

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND  
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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T. T. SHIELDS, *Editor.*

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

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## The Jarvis Street Pulpit

### "Joseph Shall Put His Hands Upon Thine Eyes."

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, July 15th, 1928.

(Stenographically Reported.)

"And Joseph shall put his hand upon thine eyes."

Genesis 46:4.

#### Prayer before the Sermon.

We beseech Thee, O Lord our God, to grant us Thy help as we endeavour to draw nigh unto Thee. We remember who Thou art, we remember that it is written of Thee, Thou art of purer eyes than to behold evil, and canst not look on iniquity. Thy Word tells us of the bright spirits before Thy throne who veil their faces and their feet, and cry, "Holy, holy, holy, is the Lord of hosts." So would we come recognizing and joyfully acknowledging that Thou art God, and beside Thee there is none else. We have no wings wherewith to hide our faces or our feet, but we bow at the mercysseat, beneath the wings of the cherubim where the blood is sprinkled, and we thank Thee that Thou hast made a propitiation for our sins, that our sins are covered from Thy view by the blood of the Lord Jesus Christ. It may be there are weary hearts before Thee this morning who are deeply conscious of their own unworthiness. We pray that the worthiness of Christ may appear to the eye of faith, and that without self-confidence, with no trust whatever in the flesh, we all may be enabled to come with boldness to the throne of grace, to obtain mercy and find grace to help in time of need.

We thank Thee for the revelation of Thyself as One Who cares for us, and Who is infinite in all the qualities of His being. There are not a few of us even here, and innumerable multitudes of others, who at this hour bow in Thy presence and invoke Thy benediction; and we rejoice to know that Thou art not too busy to hear our cry, that Thou art not so preoccupied that Thou canst not respond to the faintest whisper of one of Thy children. We pray that Thou wilt make this privilege of approach to Thee to be highly prized by all Thy dear people here assembled. We have come by varied walks to this place; we have passed through strange experiences, it may be, in the week that is past. Some are wearied with the upward climb; some, it may be, have reached, as they think, almost the end of their strength

because their burdens have been so heavy. It may be that some have met with multiplied disappointments through the week, and they are in grave danger of becoming embittered in spirit. Perhaps some have put their trust in men, and have been betrayed, and are tempted to become cynical. Oh, we beseech Thee, Lord, to work upon us this morning and draw out our hearts after Thee.—Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

In our song we have been praising Thee as the Good Shepherd, and such Thou art. We would know where the green pastures and the quiet waters are, that we may be cared for as members of Thy flock. Nor would we ever turn aside to seek refreshment elsewhere than at the well-spring where Thou dost draw water. We come perhaps this morning as Ruth came to the fields of Boaz, poor and friendless, and we crave the privilege of glean- ing after the reapers. Lead us, we pray Thee, to Him Who is our Redeemer; help us to find the handfuls of purpose that are left for such as are in need. Look, we pray Thee, this morning upon the tired mother who may be here, who has had a trying week, a week full of fret- fulness and irritability, until her spirit is worn and her nerves are wearied. We thank Thee for an High Priest Who is touched with the feeling of our infirmities, Who was in all points tempted like as we are, yet without sin. Bless, we pray Thee, the man who is tired of his conflict with the world. Everything has gone awry at the office, it may be, and it seems to him as though the whole world were out of sorts, and he cannot see that all things work together for good, but is disposed to say, "All these things are against me." Be Thou, O Lord, to him his glory, and the lifter-up of his head.

Bless the young men and the young women, the boys and the girls, and the little children, this morning. Bless those who have had days full of happiness and gladness

of spirit. May they be multiplied to them; and in the midst of all the joy which Thou dost send us, may we never be forgetful of Thee. We thank Thee that Thou hast called us to a life of rejoicing. Thou hast exhorted us to rejoice in the Lord always. We pray that we may be enabled so to do this morning. We thank Thee that Thou dost have compassion upon us when we find it difficult outwardly to appear cheerful; that Thou dost speak peace to the heart; and we pray that every child of Thine may be led out of the gloom and darkness into the light, out of the valley up to the hilltop, from loneliness to companionship, from poverty to wealth, from sadness to singing. O Lord, fill our hearts with the joy that is unspeakable and full of glory!

Let Thy blessing rest upon any in special need this morning, the stranger with us, the visitor from afar, those whose circumstances are to them unusual, and whose need is apparently unique. Let it be known that Thou dost search our hearts and minister to us of Thy fulness. Speak to us out of Thy Book this morning. Let it be a message that will linger like music in our memories, and in our hearts, to inspire us as we go on in our pilgrim way. Let Thy benediction rest upon all Thy children who minister in Thy name, the servants of the Lord at home and abroad, those who preach, and those who witness for Christ in any way. Make this a day of progress and triumph in the life of every Christian, and in the life of the church at large. Make it a day of salvation to the unsaved. If there are any here this morning who have not seen Jesus Christ, who know nothing of the comfort and joy of His salvation, bring such an one within the charmed circle, make him or her a member of the household of faith to-day, a child of God. Forgive our sins, we pray Thee. How we thank Thee for a place where sin can be forgiven, where everything wrong can be put right, and where, by Thine infinite grace, we can be brought into harmony with God Himself. May this be the experience of everyone of us, since we ask it in the name of Jesus Christ our Lord. Amen.

I shall try to speak to you for a little while this morning from a verse in the forty-sixth chapter of Genesis, verse four: "And Joseph shall put his hand upon thine eyes." The third verse reads, "And he said, I am God, the God of thy fathers; fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

I suppose most of us, in our inexperience, have thought of men of greatness of character and wealth and influence as men of peculiar strength, as men who were immune to the ordinary trials of life. We have thought of them as though they were made of steel, as though they had hearts that could not break or bleed, who were able to face every difficulty, and meet every foe without trembling, or fear of defeat. But the longer we live, the further we get away from that conception of life, and find that men who have accomplished anything, have been men who have felt intensely and sorrowed deeply.

The heroes of this Book have been ordinary men. The stories of their lives are full of human interest. They were all men who sinned, who suffered, who sorrowed deeply, men who had much to overcome. No one of them was saved from the experiences through which God's people must all pass. Abraham had his difficulties. First, he mourned that he had no son at all; then even God's best gift to him became his chiefest anxiety. Isaac had his troubles, too, although he lived a singularly tranquil life. Yet Esau and Jacob did not get on well together, and there was often much anxiety in the family circle. Jacob suffered in a similar way himself. Though blessed

with many sons, regarded by him as God's chief gifts to him, yet they too became the cause of his greatest care. He knew what bereavement and trouble were. Yet we find God coming to him at the evening time and proposing that he should emigrate late in life, that he should leave his own country and go down into Egypt. But the Lord said to him, "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again. And in that experience which you most fear you will find at last the realization of all your dreams, the consummation of your desires—Joseph shall put his hand upon thine eyes."

#### I.

This story has much of teaching for us, for FEARS ARE OFTEN MULTIPLIED WITH THE YEARS. The fearlessness of youth is sometimes the result of inexperience. In the morning of life people face every day in expectation of a day of joy and blessing, full of hope for the future, little knowing what a day or an hour may bring forth. There was a time when Jacob himself, I suppose, did not know the potentialities for good or evil of a single day; he did not know that the day might open full of gladness and of brightness, and end in storm and blackness and almost despair. There was a time when he did not dream that the coat of many colours could be brought back to him dripping with blood, and that all the light of life would be blotted out as with a stroke. But as the years went on, there is a sense in which he became more timid, more fearful of the morrow, because he had had experiences of what the morrow could bring.

I wonder is that so with any here? I hope we are not cowards; I hope we are not unwilling to face the future with all its possibilities; but sometimes we may be excused for being a little bit afraid. Sometimes the clouds may hang low about our heads, sometimes it may seem that the prospective journey into Egypt which must be faced and which must be taken—the situation created by the exigencies of the hour, may suddenly seem to be pregnant with possibilities of disaster, and even a man with Jacob's long experience may be excused if he is a little fearful about that journey into Egypt. I wonder if there are some people here this morning who are saying, "I have passed through many experiences, I have weathered many a storm; and while in some respects these difficulties bring their compensations, and I know something about what was read this morning, 'In all these things we are more than conquerors', yet I confess that somehow or another as I face the situation to-day I am not brave. I wish I could see my way through. I wish I could be perfectly sure that the ship will come out of this storm as it has come out of others." I say, it is not to be wondered at as years are multiplied if fears are multiplied with the years. Because you have come to see how suddenly the house may collapse about you, you have come to see how quickly and without warning the light of life may go out; and it may be there is one here this morning who is full of anxiety for what may lie just beyond the curtain that will be drawn as to-morrow dawns upon you. Perhaps you have written bitter things against yourself, perhaps

you have said, "I have no right to be timid, I have no right to falter as I do. But oh, I wish I could feel something beneath my feet this morning, I wish I could be sure that it will be all well to-morrow."

