

The Gospel Witness

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

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

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No. 15

The Jarvis Street Pulpit

BUILDING A SUNDAY-SCHOOL OF FIVE THOUSAND IN JARVIS STREET BAPTIST CHURCH.

An Address delivered by Rev. J. Frank Norris, D.D., of Fort Worth, Texas, in Jarvis St. Baptist Church, Sunday Morning, August 17th, 1924.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts 5: 42.

I COME to you as a helper, not an adviser. I am amazed, delighted, overwhelmed at the tremendous possibilities that are before you. I have no reason to give you any word of flattery: you have nothing that I want except your love and prayers. I congratulate you that your vision is to the future, rather than to the past. Glorious as is your history, still more glorious is your future. Centrally and strategically located in this City of more than seven hundred thousand souls, there is not a church on the earth that has a future greater, and few that can equal you. Speaking proportionately, you have in your membership the largest number of real, trained—Bible-trained, and spiritually minded people, that I have ever found.

God has called this church to a great hour. Like Esther, you have been brought to the kingdom for a special and definite purpose. Indeed, "the things which happened unto you have fallen out rather unto the furtherance of the gospel". Happy is the church that has come up through great tribulation. The strongest steel is made by the hottest forge. I can say in the language of the Apostle Paul, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world".—Not our personal faith, by which we are justified; not that which makes us children of God through Jesus Christ, but that faith, which is the body of truth—that body of doctrines which has been committed to the church.

I wish I had time to bring you a message on your relation to the Baptist Bible Union of America. Without doubt, it is the greatest

single, organized effort of this present hour in our whole Denomination to combat, expose, rebuke, and condemn, the modern infidelity that is sweeping like a flood-tide over our land,—I mean that infidelity that comes with “Hail, Master” on its lips, and the price of blood in its hands; that comes with pleasing words, like Joab to Abner, but thrusts the sword under the fifth rib; that comes with the fascinating smile of Absalom who sat in the gate while he stole both the hearts of Israel and his father’s crown—that infidelity that comes with shibboleths of Christianity, using the terms of our holy faith; that comes with the hands of orthodoxy, but with the voice of infidelity; that comes to destroy the faith of our youth in the Word of God; that comes to blight our institutions with its German rationalism—it is good and timely that there is a determined, definite, organized effort of men and women of like faith and spirit throughout the whole Denomination, possessed with the courage of Gideon’s immortal three hundred, to contend for “the faith once for all delivered to the saints”.

Last year at our first Continent-wide gathering, when representatives were present from all States and Provinces, the big, all-important question was, who would be our leader. All hearts and minds unanimously turned to the Pastor of this church. It is the judgment of many of the greatest minds among us, that what other great movements have been in history—movements that were led by men who were called, appointed, and anointed from Heaven, so will this present uprising, calling out, gathering together, rallying of the people around a common standard, mean to this hour and all coming time. How great then is your responsibility as a church! How you can help by your prayers, by your sympathies, by your co-operation, by your vision,—and may your vision ever increase! Your mission is to the world. No church lives unto itself. Your lines have gone throughout the earth. You are, indeed, “a city set upon a hill”; “a light that shineth in a dark place.”

Another thing: I wish I had time to speak on the giving of your testimony through the printed page. All false “isms” are sowing the earth down with tracts, books, pamphlets, papers, and magazines. We witness “truth and tract societies” on every hand. Oh, that we had the zeal of the false “isms”, like Eddyism, Spiritualism, Russellism, Mormonism, and Roman Catholicism! Do you know what would be the greatest missionary investment that you could make, or that some big, generous believer could make for the whole Word of God? It would be the investing of one hundred thousand dollars in The Gospel Witness. I seldom read sermons. They are too dry—no juice in them; no inspiration. But I read the sermons of the Pastor of this church every week; they have a message. The sermons that are preached in this pulpit are now being read throughout the lengths and breadths of the earth.

But the particular thing that I want to address myself to this morning is the teaching ministry of the church. The text I call your attention to separates itself into seven natural divisions:

Whatever they did—the early disciples—they did it every day. The word “daily” is characteristic of the Apostolic church: “And daily”.

