

The Gospel Witness

PUBLISHED WEEKLY.

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

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

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

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TORONTO, AUGUST 7th, 1924.

No. 13

The Jarvis Street Pulpit

A HERO OF RENOWN.

A Sermon by the Pastor.

The last of the series of six on "Ancient Portraits of Modern People".

Preached in the Open-Air, on Jarvis Street Church Grounds, Sunday Evening, July 27, 1924.

(Stenographically reported)

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6: 10.



HIS is the story of a man who began early to trust in God,—a young man far from home, a member of a captive race, living in a foreign city among strangers. And because he was of good countenance, and pleasing address, he found favour with the king, and his princes; and being skilful in all wisdom, and cunning in knowledge, and understanding science, and having ability to stand in the king's palace, he was selected to be taught the learning and the tongue of the Chaldeans. He was offered a certain portion from the king's table every day. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." Daniel learned early in life how to say "No",—and to say it emphatically. He lived his simple life and prospered; so that at the end of the period of trial, his flesh was fairer and fatter than those who had been supplied from the king's table. The story tells us how Daniel went on from one success to another, until, at last, he became actually prime-minister of that great kingdom. But when a man comes to any position of prominence, there will always be found some other people who want his place. Therefore, that deadliest of all human passions—the passion of jealousy—possessed the princes, and the great men of Darius' kingdom; and they plotted the ruin of Daniel. By this time, he was an old man—a man something like that great man Clemenceau, the great French Premier, who saved France in the time of her extremity. He must have been nearly four score years old. When his enemies tried to

remove Daniel, they examined his record carefully, studied his character: "but they could find none occasion for fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said those men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." All the way through, he had been consistently loyal to his God. Therefore, they persuaded the king by ministering to his vanity, to issue a decree that no one within the limits of his dominion be permitted for thirty days to offer any petition to any god, but to the king only. They stipulated that the king should attach a penalty in order to enforce the decree; and that any one who should be found praying to any god save to the great king Darius himself, should be cast into the den of lions. The decree was issued and signed by the king. And our text says: "When Daniel—the great man of the kingdom, prime-minister, next in authority to the king himself, promoted over all the other princes,—when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." King or no king, princes or no princes, prosperity or no prosperity, no matter what it cost, Daniel resolved: "Through all the years of my life, from the years of youth, I have endeavoured to keep God first; and I am going to keep Him first now." Thus he prayed as he had always done. He did not even shut his windows: he did not pray behind closed doors; nor did he open the windows to advertise his defiance of the king; he simply went on the even tenor of his way, doing as he had always done.

I bring you this story this evening as an example for every one of us, illustrating the importance of putting God first, and keeping Him first; serving Him with all our hearts right up to the close of life; and allowing nothing, not even the will of the king, to interrupt our communion, or to prevent the utmost discharge of our duty as Christians. I shall endeavour to speak in such a way that some who have not prayed may learn to pray. I hold up before you this man of probably eighty years, defying the king, defying the princes, defying the power of that great empire, and saying in effect: "I will worship God according to the dictates of my own conscience; and I will permit nobody to interfere with my communion with Him."

I.

What made Daniel, in the eveningtime of life, the mighty, the heroic spirit he was? The answer is this: **Daniel Was a Man of Power Because He Was a Man of Prayer.** After all, power comes from above; and, if we would be men of might, we must, like Daniel, hold correspondence with God. Daniel daily talked with God. But you cannot talk with an angry creditor; you cannot talk comfortably to anybody to whom you are deeply in debt. If you want to separate somebody from you, lend him some money; and you won't see him again for a month,—and probably you will not see him again at all. I have had a little experience of that sort of thing myself. Somehow or other, when people are in debt, they do not want to face the people to whom they are under obligation. And so long as a man is conscious that his debt to God is unpaid; that his obligations to

the Most High are not being discharged, that man is not likely to find any pleasure in calling upon God. Now, Daniel prayed because his debt to God was paid for him: his trust was in the great Sacrifice. And there is only one way by which any one of us can get on praying terms with God; there is only one way by which any one of us can come into communication with the Most High,—and that is through Jesus Christ our Lord, Who paid our debt; Who cancelled our tremendous indebtedness, “blotting out the handwriting of ordinances that was against us”; and Who stands ready to give us a receipted bill, a cancelled account, saying to us: “Thy sins, which are many, are all forgiven.” I should like to appeal to the hearts and consciences of those who hear me to-night. I ask you, Are you, in the emergencies of life, in the time of temptation and trial, a man of power? Are you conscious of superhuman help? Do you know that the angels of God come to be your deliverer? Do you know anything about the mighty power of the Holy Ghost resting upon you? Are you able to stand out boldly against evil men, because you are in communication with God? If you are not, there is only one way of getting that power;—and that is, by asking for it. There is only one way of being made thus strong,—and that is, by coming into communication with God. And that is not possible until your debts are paid.