Our gracious God takes account of all these things, and as He came to Jacob in the late evening time, He comes to everyone of us and promises us that in every experience which, in His providence, is ordained for us, we may be sure of His abiding presence, "Fear not to go down into Egypt. . . I will go down with thee into Egypt; and I will also surely bring thee up again."

There comes to my mind just at this moment an experience I had when I was a very little fellow. I was going to a new school; I had left one, and was going to another. It was a private school. I was only a little lad, and schoolmasters to me were not men. They were not ferocious creatures of the jungle exactly, but they approximated that! and I was rather afraid of this new experience. I did not know how I could get there. My father said to me, "Do not be afraid. I am going with you. I will take you." He took me by the hand, and when I went into the school and saw the head master, I found that he was not anything like as big a man as my father! It seemed to me that he was more afraid of my father than I was afraid of him! When my father left me in that school I felt as though I was nearly master of the situation, because my father had gone with me. You mothers know of what I speak? For some mother here has taken her little boy to the doctor, to the dentist it may be, or somewhere else that he was afraid to go, and he has been comforted by your presence.

When you were children, and somebody put you to bed, do you remember that when the light was put out the room suddenly became full of dreadful figures? Do you remember? Do you remember the creak on the stairs at night? You listened, and the more you listened, the more distinct it became, until by and by you could actually hear somebody coming upstairs—or going down, you were not sure which. How full of fears those childish days and nights were! And some of us have not outgrown them yet! Then you will remember how mother came in, and perhaps lay down beside you, and although the light was out, you knew that she was there, and you could put out your hand and touch her; and as long as she was there, it was all right.

That is just like God. "Like as a father pitieth his children, so the Lord pitieth them that fear him"; "As one whom his mother comforteth, so will I comfort you." He is both father and mother to the distressed soul. He knows our frame, He knows how weak we are, even when sometimes we try to persuade ourselves that we are strong. God treated Jacob, the old man, as though he were a little child. He said, "Do not be afraid. I will go with you all the way. And I will stay with you. I will not tell you all you may meet in Egypt, but I will be with you whatever is there; I will go into Egypt, and come up again with you. I will never leave you, I will never forsake you." That is all in the gospel; that is what our religion is for, to help us and cheer us on the way.

## II.

Then sometimes—I suppose it is true of most of us—THERE IS SOME ONE PROBLEM THAT DEFIES SOLUTION. Most of the things are settled, but there is one knot that you cannot untie, there is one skein that you cannot untangle, there is one thing that stands out in your experience of which you are compelled to say, "That is my puzzle. If I could only have that settled, all would be well." Well, it will be settled. Mr. Brownlee read to you this morning that all things work together for good—not some things, but all things; and God will untangle all the skein in His own time,—

"The threads our hands in blindness spin  
No self-determined plan weaves in;  
The shuttle of the Unseen Powers  
Works out a pattern not as ours."

It seems to be a tangled skein sometimes, but the reverse side will show that God is working out His plan, and when we are brought to the place where we have to go down into Egypt, and we are filled with fear, did we but know it, in that experience we shall find the solution of our problem, and Joseph at last will put His hand on our eyes.

I was looking over some old papers, and I found a letter that I received seventeen years ago, or thereabout. It was from a man who had just come out of the penitentiary. He dropped in here one Sunday, and waited for me at the close of the service, and I met him in the vestry. He called attention to the fact that his hair was cropped, and said, "I just arrived from Kingston this morning, and I thought I would go to church, so I came. I wondered if you could help me back again into a position in life." I did what I could for him. I got him a position. I went to a man in this city and said, "I want you to do me a favour." "What is it?" he asked. "I want you to employ somebody whom I send to you; and to ask him no questions. Do not ask him where he came from, or what he has done. I want you to employ him, and hold me responsible." "That is a large order", he said. "I know it is, but I want you to do it this once. Any questions you have to ask, ask me, not the man." Then I said to this man, "A friend has undertaken to employ you, and has promised to ask you no questions. I have promised to answer for you. Can I trust you?" He told me I could. He came to see me several times, and this is a note he wrote me after a sleepless night: It is marked, "Six a.m., November 18th, 1911." He tells me how the weary hours of the night dragged out, and how at five o'clock he got up for he had been unable to sleep. He says, "I am going to try to write to you, but the words will not come. Perhaps the few following lines will express my heart." I read it to you for the value of these lines written by a man who had just come out from the penitentiary. I do not suppose they were his own, but they were expressive of what he felt:

"I say it, I'm tired and weary,  
And my heart aches; and I weep  
For the calm of a twilight country,  
And the boon of a long, long sleep."

showing the membership of the churches, their increases and decreases, with other items.

*The B.C. Baptist* is the organ of the new Convention of Baptists in British Columbia. This issue of the paper is so full of information that no reader of *The Gospel Witness* can afford to be without it. Our only criticism of it is that it does not give any address on its title page to which correspondents may write for information. As Rev. Andrew Grieve is named as the Chairman of the Committee on Publication, we venture to give his name and address, and suggest that all our readers subscribe to *The B.C. Baptist*. The price is 50c per year. We believe that brethren in Michigan and Iowa and Illinois and Ohio and elsewhere would do well also to subscribe to this paper.

The Regular Baptists of British Columbia were the first to lead the way out of the tangle into which

Modernism and compromise seem to be bringing the Baptists of the continent. They were the first to form a separate organization, and we believe a reading of the paper would bring inspiration to our people everywhere. If you do not subscribe, send at least for the Convention number. The paper is 5c a single copy, but please do not send 5c; send 10c at least. We believe many who subscribe to *The B.C. Baptist* would rather pay \$1.00 than 50c, and that would help our brethren in the beginning of their work to meet their printer's bills. Certainly all Fundamentalist Baptists who are standing for the faith ought to endeavour to keep in touch with all other Baptists who are making a similar fight, and to keep themselves thoroughly informed on what these other Baptists are doing.

Write: Rev. Andrew Grieve, 4220 Prince Albert Street, Vancouver, B.C.

## Shall Baptists Breed Bolsheviks?

(From "The Baptist and Reflector", July 26th, 1928.)

That is a drastic way of stating the question that has been uppermost in our mind since the recent meeting of the Baptist World Alliance. During that meeting, and especially during one of the side conferences, we heard the insinuating remark: "We will tell them that, where the Spirit of the Lord is, there is freedom." We have quoted the words of Prof. L. H. Marshall of McMaster University as given in the Toronto Press, but these words were either used or implied in statements from other liberal men, not as they appear in the Book, but as an expression of defiance to fundamentalists.

Dr. Marshall went on to assail the conservatives of our Baptists ranks in these words: "These people of eccentric ideas regard themselves arrogantly as the sole exponents of orthodoxy and the sole interpreters of Holy writ. A man may embrace the faith of the New Testament and repudiate infant baptism, and even then be told that he is neither a Christian nor a Baptist. Such tyranny is intolerable.

"We will give way to these people not one hour. We will tell them where the Spirit of the Lord is, also there is freedom."

The evident occasion of his remarks before the British-American Fraternal was the attack of Dr. T. T. Shields and a host of other Canadian Baptists on Professor Marshall's liberal views and teachings in McMaster University. Just why the professor should have chosen the gathering of English-speaking Baptists to air his personal fight against Dr. Shields, we have not been able to understand unless he knew that he would find sympathy therein and receive therefrom some free publicity. Whatever his motives, his words suggest to us some very pungent and dangerous tendencies.

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There must be authority everywhere. God recognizes that primary fact of life. Without authority in the natural realm, there would never have been else than chaos. Without authority in the social realm, there can be only unrestrained license. Without authority in the political realm, there can be only blatant anarchy. Without authority in religion, there can be only spiritual chaos!

We have heard very much during the past twenty-five

years of the rights of an individual to believe as he will, to interpret the scriptures for himself in the light of his own reason. We have also heard the repeated declaration that a Baptist cannot be brought before the bar of justice for his beliefs.

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We cannot longer evade the issues involved. It is time for Baptists to wake up and save themselves and the world from the curse of a liberty that has been prostituted.

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Whenever Dr. E. M. Poteat or Dr. Shailer Mathews ridicules the demand of Baptists for a distinctively Baptist name and work, doctrines and practices on all mission fields, he sets his own personal notion over against the mass conscience and mind of Baptists. When they have remonstrated with him out of a sincere desire to have him and his wide influence for the denomination and the kingdom and he sneers at them, going on proclaiming his personal opinions, his "interpretations of scripture", there is but one thing any self-respecting, self-determining body can do—either acknowledge that he is right or exclude him from its fellowship for heresy.

Whenever Dr. Marshall denounces the orthodoxy of the overwhelming mass of the Baptist world and defies any Baptist body to control him, he becomes a bolshevist in our ranks, and it is treason to ourselves, to our Baptist bodies, and to the cause of Christ to ignore his challenge and to let him go on exercising his license.

