

# The Gospel Witness

PUBLISHED WEEKLY.

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

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PASTOR AND EDITOR

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

Vol. 2

TORONTO, MARCH 6th, 1924.

No. 43

## The Jarvis Street Pulpit

A CALL TO THE SECRET FRIENDS OF JESUS.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, February 17, 1924.  
(Stenographically reported.)

"And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

"Now in this place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

"There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."—St. John 19: 38-42.

**I** SHALL speak to you this evening of two of the secret friends of Jesus—Joseph of Arimathea, an honourable counsellor, "a disciple of Jesus, but secretly for fear of the Jews"; and Nicodemus, a master of Israel who came to Jesus by night, a member of the council which tried Jesus, and also a disciple of Jesus, but secretly, like Joseph, "for fear of the Jews". There are many like Joseph and Nicodemus to-day—fully persuaded of the truth of the gospel; fully convinced of the efficacy of the atoning sacrifice; perfectly sure that Jesus is the Son of God; in their hearts trusting in Him and having no hope toward God apart from Him; and yet, they cherish these hopes secretly, for fear of some modern Jew. I shall try this evening to discover some of these secret disciples, and to point out to them, in the Name of the Lord, their privileges as those who know that Jesus Christ is the Son of God. What, then, were the characteristics of their discipleship?

### I.

In the first place, we are told concerning Joseph of Arimathea that he "waited for the kingdom of God". Joseph believed the Scriptures; he believed in the Old Testament Scriptures; they were to him the inspired and authoritative Word of God. He believed the prophecies of the Scripture that Messiah should come; and that when He should come He would teach them all things.

He believed that God had ordained One that was mighty; that He had exalted One chosen out of the people; and that, in due course, He would appear and establish His kingdom. Joseph had no hope for his own race, in particular, and for the world at large, but in the coming of the kingdom of God. And when Jesus came he recognized in Him the fulfillment of all these wondrous prophecies in which his soul delighted. He believed Him to be the Messiah sent of God to redeem His people, and to establish a kingdom of righteousness; but he kept all this to himself. In his heart, he worshipped Jesus; in his heart, he trusted Him; he believed that the hope of the world was in Him; but he did not tell anybody about it. He was a disciple of Jesus secretly.

Are there some here like that this evening? Some of you have no doubt as to the divine origin and the divine authority of this Book; you know that Jesus is the Son of God; your heart has responded to the message of the blood, and you have looked to Him as the One Who bore your sins away; and yet you have made no contribution, by an open avowal of your faith, to the on-going of the truth of the gospel. You have not invested your life in this greatest of all enterprises—making known to the ends of the earth this gospel of the kingdom for a witness unto all nations. There are, perhaps, men and women here this evening who have pondered much over the problems of human existence; you have been forced to a consideration of the impotence of every form of human government; when we sang that opening hymn this evening which told of the certainty and of the glory of the coming King, your heart said, "Amen! come Lord Jesus. I wish He would come. I can see no hope for this stained, war-scourged earth but in the coming of Him Who is the King of kings and Lord of lords"; you love to hear the gospel; you even admire any testimony to the truth of Scripture, because your heart responds to it; and yet—and yet, you have never openly taken your stand for Christ; a disciple of Jesus secretly.

Once again: It is recorded of Joseph that when he sat in council with those who condemned Jesus to death, *he had not consented to the counsel and deed of them*. When the high priest said, "What think ye?" and they cried, "He is worthy of death," Joseph did not say it. When the others voted to deliver Him up to the Roman power, and to demand His execution, Joseph would not consent. He did not cast his vote to put that crown of thorns; he did not associate himself with those who drove the spear into His heart. And when, at last, he saw Him hanging there, perhaps he dimly understood, even before the Spirit of God was given as He was given in His fulness at Pentecost—perhaps he dimly understood that He was dying "the just for the unjust that He might bring us to God"; and as he looked upon that loved form, and he saw those eyes closed in death, he said, "I did not do it. I would have prevented it if I could. I repudiate that act. I would take that crown of thorns from His brow, and I would crown Him with the crown of universal diadem, if I had my way. I would not put the reed in His hand; I would give to Him the universal sceptre, if I could." He may have said all that: he was himself no party to the crucifixion of Jesus voluntarily, except, of course, as his sin, like yours and mine, brought the Lamb of God to the Cross.

What is your attitude toward Calvary? What is the response of your spirit to the blood? Are you ready to admit that He who died on that central cross, however and for whatever reason He died, did not die for His own sins? Are you ready to say, "Nothing He ever did merited the treatment He received. I fain would crown Him with the laurel of my praises. I fain would enthroned Him in this heart of mine. No worthier ever lived than He?" Oh, Joseph,

you had only said it! If you had only come out boldly, and said, "I will go with Him to the Cross; but all the world shall know that I stand at His side as His disciple!" But he was a disciple of Jesus secretly. Are you trusting that, somehow or another, you will reap the benefits of His death, yet unwilling to accept all the consequences of a bold avowal of your faith in Him?

Nicodemus is three times referred to in John's gospel as having come to Jesus by night: first, in the third chapter where his coming is recorded; he is identified the second time in the seventh chapter—"Nicodemus . . . he that came to Jesus by night"; and now that Jesus is dead, and Joseph comes to beg His body, there came with him another honourable counsellor, named Nicodemus. Who is he? "Nicodemus, which at the first came to Jesus by night", because he was afraid to come by day. That is the implication. He is the inquirer who said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." But he said it in the quiet of the midnight hour, when no one but Jesus was present to hear him. You bought a book the other day. I do not know who you are, but you were half-minded to go and ask some servant of God what you might do to be saved; you were half-minded to tell somebody that life was a great problem for which you could find no solution; you feared that if you once communicated that secret hope to another your discipleship would be out. Therefore you went into a religious book-store, and you bought a book that you thought might help you; and you walked away congratulating yourself that perhaps after all you might find this in it without letting anybody know that you were enquiring. It may be you passed out of that door, and you said, "Yes, I will take a *Gospel Witness*." You were unwilling to admit that you were particularly interested. You put it in your pocket; and you thought you would read it in the quiet of your own room where nobody was looking. You would be afraid to read *The Gospel Witness* or any other religious paper on the street-car. "The same that came to Jesus by night."

And yet Nicodemus was a little bolder on one occasion. When the Pharisees had sent the officers to bring Jesus into their presence, and they came back without Him, "they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?—(Only the riffraff come to Jarvis Street, so you had better be careful of your reputation. You are in danger of losing it when you cross the threshold here).—But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." I think Nicodemus thought he had exceeded the bounds of prudence then; he had not another word to say. He had relieved his conscience a little, as I have heard men do by asking questions in a University Senate—one may ask a question, you know, to let people know that he does not fully agree, and then have nothing more to say. The world is full of people like that to-day—like Joseph of Arimathaea, and Nicodemus.

### II.

Now I ask, Why? Well, the text tells us: "*For fear of the Jews.*" What an extraordinary quality that of moral courage is! How scarce an article it is! As I look about me I wonder if there ever was a day when there were so many timid souls as there are to-day; but when I turn the pages of this Book I discover that human nature was just the same then, and there is nothing, in par-

ticular, to complain of. It is to-day as it has always been: "The fear of man bringeth a snare." The extraordinary thing is that *Joseph was a rich man, and yet he was afraid*. I used to think that it was only poor people who were afraid: a poor man who was afraid of losing his job—who had to consider the bread and butter question; or perhaps, the keeper of a corner store who was afraid of losing a few customers. When I had less experience I never dreamed that the man who was, as we should say, independently rich, could be afraid of anything. But here was a man who was a rich man, and yet he was afraid. He was afraid, perhaps, of the disapproval of his class. He did not live by his wealth merely: he was a man of rank and position. More than he knew, the position he occupied, his social status—these were elements in his life with which he was unwilling to dispense; and he was afraid openly to acknowledge Christ.