Daniel had a troubled life. Very often the road under foot was rough enough; very often the hills were steep; but the sky above him was always blue. He was always able to look up into the face of God. Thus, three times a day, as we feed our bodies, this man nourished his soul by waiting upon God.

II.

Then another simple word: **Daniel Became a Man of Prayer By Practice.** Practice makes perfect in anything. And he became mighty, because he practised prayer; he began when he was young. “It is hard to teach old dogs new tricks”: there is a proverb to that effect. It is very hard to teach an old man a new art. It is especially hard for an old man to begin to learn how to pray. I have seen many a man with grey hair driving around through the streets of the City, with some young man driving him. I have spoken to many, and I have said: “Don’t you drive your own car?” But the old man answers, “No. I should have been able to drive it if I had learned when I was younger. But my nerves won’t allow me to learn now. I am a little too old to learn to adapt myself to all these new things. I have to get somebody else to do it for me.” There is no sadder sight in the world than an old man who cannot pray. When the almond tree flourishes; and those that look out of the window are darkened; and the spirit is afraid of that which is high; and the grinders cease because they are few; and the daughters of music are brought low; and man is getting ready to depart for his long home,—an old man blossoming for the grave, his limbs shaky, his whole frame having every mark of mortality upon it; and yet unable to pray: I say, outside of Hell, there is not a sadder spectacle than that,—of a grey-haired man who does not know how to pray. Thank God! It is possible by His atoning grace, even for old men to learn how to pray. But it is a thousand times better for a man to learn in his youth, as Daniel did, to get into touch

with God, and to live in communion with Him—to live by the energy of the divine Spirit, exercising the duties of life unto God.

I appeal to you young men this evening: Have you learned how to pray? Some of you left high-school for a while and you went to work at something. Then you found yourself desiring to enter, perhaps, one of the learned professions. You saved money; and then you went back to school again. But you found that, during those few years in which you had been out of school, your mind had lost something of the discipline to which it had been subjected in the days of your training. When you got back to school, you said: "It is hard to learn. I find it much more difficult to have to begin where I left off long ago; and I have got to bring all my powers into subjection again." Oh! my friend, while the grace of God can save the oldest sinner, yet there is a tremendous advantage in beginning the service of God, as Daniel did, in the days of one's youth, and learning to pray, and praying all the way through life.

Daniel became expert in prayer by practising on fine days. He did not wait to learn to pray until he heard the growl of the lions waiting to devour him. Daniel did not wait until some great emergency faced him to learn the fundamental lesson of life. He was wise to choose the most favourable situation with which to begin with God: he learned when but a boy. My friend, a time is coming in your life when you will need God more than you will need all the millions of this earth. A time is coming in the life of every man and woman here, when it will be a greater privilege to be able to talk with God than it would be to have the accumulated wealth of all the Continent, and of all the world—beyond any doubt! You talk by long distance telephone to Ottawa, or Montreal, or Chicago, or New York; and when you get the bill it frightens you: it costs so much. But I will tell you this: If you had the millions of Rothschild, and Henry Ford, and Vanderbilt, and Rochefeller, and all the rest of them, the time is coming when, without hesitation, you would pay it all down for the chance, for the opportunity, of talking to God for one minute! It would be worth all that the world could give to be permitted to have access to God. When are you going to begin? When are you going to pray the publican's prayer—"God be merciful to me a sinner"? When are you going to have all the obstacles removed, and come into communion with God? I charge you to begin now! Do not wait until the vessel is rocked with storm: learn on this fine evening. Do not wait until you face the fiery furnace: pray while it is easy to pray. Do not wait until the lions hunger for your flesh and thirst for your blood: pray now, while you are young. You fathers and mothers! Do not wait until the child is at the point of death, until you are at the end of all human help, to say, "I must have God, or I am lost": learn to take God into your families now. Learn in the fine weather!

III.