And the inevitable result of winking at and condoning such liberalism in Baptist ranks is bolshevism in government. We see it cropping out everywhere. We hear the children denouncing the right of parental control. We see them resorting to all kinds of subterfuge in order to have their own way. We see school children defying the authorities of schools and colleges because they have had given them a perverted idea of what freedom is. We find laborers resorting to sabotage because they have received the notion that their freedom gives them the right to use force in order to gain their own ends. We find the capitalists asserting their own ideas of freedom by corrupting governmental authorities, raising funds for control of politicians and defying courts in their days of

power. We find the liquor machine, as sure of its right to freedom in disposing of liquor as is Dr. Marshall of his right to dispense with his liberalism, defying every law of God and man in order to prostitute the lusts of weak humanity to their own personal gain.

Where does it end? In social and political chaos! Religious teachings laid the foundations for the American commonwealth. So did they lay the foundations of Israel of old. Defiance of the old, or orthodox, view of religious teachings ushered in the day of Israel's corruption and decline. The prophets who cried out against the liberalism of their day and sought to bring back the people to the old paths were ridiculed and persecuted and even slain. And, following the liberalists, Israel walked blindly into annihilation as a nation and into bondage millennia-old.

To-day the liberalists seek to throw a smoke screen over the issues involved by referring to these same prophets as having been stoned because they advanced progressive and liberal ideas in their day. They even mention the blessed Son of God with daring effrontery as having died because in his day he was a modernist, when the record of the Son of God and every word he spoke while on earth magnified the authority of God above all human authority and that of the government (state) above all other political authority and that of the assembly of saints (church) above every member of that body.

Not only did Jesus hark back to the commands of the prophets, but emphatically declared that he came to fulfill, to make complete, what the prophets had begun. The plan of the ages, revealed through the prophets, and partially understood by the people, was perfected from its human side and presented to the people by and through Jesus. He hurled his anathemas against the religious bosses of his day, not because they were orthodox, but because they were extremely modernistic in their views, having made of the commandments galling yokes upon their people and having turned the sacrificial system into a systematic scheme of robbery. When Jesus began his ministry of restoration of the old paths and the completion of the ministry of the prophets of old, these

moderns, these literati, these liberalists who made a brilliant pretense of keeping the law, but who inwardly sneered at its precepts, defied him at every turn and ultimately brought about his death.

Now we face the authority of the Master in the voice of the people who accept his revelation with all of its implications. He only is Lord. He only is Deity. He only is Head of his body, the church, no matter where that body may be assembled. His word is truth, for he must be true. Therefore, when his followers demand that his Word be accepted as it is, as it has been accepted by orthodox Baptists throughout the past, and a few of the literati defy them, claiming the right to set up their own interpretations and to live as they please, regardless of the voice of the church, association, convention, or congress, we declare that they have become bolshevists and the body must discipline them, control them or exclude them, else it denies its holy origin, denies being the body of Christ and flouts in the face of the Redeemer the authority which he vested in his body.

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If, therefore, we allow a few of our intellectuals to . . . openly denounce faith in the deity and supernatural authority of Jesus Christ, substitute a pantheistic system of materialistic evolution for his revealed plan of creation and development, by their teachings and preachings destroy the faith of Christians and their children in the authority of Christ . . . defy that authority with immunity and thus spread the contagion of their terrible spiritual disease—if we do this and do not rise up in our God-given, Christ-bestowed might and exercise the authority of the bodies of Jesus, then chaos will reign not only in our denominational ranks, but ultimately in our national life, for "as goes the church, so goes the state," is an inevitable law of our very political existence since our nation is the direct product of the teachings of the churches of Jesus Christ. And when such chaos has come, Baptists—the exponents of individualism in all spheres of life—must face God and answer for having bred a race of Bolshevists.

## The Necessity for a Creed

(Leading Article from *The British Weekly* of July 19th.)

The article following is from the front page of "The British Weekly." Even toward the latter part of Sir W. R. Nicol's editorship, "The British Weekly" showed pronounced liberal tendencies, and this has become still more accentuated under the editorial management of Dr. Hutton. Certainly no one would accuse "The British Weekly" of having any Fundamentalist leanings. It has never been a pronounced advocate of Modernistic principles, nor has it ever been antagonistic toward evangelicals: it has rather occupied a mediating position between the two.

When the outgoing tide has reached its lowest mark in the river-bed, there is a brief space in which the water seems to be stagnant, but when the tide turns, and begins to flow in, there is a small and scarcely perceptible movement of the water first of all, and one's eye needs to pick up a floating straw or twig to see which way the tide is really moving. The editorial we quote is much more than a straw, it is a strong utterance; but it indicates that men are beginning to see the effect of preaching mere negations. We venture to commend a careful reading of this article to our creedless friend, Professor L. H. Marshall—whose creed, by the way, is that he ought to be permitted, without let or hindrance, to destroy

a Baptist work in Canada that it has taken a generation to build.—Ed. G. W.

A great danger of our day is that those central beliefs of Christianity, such beliefs as belong to the Universal Church of Christ, beliefs which are so deep and the denials of them so deep that men who accept them and men who reject them are as different and ought to be as different as sheep and goats—a great danger of our day is that these central and ultimate beliefs may forsake a whole generation, and may be restored to the hearts of our children only after the shaking of all social institutions and under the pressure of bitter memories.

### I.

The history of the world is the history of ideas; and nations have fallen and nations have risen according as there was absent from them or present to them some final belief in God which could be thrilled into power by the summons of a desperate necessity. A believing nation does not die. Time and again a believing nation has been overthrown;

but it has always ended by overthrowing its conquerors, or by penetrating and absorbing them. And this is not to be wondered at at all—even apart from the special providence which we may well believe God exercises over those who put their trust in Him. Belief is power for life. Belief is that resilience of the soul which makes a man or a nation react against merely external difficulty. Belief is a joyful confidence in things in spite of all present signs. And so it is into believing nations that little children are born in great companies so that they overrun the earth. It is the nature of disbelievers to die out. Indeed they survive in spite of their principles. The purely logical course for one who fundamentally disbelieves would seem to be to get out of the world as quickly as possible. And that is just what happens, apart from his private decision on the matter. The cosmic will operates for his overthrow. For belief is the spiritual blood of the race.

## II.

There ought to be no need at this time of day to point out the difference between assenting to some doctrine and embracing that doctrine, between believing with one's head and believing with one's heart. And yet there is always the danger, lying like a temptation in wait for us, of imagining that we are pleasing God and saving our souls by assenting to some form of words with regard to Him.

Our creed is nothing to us if it is not everything to us. Our creed is ours only when it is our experience. We truly believe only that which meanwhile we are *living by*. The creeds of the Church are those summaries of spiritual experience into which the Holy Spirit has led Christ's people through various ages, and in various critical situations. Therefore is a creed most properly called a confession. A creed is the confession by the body of Christ of what God has done.

Take the opening words of the Apostle's Creed—"I believe in God." The becoming way to say those words is to say them as though they were our very own. Not defiantly, unless in some moment of great darkness or temptation! Not with self-confidence, as though it were something which we could prove by the use of arguments! They are words rather which should be said with quietness, as though we were taking someone into our confidence. For we say "I believe in God" properly only when we mean to say: "Yes, I believe in God. To me God is the great Reality; the one dear and final Presence. I believe in Him as much as I believe in the loneliness of my own soul. Indeed for that reason I do not believe in the loneliness of my own soul. I believe, on the contrary, that what people might call the loneliness of the soul is just the level of living in which I best know God. To me God is that Holy and Ineffable Spirit without whom I should be alone indeed!"

Something with that tone is what we ought to mean—when we say "I believe in God."

## III.

It is not how much we believe that is the decisive thing about us, but the depth and reality and immediateness with which we believe what we profess to believe. "Our salvation does not consist in any intellectual credo." (Neither, of course, does our salvation consist in the absence of any intellectual "credo"). "The devils believe," said Jesus; and He added, "they tremble." The faith of the mind may be perfectly orthodox and yet exercise no saving effect upon character or life. It may be a dead faith without fruit or works.

But there is another kind of faith—the faith of the heart.

And, though it may fasten on some tiny fragment of Christ's person, though it may only touch the hem of His garment; yet, because it is sincere, because it is a clinging of the true heart, it has the same blessed effect as when one opens a window in the dark in some pleasant place and breathes the fragrance of a summer night.

But there are those who say, "Why not dispense with dogma altogether?" Why should it be necessary to formulate our belief in propositions which soon or late grow hard and mechanical, and oppose themselves to the increasing knowledge of mankind?

Now there is something in that complaint, if it means that dogmatic statements in the Church's standards may make it hard for some one to become a member of Christ's Church. It ought to be possible for every one who sincerely follows Christ to be happy and at home in His Church! For all practical purposes that is the position in most Reformed Churches. More and more is the attitude of the whole heart towards Christ regarded as the determining thing-in-church membership. And no Church can claim to be a truly Catholic Church which excludes those whom Christ Himself did not exclude. Christ's only terms of communion were faith in Him and obedience.