Second: Whatever they did, they did it publicly,—“in the temple”.

That was the common meeting-place. It was there the first revival in the New Testament was held; it was there the apostles went for the hour of prayer. Paul says, "I have taught you publicly". They went into the "market-place"; they stood before mobs; they went before philosophers, kings and courts, out on the highways, on the street corners, in the synagogues.

Third: Whatever they did, they not only did it publicly, but they did it privately—"in every house". How sublime is the picture of the greatest preacher of all times! One who could speak in every known language, who knew all the manners and customs of his day and generation, who was at home everywhere, was caught up and given a revelation that was never known by any other man—things not lawful to utter. And yet he says concerning himself, that he went "from house to house".

Fourth: Whatever they did, they not only did it every day; they not only did it publicly; they not only did it privately, but they did not turn away for any side issues,—“they ceased not”. It made no difference what conditions might arise, what social engagements—even if their kin folks came—their motto was, "This one thing we do".

Fifth: What did they do? What did they do "daily"? What did they do "in the temple"? What did they do "in every house"? What was it "they ceased not" to do? "To teach"—that was the first thing. Jesus was pre-eminently a Teacher. He taught them not as the scribes and Pharisees. Our first business is to teach. That is the main business of the church—to teach the Scriptures—"teaching them to observe all things". The best answer to error is to teach the truth. The way to keep the weeds from growing in the corn is to grow the corn.

Sixth: They gave much attention to the proclamation of the Gospel. The Word tells us, "It pleased God by the foolishness of preaching to save them that believe"—not by the preaching of foolishness, nor by the preaching of fools. The biggest business in the world is the high calling of preaching. It demands and should have the wisest men, the strongest, the most intellectual.

The Seventh point in this text is, What was the theme of their teaching and their preaching? What was it they taught and preached every day? What was it they taught and preached publicly? What was it they gave to people in every house? What was it they ceased not to proclaim? Not some new political platform, not a new theory of government, not some new social uplift movement, not the building of eleemosynary institutions, not the building of hospitals—they emptied hospitals, not the building of soup houses, not the building of institutions; their one business, their only business was to teach and preach Jesus Christ. He is "the power of God unto salvation". It is not a new gospel that we need this hour; and this gospel needs no propping up. We do not need anybody to prove that Jesus was Lord: proclaim it, and a lost world will find it out! The sun in the zenith needs nobody to walk down Jarvis Street with a tallow candle to help it to shine; a two-edged sword needs no defence—unsheath it. That is what the Word of God is, both the Old and the New Testament—a two-edged sword. Dynamite needs no defence. That is what the gospel is, the dyamis of God. Dynamite is dangerous; it is dangerous to the Devil and his cause. Churches need to be dynamited—I mean

these old, worldly, rich, aristocratic, fossilized churches, they need dynamiting; they need the world, and hell itself, blown out of them. No church can be a great church until it has been dynamited; and I congratulate any people who have come the dynamite route. Every divinely called minister is a dynamiter.

Teaching Organization.

You will hear some say they do not believe in organization—just like others who say they do not believe in numbers. My observation is, the fellow that does not believe in numbers usually has few or none. They had large numbers in New Testament times—three thousand one day, a “multitude” the next day, and “multitudes” daily. The fellow who says he does not believe in organization usually has no organization. God never does anything without an organization. Creation is an organization; a woman’s dress is an organization.—I have seen some that were over-organized; and then I have seen some under-organized; a good meal is an organization; the human body is an organization. The Lord does everything decently and in order. Moses tried to lead three million children of Israel without an organization. He got into trouble; and with the advice of his father-in-law they were organized. The seventy elders were appointed; and they were divided and sub-divided down to companies of ten. And the greatest building enterprise the world ever saw, and accomplished in the shortest time, was Nehemiah’s rebuilding of the walls of Jerusalem. After he surveyed the wreck and rubbish of the ruins of Jerusalem, he called the people together and organized them; and you will find this expression, “next to him”, “after him”, occurs thirty-eight times. And what was the result? With trowel in one hand and sword in the other, the people who “had a mind to work” built the walls and finished them in fifty-two days’ time! There is not another building or engineering scheme in all the annals of time equal to it. That was organization. Before the Lord could feed the five thousand hungry men, besides the women and children, He organized; He commanded them to sit down in companies of fifty—a good size Sunday-school class. And then He went into partnership with a nameless boy who stood near by. He took the five loaves and two fishes, blessed, brake, and gave to twelve departmental superintendents who distributed to the classes of fifty each; and had twelve basketfuls left over to give to that boy to take back home.