As moral power is conditioned upon prayer, and prayer upon practice, so the **Practice of Prayer Determines the Prospect of Life.** How much there was in Daniel's surroundings to divert his attention to sordid things! But he kept his windows open toward Jerusalem. It was the Jewish fashion: they were looking toward the Holy City, toward the temple, toward the place of sacrifice, where the blood was

shed. And Daniel prayed with open windows. The doctors tell you now to sleep with your windows open. I hope you all do it. It is a good thing to have plenty of God's fresh air. It is a great thing to spend one's life before a window that is thrown open to heaven itself. There are men who travel around the world as to their bodies, and yet, in a certain sense, never leave their own back yard: they do not see anything at all. And there are other people who have not the advantages of travel, and yet, through the open window, hold commerce with all the universe. And the man or woman who walks with God always lives before an open window; always looks to the City which is far away.

I heard a story one day of a woman who went to an oculist to have her eyes examined. He examined her, and he said: "Where do you live?" She gave him the name of a certain street. "Well," he said, "what is opposite your house?" "A row of houses." "How far can you see from your window?" "Not very far." "Have you got an attic in your house?" "Yes." "Any window in it?" "Yes." "How far can you see from the attic window?" "Well," she said, "I don't know. I don't go up there very often." "Well, now, think a minute! What can you see from your attic window?" "Why," she said, "from the attic window, I recall now, I can see over the roofs of the houses, across the streets." "Very good! And what is behind the houses?" "Oh," she said, "in the distance there are green fields." "And what beside?" "In the still greater distance," she said, "there are the hills." "Well, then," he said, "I will tell you what to do. Go home, and make it a rule to spend half an hour every morning at your attic window, looking out at the fields and at the hills." "But," she said, "I came to have you examine my eyes." He said: "I have examined them." "But," she said, "you have not told me what is the matter." "Oh, yes, I have," he said, "the trouble with you is that you are looking at things which are too close to you: you are looking at the walls of your kitchen, and your house, and the neighbour's house across the street; and you are becoming short-sighted before your time. What you need is a wide outlook, a broad and distant aspect. You go up to your attic window." "Oh, but," she said, "I haven't time. I could not spare half an hour in the morning." He said, "You had better take time if you want to save your eyesight. It will be the most profitable half hour you can spend." But it will be monotonous, she thought, to sit up in the garret looking out of the attic window. But the doctor insisted that she obey orders. So she went up one morning and looked out of the window, looked at the fields, looked at the hills like the Psalmist, I think, who said: "I will lift up mine eyes unto the hills, from whence cometh my help." She began to look at the hills; and she found that she was strangely rested. The half hour passed very quickly. Duties called her downstairs. But she found that her mind was going up to the attic. The next morning she was there again; and this time the half hour was extended to three-quarters. She hurried through her work in the morning that she might have a little time at the attic window. Thus she formed the habit, until after a while no day was complete that did not give her an hour's outlook upon the distant scene.

Now, Daniel was a man of great affairs. He was at the head of a great state. Upon his shoulders there rested great responsibilities. But he got up to the attic window; he had his windows open toward Jerusalem. With the eye of faith, he looked through those windows; and he saw not the literal Jerusalem, but by faith he saw the Holy City with all its glittering towers; he came into commerce with God: "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." It is a great thing to live before the open window. There are some men and women here in Toronto, perhaps there are some here before me this evening, who would be saved from the hospital—saved physically as well as spiritually,—if only you could get to the open window; if you could get away from the things which are seen, and which are temporal, and get a glimpse of the things which are unseen and eternal. I beg of you to take pattern from this man: take your station before some open window somewhere; look out into the great future, and dream of the days when He shall come whose right it is to reign, with all His holy angels with Him. "Well," you say, "that is a most impractical thing:—Talk to a man about living by prayer, living in communication with God! What do these preachers know anyway? Don't they know we have to go to business?" And some woman here says: "I have to look after my household affairs. How can I find time for the open window?"