It may be there is some one here this evening who is afraid to confess Christ because you fear the disapprobation of a particular circle—men and women of your class, whatever that may mean. "There are not any 'classes' in this country—only across the sea." Is that so? You have not learned much if you think that. There are 'classes' everywhere. And I want you to consider, as I am speaking, whether there is somebody in the circle in which you move whose disapproval is terrifying you, and making you afraid to acknowledge Christ. Some years ago after I preached a certain sermon on worldly amusements—you may have heard about it; they do talk about such things sometimes—I had a certain official meeting, and an official of this church said this: "Brethren, the situation is most serious. Why," he said, "I was sitting at lunch with two friends only yesterday. In the course of conversation they discovered that I belonged to Jarvis Street Church, and one of these gentlemen said, 'Oh, and you belong to Jarvis Street, do you? And so your Pastor won't let you go to the movie?'" And then without a smile he said, "Brethren, the situation is very serious when we have to face gibes like that." He really thought he was a full-grown man! He did not know that he was an infant in long clothes without a spark of spiritual manliness in him. Why should a man care what a man says to him across the table at lunch? "For fear of the Jews." Some young girl here this evening is "a disciple of Jesus, but secretly for fear of the Jews"—and "the Jews" are the young girls with whom she works. To-morrow all day, when they have time for conversation at all, they will be talking about the last show they went to see, the last Chinese party they attended, or the last dance—or something of that sort. But this young girl, to whom I am talking to-night, never goes to any of these things without an inward protest. She is just like Joseph sitting down at the council, knowing in his heart that he is in the wrong company. And you know that you are in the wrong company! You come here night after night; you have wanted to walk down those aisles for Christ; but you are afraid the next morning the girls would say, "And so you have become religious, have you?" And for fear of the sneer of your associates in business or pleasure, you have withheld your testimony for Christ. There is some man here in the same situation—afraid of the men with whom he works. I confess I cannot understand it. I have studied a little psychology; I have studied somewhat the operations of the human mind; but I am puzzled about this. I do not understand why men should be afraid. If only the disciples of Jesus would have courage and boldly take their stand for Christ we could have a revival at once. A man comes to me and says, "I am a member of a church. Every time my pastor preaches he denies the inspiration of the Book, and the Deity of Christ, and all the great fundamentals of the faith."

and," he says, "what am I to do?" What are you to do? What are you to do when Jesus Christ is being crucified afresh, and men are tearing God's Word to pieces? Well, in the Name of the Lord, I summon you to action. You have no right to remain without protest a member of any church where Jesus Christ is denied. I would not speak offensively—I do not intend to—but there are some denominations that seem to have parted with the gospel entirely. I wonder—I have said it before; I will say it again—I wonder how some members of the Methodist Church in Canada can possibly tolerate the things that are being officially promulgated in the name of the church? If you are loyal to Christ you cannot. If the secret disciples of Jesus in the Methodist Church in Canada—and there are hundreds of thousands of them—if they would have courage to rise up in the Name of the Lord and say, "This shall not be," there would be an old-fashioned revival in that church. And I want to summon the members of Baptist Churches, so far as I have any voice or influence, to come out boldly against every kind of departure from the faith, and let the world know that we will not consent to see our Lord wounded in the house of His friends.

### III.

And then, WHAT THEY MISSED BY THEIR FAILURE. What happened? Christ went to the Cross, and they did nothing to prevent it. Why is it that, in some denominations to-day, men can occupy Christian pulpits and do the work of Tom Paine? I read an article in the secular press—The Cleveland News—as I was going to Cleveland the other day. It said that there was no accounting for the fashions in religion; that Christian pulpits everywhere throughout the American Continent were preaching the doctrines of Tom Paine, Voltaire, and Robert Ingersoll; and that such infidel lecturers as Robert Ingersoll were not needed because Christian pulpits were doing the same business. A few years ago, in this country, Professor Jackson began his work. There was a tremendous upheaval in the Methodist Church at the time. That old-fashioned glorious champion of the faith, Dr. Carman, uttered his voice against that heresy; but he was old, and he was outmatched. Professor George Jackson was endorsed; and from that day until this the Methodist Church has gone from bad to worse everywhere. Why? Because Joseph and Nicodemus remained disciples secretly; because they did not give their voice and their influence against it, and say, "We will not tolerate this thing that denies the great fundamentals of the faith." My friends, it is happening everywhere. Everywhere the drift is on. I do not know whether we can stop it or not. We cannot but by the power of God; nothing but a great religious revival will bring men back to the gospel. Our hope is in Him. But, in any event, the obligation is upon us to be true, if we have to stand alone in this matter; and upon you, if you are a Christian, to come out for Christ.

And they missed the joy of fellowship with Christ in His suffering. Oh, it would have been a joy to have been with Him, to have gone to the Cross with Him! Daniel learned more about God in the lions' den than he learned all the rest of his life. The Hebrew children formed the acquaintance of One, Who was like the Son of God, in the midst of the flames that they never learned anywhere else. You can learn things as you have fellowship with His sufferings, and as you are made conformable unto His death. As you follow Him, and as you go without the camp bearing His reproach, He will go with you; and you can know Him and the power of His resurrection as you can know it nowhere else.

I remember a woman who used to be a member of this church. She had a

family of children; but not one of them was kind to her. When I went to see her one day, she told me all about her sorrows, and she said, "There is not one of them who would make a cup of tea for me now." With great difficulty she had been keeping up a little insurance to pay her funeral expenses when she died. And she was very anxious, when she was taken ill at last, that this insurance should be made over to Jarvis Street Church so as to be sure that she would get a decent burial. We had maintained her; and so she made over this little insurance policy—I think it was a hundred dollars or so. When at last she died, I gave the undertaker instructions for the funeral. In a little while one of the family called me up, and wanted to see me at the undertaker's chapel. I went to meet them. They were all there, and they said, "We could not see our darling mother buried in a coffin like that." It was a respectable casket; but they must pay fifty or seventy-five dollars more. They wept until their eyes were red over the mother they had hastened to the grave, and to whom only one of them had ever been kind. Not quite so bad as that was Joseph of Arimathaea and Nicodemus; but they let Him die alone. It was not until He was gone that Joseph came boldly and begged the body of Jesus; and Nicodemus came too. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury", and they laid Him away in a new grave.

My dear friends, there is a better way of serving Jesus than that. He is a living Saviour. He wants your love, and your loyalty, and your heart's devotion. He wants you boldly to take sides with Him. I am going to ask you, as lovingly as I know how, and as earnestly and insistently, if you will come out from your hiding-place to-night. How many are there here this evening who will take sides with Jesus?

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### LAST SUNDAY

Sunday we reached a high mark in the tide of spiritual blessing. We had our largest attendance at our morning Bible School—539. We had a larger number of 100 per cent. classes than ever before, and a larger Bible School collection. There was a great morning congregation, and, at the public service, including several Christians who accompanied others to the front, seventeen came forward in response to the invitation. The evening service was begun at half past six to allow more time for the baptismal service. A great congregation gathered at that hour, and at twenty minutes to seven the church was at least two-thirds filled. By seven o'clock there was hardly a vacant seat to be found in the house. Eleven were baptized. The great hymn, "All hail the power of Jesus' Name", was sung while the invitation was given; and when the verse beginning, "Ye chosen seed of Israel's race" was sung, an invitation to all Hebrew Christians to come forward and confess Christ was given. A goodly number responded to the invitation, and later several Jews came forward seeking Christ. When the invitation was made general, others responded; so that a number about equal to that of the morning went into the inquiry room. A great company remained for the Communion service. The names of fifty-six new members were called, forty-nine of whom were present to receive the hand of fellowship, thirty-five of whom came by baptism. When the service was dismissed at a late hour, over five hundred joined in the closing hymn.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

## EDITORIAL

### MORE ABOUT PRAYER

Recently some papers in the United States have published some reference to the Jarvis Street prayer-meetings. We have not seen these items; but a number of letters have reached us enquiring how it was possible to maintain five prayer-meetings a week. In attempting to answer these questions, we desire, first of all, to guard against the possibility of anyone's assuming that we count ourselves to have apprehended the full meaning and possibilities of the ministry of prayer. In this matter we can only say that we "follow on".

Having said this, however, we may now remark that the question as to how five prayer-meetings a week can be maintained ought to be regarded as being as unnecessary as to ask a living person how he manages to keep on breathing seven days a week. Montgomery was right in saying—

"Prayer is the Christian's vital breath,  
The Christian's native air."

True prayer is commerce with God. It is more than petition; it is more than thanksgiving; it involves a fellowship which results from vital union with God Himself. We do not believe that much can be accomplished by the mere holding of meetings. When people learn the luxury of prayer, they will simply pray. Just as one breathes deeply when stepping out of his door on a beautiful spring morning; or, as when one stands in the prow of a vessel as she ploughs the seas, feeling the fresh air upon one's cheek and in his nostrils, it becomes natural to expand the chest and to inhale as much as possible of the freshness of the infinite sea; so, by some means or another, it is first necessary to learn the value of prayer: prayer-meetings will then multiply themselves, and the whole church will become a breathing, vital body, instinct with the atmosphere of the heavenly places, the regenerated soul's "native air"—the Spirit of God Himself. But how can this condition be brought about in the life of a church?

First, by a ministry which magnifies God. The ministry that glorifies human nature, which preaches salvation by character and by good works, may make a very busy church, but will never make a praying church. The ministry that sets forth the fundamental facts of the gospel—the inherent sinfulness and impotence of human nature, the efficacy of the blood, the preciousness of the promises of God's Word and the power of the Holy Ghost, will inevitably humble people before God, and lead them to pray.