## IV.

But even those who make this complaint must see the difficulty which would be created by the abandonment on the part of a Church of all definite terms of communion. Like every society, the Church has its constitution. Like every society it must have rules. It must indicate in some way the extremes within which it permits liberty. It must draw up certain statements which, if it is to be effective, it assumes as held by all who are within the community. The very reason for a Church's existence is that it stands for something; that it stands for certain convictions, or doctrines, or dogmas regarding God and man, regarding faith and duty. No society can even so much as begin to exist, far less sustain itself and develop amid all sorts of fluctuations, until it lays down some basis in the region of thought or ideas or experiences which is to be regarded as common and essential.

But it ought to be as clearly understood that the Church has an inherent right from time to time to expound her beliefs, to make new applications or reservations of her doctrine in view of such signs of the times as God may discover to her. It is no part of the Church's obligation to alter her voice *at the bidding of the world*; but it is her duty to pay heed to any signs of growth or change in the *experience of her members under the guidance of God and events in the world*. All that should be understood by us. That is what our freedom exists for.

## V.

If, however, people who ask today why we cannot dispense with all doctrinal statements mean that the Church can live without an explicit faith, or that men can live without dogmas, it will be an easy thing to show that they are asking something which is against the very nature of man.

Indeed, we shall go further. Those who speak today as though people were tired of dogma seem to us to be reading too lightly the times in which we live. Our own very strong conviction is that we are suffering for the most part, both in Church and State, both in things spiritual and in things secular, from a too great and a too-long-continued liberty or want of thoughtfulness. The soul of man will not consent to remain unsettled for more than a certain time. That time we think has almost expired. It seems

to us as though we were on the eve of a great change in the temper of our minds. It may very well be, for example, that we or our children shall see, accepted by us and in operation, a far more rigorous idea of the solidarity of the State, a far more commanding idea of what is due by each of us to that social unity which secures us all in what freedom we possess. All talk of "each of us being able to do as he likes" may soon cease. Indeed, it has already ceased in the sense that it is no longer publicly avowed.

And in those deeper matters with which the Church deals there may come also a new rigour, a new craving for decisive and authoritative guidance. And this authority will scarcely need to assert itself. It will return because its day has come. It will return because the souls of men are once again yearning for it.

For what is the meaning of all those perversions of Christianity which are finding eager and even abject disciples in all highly-developed Western nations? What is the meaning of a certain superstition and reaction from reasonable faith which is creeping back amongst ourselves? We hold the reason to be just this: that there is one thing which the soul of man loves as much as he loves liberty, and that is *bondage*. We cannot live for long without something immovable beneath our feet.

Life is too grave, too sinister, the insinuation which comes to us from the face of life, from decay, from death, is too awful for man to go on for long without the peace and security of a body of belief on which his soul may rest. We were made and meant for and must have *God*, and God not merely as a subjective experience, but God as an object of thought, God as an object of adoration—of adoration because of what He has done for us in history out of the plenitude of His charity.

### A CALIFORNIA CARAVAN EN ROUTE TO DES MOINES UNIVERSITY.

On the occasion of our visit to California some months ago, among the special pleasures experienced on that trip, was the meeting with the Gates family in Los Angeles, California. We have not asked Mrs. Gates' permission to publish what we now write, but we venture to hope that we shall be fully forgiven for doing so.

The Gates family consists of Mrs. Gates, three daughters, and a son. Two of the daughters are public school teachers, the third and youngest, Harriet, is a high-school student. Bob, six feet—six feet of splendid manhood—completed either his junior or sophomore year this spring in the University of California. (Incidentally he had won a valuable scholarship.) We also met three other young men who are friends of the family, the four men constituting a gospel quartette. Bob and Harriet play the marimbaphone, an instrument that is much like a set of chimes in a fine organ. These young people have been accustomed to holding gospel services among the churches.

But the four boys and Miss Harriet were all anxious to come to Des Moines, and now that has been arranged. The young people procured two Ford cars, one of them fitted up somewhat like a truck, to carry the marimbaphone, and in this car Miss Harriet will ride with her brother Bob. The other three boys will pilot the other car. A series of meetings have been arranged for them across the country from California to Iowa. Bob has surrendered his scholarship in California, because he wants to attend a distinctively Christian university. These prospective students will hold meetings in various centres, and speak in the interests of Des Moines University, an institution which, as yet, they have never seen.

They assisted us at a couple of meetings in California, and after these splendid young people had sung and played, we asked the congregation what their attitude would be toward a university who would take in these five young people as earnest believers, and turn them out with their faith in God and His Word destroyed. Tears were on many faces that evening, and many people gathered around these young folks to shake their hands, and to wish them Godspeed.

But what sort of students are these? We publish below two letters, both of which were written by one of the sisters who is a school teacher. She tells her own story of the boys getting ready for their trip half-way across the Continent. We publish it because we believe thousands of our readers will be interested in what the newspaper men would call this "very human story."

We must differ from Miss Annis on one point: when the three sisters sang the D.M.U. song of their own composition, in Pasadena; they were the only ones who thought it a "fizzle"; the congregation greatly enjoyed the song, which also will be found printed below.

The second letter was written by Miss Gates to a certain minister whose name we shall not mention. He is a brother for whom we, at least, have had the highest regard. We are surprised and disappointed at what this letter reveals. We had supposed this particular brother was about as immovable as Gibraltar. But this letter shows this young lady to be a believer of profound conviction. Her argument is irresistible. (Quite incidentally, we publish in this issue an article that was in type for last issue, but was crowded out for want of space, on "The Necessity for a Creed"). There are hundreds of Baptist preachers all over the Continent who might profitably take a few lessons in clear thinking from the writer of this letter. Of course, when the Bible loses its authority, everything else goes; but we earnestly commend these letters to our readers.

And now we have a suggestion to make. Probably by this time our young friends are well on their way in their long journey. First of all, we ask our readers to remember them very earnestly in prayer, that God may preserve them from accident; that He may give them favour in the sight of the people to whom they minister; and make their mission everywhere a blessing to the souls of the people; and of profit to the great work of Des Moines University.

Miss Gates is kind enough to speak of Des Moines as a piece of practical work, and is it not time that Fundamentalists were beginning to do something more practical than merely protest? Our protests are necessary, and of value; but since nearly all the educational institutions of the country have become centres of Modernistic teaching, is it not imperative that Fundamentalist schools and colleges should be established to combat them? The fact is, the day is very near when Baptist Fundamentalists will discover the impossibility of walking with people or organizations with which they are not agreed. One cannot travel east and west at the same time.

We are very sorry we have not at hand the names of the other three members of this party of five, but we shall give them later. The four boys will constitute the Des Moines University Gospel Quartette—or at least one, we may have more. And we are certain their services will be in constant demand by the churches of Iowa.

Incidentally, we may say that Brother Bob is an athletic six-footer, who is the champion tennis player of Southern California. Des Moines is not going to turn out human invertebrates, but real men and women with sound bodies, and thoroughly-trained minds, and hearts that are true to Jesus Christ as Saviour and Lord.

An idea occurs to us which we pass on. Supposing our readers were to send a little letter to this party of new students, in care of Des Moines University, welcoming them to our institution. We suggest the letters be addressed to Miss Harriet Gates, in care of Des Moines University, Des Moines, Iowa. She is the youngest member of the party, and will travel in charge of her big brother Bob. We are sure it would add to their happiness on arriving at Des Moines University to receive a note of greeting from hundreds of people. Incidentally, why not have fellowship with them in their splendid effort to raise money for Des Moines University? At this distance we cannot attend their meetings, but supposing you were there, and heard these young people play and sing, and plead for Des Moines University, if you had a dollar bill in your pocket, would you not want to put in on the collection plate? Or if you had \$5.00, or \$10.00, in your pocket, could you be content with giving anything less than the largest bill you had? Or might you not be moved to do even more than that, and take a card and make a pledge and say, I will give \$25.00, or \$50.00, or \$100.00, or many hundreds of dollars, to Des Moines University.

Let this story make an appeal for these young people in behalf of Des Moines University, and with your note of welcome to the institution, send the largest possible contribution, cheque or money order, made payable to Des Moines University; but send it in a letter addressed to Miss Harriet Gates. Would it not be a fine introduction to the University if, when these young people arrive, they should find hundreds of letters awaiting them, and in every letter some contribution for Des Moines? Let us see what can be done; and we shall be glad to publish the result.

Los Angeles, Calif., July 29, 1928.

Dr. T. T. Shields, Pastor, Jarvis Street Baptist Church, Toronto, Canada.

DEAR DR. SHIELDS:—

I don't know whether or not you will be interested, or whether you will have time to waste in reading it, but I am enclosing a copy of a letter which I wrote to Dr. —, after hearing him deliver two sermons at the — Church. I wish I had an answer to send you, too, but none was forthcoming. I think you will be able to get the drift of his sermons by the references to them in the letter.

Enclosed, also, is a sample of the advertising posters which the quartet is sending in advance to the different churches in which they are to sing and play en route to Des Moines. They have certainly spent a great deal of time and energy in getting ready for their trip, and they are hoping to make it pay greatly for D.M.U. They have bought two second-hand Fords, and are having them overhauled for the trip. Bob has equipped his with a truck body for the marimbaphone, and he and Harriet will ride in it. The other three boys will ride in the other Ford. Harriet is tickled to death to think that she is going along and is going to attend D.M.U., and we all hope that both she and the boys will come home died-in-the-wool Baptists, such that you will be proud of. We said that you would have got a "big kick" out of seeing the boys perspiring and "stewing," in their efforts to get their old Fords in fit condition for crossing the Rockies.