Let me tell you the effect this had upon Daniel! When these jealous men sought to accomplish his overthrow, his entire destruction; when they examined his life microscopically to find a flaw in it, that they might charge him with unfaithfulness before the king, they said: "There is nothing against him." That look at the open window had made him so faithful in the discharge of the every-day duty; had made him so efficient in the service of the king; had made him so indispensable to his day and generation, that even his bitterest enemies could find no fault in him. If a man be a true Christian, he is the best workman in your office. He may not in every case be as skilled as some others; but he puts conscience into his work. And you Christians! If you are not a better man in your office, in your shop, in the place where you work, because of the open window, then you go home and ask God to help you bear witness for Him. We cannot afford to make these professions about our relationship to the skies if that relationship does not make us better able to walk circumspectly on mother earth. We cannot live in an aeroplane, and up in the clouds. The religion of the Lord Jesus is the most practical thing in the world. Somebody says, "Why, sir, do you believe in the Sermon on the Mount? Do you believe that the great precepts our Lord Jesus uttered there may be reduced to practice?" I do. I believe the Sermon on the Mount is the path to the Mount. The Beatitudes are but the rounds of the ladder that will lead you to God. Jesus never uttered a single word that could not be reduced to practice. He was Himself the proof of it; the incarnation, the exemplification, of every word He ever uttered.

IV.

Now, this is all commonplace; but **See What It Cost This Man!** At last, at eighty years of age, he finds the whole kingdom against

him; he finds a law especially made that he might be brought under its condemnation. And there is the den of lions, and there are the hungry beasts waiting to devour the man who prays: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." But Daniel said, "Lions or no lions, I am going to talk to God as usual." This great man—intellectually great, for he was one of the wisest men of Chaldea, and socially great; a man of honourable and exalted position, a man who occupied a high position in the political world; notwithstanding all that, Daniel said in effect: "I prize the privilege of access to God, I prize the privilege of prayer, so highly, that rather than miss it, I will lay down my life. I would rather die praying than live prayerlessly." That is the great truth. But there is compensation in the companionship of Christ. Thus Daniel came under the condemnation of the law; and they cast him into the den of lions. And the king went again to the den of lions, expecting to see only the bones of his faithful servant; but there sat the lions, and there sat Daniel! He was made President of the Lion Tamers' Club, I think. There they were; and the prime-minister happy in his new fellowship. He was safer with the lions than he had been with the princes. And when the king said, "Can it be true? Is it you Daniel? Are you still alive?" Daniel answered: "My God hath sent his angel, and hath shut the lions' mouths." And I suppose you would sympathize with Daniel, and say, "Poor soul! that was a great trial." Was it? I think Daniel would have said: "No; it is the happiest experience I ever had. I have passed through a great many trials, and I have been ministered to by many of God's angels; but when I went down into the den of lions, I made a new acquaintance. God sent a special angel from heaven to look after me; and I learned lessons at eighty years of age, with the lions for my professors, that I never could have learned anywhere else."

And somebody thinks he is going to learn to understand the Bible in a theological seminary: some dignified higher critic with cap and gown is going to tell him what the Bible means, or what it does not mean. I will tell you how to learn what the Bible means: take its precepts and reduce them to practice. Scientists talk about a working hypothesis, a something which they assume to be true. Assume the Bible to be true, and work on that hypothesis. Take every word of it and put it to the test. Prove it in the school of experience every day. I can find you men and women who know this Bible to be true, who never went to college; who never sat at the feet of any learned professor. But I wish some of the professors would sit at their feet; they would learn a few things. I have known many a washer-woman, many a poor thorny-handed son of toil, who could teach Doctors of Divinity a thousand things about God's Book. The fact is, you do not learn it in the cloistered chamber; you do not learn this hidden secret shut away from the world: you learn it in Nebuchadnezzar's furnace; you learn it in the den of lions. That is the only place to learn the truth of God's Book, and the trustworthiness of His promise. The Bible was made to be a companion of the daily life; to make men strong and mighty against all the temptations that assail them. I beg of you to put this matter to the test. Take Jesus

at His Word; and He will see you through. That verse we sang just now is absolutely true:

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to His foes;
That soul—though all hell should endeavour to shake,
I'll never—no, never—no, never forsake!"

I wonder if I may give you a testimony? A lot of you know about this church behind me; many of you know some of the things that God has done there; but some of you have only read what the newspapers have had to say. Well, God sent us into the furnace, in order that we might know Him a little better. He has cast us to the lions, that we might learn something from one of His angels, with whom we were not formerly acquainted. He has done a thousand things round about this corner, to prove that He is true. When in Syracuse, New York, last week, I addressed a large group of ministers. I said to them: "Brethren, I am not troubled about the supernaturalism of the Bible. I know it is true. I am not troubled about the passage of the Red Sea; whether the Lord did actually make a path through the waters. I know He did; because I have been through them myself. I am not troubled about the horses and the chariots of fire round about Elisha. I have had a ride in one; and I would rather ride in one of God's chariots than in any Rolls Royce that ever was made. When He sends His angels with the chariot, He will do better than Henry Ford: He will take you there, and bring you back every time. You can be absolutely sure of that."

