and there is nothing to show that this great ruler, with all his advantages, ever brought a soul to Christ. But this woman with a stained past, saved by Divine grace, proclaimed the Gospel to a whole city, even though it involved her own exposure and humiliation. "The poor have the Gospel preached to them", but in the overwhelming majority of instances it is by the poor the Gospel is preached. 2. Many more of the Samaritans believed because they heard the word of Christ directly from His lips. Yet these, too, were the fruit of her testimony, for but for her witness they probably never would have heard His word. If every saved soul were to become a flaming evangelist like this Samaritan woman, how soon would the Gospel be preached to the whole world!

IV. JESUS AND THE CAPERNAUM NOBLEMAN.

1. One miracle prepares the way for another. The news of the miracle of Cana must have been spread abroad. When God gives us blessing, we should tell it, for thus others will be encouraged to seek for similar blessing. 2. A man with a sick son "went and told Jesus" (vss. 46, 47). We ought to tell Jesus about all our troubles: personal and family troubles may all be brought to Him. 3. Sometimes men are driven by their desperate need to the feet of Christ: it was because the child was near unto death the nobleman came to pray. 4. Christ evidently discerned in him a desire for signs and wonders. Men often, in their spiritual infancy, ask for outward signs; but if we really come to Christ, and really pray, a defective attitude of mind is sure to be cured. 5. In the presence of Christ the nobleman's attitude was evidently changed, for he merely answered, "Sir, come down ere my child die". When we come consciously into the presence of Christ, we become willing to let Him have His way and do His work according to His own method. 6. Jesus gave this nobleman only a word—a bare promise, nothing more. And that is what He gives those who seek salvation: "The Word is nigh thee", etc. (Rom. 10: 8-10). The man believed the word that Jesus had spoken, and asked for no other sign. This is true faith which accepts the Word of God and asks for nothing else. 7. By the experience of faith the nobleman learned that the wonder he sought was resident in the word which Jesus gave.