Four Elements in an Organization.

There are four elements in a teaching organization: First, the individual; second, the class; third, the department; fourth, the church. Discontinue, and discontinue for ever the idea of the church and the Sunday-school. They are not separate; they are not two organizations; they are one and indivisible. Just as well talk about a home having two organizations, two heads, or two managements, as to talk about a church divided into two divisions. All the Sunday-school is in the church, and all the church is in the Sunday-school,—which means, that all the church is in the teaching service, and all the teaching service is in the church.

Note the order, for that is exceedingly important: It is from the individual to the class, from the class to the department, from the department to the church, and from the church to the world. Supposing you reverse it, then you are in trouble. The church does not

run for the department; the department does not run for the class; and the class does not run for the individual.

Four things make an one hundred per cent. member. I am not much in favour of unnecessary machinery. The larger the institution becomes, the simpler the machinery must be. We must learn the process of elimination. When is a scholar in the Sunday-school? There are four steps: First, enrolled in the class. When this is done, you have one cable. He may quit you any time—go and join another school, or never come back. Second, win the scholar to Christ. You have two lines then. Third, win the believer to the church, to confession and to obedience. Fourth, win or enlist them into the work of the church, you have four hundred chances to one of conserving, keeping your scholars, when you have done all four, namely, win them to the class, win them to Christ, win them to the church, and win them to the work of the church.—And I mean by winning them to the work of the church, all that the church stands for. Enlist them in its work. Lead them into the spirit of liberality. Teach them what the Bible has to say on stewardship; for where a man's money is, his heart is. When people put their money into an institution, they put everything else. For their money represents blood; it represents time; it represents themselves; it is the highest expression of our love.

Information for Workers.

No more important question can be raised than, How can we secure information? There is no use in taking the city directory. I care not what the population of a city may be; it is just as large, so far as the church is concerned, as the number of people who are in touch with it. If this church is in touch with a thousand people in this City of seven hundred thousand people, then this City is just one thousand population outside of your own membership, so far as your work is concerned.

The Pastor's Bible Class.

I am very happy to know that the Pastor has announced that he is going to teach a great Adult Class, every Sunday morning at 9.45—the class to be composed of both men and women. Several advantages will come from this:

First: The Scriptures will be taught to the entire city. I would not advise this for any church where there is not a pastor who can teach the Scriptures. There are many preachers but few teachers. And that is the saddest situation that I find all over the land. But where a church has a great expounder of the Scriptures, as you have, then that church should throw itself with its whole soul back of the teaching ministry of the Pastor. You should have a thousand people here every Sunday morning in this Bible Class—people who are not members of this church.

Second: Teach the strangers. This is a great city for tourists. Everybody comes to Toronto. The hotels are full of guests; the parks are full of them. These should be canvassed;—a personal invitation given during the week, on Saturday, on Sunday morning; cards handed to the visitors announcing the time, place, teacher, and theme. And it will only be a short time until you will be receiving letters from the ends of the earth telling you of the bread that has been cast upon the waters.

Third: This class taught by the Pastor affords a most unusual opportunity of reaching the non-members of the church;—people who are related to members of the church; many unsaved husbands can be brought, and will be brought by their wives who are members; children will bring their parents. I know what I am talking about. It has been my experience. Men love to come to church with their wives; and wives love to come with their husbands. Give them this opportunity. How beautiful for every member of the family coming to the teaching hour together! There are classes for all ages. Those who want separate classes for the women, give them that opportunity; and the same thing for men. Do not have hard and fast rules. Growing a great church—a teaching, soul-winning church, is like growing a family. You cannot raise babies by rules. Babies do not discriminate between daylight and darkness; they care for neither. Old maids are the best “experts” on how to raise babies. And that is the way with a lot of these “Sunday-school experts”. The most they know to do is to draw their salaries. I say this kindly.