My friend, I offer you a salvation that blots out the past; that forgives your sin; that opens the way to Heaven, and establishes communication between your bankrupt soul and the storehouse of infinite wealth; and that will make you rich for evermore. I offer you a salvation that will make you strong; so that, if all men forsake you, you will be able to stand, if need be, absolutely alone with God; and go right down into the den of lions, and laugh in their faces, and in the faces of your foes; and then glorify God for your deliverance. That is what God wants to do in Toronto. He wants to prove that the gospel is "the power of God unto salvation to every one that believeth." Dr. Norris will tell you that story when he comes. The men all over America who are preaching God's gospel are men upon whom God has set His hand; and whom He has taught certain lessons, while leading them through the flames and through the den of lions. Oh, that some young man here this evening, some young woman, would get a radio set in your house! Learn to talk with God to-night. Ask Him for forgiveness; receive His answer; and walk and talk with Him for ever.

I am going to give you an opportunity to confess Christ. I wonder how many there are here to-night who say "Amen" to these things I have been saying; who say, "I know what it is to trust Christ"? How many are there? Will you lift your hand? Praise God for such a great host! How many are there here to-night who want Christ; who desire to know how to pray, to come into touch with God,—will you lift your hand? Trust Him where you are. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Five hands were raised in response to the invitation.)

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

COMPELLING THEM TO COME IN.

We believe that Jarvis Street has an unexampled opportunity of reaching the unconverted during Dr. Norris' visit. There is little difficulty in getting large audiences. The problem always is to bring the unconverted under the sound of the gospel. Already we have visited over fifty thousand Toronto homes, putting into each home a copy of *The Gospel Witness* with the Norris supplement. Hundreds, perhaps thousands, of other personal invitations have been given. It is not enough, however, that we should make these general efforts to advertise the meetings. We need now to concentrate upon particular persons. When the angels went to Sodom to warn Lot and his family of impending disaster, they were not content with giving an invitation to leave the city. They were so certain that doom was impending, and that for Lot and his family to remain in the city would result in certain death, that they went beyond merely inviting them. We read: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city." Our Lord Jesus also taught in one of His parables that it was our duty to compel the people to come in. Our business is to persuade men to accept the gospel; or, as a salesman would say, to sell the gospel, albeit "without money and without price."

The general announcements of these meetings are analogous to the general advertising in the press, and to other means used by great firms who have some commodity to sell. But in addition to that, they put men on the road whose business it is to personally canvass for orders. He is a poor salesman who allows himself to be discouraged with the first refusal. Insurance agents, motor car salesmen, and others, keep their lists of prospects; and some aggressive salesmen push their case so persistently that their customers are at last compelled to buy something to get rid of them. We should display the same earnestness and persistence and determination in pressing the claims of Christ upon men. We should refuse to take "no" for an answer. The Good Shepherd did not leave His sheep in the wilderness and go to the edge of the fold and call, merely; but He went out after that which was lost till He found it. We have the example of angels for laying hold upon men while they linger, and all but dragging them out of the place of danger. Jude admonishes us, "of some have compassion, making a difference; and others save with fear, pulling them out of the fire."

What if every member of Jarvis Street Church were to ask God to direct him or her to some one person who is without Christ, and then compel that person to come to the meeting? By that we mean: call upon the person

selected again and again; telephone; write; take a car for him,—do anything and everything to let him know that you are more interested in his salvation than in anything else in the world. A thousand people thus moved by the Spirit of God, with the desire of the Good Shepherd, would bring such results as Toronto has never seen. Shall we not all try it?

AN EDITOR'S HUMOUR.

Dr. J. Frank Norris and the Editor of this paper have no better friend in America than Dr. Victor I. Masters, the great Editor of *The Western Recorder*. The generous words he has spoken have been greatly appreciated. One of Dr. Masters' strong points is his gift of humour. It is a humour of a very subtle order, and may sometimes escape the careless reader. In *The Western Recorder* of July 31st, Dr. Masters makes a very kindly reference to *The Gospel Witness* of July 17th, with its special Norris supplement. In the close of his paragraph he says: "Two preachers could hardly be found whose methods are more different than Norris and Shields. We trust the Lord may give the Jarvis St. Church a great meeting."