Further, such a ministry will bring to people an experience of the reality of spiritual things. The telegraph, and the telephone, and the radio, in their infancy, were all regarded as toys. As soon as it was determined that they could be used for practical purposes, they commanded universal interest. So a Biblical ministry will bring to the people Biblical experiences, in which the promises of the Word and the exercise of prayer will become vital and essen-

tial elements. Prayer will cease to be an experiment, and will become an experience. Instead of being regarded as the occupation of a dreamer, it will become the first duty and privilege of practical Christian men. The utility of prayer, therefore, being demonstrated, it will naturally take its place as an indispensable factor in the church's life. In the budget of any church, provision is made to fill the bins with coal to keep the fires burning; to light and furnish the house, to provide the necessary labour to keep the house clean and in good repair; and all these things will be reckoned among the church's necessities. Thus, also, an experience of the spiritual warmth, and light, and freshness, which must always result from waiting upon God, will inevitably include prayer in the church's spiritual necessities.

Only because we are receiving so many inquiries on this subject do we venture to refer to our own experience. But we do give this testimony, to the glory of God, that Jarvis Street has had to pass through the sea, and journey through the wilderness, and walk through the flames, and sit among the lions, and dwell in a Dothan besieged by enemy forces—and in all these emergencies the arm of flesh has proved impotent to help; but, in every case, by the abounding grace of God, she has been more than conqueror. God has thus taught us absolutely to depend upon Him, and, putting our trust in Him, we have not been made ashamed.

If other churches and individuals enquire as to how a church may be taught to pray, our only answer is, Put Christ first, and take the consequences. Then in the midst of the sea, and in the burning fiery furnace, lessons will be learned which can never be learned elsewhere. In Jarvis Street the tide of blessing still flows on. Last week every prayer-meeting was packed to the wall with people, and filled with the presence of God.

#### WE DON'T LIKE HIS SPIRIT AND METHODS

Whenever a man opposes the progress of evil effectively, those who are in sympathy with the thing opposed, but who are not bold enough openly to champion it in the face of effective opposition, will be sure to say that they do not like their opponent's "methods". There is no man who champions the everlasting gospel, as opposed to the vagaries of the infidels who deny it, who is not attacked because of the alleged unwisdom of his "methods". This is the cry that is raised in relation to the Editor of this paper. The most subtle among those who would undermine the faith once delivered, boldly avow their orthodoxy; and, by the shamelessness of their hypocrisy, carry many a conservative with them. Thus we find not a few of the faithful repeating the common objection, "I stand for the same principles as Mr. So-and-so, but I cannot approve of his methods." The Editor of this paper is not wedded to any particular method. One thing he desires is that the faith be maintained, and that error be exposed. His methods of contending for the faith may be very defective; his only excuse is that they are the best he knows.

What if we go back over denominational history of recent years—what shall we find?

When Professor I. G. Matthews resigned his chair at McMaster, what method did anyone employ to ensure that his place should not be filled by another man of the same school? The Editor of this paper wrote the Senate and Board of Governors warning them of the consequences of appointing a successor of the same school. We did it as politely as we knew how to do it, and, at the same time, as strongly. If our method in that particular was wrong, why did no one else propose some other method?

When a few months later the heresy that had found expression in



essor Matthews' teaching appeared in the editorial columns of *The Canadian Baptist*, we did the best we could to stay the progress of error in that direction. We openly challenged it, and fought the battle on the floor of the Convention. What was wrong with our "methods" in this particular case? There might have been a better way of doing it; we should have been glad to follow anyone who would have proposed a better method. But since nobody else acted, we acted with what wisdom God had given us.

Again, when the Chancellorship became vacant, we endeavoured to secure a strong man for the position by waiting upon the Committee appointed to nominate a Nominating Committee. That method may not have been the best one; but we knew of no other way to proceed. When we saw that nothing was accomplished there, we openly opposed three of the men whose term of office as Governors of the University would expire at the Walmer Road Convention. We might have taken them by surprise on the floor of the Convention and carried the Convention. Instead, we gave them due warning. Our method may have been wrong; but since not a soul in the entire Denomination lifted his voice against that which menaced our progress and prosperity, we used such judgment as we had and did the best we could. The whole Denomination now knows the result of the election to the Board on that occasion of the man whose election we opposed. Ours may have been the wrong way; but why did not some lover of the truth show us the right way?

Once again: When McMaster University conferred an honorary degree upon the infidel, Dr. Faunce, who is one of the worst enemies of the gospel of Christ to be found on the American Continent, why did not some one else raise his voice or make a protest in the right way? Our method may have been wrong; we did the best we could. And we say now, with respect to this matter of the defence of the faith in general, we are willing to throw our methods on the scrap-heap, and follow any man or company of men who will show us some better way of purging McMaster University of those deadly elements which seek to destroy the Denomination. We repeat, we are not wedded to methods. We want the thing done; and we are willing to follow any legitimate method, provided only that it brings results.

But what is the true inwardness of this criticism? Simply this: The only method of which the critic will approve is the method that brings nothing to pass. Any man who offers an effective resistance to the progress of Modernism will be criticized for his methods and for his spirit. To the end of the chapter, however, we may expect that men who fear to champion theological liberalism on the one hand, but who yet fear to oppose the machine that propagates it on the other, will take the middle-of-the-road position by saying, "We approve of the Fundamentalists' principles, but disapprove of their methods." Modernism, having no case either in revelation or reason, resorts to the expedient of trying to blacken the character of everyone who witnesses against it.

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#### THE WHOLE BIBLE S.S. LESSON COURSE.

LESSON XXIV.

MARCH 16, 1924

#### THE FIVE OFFERINGS—Leviticus 1-7.

We must ever bear in mind that God is the same in all dispensations and in all ages. Whatever varying standards of conduct there may be among people of varied degrees of moral culture, God's standard of righteousness is always the same. He is the Absolute with Whom right is right, and truth is truth. In the light of New Testament teaching and experience, these offerings which

Moses directed the people to offer to the Lord, represent the duties and privileges of such as belong to the household of God.

I. The Burnt Offering Represented an Act of Dedication on the Part of the Offerer.

1 An examination of the text of the first chapter will show that it was required to be the offerer's best. We should not present to the Lord the remnants of our time, or the defective products of our labour; but the best we have—so far as it is possible, an offering "without blemish". (2) In the next place, it was a free will offering: "He shall offer it of his own voluntary will". Thus our wills should surrender to God, so that it will become our delight voluntarily and without external compulsion to give to Him and to His service our very best. (3) He was to give himself with his offering (vs. 4) "He shall put his hand upon the head of the burnt offering". Thus he appropriated it; and as it was presented to the Lord, he saw himself in the same measure dedicated to the divine service. (4) Such offering involved death. When the Lord Jesus insisted that His disciples must take up their cross, He meant by the cross an instrument of death. We must be crucified with Christ. (5) It was an offering of blood. Only through the blood can the dedication of ourselves be acceptable to God. (6) This dedication required that the offering, representative of the offerer, should be inwardly washed. Thus David, Psalm 51: 1-7; so also the New Testament application, John 15: 3, and Eph. 5: 25-27. (7) It was to be a whole burnt offering presented unto the Lord. So should we present ourselves, Rom. 12: 1-2. (8) It was an offering made by fire. Only the fire of the Holy Ghost can turn our burnt offering to ashes, and cause it to ascend as "a sweet savour unto the Lord".

II. The Meat Offering.

This represented the yielding up to God of the fruit of the earth—the means of sustenance. There was no blood in the offering, nor was it intended to make atonement. As the burnt offering represented the dedication of themselves, the meat offering represented the dedication of their substance to the Lord. (1) Like the other offerings, it was made by fire. Thus the supernatural element, the fire kindled from the skies, entered into this act of service. So ought we to give, even as we pray, by the grace of the Holy Spirit. (2) It was to be offered without leaven. We should be sincere in our giving, and love should be "without dissimulation". (3) It was required that the meat offering should be offered with salt. The meat offering in symbol was an act akin to that which the God-Man requested of the Samaritan women when He said, "Give me to drink". The salt of grace and of faith should be mixed with every act of service rendered to the Lord. "Let your conversation be always with grace, seasoned with salt."

III. The Peace Offering.

Not an offering to make peace, but an offering of thanksgiving, because peace was made. It seems to us to represent the appropriation of the priceless gift of peace. "Being justified by faith, we have peace with God." How great our gifts should be in view of the price paid for our redemption! Our peace was made through the blood of the Cross. This also was an offering made by fire unto the Lord. Only as the Spirit of God dwells within us can we live in the enjoyment of God's peace.