The fourth benefit is, this Adult Bible Class will bring boys and girls. The truth is, we have but one department in the church, and that is the Adult Department. In the Sunday-school, the teaching problem is a parent problem. And with parents, it is the fathers' problem. Most mothers want their children taught the Word of God; and they need the co-operation of the father. Instead of giving himself to business on Sunday morning, or sleeping late, rise a little bit earlier than usual; co-operate with his family; bring them to the service; bring them to the house of the Lord; bring them up in the nurture and admonition of the Lord.—That is what it means.

The fifth blessing is teachers' supply. We used to have a Teachers' Training Class. We have had enough of classes, organizations, young peoples' societies, ladies' societies, that give themselves over wholly to “training in church work”. That is what most of them do,—give all of their time to training in church work,—and then not know how to lead a soul to Christ, much less teaching the Scriptures. Give me a great army of Bible teachers who know how to rightly divide the Word of Truth, and your teaching problem will be solved, especially in the Sunday-school where all ages, all classes study the same lesson at the same time.

The sixth blessing that comes to the whole church from such a class is the soul-winning spirit. The Pastor whose heart is aflame, whose spirit is burdened for lost souls, has that before him; his ever-present theme—and I care not what part of the Scriptures he teaches, he can direct it so as to send the people out as witnesses for the gospel and for the bringing in of the lost.

A seventh and last result that I will mention is, the benefit that this Adult Class will be to all other departments and classes. It will help in spirit, creates enthusiasm for the entire institution, brings additional numbers—certainly will bring more boys and girls when the parents themselves are brought to the class. It will not interfere; it will help all ages. I know what I am talking about; I have tried it. Why don't more people come to the teaching service and to the preaching service? They have got as much sense as hogs; call hogs three times without giving them any corn and not a pig in the com-

munity will pay any attention to you. Feed them, and they will come up when feeding time arrives.

Same Message But New Methods.

We need no new message. One of the Devil's shrewdest tricks is the suggestion that we need a new gospel. That is his slogan; that is the essence of Modernism. Things have not changed, even though women have bobbed their hair; sin has not changed; sorrow has not changed; Hell has not changed; Heaven has not changed; the Bible has not changed, notwithstanding the critics; "Christ is the same yesterday, to-day, and forever". But methods change. We should study to be all things to all men, that by all means we might save, not all, but some. Water is the same to-day as when Moses struck the rock and abundant streams came forth for both man and beast. A generation ago people would carry water from the spring, or, as we say in the South, "tote" it; but now we turn on the hydrant. But it is the same water. Do you know who the highest priced man is in the department store? It is the window-dresser. He knows how to make the show-window so attractive that you women will spend all your husband's money. There are two things that never change—the graveyard and the average church.

I am thrilled with your future. I am not overstating it; you will have five thousand members in this church and Sunday-school. You will not have it in a day; it is a five years' task. How thrilling, how inspiring is the vision! My prayer for you is that you will get under a heavy load—a great building enterprise. You came through the war.—I am not talking of the war with the Germans; I am talking of that other and greater war, volcanic eruption—the war in which you wrestle, not with flesh and blood, but with wicked spirits who are on the Board of Deacons, in the choir, and hold the chief seats in the synagogue. Henceforth, great enterprises that will burden; that will move your hearts; that will drive you to your knees—that is what makes people pray; that is the call to consecration.

A fellow drove up with a big truck-load of steel trunks in front of a department house on Fifth Avenue, New York. A little one hundred and twenty-pounder got out of the truck, started up the steps covered with ice. He slipped and fell. He started up the second time, and fell; and the third time, and finally made it. After locating the owner of the trunk, he bent his back beside the truck and a heavy steel trunk was rolled on his back. He steadied himself; slowly, surely, gradually, he climbed the ice-covered steps and carried his burden in through the door. Without a burden, he slipped and fell; with a heavy, crushing burden, he climbed it the first time. Burdens make us.