We admit, without argument, that the combination is rather an unusual one; but it is a fellowship in which the Editor of this paper rejoices unspeakably. Jarvis St. Church is greatly honoured by the ministry of Dr. Norris. The day is not far distant when he will be recognized by Baptists, North and South, as one of the greatest Baptist assets of this country.

THE NORRIS CAMPAIGN.

Dr. Norris began his campaign in Toronto with an address to workers, delivered in the church auditorium, Saturday evening, August 2nd. It was a great message, which stirred all hearts. At the close an invitation to all ready to engage in personal work to meet in the lecture hall was given. So many responded that practically every seat in the lecture hall was taken. Sunday morning the church was filled; and the presence and power of the Lord were manifested. Several responded to the invitation to go into the inquiry-room. Sunday, August 3rd, was about the most difficult Sunday of the summer, being the day before Civic Holiday. Notwithstanding, a great crowd assembled at Massey Hall, filling the downstairs, the first gallery, and a very large number in the top gallery. Dr. Norris delivered a great address, in which he showed that there was just as much reason in the Word of the Lord for expecting great revivals now as ever; and expressed the conviction that a great flood of spiritual blessing would soon sweep over the world. At the close of the address, a good number went to the inquiry-room, several of whom were apparently soundly converted, while some others were brought from wandering back into fellowship with God.

At this writing, we have had five week-day services—two Monday, two Tuesday, and afternoon of Wednesday. The congregations have been large, and the interest intense. There have been evidences of spiritual blessing at every service. Dr. Norris is "a workman that needeth not to be ashamed". His various addresses have fitted into each other as parts of a great argument—all leading forward obviously to the same end, namely, bringing home to every believer a sense of his personal responsibility to God for witnessing to lost men. When Germany declared war upon the allied nations, the prime-ministers did not each shoulder a rifle and take the front trenches: they knew

that the only hope of holding back the hordes of the enemy was in mobilizing a great army of equal strength. Dr. Norris' rich and varied experience has taught him that no great revival can result from the unsupported efforts of one man: hence all his messages thus far have been directed toward the one purpose, of enlisting the Lord's people in a great soul-saving campaign. Moody used to say it was better that a man should get ten other men to work than that he should attempt to do ten men's work himself. The great church at Fort Worth, with its incomparable Sunday School, is an evidence of the wisdom of Dr. Norris' plan.

It is too early to blow the rams'-horn trumpets or shout. At this writing we are beginning our march about the walls of Jericho, having absolute confidence that we shall be led, in due course, to shout, when the Lord will give us the city,—namely, the hearts of a multitude of people, who are now shut up against Christ. We beg an interest in the prayers of all our readers throughout this great campaign.

DR. W. B. RILEY.

Since our last issue we have heard several times of Dr. Riley's condition. We are delighted to be able to report that there is now a very decided improvement; and that the physicians hope for a complete recovery. Dr. Riley has been very ill; and his Secretary writes to say that the improvement in his condition is a veritable miracle. Letters and telegrams have been pouring in from all parts of the Continent upon Mrs. Riley, showing the large place which Dr. Riley occupies in the affections of thousands of devout people all over America. We can conceive of no greater loss which the cause of Fundamentalism could suffer than to be deprived of the ministry of this great spiritual giant. We shall not cease to pray that God may restore him to more than his wonted vigor; and that He may extend this extraordinarily fruitful life for very many years.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON XLVI.

AUGUST 17TH, 1924.

DAVID'S SIN AND REPENTANCE,—2 Samuel 11, 12.

In connection with this lesson Psalms 32 and 51 should be carefully studied.

I. David's Sin.

(1) Like Eve's, his sin was inspired by what he saw. It was when Achan saw among the spoils a goodly Babylonian garment that he coveted it, and took it, and hid it in his tent. It is wise to make a covenant with one's eyes, and constantly pray, "Turn away mine eyes from beholding vanity." The Devil has found entrance into many a heart and life through eye-gate. (2) David's sin illustrates the danger of the first wrong step. What is never begun will never be finished. (3) Sin ever multiplies itself. In its very essence it is deceitful. In the effort to cover itself, it indulges in other sins. Hence it follows always that to offend in one point is to become guilty of all. (4) The hardening and blinding influence of sin is here exemplified in that it blinded David's eyes to the value of one of his most loyal servants; and hardened his heart so that he did not hesitate to bring him to death. Somewhere sin always brings forth death "when it is finished." This is illustrated in Uriah's murder.