I want to tell you before closing that we think Miss Rebman is a "peach," and Miss Rice is not far behind her. They could not have been more kind or helpful to us had they known us all our lives, and we feel as if we almost knew them.

The boys were rather disappointed when they heard that you were no longer President of the University,

but they felt a little relieved when they heard that you were still a member of the board of trustees. We feel that as long as your hand is in the running of affairs, things will be all right, so please don't leave the running of D.M.U. to anyone else entirely.

Enclosed, also, is a copy of that D.M.U. song that we tried to sing for you in Pasadena, when we made such a "fizzle," for which we were very sorry.

In closing, I would like to say that if you should ever go to D.M.U., be sure to see the "kids," and see that they are toeing the mark as they should, and also rub away their homesick spots, for it is Bob's and Harriet's first experience away from home. Mother does not know whether she will go back or not; the very earliest, if at all, will be December.

I am just writing this for I thought you might be interested in some of the preparations being made for the trip. Wishing you all the success possible in all your undertakings, I am,

Sincerely yours,

(Signed) ANNIS M. GATES.

P.S. We wanted you to know that we thought your article in the last *Gospel Witness* about Baptists and interdenominationalism expressed our thoughts to the letter, and is very timely and to the point.

Los Angeles, Calif.

Dear Dr. —:—

In spite of the fact that you receive every day many letters, commendatory and otherwise, I cannot help but write you after hearing your sermons yesterday. You may treat this as you do scores of others if you wish, but I would like to say that I am writing nothing here that I would not like to talk over with you if I should ever have the opportunity of meeting you.

I could start out by boosting you to the skies, after your sermon of yesterday morning, and in the end puncture the air-bubble with a "but," but I'll not waste your time doing so.

I will begin by saying that I know of at least seven loyal Christian Baptists who were sadly disappointed in your evening sermon. One of these is an old man, eighty years old, who has been a staunch Christian and a Baptist for years and years, and also your champion,— a man who would not let any distance or circumstances keep him from hearing you, if you were anywhere around. In fact, I think he loves you as a fearless champion of the Faith, but last night he was almost heart-broken about some things you said, as were also my mother and the rest of the seven. You talk about your heart being broken or hurt due to the strife in the Baptist ranks, a strife in which great principles are involved, but I believe that at no time have you ever felt worse than we did over some of your statements last night.

I suppose you will say, "Well, what's the matter now?" or perhaps you won't care, but I will try to make myself as clear and as brief as possible.

In the first place, there was with us last night a young man, a member of the Baptist church, who thinks there is no necessity of a person belonging to the church at all—one can be just as good a Christian staying outside the church. What you said about Baptism and creeds and about your joining the — Church was taken by him as a great bolstering up of his ideas. You surely do not advocate, do you, that a person should join the church without some form of Baptism, either sprinkling or im-



mersion? Or do you believe the Bible teaches sprinkling as a means of entrance to the church, whether it be Baptist, Methodist, or Presbyterian? If it does teach sprinkling, why are you a Baptist? Surely, if you were joining the Masons, you would know why, would you not? You probably think that unbaptised believers everywhere are members of the body of Christ. We will grant that but even then, did not Christ establish the church, (by the Church we mean a group of Christians come together for the purpose of worshipping God and extending His work in the earth), did not Christ establish the church as his representative in the earth till he comes back, and through the ages has not Baptism after conversion been the means of entrance into that body of people? If this is not the case, then how are we to be counted as members of the church (this group of believers), and how is the work of Christ to be effectively carried on? I'm not talking about boards, etc., I am talking about the individual church. If there is no outward manifestation of our inward desires or intentions or conscience, then that young man would be justified in not uniting with any church at all. You do not care to what "denomination" you belong, but how, I would like to know, are we going to belong to the organized church, if we do not belong to the group of those who sprinkle, or those who immerse, or those who do neither? And what does the Bible teach?

Then you said something about "certain Fundamentalists fighting with the spirit of hate." I would like to know who these Fundamentalists are, for surely you would not make such a statement without being willing to back it up with something more than generalities. Some people seem to think that the Modernists have the spirit of love all on their side, and I would also like to know of a few modernists who never exhibit the spirit of hate? Does not the Scripture say, "Abhor that which is evil"? How are men to expect to overcome evil if they do not hate it, and how are they to show their hatred for it if they do not speak unhesitatingly and to the point, and how can a thing be dealt with effectively if it is not done so concretely? I believe that in this last-mentioned quality lies the rub. But I notice in reading the scriptures that Christ and Paul and Peter were very concrete. We have been in meetings with some of the leading Fundamentalists of this country, and have heard practically all of them, including the so-called "radicals," but never have we heard any more dogmatic or positive language used or a more fighting spirit shown than that used or shown by you Sunday. And herein we admire all those who are defending the Bible. If you were in the spirit of love yesterday, how can we say that other Fundamentalists are not in the spirit of love?

And when you say creeds are not necessary, we think that your very own statement made regarding faith last night is your creed, as it is also the creed of every Fundamentalist, and since a creed is the statement of one's religious beliefs, we believe creeds are necessary, for how is one to have eternal life unless his beliefs are in accord with the Bible? And how are we to know whether a person's beliefs are right or not, if he does not state them? Everyone has a creed, even the Modernist, and the Modernist fights for his with greater zeal than do most so-called Fundamentalists, and which would you rather have win out? There is no question in my mind, therefore I accept the creed of the Fundamentalists, as do you also (even if you are not classified as such), as a means of letting others know for what I stand. We

fight either for the beliefs of the Fundamentalists or for those of the Modernists, and if a thing is worth fighting for, it is also worth being labelled for.

We love you for the way in which you denounce error, but there were many loyal Christians there yesterday morning, and evening, too, who would have welcomed with joy a practical word from you as to at least one good college or university to which they might send their children. I suppose you would never mention Des Moines University for fear the most "radical" Fundamentalist in the country, according to some, Dr. Shields, might be helped a little, but if ever anything practical were being done, he is doing it. However, I believe God will prosper it, even if you and others do give that cause nothing but silent opposition, when one or two words would mean all for life and for eternity, perhaps, to many young people.

We are praying that you will change your mind in regard to a few things, and will not seem to be so ready and eager to please people of all denominations, and to hurt the feelings of true loyal Baptists, at least, while you are still known as a Baptist. We believe it weakens your testimony fifty per cent. You never hear a Presbyterian remarking that he would just as soon be a Baptist, so if you are really as broad as you sound, we think you would be much more consistent if you should join the C.O.D. or some such "mug-wump" organization, where they never have any fights, but all is "love and peace and harmony!"

I notice that all leading Baptist Fundamentalist churches the continent over, made great gains in membership this last year, while it was the modernist churches that lost. Why did you not tell the congregation that where definite defense for Fundamentalism was made no loss was sustained, but where Modernism reigned great loss in both membership and contributions resulted? Fundamentalist Baptists in many cities are leaving the Baptist denomination due to modernism in their own churches, and consequent lack of confidence in the "leaders." There is not one real Fundamentalist Baptist church in Los Angeles, except Dr. Farr's. We know, for we have conducted services in nearly every Baptist church in the city and surrounding country, and many are the buildings being wasted due to modernism. Due to this, many Baptists are joining Bob Shuler's and other Fundamentalist churches outside the Baptist denomination. Modernism empties churches, Fundamentalism fills them; hence the number of Baptist churches closed last year.

There are many things about which we could talk, but this will suffice, I think. Assuring you that you have our love and prayers as you go about the country, I am,

Sincerely yours,

(Signed) ANNIS M. GATES,  
(A Los Angeles School-teacher.)

FOR D.M.U.

(Dedicated to Dr. T. T. Shields.)

By Annis M. Gates.

Some say the God of Moses, and of Elijah, too,  
Just made the world, and with it now  
Has nothing more to do.  
But listen to the story, so wondrous, yet so true,  
Of the work of God so plainly shown  
In the case of D.M.U.

Into the grip of Satan through modernistic trend,  
 Old D.M.U. once tried and true,  
 Was drifting to her end;  
 When, forth unto the faithful  
 Came the challenge to the few:  
 "Just show the world what God can do  
 Through loyal men and true."

Upon the Rock, Christ Jesus, and on his Bible, too,  
 Without a doubt or question mark  
 Now rests old D.M.U.  
 If, in the Lord Christ Jesus  
 You wish to reach your goal,  
 Just turn away from other schools—  
 In D.M.U. enroll.

So, for this school of learning where God is honored, too,  
 We ask your prayers and money—  
 REMEMBER D.M.U.

Just make a contribution and in God's blessing share,  
 'Twill help to break the mighty grip  
 Of Satan everywhere.