One of the chief characteristics of the New Testament church was, one mind, one accord, in one place,—“striving together” is the appeal that the great apostle makes to the church at Philippi. Fellowship in service. How he loves the word “fellow”—“fellow-labourers”, “fellow-servants”, “fellow-workers”, “fellow-prisoners”, “fellow-sufferers”, “fellow-heirs”, “fellow-citizens”, “fellow-helpers”, “fellow-soldiers”!—The strength and glory of the church is its fellowship, all at the same thing, and all at it all the time. Your Pastor carried some friends and myself to the Old Mill,—one of the beauty spots of the world, where we had a dinner after Southern fashion. The rock wall

of the old water mill still stands nearby. This illustration: In the pioneer days down in Mississippi they were building a water-mill—half of it extended over the bank, and the other half over the creek. All things were finished except the placing in position of the big cap sill, a hewn log more than fifty feet long. The women and children were standing on the bank watching the men as they lifted it in place. The foreman said: "Now men, we will all go down together, lift it up to our knees, then get our breath; then up to our thighs and rest; then up to our shoulders, breathe again; then put it on top". Down they went and brought it up to their knees, up to their thighs, up to their shoulders; and as they got it nearly up, their arms trembled, they wavered, they could not lift it another inch. The foreman shouted, "Hold men, for if it falls somebody will be hurt". Looking to the bank, he called, "Women, come to our help". And the women and girls leaped down into the mud, put their hands under the elbows and arms of their husbands, sons, brothers and sweethearts; then said the foreman, "All together", and it was put on. So with the church: "All together" is the one word that spells "success".

THE WHOLE BIBLE SUNDAY SCHOOL LESSON.

LESSON XLVIII.

AUGUST 31st, 1924.

SOLOMON MADE KING.—I Kings: 1-3.

It has pleased God to choose some very unworthy channels to communicate His thought to men. David and Solomon both had their defects, but their lives are full of teaching.

I. Some of the Human Elements in This Story.

1. The diminishing strength of a great man. How mighty a man David had been! But now the strong men bow themselves and the grasshopper is a burden. Thus the rich and the great like the poor and the simple grow old, and the days come in which they have no pleasure. Verily the things which are seen are temporal.

2. Human ambition takes advantage of old age. David sometimes seemed to be made by his mighty men, but when his strength failed, the men surrounding him revealed themselves. Thus Adonijah claimed the throne, and the apparently ultra legal Joab turned traitor at last.

3. Another is God's instrument to effect His purpose and put Solomon on the throne. Still God makes use of natural affection and legitimate aspirations to fulfil His word.

4. David in old age displays a disposition (ch. 2: 5-9) which never appeared in the years of his vigour. Men should not be judged by youth or old age, but by their record as a whole. When the will is enfeebled by age, the native qualities which have been kept under control inevitably manifest themselves.

5. Solomon sets a worthy example to all in high places to seek first the wisdom that is from above. Still the promise holds, "If any man lack wisdom let him ask of God."

II. The Lesson's Typical Suggestions.

1. David was a type of Christ, and yet is seen here in striking contrast to Him who is the same yesterday, to-day, and forever, and whose years do not fail. Nor will our Lord ever have a successor.

2. Solomon also was a type of Christ—his name means "peaceable," and he was king by divine ordination.

3. There was an element of stern justice in Solomon. (ch. 2: 26-46). Like his great Antitype—he was first king of righteousness and after that king of peace.

4. Solomon was made supernaturally wise. Of Christ it is said, "In him are hid all the treasures of wisdom and knowledge."

5. The wisdom of Solomon was a mighty attraction to the queen of Sheba, but "a greater than Solomon is here."

6. Solomon's wisdom was applied to the everyday affairs of life (ch. 3: 16-28). So are we also privileged to bring our problems to the King for solution.

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

EDITORIAL

THE JARVIS STREET REVIVAL.