II. David's Repentance.

(1) It is always easy to judge sin in the abstract; but judgment, however, based upon the hypothetical case such as Nathan submitted to David is likely to be vastly different from the judgment of one's own sin. (2) David's repentance resulted from hearing the Word of the Lord. It was when Nathan spake in the name of the Lord, "Thou art the man", that David's sin came home to him. (3) His repentance was followed by a quick confession. The 32nd Psalm is a description of David's condition while he kept silent, when he refused to confess his sin. (4) His confession was followed by instantaneous forgiveness. Thus is it always. We have but to cry, "Father, I have sinned", and the order is given, "Bring forth the best robe, and put it on him". The 51st Psalm shows that David's hope of forgiveness was wholly based upon the

promise of divine grace. It is a prayer for the cleansing of the Blood and for the creation of the clean heart.

CAMPAIGN NOTES.

Before the opening of the campaign, one hundred men assembled at Massey Hall, Friday, August 1st, as special ushers for the Sunday evening meetings in Massey Hall. On Sunday evening the work was carried out splendidly—the great audience was handled as well as it could be handled by a staff of veterans.

Numbers of ministers have written in to say that they are planning to spend a part of their vacation in Toronto, in order to attend the Norris Mission. We shall welcome the fellowship of these pastors.

One of Our Pastors writes that he was so impressed with the story of Dr. Norris' experience, as printed in the issue of July 17th, that he read it to his congregation instead of preaching a sermon one Sunday evening. He reports that the reading of it brought great blessing.

SUNDAY EVENING'S SUBJECT.

From New Jersey—Four persons, two brethren and their wives, motored from New Jersey to Toronto to attend the Norris meetings. One of the brethren is a subscriber to The Gospel Witness and by this means knew of our mission.

The Afternoon Services have been spiritual feasts. For five days Dr. Norris spoke on the Holy Spirit. The afternoons of next week he will speak on the book of Revelation.

The evening service on Sunday will be held in Massey Hall, when Dr. Norris will tell the story of his great fight for freedom in Fort Worth. This is a story which ought to be heard by all pastors. There are thousands of ministers to-day whose spirits are almost crushed by the burdens of the modern pastorate and by the irritation occasioned by those who would rob the pulpit of all freedom.

We were ourselves informed by a minister of another denomination that our experience in Jarvis Street had saved the ministerial lives of two pastors in this City, of the denomination to which this brother belongs. He said that all the plans were laid to effect a change in the pastorate; but when God graciously gave us victory in Jarvis Street, those who had conspired to effect the removal of these pastors, decided that discretion was the better part of valour. We believe that Dr. Norris' story will bring inspiration to thousands; and will send ministers back to their tasks with new heart.

DR. NORRIS ON ROMANISM.

There was a time when Baptists, generally, believed that the Reformation was not a mistake; that there was need to proclaim the doctrine of justification by faith; and to protest against the superstitions of Rome. In our day, in some quarters, it is held to be most uncharitable to interfere with other people's religious beliefs. Dr. Norris believes that Baptists still have a mission; and that between the simple gospel for which we stand and the doctrines of Rome, "there is a great gulf fixed". We have no quarrel with Roman Catholics as individuals; we have found them to be, in very many instances, most amiable people; but with all our hearts we believe that Baptists should do their utmost to convert Roman Catholics to the simple faith of Christ. We rejoice that Dr. Norris so heartily shares this view; and is prepared fearlessly to declare the truth. He will, therefore, deliver a series of addresses beginning Monday evening, August 11th, on "The Errors of Romanism". The subjects will be as follows:

Monday: Papal Infallibility vs. The Bible.

Tuesday: The Confessional of the Priesthood vs. Our High Priest.

Wednesday: Romanism and Modernism vs. Fundamentalism.

Thursday: The Seven Sacraments of Romanism vs. The New Testament.

Friday: The Saint Worship of Romanism vs. The Bible.

We earnestly invite all Roman Catholic friends to attend these services. Honest Romanists will only respect us for proclaiming our views. It is common for Roman Catholics nowadays to hold special Missions to Protestants; and we think that it is exceedingly fitting that five nights of this special mission should be devoted to the spiritual interests of our Roman Catholic neighbours.