IV. The Sin Offering of Chapter Four was for Sins of Ignorance.

Several principles of abiding value are taught in this chapter. (1) The thing "which ought not to be done", which is contrary to righteousness, is a sin whether the doer of it knows it or not. Hence, in the divine government, sin

must be taken account of, irrespective of motive or intention. In God's sight, sin is sin, and must be atoned for. Hence, the sin offering for the sin of ignorance. (2) The next principle is that when such sin comes to the knowledge of the sinner, it must be acknowledged in order to be forgiven. (3) The atonement of Christ covers all our sins of ignorance; indeed, it makes atonement not for our sins, but for our sin as a whole. But as we progress in the divine life, and it comes to our knowledge that things which we have allowed, because they were not sinful, really belong to the category of "things which ought not to be done", we must confess them in order to obtain forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

#### V. The Fifth Offering (chs. 5, 6 and 7) was for Acts of Trespass.

Summarized in chap. 6: 1-5. The condition of forgiveness in this case was in effect repentance and restitution—repentance for the sin committed, and restitution to the offended one of the thing taken away. This done, the trespass offering became effective, and sin was forgiven. So also, still, repentance is a condition of forgiveness; and where others have been injured, restitution is also required. (See Luke 19: 1-10).

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## NEWS AND ANNOUNCEMENTS.

### LAST WEEK

There were three great prayer-meetings—Tuesday, Thursday and Saturday. On Tuesday every seat in the large lecture hall was taken; on Thursday the prayer-room downstairs was packed as we have never seen it packed, with many who could not get in; Saturday evening the meeting was almost equally large. But best of all, the presence and power of the Lord was there.

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### ANOTHER PRAYER MEETING

It has been suggested that many people, variously occupied in the evenings, find it impossible to attend the evening prayer-meetings. Some of these have leisure during the day and would like to join in the church's ministry of prayer. The honour of suggesting a way whereby these may be included belongs to Mr. Harvey Ingall. There will, therefore, be a meeting for prayer until further notice, every Wednesday morning at ten o'clock, under Mr. Ingall's leadership, in the church parlor. This meeting will be open to everybody; and all who are able to command their time are invited to spend a part of Wednesday forenoon in this way.

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### YOUNG WOMEN'S MISSION CIRCLE.

The regular meeting of the Young Women's Mission Circle will be held at 8 p.m. on Monday evening, March 10th. Mrs. Reddick will speak of her work at Memorial Institute and Royce Ave. Mission. All the young women of the church and congregation are invited to attend.

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### JUNIOR DORCAS SOCIETY.

The Junior Dorcas will meet on Monday, March 10th, at 7 p.m., to sew. All young women of the church are invited.

### SENIOR DORCAS SOCIETY.

"Dorcas" and her helpers will meet in the church parlor, Thursday afternoon, March 13th, at 2 o'clock, for work. All ladies of the church are requested to assist in this missionary ministry by coming prepared to make garments or quilt. Supper will be prepared by the young ladies of the Junior Dorcas, and served at 6.30. We hope for a large gathering of the young people, while the new members of the church are urged to come and enjoy this hour together. A collection is taken at the tables to defray expenses, and any surplus is used in Dorcas work. Business meeting at 5 o'clock.

### THE BIBLE SCHOOL LIBRARY.

Some time ago the Sunday School Librarian went over the books in the library with a view to eliminating all books which did not uphold the testimony of Jarvis Street Church. The result was that many of the shelves were left empty, particularly in the section for younger children. We appeal to the members of the church to fill up these gaps with sound Scriptural books. It is the primary function of the Bible School to point out Jesus, the Son of God, as the only Saviour. To this end nothing serves better than strictly orthodox, evangelical, and Scriptural literature, distributed carefully and prayerfully. We need books for all ages from the Primary to the Adult Departments; but books suitable for children from 9 to 12 years are our greatest need.

### JARVIS STREET CHURCH DIRECTORY.

T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.  
 George Greenway, Treasurer, 28 Broadway Avenue. Tel. Hudson 0910.  
 Violet Stoakley, Church Clerk and Office Secretary. Tel. M. 5670.  
 W. J. Hutchinson, Sunday School Superintendent, 295 George St. Tel. M. 3321.  
 C. Leonard Penny, Director of Music, 36 Earls Court Ave. Ken. 9175w.  
 William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.

### The Church Calendar

#### Sunday.

For the week beginning March 9th, 1924.

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.

11.00—Public Worship. Dr. T. T. Shields will preach.

6.00—Prayer Meeting in Church Parlor.

6.30—Communion Service.

7.00—Public Worship. Dr. T. T. Shields will preach.

Baptism will be administered.

Tuesday, Thursday and Saturday—8.00—Prayer Meeting.

Tuesday—8.45—Bible Lecture by the Pastor. Leviticus 1-7.

Wednesday—3.00—Women's Gospel Service. 7.15—Junior Mid-week Service.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School 3.00. Evangelistic Service, 7.00—McMaster Evangelistic Band.

Monday—8.00—Young People's Meeting.

Friday—7.15—Junior Meeting—Mr. F. Turney and Mr. W. J. Hutchinson.

Wednesday—8.00—Prayer Meeting.

# The Gospel Witness

PUBLISHED WEEKLY.

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

T. T. SHIELDS  
PASTOR AND EDITOR

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

Address correspondence: The Gospel Witness, 130 Gerrard Street E., Toronto.

Vol. 2

TORONTO, MARCH 13th, 1924.

No. 44

## The Jarvis Street Pulpit

### "THE SUPERNATURAL THE STORM CENTRE OF CHRISTIANITY."

An address by Dr. T. T. Shields, delivered in the City Auditorium, Richmond, Va., Sunday afternoon, February 24th, 1924, and repeated in Jarvis Street Church, Toronto, Sunday evening, March 2nd, 1924.

(Stenographically reported in Toronto)

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Galatians 1: 11-12.

**A** WEEK ago last Monday, just as I was about to leave for Boston, I got a telegram asking me if I could take Dr. Mullins' place at Richmond, Va., on Sunday, February 24th, and give an address on, "The Supernatural the Storm Centre of Christianity". The good friends at Baltimore, where I was engaged to preach on that day, were kind enough to release me. Between meetings in Boston and New York I had a little time to think on the way. A great company assembled in Richmond last Sunday afternoon, and I think it may be profitable for me to cover the same ground with you this evening and speak to you on the same subject—"The Supernatural the Storm Centre of Christianity."

Obviously, we must needs begin with the inquiry, What is Christianity? Is it a mere philosophy of life, or a mere system of ethics, propounded by a man now long-since dead, and propagated by those who have adopted his principles? I read recently a statement by Professor Shaller Mathews, who was recently in this city, in which he said that conceivably, though to his mind tragically, Christianity might supplant Jesus. While dealing with the attempts of the most extreme school of criticism to disprove the historic existence of Jesus, though still confessing his own belief in an historic Jesus, Dr. Mathews says that even were the most radical school of criticism to prevail, and Jesus be shown never to have lived, "conceivably, but to my mind tragically, Christianity might supplant Jesus\*". I venture the affirmation that no one who knows what Christianity really is could make such a statement. Robbed of the authority of the Personality of Jesus, the Christian religion would soon lose its acquired momentum, and would perish in the limbo of mythology.

Christianity is inseparable from the Person of Christ. You cannot have Christianity without the teachings of Christ; nor can you separate the teachings of Christ from the Person of Christ, because the teachings of Christ gathered about His own Person. He was especially concerned with showing His relationship to God, and how men might become related to God through Him. Chris-

\*The Gospel and the Modern Man, page 92.

tianity, in a word, is Christ. It is His continued life—the life and power of Him Who said: "I am the way, the truth, and the life."

But why associate storm and stress with the religion of the Prince of peace? His birth was heralded by angels who sang of peace on earth, good will toward men; and it is popular nowadays, in some circles, to emphasize that aspect of the Christian religion. There are in the army of the Lord, or at least in the Church of Christ—for a large section of the Church of Christ is not an army in any sense, unless it be an army in retreat—but in the churches there are many religious pacifists who insist that there should be no contention; that we must have peace at any price. Yet our Lord Himself said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." He declared that whoever would follow after Him must deny himself and take up his cross daily. He Himself exemplified the principles of His teaching. He "was born in Bethlehem of Judaea in the days of Herod the king." He was born into a storm; and that storm beat upon His infant head, and never ceased its raging until He departed to be with the Father. Fidelity to the commission He received of His Father brought Him at last to the cross, and to the grave. He died in the doing of His Father's will.

In the Acts of the Apostles, you will find it was true of all the early disciples. Their path lay always through the storm. The figures of Scripture also are suggestive. We are admonished to "endure hardness, as a good soldier of Jesus Christ"; and to "put on the whole armour of God". We are told that "we wrestle not against flesh and blood, but against principalities, against powers". "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." From the beginning, Christian experience has proved that to follow the Lamb whithersoever He goeth necessitates passing through the storm.

Our subject, however, suggests that the centre of the present storm is the supernatural element in the Christian religion; that it is against that particularly the human mind is now directing its opposition. Therefore, I shall speak to you as briefly as I can of three things: first of all, *wherein Christianity is a supernatural religion; why men are especially opposed to the supernatural; and then to ask, how the supernatural may be defended.*

### I.

#### WHEREIN, THEN, DOES CHRISTIANITY CLAIM TO BE SUPERNATURAL?

I affirm that the Christian religion is from beginning to end a supernatural religion. *The Bible is a supernatural Book.* It did not come into being by natural processes of thought and understanding.