There are some words which lose their significance by doubtful associations. The word "revival" is one such word. When a few people are baptized in a church whose baptistry has long been dry, it is sometimes characterized as a revival; when an evangelistic mission is held, and every human device employed to make a show of success, it is sometimes spoken of as a revival. Yet all will readily admit that a true revival is the work of the Holy Spirit, and comes wholly from God.

Signs of Revival.

It may be well to consider what some of the signs of revival are. One of the first signs is that the Lord's own people take a deeper interest in spiritual affairs. We use the word "spiritual" rather than the word "church". It is possible to work up an interest in church affairs; but an interest in spiritual affairs always comes down. When God's people find their Bibles more attractive, and the exercise of prayer more inviting, and the Person of Christ more precious—these are indications of the Spirit's work. Yet they may all appear in the case of the individual and the church, to be fruits rather than the roots of revival; and sometimes all these things may appear to be true when they are nothing more than a mere subjective and intellectual appreciation of gospel truth.

The one infallible sign of a genuine spiritual revival consists in a passion for the salvation of souls. Where this is characteristic of an individual or a church, it is absolutely indisputable that the Holy Spirit is at work; and the springtime has come to the garden of the Lord. As we shall presently show, we believe that Jarvis Street Church is enjoying a genuine revival.

Great Congregations.

It has been popularly assumed that the summertime is not the best time to engage in special evangelistic effort. Too often the summer is given over to holidaying. From the beginning of Dr. Norris' meetings we have had great congregations. Each Sunday morning Jarvis Street Church has been crowded, and on two occasions too full to hold all who desired to find sittings.

The Sunday evening services have been held in Massey Hall. We confess we are afraid to report numbers, because the average estimate of a congregation needs to be cut in two. When great public speakers have addressed audiences in Massey Hall we have known it to be reported that they have spoken to five thousand people. Those who were accustomed to speak to soldiers during the war, and to know exactly how many were present, know that five thousand persons constitute a multitude. The actual seating capacity of Massey Hall without the platform is three thousand, with probably about three hundred on the platform. The last two Sundays Massey Hall has been packed to its utmost capacity—every inch of space available being occupied, with large numbers of people turned away from the doors. Our readers, therefore, who are accustomed to the usual exaggeration, must think of the three thousand people in Massey Hall as the sort of congregation usually estimated as being five or six thousand. A visiting brother, who had

heard of Massey Hall, informed us that he had always understood it had accommodation for—ten thousand persons!

The week-day congregations have been equally encouraging, practically filling the great auditorium of Jarvis Street Church. In the eighteen days of Dr. Norris' mission up to this writing, Wednesday, the 20th, by a very conservative estimate, Dr. Norris has addressed an aggregate of not less than thirty-two thousand persons.

The newspapers of the city have given full reports of the services—some of them carrying the reports on the front page. It would, perhaps, be too much to expect that the meetings held under the auspices of one church, and attracting, in eighteen days, as many as thirty-two thousand people, in the month of August, would be of sufficient importance to be reported in *The Canadian Baptist*. But the daily press have served us most generously.

Dr. Norris' Preaching.

Dr. Norris, as a preacher, is a most interesting study. He has commanded our admiration because of the great institution which his ministry has produced in Fort Worth. There are some preachers who imagine that their style of preaching is the only style that should be tolerated. It is a great thing for a preacher to recognize that, since the Lord designs to save all sorts of people, He has commissioned all sorts of preachers to be His instruments in that great work. Dr. Norris' sermons would probably be condemned by many Professors of Homiletics, especially by such professors as have never been able to get an audience of any size to listen to their preaching. It is so much easier to tell other people how to do things than to do them ourselves.

The first characteristic of Dr. Norris' preaching is that it is wholly Biblical: He never speaks without Scriptural warrant, whether he discusses the organization of a Bible School, or the false teaching of a theological professor, or the menace of Roman Catholicism—his every position is supported by a "thus saith the Lord". Preachers everywhere would do well to study Dr. Norris' style for the sake of this particular quality. His sermons are invariably an elaboration of a portion of Scripture.