(Sung to the tune of "Old Joe," a Negro spirituale.)

### THREE HUNGRY CHILDREN.

Among the indigents who find their way to every minister's house or office, there is no class for whom we have greater sympathy than mothers who seek food for their children. The proudest woman in the world would beg if her children were hungry. We have never been very expert in the matter of begging. In connection with our own work as a pastor, from the first day of our ministry until now, we have never asked a dollar of anybody outside the membership of the church; and we have never yet asked a member for money personally; we have never once gone beyond a public announcement of the church's need. It was not until we became connected with Des Moines University that we ever asked anyone, anywhere, personally for money.

But now we have three hungry children. The Toronto Baptist Seminary is one of them. We have pleaded the cause of Des Moines University so generally that even Jarvis Street people have almost forgotten the need of the Toronto Baptist Seminary. We therefore write this to lay it upon their hearts. Des Moines University is urgently in need of funds, so much in need of funds that we have, temporarily at least, suspended our plans for any kind of vacation, and this evening must get on a train to go a journey of more than a thousand miles to see if we can get some money for Des Moines. But while we do that outside, we make this appeal to Jarvis Street people, and to Canadians. We hope to see many more gifts from Canada to Des Moines, but for the present we are compelled to say that Jarvis Street, at least, has done her full share; and we appeal to Jarvis Street people now to send their contributions to the Toronto Baptist Seminary. This is our own child, and it is hungry, and must have money.

To friends outside of Canada, we appeal for further help for Des Moines. We have given more time and energy to Des Moines University during the last year than to all our other work combined, including *The Gospel Witness*, and the Seminary; and the church, and the new Convention. We believe there is a great future in store for this University. Our new President, Dr. H. C. Wayman, of whom we shall presently have very much more to say, has already moved his family to Des Moines. Dr. Wayman's fine personality, his splendid scholarship, his rocklike conviction respecting the truth for

which Baptists stand, and his successful experience as an administrator of educational affairs—all promise great things for Des Moines University. We believe people everywhere will fall in love with the six feet of attractiveness known as Dr. H. C. Wayman. But this note is to ask our friends in the United States to send us money for Des Moines. We must have it from somewhere. We believe the Lord will move the hearts of His people, and make them willing to give. We need thousands of dollars immediately. Please send in your contribution, either to Des Moines University or to our Toronto office.

But we have another hungry child known as *The Gospel Witness*. This paper is a missionary and educational enterprise. It is a money-maker only in the sense that it has been used of God to secure money for needy Christian causes. But we will take our readers into our confidence. We have many an anxious hour when we think of our printing bills. During the last year the cause of Des Moines University has depended chiefly, not exclusively, for its advocacy upon *The Gospel Witness*. We think it is no exaggeration to say that but for this paper the maintenance of that institution during the past year would not have been possible. It has turned thousands of dollars into the treasury of Des Moines.

Moreover, this paper has been used to a very large extent to arouse the Baptists themselves in many parts of the world to what is going on. We are highly complimented in the fact that we are so cordially hated by such unscrupulous, ecclesiastical, politicians as Dr. L. R. Scarborough and those whom he represents. *The Gospel Witness* was the first paper on the Continent to call attention to the modernistic colour of the Baptist World Alliance programme. It was on information supplied through the pages of *The Gospel Witness* that Baptist papers here and there protested against the presence on the programme of Professors Mathews, Glover, and Marshall. Articles appearing in this paper have been copied in other papers, and have been broadcast over the world. We are in receipt of hundreds of letters coming from all parts of the earth, assuring us that the stand of *The Gospel Witness* for the faith, and its merciless exposure of the betrayers of the faith, have brought inspiration and hope to thousands of Christian warriors.

*The Gospel Witness* is not endowed. We have no stock company to stand behind us. It is not even a denominational paper, having denominational funds at its command. Some churches and organizations have generously recognized this paper's services, and have sent us money. Some churches, a very few, we believe, have even put *The Gospel Witness* in their budget. But *The Gospel Witness* is always like a tramp who has "no visible means of support." Some friends, recognizing its service, have sent us sums of \$25.00, or \$50.00, a few have sent us \$100.00, but that has been about the largest contribution to *The Gospel Witness* fund. If we had money ourselves we would put a hundred thousand dollars into *The Gospel Witness*, or even more.

We believe it is our biggest job, and that it exercises a world-wide influence. It extends the pulpit ministry of Jarvis Street, if that be of value, and some friends have been kind enough to say it is, to about three thousand ministers, and to many thousands of lay readers. Read, for example, the following letter from France:

July 26th, 1928.

"Dear Dr. Shields:

"Very many thanks for *The Gospel Witness*—last number, and all the previous numbers. May God bless you for your fearless witness and bold stand. May He

use your paper more and more for the furtherance of His kingdom in these dark and awful days of the end, when so many former giants fall into the snares of Modernism.

"I also want to thank you in the name of all those who have received *The Gospel Witness* free up to this day. If you can continue that ministry of love in their behalf, you'll be doing a good and solid work in France. I'm unable to subscribe to your 'indispensable' paper; but if funds allow you to continue sending me *The Witness* during this semester and the coming one, you'll help me to help others.

"You doubtless know that I am an old, poor, invalid, missionary from the Upper Congo, Central Africa, and though I can do very little active work for the Lord, I can pray and 'hold the ropes' in behalf of those more actively engaged in gospel work.

"If you can continue sending *The Witness* to all the addresses I have sent you (some two or three years ago) you'll help to hasten the coming of the rightful King.

"May God bless you in your faithful and glorious work. I'm yours most heartily in the blessed and sure and hilarious hope of His return.

(Signed) \_\_\_\_\_"

P.S. Somehow we are expecting a glorious revival in

France, and we see many signs of its being very near, although Satan is very busy, and does not give us any rest—always at it."

We shall certainly continue to send *The Gospel Witness* without charge to our French brethren, for the truth is, it is sent without charge to missionaries all over the world.

Perhaps this will catch the eye of one of the Lord's stewards who could afford to invest not only hundreds, but thousands of dollars in such an enterprise. If so, we shall be most grateful for the help received. We are certain of this, the enemies of the truth who have become so bitter toward the Editor of this paper are chiefly angry with *The Gospel Witness*. We would not minimize the importance of the pulpit, for we believe there is no task comparable to preaching the glorious gospel of the blessed God, but the thing that fills the enemies of the truth with fear and anger is not merely that things are said from Jarvis Street pulpit, but that the things that are said, are printed and broadcast over the world. As a matter of fact, it was not Jarvis Street Church the Modernist group excluded from the Convention; they foolishly supposed they were crippling the influence of *The Gospel Witness*. Of course their action had the opposite effect, for it is ever true of God's people, "The more they afflicted them, the more they multiplied and grew."

## Goals for the Altar Fire

By T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, August 12th.

*The Path of the Just is as the Light.*— Proverbs iv.:10-27.

It is a wonderful symbol that is used of the path of the just. It is the symbol of the sun in the heavens. Our Lord uses it of Himself in John 8:12: "I am the light of the world." This we can understand of Him. It is He who breaks in upon the darkness of men and dispels their night by the light of His own presence, and makes things luminous by His own gracious rays. Then in Matt. 5:14, our Lord uses exactly the same word of His disciples. He says, "Ye are the light of the world." The word is the same, and there is as much emphasis in Matt. 5 on the "Ye" as there is in John 8, on the "I." Look at that! The path of the just is not described as a feeble taper, nor the momentary blaze of a meteor, but as the grand luminary of the heavens—the most radiant body in our solar system. Now notice what this means, viz., that *the most radiant thing on earth is the character of a good man*. The world talks of its geniuses, of its "lights," and its "stars," but the stars retire before the rising sun, and God's word speaks of the character of the just as like the glorious sun. It moves up into the sky so noiselessly, but it puts all other lights into the shade, and God's thought of the righteous is that he is the brightest, the sunniest person in the world. Yes, Jesus said, "As long as I am in the world I am the Light of the World," but when Jesus withdrew and "a cloud received Him out of our sight," He poured His abounding light into His own, and now they are the world's light, their character the most beautiful and brilliant thing in the world.

Monday, August 13th.

*The triple rays of the light.*— Matthew v:1-16.

The glorious light of the sun has its triple rays—the red rays which give us heat, the yellow rays which give us light,

and violet rays which afford the chief supply of actinism. And so the just man's character has its three beams—purity, knowledge and joy, and these three rays make "the pure whiteness of the Christian soul." Yes, one ray is *purity*, and there can be no saint without this. This is the spotless beauty with which God loves to deck His own, and which reflects so much His own glory. It is a lovely ray of light, this "beauty of holiness", and the world needs it badly. Another ray is *knowledge*—the experimental knowledge of God and His truth. And there are three regions in which our knowledge should be clear and strong. We ought to be able to say, "I know whom I have believed." We can't afford any shadow of doubt on this matter—everything hangs upon it. Then we ought to be able to say, "We know that all things work together for good to them that love God." The clear and strong assurance that the gracious Hand of Divine Providence is directing and overruling everything for the good the highest good of those who are His, should ever be with us. And in regard to the great future we ought to say, "We know that if this earthly house of our tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens." The ray of our knowledge should be bright and strong in regard to these great matters. The third ray is *joy*; this cannot be missing if we are to have the full light of the "just". This joy is so attractive, and there are such abundant reasons for it, that it ought to be ever bright and beautiful. These, then, are the characteristics of the light shed upon men by the Christian soul.