It claims to be *supernatural in its origin.* On every page it claims to be the Word of God, to have come from God. We can tolerate a Munchausen who boldly assumes the role of a humorous liar; but a Book which deals with the solemn realities of life as this Bible does, that is not true in every part, cannot command the confidence of sane men. It is either what it claims to be, or it is the greatest fraud that ever imposed itself upon the human mind. I say, the Bible claims to be supernatural in origin. Take, for example, the very first words of Scripture. You know them. You have read them a hundred times. I want you to think of them for a moment. "In the beginning God created the heaven and the earth." Now you are aware, many of you are, at least, that there is much discussion as to the human sources from which the writer or writers of the Pentateuch—the first five books of the Bible—derived their information. It is contended by the critics that it is a composite book; that it really was not written by Moses. He may have had some part in it; but it was written at different periods, by different persons; and these fragments were all put together into this book, which we call the Pentateuch. I see nothing inconsistent with the principle of divine inspiration in the use by the inspired authors of human sources of information. The genealogical tables, for instance, may have been copied from family records, which had been providentially preserved. But what I want to call your attention to is this: that the first verse of the Bible deals with the subject of "the beginning". Now, suppose you had never read anything at all about the Bible; suppose you had no knowledge whatever of the progress and theories of modern criticism; and

you open the Bible at the first book, the very first chapter, and the first verse: "In the beginning God created the heaven and the earth"? Who is this who presumes to speak of "the beginning"? Who wrote it? Whether Moses or somebody else wrote it, upon what source did he draw for his information? Who is this who presumes to speak of "the beginning"? Who was present as eye-witness of "the beginning"? From what manuscript did the writer of the first verse of the Bible copy, or upon whose oral report did he rely, when he penned these pregnant words: "In the beginning God created the heaven and the earth". Who is speaking? Who was there? Obviously, nobody but God! Therefore, either God inspired that Book, or it was written by a man who was talking of something about which he had absolutely no knowledge. Only God can speak of "the beginning". The Bible, in its very first sentence, challenges your faith, the submission of your intellect, of everything—an absolute surrender to the Infinite. Let us for a few moments listen to the voice of inspiration.

Take, for instance, the book of Exodus. On every page supernatural revelation and inspiration are implied. "The Lord appeared"; "The Lord spake unto Moses"; "The Lord spake unto Moses the word of the Lord"; "As the Lord commanded Moses". Turn to the twentieth chapter: "And God spake all these words." Did He speak them, or did He not? Is the record true, or, is it untrue? Whoever the author he claims to be writing the very Word of God. "I certify you, brethren, that the gospel which was preached of me is not after man." Whoever the writer of these early books may have been, he, too, might have said, "I certify you, brethren, that the words I now write are not written after man. They come from God. They are the very words of God Himself." In Leviticus and Numbers, we read, "The Lord said—The Lord said—The Lord said." And when you come to that marvellous book of Deuteronomy divine inspiration is expressed or implied on every page: "The Lord our God spake unto us in Horeb"; "These are the commandments, the statutes, and the judgments which the Lord your God commanded us to teach you." As though it were said, "These are the very words which we received from God."

Had I time I could take you through the entire Old Testament, and show you that the principle of supernatural inspiration is assumed in every book. Consider the Psalms, for instance: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." All through the prophets it is said, "the Word of the Lord came" unto this prophet or the other. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isaiah declared that he heard God speak; and he wrote down the very words of God.

In the New Testament you find the same principle implied. It is contained in the passage I have read as a text. Paul in the Epistle to the Ephesians expressly claims divine inspiration. He is writing to the Gentiles, and assumes that they have heard of the dispensation of the grace of God, which is given him to them-ward—"How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge of the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." This surely is an assertion of divine inspiration. There is also a great word in Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," and leading up to this, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:—I want you students to mark this—Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories which should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." The Apostle Peter declares that the prophets who wrote of the sufferings of Christ, and the glories which should follow, did not even understand the words they wrote. There are those who say, "No, I do not believe in the inspiration of Scripture: I believe in the inspiration of the writers rather than the writing. I believe that men were inspired, but that they were left much liberty to express themselves after their own manner and according to their own type of mind." But the Apostle Peter said that the prophets who wrote of the sufferings of Christ did not understand what they were writing. They "enquired"; they

"searched diligently"—"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." And all they knew was this: "Unto whom it was revealed, that not unto themselves—they were not writing to themselves, but unto us—yonder in the distant future—generations yet unborn—but unto us they did minister the things—what things? The things of the Old Testament—which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven—"Amen!" "Hallelujah!") which things the angels desire to look into." As though angels would like to take a course in some Bible Training College; they would like to sit at the feet of Jesus; they would like to enquire into the mysteries of the gospel. Oh, the privilege that is given to us! I think that I could talk to you a month on that.

The Bible everywhere claims to be supernatural as to its origin. Let no one pull down the Bible to the level of other books. It is not a book among books: it is *the* Book. There is no other like it, it is "the word of God, which liveth and abideth for ever."

Furthermore, *it is a record of supernatural events.* What is the revelation of God in this opening chapter? The revelation of a personal, transcendent God, Who said, "Let there be light: and there was light". "And God said—And God said—And God said—And God said." "Through faith we understand that the worlds were framed by the Word of God". Not a mere Force; not an impersonal First Cause; but God, with all the attributes of Personality—the very Trinity written into the first verse, Father, Son, and Holy Ghost. Go through the record of Genesis. I do not wonder that men do not believe the story of the Deluge. It is the story of a supernatural event; it is the story of a divine interposition, which Dr. Faunce says "has become incredible". God did not make this world and wind it up as a machine, and fling it into space, thenceforward merely taking the attitude of a spectator. He is not only in His works. He is above His works. He can stop the clock when he likes, and set it going again. The story of the Deluge is the story of a divine judgment, of a personal God interfering in the affairs of men. It is a supernatural event—there was nothing like it before, there has been nothing like it since. Isaac's birth was not according to the course of nature; he was supernaturally born. So of Jacob's dream: being himself a prophet, he saw "a ladder set up on the earth, and the top of it reached to heaven"; it was a revelation from above. So also of Joseph's dreams. The Genesis story of Joseph is the record of a human life written by the pen of divine inspiration; and the hand of God is upon him every step of the way. He said, "God did send me before you to preserve life." It is God—God—God, everywhere, in the book of Genesis. "In the beginning God"—that is the truth of Genesis. Or look at Israel's passage through the Red Sea—there is God again! Look at the manna from the skies—God again! The pillar of cloud and of fire, the healing of those bitten with the fiery serpent—it was a supernatural life altogether that the people of God lived! They crossed the river dry shod and it is God Who stays the river in its flow, and makes a path for His people. "By faith the walls of Jericho fell down." How? Not with great battering rams used by human power, but by the invisible armies of the skies. Here is God again! All through the record of their journey to the promised land, we see God marching on. Thus I could take you through the entire Old Testament. Take, for example, the instances of the lives of Elijah and Elisha—types of Christ, according to His teaching: Elisha had power to heal the leper. "Am I God, to kill and to make alive, that this man I doth send unto me to recover a man of his leprosy?" said Israel's king,—meaning, of course, "Only God can do that." And Elisha said, "Let him come now to me, and he shall know that there is a prophet in Israel"—and that behind the prophet there is a personal God. The dead are raised up; the poison is neutralized. The record of the lives of these men, I say, is a record of supernatural events. And then we were studying in our lesson this morning that the supernatural fire came down, kindled from the skies—and that there was a supernatural element in the Hebrew worship all the way through. Elijah, too, called God to witness for Himself, saying, "The God that answereth by fire, let him be God." And fire came down from heaven. When that humble band of one hundred and twenty gathered on the day of Pentecost, and they prayed, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues as of fire, and it sat upon each of them." What was the explanation? Simply that God had come! So, by signs and



wonders God testified to the gospel as preached by the apostolic ministers. All the way through, down to the end, it is a record of supernatural events.

Very especially, the Bible is a record of a *supernatural Person*. He is in the first pages of the Book: "I will put enmity between thee and the woman, and between thy seed and her seed;—there is the storm predicted—it shall bruise thy head, and thou shalt bruise his heel." The Superman—nay, more than the Superman, the God-Man is to come. The storm broke in that first human family between Cain and Abel; and it has been raging ever since. The two seeds have always been contending. Then followed through the ages a succession of great personalities—Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Samuel, David, Elijah, Elisha, David, Jeremiah, and all the prophets—all like unto Him in some respects, but all falling short of the full measure of the world's Redeemer,—until He came.