The second characteristic of his preaching is its simplicity. No one needs a university course to understand Dr. Norris' sermons. We have heard of an old lady who expressed disappointment with the great Spurgeon, on the ground that she was unable to understand everything he said. Dr. Norris is not a maker of sermons—he is a preacher. That is to say, he has a message to proclaim, and he proclaims it in the everyday language of the common people, so that everybody is able to understand. And that is true preaching. No one had any difficulty in understanding John the Baptist, or any of the apostles; and the greatest Master of simple speech the world has ever known was our Lord Himself. The preacher whose object is as clear to his own mind as his subject, will always preach simply.

Another characteristic of Dr. Norris' pulpit ministry is its directness: he doesn't broadcast the gospel in all directions at once. Were he a rifleman instead of a preacher, and were he to shoot as he preaches, he would be sure to win the King's prize at Biseley. When preaching to Christians every message finds the circle of the target; and sends everybody away feeling his obligation to witness for Christ. When the message is addressed to the unconverted, there is no mistaking the preacher's purpose of showing that all are lost out of Christ; and that all may be saved through the merit of His precious blood.

Once again: Dr. Norris is an effective preacher. There is much preaching that is called "good" which, judged by results, is "good-for-nothing". The preacher ought to expect results, for the gospel is "the power of God unto salvation to every one that believeth"; and the preaching that is effective, the preaching that has the effect of bringing believers into closer fellowship with God, and sending them out as flaming torches to bear witness for Him; and that has the further effect of bringing the unconverted under conviction of sin, and leading them in great numbers to the feet of Christ, is "great" preaching.

And this is true of the preaching of Dr. Norris. He expects results at every service, and he is never disappointed. A binder is made to cut and bind sheaves of wheat; a fishing net is made to catch fish; a locomotive is made to pull trains of cars; an automobile is made to carry persons or goods from one place or another; an aeroplane is made to fly; a piano is made to

produce music; and so of ten thousand other things that are made for a particular purpose, and to do a particular piece of work. And of all these things it may be said, if they are useless for the purpose for which they were made, they are altogether useless. So it is with preaching. If it does not result in the conversion of sinners, and in the edification of saints, and, by this means, in the glorification of God,—however eloquent, however intellectual, however interesting, however popular, it is by any true standard, "good-for-nothing".

Did space permit we should like to indulge in a further analysis of Dr. Norris' style of preaching,—of the qualities which make it interesting, which challenge attention, which provoke enquiry, which put iron in the blood. We have space, however, only to remark on the preacher's intense earnestness. Dr. Norris has no doubt of the truth of the gospel. He is more than a fundamentalist—he is an essentialist. His preaching is doctrinal throughout; he deals with the great verities of the faith. It is impossible that doubt should long survive under his ministry. But with it all, it is evident that he has a passion for the souls of men, and is desperately in earnest.

In all this we have spoken of the human side. But above and beyond it all, Dr. Norris' ministry is "in demonstration of the Spirit, and of power". He is, in short, a Biblical preacher who preaches in the power of the Holy Ghost.

Conversions.

Large numbers of people have responded to the invitation to confess Christ, and have come to the front, and been dealt with in the enquiry room. We have always felt it was unsafe to report all such as having been converted. It is difficult at the first to distinguish between the stony and the thorn-infested ground, and the ground which is described in the Scriptures as "good". Furthermore, not all conversions appear to be instantaneous: some "see men as trees walking" before they see all things clearly. It is enough to say that great numbers of people have expressed a spiritual interest, very many of whom have manifestly entered into the joy of the Lord; and in these names we have material for much work in the future.

Baptisms.

For a good many years we have felt that Baptists were always at a disadvantage in a union meeting. They enter it with a tacit understanding that they will refrain from the declaration of "the whole counsel of God". Under such circumstances, Baptists have no liberty to give Peter's answer to enquirers, "Repent, and be baptized every one of you." And in this day when the authority of Scripture is everywhere being questioned, it is incumbent upon those who believe the Bible to be the Word of God, to insist that that which it teaches must by the believer be obeyed. During the progress of these services we have regularly called people's attention to the privilege and duty of being buried with Christ by baptism, with the result that literally hundreds are enquiring what the Lord would have them do. A very large number have decided to obey the Lord in this particular. Sixteen were baptized last week; and up to Wednesday night, thirteen this week. Baptism will be administered Monday, Wednesday, and Friday evenings during the mission.