Tuesday, August 14th.

*The influence of the light.*— John viii.:12-20.

The sun is always giving his light. He never tires, but ceaselessly pours forth, from his fires the light and warmth we need. "Ye are the light of the world," says Jesus to His own. "Without you," He seems to say, "the world would be

wrapped in total night. So you, dear Christian people, must be always giving your light—the rays of purity, and knowledge and joy must be ever streaming forth from you upon the world."

The sunlight *clears the mists away*. Some years since I was being driven down from the Neilgherry Hills in South India—from Ootacamund and Coonoor—into the plains very early in the morning. When we started the thick white mist covered all the scene. Here and there a lofty peak pierced the cloud, and appeared like a little island standing out in the white, billowy sea. But soon the monarch of the day mounted his chariot and shot his arrows into the solid mass, breaking it up into separate battalions, and then pressing on in rapid march till these battalions were scattered into single units, and presently every unit had fled, and the whole landscape—mountain and plain and valley—was thrown open to our admiring gaze. Christian people—that's what your life is to do. It must scatter mist of ignorance and error and sin, and bring in the day of truth and purity.

Wednesday, August 15th.

*The transformations of the light.*— Acts xxvi:9-20.

The sun is the great *giver of life*. The bare, cold, death-like scenes of winter were with us a few months since, but the sun came back to us in power, and he has turned the shadow of death into the morning, the icy, hard winter into the softness and beauty of summer. So we, as the light of the world, are to transform the winter of darkness and coldness and death into the beauty of the spring-time. Of course, none can do this except as he is indwelt by the Lord Himself; but the Master says you are the sun of the world, and this is the sun's prerogative. When Dr. Holman Bentley came last to England he brought with him the Congo boy, Llemvo—a boy whose early associations were not only heathen but cannibal; but Llemvo received the Lord Jesus into his life, and the transformation was wonderful. This boy had some eye trouble, and went to a hospital in a certain town in England to be treated. He was put into a small ward with a man whom nobody liked—a cross-grained, ill-tempered, cantankerous man. No one could seem to get on with this man; but Llemvo, the Congo boy, filled with the light and love of Christ, shed his rays upon him, and soon the man was warmed into tenderness, and completely transformed beneath Llemvo's influence. This is the kind of work we are placed in the world to do. The sun is also the great *glorifier*. After the darkness of the night every object which he illumines he also glorifies. I have seen the snow-capped mountains clothed with a wonderful beauty in the light of the morning and evening sun. Once when I was in the Red Sea, I was pacing the deck of the ship early in the morning, and looking toward the Strait of Babelmandeb, a name which means "the gate of tears," and as I looked the sun rose right there in the strait and made "the gate of tears" the portal of glory. This is the glorifying work we are called to do.

Thursday, August 16th.

*The increase of the light.*— I Thessalonians v:1-11.

The light of the good man is to increase in lustre with the increase of days and years. Its very beginning is beautiful. Have you ever seen the beauty of the sunrise? "Long before his appearing there were tokens of his coming. The horizon, and the clouds that gathered in little flocks about the horizon, and banks of clouds further remote, abiding motionless in the highest places, began to clothe themselves with appropriate raiment to welcome the sovereign of the morning. Dull greys, gleaming silver, deep reds, dark purple—all avail-

able hues were to be seen in that array. Then in the fullness of time the great flame rode out among the encircling glories, making them all appear dim and faint in the presence of his own effulgence." Thus the rising of the natural sun is beautiful, but the rising of a soul out of the night of ignorance and sin into the light and beauty of the day is infinitely more lovely. If you have never seen the beauty of the sunrise, I hope you have seen the greater beauty of a soul-rise. Then the Divine order is sure advance. Higher and still higher, with ever widening influence, this is God's purpose for the soul. As the sunlight first tips the mountain peaks, and then surely creeps down the sides into plains and valleys till the whole landscape is bathed in his beauty, so the soul should advance in power and influence and usefulness.

Friday, August 17th.

*The failure of growth in light.*— Isaiah lx:1-12.

Is it really a fact that we are as the sunlight, ever advancing toward the noon of glory and blessing? Do we thus grow in grace? Is ours a steady increase of love, and joy and power? Are we rising higher and higher in the Divine life? Are we growing brighter and brighter in our example? Is our influence growing wider and more far-reaching? Alas! one fears it is not always so; indeed, one *knows* it is not always so. "Are there not many of us who are a great deal more like those strange variable stars that sometimes burst out of the heavens into a great blaze that brings them up to the brightness of the stars of the first magnitude for a day or two; and then they dwindle until they become little specks of light that the telescope can hardly see." Or are there not many like the remarkable phenomenon which is seen every winter just outside of modern Jerusalem? The Channel of the Kedron, usually dry as the valley of dry bones, suddenly resounds with the music of rushing waters. For some four or five days the Kedron suddenly and abundantly springs and flows, but it begins to shrink at once, and failing day by day, the stream soon dries up and the bed becomes dry rocks again—true picture and parable of many a Christian life and experience! Or, like the Arctic regions, where for a few brief weeks the sunshine is bright and the days are long, but all the rest of the year all is cold, and gloomy, and icy—so many a Christian's life is. This is sad, and entirely unnecessary, indeed contrary to the Divine order. And even where there is growth, the advance is not steady, nor the development symmetrical—it is not full orbed as it should be. Let us not forget, however, that the sun of God's grace and love is ever pouring forth more and more for us. "The best is yet to be." The "best wine" is yet untasted. We are but in the twilight of His love and blessing, the full day of joy is yet to be. Oh! how beautiful it would be if God's ideal for us were more fully realized!

Saturday, August 18th.

*The means of growth in the light.*— Isaiah xxx:15-26.

How can we increase in lustre and shine more brightly day by day? Not by any self effort, nor by our toil and fret, but by drawing daily nearer to the Great Fountain of light and beauty. The planets that move round the sun get more of its light and heat according to their nearness to the sun. Those that are furthest away get least, and those that are nearest get most. So the nearer we are to our Lord the more radiant will our lives be, for our light is His, and all His. And, of course, we draw near to Him in His word, and by prayer; we know that as we pray we grow, as we really feed upon His word we become stronger—and so shall we become a growing light. In some parts of the world the twilight is

long, and it seems difficult for the sun to get beyond the horizon, while in other places the twilight is brief and the sun seems to mount the heavens at once and to wield its mighty power immediately. So some persons grow very slowly, while others seem at a bound to reach wonderful brightness and influence. But whether our growth be slow or swift, any advance is the result of nearness to Christ. We can grow, we may rise in influence, and increase in radiance day by day. God's purpose may be realized. Why is it not?

Readings by T. I. Stockley.

## The Week at Jarvis Street

For some time we have said very little about Jarvis Street Church in these columns—so little, that friends at a distance, beyond the boundaries of Canada, have complained of the lack of news. Perhaps it is natural that those who read the sermons should desire to know something about the life of the church in which they are preached. We have therefore decided to turn over a new leaf, and to give more space each week to Jarvis Street news. We shall do this, not only for the information of our distant friends, but for the information of Jarvis Street families, and for Jarvis Street members away from home.

First of all, then, we may report of last Sunday's services. The Pastor drove to Mountsbury Friday night to attend the ordination of Rev. R. D. Campbell. We started in plenty of time, but drove through a succession of the worst storms we have ever known. The rain descended, not in torrents, but in sheets. Many motorists pulled aside off the road and refused to face it, but we went on. We had a good service, and got back to Toronto perhaps about two o'clock in the morning. But there was more rain on Saturday, and nothing but rain Saturday night, and still more rain on Sunday. One needed but a minute or two of exposure to be drenched to the skin; and this lasted practically all the morning, but especially about School time. We could not have found it in our heart to complain if our School had been reduced to less than three figures. But through that Noachian downpour four hundred and ninety-three came to School.

The morning congregation was, of course, very much smaller than usual, but in view of the weather it was one of the largest we have seen. It was a little drier in the evening, but it was no cooler. Notwithstanding, a really great company assembled. The Pastor preached on, "Ye cannot drink the cup of the Lord, and the cup of devils." This sermon will appear in *The Witness* in due course. The first Sunday in August is always one of the most difficult Sundays in the year because it precedes Civic Holiday. Notwithstanding, there was a fine attendance at the Communion Service, and eleven received the hand of fellowship.