How did He come? Read the record of the Book. It is not surprising that modernists should reject the records of Matthew and of Luke; because, their records accepted, the whole modernist philosophy falls to the ground. How did Christ come? He came in the fulfilment of prophecy. His coming was an act of divine "interference," as Dr. Faunce would say. He came by no accident. He was begotten of the Holy Ghost: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." He came, born of a virgin, born as no other man was ever born; begotten by divine power. Moreover, He manifested supernatural powers all through His life; He lived supernaturally, and ever showed Himself superior to the works of His hand; He stilled the storm; He multiplied the loaves;—accelerated the processes of nature; He opened the eyes of the blind; raised the dead; disease and death fled at His approach. He died supernaturally; He chose the time and manner of His death; and went, at last, to the place appointed from all eternity, the place called Golgotha. The whole earth shuddered when the God-Man laid down His life. When, but at sight of the Cross, did ever the constellations form in funeral procession, and the heavens put on sackcloth, and the sun exchange at noon his wonted bridal vestments for the mourning robes of night?

"Well might the sun in darkness hide  
And shut his glories in;  
When Christ, the mighty Maker died  
For man, the creature's sin."

All nature recognized and acknowledged the absolute sovereignty of Him Who died upon the cross. The dead came forth from their graves;—and the works of His hands testified that He was the Son of God. He was raised again from the dead, and "shewed himself alive after his passion by many infallible proofs, being seen of them forty days". And then in defiance of all natural law He ascended into the glory; and the angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Men like Fosdick hate that truth about His coming on the clouds of heaven; I do not wonder. But "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He is more than a man: the powers of Deity were and are resident in Him. The Bible tells us His story from Genesis to Revelation. The whole Bible, not the New Testament only, is "the record that God gave of His Son". It begins with the promise of His coming; it gives us the record of His supernatural advent and of His supernatural achievements, of His resurrection and ascension; and closes with a prayer, "Even so, come, Lord Jesus." He is coming again!

But furthermore, *the Gospel is the promise of a supernatural experience*. It does not promise you shall be transformed by being taken into the studio of the Divine Artist, and by having set before you some exalted ideal, which you are to keep on copying until you learn perfection. That is not the promise of the gospel. Saved by the example of Jesus? No! Saved by the expiation of Jesus; and being saved by divine power, we are thenceforward to follow His example. There is a world of difference between those two views of the function of the gospel. What does the gospel promise? A new creation. Does it matter whether Genesis is true? What relation has that to conversion? Let me quote these first words: "And the earth was without form, and void; and

darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." "God said, Let there be light: and there was light". What is conversion? In the view of the Apostle Paul, it is the beginning of a new creation: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is the creation over again: "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." ("Amen!") "Ye must be born again". Does it matter whether I believe in the virgin birth? It matters to this extent: you never can be saved unless that miracle is repeated in your experience. What is salvation? "Christ in you, the hope of glory." Christ must be born in you; the miracle of Isaac's birth must be repeated; the miracle of the virgin birth must be repeated; the miracle of the resurrection must be repeated. The same power which raised Jesus from the dead is to us-ward who believe; and we are to believe and appropriate that truth that we may ourselves, by that same power, be raised from the death of sin to sit in the heavenly places in Christ Jesus. You cannot surrender the supernatural without surrendering your whole gospel. His coming again, I have said, is supernatural, and is the consummation of all. It will be a supernatural event: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." I am glad to read of the achievements of men like Banting, and others, who have discovered some means of alleviating human pain. But, after all, the best they can do is to patch up the old tabernacle. I am longing for the day when He shall come, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

## II.

WHY SHOULD ANYONE BE OPPOSED TO A RELIGION LIKE THAT? The fundamental reason for that opposition is that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be". But while that is true, there is a philosophy of life, and of the universe generally, which is particularly agreeable to the carnal nature, which requires no sort of transformation of life, no repentance, no change of course. And that philosophy lies at the root of what we now call "Modernism". Now, follow me. The gospel assumes an offence against God; the gospel postulates a rebellious race; the gospel assumes the interference by an alien power with God's plan and purpose. And the gospel tells us that, in order to overcome it, an incarnation of Deity was necessary, an atoning Sacrifice must needs be offered. In other words, the gospel is not an evolutionary but a revolutionary philosophy. The gospel demands that we turn right about face; the gospel demands the overthrow of the present government of human life, the proclamation and establishment of a new government, the enthronement of a new King. The programme of the gospel involves the turning of the world upside down. The gospel insists that sin is an inversion of the laws or order; and that God sent His Son to bring this old world back again to His feet. But opposed to that, there is a theory that this universe in all its present ordered beauty came into being from some simple and primitive form; that somewhere, somehow, at some time, a great First Cause—call Him Force, call Him Law, call Him the Almighty, call Him the Unknown, call Him anything that pleases you, call Him God, if you like—but a great First Cause originated, released a vital power which by innumerable transmutations through incalculable ages was changed and changed and changed, until at last the universe has come to be what it now is. Evolution, in the nature of the case, denies the fact of sin as sin. It does not require repentance. Why repent when I am on the ascending scale, and improving every day? It does not require a transformation of life: it is exceedingly complimentary to human nature. We are self-made men. We are praised for our virtues, for we have acquired them. We are to be excused for our vices, for they are the residue of a baser life belonging to earlier stages of development. A friend of mine told me what happened at a ministerial meeting in New York the other day. The speaker said, that in every one of us there is a bit of the tiger, and a bit of the snake, and a bit of the monkey, and a bit

of nearly everything that has four feet. Well, if you can persuade a man of that, he is not to be blamed if he plays the tiger occasionally, is he? It is no fault of his; that is where he came from. Have you observed that every man is by nature an evolutionist? I heard a man say some years ago that the natural man is a Roman Catholic. By that he meant that Roman Catholicism was agreeable to the natural man. I think perhaps that that is generally true; but I am sure of this: the natural man is an evolutionist. Learn from your little boy or girl. You hear a crash in the next room, and you go in to see what has happened. You find your little boy or girl looking in guilty consternation at a broken dish or ornament. You ask, "Why did you do that?" or "Who did that?" and you get the answer, "It broke. I didn't do it." Of course! "It broke!" And that, in a word, is the philosophy which is particularly agreeable to the carnal mind. Beyond question, much is broken in this present evil world. But who is responsible? Nobody! "It broke!" We are not to blame. The gospel, however, is the very opposite to that, and declares that you are responsible to God for every wrong thought you have ever entertained; for every wrong word you have ever spoken; for every wrong deed you have ever done. It demands that you repent and turn to God. It was reported to me the other day that someone had said, "I never go down to that Jarvis Street Church without being made to feel wretched and uncomfortable." That is what I am here for, my friend—to make you as uncomfortable as possible, on the natural plane, and to preach to you a revolutionary gospel to the effect, that true life, and peace, and joy abounding, may be experienced only as we repent, turn right about face, and enthrone Jesus Christ as our only King!

But, I say, the philosophy of evolution is widely accepted, and it is a standard to which it is insisted all matters must be brought. Evolution leaves no room for the supernatural. It denies the supernatural in the Bible, in the Christ of the Bible, and in all Christian experience.

The whole Bible must be edited, and recast to fit in with man's ideas of evolutionary progress. The Lord Jesus is to be accounted for, and appraised by the same standard, and Christian experience is to be psychologically explained. Dr. W. H. P. Faunce, in his book, "What Does Christianity Mean?" pp. 73-74, says: "The older orthodoxy, like the older rationalism, put God at a distance. Paley's world was like a watch once wound up, now left to run down except when the maker interfered. It is precisely that interference which has now become incredible. We cannot grant that the creation was so bungled and misshapen as to need any belated interference. We cannot believe in a *Deus ex machina*, or a God who comes and goes, coming in at emergencies like a policeman or a fire patrol. We cannot believe that he appeared once at the creation of the world and again at the dawn of life on the planet, and again intruded into the cosmic order to establish consciousness or to create man. For us he is everywhere or nowhere. His action indeed is not like that of gravitation, always the same because always blind. It may vary vastly from century to century and land to land. But the unchanging purpose behind all the variation is ever present—"Raise thou the stone and there am I." Such is the learned lunacy, the "reasonings" and "imagination", which, in the name of "scholarship" ranges itself with the "high things which exalt themselves against the knowledge of God".

### III

**THE STORM IS ON! HOW SHALL WE DEPORT OURSELVES? WHAT SHALL OUR ATTITUDE BE?** What will Baptists do about it? Every Evangelical denomination in Christendom is all but rent in twain by this great controversy. I am aware that there are great bodies of men and women who have not been awakened to the peril of the hour. They are like people who have slept late, and they do not know that the storm has been raging all night. You had better get up and throw up your blinds! Not a few of the Lord's people are like people living in a plague-infested city, with neighbours dying across the street and on either side of them, but who pull down the blinds and close their door that they may not see the hearses which carry the plague victims to their graves. You had better recognize that the plague is here; and that the day is rapidly coming when you must take sides against it, or fall before it.