Personal Work.

One of the features of Dr. Norris' ministry has been the emphasis he has laid upon every believer personally to witness for Christ; and to engage in personal effort to bring the unconverted to the Lord. We had many in Jarvis St. who had tasted of the joy of such service before the meetings began, but all such have had their zeal increased; while large numbers of others are being enlisted in this great service. We are confident that hundreds of workers will be enlisted, through whose ministry great multitudes will be brought to Christ.

The Bible School.

Dr. Norris has given much time to expounding the great principles underlying successful Bible School work. The conferences he has addressed have been richly enjoyed by all our workers.

But in all this, the quiet worker behind the scenes has been Miss Kate Tarlton, who is a Bible School genius. Miss Tarlton's gracious spirit and mastery of detail go far to explain the phenomenal success of the Bible School of First Baptist Church, Fort Worth. We shall have more to say of this aspect of the work, and of the great assistance Miss Tarlton has rendered, at another

time. Meanwhile we send this message forth to assure the multitudes of people who are interested in the work of Jarvis St., that their prayers are being answered; and that we are in the midst of the greatest spiritual movement Jarvis St. has ever known.

A NEW DEPARTURE IN THE BIBLE SCHOOL.

Beginning Sunday morning, August 24th, the classes of the Adult Department will be merged in one class, meeting in the auditorium of the church, to be taught by the Pastor. This change is made on the advice of Dr. Norris, who has worked out the same plan in his own School, with the result that the attendance of the School was increased by more than a thousand. We need not here go into the details, as the entire membership of the church has been advised by letter. But this is to announce that a large mixed Bible Class, open to all men and women, will meet in the auditorium of the church at 9.45, when the Pastor will teach the lesson for the day, "Absalom's Rebellion", II. Samuel, 15-19 chapters.

The Young People's Department will assemble for devotional exercises in the B. D. Thomas Hall, after which they will separate to the various classes, each class having a separate room. The Young Married Ladies' Class, taught by Mrs. C. J. Holman, will meet in the Pastor's vestry. Mrs. Holman has been known for many years as an able Bible teacher; and the young married women may count it a great privilege to study the Word under her leadership.

Other classes in the Young People's Department are the classes taught by the Superintendent of the Department, Miss Violet Stoakley; another young women's class, taught by Miss Georgina Lindsay; another, by Miss Jean Lindsay; and another, by Miss Evelyn Brett. Every one of these teachers will be found skilful in the Word; and the classes under their leadership will be certain to develop strong characters.

The two young men's classes are taught by Mr. William Fraser and Mr. Clark McCredie, respectively. Mr. Fraser has an unusual gift of interpretation; and this class will inevitably become a training class for teachers. Mr. Clark McCredie, a young lawyer, is full of enthusiasm for his work; and is manifestly more in love with his Bible than with all the statute books that ever were written.

We earnestly solicit the co-operation of all our membership and resident readers in this new venture, and the prayers of everybody that God's blessing may be upon it.

DR. NORRIS' SUBJECTS FOR THE WEEK BEGINNING AUG. 24th.

Sunday—11 a.m.—Christ Preaching to the Spirits in Prison.

7 p.m.—(In Massey Hall)—Where Does the Soul Go at Death?
Are the Doctrines of Soul-sleeping, or Purgatory, or Rueselism taught in the Scriptures?

Monday—The Only True Basis of Church Union.

Tuesday—How May a Man Know He Is Saved?

Wednesday—Divine Healing.

Thursday—Can a Christian So Fall From Grace as to be Finally Lost?

Friday—Shall We Know Each Other in Heaven? or Shall We Be Strangers There?

SUNDAY, 7 O'CLOCK, MASSEY HALL

Dr. Norris' Subject:

"WHERE DOES THE SOUL GO AT DEATH"?