### The Jarvis Street Prayer Meetings.

Ever since January, 1921, Jarvis Street has held three regular prayer meetings per week. At first they were held Monday, Wednesday, and Saturday; but for some years now they have been held Tuesday, Thursday, and Saturday. The Thursday night meeting is invariably held in the auditorium of the church, the first hour being given to prayer, which is followed by a Bible lecture by the Pastor or who ever takes his place. The prayer meetings have been splendidly sustained during the summer, but we pass this word on to not a few of our members who are in town, and suggest that they make a special effort to maintain the work in the summer time. We need your presence and your prayers. If you cannot be at all three meetings, come at least to one.

In addition to these meetings, there is a meeting of all the Sunday School staff on Monday. They spend from 7.45 to about 9.00 in departmental conferences, giving most of the time to prayer; and at 9.00 o'clock the Pastor teaches the lesson. There are usually somewhere about two hundred present at this meeting when it is at its height; we believe it seldom drops below one hundred and fifty.

The work of Sunday is rather exacting, and some of our ministerial brethren feel that it would be too much for them. We have the Sunday School from 9.45 to 10.45, at which the Pastor teaches a large class in the auditorium; the regular service at 11.00 with the usual sermon; there is a prayer service at 6.00; Communion Service at 6.30, at which a deacon presides; the regular service at 7.00; and following the service, about 9.00 o'clock, a great open air meeting. A visiting Southern pastor last summer generously estimated the crowd at four thousand, five hundred; but of course it was much less than that. When the weather is fair, and all conditions are favorable, there is always a great congregation. Thus we have four public addresses every Sunday.

### A Word to Jarvis Street Members About "The Gospel Witness".

There are thousands of people in Toronto interested in Jarvis Street Church, and who would be glad to have *The Gospel Witness* if they knew about it. There are large numbers who want to have the paper every week, and with them in mind, we might propound a conundrum such as we have heard applied to a Ford car, and put it thus: Why is *The Gospel Witness* like a Ford car? The answer is, Everybody wants it, but some do not want to be seen using it. There are a great number of our friends who "never read *The Gospel Witness*", and yet by some means or another, they get to know everything that is in it. Perhaps it is read to them by their wives! Whether or no, for the convenience of all who desire to read *The Witness* it is already on sale at every news-stand in the city, and at over sixty news-dealers. An endeavour will be made to put it in the hands of every news-agent.

After *The Witness* had been placed in one drug store, and a card had been put up saying it was for sale there, *The Witness* representative called, and was told by the druggist that he had decided not to handle the paper. One or two of his customers had come in and told him that if he sold that paper they would cease to buy anything in his store; and so under that whip of beautiful "tolerance", which our enemies so generally recommend to us, the poor man was afraid to continue selling the paper. But there was a news-stand right across the corner from the drug store who took the paper, and he is now doing double business. Very probably the person or persons who said they would not deal with the druggist if he sold *The Witness* now buy their papers from the news-agent across the street!

But we ask all the members of Jarvis Street Church to co-operate in this work. We can see a very special advantage, which we have been long in recognizing, in building up a large Toronto circulation. Many of those who buy the paper week by week will presently become regular subscribers. We suggest to our members that they might speak to their nearest news-dealer, occasionally go in and buy a paper; or, if he does not sell it, tell him he ought to sell it, and have him telephone *The Gospel Witness* office.

We venture also to urge our Jarvis Street members not to slacken their services during the summer months. Let not the work decline. Let us not, at any point, give place to the devil. During this month and next, hundreds of visitors from out-of-town, perhaps thousands, will pass through Jarvis

Street Church. Make a point of being always present so as to have your part in the regular services, also that all our visiting friends may see Jarvis Street at its best, and feel the throb of its spiritual life. Above all, let us maintain the ministry of prayer, and earnestly and unceasingly pray for the conversion of sinners, the reclamation of backsliders, and the upbuilding of God's people generally.

### BAPTIST BIBLE UNION LESSON LEAF.

Vol. III. REV. ALEX. THOMSON, Editor. No. 3.

Lesson 36. Third Quarter. Sept. 2nd, 1928.

#### WALKING IN THE SPIRIT.

Lesson Text: Galatians, chapter 5.

Golden Text: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16).

#### I. CHRIST AND CIRCUMCISION, (vs. 1-6).

1. The exhortation to "stand fast" (v. 1) is connected directly with the subject of the previous chapter, wherein the apostle contrasts the child of the bondwoman and the child of the free. The children of God are of the free, and are to stand fast in that freedom and not allow themselves to be brought under bondage again to the ritual of the law. 2. Paul then deals with a particular part of the law emphasized by the Judaistic teachers. The Galatians were observing days, months and times, etc., (4:10), but evidently had not yet consented to the rite of circumcision, and this the apostle deals with clearly and firmly. Christ and circumcision are placed in contrast. It is not the simple outward rite he has in mind but the significance attached to its observance. It implied justification by works, and this was diametrically opposed to justification by faith. 3. In carrying out the rite under such circumstances they would be departing from Christ and severing themselves from the blessings of faith and Christ would profit them nothing, (v. 2). They would be obligating themselves to do the whole law, (v. 3), and to attempt justification in this manner would mean they had fallen from grace, (v. 4). This is the condition of all who put works in the place of faith, and who endeavour to rise to a higher plane of spiritual experience through the mere observance of outward religious ceremonies. 4. In contrast therewith the one justified by faith has hope concerning the future, (v. 5), and through the Spirit he waits for its realization. 5. The summary of the matter is that neither circumcision nor uncircumcision availeth anything, but faith which worketh through or by love, (v. 6). There are three characteristics of the Christian life noted here, namely, faith, hope, and love, and that they may be fully evident in our daily experience should be our prayer.

#### II. JUDGMENT ON THE FALSE TEACHER, (vs. 7-12).

1. The Galatians were making good progress in the Christian life but someone had caused them to swerve from the truth, (v. 7). One ought to examine all teaching in the light of Scripture, for anything contrary to that is not of God, (v. 8). He does not countenance error, neither should we. Sometimes it is implied that a little error won't hurt, that one modernist professor on the faculty of a college won't do any harm, but we are reminded that a little leaven leaveneth the whole lump, (v. 9), and a little error can corrupt a whole college, or a whole church. Propagation of error should not be allowed in a Christian assembly for it soon permeates the whole, and like leaven once started on its corrupting work, it is well nigh impossible to cleanse it out. Prevention is

better than cure. 2. The apostle then expresses his confidence in them that they will come to see the truth of the matter, and that the one who was troubling them would bear his judgment, (v. 10). Severe indeed must be the judgment of God against the one who leads others astray. 3. The Judaisers endeavouring to escape the offence of the cross maligned Paul for his attitude and teaching, and he answers their imputation, (v. 11). He was the adversary of legalism not its proponent, and his desire concerning those troublers is that they would cut themselves off, (v. 12).

#### III. THE DANGERS OF LIBERTY, (vs. 13-15).

1. The apostle has been emphasizing the fact of the children of God being called unto freedom in Christ in contrast to the bondage of the law; and now he gives warning of the dangers of such liberty. They were not to abuse their condition of freedom, and think they could do as they pleased. The flesh must be guarded against, (v. 13), for it is quick to use any occasion for the fulfilment of its desires. This the Christian must bear in mind and so live in the power of the Holy Spirit that it will have little opportunity for manifesting itself. 2. Children of God should serve one another, (v. 13) or be in bondage to one another. In contrast to the bondage of the law this is the bondage of love. To love one's neighbor as himself is the fulfilment of the law, (v. 14). He further warns them that if the flesh was allowed to predominate in their services there was danger of their church ceasing to exist, (v. 15). The Holy Spirit yielded to will give the spirit of forbearance which will prevent unseemly strife.

#### IV. THE FLESH AND THE SPIRIT, (vs. 16-26).

1. The remedy for the whole matter is to walk in the Spirit, that is according to His will, in touch with Him and filled with Him; then the flesh will be overcome, (v. 16), for the Spirit and the flesh are contrary the one to the other, (v. 17). By the flesh is meant the old nature. There is constant conflict between it and the Spirit, one or the other must be supreme, they cannot suffer each other, and it is the Christian's duty to see that the Holy Spirit has His way. Those who are led by the Spirit are not subject to the law, (v. 18). 2. Paul now gives a list of the works of the flesh showing the fearful consequences of following its desires, (vs. 19-21). He states these are manifest and truly they are seen in the twentieth century as well as in the first, and the Lord's people should set themselves against such sins without compromise. The sins of the heathen are still the sins of many in so-called Christian lands, and they which do such things shall not inherit the kingdom of God, (v. 26). 3. The fruit of the Spirit is in direct contrast to these awful works and gives us the ideal Christian character, holy fruit of a holy life. The tree is known by its fruit, and the life may also be judged in the same manner. The Spirit in charge of the life brings forth this wonderful cluster, (vs. 22-23), just His own blessed nature making itself manifest through the life of man, for God is love, and from this all the other parts come, as joy, peace, long suffering, self-control, etc. Those who are given up to Him have crucified the flesh with its passions, (v. 24). It is kept in the place of death, (Rom. 6:11). It is the Christian's duty to walk in the Spirit, (v. 25), obeying Him day by day, giving Him freedom to live in and through him and under His control the glory will not be given to self but to the Lord, (v. 26).

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