I went to a place the other day in a certain Western city; and a brother who invited me to speak in his church asked the other pastors to announce the meeting. They refused to do so. He asked them why. They said, "We do not want any storm up here." I was telling a friend that, and he said, "You are in pretty good company. Once upon a time when certain apostolic preachers came to a town there was great consternation, and they said, "These

that have turned the world upside down are 'come hither also.'" The charge against many a modern church is that it does not turn anything upside down; it does not wake anybody up at all. The battle is on, and you and I, sooner or later, will have to take sides.

Is there no middle ground? No, there can be no compromise. And I may show you why, by defining clearly in a sentence of two that thing we call Modernism. It is anti-Christian. I wonder if you read last week an appreciation of the author of those articles that have been running in *The World's Work*, "The War in the Churches"—an appreciation by Dr. Salem Bland. Dr. Salem Bland is an accredited Methodist minister; but that whole thing is absolute, unadulterated blasphemy. Somebody falls in love with Jesus when he has stripped Him of His Deity, of His infallibility; when he has made Jesus over to fit the conception of his pigmy mind! No, thank you! The Lord Jesus, the Saviour of sinners, will not be accepted on those terms. ("Amen!") The Modernists' Christ is not our Christ; the Modernists' Bible is not our Bible; the Modernists' Gospel is not our Gospel; the Modernists' experience is not our experience! Christianity and Modernism are as contrary to each other as Christ and Belial.

The drift is on everywhere in a very subtle fashion. It is on in our own denomination. I dare to believe that the great majority of our pastors are in heart still true to the faith, if we can only save them from the terror of that machine that is the Devil's instrument to corrupt this denomination. As God gives me strength, and as He, by the might of His Spirit, will raise up men, we will not cease to contend against it for the glory of God, ("Amen!") and to deliver men from the galling shackles which bind them. The modernists of the Baptist name who prate so much of Baptist "liberty," claim liberty to deny the faith; but would allow no liberty to anyone to preach it.

Let us take our stand on this matter, and be out and out for Christ. There can be no compromise. Why should there be, with such a Saviour? Some day He is coming down the skies. Some day He will take to Himself His great power and reign; and even now His angels are at the command of faith. This gospel, which, as I told you a few weeks ago, is the very dynamite of God, is ours. We have plenty of high explosives. Let us blow the enemy up, and cut a path through the very hosts of Hell to victory! How shall we do it? By enthroning Jesus in our own hearts, by living His life, by preaching His gospel, by witnessing for Him everywhere in the power of the Holy Ghost.

I want to ask you this evening where you stand. I shall give you all an opportunity, in a few moments, to say where you stand on this matter. Do you believe in the Lord Jesus Christ as the Incarnate God? Do you believe that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures?" Do you believe He ascended into the glory? Do you believe He is coming again? Do you believe we have the power of the Holy Spirit to convert men to-day? (From the audience, "Yes.") When all the critics are dead, this old Book will stand. ("Amen!") If we live long enough, some of us will preach their funeral sermons from this Scripture. I am not afraid that the Book will suffer. You can no more destroy it than you can destroy God Himself: "For ever, O Lord, thy word is settled in heaven." I bring you a message from a sovereign Saviour. I challenge you this evening, in view of this great battle, of this great warfare which is bound to wax fiercer and fiercer—I challenge you to enlist in the army of the Lord, to make Jesus Christ your Lord, and do it this evening. "Bring forth the royal diadem, and crown Him"—not the Methodist Church, not the Presbyterian Church, nor any Baptist church, not any pet theory of life that you have evolved, nor your family, nor your worldly prospects—subordinate all these. May God save our Baptist Denomination, and purge it of everything that would destroy it! ("Amen!") But if it must go as other denominations have gone, and depart from the faith, then I for one refuse to go with it. I do not care what you call me: I am not going to follow a denomination because it is called Baptist, if it does not honour my Lord. ("Praise God!"—"Amen!") Don't put your denomination first. Don't put McMaster University first, you students: honour it, support it, pray for it, help it in every possible way to be true to Christ; but oppose it at every turn where it is disloyal to Christ. Let nothing take first place. That is my simple word: Set the Lord always before you; and if He is at your right hand, you cannot be moved. ("Hallelujah!") Set your faith upon him, and cry, "Jesus! Jesus! Jesus! at all costs, I will crown Him Lord of all!" Will you do it to-night?

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

## EDITORIAL

### "ALWAYS ABOUNDING."

If the milkman of your street were to call only one day a week instead of seven; or, if calling every day, he were half the time to bring something else instead of milk, he would soon be told not to call at all. If the baker were to bring you bread only when he was in the mood to do so, and at other times were to offer you an ice-cream brick, or something else in its place, he, too, would soon find his trade at an end. If the electric light company, upon which you depend for the illumination of your house or place of business, were to announce its purpose to give its employees a prolonged vacation, thus compelling you to return to the old days of candles, you would soon endeavour to establish connection with a company whose service could be depended upon. If the railway companies were to disregard their schedules, and run their trains to suit the convenience of their employees, they, too, would soon discover the impossibility of doing business at all. In all these matters, and a thousand other industries we might mention, their usefulness depends upon their regularity.

The same is true of spiritual commodities. What a church does sometimes, it ought to do all the time. If occasional prayer is useful, continuous prayer is a necessity. If the church is justified in periodically holding evangelistic services, and making its house of worship a place where people may be sure at such times to hear what they must do to be saved, evangelism surely ought to be the church's regular employment. The truth is, the Lord's work can not be done by spasmodic efforts. We are not surprised that the occasional big evangelistic meeting has fallen into disfavour. We are not opposed to special evangelistic efforts by any means. Such efforts ought to be made; but we are certain they are only a second best. The best thing is for a church to be always evangelistic; always at prayer; always witnessing for Christ; always seeking the lost; always exemplifying the saving power of the gospel—in short, "always abounding in the work of the Lord." In these matters it is not necessary to follow the calendar year. Any day may become the beginning of days, any month the beginning of months, to the individual Christian, or to the church who will definitely dedicate himself or itself to the work of the Lord as to a life-task.

### WHAT OTHERS THINK OF US.

*The Gospel Witness* is profoundly grateful to *The Searchlight*, of Fort Worth, of which Dr. J. Frank Norris is the versatile Editor. Dr. Norris is Pastor of one of the largest churches in the world, and possibly of the largest Sunday School—at all events, we have never heard of a larger one—yet he finds time to edit a paper which circulates all over America, and, indeed, to the four corners of the earth. According to an article we read in one of the popular American magazines, the minimum circulation of *The Searchlight* is fifty-five thousand copies weekly; and we are informed that in Massachusetts alone *The Searchlight* has a circulation of nearly two thousand. Anyone who desires to breathe the atmosphere of a vital church, whose ministry has been blessed as that perhaps of scarcely any other church in the world, should subscribe to *The Searchlight*. One rises from its reading feeling that nothing is impossible. Not infrequently, the Editor of *The Searchlight*, however, shows rather questionable judgment by reprinting the sermons published in *The Gospel Witness*! Only a great-souled man like Dr. Norris would do such a thing. The latest copy of *The Searchlight*, just to hand, contains the first instalment of the address of the Editor of this paper on "McMaster's Approval of Dr. Faunce's Infidelity." An announcement is made that the entire address is to be published

in three or four weekly instalments. Thus this important message, which has gone out through this paper by the thousands from this office, will now be circulated to other thousands all over the American Continent. Therefore we are once more indebted to Dr. Norris.

Another paper which is doing a great work for the Lord is *The Temple News*, edited and published by Dr. Oliver W. Van Osdel, Pastor of the Wealthy Street Baptist Church, of Grand Rapids, Mich. It is a much smaller paper than Dr. Norris', but is widely circulated, and is exercising a valiant ministry in defence of the faith. We wish all our readers could read *The Temple News*, also weekly. On many occasions Dr. Van Osdel has made us his debtor by republishing items from *The Gospel Witness*, and by very kindly noticing this paper; and he never does so but we hear from somebody about it. We are grateful to the Editor of *The Temple News*.

*The Sunday School Times*, also, has been good enough to call attention to some matters contained in this paper. It would be impossible to be offended with so gracious a soul as the Editor of that great paper; but he, in a comparatively recent issue of *The Sunday School Times*, referred to this important journal as "a parish paper"! It is true we are little, but Oh my! We are young; but we are doing the best we can to grow. Was it not John Wesley who declared that the world was his parish? In that sense *The Gospel Witness* is a parish paper. It has a wide circulation in Canada, a very considerable circulation in the United States, in the Antipodes, in India, and in China, a fair number of subscribers in the British Isles, with at least one subscriber in France, of which fact we are very proud.

We are finding a good deal of satisfaction in the fact that Western Baptists are taking a particular interest in *The Gospel Witness*; and we are receiving a good number of subscriptions from Western Canada. We believe the testimony of *The Gospel Witness*, or some other paper like it, is greatly needed among the Baptists of Western Canada; and we ask all our Western readers who read these words to assist us in extending our circulation.

#### FROM TALBOT STREET CHURCH—LONDON.

We rejoice to hear that a gracious work is going on in the Talbot Street Church, London. Dr. Bowley Green is loyal to the great fundamentals of the faith; and has been preaching the old message with great power in special meetings. We hear that during the progress of these meetings not a night passed without inquirers and converts. There are wonderful victories of grace, and many homes are united in salvation. Joy unspeakable is the experience of many who have hitherto been strangers to the church and to the Saviour. According to our latest advice, nearly one hundred have already confessed conversion; and there are baptisms every Sunday.

#### GOOD NEWS FROM DUFFERIN STREET.

In the city papers of March 10th, we read that Rev. Edgar Allen's pastorate in the Dufferin Street Church has begun with every token of divine favour and blessing. According to the report last Sunday morning, at the close of the service seventeen responded to the Pastor's invitation, and came forward seeking Christ. We rejoice with our Dufferin Street friends. Let us pray for a revival everywhere. Nothing should rejoice the heart of the child of God like news of conversions.

#### GREAT BLESSING AT THE PARLIAMENT STREET BRANCH.

Last Sunday was a day of extraordinary blessing at the Branch. Mr. MacKay was assisted by the McMaster Evangelistic Band—a company of students who are on fire for the Lord. In the afternoon thirty came forward, and about an equal number in the evening. The congregations were large; and the presence and power of the Holy Spirit was felt. Mr. MacKay reports that he never experienced anything like it. The Parliament Street Branch is manned by a splendid body of teachers; and much prayer is constantly ascending for the work. The young men who came to Mr. MacKay's help were men who believe in the old Gospel; and who are training to preach it with all their might. Mr. MacKay reports that he has upwards of fifty names with whom he will deal carefully personally, fully explaining to them the way of Life.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.  
LESSON XXV.

MARCH 23, 1924.

THE DAY OF ATONEMENT.—Leviticus 16.

The best commentary on this 16th chapter will be found in the Epistle to the Hebrews. There the "light of the knowledge of the glory of God", which shines full-orbed in the gospel dispensation, illumines the types and shadows of the Old.

I. A Sharp Contrast Between the Old and the New Dispensations is Drawn in the First Four Verses of the Lesson.

(1). It is well to observe that "the Lord spake unto Moses"; and again, "The Lord said unto Moses". Therefore, we have here the voice of divine revelation. In Heb. 9:8, we are told that the regulations set forth in the first four verses of this chapter represent certain things which "the Holy Ghost signified". This is a very important matter when we are being told that Moses did not write it; and that whoever did write it was not inspired by the Holy Ghost so to do. (2) Moses was forbidden to come at all times into the holy place. The reason for this we are told in the New Testament was that the way into the holiest was not yet made manifest. In contrast with this read Heb. 4: 14-16, where we are admonished to come with boldness. Since the veil of the temple was rent in twain, and the one great Sacrifice was offered, we may come at any time and at all times to the Lord. (3) It is worthy of note that this special word of direction was given to Aaron after the death of the two sons of Aaron, when they offered before the Lord and died (Ch. 10: 1-2)—the teaching of these verses being that whoever would come to God must come in His way and in His time, "that he die not."

II. The Contrast Between Aaron and Christ.

(1). Aaron was required to bring a sin offering for himself and his house; for he was not without sin. Read Heb. 7: 26-28, where we are taught that our Lord needed not to offer up sacrifice "first for his own sins, and then for the people's." We have a perfect High Priest separate from sinners. (2) In the 4th verse, the priestly garments which Aaron was required to wear are described. Our Lord Jesus did not need to put on such garments; yet, there is a sense in which he was specially and appropriately clothed for His task: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2: 16-17). (3) Aaron went into the holy place once every year. Thus there was an annual remembrance of sin. But Christ offered one sacrifice for sins for ever, and sat down (Heb. 10:12).

III. The Offering for Atonement.

(1) For Aaron and his house. This consisted in a bullock for a sin offering, and a ram for a burnt offering. The one represented an atonement for sin; the other the dedication of the priest to his holy office (vss. 11-14). Believers are "a kingdom of priests," "a royal priesthood"; and this should surely teach us that they only can render an acceptable service to the Lord who look to Christ as their great Sin-Bearer, and who are given wholly to Him for His service. (2) The offering of atonement for the people consisted of two kids of the goats. There were of necessity two, because both death and life, crucifixion and resurrection, are necessary to the taking away of sin. And these two goats represent two aspects of the atoning work of Christ—that which He does for us by His death, and that which is accomplished by His life. (3) Lots were cast upon the two goats—one lot was for the Lord, and the other for the scapegoat. That upon which the Lord's lot fell was slain; and the high priest brought his blood within the veil, sprinkling it upon the mercy seat, and making an atonement for the congregation. Thus Christ enters with His own blood into the holy place for us. (4) The high priest was forbidden to have assistance in making atonement (vs. 17): "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." When our Lord made atonement for us, "of the people there was none with him"; He stood alone. "Neither is there salvation in any other." We need no man to help us. Salvation comes to us through Jesus only. (5) The other goat was called the scapegoat, and represents the principle of the resurrection in the atoning work of Christ; for He who makes atonement for sin lives to take away sin. (a) Aaron laid both his hands upon the head of the live goat, and confessed the sins of

the people, "putting them upon the head of the goat". Thus we are to lay hold upon a living Saviour, and confess our sins to Him, leaving them where God has put them; for "the Lord hath laid upon him the iniquity of us all". (b) "And the goat shall bear upon him all their iniquities unto a land not inhabited." Thus our Lord, the Lamb of God, taketh away the sins of the world. (c) The directions given in this chapter for making atonement were to be observed without change, until He should come Who was the Antitype of all that was there represented. In Him our salvation is complete. And as Aaron came forth from his atoning work to the people, so "unto them that look for him shall Christ appear the second time without a sin offering unto salvation".

#### A MESSAGE TO THE MEMBERS OF JARVIS STREET CHURCH.

We are exceedingly glad as we approach the end of our Church Year to be able to inform the membership that we are just closing the year of greatest spiritual blessing ever experienced in the long history of Jarvis Street Baptist Church. The full record of what God has done cannot be told until the month is actually closed; but, with three Sundays yet before us, we have a tale of abounding mercy to tell.

During the eleven months of this Church Year, 64 have united with the church by letter; 56 by experience; and 235 by baptism—a total of 355. This number will, we expect, be considerably increased in the next three Sundays. We venture, however, to remind our members that the year now closing is the third year of phenomenal increase. Three years ago at this time we were facing a very serious crisis in our church life. That has now passed into history. In the Church Year of 1921-1922, we had 219 additions; the Year 1922-1923, 182; and for the eleven months of this year, 355: that is to say, for the three years our additions have been, by letter, 172; by experience, 143; by baptism, 441—a total of 756. During this year alone, the net increase in our membership will, we expect, be at least 300.

For all these mercies, we are profoundly thankful to God. Our prayer-meetings have been maintained at the same white heat. Every meeting is now crowded.

The Bible School has had a phenomenal increase; although we are confident we are still only in the beginning of what is to be accomplished in that direction.

Our congregations are great; and the presence of the Lord fills the place.

The growth and the circulation of this paper has exceeded our utmost expectations, and is now touching, week by week, the ends of the earth.

Notwithstanding the trade depression and the unemployment which have characterized the past year, we shall close our year with all accounts paid, and without the necessity of asking for a special offering. This estimate is based upon the expectation that members of the church will continue to make their weekly offering as usual for the next three Sundays; and that some who are in arrears will be able to make up their payments. We include in our estimate of assets for the next three Sundays, two Sundays' average plate collections: that is to say, that by the weekly offering contributors continuing their support, and providing our plate collections average what they have averaged now for the past few months, all obligations will be met when the Church Year closes.

This article is written to propose that the last Sunday in March shall be observed in Jarvis Street as a day of thanksgiving and praise to God for a year of unequalled blessing. It is also proposed that that day shall be recognized by a special thank-offering for Missions. We invite, therefore, all members of the church, and all interested in our work, to share with us this great day of thanksgiving by presenting a thank-offering to the Lord, to be devoted wholly to Missions. The particular Missions to which this offering should be devoted, the deacons will suggest later; although, of course, it must always remain open for every individual contributor to give to whatever Mission the Lord may lay upon his heart. This announcement is merely an indication of the principle, that our offerings on the last Sunday of March, outside of the regular weekly offering envelopes, shall be devoted to the cause of Missions, as a thank-offering to God for the great blessing which has attended the church's work during the year. It is further proposed that there shall be in all the prayer-meetings from now until the end of the year a special remembrance of this thank-offering, and special intercession that the Lord may enable us to make it an offering worthy of the great occasion.